2018 YEARBOOK
THE METHODIST CHURCH OF SOUTHERN AFRICA

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Presiding Bishop

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The Mission Statement
of the
Methodist Church of Southern Africa

“God calls the Methodist people to
proclaim the gospel of Jesus Christ for
Healing & transformation”

“A Christ-healed Africa
For the healing of nations”

Our 5 Imperatives of Mission

Our Continuing Goals Of Transformation Are:
a deepening spirituality; a resolve to be guided by God’s mission;
a rediscovery of the priesthood of all believers; a commitment "to be one so that the world may believe";
a re-emphasis of servant-leadership and discernment as our model for ministry;
a redefinition and authentication of the vocation of the clergy in the church;
a re-commitment to environmental justice.
THE CHARTER OF THE MISSION CONGRESS ADOPTED BY
THE CONFERENCE OF THE METHODIST CHURCH
OF SOUTHERN AFRICA IN JOHANNESBURG
ON 30 AUGUST 2005

Where there is no vision the people perish.
Where there is no passion the vision dies.

God has given us the vision of
“A Christ healed Africa for the healing of nations.”

As members of the Methodist Family our challenge is to share more deeply God’s passion for healing and transformation. We believe the Holy Spirit is guiding us to continue the pilgrimage which has led us through Obedience 81 and the Journey to the New Land to the present day. We recognise the importance of the local church and rejoice in the many Circuits and Societies where life-giving mission is taking place.

In trust and obedience we commit ourselves anew
to the four imperatives for mission in our time:

A deepened Spirituality as individuals and a Christian Community.

Justice and Service in Church and Society.

Evangelism and Church growth which build up the people of God.

Empowerment and Development which give dignity and new purpose to those who have been deprived.

We resolve to take intentional and sustained action to implement these imperatives in such areas as:

The Healing Ministry.

Deepening our understanding of African and other spiritualities.
Co-ordinated programmes for Christian Education, information and communication.
Building meaningful relationships that transcend racism, sexism and all other forms of discrimination.
A vigorous response to the crisis of HIV and AIDS.
Informing our prophetic ministry by research into socio-economic issues.
Identifying land for sustainable livelihood.
Sacrificial giving.
Becoming a church in solidarity with the poor.
Providing training in evangelism.
Training ministers for the African context.
Implementing anti-bias training.
Becoming a more Youth and Child centred Church.

We invite the people of God throughout Botswana, Lesotho, Mozambique, Namibia, South Africa and Swaziland to join us as we put ourselves at God’s disposal to carry forward God’s mission in this sub-continent.

Let us each renew our personal commitment to Jesus Christ and seek to grow in grace and in love for God, one another and the world.

Let us ensure that our mission of healing and transformation is holistic, embracing all the imperatives for mission.

Let us participate in God’s mission in ways that are appropriate to our local contexts and in partnership with the wider church and community.

Let us celebrate our diversity and the gifts God has given to each of us; support each other, challenge each other and pray for each other.

Finally, we encourage every Circuit to set aside the last Sunday in May each year to celebrate what God is doing among us and to commit ourselves once again to our high calling in Christ.

God bless this Africa which is our home.
Give us grace to follow Jesus the healer,
Jesus the peacemaker,
Jesus the Saviour of the world,
Jesus the Lord of all life.
Restore us and make your face shine on us That we may be saved.
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The Presiding Bishop’s Address to Conference 2017

Ziphozihle Daniel Siwa

Platform of Work: “TOGETHER a transforming discipleship movement”
Theme: Being together with God’s creation.

Greetings and Welcome:
The leadership of the Church, members of the 128th Conference of the Methodist Church of Southern Africa, distinguished guests and all people of God gathered here this evening, I greet you warmly in the name of the Triune God – Amen! The time you have set aside for holy conferencing at this time is not taken for granted and is much appreciated. Please feel welcome.

The Central District and the Conference Planning Committee have put a lot of hours into preparing for our stay and work during the next few days. We look forward to robust conversations, inspiring imagination as we continue to set the strategic direction for the people called Methodists in the six member countries of our Connexion.

We meet in the Central District in Gauteng, which is historically, the cradle of humankind. Welcome home!

Introduction
We meet in the City of Gold, “Kwa Ndonga Ziyaduma”. As we meet, we are mindful that somewhere under large areas of this District, there are miners underground. We mourn the unnecessary loss of life at the Kusasalethu Shaft of the harmony Gold Mine in Carltonville and we also remember the families of the 3 Lily Mine workers who were trapped underground in February 2016 and whose bodies have never been recovered. We pray that the families find healing and are helped to find closure. Safety in the work place, especially in the mining industry should be enhanced and prioritised.

As we wrap up the year of heritage, marking 200 years of the arrival of Barnabas Shaw and the 500 years of Reformation we want to recapture the words of Hebrews 12:1

Do you see what this means – all these pioneers who blazed the way, all these veterans cheering us on? It means we’d better go on with it. Strip down, start running and never quit. No extra spiritual fat, no parasitic sins. Keep your eyes on Jesus. (The Message Bible)
As we gather here today, let us remember that today is the Kingdom of Swaziland’s Independence Day. Next year, the people of Swaziland will mark the 50th Anniversary of their Independence. We continue to pray that the Swazi nation will grow to experience true freedom, justice, peace and dignity.

We further celebrate with the people of Lesotho who managed the transition from the ‘no confidence vote’ period to peaceful elections which ushered in a new government. It is our fervent hope and prayer that the Kingdom of Lesotho will henceforth experience stability, peace and meaningful access to better life opportunities, where every child born today grows to its God-given potential. The present tensions are regretted and we call upon the leaders and people of Lesotho to find one another in peaceful dialogue.

Equally so, we ask the member countries of the Connexion to pray for the South African nation as it faces the challenges of corruption, state capture, recession, the appendage of ‘junk status’ and dangerous fracturing.

We have very high unemployment rates in the Connexion and this is the most challenging socio-economic crisis at this time. The Centre for Development and Enterprise has recently published a Report titled “No Country for Young People,” in which it outlines the crisis in South Africa and what to do about it. The key recommendation of the report is that the scale of youth unemployment must prompt government, business, civil society and all stake-holders to shape a bold, new agenda for action.

For me, our leitmotiv should be: ‘access to meaningful economic activity and life opportunities’ so that we can be more holistic in our approach at this time of slow economic growth. Time has come for the citizens to ‘wake up’ and stop outsourcing their future and mortgaging future generations to the political and business elites, some of whom have shown that they have little interest in the well-being of the populace. By this, I am suggesting that governments and business must not be let off the hook, but should be held accountable to participate with all citizens towards the building of a better socio-economic and political reality. This is not only a South African crisis, it is a regional crisis. The situation has to change for the sake of the Region and Continent. To this end, I propose that 2019 be the year of special focus on youth and children.

We meet during a period when political killings are rife; and dangerous, inciting language that depicts people of different opinion as enemies, is the order of the day.

There is a great lesson to be learnt by all of us from the Mexican government who, despite the threat hanging over their heads by President Trump’s insistence on building a border wall between the two countries that he would make the Mexicans pay for, extended an olive branch in the form of proffered aid to the state of Texas, recently devastated by Hurricane Harvey.

1. CDE Report 2017. No Country for Young People
Rather than retaliate in kind, the Mexican government chose to be neighbourly and offered the US government help and cooperation through different government agencies to deal with the impacts of the natural disaster. They chose to rise above petty politics and walk the honourable road of neighbours helping neighbours; they chose to recognise the human impact of the hurricane rather than political expediency.

This is an example of the love we are called to exemplify as Christians of the Wesleyan tradition.

Over the last four years, we have been reflecting on the platform of our work – “TOGETHER a transforming discipleship movement.” We salute the Methodist people as individuals, in circuits and organisations, for their sterling work in embracing and unpacking this theme over the years. I have observed with immense pride, the commitment that our local churches have made in following the conference calls. Many attempts have been made in reclaiming our role in education; the forward-looking marking of the 40 years of ordination of women; the focus on heritage and the rigorous dialogues during the Boundaries Indabas on how best we can re-organise ourselves for effective mission. These are clear strategic goals which must be advocated and promoted by all of us. Exciting and innovative methodology has been evident in the work and programmes of Societies, Circuits, Organisations and Units. We commend the Methodist people on such positive responses which indicate that we can reflect and self-correct. Both the Mission Congresses of 2004 and 2016 have done well in articulating potential programmes of action. I am humbled by the work of those who lead us and I encourage the Connexion to take that work seriously.

Past, present and a compass for the future:
Barthelemy Boganda, a Central African Republic politician (1910-1959), uttered these words in du Preez 2013:1, “I would stop talking about the past, if it weren’t so present.”

The nations of our Connexion are bruised in many ways. The past is present with us. It is haunting and biting us. Wounds of the past continue to divide and shape us. This calls for continuous healing conversations that have to shape the trajectory of our future. Openness, healing, unlearning and re-learning together, must be at the centre of our definition of ‘Church.’ We have all underestimated the real impact and legacy of colonialism. Perspectives have to change and that must begin within the Church. We have to find a way of reading the signs together, if any meaningful change is to happen. Otherwise, we are hurtling collectively towards a definite disaster and recklessly squandering the progress of future generations.

Being Together With God’s Creation is an urgent call at this time, words which I borrow from the sub-title of the book edited by Santhosh S Kumar, 2016, The

2. Max du Preez, 2013, A Rumour of Spring
Great Commission in Context, Being Together with God’s Creation. The book is a collection of scholarly articles that aim to unpack the holistic understanding of the Great Commission as found in Matthew 28:18-20. The emphasis is on paving a way for peaceful co-existence of life on the planet Earth. It is an appeal towards a world with no exploitation, manipulation and destruction of human life and nature. John Piper writes: “Mission is the overflow of our delight in God because mission is the overflow of God’s delight in being God.” (Kumar 2016:1). The Church is called upon to be present in real life situations as the overflow of our delight in God; in ways that seek to leave no one behind or be exclusionary. In order to respond in a meaningful way, the Structures Committee continues to look at ways of shaping the Church for mission, adaptability, meaningful visibility and effectiveness. There is a resounding call from around the Connexion for our boundaries to be re-defined, so that instead of being a burden, they must be facilitators of mission. That is one of the exciting conversations on the table during this Conference.

All things belong and Christ holds all together
The passage in Colossians 1 is a beautiful passage that says more than the traditional title given to it suggests. It speaks of God’s purpose in creation and redemption. It focuses on the whole of creation rather than just human beings. The passage presents Jesus, not only as the image of the invisible God, but also that in Him we must see the purpose of God in all created things as well as understand God’s whole purpose in salvation. It speaks of the reconciliation of all things, and the restoration of “all the broken and dislocated pieces of the universe, people and things, animals and atoms – which must get properly fixed to fit together in vibrant harmonies.”

This analogy is also found in 2 Corinthians 5:19-20, The Message Translation: “God uses us to persuade men and women to drop their differences and enter into God’s work of making things right between them... Become friends with God; God is already a friend with you.” It is the narrative of vibrant harmony, and it should be the narrative of the Church. It is the story of making the Transcendent God immanent, a visible expression of the Invisible God as we live out Christ’s message in the world today. As we grow in this Christ likeness and in faith, Richard Rohr writes: “We recognise that the whole world is connected and we feel part of it... As our perspective becomes wider we realise that everything belongs.” It is a journey of becoming and God is at work now, doing it. It is sometimes our thoughts and actions that attempt to push back the ever-flowing transforming grace of God. Our thoughts, prejudices and actions perpetuate a fractured world.

5. 1 Colossians 1:20 The Message Bible translation
N.T. Wright, in his commentary on the passage, says that “The true humanity of Jesus is the climax of the history of creation, and at the same time the starting point of the new creation.” As a transforming discipleship movement, following the example of Jesus Christ, and being God’s instrument in the world, we are called to give ourselves in loving self-sacrifice, and sacrificial engagement. This is a call for all disciples to live their lives in all areas of their influence, in ways that create conditions in which all can live as God intended. Disciples are God’s gift for all of creation as well as stewards of all that God has created. As such, disciples are called upon to be in the forefront of promoting the following: respect for all people, respect for the ecological order of creation and justice between individuals and groups. It is a journey towards that assured goal that, in Christ all things will hold together. Visible actions and pronouncements must be evident in each local community.

**Extensio Dei**

Jacob Kavankul argues that, **Missio Dei** refers to the activity of God as that of sending, which is not the only activity of God. The very nature of God is about reaching out. He uses the term “**Extensio Dei**” which means, “divine self-reaching out.” **Extensio Dei** refers to God going out of God’s self in love. Kavankul explains that, “Humanly speaking (divine anthropology), the first moment of this divine self-reaching out is creation. Creation is the manifestation of divine love and divine goodness. Hence the Bible repeatedly asserts that creation is good, and very good (Genesis 1:31). What is to be underlined is that God’s reaching out to the world is not a second moment or attribute of the divine being but an expression of God’s very being.” He also notes that the notion of sending, received high priority during the beginning of colonialism. It was “uni-directional” and carried with it the military language of “conquering the nations for Christ.” Instead of the conquering motif, our focus must be ‘being together’ with all nations for *A Christ Healed Africa for the Healing of Nations*.

The Church’s existence comes out of the process of **divine reaching out**. The Church therefore is the instrument, sign and expression of being God’s presence as reaching out to the world. It recognises the humanity of those among whom it works and respects their ‘imago Dei.’ It calls for a participatory lifestyle in ‘divine self-reaching out.’ It is in the present continuous mode; constantly working on re-establishing broken relationships, between people and God; between and amongst people; and between people and the planet Earth and all that it holds. Psalm 24 writes: “To Yahweh belongs the earth and all it holds, the world and all who live in it.” Ecological mismanagement is part of broken relationships that await mending.

Divine-self reaching out continues to this day and is an unending stream of love and fullness. The Church is called to this faith and to give hope and meaning to this truth.

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7. Wright NT, 1986 Colossians and Philemon, page 70
as well as imagining a better reality for the next generation. It is possible. We have
to believe it, and our faith must make us restless and impatient with anything that
works against life and all its abundance.

**Being Together/Vibrant Harmony:**
Being together and striving for vibrant harmony is not a ‘nice-to-have’, but is the
Gospel imperative. Running away from it or ignoring it makes us only poorer. The
WCC document, titled ‘Towards Life’ states, “Marginalised people have God-given
gifts that are under-utilized because of disempowerment and denial of access to
opportunities and/or justice. Through struggles in and for life, marginalised people
are reservoirs of active hope, collective resistance and perseverance which are needed
to remain faithful to the promised reign of God”. The Church has taken positive
steps towards ensuring that mission and ministry do not become the exclusive
preserve of those who can pay for such service. The Church’s resources and presence
must be tilted towards moving from the margins and unlocking and accepting the
contributions of the people on the margins. Furthermore, let us be reminded that
whilst the “go” in the Great Commission is important, the main directive in the
command found in the passage in Matthew 28:20 is making disciples. It is making
the Transcendent God immanent. We must guard against the danger of falling into
comfortable spirituality that simply makes us feel good while other parts of creation
hurt and yearn.”

Jay Naidoo writes: “the Social and economic underclass is growing globally. Governments are turned against their own people and forfeit sovereignty to
corporate power… We could kick-start a new way of creating harmony between
ourselves, other species and the planet, fixing our energy crisis while fighting global
warming … for a just energy future.” So many people are being left behind in all
the member countries of our Connexion and the whole SADC Region. The South
African Council of Churches (SACC) Campaign called “The South Africa we pray
for” is a very strategic campaign towards a reconciled society. The elements of a
reconciled society include the following: all people must be reconciled with their
God given dignity; each child grows to her God-given potential; the yearnings of
the marginalised poor people must be reconciled with God-given fortunes; there
must be a reconciled economic dispensation for the reconciled existence for future
generations.

This calls for active citizenry, because of the realisation that we cannot be saved
by individual messiahs – but by just actions through all of us – being together with
God’s creation. The Church must be actively involved in growing transforming
leaders for Church and society; leaders who will be the vanguard of ensuring that all

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9. WCC, 2013, Towards Life, pages 10 and 16
10. Ibid, page 10
people are seen to be citizens of countries which treat them with dignity instead of subjects to be abused for the benefit of a few.

Being together with all of God’s creation can help us move forward, so that all may have life in all its abundance. The poor and the marginalised must not be left behind by circumstances of life but have to receive agency, nurturing and care.

**Obedience 2018**

In the spirit of Obedience ‘81 and the 1958 Resolution, we are called to focus on sacrificial engagements and prophetic actions. The conversation at the 1958 Conference included the following, and I quote: “We are convinced that obedience to our calling demands that we seek to know and to express the mind of Christ on all matters relating to the total life of human beings” (Minutes of Conference 1958:137). That Conference went further to acknowledge its share of responsibility for the failure to rise to Christian standards and do the will of God. It resolved to strive to be a united Church in a divided world; to demonstrate the power of the Risen Christ in reconciling all human beings in the body of Christ. Noting the death of Mr. J.G. Strijdom, and the succession of Dr H.F. Verwoed to the office of Prime Minster, Conference expressed its fear of the intensification of the trend of restrictive legislation in the enforcement of the ideology of Apartheid.

It was in that spirit that Conference adopted the following resolution:

> The Conference declares its conviction that it is the will of God for the Methodist Church that it should be one and undivided, trusting the leading of God to bring this ideal to ultimate fruition and that this be the general basis of our missionary policy.

This Conference had its own limitations. Its Secretary recorded the number of candidates for ministry as 19 Europeans, 24 Non-Europeans with 8 deceased ministers – with the 2 European ministers mentioned by name and Non-Europeans ministers by number! Have we outgrown that prejudicial thinking? What can we read behind the one directional movement of black ministers to previously whites only congregations and no white ministers to blacks only congregations? These are courageous conversations we must have as we enter into the year of obedience and unity. We must address the elephants in the room. This is a call to transforming actions.

As we mark the 60th Anniversary of the 1958 Resolution in 2018, I call upon this Conference to guide us in a strategic direction that promotes and demonstrates obedience to God. Being together is not a ‘nice-to-have’ fellowship but it is the Gospel imperative. We must hear afresh the Mission Charter’s call that every society should be a centre of healing and transformation. The Church has to demonstrate the oneness that Jesus prayed for (John 17:21) to this fractured world and we must strive to be held together in Christ Jesus.
Minding the way we think, speak and act:
The following saying is attributed to Albert Einstein: ‘No problem can be solved with the same nature of consciousness that created the problem in the first place.’ Therefore, we cannot hope to struggle for climate change with the same consciousness that was responsible for creating it. It is Richard Rohr’s argument that ‘We do not think ourselves into new ways of living, we live ourselves into new ways of thinking.’ Therefore, our way of life and what is happening and not happening needs serious reflection so as to help us to be better. The call by Jay Naidoo is relevant, “We have to start dreaming again of a new start. We need to abolish the bitterness in our hearts and turn our anger into a tool that will forge peace, compassion, reconciliation and justice. If we want to practice our right to walk on this earth, we have to acknowledge that it is the earth that has given us this right in the first place.” We have to look at creation with the same appreciation that the Creator looked at it and not as a commodity to be exploited for profit. God’s earth has been referred to in such terms as ‘real estate, resource, minerals or property’. It is bigger than that and deserves much higher respect. We are interconnected and live on an interdependent planet. Our lives must demonstrate that interdependence and shape our thinking going forward.

In order for us to move together towards a different reality, we have to ‘think about our thinking,’ i.e. metacognition. We live in a time of dangerous fractures and divisions be they racial, ethnic or of sexual orientation. The ‘being together’ is more necessary now than ever before. Part of the way forward is reworking our thinking processes.

Ngugiwa Thiongo, a novelist, theorist of post-colonial literature, social activist and proponent of ‘decolonising the mind’ has this to say: “We must be careful with the vocabulary that defines us… and not internalise negativity … Use English but … don’t let English use you … In colonial conquest, language did to the mind what the sword did to the bodies of the colonised.”

How English have we become? How has this contributed to our thinking, the undermining of African thought systems and even worship, including the manner of doing business? Is it empowering and striving to enhance our being together as a transforming discipleship movement?

This will need on-going deep theological reflections – reading the signs together. I recommend one such reflective session scheduled for 28-29 September at SMMS, which will focus on the 1958 Resolution on a one and undivided MCSA. These Theological Reflections must continue in all the regions of the Connexion in partnership with the ecumenical movement and tertiary institutions.

To quote Ngugi wa Thiongo again, “Our lives are a battlefield on which is fought a continuous war between the forces that are pledged to confirm our humanity and those determined to dismantle it; those who strive to build a protective wall around it, and those who wish to pull it down; those who seek to mould it and those committed to breaking it up; those who aim to open our eyes to make us see the light and look to tomorrow… and those who wish to lull us into closing our eyes.”" ¹⁵

One of the areas that needs deep reflection, engagement and action is the paralysing effects of patriarchy. The Women in Ministry (WIM) and the Task Team established by the 2016 Conference noted that as a way forward, we must pay particular attention to the following areas: conscientisation, representation, exposure and legislation. In terms of legislation we must look at the areas of legislation that work against recognition and empowerment of women, as well as those parts of the legislation that can be used as excuses to cover destructive and paralyzing patriarchy. The work must go beyond the Women in the Ministry of Word and Sacraments but must deal with all issues which deprive all women of freedom, womanhood, justice and dignity.

In Greek mythology, there is the story of a beautiful youth who pines over the love of his own reflection. At a time of no mirrors, he was taken to see a pool of clear water, where he saw his face and was mesmerized by its beauty. Some say he drowned as he admired his reflection, others say he lost the will to live for anything else and just stood transfixed, looking at his face narcissistically. Yes, there is so much to celebrate, but we must guard against the danger of being mesmerized by our own beauty, heritage and resources, thereby missing the opportunity of journeying in divine self-reaching out. What are the things that hold us back and press the pause button in the journey of our transforming discipleship movement? What is this divine self-reaching out calling us to be and to do at this time? I leave the questions for our collective reflection.

**Going Forward**

Disciples are God’s gift to the created world. We have to ‘church’ in a way that demonstrates faith in God and obedience to the Gospel call, a Church that demonstrates intentionality in imagining and working towards a world waiting to be born – being together, young and old, male and female, haves and have-nots, human beings and all of creation – we belong together and this is what God called ‘beautiful.’

This is the Church that the world waits to see. It must be seen to be so in a way that imagines God repeating the words recorded in Genesis 1:31: “God looked over everything God had made; it was so good, so very good.” (The Message).

May it be so! **AMEN!**

¹⁵. Ibid, 1986
The General Secretary’s Report to Conference 2017

Rev Charmaine Morgan

Joseph Hart wrote the hymn:

This, this is the God we adore,
Our faithful, unchangeable Friend;
Whose love is as great as his power,
And neither knows measure nor end.
‘Tis Jesus, the First and the Last,
Whose Spirit shall guide us safe home;
We’ll praise him for all that is past,
And trust him for all that’s to come.

I love the hymn which speaks about God who is worthy of our adoration, whose faithfulness is immeasurable, whose commitment to God’s own creation is unshakable, whose power is never greater than God’s love, and whose love is never greater than God’s power.

In the context of this attempt at describing God, Joseph Hart allows us in the second verse, to look back, to see the years that have past, and to look forward to that which is unknown, with firm trust. It is because God is who God is, that we can look at our history, and make sense of suffering, find redemption, and find the grace to make a new attempt at a future. It is because God is who God is, that we can deal with change and uncertainty that tomorrow brings.

One could say that Joseph Hart looks up, and because of what he sees above, he finds the strength to look back, and then to look forward.

In this report, I invite you to join me in looking back, and then looking forward with trust.

Year of Heritage
Conference 2016 declared the year past, The “Year of Heritage” as we celebrated 200 years since the arrival of Rev Barnabas Shaw at the Cape of Good Hope, and his journey to Namaqualand, beginning the spread of Methodism in this sub-continent.

During the year, Districts have had various celebration activities, and so have Circuits. An important part thereof, is the way in which Societies, Circuits and Organisations have begun recording and celebrating their heritage.

Pamphlets on our history and heritage have been made available Connexionally, posters distributed for use in all church buildings, and commemorative lapel pins
sold. Books and resources have been made available, and further writing is taking place. The new-look Methodist website will have a Heritage page, with an abundance of information. Many Circuits have started to record their stories, and have sought information from the Archives and the MCO.

The MCO has established a Heritage display, portraying something of our British roots, and then World Methodism, the history of the journey of Methodism in Southern Africa, our Seminaries, our Presidents and Connexional leaders, our Organisations, First-generation Methodist leaders in Southern Africa, our prolific hymn writers, and heritage locations around the Connexion. We gladly accept stories, photos and artefacts for this display.

As part of our Heritage Year, we have been asking people to send in their favourite hymn or spiritual song, in any Southern African language. This project bridges the Years of Heritage and Unity, because with this we hope to produce a multi-lingual resource that can be used in services at every level on the life of the Connexion. Conference is invited to make their submissions.

The Heritage Committee produced the Phambili study material which is for sale at Christian Connexion, as well as downloadable from the church website.

Two Childrens’ books are available. One is obtainable from the Christian Connexion Bookshop, mainly on the story of Barnabas Shaw, for senior primary level and above. The other is for younger children, as an activity book on the heritage and ethos of Southern African Methodism. This is downloadable from the website, for use as churches see fit.

As I see the enthusiasm with which the Heritage Celebration was embraced in many parts of the Connexion, I trust that there is also a greater understanding of our unique contribution to faith and society, and a humble pride in our Methodist expression of faith community, praying that it may be infectious especially to our children.

A Reverse Ripple-effect?
The field of operation of the church continues to expand. There was a time that we only needed one District – the Grahamstown District, which was established in 1824. By 1863 we had 5 Districts. By the 1970s we had 12 Districts, and for a short time, a 13th. Our external boundary lines have not changed much over the years, except for losing Zimbabwe 40 years ago.

Our national populations are growing, however. In some, especially rural communities, the need is ever greater, because of the conditions and challenges of people, even if some rural communities or mining communities shrink. On the other hand, cities are expanding, in formal and informal ways, but very few new Societies are doing new work. Although the demographic picture of the Connexion continues to change with the fluidity of the population, we have been very slow in responding to new communities settling.
Over the past 40 years the Clarkebury District had an increase of 18 Circuits, and Mozambique had an increase of 6 Circuits which, for that District, is a 100% increase. Otherwise the Connexion has been static in the number of Circuits. In terms of membership, no District showed an increase in membership over the past decades. Only Cape of Good Hope, Natal Coastal and Highveld and Swaziland remained static over the last 30 years. All other Districts showed a loss, some of up to 20000 or even 47000 members each. Read this statistic in the light of the population of our Connexion – in 1996 49147 700, compared with the 2016 total population of 91053000, and it is clear that we have, in terms of the spread of our work and number of agency, been static; in terms of membership, reduced significantly, while the population of the countries of our Connexion has just about doubled.

We have certainly, in the last decade, become more aware of the missional imperative of the church, and many Circuits are doing wonderful work. The recent Mission Congress evidenced a great number of Methodists, deeply committed to mission, and very keen on learning and growing in mission. However, the church continues to struggle in understanding its identity. We are all too much wanting to be a structure or an organisation, existing for the sake of its members and their well-being. We are slow to perforate our boundaries, to include, welcome, seek and serve those who are not members. Often we are willing to embark on mission projects, as long as mission does not change us or challenge us. This is a serious issue for the church.

We need to come to grips with the fact that we live in an age where organised religion is no longer a part of the life of a great number of people. Church, which was at the centre of every community for a very long time, is slowly being pushed to the margins to a greater or lesser degree in our communities. We are yet to learn what it means to minister, care and evangelise in a situation where church membership is no longer seen as important by many, and church itself seen as merely an option for those who wish to participate.

In local situations we can no longer take our standing in the community for granted. As Circuits and Leaders’ Meetings we have to re-think how we relate to the community around us, or we can easily become an insular, obsolete entity.

One response is that we need to continue learning the Wesleyan stance of openness and welcome of all who approach us. We need to put ourselves in the shoes of the occasional visitor who approaches the doors of the church for the first time, whether it be out of interest, need or curiosity, and think of even the little things and actions that will make them feel this is a place for “all people”. We cannot assume that people will come to the church, even when they are in need or crisis. We need to communicate in ways such as Revivals, support groups, clinics, after school centres, and a thousand other ways of ensuring people learn that we are serious about the wellbeing of the whole community.
Another way of placing ourselves in the midst of the community is to be proactive in stepping in where there is tragedy – for example the Bishop of the Limpopo district who stepped in immediately when at Bronkhorstspruit so many school children died in an accident. Before it was on the news, our Ministers were there. The on-going care of and mission in the general community beyond the church, is foundational to the church establishing its credibility in a society, though that is not the main reason for being engaged in mission. We need to be visibly present in Vuwani, Ennerdale, Coligny, etc, and not be too busy with our meetings to take the community seriously.

Circuits and Districts need to continuously look and assess where new work can and should be started, rather than to focus only on what is already there. Some of the tools we have to do this include:

- Our Mission Charter and Mission Imperatives that keep sending us,
- The gift of Bible Women, Evangelists and Deacons who are called to and trained for Ministry and Mission in the community,
- The Mission Resource Fund, which has over the past 3 years been able to help fund 60 stations,
- The Stipend Augmentation Fund that has assisted 50 Ministers in 2017,
- The passion and skill of many lay persons and Ministers.

May I move to a few issues that need reporting, before we progress with our reflection on looking to the past and trusting God for what is to come.

**Report on Resolutions 2016 and Current Business:**

**Retirement Age of Ministers and Deacons**

Conference 2016 requested the MCO to investigate and provide guidelines on how the skills of Supernumeraries can be utilized. This should include guidance on remuneration.

The issue relating to Supernumerary Ministers is a multi-faceted one. We have around 700 active ministers, and more than 600 retired ministers. That is a very large pool of wisdom and experience. Added to this picture, is that 336 Ministers are due to retire in the next 15 years.

Taking into account a multiplicity of factors, the HR committee is not quite ready yet to give us the requested guidelines and undertakes to do so by Conference 2018. Whilst the Human Resources Committee does a thorough investigation of the issues listed, which they have already embarked upon for a comprehensive and well thought-through proposal, Superintendent Ministers and Circuits are encouraged to value Supernumerary Ministers and their gifts, as part of the life of their Circuits, especially in places such as Mentoring, Training, Pastoral and Communion visiting, Coaching young people in the Circuit, and participating on the Preaching Plan.
Relating to Ministers beyond the Connexion
The MCO was asked to investigate why ministers choose to explore beyond the Connexion, as well as provide guidelines on the nature of the relationship these ministers have with the MCSA, for reporting at the 2017 Conference.

The reasons are, as far as we can ascertain, family considerations, as well as seeking to broaden horizons. Many intend to return to our Connexion.

Three Ministers have transferred out of the Connexion in 2017 (Two had already been in Britain for a number of years). There are currently 30 Ministers beyond the Connexion. One is at the World Methodist Council. Two are overseas, and now transferring. One deceased, 18 Supernumeraries. Nine are active. It translates to 1% of our Ministers, which I suggest is not a cause for concern.

Ministers Beyond the Connexion answer to the Connexion in which they are serving. An L&D amendment proposed to CE this year was that under 5.12 we amend the rubric requiring that Ministers beyond the Connexion also answer the discipline questions to the Connexional Executive annually.

Discipline Process
The Revision Committee has met with the Connexional Discipline Committee, as well as a representation of District Registrars and District Discipline Committee chairs. The product of their work is contained in the amendments to Chapter 11 of the Laws and Discipline as approved by the Connexional Executive. (The full revised Chapter 11 will be printed in the Yearbook to assist in integrating the changed information.)

Order of Deacons and Order of Evangelism
Conference 2016 had a number of resolutions relating to the Orders, which have been taken up by the Orders as well as Unit Directors. There are more issues than stated in the previous resolutions, those being:

(a) The Order of Evangelism has a Convention rather than a Convocation, which has started to take on the form of an Organisation. This anomaly needs to be addressed.
(b) Stationing of members of both Orders is not easy.
(c) Deacons’ and Evangelists’ stipends are calculated as a percentage of Ordained Ministers’ stipends. The basis of such calculation is to be reconsidered in its entirety.
(d) The Order of Evangelism’s medical benefit has not increased in the last 12 years.
(e) Candidature age and retirement age differ.
(f) What is the rationale or theology of the dress code for each Order?
(g) Deacons qualify for Stipend augmentation, Order of Evangelism do not yet.
(h) A theology of Ordination vs Commissioning.
(i) How is the business of each Order financed?
(j) How do the Orders relate to each other?
In exploring the history and purpose of each Order, and naming the areas of concern, the Committee has come to the conclusion that the Mission and Education Directors investigate and document, in consultation with the outcomes of the Mission Congress 2016, the purpose of the Orders, and the need for the Orders at this time in the Church, as well as what is required of a Member of the Order.

We request Conference to endorse the proposed workshop in February 2018, which will take all these issues into account, and from a theological, missional and justice perspective, deal holistically with the ministry and care of the Orders in the MCSA, and design a strategy for the ministry, stationing, organising, remuneration and care of Members of both Orders, as well as a formulation as to the relationship between the two Orders.

**Women in Ministry**

The Connexional Task team continues to do its work, currently working on strategies, in cooperation with the Women Ministers’ Consultation. The report is in the Conference Report Book. One note to add is that in this year, broader exposure to women was possible, by sending one Woman Minister to an All Africa Council of Churches Conference, one to the South African Council of Churches Conference, and two to the United Methodist Women’s Conference in Houston. Furthermore, about half of the class of Superintendents-in-training in 2017 were woman Ministers.

In 2017, of the ordained woman Ministers who are Itinerant, 23% are Superintendents. Of 287 Superintendents in the Connexion, 8% are women, whereas 19% of Ministers are women. A statistical schedule is attached to the report.

**Connexional Statistics**

The statistical schedule is attached for the record. However, the discrepancies between the 2016 and 2017 returns are either alarming, or ridiculously incorrect. Districts were asked to do an introspection and audit of their figures. We again call for a careful audit of each Circuit in every District. To this end we will design a unique quantitative census schedule for use in 2018, and ask District Secretaries and Statistical Secretaries to tutor the Ministers at a District gathering after Conference, as to the content of the schedule, and the importance of keeping true records of membership, so that realistic figures may be recorded.

One statistic to share with Conference: In 2016 our formal agency included (apart from a valued and gifted mega-team of laity who offer their time, money and talents):

- 708 Ministers in Circuit
- 38 Deacons
- 190 Bible Women
- 180 Evangelists
- 153 Lay Pastors
- 622 other employed staff, with a total of

1891 agents
Towering God for all that’s to come:

Boundaries

The Boundaries of the Districts of our Connexion have not changed much over the last 150 years or so, although the population demographic and the mission needs of communities are always changing. The last big changes that took place were Mozambique that became a District in 1975, Zimbabwe that became an independent Connexion in 1977, and Namibia that constituted a District and dissolved as a District some time later. The Clarkebury District, having left the Connexion in 1978, was reincorporated in 1988.

Following Obedience 81 an intentional process of geographic Circuits was initiated, to give expression to our outward unity as One and undivided. This was more successful in some places than others.

The conversation has been on the table again since 2001. We have been talking, and resolving to talk about District Boundaries for 16 years now. This has been through the initiative of the Structures Committee which was mandated by Conference to do so. In the past few years, Botswana and now Namibia are seeking to become Districts. The Conference 2001 resolution asks the Connexion to investigate and consider boundary changes with special reference to maximising mission effectiveness, maximising organisational and financial effectiveness and any other relevant matters. Intentional conversation took place again in 2007 and 2011 with the Connexional Structure Indaba.

In 2016 the Structures Committee, under the guidance of its Boundaries Subcommittee, called for Connexional Conversations in regions, to begin a consultative process. These conversations have taken place during 2017, with a Connexional team of 6, visiting clusters of Districts that share borders, and inviting each District, to send their Bishop, Lay Leader and Mission Coordinator, District Secretary plus three persons, as well as further representation of three, from other countries, per District.

These regional consultations, under the facilitation of Mr Craig Arendse, did very good work, and striking was the similarity in the discernment of all of the four consultations.

Reasons to re-consider District Boundaries

1. Consultations agreed that Districts exist, firstly, for the sake of mission. The question is then asked, are our districts currently shaped well for the purpose of mission? The accompanying question is “Does structure define mission, or does mission define structure?” These theological concepts were considered from the vantage point of the church’s understanding that mission is at the heart of who we are, and that Districts should serve mission.

   With the size of current Districts, there is not the collective energy in most instances, to focus on each and every corner of districts. Main centres receive
disproportionate attention, and the “Extensio Dei” – the ever-expanding mission of God, that always considers the smallest and the poorest, is often not central to the strategy of a District, because it is overwhelmed by the expanse of its work.

2. Districts exist, secondly, for accountability, fellowship and administration. However, with enormous distances covered in many of the Districts, all of these key functions suffer, as well as the efficacy of District structures, and the well-being of those who have responsibility for a District.

Without trying to emulate our Mother-church, it is useful to see the District structure of the Methodist Church in Britain, where the Connexion-District-Circuit-Society structure developed in early Methodism. Britain is about 200000 km\(^2\) which means you could fit 13 Britains into our Connexion. They have 31 Districts and we have 12. What it suggests is that it is no wonder that District officials are over-worked, stretched thinly, and that the administration and accountability in Districts is an extremely demanding task.

3. Sovereignty. Our Connexion is made up of six nations. Dealing with a government, from a Methodist office in South Africa, causes diplomatic and relational challenges. Consideration should be given to countries who are able to form Districts. Furthermore, the question is asked whether we should be continuing to use the term, District, or rather consider using the term “synod” instead, in order for us not to say a nation is a District of a church in another country.

4. Fourthly, the consideration of costs for people to travel to District meetings, retreats, conventions and Synods means that if Districts are shaped differently, much of what we now spend on travel, can be spent on mission. The cost factor also impacts in that some Districts will be able to change to a partially-separated Bishop, which means that a Circuit will partly carry the cost of stipends of Bishops.

5. The geography of the Connexion stays the same, but population growth and population distribution and migration must always be part of the debate on boundaries.

6. All Consultations agreed strongly that the current shape of Districts is not desirable.

**Obstacles to Change**

The idea of changing the configuration of Districts in the Connexion, urgent as we may see it to be, will not be without pain. Obstacles we will have to sensitively negotiate include:

1. There are Methodists with a sense of District identity who might find it difficult to amend their thinking to a Connexional identity that overarches our Methodist identity. There are many members whose focus is the local Society or Circuit where they belong, and they are not concerned about the greater structure of the church.

2. Most people have an inherent aversion to change and need to be assisted in their thought processes regarding change.
3. The thought that “someone” is designing and imposing something that is not wanted or negotiated, and that there are hidden agendas behind the process.
4. There might be those who see change of District boundaries as an imposition of a perceived power to a person or a structure.
5. We are fearful of the unknown.
6. People frequently prefer their known comfort zone.
7. It is easy to ascribe the word “tradition” to the status quo.
8. Circuits and Synods are not always in good communication, and there seems to be a gap between Conference and Districts.
9. We will have to carefully consider our model of financing the smaller Districts.

Principles agreed to by all Consultations
1. Inclusiveness/diversity. As far as possible, demographics, language, race diversity etc. is to be an important part of any District.
2. There us unanimity that Districts should be smaller. We need to minimise the distance between the “hub” of the District, and the furthest Circuit.
3. Mission is at the centre of the existence of every District.
4. Structures must be dictated by mission.
5. In considering “Who do we need to be” in order to take seriously our mission call, we understand that there will be some sacrificial decisions to consider.
6. Connexionality is a cornerstone of our self-understanding, and must not be compromised.
7. Our Methodist ethos is non-negotiable. (Wesleyan)
8. Districts must be sustainable.
9. Boundaries are nor ever designed to be static; they should meet the needs of the time.
10. All places of human habitation are worthy of ministry by the MCSA, however far, small or poor.
11. We express our Connexionality and we commit ourselves as Districts, to support one another, and especially newly-formed Districts, with a theological understanding of Kenosis/self-emptying and a theology of giving and sharing, especially with newly-formed Districts.

A possible picture of the Connexion

Proposal to Conference
The Structures Committee proposes to Conference that:
2. Districts to recommend 2 (1 lay/1 clergy) facilitators to lead the process with Bishops.
4. October/November 2017, District Facilitators to be Trained.
5. December 2017 – May 2018, District/Inter-District Regional Consultations with Circuits to be facilitated by the District Facilitators where necessary.
6. Synods May 2018 – Connexional Boundaries Committee to prepare Documents for discussion including possible resolutions.
7. Conference September 2018 – To receive reports and recommendations from District Synods and appoint Preparatory Task Teams.
8. October 2018 – 2019 Task Teams to provide operational processes to set up the restructuring including preparatory work and possible elective Synods and endorse the establishment of new structures.
9. Conference 2019 to receive preparatory reports and make the necessary appointments.
The Lay President’s Report to Conference 2017

J Mabhalane Nkosi

Salutation:
The Presiding Bishop, the General Secretary, General Presidents, District Bishops and District Lay Leaders, Mission Unit Directors, Delegates, Distinguished Guests and observers, I greet you all.

1. Introduction
I feel greatly humbled by this august gathering of officials and delegates who represent the Methodist people of our Connexion, for affording me this opportunity to present my third report which covers a bridged church information on my personal participative observation in mission. The report includes activities I have performed during the period under review. This report further incorporates what some Districts shared with me through their District Lay Leaders about achievements and challenges since the 2016 Conference to date, what has been done to address some of those challenges, as well as my proposed future plans moving forward in this, our transforming movement. First where does one begin? I think I need to start at the beginning, looking where the Connexion comes from.

2. The Lay President’s Look at the Connexion
Winston Churchill who, in the body of knowledge I regard as the advocate for learning from the past and present, gives good advice to leaders to respect the past and to use the present circumstances in making successful future plans, said, and I quote, “The farther backward you can look the farther forward you are likely to see”. In this report, I have resolved to borrow from Churchill’s assertion as I look further at some of what I would call the six cardinal aspects in ministries pursued by the clergy and the laity, either in partnership or at different levels in the church. These cardinal aspects among others are:

The Church’s witness in the community and Society; the Church’s Pastoral care; the Church’s Leadership; the Church’s Mission through liturgy or music; the Church’s Education as a tool to assist in moral regeneration and nation building; and the Church Striving for oneness so that the world can believe.

When a person looks further backward and is likely to see further forward, this means that that particular person stands at the centre or middle of the past and the future. In my view if the person has to do mission following Churchill’s premise, that person must be able to be informed by the past and the present in order to plan for the successful future. I further submit in my view that this premise can be used to determine the magnitude of the possible sustainability and continuity of mission in the church.
Fellow Methodists, I am not here presenting an academic or a scientific paper but simply giving a report based on what in my view and observation, where I looked further backward and saw further forward in our church. Allow me therefore to talk according to my observation to the aspects I have mentioned above as well as about some specific activities I was able to perform, including the places I visited during the period under review.

2.1 Aspects of the church’s witness in the community and Society in the “then and now” approach

2.1.1 Witness “then”. In my observation looking further backward I discovered that the prophetic and contextual preaching of yesteryear made the church enjoy respect from the community. In the eyes of the recipients of the Gospel, the outer cleanliness and conduct of the itinerant and local mission agents was seen as the good manifestation of the presence of God, conveyed as a positive message in the community and Society, which galvanized respect for the Methodist Church of Southern Africa and which brought hope among people and harnessed them to accept Christ with confidence. This refers to the cleanliness of hearts demonstrated in praxis.

The lessons that can be learnt from the past approach in this aspect is that the Word of God, the image of the Church and of Christianity, were never compromised in any way both during preaching in words as well as in personal conduct by mission agents from different categories and levels. The community could rely on the church for setting the accepted life’s agenda.

2.1.2 Witness “now”.

Celebrity and prosperity ministry as well as self-praise in doing things observed in the “now” approach seem to be overtaking humbleness, spiritual and prophetic ministry in some churches which sometimes makes those in this category of celebrity ministry get bogged down by how to gain personal popularity and lose sight from providing spiritual growth and maturity to people.

The lesson that can be learnt from the this approach is the realisation that some people may come to church obsessed with high material expectations and entitlement, because of the theology of prosperity rather than coming for self-spiritual growth and maturity. My observation is that some of those who advocate for celebrity and prosperity ministry may get trapped into self-attention, wanting popularity, leading to a violation of biblical ordinances or Jesus Christ’s theology of humbleness found in Luke 18:14(b).
2.2 Aspects of the ministry of pastoral care in the “then and now” approach

2.2.1 Pastoral care “then”.
Looking further backward one remembers that the church agents would do home visits to all members, individual families irrespective of their status and social standing. In some instances the agents would stay and sleep over with those particular families which they had visited, especially in rural areas, since those families’ places of residences may have been far away from the main Society where the mission agents’ manses are situated, making it impossible for them to visit the agent for help.

The lesson that can be learnt from the past approach in this aspect is that the agents would know the families, know their daily practices as well as have an opportunity to know every member of these families. This kind of Good Shepherd ministry is the direct kind of emulation of Jesus Christ’s ministry cited in John 10:14-15 where John says Jesus knew all His sheep. In this approach the agents become real spiritual leaders to the families and all members enjoy a compassionate care they need most. The agents become the real pastors to families. Christianity as a religion, a Church as the body of Christ, and the agents as the mission drivers receive great respect and trust from families. Families can without hesitation open up to the agents about their intimate sorts of burdens with confidence whenever they need advice.

2.2.2 Pastoral care “now”.
The approaches being used now in some situations have been observed to be a way of grouping families and serving them at the house of one family with the notion that it saves time and cuts travelling costs for the agents and the church.

The lesson that can be learnt from the now approaches in this aspect is that some members of the Church feel uncomfortable and refrain from opening up to the agents on their issues of intimacy that they would have loved have addressed in private by the agent. It would therefore be helpful when doing pastoral care to go back to basics which is attending to individual families and not grouping them.

2.3 Aspects of the ministry of leadership in the “then and now” approach

2.3.1 Leadership “then”.
Yesteryear, a leadership role would be given to a mature person, which in my view is what Paul in 1Timothy 3:6 advocates when he says “a person mature in faith”. I want to add to Paul’s element of being matured in faith and say the person who also has experience and is
respected by people. The persons referred to in this context are both clergy and laity, who, bestowed with such leadership responsibilities, must have been afforded an exposure to incremental spiritual growth and an understanding of church polity. Giving a leadership role to persons who are still in the state of a neophyte in spiritual and church matters is suicidal on its own, because such persons might swell up with pride and get condemned in the process.

The lesson that can be learnt in this aspect is that spiritually mature persons are able to stand any test of time, and due to their experience would always avoid the temptation of plunging the church into embarrassment and feuds. There is also an assertion that spiritually mature persons speak less but do more and they respect the doctrine of their church to the core. They have an abundance of wisdom, they talk with politeness and respect to both young and old. They don’t concern themselves much about proving or explaining themselves to people how much they theoretically know, but they like praxis and work in silence without being bogged down by a popularity syndrome.

2.3.2 Leadership “now”.
In the current approach sometimes people get allotted leadership in different ministries, having less background and knowledge of the Church and end up backsliding, because they fear to fail especially if they haven’t been exposed to orientation and induction before they assumed their leadership responsibilities officially.

The lesson that can be learnt from the “now” approach is that whenever individuals are given a leadership role at any level, it should be a norm that they are exposed to orientation and induction about the responsibilities placed on their shoulders so that they can perform to the best of their abilities. Many people fail to execute their responsibilities, not out of their inability to perform, but because they had never been orientated and advised on what would be expected of them. They find themselves acting by trial and error. This challenge can be addressed through mentoring the persons for a specific period of time before the individuals can be left to do things on their own. The individual persons must also be prepared and open to accept being mentored for the sake of God’s mission and their development.

2.4 Aspects of spiritual readiness through singing in the” then and now” approach
2.4.1 Singing “then”.
Looking further backward one remembers that prayerful singing from the Methodist hymnal and spiritual digestion of the messages
found in the words of the hymn were the core of mission through singing, since one of the pillars that anchored Methodism was music. The yesteryear Christian Methodists would feel fulfilled when solemn singing of the “Te Deum” was at its best even before the sermon which became the climax of Methodists’ worship.

The lesson that can be learnt from the past approach in this aspect is that the entire congregation would be in a solemn state of preparedness to receive to their hearts the Word to be preached through contextual singing and accompaniments that were balanced, not overshadowing the hymns being sung and when people would deeply hear the meaning of the words being sung rather than get excited about the chant.

2.4.2 Singing “now”.
The current approach in this aspect sometimes capitalises more on using accompaniments which sometimes overshadow the actual singing. This style of worship finds less space in the hearts of older congregants. In some areas the total rejection of accompaniments in singing loved by youth has a bearing on some youth leaving the Methodist Church of Southern Africa.

The lesson that can be learnt from the now approach in this aspect is that youth loves singing which keeps them excited and feeling accepted in the church. So the youth must be given space to sing what appeals to them. This can be done through having time for youth session services separated from the older generation service times. It means that local churches can be seriously requested to do situational analysis and respond accordingly to the prevailing needs of their local congregations both young and old.

2.5 Aspects of moral regeneration and Nation Building through education in the “then and now” approach

2.5.1 Education “then”.
The Church of yesteryear played a remarkable role in moral regeneration and nation building through involvement in the system of education. The truth is that numerous schools that were run by the church produced disciplined citizens, credible and ethically conscious leaders, because of the valuable ethics and moral education the church inculcated in education.

The lesson that can be learnt from the past approach in this aspect is that Ministers in particular were given platforms in schools to add great value in education. Some adults in the past who were illiterate
had an opportunity to be educated in Sunday schools where they would learn to read and write.

2.5.2 Education “now”.
During this era the Church’s institutions of education have been incorporated into Government controlled public institutions of learning and are now run according to political ordinances, and the church plays less of a role in education in the largest part of the Connexion of the Methodist Church of Southern Africa, unlike in Ghana where the church still plays an equal role with the state.

The lesson that can be learnt from the “now” approach in this aspect is that no religion dominates over the others. However, moral education campaigns, if there are still any, seem to be a challenge, because of a highly fluid system of religion in schools. Children find themselves exposed to many religions and to some it causes confusion especially if they do not receive any proper guidance at home. This demands that the church needs to encourage families to upscale Christian education at home, and on the other hand, to re-invigorate the class systems at the local congregations where it has been observed to be dwindling. Local churches are urged to do reinforcement of Christian education in all mission groups such as organisations and associations.

2.6 Aspects of the strategy for promotion of oneness as a church in the “then and now” approach

2.6.1 Promotion of oneness “then”.
The church during the 90s applied the strategy of geographic Circuits in trying to forge oneness where Circuits situated in the same geographic area were encouraged to combine into one Circuit that would comprise black and white congregations. This strategy in some Districts collapsed before the process of unification of all Circuits could be started and completed, because some circuits removed the colourless Christian glue that was to bind them into one. Circuits jumped out of the boat and started re-erecting the barriers that made them separate and reverted to the colour conscious approach which made them violate the church’s commitment to the one and undivided stance it took in 1958. One may associate such an action with Donald Trump’s ideology of building a barrier against people he termed not wanted in his country’s space.

The lesson that can be learnt from the past approach is that local churches seemed to have missed the great opportunity of bringing unity among communities and Societies, because of their failures to
keep their unification statuses. The church in actual fact is faced with what I call the undying subcutaneous “segregato-viral syndrome”. This kind of syndrome in my view affects Societies, Circuits and Districts. The church has to initiate research on the root-causes of this and find a treatment regimen for it.

2.6.2 Promotion of oneness “now”.
A call has been made again to Districts to persuade some Circuits in the same cities or towns to intentionally discuss the process of uniting and forming one Circuit so that the world can believe. The inputs of Districts’ representatives in the consultative conversations that have taken place regarding the reconfiguration of District and Circuit boundaries has spoken volumes and given direction that this initiative has to happen.

The lesson that can be learnt from the now approach in this aspect is that the use of a bottom-up and not top-down approach has been good, but it needs courageous local leadership to initiate intentional discussions to make unity a reality without looking at self-interest, but considers the importance of mission in the Circuits and Districts. The local leaders need to remember Jesus Christ’s prayer in John 17 before he departed where he prayed to God for his disciples to be one. There is no more opportune time than this to achieve intentional real oneness as the church, across all spectrums.

3. Activities Performed by the Lay President
During the period under review I have been able to consult with church relevant structures like the District Lay Leaders, Education for Ministry and Mission Unit and the Mission Unit Education desk wherein through their inputs a final draft of the strategy for Every Member Ministry model implementation has been developed.

I was part of the Pastoral Commission that went to deal with the conflict in the circuit in the Clarkebury District. I was part of the team that led the Connexional Boundaries Conversation project in four of our Connexional regions formed by Districts of our Connexion. I per invitation have been able to conduct leadership workshops at Mabopane and Newcastle Circuits and looking forward to the Central Swaziland Circuit which has received the go ahead from their District Bishop and the circuit is still negotiating a suitable date.

I performed the following activities as per 5.8.2 and 5.8.3 of the MCSA’s Book of Order:
• Representation of the Church in ceremonial activities.

I was privileged to represent the church and gave messages of support at the
Music Association Convention; the inductions of the District Lay Leaders of Central, Clarkebury, Grahamstown and Natal Coastal Districts; induction of the General President of the Women’s Manyano in East London, Mrs. G. Makhwenkwe.

- Observance of the ministry of compassionate care.
  In February 2017 Mozambique experienced a storm disaster and I successfully motivated District Lay Leaders to join me to raise money to contribute into the Connexional Mission Disaster Fund to be sent to Mozambique. The District Lay Leaders and I out of our own pockets raised an amount R16400. I also honoured the ministries of compassionate care and presence by attending funerals in Central and Grahamstown Districts respectively.

- Visit and motivation of Church structures.
  In January 2017 I had an opportunity at the Lumka Centre in Benoni to urge and motivate the circuits that receive Mission Fund Grant about the importance of involving laity in pursuing mission in their local churches. I visited the Local Preachers General Committee which had held its meeting at eMseni in the Highveld and Swaziland District on 10 February 2017, where I presented the Conference resolution on the directive to review the use of the word “Crusade”. In February 2017 I again held a consultative workshop with the District Lay Leaders in Cape Town where among other things I was to orientate the newly inducted District Lay Leaders and help them share the best practices that happen in their districts. I further visited Highveld and Swaziland and Natal West District Local Preachers’ Associations who had held their conventions in May and June 2017 respectively, where I addressed them on the implementation of DRD model as the tool in pursuance of God’s mission.

- Performance of other duties and tasks
  I have been able to attend meetings of the following structures of the church at SMMS, District and MCO respectively: the Mission Congress, the SMMS Governing Council Executive, the Synod, and the Revisions Committee.

4. The Lay President’s Look at Districts as per District Lay Leaders’ feedback

Feedback on achievements was received from Central, Clarkebury, Grahamstown, Highveld and Swaziland, KNB, Natal Coastal, Natal West and Northern Free State and Lesotho Districts which have been able to conduct regional workshops relating to numerous issues, among which were Circuit financial management, revival of classes, work relations and teamwork. Some of these Districts have successfully done the following: established mission forums, established work relations with Government desks like health and social development, organised clustering of Circuits, done analysis of the state of the District and organised Circuits to share best practices. Some of these Districts cited challenges that
they are faced with such as: Insufficient resources to do mission caused by unemployment and the high rate of crime; conflicts and divisions caused among other things by lack of communication, factions and ethnicity syndrome; lack of active participation in mission and poor attendance at planned workshops; the culture of entitlement in some clergy and some laity but less commitment to God’s mission. These challenges have been found to be holding mission to ransom.

The District Lay Leaders in some Districts in collaboration with the Bishops, the District Executives and Circuit leadership, instantly worked together to minimize or quell these challenges through conducting workshops and seminars involving different categories of leadership at Circuit and District levels.

5. The Lay President's further forward seeing

After looking further backward and have seen further forward, it is my submission to this Conference that guidelines need to be given as to where we shall begin to deal with the crucial observations made so far. I therefore here offer these proposed plans in order for the church to be able to see God’s laughter of joy that his church has plans and commits to make them reality through his grace. The plans are as follows:

- In dealing with the aspect of witness in the community, the church needs to intentionally pursue the Every Member Ministry model using the strategy designed for its implementation and which the Connexional Executive has had access to and discussed.
- In dealing with the aspect of pastoral care, the church is requested to direct all mission agents to intentionally implement Jesus Christ’s model of the Good Shepherd quoted in John 10:14-15, which promotes the agents to intimately know the flock where they are pasturing.
- In dealing with the aspect of affording individuals leadership role, the church should ensure that all individuals elected or appointed into leadership get orientated and inducted before assuming leadership responsibilities.
- Ensure that a programme of mentorship for new leaders kicks in once those elected or appointed persons start doing what they have been elected or appointed to do.
- In dealing with the aspect of promotion of mission through singing, the local churches’ leadership should boldly advise those who use accompaniments during singing to ensure that there is a balance between singing and accompaniments.
- Circuits should ensure that situational analyses are done in Circuits and Societies regarding singing and accompaniments; youth and elders likes must be taken seriously so that the approaches of doing church respond to the prevailing needs of the aforementioned people. No group of worshippers either young or old should be disadvantaged.
• In dealing with the aspect of moral regeneration and nation building, the local leadership should ensure that Christian education programmes in Circuits, in Societies and homes are up-scaled.

• In dealing with the aspect of oneness, the Connexional Executive should direct a relevant Connexional structure to conduct research and find facts and causative-effects of the subcutaneous segregato-viral syndrome that inhibits Circuits who are in the same geographic area from uniting, and recommend the contextual treatment regimen for this syndrome.

• As the church I suggest that we introduce an Absolute Anger Debriefing Programme (AADP) which will be used to assist in doing “deroling” for all agents and circuits that have been exposed to feuds and conflicts before such agents are moved to the next circuits, and before the affected circuits can receive the new agents.

6. Conclusion
In conclusion, I believe that all that I have reported about became a success, because all the stakeholders I have mentioned heeded Nora Roberts’ assertion which says, “If you don’t go after what you want, you’ll never have it. If you don’t ask, the answer is always no. If you don’t step forward, you are always in the same place”. These stakeholders stepped forward and used the positive side of this assertion to the letter. I therefore invite all officials and every delegate to step forward now that we have been able to look further backward and can likely see further forward in doing God’s mission.

Shalom
Report of the Lay General Treasurer to Conference 2017

Mrs TN Ngonyama

Presiding Bishop, General Secretary, Lay President, Members of Conference, I bring warm Christian greetings from the Finance Unit in the wonderful name of our Lord and Saviour.

I would like to steal words from the 111 Psalmist:

“Great are the works of the Lord; they are pondered by all who delight in them. Glorious and majestic are his deeds, and his righteousness endures forever. He has caused his wonders to be remembered; the Lord is gracious and compassionate. He provides food for those who fear him; he remembers his covenant.”

It is a great honour for me to be able to stand, once again, before this Conference, to bring news, good and bad, around the financial health status of this Connexion. I am also blessed to have a great team of colleagues at the Finance Unit, men and women who take great pride in the work of serving the Methodist Connexion. I wish to thank the Presiding Bishop, General Secretary, Unit Directors, Bishops and this Connexion for your continued prayers and support.

1. ADMINISTRATION
   The Finance Unit’s scope of administration includes, but is not limited to payment of Stipends and Pensions, but also extends to the administration of Pension Funds, Insurances, Medical aid and Property.

A Look in the Rear-view Mirror
There are the good and the bad views. I would like to touch on the bad first.

We all know and hopefully follow the news in SA. We are a country that finds itself in an unstable market economy with a long list of politico-social issues that ultimately have made the life of every individual complex. With the recent downgrades by rating agencies, we have experienced a glimpse at a recession; unfortunately the poor have felt it more in a short space of time.

Inflation is currently projected at 4.36% and although we heard that we are slowly showing signs of recovery, it’s too early to celebrate.
The good news is that, unlike the 2008 Global crunch, we have an opportunity to work through some of the necessary changes in behaviour as a Church and self-correct some of the practices that do not speak to our activities a PBO. It is critical for us to exercise care and caution when dealing with Church finances. I caution our circuits, units and organisations to guard against fruitless expenditure at all times.

2. POLICY ON EFFECTIVE FINANCIAL MANAGEMENT
This policy is attached as an Annexure of the Order of Business for Conference. The Connexional Financial Policy was revised in 2016. This policy applies to all structures within the MCSA and including Organisations, Units and other Institutions. It supersedes all other policies and no Finance Policy may deviate from the prescribed limits set in this Connexional policy.

3. MINISTERIAL STUDENT FUND
District Donations to the Ministerial Student’s Fund are showing a concerning decline. With the increasing cost of education, my plea is for districts to take this fund seriously to ensure continued development and training of our ministers. I would like to thank all districts that have been faithfully donating to this fund.

4. ARREARS AND NON-SUBMISSION OF SCHEDULES
The Arrears report is enclosed in the Conference Finance Unit book. As at 20th May 2017, 15% of circuits were over 2 months in arrears, totalling R5.5 million. This not only impacts negatively on the administration, but more so, affects agencies and the family units directly. If stipends are not paid, this means that that minister would not have contributed to their pension fund. The notion that holding back on assessments will resolve conflict is misleading. I urge all of us to deal with conflict appropriately and through clear processes outlined in the Book of Order.

We continue to note that there are ministers who are paid directly by circuits; this practice needs to stop. All amounts received are required to be taxed appropriately. Not doing this is evading tax.

Perhaps I should bring to Conference the recent developments around the work done by the CRL commission in its endeavour to investigate the commercialisation of religion. The fact of the matter is that we need to guard against using Church funds for purposes that they were not intended for. This will not only lead to hard penalties but may affect our Tax exemption status. We have rules, procedures and governance frameworks; what we lack is the discipline and commitment to our own processes and procedures.

The due date for submissions of 4C and 4S schedules to the MCO is within 2 weeks of Synod rising. As at 5th September, 154 4C schedules had still not
reached the Finance Unit. I would like to particularly thank the Central District for having submitted all their schedules. The Finance Unit has made available the services of the Compliance Unit to assist with the completion of these schedules and facilitated training, thus I am disappointed at the number of non-submissions of schedules.

The MCSA tax exemption status needs to be maintained and this can only be done through your cooperation.

5. DISTRICT TREASURERS CODE OF CONDUCT
I would like to commend the panel of District Treasurers for applying their minds and putting together the Treasurers code of conduct. Treasurers are appointed for various bodies within the MCSA. They come from a variety of backgrounds and have divergent skills. Great responsibility is given to them, but often they are required to work in isolation without collegiate support. The Book of Order details WHAT must be done but not HOW the task should be approached. The District Treasurers Consultation, recognising the difficulty this created for Treasurers throughout the Connexion, requested the Treasurers General to facilitate the introduction of a Code of Conduct for Treasurers.

The Book of Order takes precedence over this Code of Conduct. District Treasurers will ensure that this is included as part of their training at district level.

6. RELATIONSHIPS WITH HOMES, SCHOOLS AND INSTITUTIONS
We have a number of Homes and Institutions which care for the Vulnerable, the elderly and children, which are under the MCSA and carry the Methodist of Southern Africa name. The Church has not been as involved with all of these institutions at an operational and governance level. We don’t always have full knowledge and assurance that all these institutions have proper Governance in place. We are at the moment also unable to assist when there are dire needs.

We have since made contact with the some of our homes including the Methodist Homes for the aged, and have started on a way forward for us to keep each other accountable, protect the Methodist brand and work toward caring for those who need this care the most.

CE has mandated the MCO to set up a Connexional committee that will coordinate the work between the MCO and our institutions.

7. SUPERNUMERARY FUND RESERVE AND CHURCH RESERVE FUND
Conference 2016 resolved that the Finance Unit should formulate for Conference approval guidelines that will govern the purpose and uses of the Church Reserve Fund and the Supernumerary Fund Reserve. This document, which contains the guidelines and the history behind the 2 funds, is before the Conference resolutions committee.
What is important to highlight is that the Supernumerary Fund Reserve exists for the benefit of the pensioners on the Supernumerary Fund and provides for the difference in pensions for Members of the Supernumerary Fund who entered Ministry when the Defined Benefit Fund was in existence, but who are now, with all others, in a Defined Contribution Fund. If a Pensioner would have received a greater pension under the old system, that difference is calculated by the actuaries, and the difference is paid to the Pensioner from this fund.

The church undertook to do this as long as it was financially able to do so. The proposal of the Finance Unit Executive to Connexional Executive is that this system ceases with the intake of new Ministers in 2016. Such individuals will be on a purely Defined Contribution system.

The Church Reserve Fund was established in 2005. At Conference 2015, Conference directed 25% of any distribution to the Church Reserve to be set aside for Church Planting. The Finance Unit Executive 2017 proposes to Conference the aims and uses of the Church Reserve fund in the form of a resolution.

8. MCSA STRATEGY ON PROPERTY
Conference 2016 endorsed a resolution 2.23 giving effect to the allocation of R1m towards the establishment of a Property Unit and the appointment of a Property Officer. The search for a candidate with the appropriate skills and experience is a work in progress. We hope to have the candidate employed by the end of September 2017. The next meeting of the Connexional Trust Properties committee is scheduled for the 4th Quarter of this year and we trust that the work of the unit will progress significantly. Noting the need to fund our property portfolio connexionally as a property for mission campaign proposal was sent to CQMs for discussion. The feedback will be discussed in the Finance & Property Commission at Conference.

9. MEDICAL FUND
The Medical Fund continues to be a challenge that keeps changing face. I trust that through education and constant communication we will get to a place where we are able to understand the MCSA Topmed Plan. I want to highlight that with the rise in medical aid tariffs, maintaining our medical plan has necessitated the need for us to look into various ways of maximizing some of our benefits.

One way of softening some of the costs of member co-payments is to take out GAP cover Insurance. Gap cover is designed to cover those gaps created when your doctors or specialist charges more for in-hospital services and treatment than the amount refunded by your medical aid.

Changes to Supernumerary Medical fund contributions: in the spirit of ensuring that we are able to meet the obligation to fund medical aid for our supernumerary ministers and to address some of the justice issues, from 1 July 2018 onwards,
the contribution towards the medical fund for supernumeraries will be as a percentage of the Monthly pension. Thus a pensioner receiving aR5 500 Pension will contribute a bit less compared to a pensioner with a R10 000 pension per month.

Topmed will be here on site on Saturday for wellness and screening. Please feel free to use the services. We will give you the venue in due course

10. METHODIST JOINT REMOVAL SCHEME (MJR)

I seldom speak about the MJR scheme as it’s one of those administrative responsibilities of the Finance Unit that should be easily managed. However, based on some of the challenges we have had in the past year which threaten the cost effectiveness on the scheme, I need to advise the following.

In order for us to keep to the budget for the removal of ministers, it is crucial for all ministers on the move to cooperate with the removal scheme.

- Average ministers moving per year increased from 99 to 145 in the last 3 years.
- To date the MJR scheme has saved the church in excess of R16 million.
- An average delivery time of 1.8 days nationwide.
- Completion of scheme in 3.5 weeks.

Thus I wish to re-inforce the rules of the scheme as communicated to all ministers on the move. Most importantly, no additional inventory will be moved without prior approval from the Finance Unit. Thus in a nutshell, should a minister on the move have an excessive inventory, this will be billed separately and will be for the ministers account.

I also need to remind us that we should treat our service providers with courtesy and professionalism at all times and always remember that we are the MCSA.

11. STIPEND INCREASES FOR 2018

Generally over the past years, stipend increases have been far ahead of inflation, which also increases circuit assessments. We still recommend that additional Stipends NOT be increased above 1% of the recommended minimum stipend increases.

We recommend that the Minimum Stipends and stipend assessments for 2018 be increased by 6.8% to R10 714 for ordained ministers per month, and that Total Stipends increase by not more than 7.8% for 2018. We request that this be complied with.

12. HOUSING ALLOWANCES

The minimum recommended Housing allowance of R4 500 for ministers has been the same for a number of years. Conference 2015 instructed the Finance Unit to revisit this and propose a revised amount.
The average housing allowance for ministers connexionally is R6900, with 62 ministers currently receiving housing allowances as per our payroll. Thus the recommended minimum housing allowance for ministers who reside in their own homes is R6 500 pm.

I draw the attention of Conference to paragraph 9.68:

*Accommodation for Ministers:* “In addition to the payment of minimum stipends, Circuits shall provide Ordained Ministers and Probationers with suitable free furnished accommodation.”

Thus where a manse is rented due to unavailability of manses, the full cost of the rental should be borne by the circuit.

13. PENSION FUND MATTERS

13.1 The Supernumerary Fund:

The Market Value of the Fund has decreased from R1.51 Billion in 2015 to R1.50 Billion as at 31 Dec 2016 with a Year to date return of 2.15%.

The interim valuation of the Methodist Supernumerary Fund (the “Fund”) as at 31 December 2015 revealed the funding level of the Pensioners’ Fund to be 125%, before making provision for any Solvency reserve. After allowing for the Solvency reserve, the Pensioners’ Fund was still 111.9% funded and therefore in a financially sound position.

In the past, pension increases have been granted in line with the annual stipend increases. This practice was affordable based on the surplus in the Pensioners’ Fund, as well as good investment returns. However, the Actuaries pointed out that the practice of following the stipend increases may lead to expectations from pensioners which may not be sustainable in a period of lower investment returns. Additionally stipend increases in 2016 and 2017 are in line with Connexional recommendations which were in line with inflation figures.

Thus recommended pension increases as at 1 July 2017 at 6%.

- The market value of the funds are as follows:
  - The Supernumerary Fund is R1.505 billion with a year to date return on investment of 2.15%
  - The Provident Fund has a Market Value of R31.3 million with a return on investment of 5.63%.
  - The Lay Staff pension Fund is R44.6 million with a return on investment to date of 2.2%.

The Pension Funds are compliant with Regulation 28 limits as required in terms of the Pension Funds Act No 24 of 1956. We are also in the process of amending our rules and these will be communicated accordingly by the Pension Fund Trustees.
Pension Augmentation Fund:
Conference 2016, Res 2.18 resolved that the Finance Unit create a Pension Augmentation Fund. The Supernumerary Pension Fund Trustee’s established a task team to compile the guiding principles and criteria that will be implemented with pensioners, when considering individuals who have been affected by pension justice issues.

This document is before Conference 2017.

The Principles for this Policy are as follows:
1. The minimum pension a pensioner is to receive is R6000 per month, based on 30 years of service. The monthly pension will then be broken down into R1000 bands, proportionate according to years of service. For example 25 years of service to R5000 per month pension. Argen Actuarial Solutions to be consulted on the pension bands and years of service;
2. All pensioners whose entry date is pre 1977 are to be considered, excluding the pensioners whose pension is above the average pension;
3. All women within the Connexion are to be considered, regardless of entry date;
4. Pensioners who served in active ministry outside the South African boarders, in the neighbouring countries part of the Connexion are to be considered.

Reports for approval and adoption
The 2016 audited Annual Financial Statements for the MCO, the Methodist Millennium Resource Fund, EAU, EMMU, the Finance Unit Order of Business together with the Arrear Reports, the Unit Budgets, Reports on the Pension Funds, amendments and all other relevant reports are attached to the Finance Unit Report to CE and Conference for reference and adoption.

CONCLUSION
We can only improve with feedback, communication and cooperation. Let us know where the needs are. We will in turn do our best to train, inform and equip.

As John Wesley put it “Do all the good you can. By all the means you can. In all the ways you can. In all the places you can. At all the times you can. To all the people you can. As long as ever you can”.
DISTRICT REPORTS
Cape of Good Hope District (01)

Bishop Michel Hansrod

Introduction
The Cape District covers some 2200 square kilometres with a landscape surrounded by two oceans and covered with the majestic beauty of several mountain ranges, rugged escarpments, numerous dams and rivers, fertile and arid land, urban developed and rural undeveloped spaces. This stark and sparkling beauty formed and made by our Creator God, home to some 4 500 000 people found in cities, towns, “dorpies” and rural settlements, cutting through two country and provincial boundaries, is a microcosm of the richness of Southern African cultural, language, racial, ethnic, economic, social and religious diversity. The Social Context of this area includes the triple challenges of Poverty, Inequality and Unemployment alongside those of racism, crime, gangsterism, substance abuse, violence, drought and disease. Parallel to these challenges of context is the reality of wealth, power and privilege. These are seen through huge areas of poverty, grime, crime and disease juxtaposed with areas of extreme wealth, well serviced and first class facilities and accessibility. This wide and varied social, economic and political context provides the Missional Grounds to the diverse faith and social communities and institutions through partnership and collaboration.

Within this dichotomy of diversity and challenge Methodism has a large footprint now spanning two centuries through its ministry in 21 Circuits, including 4 Glebe Mission Stations and 4 Administrative or Missional Circuits. These Circuits comprising some 400 local centres or places of worship, healing and transformation are served tirelessly, fearlessly, gallantly and faithfully by 70 Full Time, 2 Part Time, 3 Seconded, 63 Supernumerary Presbyters and 2 Retired Deacons as well as a huge band of disciples through the Orders of Evangelism and Local Preachers, Stewards, Leaders, Carers and Teachers, affirming the doctrinal tenet of the Priesthood of all Believers, a key feature of Wesleyan Theology.

As a conduit of God’s Missional Invitation through the Methodist Church of Southern Africa to become a Transforming Discipleship Movement, to proclaim the “Gospel of Healing and Transformation” with a vision for “A Christ Healed Africa”, the District seeks through its various and myriad ministries, Circuits, Societies, institutions, agents and disciples to be actively engaged in the task of healing and transforming Discipleship to effect this vision.

Overview, Review and Vision on Mission and Ministry
The Annual District Planning Indaba held over three days constituent of all District, Circuit, Unit and Organisational Leaders has matured into becoming a space of
creative, honest and robust conversation in holding to account, reviewing, analysing and assessing our Mission and Ministry in the light of God’s Missional invitation to us. In this Sacred Space undergirded by prayer and reflection we are able to face our weakness, celebrate our achievements, and recognise our challenges as well as listen to the invitation of God in fulfilling God’s Call, Dream and the establishment of God’s Reign in the present age.

Re-affirming our image of the District as a “well” where each one gathers, drinks, is refreshed and can take some water back to our local communities, Circuits, Societies, Units and Organisations, in order to refresh others, we heard God’s Call to:

- Connect with each other more meaningfully and to genuinely care for each other.
- Focus our energies on connecting the ministers and members under our care with Christ.
- Celebrate and honour the small acts of daily Mission which happen across the District through Faithful Discipleship, rather than only looking for programmatic mission successes.
- Celebrate and encourage the diversity of Missional responses happening in our Circuits, Societies, Units, Organisations and Institutions.
- Overcome our obsession with meetings and events and find a balance so that Mission can be ignited.
- Recognise that “institutional conversations” bring us to judgement, whilst “Gospel conversations” bring life.
- Reflect on the definition of Mission as “walking with Jesus in the company of others, for the sake of the world”.

**Our Achievements and Celebrations**

Guided and Strengthened by God’s Spirit, empowered by God’s Grace and Driven by God’s Dream, despite numerous failures, shortcomings and challenges we celebrate:

- The Methodist Church of Southern Africa Conference Outstanding Leadership Award presented to Dr Gcwalisile Zulu-Kabanyane for her pioneering work amongst vulnerable Women and Children in the Boland.
- The collective Missional Impact of all Organisations in the District, amongst others, through the building of a House for a family who lost their home and 3 family members through a fire, and R60000 raised for Heatherdale Children’s Home.
- R550 000 raised through the Christmas Day Collections distributed to our Two Children and Youth Care Centres and 16 Early Childhood Development Centres.
- The collective response to the huge devastating fires which destroyed the homes of and displaced some 15000 people in Imizamo Yethu in Hout Bay.
- The Launch of the “Elihle Support Fund” by the Young Women’s Manyano to provide support and care for Abused Women and Children.
• The Igniting and Hosting of 10 New Holiday Clubs reaching some 2500 vulnerable children aged between 5 and 15 in Townships beset with various social ills such as drug, sexual and violent abuse, neglect and lack of care and recreational facilities, in addition to those held traditionally in Suburban areas.
• The Missional and Pastoral Response of local churches, Circuits and Organisations to the scourge of violent and sexual abuse of Women and Children which resulted in the brutal murder of 23 Young Victims within 6 months of this year.
• The Training Summit facilitated by the District Gender and Child Care Desks for Activism against Gender, Children and Domestic Violence.
• The Participation of the District Justice and Service Desk in the Ecumenical Justice Conference held in Cape Town.
• The Participation of our Care for Creation Desk in the Water Justice Conference.
• The various Heritage Celebrations held in our Circuits.
• The appointment of a Dedicated Part-Time Chaplain to the 4 Major Universities in the District.
• The ongoing Evangelistic and Missional Impact of our Ministerial Mission Week Exchanges on the various Circuits where these have been hosted as well as through the work of the Order of Evangelism and Lay Witness Mission Movement.
• The growth of the District School of Discipleship which continues to serve as a place of deepening spirituality and equipping Disciples for Mission.
• The hosting of the Zanokhanye Human and Economic Development Programme in a number of Circuits in Training and Preparing Unemployed Youth for entrepreneurship and the job market.
• The Theological reflection sessions of Presbyters, University of Stellenbosch Winter School, District Seminars, Retreats, Consultations, Conventions, Workshops and Forums which serve as a conduit for empowering all who are engaged in Mission.
• The successful Hosting of the 2016 Connexional Women’s Auxiliary Meetings and 2017 Connexional Youth Conference.

These celebrations and achievements are undergirded by a large volume of Missional Activity through our Organisations, units, Circuits, Societies and individual members engaged in, amongst other activities, feeding schemes, poverty alleviation, education, restorative and ecological justice, crime prevention, care for the vulnerable, healing, palliative care, prophetic activism and governance lobbying. Central to our Activity is our Individual and Corporate Discipline of Prayer, strengthened by our District Prayer Diary.

District Synod
Our 188th Annual District Synod continued it journey of Celebrating our Heritage by meeting in the Helderberg Circuit, home of our Missionary Activity amongst Slaves. The Clergy Convocation inspiringly and challengingly led by Father Vido
Nyobole, as well as the Ordinands Witness and Opening Communion Service, was held in the Historic 157 Year Old, recently restored, Majestic Slave Church Building in Somerset West. This large church plant still comprises the 183 Year Old Glebe Land housing 36 Families of slave descent, the original 250 year old Wine Cellar which served as the First Chapel (now a classroom) and the oldest School in the region, Somerset West Methodist Primary School, which this year celebrates 175 years of providing education with a current enrolment of 960 children.

In keeping with the Connexional Platform of work, our worship, business and conversations were founded on God’s Call to “Igniting Mission – Breaking Barriers” and guided by the palpable gentle presence of God’s Spirit. Our Bible Studies were ably and inspiringly led by a Young Woman Theological Student, Ms Lerato Kobe, whilst our Service of Memory and Affirmation was presided over by our Former Bishop, Father James Gribble. At this service we celebrated the lives of those who have entered Glory and affirmed the ministries of many lay and clergy persons, including Rev Ronnie Cawood (our Father in “the furniture business”) who superannuates this year, the 60th Anniversary of Ordination and 67th year of Ministry of 91year old Father Maurice Fearns and the (then) impending Centenary (100th) Birthday of Evelyn Achilles a Clergy Widow. (She sadly passed on 5 days later).

A haunting and sombre visual display of photos of some 20 children and youth, victims of the Scourge of Abuse and Murder that enveloped our District over the past five months, served as a stark reminder to our Synod of the tears, pain and suffering of the communities we represent. In the centre of this display we daily lit a Candle Surrounded by Barbed Wire (Amnesty International Peace Candle, now used in All Societies), symbolic of God’s Light breaking through the darkness and challenging us to continue working towards a better and safer world for all. A solemn walk of witness led us to place a cross at the site of a recent senseless murder of a young man and ministry to his grieving family.

Our Heritage celebrations, including a visual display through banners of all Circuits depicting their various buildings and mission was prefaced by an inspiring Address by a Local Muslim Historian and Moulana, Ibrahim Rhoda, underlining the rich History and Legacy of Methodist Mission in partnership with Islam amongst the Freed Slaves in Mostert Bay (Strand) some 185 years ago. This was followed by site visits to the Somerset West Mission Glebe and the Lwandle Migrant Labour Hostel Museum, both areas of significant Methodist Witness. The Heritage Celebrations culminated in a moving solemn Service of Remembrance and Commission as a Stone Cairn was built on an open piece of land from which our Host Society was forcefully removed as a result of the Draconian Apartheid Policy of Group Areas. Each stone laid brought to memory the various other church communities throughout the District who too were victims of the evil policy which sadly shaped our current environment for Mission and Ministry. The Synod moved with Hope and Promise from that site committed, enthused and driven to fulfil God’s Mandate of Mission into the future.
All matters of policy, governance, mission and ministry were dealt with in Synod through conversation and consensus, markedly through an innovative process of Table Talks which allowed every individual member of Synod to share their story and call to participate in “Igniting Mission – Breaking Barriers”. The Synod celebrated and paid tribute to the 9 years of Diligent, Loyal and Faithful Service of Rev Vincent Harry as Secretary of Synod and rejoiced at the election of its First Woman Secretary of Synod, Rev Pam Delport, whose appointment marked a historic return to the milestone of 60% Woman representation amongst District Synod Officials in a District now served by 17 Woman Ministers, 5 of whom serve as Superintendent Ministers.

Conclusion
Deeply conscious of the limitations of this report, we continue to Celebrate the presence of God’s life giving Spirit through our various Missional and Institutional Services and Activities, mindful of our many shortcomings and failures, challenges and weaknesses, yet enamoured and humbled at the privilege and opportunities presented through God’s Gracious Invitation to us to participate and be engaged in God’s Mission for and to the world. We seek to respond to this invitation by Igniting Mission and Breaking Barriers through the words of our 2017 District Theme Song:

“So carry your candle, run to the darkness
Seek out the helpless, confused and torn
Hold out your candle for all to see it
Take your candle and go light your world

Carry your Candle, run to the darkness
Seek out the helpless, deceived and poor
Hold out your Candle for all to see it
Take your candle and go light your world”
Grahamstown District (02)

Bishop Andile Mbete

Stretching from Knysna in the West to the Keiskamma and Tyhume Rivers in the East, the Grahamstown District also includes the Karoo region, the home of Mr Robert Sobukwe. Most of the District activities centre around Grahamstown and the Nelson Mandela Metropolitan in Port Elizabeth. Historical schools like St Matthews, Lovedale, Healdtown and Fort Hare, which date back to the 1800s, are constant reminders to us that education has been, and continues to be a, tool of economic empowerment in this part of South Africa.

Conscious of being the mother of most of the Circuits and Districts in the Connexion through the vision of Rev. William Shaw’s strategy of a chain of mission stations from Salem to Mozambique (kwaSoshangane) the Grahamstown district continues to take charge of its destiny beyond two hundred years (1820-2020) of its existence.

Weather Patterns
For a considerable time, from last year until now, it seems Mother Nature has brought her wrath upon us. With all-time-low dam levels and water restrictions in our urban areas, the effects of drought continue to kill our cattle and flocks in the rural areas. Across the District, our people are suffering from the persistent drought, leaving fields, forests and rivers as dry as bones.

A few weeks after Knysna successfully hosted our annual District Synod, raging fires destroyed homes, schools and forests in an inferno that lasted for several terrifying days. Ordinary people jumped in to repair roofs and our Circuits in the District donated clothing and produce, or whatever was necessary. The same fire almost destroyed Woodridge College (30km from Port Elizabeth) within hours, reminding us that Mother Nature is always in charge of even our technological programmes.

Reason for Hope
Some of us may not believe in evolution, and that is alright. How we humans came to be the way we are is far less important than how we should act to get out of the mess we sometimes make for ourselves, both as individuals or as a group. Not long ago, the Grahamstown District got entangled in a situation which threatened its purpose of existence. Tensions and misunderstandings seemed to overcome the Methodist spirit of love, acceptance and tolerance.

The exciting news is that the very same District has renewed itself and is now looking forward to induct a new Bishop at the end of this year. What was helpful was that in a context of decay and war, Ministers and Lay Leaders began to ask, and focused on the
following questions: What is our ministerial/lay responsibility? And what, ultimately, is our collective destiny? At the end of 2017, as one Bishop exits and a new Bishop is ushered in, the people called Methodists in the District are gearing themselves for something new. As swallows look forward to the coming of summer, so could we contemplate with quiet joy, the evangelical spirit of William Shaw returning without fail. With conflict behind us, the District should always remember the words of Edward Abbey when he said: “The wilderness is not a luxury, but a necessity of the human spirit.”

The Mission
Almost all Circuits and Organisations in the District conduct their activities around the Mission Pillars. Worship on Sundays, prayers, class meetings, and bible studies during the week, are effective tools in equipping our people spiritually. Led by strong church choirs in every society, our people are also receptive to the introduction of drums and contemporary instruments in worship.

Facing a situation of being surrounded by new churches that are mushrooming every day in urban and rural communities, our Ministers, Evangelists, Biblewomen and Preachers, continue to shepherd the Methodist flock and winning souls for Christ. With the help of the Women’s Organisations (W.A. and Manyano) as well as outreach programmes of many Societies, our District continues to feed the unemployed and the needy, especially the children and refugees.

The YMG, Preachers, Wesley Guild and the Women’s Organisations have agreed to consolidate their bursary funds and community outreach programmes under the umbrella of the Mission Unit, in order to create a broader and more effective effort to bring healing and transformation to our communities. There is also an emerging possibility to link our District bursary fund to a Memorandum of Understanding between our District Education Desk with Fort Hare, Rhodes and Nelson Mandela Universities.

With conflict in many Circuits being creatively dealt with and with a number of Ministers who are capable leaders getting settled in our various Circuits, one can be confident that mission work in our District can move from strength to strength.

Pushing Limits
Standing at the close of the 2nd Century of its existence and with a chance to kick-start a programme to open a new Century beyond 2020, District 02 needs a vision and courageous steps. As someone said correctly: “the best way to predict the future is to create it.” Eliminating bad habits, all Circuits, Societies and Organisations must embrace new ways of doing Church; pushing limits. Bad habits are the leading cause of why our District cannot survive another hundred years. We call them bad habits because they have been allowed to become part of the culture of doing things.

With Jesus Christ leading our ways, we can confidently say with John Wesley: The best is yet to be.
Introduction
Queenstown District continues to strive towards living out the vision and mission of the MCSA. This we do by vigorously engaging challenges of our context and by being obedient in preaching the gospel of Jesus Christ for healing and transformation.

The District Theme for 2017 is ‘Breaking Barriers – Launching into uncharted waters’. The theme seeks to direct the District to rethink its strategy of doing mission so as to move from a social development and services approach of giving parcels, to a more sustainable approach, that of empowering and developing people and communities to be self-sufficient and self-supporting, as a primary focus in dealing with the scourge of poverty and joblessness.

We continue to emphasize adherence to class, small group/covenant group meetings as the primary approach to Ministry and Discipleship. This we use as our strategy to bring about personal and social transformation, because we believe genuine mission happens at the local level.

Leadership Development and Empowerment
Ministerial: The District Ministers retreat was led by Bishop Andile Mbete under the theme ‘A Life of Obedience to the Call’. This retreat served as a reminder of who we are and the purpose for which we are called as we were reminded to accept the calling as a ‘Yoke of Christ’ and get to ‘acquaint’ ourselves with it as this is a step to a long life of obedience.

The District Ministers Convocation a day before Synod, led by Dr. Lizo Jafta focused on:
• A theological mandate of a Methodist Minister – understanding our ordination;
• Authentic Pastoral engagement and obligation. These were through presentation of a research paper followed by discussion. And we concluded our Convocation by a service of re-affirmation of the Ordination vows and Holy Communion.

Lay Leadership Development and Empowerment
The District Strategic workshop which serves as a tool to bring on board newly appointed Superintendents and Circuit Stewards covered:
1. Emotional intelligence
2. New Stationing Procedure – implementation
3. Strategies for financial management, Budgeting and Administration, Mobilisation of Resources for Mission (led by Mrs. Thini Ngonyama).
**Discipleship Courses**

Discipleship courses as coordinated by the District EMMU. Lay Leaders have focused on Development and Empowerment of class leaders in the light of the Synod and District theme and address.

**Area of Focus**

(i) Teaching Methodist people to live by Wesleyan rule of life  
(ii) Recover small accountability group meetings  
(iii) Vigorous teaching on tithing and giving.

We have spread the discipleship course workshop by grouping Circuits into regions, in order to make them accessible to as many leaders as possible and minimize travelling. The meetings are budgeted by the District. These meetings were well attended and very successful this year.

**Conflict in Circuits:**

As a District, two Circuits experienced conflict that got out of hand, namely King Williams Town 312 and East London 313. The conflict situation in Circuit 313 has been stabilised and is resolved. The Circuit is currently going through a process of integration which has been long overdue; it has been implemented successfully but continued to be managed.

The conflict situation in King Williams Circuit 312 which resulted in a physical fight in Circuit Quarterly meeting has also improved as the Circuit received the agent sent by Conference (Rev. Fiks Makananda). He has led the Circuit through a process of reconciliation and all administration processes (elections of Circuit and Society stewards and organisational leaders) have taken place peacefully and successfully.

I, however, need to acknowledge the contribution of Revs. Thembelani Nolingo and Kholeka Govern who have co-operated and collaborated with Rev Makananda to bring the situation under control.

**District Mission**

- Bursary Fund: Queenstown District continues to pride itself on the Dr TSN Gqubule Bursary Fund, meant as an access to tertiary Education by children coming from disadvantaged backgrounds. This year we celebrate 10 years of successful contributions. The Bursary Board recommended and accepted all 10 new applicants for the year 2017 for funding, including those who are currently in the system (2nd & 3rd year students). This means we have about 20 children in the system, and the overall number of those who have benefited is 80. We continue to value our Circuits and District Organisations for their valued commitment and contribution to the Fund.
- Mission: It is worth mentioning that some of our Circuits have adopted the same bursary approach in helping children from their communities (East London Circuit 314-MWEDF since Dr Baartman’s time, Idutywa Circuit 330 and East
London Circuit 313). The District Organisations have made Mission work a priority and have come up with initiatives and formed mission funds that are specifically meant for Mission Work. Young Men’s Guild has successfully built a four-bedroom house for a child-headed family in Kamastone, and their focus this year was preparation of young boys for the initiation rite and also to become responsible men. Women’s Manyano has started the project of building a manse for the Queenstown District in Mount Coke. They continue to build houses for the homeless, supply school uniform, computers/laptops, furniture for the poor and the marginalised. These Organisations collect thousands of Rands annually not only for maintaining the Organisations but for responding to the needs of our people in the District. We thank God and sincerely appreciate these initiatives and sacrifices from Methodist people in the District and the Leadership who implements them.

Evangelism and Church Growth
I am pleased to report that the District strategy on Resuscitating Struggling Circuits has yielded positive results, as Tsojana Circuit 323 has once more become financially viable. Secondly, Centane Circuit 321 has improved and an agent will be stationed in the Circuit in 2018 after 2 years of being without an agent.

Development of Church Building
This part of Mission is very important in a rural District because in a context like ours, a congregation that has no place to worship struggles to grow and eventually dies.

- I am delighted to report that this year East London 314 has dedicated three churches (Nondlwana, AM Mbete, Mission at Mncotsho 2 and T Rweqana and Mncotsho 1 (under Leadership of Rev Matyumza) and has bought a manse for a minister in July 2017.
- KWT 312 has dedicated two churches as part of celebrating ten years of Ministry for Bishop AM Mbete (Leadership of Rev Nkomonde).
- Gompo Circuit 340 has dedicated two churches on the 09th August at Mpintsho (under the leadership of Rev Lofafa).
- Butterworth 322 has dedicated two churches in September (under the leadership of Rev Makananda).
- Kei Circuit 310 has dedicated two churches on the 13th November under the leadership of Rev Gobingca.
- Kamastone 305 has dedicated 3 church buildings.
- Gcaleka 332 has dedicated 2 church buildings.

Conclusion
I am pleased to report that the Queenstown District of the Methodist Church of Southern Africa is a mission orientated and focused District, and continues to break barriers and ignite mission.
I humbly express my sincere gratitude and appreciation to all Circuit Superintendents and Ministers, Circuit Stewards, Organisation Leadership and all Methodist people in the District – most particularly Circuit 314 where I am currently stationed, for the enormous and unwavering support they have afforded me thus far, and also for their affirmation and encouragement.

We praise God for the life and Service of Rev Ntobeko Justice Mlotana who has served as a Superintendent in Ulundi and as a minister in Kamastone and Tsomo Circuit. May his labour continue to disturb us; may his good work continue to live amongst us. May his soul rest in Peace.

We continue to stand on his shoulders.
INTRODUCTION
In Confessions iv: 14; 21, Saint Augustine gives a strong reminder to the church for a time such as this in which we find ourselves: “One loving heart sets another on fire”. Following Saint Augustine, the late Rev. Dr. Khoza Mgojo put it more simply when he argued that we are a “Come” and a “Go” structure. According to Mgojo, God calls us to “Come!” to the church and when we are in the church God sends us to “Go!” out and serve the community – as expressed in our Wesleyan tradition where we are commissioned to “Go always, not only to those who want us, but to those who want us most.” Karl Barth puts it aptly for us as a church: “When the church becomes an institution of salvation only for those who already belong to it, it becomes a blind alley”. The year 2017 has been, for the KNB District, a year in which we launched our mission of going out. Mission has been the buzzword for us and the compass through which we navigated our being and our purpose.

HERITAGE
The KNB District boasts a very rich heritage as one of the oldest Districts in our Connexion. In most of our Conventions this year we celebrated the 200 years of Methodist Witness and Mission, from the arrival of James Archbell in Thaba’Nchu, to the Namibian trail blazers Jacob Links, Johannes Jager and Threlfall, who were ambushed in Warmbad. These gallant soldiers of the faith died whilst in Mission; they died for the faith. At the Y.M.G. Convention we stood in celebration at the grave of one of our old missionaries and one of the greatest hymn writers, Rev. Dugmore, as well as other Methodist stalwarts at the historic Bensonvale Circuit. The Women’s Manyano in the District celebrated the 200 years of Methodist witness as well as their 90th convention since they first met in Thaba’Nchu in 1927 under the care of Rev. A.S. Liphuko. A memorial stone was unveiled to that effect, and this was in the Brandfort Circuit that also celebrated 110 years of existence. Synod also took time to celebrate our heritage, with Rev. X.J. Gedezana giving us a Synopsis of our history.

SYNOD
A mission Synod was again held in Namibia which wishes to once again be granted the status of a District. The mission Synod re-visited the issue of Namibia as a District and interrogated the socio-political situation of Namibia in light of their request. The application of Namibia to be a District will be submitted at Conference 2017.

The 136th Annual Synod of the KNB District was held in the Aliwal North Circuit which stands at the border between the KNB and the Queenstown Districts. The theme of synod was: “Churchless Mission; Mission-less Church... Igniting Mission”. Our
focus on the theme was: “Imagine love crossing the street”. Synod engaged in robust debate as well as intentional planning for mission. We resolved to increase drastically our budget for mission and allocate more time for it as a District. Rev. Lesiba Nkhumise was nominated as Bishop of the District for a further term. Rev. Roland Greenland was elected as Secretary of Synod. Synod accepted the 2016 financials and the budget for 2018. As a District we are happy that God still calls God’s elect as we listened to the touching testimonies of Rev. Mlungisi Qhampa and Rev. Jafie Breytenbach as ordinands and Mr. Pereko Ntlatseng as a candidate for the ministry.

SPIRITUALITY

“You are a spiritual being having a human experience. You are not a human being having a spiritual experience.” Deepak Chopra

Our spirituality began with the ministers of the District taking time out to replenish themselves so they can better feed the communities in our District. Our retreat was held in Kimberley. It was led by the Rev. V.G. Nyobole, and we looked at “Ministry then and Ministry now: what can one generation learn from the other”, a time to reflect on the missing piece.

The KNB District remains one of the hottest places in terms of spirituality. The diverse spiritualities in our District enable us to grow more and more as a District in terms of our zeal and strangely warmed hearts. In 2017 our Conventions were well attended and highly spiritual. The attendance and mood gave an indication that the people called Methodists in the KNB District love their Conventions and they find meaning and value in them. In the KNB District the Convention is more about satisfying the spiritual hunger of the attendees than about discussing business. For us it is about satisfying the spirit, going out to the people and doing mission.

EVANGELISM AND CHURCH GROWTH

“Evangelism is just one beggar telling another beggar where to find bread.” D.T. Niles

The KNB District displays patterns of growth in various areas of our District in the manner in which our ministers and members take seriously the ministry of evangelism. The Bloemfontein and Diamond Fields Circuits have taken time in 2017 to focus on taking church to the people, especially in the emerging informal settlements. The Wesleyan spirit of public preaching has been prevalent in our District. We are turning the tide and putting more effort in going “out!” For the first time we had Mission Week in the Transgariep Circuit, a wonderful time to serve God’s people in the three communities of Burgersdorp, Bethulie and Venterstad. We visited schools and homes, with healing services conducted in the evenings at the local churches. We gave school uniforms to four schools in those areas. It was indeed a good experience that calls for more and we hope to grow more in that direction.
JUSTICE AND SERVICE

“Justice consists not in being neutral between right and wrong, but in finding out the right and upholding it.” Theodore Roosevelt

The areas of justice and service continue to be a key focus area in our District, driven largely by our different Organisations. The Young Men’s Guild and Women’s Manyano District Conventions took out time to stand up for the rights of women and children by protesting at the local police stations against these injustices. The Youth Unit also focused on educating our communities, particularly young people, on women and children abuse. They embarked on a campaign to visit high schools and educated them on the dangers of women and children abuse whilst at a tender age. Each Circuit conducted workshops and presentations at schools.

HUMAN AND ECONOMIC DEVELOPMENT AND EMPOWERMENT

“By virtue of being born to humanity, every human being has a right to the development and fulfilment of his potentialities as a human being.” Ashley Montagu

The District is working on improving performance in this mission imperative. We have appointed a new mission committee, and a new convenor of this mission imperative has made strides towards establishing serious progress on the mission pillar. The Youth Unit in the District is at the stage of starting a sewing workshop with the aim of creating employment for the many unemployed youths in our areas and creating a place where the people called Methodists in our area can procure uniforms and other garments at close range.

EDUCATION AND CHRISTIAN TRANSFORMATION

“Education breeds confidence. Confidence breeds hope. Hope breeds peace.” Confucius

The Organisations within our District continue to do great work in the area of education. The Youth Unit is still working on the “Educate a child” project. In 2017 they have managed to pay the school fees of over 50 students and bought them full sets of uniforms. Moreover the Unit has bought school uniforms and tools for a school for disabled children in Kimberley. The Women’s Manyano has adopted a child in Thaba ‘Nchu for whom they pay university fees. The child is now in her third year studies at university with her fees fully paid up by the Manyano.

CHALLENGES

Both the Namibian Mission Synod and the District Annual Synod have agreed to consider Education as a priority for the coming year in order to address some of the things that affect us and to enhance a better understanding of where we are and point at where we are going. Child desk and Justice and Service will be part of our focus
going forward. The Mission team will spearhead all those. Also part of our focus is the equipping of Circuit Stewards, Society Stewards and leaders at all levels.

There is a notable decline in the giving of Circuits and that obviously affects the Assessments and District levy. Circuit Stewards and the Lay Leader are trying to address this matter, and we are setting up a group that will address this issue with the concerned Circuits. We have ongoing challenges financially, geographically and with diversity in ideas and ideologies, but with the help of God we are confident that we shall overcome. We will be intentional in trying to attend to these challenges, knowing that God will make a way where there is no other way.

The best of all is God is with us!
Northern Free State and Lesotho District(06)

Bishop Andrew Motswenyane

Introduction
We are often troubled on every side but not crushed; perplexed, but not in despair!! 2 Cor 4:8 (NIV) God is good all the time! Once more, we have witnessed the Spirit of God in the life of the church and in our lives. Indeed God is still in Control. Although the District is faced with many challenges, especially poverty, this District seeks to be true to the MCSA vision of “A Christ Healed Africa for the Healing of the Nations”. We still embrace God’s call to be: Together a Transforming Discipleship Movement. At Synod we were guided by a theme: A District Shaped for Mission.

Special Events
• Youth Unit:
In the NFS and L District, the Youth Unit is more concerned with the growing rate of substance abuse in our communities. The Unit views this challenge as a detrimental issue in our communities as well as detrimental to the future of our church. This came as the Youth Unit realised that the issue is not only outside the church boundaries but also within our Unit, and thus they have established a “Youth Ministry Against Substance Abuse” programme. This MCSA programme was launched at the District Synod where a charter was read and followed by a display of banners which condemn substance abuse. Again, the Youth Unit is in the process of beginning or establishing a Health desk, which will do strategies for the programme of the HIV and AIDS and other health related matters. This is for the youth, by the youth. As far as poverty alleviation is concerned, the District Youth Unit still donates pairs of school shoes to deserving learners. The District Children’s Ministry also plays an important role in this District. They embarked on a huge project to collect sanitary towels in an attempt to ensure that children (girls) do not miss school due to lack of resources during their menstrual periods.

• Young Women’s Manyano:
Young Women’s Manyano continues to look after junior Manyano by having reading corners in different Circuits. During the Education week, these reading corners are active and donate the following items to the needy learners: sanitary towels, bath soaps, face cloths, even school uniforms. As far as poverty alleviation is concerned two families especially, women headed families, received food parcels and blankets. In addition, 20 school uniforms were given to needy learners in Thabong. This was also through the help of the Lay Leader Mr. R. Mutsi – “thank you Sir.” Lastly, the Young Women’s Manyano of the Northern Free
State and Lesotho District hosted the Triennial Conference of the M.Y.W.P.S.U. where the General President Mrs. N.P. Motswenyane was inducted. This was a successful story of the Young Women’s Manyano, together with the Women’s Manyano of the NFS and L. Halala Barwetsana, keep the fire burning in the District! They also donated R5000 towards the Maseru project.

- **Women’s Manyano:**
Women’s Manyano as the mothers of the nation do wonderful things and take the mission forward. They are the conscience of the District especially with challenges, which face the women, like women and child abuse, for they take this seriously. As prayer warriors, they pray for the mines especially in this District, where the Goldfield region is in the mining belt. During Thursday, bereaved families are visited and comforted around the District. The District Women’s Manyano donated money through their Bursary Scheme and are at the moment sending two students to University:
1. Bongiwe Skosana (614) Final year.
2. Lebohang Nchocho (606) 2nd year.

Halala Bomme! Thank you for the contribution you are making in taking our children to school. This is true indeed that women teach the nation! They donated R5000 towards the Maseru project.

- **Young Men’s Guild:**
The YMG engage in Educational matters. The President, in his address last year, cautioned the District about #Feesmustfall campaign, which was initiated by Higher Education Institutions. Circuits were requested to pray and if they have students who are arrested, to engage meaningfully with the Authorities. We have two Universities in this District, i.e. Free State University in Qwa Qwa and Vista University in Welkom. The Kutloanong Circuit was involved when one of our young people was arrested and sent to Ventersburg, where we visited him. As far as education is concerned the District Educational Desk encouraged Circuits to remember Rev. Gideon Baqwa who formed an Imbumba movement which later became YMG. The YMG also acknowledged that our communities are faced with substance abuse, domestic violence and racism/tribalism. Circuits were asked to engage in these issues. School shoes were also donated. YMG donated R 5000 towards Maseru as the properties were handed over to MCSA. The YMG assisted the family of a young girl who was sexually abused in Bothaville, with a food parcel, window frames and windowpanes for their home.

- **Music Association:**
The Music Association in this Circuit is also engaged in promoting music throughout the District. The Music Association started on a high note. They visited the Methodist high school in Maseru and donated a printer and laptops to
the school. What a mighty God we serve, for this school. In 2016, they held their first convention in Qwa Qwa and the theme was “Music as a call to Discipleship and Transformation of our Worship”. During this Convention, they had mission outreach where two institutions were identified and to whom groceries were donated. The District held its competitions in Maseru where individuals donated trophies. The District Music Association also led Synod every year through Worship. Yes, keep the fires burning through music.

Lesotho
We all know that Lesotho’s economy relies on South Africa, where the bulk of the people work on the mines. Now with the closure of so many mines the unemployment is very high. This impacts on the viability of the Circuits in Lesotho. Although it seems so dark, there is a silver lining. In some Circuits the mission of God is carried out. The Methodist High School again, as always, is doing very well and has obtained 100% pass rate. Hlotse Primary School as always has obtained 100% pass rate. I really thank God for these two schools. Hlotse Primary School is busy with establishing a High School so that the children from this school should go to the Methodist High School in Leribe. I went to see the land that was purchased through the grace of God for the sum of R35000 that the school raised for this purpose; it is a huge piece of land. Now we are looking to fence in the land so that people should not annex any of the ground. Methodist High School has already developed a project proposal for a science lab, computer lab, library and admin complex. The Sebetlong Primary School in Mohales Hoek, is being run in the church hall. Maseru Primary was returned to us with the church property. Matsepe Primary School, Matsepe High and Makhte Primary School, are all in Mafeteng. His Majesty gave the Methodist Church a school, which is Patiseng School. In Lesotho, we have Semongkong Methodist Children’s Centre, which was previously a hospital. The District is envisaging starting a health centre there. The Maseru case is over; the property belongs to the MCSA.

Challenges
• Semongkong Health Centre to be realised.
• The unending case of Ficksburg/Ladybrand Circuit.

Future Plans
• Youth Symposium with the association of NYDA so as to empower the young people.
• District Office, with a fully-fledged office that will accommodate all District Organisations.

Conclusion
In conclusion, I wish to say, where there is a will there is a way. This District I believe, still continues to proclaim that God calls the Methodist people to proclaim
the gospel of Jesus Christ for healing and transformation. Even when the way is dark, we believe that there is a shining and silver lining to those who are indeed called. The Mission of God is carried out to give people dignity. In their book, “Let the Flame Burn”, by Khoza Mgojo and George Irvine, they say:

“The mission of the church must give significant attention to the restoration of people’s dignity. Dignity means that we will own the fact that the poor man Lazarus will no longer lie receiving the crumbs from the table of the rich.” (p 92)
Natal Coastal District (07)

Bishop Mike Vorster

The Net of God’s Love, Care and Justice is spread across KZN by two MCSA Districts, Natal West and Natal Coastal District (NCD) and many other ecumenical partners. In the geographical area designated to NCD, lives about 7 million of 10.6 million of whom 3 million live in abject poverty; 75% are under the age of 35 and 53% are women.

NCD comprises 19 Circuits with more than 300 local church Societies spread like a vast net to every corner of our designated area. Our reach is in inner-city, suburban, township, informal settlements, farms and rural areas. The predominant languages of our worship are isiZulu, English and isiXhosa, with isiZulu the most widely spoken. Our main emphasis is spreading and repairing the net of God’s grace. In other words, we emphasise Mission (spreading) and Unity (repairing and equipping).

NCD has more than 600 projects which attempt to address some of the key challenges confronting our Province: HIV & AIDS, Political violence, Rape and violence against women, Crime, Poverty, Child abuse, substance abuse. These projects are in the main welfare interventionist and some are Development orientated (which echoes how most mission is done in the MCSA). Through three-monthly District Mission Unit meetings, we analyse the state of the Province based on the reports by each Mission pillar of the MCSA, and ask serious deeper questions about economic/social justice and theological transformation based on the Biblical way, the Oikos Journey and Wesleyan social teaching. We then wrestle with how another more equitable; just and peaceful world is possible to nurture transformation of our land and people. Join us so that together we become a transforming discipleship movement for a Christ healed Africa for the healing of the nations.

The nine wonderful, challenging and growth-filled years as District Bishop of the NCD have given one an honoured bird’s eye view of our church and its potential. Allow me to share a few thoughts through parable-like-stories that try to express the essence of my experience.

STORY ONE: THE MAYOR’S TOWN HALL: In a town, there were many workers, all busy doing something related to the upkeep of their splendid looking town hall. Some were wealthy, some artisans, some unemployed and some starving, often too embarrassed to come out from their shanty homes.

1 Should we fail to realise the Kingdom of peace and justice now; a violent revolution could well be on its way – how long will the landless starving poor wait?
The Mayor of the town is smug with the way the building is placing the town on the tourist map. He is proud and boastful; he has the wealthy who support him, the artisans who work for him. He ignores the unemployed and starving. After all they don’t contribute to his vision of a great town hall.

Then one day the starving become visible. “What to do?” thinks the mayor; “This is going to make our town look ‘dirty’ and unpleasant, we need to remove them; it needs to be done under the cover of darkness”.

However, before he can execute his ‘clean-the-city-campaign’, the starving are spotted by the wealthy. “Ag shame”, they say, “let us have a gala dinner and raise funds to feed them… this will also give us a chance to shine and show we are good people doing good things.”

An extravagant gala dinner, with no expense spared is held, in honour of the poor and starving. Power Point presentations are shown of poor people. Statistics are given of the extent of poverty, by researchers. The Mayor gives a grand speech about poverty alleviation programmes, to great applause. Everyone has a nice warm fuzzy feeling… we are good people doing a good thing.

Then as the main course is served, a poor man walks in and asks for food. He is conspicuous by the rags he is wearing; his wife and children follow. Their odour is overwhelming through lack of water. The Mayor notices; the wealthy notice; the religious leaders notice. The family is forcefully removed by men and women in white shirts. “We must do this in an orderly way,” says the Mayor, to nods of approval by wealthy and religious alike. “We cannot allow this poor family to disrupt our gala event. They will receive handouts of food in due course…. this must be done in an orderly way”, he again emphasises

Outside a noise grows louder and louder: “We want food; we want justice! We want food; we want justice!” A large crowd of the invisible poor has gathered. One of the placards reads: Law and Order is not justice; Justice delayed is justice denied….

“Do something”, say the wealthy, “they are disrupting our gala dinner; after all we are doing this for them; how ungrateful, they are.”

The Mayor orders the white shirts to put on their actual uniforms. Soon they transform into a blue helmented armadillo army; out they go guns blazing in the name of law and order.

Gathered at the gala are prominent religious people, who are perturbed but remain silent. One of them gets up to join the protestors; a hand grabs him to sit down. It’s a wealthy man. He whispers to the religious leader: “if you go outside I will withdraw funding from your church.” The inwardly conflicted RL sits down and prays silently.
Outside are religious people gathered with the poor inhaling teargas; being bruised by rubber bullets. Screaming people; screaming starving people…. Many poor and religious leaders are arrested by the working-class law enforcers doing this work for the wealthy, in the name of Law and Order.

And then there are the religious leaders and people who watch all this from a distance. TV news; social media and the grapevine informs them and they are critical of both groups of religious leaders. The ones at the Gala dinner should not be fraternising with politicians; the ones with the starving poor should not be involved in politics. For them the purpose of the church is to pray and to pray and sing nice songs only and have nice sermons…

**Where do we find ourselves as church in this story?**
Yes, we feed the poor; but do we treat the last and least among us with dignity? Are they welcome to our gala dinners?

We continue to report on our work related to the **PILLARS OF MISSION**; this is necessary. However let us not just tick the boxes; let us together delve deeper into what it is that we are doing.

**EVANGELISM AND CHURCH GROWTH:** We reach people through evangelism ‘tools’ like Alpha, Emmaus, EE, Nzondelelo, yet how many become part of the transforming discipleship movement thereafter? Noting the gender, racial, ethnic and class divisions which remain after such courses, one is inclined to think there is a disconnect between conversion and transformation. (A proper study of the early churches in Galatia; Corinth and Ephesus will assist us in understanding this disconnection and how this is rectified). The District School of Evangelisation and Discipleship is attempting to work on this convergence.

**OUR ECONOMIC EMPOWERMENT AND HUMAN DEVELOPMENT PROGRAMMES** are often in danger of becoming toxic charity whereby few are sustainable and transformative. Many of these economic empowerment projects seem to promote survivalist economies which of itself is necessary because people need to eat today. However, how many of our people will participate in our mainstream economy? Are we ever going to non-violently transform the dominant white monopoly capital for the benefit of all? Are we going to wake up to the way the financial institutions are legitimately fleecing us day by day? Occasionally their greed and corruption (they call it collusion) is exposed.; but most of the time they get away with it.

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2 Toxic Charity: How the Church Hurts Those They Help and How to Reverse It – Robert D. Lupton (Author). Visit Amazon’s Robert D. Lupton Page
3 Three of SA’s big banks accused of collusion 16 February 2017 8:42 AM – Cape Talk Radio. A collusion case has been referred to the Competition Tribunal for prosecution against 17 banks by The Competition Commission. Three South Africa banks are among those named on Wednesday. Sipho Ngwema, Competition Commission spokesman says the information collected dates as far back as 2007, but the probe which uncovered a lot of damning information started in 2015.”
What about the unemployed: the unskilled, the unemployed graduates, of whom 70% are youth? Do we as church stand alongside such as these? Circuits are trying.

**JUSTICE AND SERVICE: MASA** needs more energy, with the growing alcohol and drug abuse problem which is often linked to crime. **Health and AIDS Desk** is active yet there are still challenges of stigma, accessibility to medication etc. Focus on the **elderly** remains a high priority. **Environmental and Economic Justice** are evasive and little energy and time is spent on these crucial issues by Circuit or Society. (We are ever grateful that ecumenical agencies like Diakonia Council of Churches, KwaZulu-Regional Christian Council and the KwaZulu-Christian Council continue to be the prophetic conscience of church, business and state). **Childcare Desk** needs to ensure the implementation of the MCSA Childcare policy annually. How many of those working with children get police clearance every year? **Land issues:** when last have we seriously engaged with land justice? **Gender based violence** especially against women continues to beset our Society. Thanks to all those who participate in the Thursdays In Black campaign and the women’s Organisations who have made public protests about this issue. **Anti-Bias** training needs to be revived in every Circuit.

We need the Justice and Service desk to continue to assist us with theologising on issues using the ‘see-judge-act’ method.

**EDUCATION** remains a huge challenge and needs more attention to improve Early Childhood Development to Tertiary education. The pedagogical and economic theme which our students flag before us viz, decolonised qualitative free education for all, needs to be unpacked more and its merits examined closely (Documents are available which show that this is possible; however lack of political will for implementation and constant cynicism from the privileged, remain stumbling blocks).

One is grateful for the bursary assistance given to individual students. For those students, it is life giving – do we need to grow this mission?

One is grateful for the many Methodist based schools that are functional. One was suitably impressed with the way the Wesley Guild are refurbishing the laboratory and library at Lamontville High school and other such-like initiatives.

**CHRISTIAN FORMATION** is highly elusive – why in SA where there is a claim that 60% of politicians across the spectrum are Methodists, and when there are significant business people who say they are Methodist, is there such high rate of economic inequality and creeping corruption? Why do some Methodist people within our church readily abandon non-violent conversational living, the core of Christ-centred living, and embrace other less savoury methods to impose their will on others? What within Christian formation programmes is missing?
SPIRITUALLY: Separating spirituality from anything we do in our missionary endeavours is like theologian Jurgen Moltmann once said, “An ecclesiology without a theology is an ideology.” Similarly, therefore, ‘a missiology without a spirituality becomes a soulless charitable NGO.’

It is good to set time aside for contemplation or finding spiritual revival at Conventions; however, we need to heed the words of caution in Isaiah 58:6-8 “Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the LORD shall be your rear guard”.

STORY TWO: A DISTURBING DISCOVERY BY THE SERVANT OF GOD’S SERVANTS: One day the servant of Gods servants was visiting with God’s servant. They were in a mountainous rural area, where the roads were rough and homesteads accessible only by foot paths. They drove for two kilometers which took them more than 30 minutes. Why you may ask? Was it because the roads were bad? Was it because of animals? No, it was because every few meters God’s servant stopped to tend to God’s people. After travelling some distance God’s servant veered off the road and next they were driving along a rudimentary pathway through tall long grass into an opening. After parking, they walked to the homestead. The daughter of the family had been murdered by her boyfriend. God’s servant offered comfort and prayers before returning to resume the pastoral travels. Next, they prayed outside another home at the spot where a family member was murdered…. Real significant ministry took place that day, where the comfort of heaven touched the experiences of hell on earth. The servant of God’s servant was deeply moved and strangely joyful. “This is what our calling is about. This is real ministry. This is what we have been set aside by the larger church body to be doing”.

Then came a disturbing revelation. God’s servant having just done God’s work of great significance, witnessed by the servant of God’s servant…. What was next revealed was hugely disturbing: we are trapped within a larger invisible cage – called administration and maintenance (A&M)! The joyous moment was shattered when God’s servant felt obliged to inform the servant of God’s servants, that they will ensure that their assessment will be paid. Is this what is deemed to be all important? What about the great joyous moments of ministry – now strangled by this disturbing realisation.

We are trapped in this quagmire – for many minsters and Circuit leadership, our main priority remains paying assessments with much time and energy and head

4 We give more money toward the A&M fund than to the M&E fund.
space spent on this, leaving little time to expand imaginative mission and ministry. (Assess how much time and high emotions are evoked at Leaders meetings, Circuit Executives and CQMs when we discuss finances – it has been the cause of many acrimonious divisions within our church).

Surely it is time we appraise the current economic paradigm based on a controlling western premise (which seems to regard anything African with suspicion) and explore how a more authentic African theological expression of economy can inform, transform and set us free.

For me this also raises another question: How far have we implemented one of the six calls from the Journey to the New Land: \textit{To set ordained ministers free for their primary vocation of preaching, teaching and spiritual guidance}. Which has recently morphed into: \textit{A redefinition and authentication of the vocation of the clergy in the church}?

Let us together, lay and clergy, realise the unique calling of those set aside for fulltime itinerant ministry, non-itinerant ministers, Order of Evangelists and Deacons within the context of the” \textit{rediscovery of the priesthood of all believers}.” Let us re-imagine who we are as church in the world.

**BULAWAYO DISTRICT AND NATAL COASTAL DISTRICT PARTNERSHIP** continues since 2013 with Synod; Organisational and Evangelisation exchange visits.

**SOCIAL COHESION AND HEALING PROGRAMMES:** Under the umbrella of the Ndlebe network: Work with refugees continues since the Xenophobic violence in 2015; work with violence in Hostels continues; Anti-racism etc. We are grateful to Rev Dr. Paul Verryn through the CUC Centers of Hope trajectory for his guidance, counsel and wisdom.

**SUSTAINABILITY:** It is becoming more and more apparent that the cost of an itinerant minister is unsustainable for many Circuits (the constant reduction of agency is an indication). Yet the potential for growth is huge. The portion of KZN within which NCD serves, has 7 million people, of whom the highest concentration is within the eThekwini region. Sadly, we have at times closed churches where there are thousands of people in the area on the one hand, and opened many new Societies on the other, and are unable to offer proper ministry because of financial constraints.

One applauds some of the attempts by the MCO Mission Unit, General Secretary and Finance Unit for creative initiatives like the Mission Resource Fund. However, this is still in in its infancy stage and indications are that it is working in some places.

\[5\text{ There are already expressions of this in rural and township places. Clarkebury and Mozambique Districts may give us clues of an African expression of economy. I would encourage that we commission researchers to investigate this further on behalf of the MCSA – who knows the answer has probably been in front of us all this time – we are I suspect wearing the incorrect spectacles.}\]
The District Executive has for a number of years looked at ways in which we can find another source of income to fund Mission and ministry, to bring alleviation to Circuit assessments. This has not been easy. We are currently exploring with the MCO Finance Unit the purchase of flats in Durban to be leased as student accommodation based on what we are doing with the SMMS flats. This could generate large sums of income. The purchase of such accommodation would also be missional, providing a service to students. We could assign chaplaincy as part of this venture.

Any ideas which can facilitate sustainable income and at the same time be missional are most welcome.

**ETERNALLY GRATEFUL:** I am ever grateful to God for a team around me as Bishop that has ensured that our District remains on track. I have enjoyed the camaraderie and fellowship with all the people called Methodists in the Natal Coastal District. My experience is that the vast number of our people are seeking to live as Christ lived. It has been an incredible experience and privilege to enter worship spaces, homes and homesteads across the Natal Coastal District. Siyabonga, Thank You, Dankie Natal Coastal District, for allowing me to serve you for the last past nine years. To Hazel Stanley, my secretary your warm hospitable ways are an example of how a District administrative centre should operate. Thanks for the laughs, serious chats and support.

*Forward and onward to a Christ healed Africa for the healing of the nations.*

Shalom.
Natal West District (08)

Bishop William Dlamini

Introduction
It is a privilege and a humbling experience to be part of learning in God’s vineyard in this part of our Connexion. The reign of God remains ever a vision to be acted out, performed in many ways. If the reign of God is not to remain abstract, then we must show where it is concretely present; it must take concrete shape.

Our Five Pillars for Mission
The Connexional Mission Unit Conducted a helpful workshop in May this year where each Circuit was represented by one person per pillar, plus the Circuit Mission Co-ordinator. Through this we discovered that all mission pillars were happening in the District, and the greater insight and discernment gained was much appreciated by all Circuits.

The Circuits
Many Circuits are pulling hard financially since many members are now unemployed. Some Ministers take care of very vast geographical areas which eventually turn Ministers into only “Communion Dispensers”. There is very little intensive and empowering teaching taking place.

The District
The District is financially struggling but moving forward. There are very few Circuits that provide powerful muscle for this District. The observation that came into our Synod debate this year suggested that we request Conference to allow the District to attach its Bishop to a Circuit.

Mission
In some cases, one notices that mission is hampered by unintentional stationing. There is a thinking that mission always starts with money, even where there is great potential for growth. This fear of taking a risk in faith in God’s grace using our God given mission resource fund is also hampering mission from reaching out with the Gospel.

Challenges
1. People moving from rural Circuits to Urban Societies.
2. Integrated Circuits operating in Racial Sections.
4. Unintentional Stationing.
5. Unemployment.
6. A tendency of independence in some Societies and Circuits.
7. Conflict.

Conclusion
The Value of life is not in its duration but in what one gives to it. The value of the Church is not in its system and structure but its mission.

May God Bless
Central District (09)

Bishop Gary Rivas

It is with great joy and a sense of privilege that I submit this report to Conference 2017. It is of course our pleasure to host Conference this year within the Central District. It is our prayer that you will have a sense of warm welcoming and that you will leave this District knowing that you have met amongst friends.

2017 has indeed been a year of heritage. We have been reminded of our strong Methodist roots.

The Central District Story
Rev Samuel Broadbent, stationed in Namaqualand, traveled to Bechuanaland, accompanied by his wife Luisa and their young child. Two “Nama’s” from Lily Fountain, Evangelist Jan Engelbrecht and his brother Paul, showed Broadbent the way. En route, Broadbent had a serious accident from which he never fully recovered. The party stopped at Griqua Town where Luisa gave birth. Sadly, the baby died the next day.

Rev Thomas Hodgson and Peter Links, a preacher from Lily Fountain, joined Broadbent; surviving many wars, violence, robberies and conflicts along the way, thanks, in some cases, to Peter. After much struggle and with many wagons and oxen, they arrived at Makwassi.

Lewis Broadbent is born in 1823. He goes to India as a medical Doctor Missionary.

Remains of the mission house, the first house in the Transvaal built with rocks, stands on a private farm in North West Province as a heritage site. Due to further wars among local tribes, and in danger of their lives, they were forced to abandon the station. Later, Rev James Archbell tried to revive the mission and printed a Tswana spelling book for the people. He too, was forced to leave.

Many years later in 1866, David Magatta started a Methodist congregation in Potchefstroom, long before the white missionaries arrived in the area. Historians regard David Magatta as the founder of Methodism in the Transvaal. David was converted at the mission station at Thaba ‘Nchu and given a note to preach by Rev William Shaw. He was whipped and banished by the Magistrate for holding church services. David knew Paul Kruger, who had recently become President of the Republic, and appealed to him for help. With Kruger’s protection David expanded his work in Potchefstroom. He opened a school, trained preachers, erected a church building, and started more churches. 5 years after David had started his work, Rev Blencoe met him and assisted him with a small stipend. David died in 1873.
Potchefstroom became an important centre for Methodism. A school for preachers and Evangelists was started, which later moved to Kilnerton in Pretoria.

The third Methodist presence in the District was in Johannesburg, also started by lay people, long before English Ministers arrived in the area. After the discovery of gold in Johannesburg in 1886, there was a massive influx of people of all cultures and colours. The first Minister, Rev Fred Briscoe was appointed in 1887.

More English churches were started. Probably, before the English started Methodist work in Johannesburg, an African congregation existed. In 1888 John Klaasen and Rev Weavind helped to build the first church.

On 6 August 1888, a school was started by Samuel Mabulelong. Within 4 years Rev Briscoe helped to build about 20 churches on the reef with help from Britain. The influx of mainly women into the city looking for work created a shortage of accommodation.

A Methodist hostel for African working girls was thus built. This later moved to Soweto. In 1927 a hostel for Coloured working girls was built in Ferreirastown. This later moved to Bosmont.

The Central District today spreads across three provinces: Gauteng, North West and Northern Cape (Christiana).

Our District serves the affluent and the poor, in the cities and suburbia, rural and informal settlements.

23 Circuits embrace a variety of ministries from Schools to feeding schemes, ministries to prisoners, refugees and minor children, literacy and other education, skills development. Some Societies also serve as community Centres. We have two schools and seven homes for the aged.

The Synod of 2017 took place in the Motlosana Circuit under the Theme, ‘Igniting Mission through the Power of the Holy Spirit’. As we look to the immediate, medium term and future, we feel that the following areas need to be addressed;

**Prayer**
As a District we have been called to be a church that is a praying Church.

“I continue to dream and pray about a revival of holiness in our day that moves forth in mission and creates authentic community in which each person can be unleashed through the empowerment of the Spirit to fulfill God’s creational intentions.” – John Wesley

**Dealing with our biases**
A concerted effort is needed to address the divisions that exist within our church.
Our Finances
We have to look at the way we manage our money. The whole way we spend money, account for our money and allocate our money has to be overhauled and new ways found so that the Church leads the way in the way we Steward our resources.

“Do you not know that God entrusted you with that money (all above what buys necessities for your families) to feed the hungry, to clothe the naked, to help the stranger, the widow, the fatherless; and, indeed, as far as it will go, to relieve the wants of all mankind? How can you, how dare you, defraud the Lord, by applying it to any other purpose?” – John Wesley

Training – training done at Circuit and Society level. Training of our clergy needs to be done on an ongoing basis. Laity training done on a local level.

Investment into our youth.
“What one generation tolerates, the next generation will embrace.” – John Wesley

Are our churches still a place of refuge and relevance for our youth?

We are paying the price of separated homes, broken families.

A special appeal was made to care for the children of our clergy. We are driving them away from our church. The burdens of our clergy are being carried by their children. Many of our children are leaving the MCSA and worshipping in other churches; some have left the church completely.

As a District we looked back and saw God working through the people called Methodist. As we look forward we are filled with Hope, knowing God is with us.
INTRODUCTION
Reflecting on another year of life within our District leads one to a place of appreciation for much fruitfulness and blessing.

The economic and political realities within our two countries at this time, leave many feeling concerned and somewhat stressed. But we celebrate that some are being moved to ask fresh questions about Church and Society, and trust that more of us will be directed to more effective discipleship and productive witness.

The heritage theme of Celebrating our Past, Vitalizing our Witness and Growing our Mission, has been an inspiring one for us. Our Ministers were equipped and directed to initiate processes that would enable their communities to explore their heritage, to rediscover the building blocks of their faith and identity, and to integrate these into a narrative that can be told and celebrated. At Synod each Circuit was called upon to make a presentation and many inspiring stories were told. Further, communities and individuals were called upon to re-imagine their lives and ministries and to move from that to more faithful living and obedience. I am encouraged by the increasing number of our people who recognise that our context and God’s call require us to move on from doing business as it has been within the Church even if much of the change requires us to abandon comfort zones and making bold steps to doing things differently.

RE-IMAGINING AND DOING MISSION DIFFERENTLY
Much change was alluded to in my 2016 Report and I am pleased to be able to report that most of the reported initiatives from our District Mission Desk continue and progress from being good ideas towards implementation. The primary foci on Swaziland Schools and drug and substance abuse remain in place. Some, but little, progress has been made in our attempt to link individual Schools to specific communities.

The dream of establishing a Drug Rehabilitation Centre within the District has met with difficulty and is being re-evaluated. Alternative ways of addressing the drug and substance abuse problems are being explored and implemented. Strategic discussions about the effectiveness of mission work by our District Organisations have taken place resulting in a positive intent to work together, rather than independently, emerging. District Organisations have given attention to how we run our conventions and events, with particular reference to wasteful tendencies. By simplifying much of what we do, we hope to direct more resources to our poverty affected communities and therefore, to mission.
A mission week has been planned for the Mpuluzi Circuit in October. Real excitement has emerged from our Organisations as we prepare for intensive work in this poverty affected area. Women’s Manyano, Women’s Auxiliary, Women’s Fellowship, Young Women’s Manyano, YMG, Local Preacher’s Association, Wesley Guild and Youth Unit, Music Association, Order of Evangelism, as well as other structures are planning to combine resources (each bringing their particular gift). Much of the work will relate to poverty alleviation and economic empowerment and the plan is to assist people to sustainable dignity. Spiritual renewal will be intentionally and prayerfully sought as we seek to offer healing and practise evangelism. Part of our hope is that this week will be followed by similar annual missions to other Circuits.

We also note a shift in consciousness in respect of issues of economic justice within Society. Issues of inequality, disadvantage, prejudice, racism and disunity have been increasingly vocalised by our young people particularly. Clearly, the next generation expect the Church to speak and action justice on such issues. As District leadership we recognise this and the need for us to become more prophetic and intentional in addressing such matters.

We also recognise the need for the Church to model a unity which speaks of justice and respect if we are to meaningfully celebrate the 60th Anniversary of the declaration that we are called to be one and undivided in 2018.

These developments confirm our previously stated conviction that matters of social and economic justice need to be prioritized. The District has begun to put structures in place to attend to this. Ongoing attention needs to be given to the cost effectiveness of our present way of doing ministry.

We remain committed to enabling our leadership to re-imagine and reconstruct the way we do ministry in a context of rapid, and sometimes unpredictable, change.

**SUSTAINING ESTABLISHED MISSION WORK**

It is good to be able to report that most of our established mission work is being effectively sustained and even extended. In some cases projects have had to work hard to remain sustainable in the face of diminishing public funding. Most of our mission work remains of a service or poverty relief nature.

Children’s work remains the major mission focus of the District. Our four residential children’s institutions (Epworth Children’s Village, John Wesley Children’s Home, The Boys Orphanage – Manzini, The Girls Orphanage – Hlatikhulu) have sustained their work. The Orphanages in Swaziland remain under-resourced and in need of support from wider communities. The involvement of the recently established District Children’s Desk has been beneficial to these institutions as well as to early childhood development projects. Epworth continues to pursue creative ways of doing children’s work and to broaden its footprint (much of its work is now non-residential).
We celebrate a gradual improvement of support and the resultant release of resources to our Swaziland Schools many of which remain in need of much more support.

Early childhood development and related needs have become a priority concern to our Children’s Desk. It has become apparent that, in some cases, the Church has ventured into the field of Creches and Pre-Schools as an easy option. Much work needs to be done to resource such projects properly, so that the safety and other needs of our children are properly attended to.

AMCARE continues to do good work as do other formal mission projects (eg the Indawu Centre).

OTHER DEVELOPMENTS

Ecumenical relations have received more attention under the leadership of Rev Dr Stephen Day. Our restored relationship with the Council of Churches in Swaziland has led to a further improvement in our relationship with Sister Churches in that country. These improved relationships remain important if the Church is to be more faithful in its witness for justice in Swaziland. Rev Dr Day has also persisted in getting more information from Circuits in respect of our relationships with other Churches. We also recently gave recognition to the first Fresh Expressions CUC United Church in South Africa, in the form of the ACTS United Church on the East Rand.

We recognise the need for more accurate statistics and record keeping within the Church if we are going to become more effective and strategic. Leadership and capacity building also needs to become more effective.

We have made some progress in improving our structures for accountability. Monthly Superintendents meetings (initiated early 2016) have resulted in considerable improvement in this respect.

CONCLUSION AND THANKS

Following elections and appointments at our recent Synod we face many changes of leadership personnel, but we are blessed with competent and willing servants who take over key functions.

We acknowledge and thank retiring officials, Rev Phidian Matsepe (Vice Chair), Rev Mogomotsi Diutwileng (Secretary), Rev Elize Goddess (Statistical Secretary), Rev Dr Stephen Barry (Supervisor of Studies). We seek God’s blessing for those who take on new responsibility – Rev Sondile Nkwanyana (Vice Chair), Rev France Mabuza (Secretary), Rev Shirley Matshaka (Statistical Secretary) and Rev Thabo Shabalala (Supervisor of Studies). We look forward to a new and somewhat changed leadership team developing.

We give God thanks for what is of God in the Church. We acknowledge the faithfulness, endurance and quality of many who serve during a challenging but
fruitful season, as we warn the idle, encourage the disheartened, help the weak and exercise patience with all God’s people who are less than perfect (1 Thess 5:14).

Our response to challenging times remains to seek and offer Godly vision and resourcing. We celebrate evidence that much of this is happening.
Limpopo District (11)

Bishop Themba Mntambo

Introduction

A quote often used in discussions around mission is that “Mission is Gods idea, not the church’s idea”. What these words mean is that God is the initiator of mission, not the church. It is not simply a nice idea and activity in which we choose to participate but is the essence of how God views the world. It begins with what God has done in the world: “For God so loved the world that he gave his only begotten Son, that whosoever believes in him shall not die but have eternal life” (John 3:16). If mission is God’s idea, then whoever is engaged in mission is fulfilling the purpose of God for the world.

Resourcing Mission

For the past number of years our District has sought to focus on this understanding that mission is indeed God’s idea, and that we are all called to participate in fulfilling God’s mission to the world. In order to do this the District embarked on efforts to build sufficient resources to enable mission to happen in a meaningful way. The activities included:

• Raising financial resources through various fund-raising activities. The District Mission Fund, at the writing of this report stood at R658069 and currently supports the Letaba Circuit’s Far North Mission, University Chaplaincy and the District Mission Coordinator’s work. The amount above also includes the 60% we receive back from the Mission Unit from our M&E Fund contributions.

• The formation of the Malihambe Mission Team comprising ministers from the Northern Region. They have committed to conduct mission outreach to assist Circuits needing revival, training and resourcing.

• Regional Mission Synods to raise awareness of mission as an essential activity of the church.

Mission and Church Planting

As reported to Synod last year, three areas of potential mission were identified.

• Maun

A deacon was stationed in Maun to establish a locally based congregation. There is some progress with this work, although taking longer than anticipated. Our ministry in Maun was initially to an ‘expatriate’ community living and working in the area. This community has diminished, together with the financial support it brought; this has raised challenges on how the work is resourced while a locally based community is being established. In 2016, we were able to source funding from the Mission Resource Fund and some support from our District Mission Fund. Consideration is now being given to the possibility of stationing a presbyter in Maun to grow capacity and authority to develop our work in the area.
• **The Far North Mission**
  The Far North Mission is reviving! Since the appointment of the Rev. Storia Seitisho and the Bible Woman Eunice Mahlangu, we have had encouraging developments in the area. The food garden at Mashobye is growing and providing food security for families. A new irrigation system has been installed, increasing opportunities for more regular production of food. The church and manse in the area has been renovated with the help of the Bedfordview Society in the Central District.

• **Lephalale**
  Work in Lephalale has not taken off as we initially envisaged due to local challenges and differing views on how this work should be established. The District Mission Task Team has the work in hand, meeting with the Local Circuit and community to find helpful ways in which this work could be established.

• **University Chaplaincy**
  Through the Mission Resource Fund approved by Conference, we have been able to appoint a chaplain to the University of Pretoria. We envisage this to extend to other universities within our District, noting that our District has the highest number of universities within our boundaries, a total of nine. We already have had inquiries about the possibility of appointing a chaplain to the University of the North (Turfloop), this possibility is being explored with the Circuits in the Northern Region.

**Mission Consultations**
Following the Mission Congress in November 2016, the District has held regional Mission Consultations where the report and outcomes of the Mission Congress were presented. These consultations mainly sought to assist the regions to determine their mission needs, find ways in which mission may be resourced, training and capacitating members to be engaged in mission, and engagement with the Five Pillars of Mission as developed by the church.

**District Finance**

**Financial Accountability**
Submission of Schedules on time still remains a problem in our District; some Circuits have a backlog of two or more years. We have begun to apply our regulations more stringently and this is bearing fruit as Circuits realise the consequences of not observing the requirements of the church in this regard. This also applies to Organisations who have been instructed to give an account of their finances as required by the church.

**District and Circuit Boundaries**
The work of reviewing District and Circuit boundaries is in the hands of the District
Vice-chair and is receiving attention. The important question we should ask when considering a review of boundaries is to what extent do our boundaries enable (or disable) mission and growth. We have identified Circuits within our District that should be considered when conversations around boundaries happen.

**United Churches**

Our District, via the Bishop’s office has begun conversations with the Anglican Diocese of Mpumalanga regarding the establishment of United Churches, particularly in areas where there is a need to revitalize our work, and where ecumenical cooperation will be more effective than when each denomination works independently of others in the area. We have three United Congregations within our District, in partnership with the Anglican Church of Southern Africa, and the following areas have been further identified for potential cooperation with the Anglican Church: Lydenburg, Sabie, Waterval Boven and Belfast. Conversations around the formation of United Churches need to note the following principles:

- United churches must be missional and transformative.
- The purpose should not be to preserve racial or cultural exclusivity.
- It should be strategic and intentional, with a long-term view for cooperation rather than a quick fix solution to a problem.
- Ministers appointed must be trained and equipped to be sensitive to diverse traditions and aware of members’ denominational loyalties.

**Our Ministry**

We are grateful for the complement of ministers within our District, who display high levels of competence and dedication to their work, many of them in very challenging circumstances such as long distances to travel within their Circuits, the high number of Societies they need to care for, and the financial strain through which Circuits are going resulting in stipends not being paid. The challenges are many and various, and our ministers continue to serve God’s people in the best way they can.

**Conclusion**

We have the privilege of belonging to a District that has wealth in the diversity of people, languages, fauna and flora, and natural resources. The opportunities this diversity presents are immense, and our life together can be a witness to the world. We can together hold our vision for mission, setting alight the flame of God’s love in people’s hearts, and offer life-transforming ministry wherever we go, seeking fulfilment of our prayer; “Your Kingdom come, your will be done…”

Shalom, Grace and Peace.
Mozambique District (12)

Bishop Dinis Matsolo

INTRODUCTION
It has been said that the Church does not exist for her own sake. The Church indeed exists for the benefit of others just as “the tree does not produce fruits for itself”. It is through that understanding that we in Mozambique District look out and say: “We have got something to share… What is it? How do we share it? With whom should we share it? Where and when?”

The God of Mission has been good to us. We have been experiencing mercy after mercy, for God has never left us alone as we strive to proclaim the Good News and thus advance His Mission.

COUNTRY OVERVIEW
2016 was marked by a challenging economic crisis that has escalated to threaten the lives of many Mozambicans who have seen the unexpected rise in the prices of primary products as a results of the national currency depreciation against the Dollar and the Rand. The eruption of undeclared debts with coverage of the State increased mistrust and aggravated tension. The socio-political and military tension and insecurity increased and threatened to capture the State. Nevertheless, after various and multiform efforts towards regaining trust between contesting parties, by God’s grace we are now experiencing relative stability and calm, and we are all focusing on the forthcoming Municipal Elections which are scheduled for October 10th, 2018.

We are longing for effective peace in Mozambique because the recent events have brought us to the sad realisation that what we managed to achieve with the signing of the Rome General Peace Agreement in 1992 was to stop war, but we have not managed to end it as yet. It is in this context that we are all challenged to work for effective peace for our beloved Country and People.

We are therefore envisaging to embark on a “Youth for Peace” project, an all-inclusive youth initiative seeking to create a space for young people from various segments of Society to play their role and take responsibility for building a “Culture of Peace” and creating an inclusive embracing generation.

May we all work hard to spare our children from experiencing the shame and disgrace of war that we experienced in the past. We count on your prayers and support.

ANNUAL SYNOD
In the spirit of celebration of the Year of Heritage and the 200 Years of Methodism, motivated by the impulse of the Mission Congress, we held our Annual Synod which
met at “Tomás Mabika” Local Society – Matutuine Circuit in Salamanga, from the 11th to the 14th May, 2017, under the theme: *As a true Discipleship Movement… “We will not be doing right if we keep silent with such Good News as this”* (2 Kings 7:9). This theme challenges and inspires us to understand that we have got a story to tell and thus, we should not keep quiet.

We were challenged to learn from the lepers that it’s better to die trying than to die seated; that we have got Good News to share; that it is a matter of urgency (tomorrow may be too late, tomorrow is not guaranteed, and tomorrow never comes); and that if we do our bit, God is faithful to complete our effort and make us victorious.

We also had a joyful moment of celebrating 200 years of Methodism in Southern Africa and the Year of Heritage as well as celebrating and recognising those who dedicated their life to the Church.

Synod was a time of reflection and discernment about our prophetic responsibility in times like these – and we were challenged to be more of a Mission-centred Church, to re-examine our Connexional challenges like what it means to be a Connexional Church, the socio-political dynamics of our Region, the Leadership and Education crises, the issue of droughts ravaging our countries, the issue of discrimination against minority groups including the tragedy of our response to Albinism and human trafficking in our Region, as well as the District endeavours and challenges.

Synod challenged Young People to be proactive and take a lead on God’s Mission and above all, to uphold the outcomes and recommendations of the Mission Congress very seriously and enforce togetherness, because indeed “Together Each Achieves More” (TEAM).

**ACHEIVEMENTS/MAJOR CELEBRATIONS**

Our presence and Ministry in “Zona Norte” (Nampula) has been strengthened with the dedication of a Crèche in Nampula City (Resta) which was constructed with the support of the South Korean Church.

In “Zona Centro” (Cruzamento de Tete) we are celebrating not only in words but also in deeds the partnership with the Methodist Church in Zimbabwe with the stationing of a Shona speaking Minister (Rev. Naison Mutasa).

With the support of our South Korean Partners we managed to build (in record time) and dedicate, together with children, the “Children’s Church” at Aldeia da Barragem – Macarretane in Chókwe.

We laid the first stone for the building of a Church in Ponta d’Ouro with Natal Coastal and hope to draw the Central District into this inter-Districts initiative. This is a strategic Expansion Station that will serve our members coming from throughout the Connexion to Ponta d’Ouro on long period holidays and the Community of that touristic area.
We thank God for concrete steps been taken by the Leadership of the Connexion that express signs of true Connexionality. Mozambican Ministers benefits from Augmentation Funds as a way of improving their low stipendiary level and decisions on supporting with housing, transport, medical aid, pension and insurance have been taken and are finding their way to materialisation.

On the other hand, we are starting to see a positive impact resulting in the stationing of an Evangelist from Natal West in Macie Circuit and a Minister from Natal Coastal in Matola Circuit. Our invitations still stand … we need more Ministers and Evangelists from throughout the Connexion who will rise up to their call and take heed of Wesley’s call to “go not just to those who need us but to those who need us most”. There is no doubt that Mozambique needs more Agents than any other corner of our Connexion nowadays.

SPIRITUALITY
The spirit of evangelism and outreach by Mission Groups constitute an expression of intentional spiritual growth manifested by the emergence of Prayer and Intercessors Groupings in most of our Circuits.

We held our Ministers Retreat this year in a very inspiring context. Chilembene, a place where Samora Machel was born and grew up, gave us a unique opportunity to learn deeply about our Country’s History by walking in Samora’s steps that led him to develop a passion to fight for the liberation/redemption of the Land and its People.

EVANGELISM AND CHURCH GROWTH
We continue to appeal for your prayers and support in our effort to grow and strengthen our Expansion work as we carry on His Mission throughout the country. We have been opening new Worship Points/Zones.

We have successfully concluded and dedicated four new Church Buildings and one Crèche which represents a landmark in the history of our District.
We have also enjoyed welcoming new members to our Church which increased the number of Baptisms, Confirmations and Marriages.

JUSTICE AND SERVICE
In partnership with our Korean Missionary Partner we continue to provide water to Communities struggling to get it by drilling “bore holes”.

We are thankful for the awareness building that has grown within our District of caring and providing safe space for children through our Children’ Ministry activities which have given joy and hope to our children throughout the District. It is in this context that many of our Church buildings (properties/halls) have been serving as Crèches and our humble Crèches are preferential spaces in the communities we serve.
Through our involvement in the Fight against Malaria Initiative under the Mozambican Inter-Religious Programme against Malaria (PIRCOM), we have been invited to be a member of the Country Coordinating Mechanism (CCM) of the Global Fund, and various national and international Organisations interested in fighting Malaria have been seeking to partner with us.

**ECONOMIC EMPOWERMENT AND HUMAN DEVELOPMENT**

Various Church groupings and/or Organisations/Departments have been capacitated on the Marks of a Methodist, Church Structures, Class Leadership, Leadership and Development, Stewardship and Giving, Culture of Peace, and Conflict Transformation with the Training of Trainers continuously with the purpose of cascading this to Circuit and Society levels as well as to the Community at large.

Two projects are being conceptualized:

- On Building a “Culture of Peace” – Youth for Peace, because we believe that without peace everything we are trying to build may collapse.
- An ambitious “Food Security” project to respond to the cyclical food shortages provoked by recurrent droughts that affect our communities time and again, and thus attempt to deal with the emergency before it occurs.

**EDUCATION AND CHRISTIAN FORMATION**

We conducted training for new Sunday School Teachers and did refreshment training for former ones. Capacity building of Youth Leadership was also conducted as well as for Leaders of the various Organisations and Departments.

Local Preachers training was also done as well as capacity building workshops for the District Executive members, the Ministers and Evangelists, Circuit Stewards and Finance Committee members and treasurers and Class Leaders on their Duties and Responsibilities, the Marks of a Methodist and Church Structures and functioning.

**PERSPECTIVES**

In obedience to our theme, we plan to embark on the following:

- Invest in building a “Culture of Peace” in the country, motivating Young People to work for Peace with “Youth for Peace” as a way of creating an Inclusive Generation.
- Continue working towards the establishment of a “Hope to our Children” Centre in Chinhacanine to galvanize Children’s Ministry in the Northern part of Gaza Province that extends as far as the border with Zimbabwe in Chicualacuala, which will also serves as an ark of salvation in time of floods, as indicated in our previous report.
- Invest in building a new house (manse) per year with the support of the Connexion and thus improve accommodation for Agents.
- Compile and produce a booklet of our training material in Portuguese and/or XiRonga.
• Strengthen our Chaplaincy Ministry for the Seafarers in Maputo and Nacala.
• Explore the establishment of Chaplaincy in Beira.
• Capitalise and strengthen our partnership with the Methodist Church in Zimbabwe through the stationing of a Zimbabwean Minister in “Zona Centro”.
• Envisage establishing an Expansion Station in Tete Province.

CONCLUSION
As a Mission-Centred Church, may we be disturbed so as not to keep quiet with such Good News as this to share. May the good Lord be our helper as we move on giving testimony about our own history of Salvation for the Salvation of our Communities. Let’s work hard for an inclusive Society where everyone is given opportunity to show his/her value and utility in building a better Society for all.

The Peace of the Lord be with you all.

Obrigado...
Clarkebury District (13)

Bishop Thembinkosi Fandaleki

It is with great pleasure that I bring you this report, having been privileged to lead the District of Clarkebury from 2016 to date. The District has come through many struggles in the last year, from destabilisation caused by conflicts, to directly being impacted by crimes of cannibalism, “ukutwala”, killing of women and children, botched circumcisions and/or unlawful initiations. It is therefore my privilege to report that through all these struggles the District has prevailed and made great strides. We may not be where we wish to be but it is my belief that, with the help of constant prayer and understanding, the District will be in a better position next year.

SPIRITUALITY
The core expectation of congregating is for us to ensure that we nurture our spirituality, and thus is the one area that we, as a District, have paid a lot of attention to. It is also important for a congregation to ensure that we teach young people about spirituality and how to be spiritual beings. Hence it was important that we involved the youth whenever we had spiritual events. The most important pillar of the church is clearly spirituality as it is this pillar that brings us to Christ.

The District has held and encouraged most Circuit and District conventions of various Manyanos and Units to focus on bible studies and intercessory prayers. This has shown signs of an increase of intercessors and the power of chain prayers and cell groups/classes. It is becoming evident that when you feed someone’s soul you ensure that person becomes a valuable member of the church.

Worship groups are introduced in some Circuits and they seek to be inclusive in nature and increase the number of worship services that they hold per week. There are also a number of revivals done in Circuits, e.g. regional youth services where the young people undertake to worship and praise throughout the night or throughout the weekend. The District has ensured that such revivals are supported.

EVANGELISM AND CHURCH GROWTH
All Organisations in the District have embraced the evangelistic view of the church. As the Methodist Church, evangelism plays a large part in the Mission culture of the church – hence the importance of the Evangelists and Biblewomen. It is in this breath that I cannot continue without acknowledging the great work that the District Evangelists and Biblewomen have done. It is with their self-sacrifices that we have been able to adhere to the vision of the District to have more evangelistic work so we can spread the message of Christ through our works. The following is underway:
• Hospital visits to those who need companionship during the hardest time of their lives.
• Street revivals during Conventions.
• Outreach programmes that address social ills and challenges.

JUSTICE AND SERVICE
The District has had a very challenging year as we have been in and out of court in support of the victims of various forms of abuse. Some of these cases have not been resolved and are still in the court system. These are issues like “Ukutwala” that the church has been very involved in as mentioned in my preamble. With also reports of vampires and/or cannibalism in our communities, it has become vital that the church clergy are directly involved with the SAPS.

More so we have also been embroiled with many women who have been killed. The church needs to play a very important role in curbing the levels of woman and children abuse. The significance of fighting against all forms of abuse, inclusive of substance abuse, in our communities is now clarified as we continue to establish centres in the regions or Circuits for the purpose of awareness campaigns, as well as sometimes using the ‘Sexual Harassment Document’ agreed at last Conference.

We are grateful to the Mission Unit for the establishment of the desks like MASA, Health, Child care and Human Trafficking which are directly responding to these mission stumbling blocks.

HUMAN EMPOWERMENT AND ECONOMIC DEVELOPMENT
It is with great pleasure and pride that we announce that our relationship with the Department of Agriculture has been strengthened and we are currently looking at ways to make the relationship better e.g. the project whereby a feed lot is to be established in most of our mission strategic stations. The Mnceba, Palmerton and Emfundisweni Circuit farming projects have been such a success that we want to roll out similar projects in other Circuits. This will allow us as a community to create job opportunities for the people in our church thus curbing poverty in communities.

As reported last year we have a partnership with E.C.R.D.A. and the Department of Agriculture that is assisting with empowering and training of small Farmers In the area. The Livestock upgrade helped the community on how to farm sheep that will produce high quality wool and high quality meat.

EDUCATION AND CHRISTIAN FORMATION
On account of escalating teenage pregnancy and usage of drugs in schools, the church in the Clarkebury District has begun to establish partnerships with the Department of Education. In this partnership we are aiming to resuscitate the concept of hostels in schools.
With the District Lay Leader’s training programmes there has been an impact on the revival of classes and revisiting of membership, for the betterment of our statistics report to Synod.

In conclusion, my greatest appreciation and gratitude is extended to all those that have made our District Administration and Mission Strategy a success.

Grace and Peace to You All.
CHAPTER 1

Conference 2017 Message to the Methodist People

The 128\textsuperscript{th} Conference of the MCSA, meeting around the invitation “Being Together with God’s Creation,” at Randburg in 2017, celebrating the 500\textsuperscript{th} anniversary of the Reformation and 200\textsuperscript{th} anniversary of the Methodist witness in Southern Africa hears “the Spirit of God whispering to the People Called Methodist” that at this time we are called to: reaffirm God’s dream and vision, reshape our being, renew our ordained Ministry, and refocus our mission; for the revitalising of our soul, soil and society.

Reaffirming God’s Dream and Vision
We affirm that we, the Methodist People, are part of the Church of Christ, “one, holy, catholic, and apostolic.”

We affirm our Wesleyan Connexionality as an expression of unity, of oneness, ‘I am because you are’.

We affirm that we hold our every dream, vision, work, aspiration and material resource in common, as guided by our Creator. None of these are the possession of any person or group of persons, but our common God given gifts.

We affirm God’s mission (\textit{missio Dei}) which is expressed through God’s own self extension, reaching out to creation (\textit{extensio Dei}), as well as through Jesus’ self-emptying (\textit{kenosis}). We, the Methodist People, participate in this mission through our personal self emptying and extending a hand to all creation.

We affirm our Christian witness in obedience to the promptings of the Spirit, as discerned personally and together.

We affirm that the Earth is our mother, who has birthed us and nurtured our breathing, moulded our growing, and given us our strength.

Reshape Our Being
We confess that while we have long committed ourselves to be a “one and undivided” church, this has not always led to action.

We call the Methodist People to extend healing and transformation through the broad reinstatement of anti-bias work as an act of obedience in growing us closer together.

We confess that the slowness of our conversations around inclusivity have led to a deep discontent, rumbling to the surface in people’s lives and every corner of our church.
We call the Methodist People to embrace women, youth and children, and our Lesbian, Gay, Bi-Sexual, Transgender, Intersex and Queer (LGBTIQ) sisters and brothers.

We confess that our buildings, our money, our people, and the structures by which we organise ourselves, have not been used for those who ‘need us most.’

We call for the structures of our church to be fluid and life giving, determined by God’s mission. This finds expression in the reformation of our circuits and districts, and the revitalisation of our extension of Jesus invitation to salvation for every man, woman and child.

We call for our annual Synods to be rediscovered as localised Mission gatherings, enabling harvest.

We confess that we have not loved our mother earth or her many children as much as the comforts they could produce for us.

We call the Methodist People to embrace the vision and cultivate an understanding of our church as African Wesleyan Earth Keeps.

**Renew our Ordained Ministry**

We confess that too often fear of failure, fear of condemnation by others, and some of our regulations have kept our ministers from being creative and subversive in prophetic action.

We call the Methodist People to free our Ministers to creatively invest their time in the community, by word and action.

We confess that through their action and inaction, the trust in our Ministers has eroded.

We call our Ministers to deepened accountability through their Orders’ Convocations.

We confess that while we have celebrated the 40\(^{th}\) anniversary of Ordaining Women in Ministry last year, still they have not been fully included.

We call for the gift of our Women in Ministry to be embraced through broad involvement in leadership positions, not for law’s sake, but because their involvement will bring richness to our life.

**Refocus our Mission**

We confess that we have not been intentional enough in reaching 65% of the population of our subcontinent.

We call the Methodist People to embrace young people by initiating ministries that seek to meet their deepest needs and desires.
We confess that we have not fully understood, appreciated and included our young people.

We call the Methodist People to nurture our young people and increase the inclusion of them in leadership and decision making at every level.

We confess that the subcontinent has been “outsourcing our future and mortgaging future generations to the political and business elites, some of whom have shown that they have little interest in the well-being of the populace” (Quote from Presiding Bishop’s Address 2017).

We call the Methodist People to reclaim our Wesleyan heritage of formal and informal modes of education:
• by investing themselves in quality Early Childhood Development and children’s ministry programmes,
• by sustainable economic empowerment initiatives among our youth,
• by practical involvement in all local institutions of learning.

We confess our focus on the symptoms of social ills: substance abuse, public protest, violence against the other, and a deepening hopelessness. We call on the Methodist People to seek to eradicate the root causes of social ills within their own contexts.

Finally, we give thanks for the continuing unfolding of God’s grace, for even in the face of great challenges, God holds us. As we have met, death has entered our meeting, and in the shock of loss, God has comforted and guided us. We commit to extending the enfolding grace of God to all creation. “To God all glory, praise, and love, be now and ever given; by saints below and saints above; the Church in Earth and heaven” (Quote from O, for a Thousand Tongues to Sing).
2.1 **ANNUAL PRESBYTERS CONVOCATION**

Conference resolves to implement as from 2018, the mandatory gathering of annual Presbyters Convocations in Districts and directs EMMU in conjunction with Human Resources Unit and Revisions Committee to develop a standardized procedure. (For the full motivation see EMMU Report.)

The Convocation is to be attended by all Probationer and Ordained Presbyters (active and Supernumeraries). This is to offer a safe platform for open, loving but rigorous engagement of clergy with each other and with ministerial issues. The agenda shall include:

1. Conversation on the vocation of clergy (strengthening understanding of the call as well as the order of presbyters).
2. Engagement with such contemporary theological/doctrinal/ethical issues as referred to the Convocation.
3. Accounting in terms of the provisions in 5.4 Order of Business for Synods – (L&D page 189). This takes place at the Convocation. (Remembering that any Member of the MCSA may raise objections to any Minister in terms of L&D Ed 12 Revised, para 11.3.)
   *Discipline questions are to be dealt with at Convocation and not at Synod. A report is to be given to Synod.*
4. Oral Examination of the Ordinands (2.7.2 Order of Business for Synods.)
   *This allows for an in-depth theological questioning and debate – not humiliation. A report shall be given from the Convocation to Synod.*
5. Presbyters’ Undertaking (L&D 4.17).
   All Presbyters shall make a renewal of Ordination vows and repeat annually at the Convocation, the undertakings made at Candidature and Ordination as per L&D 4.17.

2.2 **CROSS CULTURAL STATIONING**

Noting the resolution on cross cultural stations (Yearbook 2013 pg 80 No 7), Conference directs EMMU and CE to be intentional in stationing Ministers leaving Seminary in cross cultural contexts. Furthermore, Conference directs the General Secretary to include a progress report on cross cultural stationing at every Conference.

2.3 **STRATEGY FOR YOUTH**

Noting the challenge of sustaining and or maintaining the membership of
our Church and the youth in particular who are migrating to other churches, Conference directs DEWCOM in consultation with the Youth Unit to develop liturgies that are conducive and relevant to all ages. Furthermore, Bishops and Superintendents are directed to consult with Youth groups in developing relevant strategies which will attract, retain and grow the Youth.

2.4 **DRUG DEPENDENCY**
In the light of the recent tragic death in Port St Johns where an uncle killed and ate his nephew, and the brutal killing of a final year medical student at WSU who was killed by a group of students; also noting with concern that perpetrators in all these events were under the influence of liquor and substances; the Conference directs MASA to be very active and visible to especially those living in hostels so as to speak against the misuse of drugs and consequences thereof rather than preaching to the converted. Conference directs that the MASA desk establishes a drug rehabilitation centre by making use of unused church properties as prospective venues for this project.

MASA is to have a clear programme of action and system of reporting so as to be proactive rather than being reactional.

Conference refers this resolution to the Mission Unit and directs the Unit to report back to Conference 2018.

2.5 **LITURGICAL COLOURS**
Conference directs Bishops to lead the instruction on the theological and liturgical meaning of stoles and other liturgical symbols.

2.6 **CONTINUING MINISTERIAL FORMATION**
As directed by 2015 Conference in Yearbook 2016, Resolution 2.42, Page 105, Conference endorses a Continuing Ministerial Formation programme and directs EMMU to facilitate implementation.

1. All ordained presbyters in active ministry shall participate in mandatory Continuing Ministerial formation. Each presbyter is required to do at least 100 hours of learning/study a year (about 12 days) in the areas of choice.

2. Accountability groups consisting of the Superintendent, a Society Steward and 2 Lay persons, be established for each minister. For Superintendents the group will consist of the Bishop, a Circuit Steward and 2 Lay persons.

The task of the accountability group will be:

- To carry out a Review of Ministry process (L&D 4.79.1) (HR Unit to provide a standard review format). The aim of the review is to help a minister identify her/his strengths, passion, gifts and how these contribute to the wellbeing of the circuit/society/community or the church at large as well as areas of weakness in which s/he needs
development/empowerment. This process will assist ministers in choosing areas of study to focus on each year.

- To provide mentorship and supervision by meeting with the minister bi-annually to discuss progress.
- To give a mentorship report on the minister at the Presbyter Convocation.

3. EMMU in consultation with DEWCOM to identify and propose preferred institutions and programmes for Continuing Ministerial Formation and report to Conference 2018.

4. The Finance Unit in consultation with EMMU and the Mission Unit to identify financial resources and/or propose the way of funding CMF and report to Conference 2018.

2.7 SEMONGKONG

Conference resolves that the Semongkong Centre be resuscitated and the Mission Unit to report progress at Conference 2018.

2.8 MINISTRY TO THE ELDERLY

Conference resolves to establish a task team to coordinate the work of Ministry to the Elderly including inter alia, the Methodist Homes for the Aged and home-based care of the elderly.

2.9 CONFERENCE RESOLUTION 2016

Conference amends the Title of Resolution 2.25 (Yearbook pg. 99) to: “Protests in Southern Africa” and includes the Ecumenical Affairs Unit and EMMU in the implementation of the resolution.

2.10 ORDER OF EVANGELISM

Noting the following 2016 Resolutions (2.9, 2.14, 2.21 and 2.34 pg 96 to 102 - Yearbook 2017) Conference directs the General Secretary and Human Resources Director to include the content of these resolutions in the ensuing Indaba that will deal with all matters affecting Orders of Deacons, Evangelists and Biblewomen, planned for the first quarter of 2018, and a report to be tabled at Conference 2018.

2.11 CHARGING FOR BAPTISM (from DEWCOM)

In light of the Methodist understanding of baptism, namely:

- that it is an outward sign of the new life God offers to all people through Jesus Christ;
- that it is a sacrament given freely to the church by Jesus Christ;

Conference notes with concern that there are some Circuits where children of the poor are being excluded from baptism because of various financial barriers, such as the amounts charged for baptism certificates,
the levying of a “baptism fee” by some ministers and the practice of requiring parents, significant care-givers or guardians to be fully “paid-up” in terms of tithes and pledges before their children can be baptised. This creates an erroneous perception that is contrary to the MCSA’s doctrine, that baptism costs money and therefore is a privilege only for those who can afford it.

Conference therefore re-affirms that in the MCSA, baptism is freely administered at no financial cost, and calls on all Ministers and Circuit/Society leaders to guard against administrative systems and practices that either exclude or put unnecessary burdens on the poor among us.

2.12 DISTRICT ECUMENICAL AFFAIRS SECRETARIES (DEAS) BECOMING PART OF DISTRICT MISSION COMMITTEE
Conference resolves that the District Ecumenical Affairs Secretaries become members of District Mission Committees, thus enabling this cooperation to filter down our structures throughout the Connexion.

2.13 ACCEPTANCE OF THE DUTCH REFORMED CHURCH AS A MEMBER OF THE CHURCH UNITY COMMISSION.
Conference supports the application of the Nederduitse Gereformeerde Kerk or Dutch Reformed Church, and the United Reformed Church of South Africa, to become Member Churches in the Church Unity Commission.

2.14 METHODIST CONNEXIONAL GIFTS POLICY
Conference adopts the Methodist Connexional Gift Policy. The policy shall be reviewed annually as an appendix to the Connexional Finance Policy. (For the full Policy see Appendix 4 – Finance Unit Report, Yearbook 2017)

2.15 RATIONALE FOR MCSA’s FINANCING AND ASSESSMENT CALCULATION MODEL
Considering the MCSA’s growing costs and the global tendency toward reducing large centralised cost structures, the current economic situation within the Connexion, and the need for and desirability of efficiency and efficacy in a financing and assessment calculation model, Conference directs that the General Secretary set up a commission looking into the MCSA financing model and in particular the Connexional assessment calculation and the report to be presented to Conference 2018.

2.16 INSURANCE OF HERITAGE or UNINSURABLE PROPERTY
Noting that the MCSA’s historic buildings are often built with now obsolete materials, and are sometimes subject to major structural damages and may well be uninsurable, Conference instructs the Finance Unit to:
• Consult Insurers as to whether such buildings need to be insured at all or how such property needs to be valued if the assets cannot be replaced.
• Consult Insurers as to whether such buildings can be insured against such events or alternatively, whether such buildings need to be insured at all.
• Explore the possibility of redirecting monies that would have been paid to insurance premiums for uninsurable or irreplaceable buildings to be placed in trust for use when required.

2.17 FINANCIAL POLICIES
Conference reaffirms the existence of the Connexional Finance Policy and further instructs all Organisations/Units/Institutions to adhere to the policy. Conference also requests District Management Committees to monitor and ensure compliance.

2.18 GENERAL TREASURERS
Conference resolves that there be one (1) General Treasurer in the MCSA. Par 9.7 of the L&D, be amended so that the role/position be a General Treasurer and the word ‘Lay’ be removed from the position.

2.19 CHURCH RESERVE FUND
Conference resolves that the Church Reserve Fund:
1. Serves as a reserve to guarantee that in a financial eventuality of calamitous proportions the church reserve may be used to safeguard the finances of the church and guarantee its obligations towards stipend, pension, medical and assessments.
2. Is further used for the purpose of church development (incorporating Mission), and clergy care.
3. When used for purposes other than points 1 and 2 above, a clear motivation to use funds must be made and accepted by the Connexional Executive. A maximum of 35% of the income from interest to the fund may be used in any one year until the fund reaches a capital value of R200 000 000, at which time the percentage shall be reconsidered.
4. Be managed by a committee consisting of members of the Finance Unit and Mission Unit as well as the General Treasurer, and reported at the Finance Unit executive and in the annual financial statements.

2.20 ECUMENICAL LAND DISTRIBUTION INDABA
Noting:
• the urgent need to prioritize land reform and redistribution in the post-apartheid state, and the persistence of neoliberal market forces in shaping socio-economic development and tackling poverty and inequality;
• that the seeming weak bureaucracy and a policy fixation on the neoliberal willing-buyer-willing-seller policy framework militates against the
promotion of thorough-going land redistribution, especially for the poor
and dispossessed;
• the use of this matter for political expediency;
Conference directs the Mission Unit in consultation with the Ecumenical
Affairs Unit to hold a reflective session to include issues in all member
countries, to address this issue of land reform, compensation and
redistribution in Southern Africa.
Conference affirms the SACC’s convention on the land issue in Southern
Africa, and refers this resolution for their consideration.

2.21 SAFER TRANSPORT FOR CHILDREN TO AND FROM SCHOOL
Noting the broad focus of the 2015 Conference Resolution 2.18 (Yearbook
2016, pg 100), and the concern that a full report to Conference is still
outstanding, Conference directs the Mission Unit to action the 2015
Resolution, and to report to Conference 2018.

2.22 RESOLUTION ON WOMEN’S ORGANISATIONS
Conference refers the following proposal to the Joint Women’s Consultation,
that there be one Constitution for all namely: Women’s Manyano, Young
Women’s Manyano, Women’s Auxiliary and Women’s Association.
Women’s Organisations are part of the church universal and profess to belong
to the Body of Christ. Our Oneness in Christ is to be made known. In practical
terms, we are required to work together, negotiate and build on a meaningful
relationship.
Relating to the four Women’s Organisations, namely: Women’s Manyano,
Young Women’s Manyano, Women’s Auxiliary and Women’s Association
within the Methodist Church of Southern Africa, it would be beneficial for
the said Women’s Organisations to maintain and adhere to ONE Constitution
for the Organisations and to be forwarded to Synod for consideration.
NB: We are not stipulating structure or identity to be changed e.g. Uniforms
or Portfolio conveners, as this is to be respected, but only adhering to the
rules of the Church and to initiate Oneness for all Women’s Organisations as
above.

2.23 POLITICAL EDUCATION AND OUR DUTY TO THE STATE
In light of the current political and economic instability and its devastating
effects on the poor and the education and skillling of our youth, there is a need
for equipping both clergy and lay leadership with tools to help navigate the
connection between faith and public policy. The complex and intertwining
nature of these issues as exemplified by the alleged corruption in government
and the #FeesMustFall movement highlight the need to improve the tone
of national discourse by fostering a new ethic of civil discourse and active citizenry. We recall Mr Wesley’s words in 1775, “…people share in the political sins of their country … and God frequently punishes a people for the sins of their rulers, because they are generally partakers of their sins, of one kind or other.”

These words are central to the Methodist emphasis on social holiness and commitments concerning the dignity, freedom and rights of the human person, the embeddedness of the person in a fabric of social obligations, relations and communities, and the purpose of the state to promote justice and the common good. We also believe that the people of God are called in every time and every place to the task of continuing the essential ministry of Christ for the healing of all people, institutions and creation.

Therefore, the Conference calls on EMMU in consultation with the Mission Unit, DEWCOM and Ecumenical partners to generate resources that will help equip societies and Circuits to actively engage in prophetic ministry including:

- Citizen education and sensitivity on public issues of justice, governance and collaboration.
- Advocacy and training workshops on the role of the church in the public space.
- Promoting a greater vibrant active citizenry.

2.24 THE STATE OF THE NATION (SOUTH AFRICA)

Preamble
Noting that the governing of a nation with wisdom and integrity is a fundamental biblical value, Conference expresses its deep concern at apparent cronyism in the appointment of public officers and ministers of government, such as the recent replacement of the Finance Minister, Pravin Gordhan and the Deputy Finance Minister, Mcebisi Jonas.

Also observing the current political and economic challenges facing the nation, such as:

- The moral decay of the nation manifested and integrated into the political fibre and decay as seen in the chaos and disorder in the parliament of the RSA;
- Corruption which has become rampant;
- The corroded values in upholding the rule of law, the constitution and the degenerating confidence in the Executive Arm of the State, RSA and Private Sector;
- The economic slump as an indication of how skewed the economy that has been cited to favour the Gupta family and no longer advancing the livelihood of the people of South Africa, especially the poor and the marginalised;
• The disdainful manner in which state resources are being used to pay out irregular pensions and/or golden handshakes;
• The unabated misuse of Executive Powers to make decisions that affect the country’s economy adversely and leads to junk status.

Further noting the courage and growing outrage that is shown by many people across the length and breadth of the country in numbers standing up against the perversion of the RSA democracy;

The prophetic stance taken by the Presiding Bishop of the MCSA in calling for the President to do the right thing and resign;

The startling, scary and unsettling report of the SACC unburdening panel which warns us that what we face is more than corruption, and a perversion of the nature and purpose of the state to the service of personal and family enrichment which is now degenerating into what the report calls a mafia state;

The report of the inter-university research entitled, “Betrayal of the Promise: How South Africa is Being Stolen” showing outrageous, systematic endeavour of what it calls the shadow state which usurps the power of our constitutionally mandated institutions to the very end of personal interests and gains, as well as the growing call for South Africans to come together in a form of a dialogue/Imbizo to converse around the recapturing our moral center and igniting our dream as a nation.

Conference welcomes and endorses the prophetic leadership of our Presiding Bishop and the call for the President of South Africa to resign, and acknowledges the work of the Unburdening Panel of the SACC and all initiatives that foster public accountability and ethical governance. Conference resolves to:
• convey its disapproval of and concern about all decisions taken on the basis of political expediency and partisan interests;
• encourage all Methodists who might have participated in corruption to approach the Unburdening Panel;
• support ecumenical and public efforts and join in the mobilisation of the Christian community toward initiatives for restoring morality and increasing accountability in our public institutions;
• direct the Communications Unit to popularise the unburdening processes facilitated by the SACC and to circulate all other initiatives to District Offices and other suitable avenues.

2.25 SUBSTANCE ABUSE
Conference notes with concern the ruling handed down by the High Court as it pertains to the recreational use of Cannabis in private residences.
Furthermore the Conference notes that, in light of the MCSA stance on the negative impact of substance abuse on our communities, an Early Intervention and Prevention Substance Abuse Programme is established at Heatherdale Children’s Home.

Notwithstanding the varying professional and alternate medical opinions offered as to the positive effects of the usage of Cannabis as a potential remedy for certain medical conditions, the 2017 Conference resolves to:

1. publicly state its opposition to the High Court Ruling due to the potential negative impact of the ruling and
2. publicly state its opinion, and instructs the Mission Unit to interrogate the potential negative impact of the High Court ruling and to send a clear message to the people called Methodists to refrain from using cannabis or any other addictive substances.

2.26 SEX-ABUSE IN THE MCSA

In 2016, the MCSA celebrated the 40th year of the ordination of women in the MCSA, and we celebrate the many gifts that female clergy bring to our church. It is with deep sadness, however, that we note the continuing abuse – including sexual abuse – of our female clergy and ministers in training.

For the church to play its prophetic role in speaking to injustice, we have to ensure that our integrity in this matter is without fault, lest we open ourselves to the kind of scandals that have rocked other denominations to their core.

The Conference resolves that the Methodist Church of Southern Africa establish a confidential mechanism where female clergy can share their stories of abuse without fear of jeopardizing their ministry. This process does not preclude the disciplinary procedures or appropriate remedial action for those accused of the offence and extends to the Seminary. Conference refers this Resolution to the General Secretary in consultation with the Human Resource Unit, noting the existing harassment and wellness policies.

2.27 MCSA WELLNESS POLICY

Conference refers this proposed policy found in the HR Report (Yearbook 2018) to Districts for further discussion and report back to Conference in 2018.

2.28 SOCIAL MEDIA POLICY

Conference endorses the SOCIAL MEDIA POLICY as found in the 2017 Yearbook, Communication Unit Report.

2.29 ELECTION OF PRESIDING BISHOP AND BISHOPS

Persuaded by L&D 5.6.2 and 5.6.5, Conference refers the matter of the election of Presiding Bishop and Bishops back to the Structures Committee.
for further work, considering the relevant resolutions that were tabled at Conference 2017.

2.30 RECOGNISING THE WOMENS FELLOWSHIP AS A CONSTITUTIONAL FORMATION WITHIN THE MCSA
Conference resolves that the work on the possibility of the Women’s Fellowship becoming a Constitutional formation be dealt with by the Limpopo District and the Joint Methodist Forum as per the 2014 Resolution (2.20, pg 87 YB 2015).

2.31 THE ADMINISTERING OF CEREMONIES OF BLESSING FOR SAME SEX CIVIL UNION COUPLES
Conference receives the resolution below and refers this work to the Committee on Marriage and Family Life in consultation with DEWCOM for further work and referral to Circuit Quarterly Meetings and Synods 2018.

Given the adoption of the profession of faith around the same sex dialogue in the MCSA (par. 17 pg. 227 Book of Order Miscellaneous Conference Resolutions) and recognising that while the MCSA is a community of love and acceptance and that the expression of divergent convictions within the MCSA is scripturally and theologically justified (pg. 227 par 17 Book of Order):

Conference refers the consideration of allowing clergy to conduct ceremonies of blessing for same-sex civil union couples as part of their pastoral oversight of such couples, subject to their conscience.

2.32 HATE CRIMES AGAINST LGBTIQ PERSONS
The MCSA laments the tragedy that within the countries of our Connexion, LGBTIQ persons continue to be victimised, abused, sexually assaulted and even murdered because of their sexual orientation and identity,; and condemns unequivocally any and all discriminatory actions and attitudes towards these sisters and brothers of priceless worth. The MCSA calls on all of its members to stand up and speak out against such hate crimes; to desist from any demeaning, derogatory and inflammatory speech and behaviour against LGBTIQ persons; and where it has failed to do so, asks for forgiveness.


Conference reaffirms the Resolution as taken in 2013,(YB 2014, 2.20 pg 91) against hate crimes and refers it to District Justice Desks to ensure implementation.
2.33 FREEDOM OF CONSCIENCE FOR MINISTERS TO CONDUCT SAME-SEX UNIONS

Conference receives the resolution below and refers this work to the Committee on Marriage & Family Life in consultation with DEWCOM for further work and referral to Circuit Quarterly Meetings and Synods 2018.

Noting:

- that within the covenantal relationship between a minister and the MCSA, the church undertakes to “...provide ministers with the opportunity to practice their calling” (The Methodist Book of Order/L&D (12th ed.), para.4.3, p.30);
- that the exercise of pastoral care is an integral part of a minister’s calling;
- that ministers are further expected and required to offer pastoral care to LGBTIQ persons (2008 Yearbook, para.2.5.1.(vi), p.82; 2011 Yearbook, para.2.27, p.105);
- that for some ministers, their theological convictions and conscience dictate that such pastoral care must include the active blessing and support of same-sex couples within their care, and particularly when such couples choose to enter into a civil union/marriage;
- that Conference has already affirmed that such convictions are legitimately represented among us and have theological integrity (The Methodist Book of Order/L&D, p.217; 2011 Yearbook, para.2.27, p.106);
- that preventing a minister who wishes to do so from officiating at the civil union/marriage of a same-sex couple within his/her pastoral care, has the consequence of forcing that minister to act against his/her conscience, and compromises the church’s covenantal responsibility to provide ministers with the opportunity to practice their calling;

Therefore, it is before Quarterly Meetings and Synods 2018 to consider:

(i) Methodist ministers are free to follow their conscience in the kind of pastoral care they offer to LGBTIQ persons;

(ii) Methodist ministers stationed in South Africa who wish to apply to be licensed marriage officers under the Civil Unions Act of 2006 are free to do so; and directs the General Secretary to make the necessary representations to the South African Department of Home Affairs that would authorise such applications.

In providing this space for ministers to follow their conscience in the kind of pastoral care they offer to LGBTIQ persons, and in recognition of the diversity of conviction represented within the fellowship of the ministry, this proposal further encourages ministers who choose to officiate at the civil union/marriage of a same-sex couple to include the following, or similar, form of words, preferably at the start of the ceremony:
“I am officiating here today in my capacity as a Methodist minister. But I need to acknowledge that within the Methodist Church of Southern Africa there are widely differing convictions when it comes to the issue of same-sex relationships. The Methodist Church has acknowledged, honestly and courageously, that we are not all of one mind on this matter. There are colleagues of mine who do not agree with my participation here today, but who allow me the freedom to act according to my conscience to exercise the kind of pastoral care that I feel called to offer to [A.B.] and [C.D.]. For this I am grateful.”

2.34 CREATING A SAFER SPACE FOR LGBTIQ VOICES TO BE HEARD WITHIN THE MCSA

In spite of the 2005 Conference resolution calling for “A church structure to be created that seeks to create a safe place for people of same sex orientation to tell their stories,” (2006 Yearbook, para.8.5.3, p.76), the testimony of many LGBTIQ clergy and laity within the MCSA is that they still do not feel safe to express their voices fully and openly.

In seeking to redress this problem that greatly impoverishes the church and undermines its witness, Conference draws the attention of everyone within the MCSA to the following paragraph within the Profession of Faith endorsed by the 2014 Conference:

All of us believe that the church is called to be a community of love and not rejection with a responsibility to extend pastoral care to all people irrespective of their sexual orientation, and that no-one should be excluded from any aspect of the church’s life and ministry solely on the basis of their sexual orientation.

Conference resolves that LGBTIQ voices within the church be afforded opportunities at CQMs, District Synods, Conventions and Conference to lead Bible studies, facilitate workshops and share their stories.

2.35 WOMEN IN LEADERSHIP

Conference receives and refers this resolution to the Structures Committee in consultation with the Women in Ministry Task Team for report back at Conference 2018.

In 1972 the MCSA voted for the inclusion of women as presbyters and the first woman was ordained in 1976. In 1988 MCSA Conference endorsed the Decade of Churches in Solidarity with Women and later noted that Churches and Society continue to treat gender concerns lightly and women’s issues are treated as peripheral. The Conference of the Methodist Church of Southern Africa has previously resolved that all structures within the Church should include at least 40% women as part of The

Conference notes with concern that Synods continue to propose male candidates as Bishop nominees to Conference. Such practice contradicts the policy of representivity.

Therefore Conference affirms:
(i) That the Presiding Bishop should continue to act in line with clause 5.7.1.5 pg. 56 in the revised edition of the Laws and Discipline which states that “…the Presiding Bishop shall ensure the observance of the resolutions and directions of the Conference and of the Connexional Executive, having authority to permit exceptions or departures.”
(ii) In addition, the CQMs and Synod are to take its ‘policy and intention’ with respect to the quorate statement on balanced representation of women, men and youth, pg. 55, of the Book of Order interpreted as 40-40-20 seriously and comply thereto.
(iii) Conference directs Societies, Circuits and Districts, to comply with stipulated Laws and Discipline with respect to representation.
(iv) Conference refers the resolutions 2.46, 2.47 & 2.48 to the Structures Committee in consultation with the Women in Ministry Task Team for report back at Conference 2018.

2.36 APPOINTMENT OF BISHOPS
Conference receives and refers this resolution to the Structures Committee in consultation with the Women in Ministry Task Team for report back at Conference 2018.

Conference affirms the 40/40/20 policy in our church, as well as the statement on women (Book of Order 2016:237) and requests that Conference makes this policy applicable to the appointment of Bishops.

2.37 WOMEN BISHOPS
Conference receives and refers this resolution to the Structures Committee in consultation with the Women in Ministry Task Team for report back at Conference 2018.

Noting:
• the recent resolutions at the 2016 Conference on the place of women in ministry and the inclusion of women in positions of senior leadership within the MCSA (2017 Yearbook, resolutions 2.4 and 2.12, pp.95, 97), as well as
• the long-standing requirement that “…all structures within the Church should include at least 40% women” (The Methodist Book of Order, resolution 36, p.227);
The Resolution proposes that Conference receives that at any given time there should be at least five women Bishops within the MCSA.

As a way of enacting this, when districts are due to elect a bishop, where such an appointment needs to be a woman in order to meet the representation requirements referred to above, the Presiding Bishop shall inform the districts concerned prior to the nomination process that they need to elect a woman. Accordingly, the General Secretary will only be able to entertain the names of women nominees in ascertaining their availability for election (The Methodist Book of Order, Appendix 11, para.4, p.201.)

2.38 THEOLOGY OF MARRIAGE
Conference receives the report in the DEWCOM appendix and commends DEWCOM on the work to date. Conference instructs DEWCOM to continue its work.
CHAPTER 3

MEMBERSHIP OF CONFERENCE 2017

as per Laws and Discipline 12th Edition

Presiding Bishop: Bishop ZD Siwa
Lay President: JM Nkosi
General Secretary: C Morgan
Assistant Secretary: V Vilakati

Cape of Good Hope District: Bishop M Hansrod; A Woji
Lay Reps: S Arendse; C Witcomb and B Craythorne
Ministerial Reps: P Delport; S Ncobeni and N Geja

Grahamstown District: Bishop A Mbete; N Konya
Lay Reps: L Mhlekwa; B Mapapu and T van Eeden
Ministerial Reps: K Carr; X Nomandla and D Sebeko

Queenstown District: Bishop M Matyumza and A Mahambe
Lay Reps: N Mbontsi; B Nxitywa and C Christoffels
Ministerial Reps: L Madliki; T Mdingi and I Howarth

Kimberley, Namibia and Bloemfontein District: Bishop L Nkhumise and E Tshangela
Lay Rep: K Kgokotli and N Ntjoko
Ministerial Rep: WV Rooi-Bauman; R Greenland and S Mosiako

Northern Free State and Lesotho District: Bishop A Motswenyane and R Mutsi
Lay Rep: K Ngwenya; A Motsoane; V Chuta and M Mokhothu
Ministerial Rep: T Nshuntshe; M Bosman; B Setshedhi; R Rennie

Natal Coastal District: Bishop M Vorster and P Kunene
Lay Rep: T Khumalo; S Ntshangase and M Dlamini
Ministerial Rep: L Mandindi; S Khuzwayo and O Dlamini

Natal West District: Bishop W Dlamini and S Mchunu
Lay Rep: I Sithole; C Zondi and L Africa
Ministerial Rep: M Beukes; N Mpuqa and T Nkuna
Central District: Bishop G Rivas and T Nkomonde
Lay Rep: Y Mfaise; X Mhlubulwana and R Sebolai
Ministerial Rep: V Vilakati; M Sekhejane and J Rivas

Highveld and Swaziland District: Bishop J Anderson and P Ndlumini
Lay Rep: Z Maki; Z Ngcwabe; S Dlamini and N Hlathi
Ministerial Rep: M Diutlwileng; N Mnanzana; M Mdakane and T Shabalala

Limpopo District: Bishop T Mntambo and N Malema
Lay Rep: M Bogatsu; B Setlalentoa and Z Fanele
Ministerial Rep: W Letsholo; S Mokgothu and S Seithisho

Mozambique District: Bishop D Matsolo and C Fumo
Lay Rep: A Dos Santos and I Chirindza
Ministerial Rep: S Mingana and N Pene

Clarkebury District: S Nyembnya (Acting Bp) and T Gwantshu
Lay Reps: B Manyala; N Dukada and S Nakasa
Ministerial Rep: S Sodo; G Vika and E Ndalku

One Lay Youth Rep per District:
D1-A Maqashu D2-Z Madlebe D3-L Mdingi
D5-N Motseki D6-M Mahabane D7-P Shinga
D8- D9-A Masiza D10-P Nkosi
D11-P Maja D12-I Chirindza D13-B Samka

Women’s Work: C Greaves (W Auxiliary)
V Palmer (W Association)
G Makhwenkwe (W Manyano)
N Mhlauli (YW Manyano)

Men’s Work: S Nhlapo and J Mokoele
Lay General Treasurer: T Ngonyama
Mission Unit: K Ketshabelle; S Hendricks and N Herron
Finance Unit: Linda Makalima
EMMU: P Malinga and P Mtshiselwa
Serninary President: SR Kumalo
Youth Unit: L Mantini and A Gogobala
Ecumenical Affairs: M Losaba
Communications: B Moyo-Bango
Human Resources: VC Mehana
Local Preachers: M Diutlwileng and Rev P Sikotoyi
Music Association: M Vika
ORDER OF BUSINESS FOR CONFERENCE 2017

The 128th Conference of the Methodist Church of Southern Africa was held at the Apollo Hotel, Randburg and hosted by the Central District. The proceedings began with the Presiding Bishop welcoming delegates and guests, expressing gratitude for all who made it possible for Conference to congregate in this manner. The opening devotions began with singing the hymn, And are we yet alive and Mrs. Arendse leading us in an opening prayer.

CALLING OF THE ROLL

The roll of Conference delegates was called as per the record in the attendance list. Conference noted the apology from Ecumenical Affairs Unit Director, Rev ‘Musi Losaba due to a family commitment. Conference also gave permission to two staff members of the Mission Unit, Mrs Victoria Sikhakane and Mrs. Pearl Moroasui to be present and participate in discussion but not to vote.

In light of the decision taken at the 2016 Conference to increase the representation of the Finance Unit to two people, Conference recognised Ms. Linda Makalima as a formal delegate to the Conference. The Connexional Executive approved this recommendation and referred it to the revisions committee for action.

CONSTITUTION OF CONFERENCE

Having satisfied the provisions of Para. 5.5.14-29 (L&D, p.54), The Presiding Bishop, the Rev. Ziphozihle Siwa declared Conference 2017 properly constituted and officially opened. Conference also reminded Districts to maintain the recommended representation of 40:40:20 (men, women and youth) when appointing Conference delegates.

APPOINTMENT OF CONFERENCE COMMITTEES AND OFFICIALS

The Bishop and Lay Leader of the Central District, Rev Gary Rivas and Mrs Thuli Nkomonde, welcomed Conference to the District. Appointments of Conference Officials were made.

Assistant Secretary: Rev Vusi Vilakati
Recording Secretary: Ms Vanessa Peters
Logistics: Mrs Nokwanda Nyobole
Letter Writer: Rev Thandi Nkuna
Resolutions Committee: Revs. Ken Carr (Convener), Rev Nkosinathi Geja, Bishop Dinis Matsolo, Bishop Jonathan Anderson, Mr Xhanti Mhlubulwana, Rev Storia Seitisho, Ms Yolisa Mfaise, and the Commission Facilitators during the discussion of their commission business.
LETTERS TO BE WRITTEN
Conference expressed its sadness at the tragic loss of the Bishop of the Clarkebury District, Rev Thembinkosi Fandaleki and asked that a letter be written to Mrs. Fandaleki and the family to express the condolences of the Methodist people. A similar letter was to be written to Mrs. Arends on the recent demise of Rev Alistair Arends, the General Secretary of the United Congregational Church of Southern Africa.

Conference celebrated that one of our ministers, the Rev Dr Jongikhaya Zihle was recently inducted as the Chairman of the London District of the British Methodist Conference. Conference will also write him a letter to congratulate and wish him well as he serves within the wider Methodist family.

Convenors of Commissions:
Facilitator: Rev Vusi Vilakati
Mission and Ministry: Dr Carlos Fumo
Property, Admin and Finance: Mrs Nombasa Hlati
Public Issues, Gender and Vulnerable Groups: Rev Olga Dlamini
Polity and Doctrine: Bishop Mtobeli Matyumza
Strategic Direction: Bishop Gary Rivas

SETTING UP A COMMISSION ON STRATEGIC DIRECTION
Conference endorsed the setting up of a new Conference commission on strategy. This commission is meant creatively to discern the heart and mind of God’s voice to the Methodist people during Conference. In a sense, this commission evolves the work of the traditional Listening Committee through consolidating the key insights from the Conference reports, deliberations and resolutions proposals into a strategic message to the people called Methodist.

APPOINTMENT OF THE HOURS OF SESSION
The Hours of Session were adopted as appearing on the Agenda.

Reception of Conference Reports, Resolutions

THE REPORTS AND DISCUSSION DOCUMENTS
The General Secretary, Rev Charmaine Morgan tabled all the printed and electronically distributed Report Book, Resolution Book and Finance Unit reports and moved their acceptance as working documents including the hours of session. Conference received all the documents and adopted the hours of session as proposed
in the agenda. It was also noted that it is Conference operational procedure to follow a consensus decision making process.

Reports from the office of the General Secretary, the office of the Lay President, Units and Committees together with Discussion Documents were received by Conference. Special mention is made here of the Mission Congress Report which appears fully in Chapter 12 of the 2017 Yearbook.

MISSION UNIT
Emanating from the 2016 Mission Congress, Conference recommends that the statement drawn by the Listening Committee be used as a liturgical tool, that Districts hold a biennial Mini-mission congress, the Connexion holds a mission congress every 10 years, and that the material that was presented at the mission will be published. Circuits and societies are encouraged to use the Reflection Model that emerged from the mission congress feedback.

Conference received the Mission Unit report on the history of Semonkong Methodist Hospital in Lesotho and agreed to adopt it as a Connexional project. The Mission Unit in consultation with the Northern Free State and Lesotho District and other interested parties will begin a process of rebuilding and restoring the Hospital.

THE ADDRESS OF THE PRESIDING BISHOP AND CONVERSATION ON THE WORK OF GOD
The Conference opening service was held at the Bryanston Church on the first evening of Conference. During this service the Presiding Bishop addressed Conference on the theme “Together with God’s Creation” making particular emphasis on the need to join God’s self-extension, presence and restoring every sphere of life.

The Presiding Bishop also called the Connexion to dedicate 2018 and 2019 as a time to give specific focus to the ministry of and with Youth and Children. The full script of the Presiding of Bishop’s address is included earlier in this Yearbook.

During the opening service Conference recognised the following people and awarded them as follows:
- Mr. Roy Struthers McAllister for his outstanding community service.
- Mr. Linda Twala for excellent service to the MCSA.
- Mrs. Joan Chilvers for her dedication to the history and heritage of Methodism.
- Ms. Nancy Herron for her commitment to justice and service within the MCSA.

1. WHAT IS THE REPORT OF THE LAY PRESIDENT?
   Contained in the Yearbook 2018

2. WHAT IS THE REPORT OF THE LAY GENERAL TREASURER?
   Contained in the Yearbook 2018
3. **WHAT IS THE REPORT OF THE GENERAL SECRETARY?**  
Contained in the Yearbook 2018

4. **WHAT ARE THE REPORTS OF THE DISTRICTS, UNITS, COMMITTEES, ORDERS, SEMINARY AND ORGANISATIONS?**  
All reports as printed in the Yearbook 2018 were adopted by Conference.

5. **WHOM DO WE RECEIVE AS ECUMENICAL GUESTS TO CONFERENCE?**  
Conference received greetings from the ecumenical fraternity through Bishop Malusi Mpumulwana the General Secretary of the South African Council of Churches. He highlighted the work of the council of churches and the role of the church in amplifying in every sphere of the nation the need to rid corruption, maladministration and call to the people of God to pray and work toward the common good, social cohesion, economic transformation, health, education gender equality and holistic advancement of the post-apartheid state. Other guests included Rev Horst Müller from the Lutheran Church, Dr Hezekiel Mathole from the Grace Bible Church, Rev. Dr. Donald Cragg of the Methodist Church of Southern Africa, and Major Carin Holmes of the Salvation Army.

6. **WHOM DO WE APPOINT TO CONNEXIONAL COMMITTEES?**  
The appointment to Connexional Committees were made by the Connexional Executive.

7. **WHOM DO WE APPOINT AS UNIT DIRECTORS?**  

8. **ARE THERE ANY UNITS TO BE CLOSED?**  
No Units are to be closed.

9. **ARE THERE ANY UNITS TO BE ESTABLISHED?**  
No Units are to be established.

10. **WHAT IS THE REPORT OF THE CONNEXIONAL BOUNDARIES COMMITTEE AS TO DISTRICT BOUNDARIES?**  
A report on District Boundaries is contained in the Report of the General Secretary after a series of engagements with Districts by the Structures Committee. The Conference adopted the proposal below:
   (i) Conference requested to endorse the Process as presented at Conference 2017.
   (ii) Districts to recommend 2 (1 lay/1 clergy) facilitators to lead the process with Bishops.
(iii) November 2017 – Bishops’ and Secretaries’ Consultation – to be briefed on the Processes.
(iv) October/November 2017 District Facilitators to be Trained.
(v) December 2017 – May 2018 District/Inter-District Regional Consultations with Circuits to be facilitated by the District Facilitators where necessary.
(vi) Synods May 2018 – Connexional Boundaries Committee to prepare Documents for discussion including possible resolutions.
(vii) Conference September 2018 – To receive reports and recommendations from District Synods and appoint Preparatory Task Teams.
(viii) October 2018 – 2019 Task Teams to provide operational processes to set up the restructuring including preparatory work and possible elective Synods, and endorse the establishment of new structures.
(ix) Conference 2019 to receive preparatory reports and make the necessary appointments.
(x) January 2020 – Implementation and Inauguration.

11. WHO DO WE APPOINT AS OUR BISHOPS?

Conference appointed the following ministers as Bishops:

- **Natal West**
  Bishop William Dlamini 2019-2023

- **Limpopo District**
  Rev Sidwell Mokgothu 2019-2023

- **Northern Free State and Lesotho**
  Rev Bana Setshedi 2019-2023

- **Clarkerbury District**
  Rev Mongameli Noqayi 2018-2022

With the sudden demise of Bishop Nkhumishe during the proceedings of Conference, Conference referred all matters relating to the leadership of the Kimberley, Bloemfontein and Namibia District to the Office of the Presiding Bishop.

11b. OTHER APPOINTMENTS

APPOINTMENTS TO THE SMMS BOARD

Conference appointed the following Ministerial and Lay representatives respectively: Rev Dr Vukile Mehana, Rev Nomanthemba Mnazana, Rev Lea Marumo, Ms Pumla Msutu, Prof Mokhele Madise, Mrs Nomabelo Manyala and Prof Marina Xaba-Mokoena.

12. WHOM DO WE ELECT AS THE GENERAL SECRETARY (IN YEARS THIS IS TO BE HELD)?

This election is to be held in 2018.

13. WHOM DO WE ELECT AS THE LAY PRESIDENT (WITH NOMINATIONS FROM SYNOD, IN YEARS THAT THIS SHOULD BE DONE)?

Mr James M Nkosi was elected for a second term, 2018-2020
14. WHICH MINISTERS ARE REMEMBERED AT THE MEMORIAL SERVICE WHO HAVE DIED SINCE LAST CONFERENCE?
The names are contained in the Obituary Section of the Yearbook 2018.

15. WHO ARE THE ORDINANDS APPROVED TO BE ORDAINED AND RECEIVED INTO FULL CONNEXION AT THIS CONFERENCE?
The names are listed in chapter 7 of the 2018 Yearbook.

Conference received 31 Ordinands, 27 Presbyters, 2 Deacons, 3 Presbyters on transfer, 1 Deacon changing category. The questions of discipline were asked of them in preparation for their ordination and reception into Full Connexion on Sunday 10th September 2017.

16. WHAT IS THE STATISTICAL REPORT OF THE CONNEXION?
The Statistical report is contained in the Yearbook as an addendum to the Minutes.

17. WHAT IS THE FINAL DRAFT OF STATIONS?
The final list of stations for 2017 as prepared by the Connexional Executive was proposed by each of the Bishops in turn and was seconded by the District Lay Leaders. The stations as proposed were approved by Conference. Conference emphasised the importance of wider consultation before stations are tabled before the Connexional Executive and approved by Conference.

18. WHAT ARE THE RESOLUTIONS OF CONFERENCE?
The Resolutions of Conference are contained in Chapter 2 of the 2018 Yearbook.

Two resolutions were referred to CQMs and Synods after further work by the Marriage and Family Life Committee and DEWCOM, being:

Resolution 2.33 Freedom of Conscience for Ministers to conduct Same Sex Unions.

Resolution 2.31 The Administering of Ceremonies of blessing for same sex Civil Union couples.

18b. AMENDMENTS TO THE LAWS AND DISCIPLINE
Conference received the amendments made to the Laws and Discipline by the Connexional Executive as they appear in Chapter 4 of the Yearbook.

Amendments to the Organisations’ Constitutions were received and adopted by Conference. The Youth Unit Constitution was not adopted and referred to a meeting of the MCSA leadership and Youth representation for reporting at Conference 2019.
19. **WHEN AND WHERE WILL THE NEXT CONFERENCE BE HELD?**
   Bishop Matsolo invited the Conference to the Mozambique District for Conference 2018, which will take place from 11 to 15 September 2018 in Maputo.

20. **WHAT ARE THE DECISIONS RELATING TO ALL REPORTS AND DISCUSSION PAPERS?**
   (ii) Social Media Policy- adopted by Conference.
   (iii) Continuing Ministerial Formation Strategy was adopted by Conference. EMMU was directed to facilitate implementation.
   (v) “What are we saying about Marriage Document” by DEWCOM was referred back to DEWCOM.
   (vi) Gifting Policy was adopted by Conference.

21. **WHAT IS THE MESSAGE TO THE METHODIST PEOPLE?**
    The Message to the people of God is contained in the Yearbook 2018 Chapter 1.

22. **CLOSING CEREMONIES**
    Conference formally adopted all Conference Reports as contained in the Report Book, together with the Connexional Executive report book, Draft of Stations, appointments made on the floor of Conference and Connexional Executive. These together form the record of the 128th Conference of the Methodist Church of Southern Africa.

    Conference concluded its business at 16:00 on Saturday 9th September 2017.
### Appendix 1 – Statistics

**The Methodist Church of Southern Africa**  
**Conference 2017**

**Statistics on Women in Ordained Ministry of Word and Sacrament**

<table>
<thead>
<tr>
<th></th>
<th>2002</th>
<th>2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total active women</td>
<td>77</td>
<td>134</td>
</tr>
<tr>
<td>Probationers</td>
<td>32</td>
<td>31</td>
</tr>
<tr>
<td>Ordained</td>
<td>45</td>
<td>103</td>
</tr>
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</table>

**Woman Ministers per District:**

<table>
<thead>
<tr>
<th>District</th>
<th>2002</th>
<th>2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cape of Good Hope</td>
<td>8</td>
<td>16</td>
</tr>
<tr>
<td>Grahamstown</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Queenstown</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Kimberley, Namibia and Bloemfontein</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>Northern Free State and Lesotho</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Natal Coastal</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>Natal West</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Central</td>
<td>12</td>
<td>32</td>
</tr>
<tr>
<td>Highveld and Swaziland</td>
<td>12</td>
<td>9</td>
</tr>
<tr>
<td>Limpopo</td>
<td>7</td>
<td>13</td>
</tr>
<tr>
<td>Mozambique</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Clarkebury</td>
<td>2</td>
<td>10</td>
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<tr>
<td>Connexional Appointments</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Seminary</td>
<td></td>
<td>11</td>
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</table>

**Woman Ministers in Leadership**

<table>
<thead>
<tr>
<th></th>
<th>2002</th>
<th>2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>Circuit leadership</td>
<td>16,8%</td>
<td>16,4%</td>
</tr>
<tr>
<td>District leadership</td>
<td>9%</td>
<td>27%</td>
</tr>
<tr>
<td>Connexional leadership</td>
<td>1,3%</td>
<td>1,4%</td>
</tr>
<tr>
<td>% Ordained women in Circuit or</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Connexional leadership</td>
<td></td>
<td>23%</td>
</tr>
</tbody>
</table>

In 2017 there are 24 Woman Superintendents and 2 women in Connexional positions.
23% of Ordained, itinerant, stationed women are Superintendents.
35% of itinerant, stationed women who have been ordained 5 years or more, are Superintendents.
There are 287 Superintendents in the Connexion, which means that 8% of Superintendents are women.
19% of Ministers are women.
Conferene 2017

The Methodist Church of Southern Africa Membership Statistics 2016 (note that a number of Districts supplied incomplete information, which means inaccurate totals*)

<table>
<thead>
<tr>
<th>Dist</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>Total 2016</th>
<th>Total 2015</th>
</tr>
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<tbody>
<tr>
<td>Number of Societies</td>
<td>198</td>
<td>286</td>
<td>526</td>
<td>180</td>
<td>122</td>
<td>289</td>
<td>532</td>
<td>233</td>
<td>265</td>
<td>342</td>
<td>95</td>
<td>1289</td>
<td>4375*</td>
<td></td>
<td></td>
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<tr>
<td>Number of preaching places</td>
<td>2</td>
<td>0</td>
<td>83</td>
<td>54</td>
<td>115</td>
<td>110</td>
<td>211</td>
<td>69</td>
<td>52</td>
<td>11</td>
<td>17</td>
<td>451*</td>
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<td></td>
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<tr>
<td>Total Preaching Places and Societies</td>
<td>2000</td>
<td>286</td>
<td>5526</td>
<td>263</td>
<td>122</td>
<td>404</td>
<td>642</td>
<td>444</td>
<td>334</td>
<td>349</td>
<td>106</td>
<td>1306</td>
<td>4867</td>
<td></td>
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<tr>
<td>Societies that have closed this year</td>
<td>0</td>
<td>1</td>
<td>7</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>17</td>
<td>2</td>
<td>0</td>
<td>6</td>
<td>21</td>
<td></td>
<td></td>
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<tr>
<td>New Societies this year</td>
<td>0</td>
<td>4</td>
<td>3</td>
<td>0</td>
<td>5</td>
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<td>0</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>9</td>
<td>28</td>
<td></td>
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<tr>
<td>Full Members</td>
<td>45505</td>
<td>37398</td>
<td>28873</td>
<td>28911</td>
<td>9151</td>
<td>28048</td>
<td>35989</td>
<td>48357</td>
<td>44084</td>
<td>38289</td>
<td>3915</td>
<td>69288</td>
<td>417808</td>
<td>528754</td>
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<tr>
<td>On trial members and classes</td>
<td>668</td>
<td>1216</td>
<td>1334</td>
<td>1291</td>
<td>510</td>
<td>1025</td>
<td>3069</td>
<td>1597</td>
<td>1069</td>
<td>805</td>
<td>905</td>
<td>8007</td>
<td>21496</td>
<td>27113</td>
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<tr>
<td>Junior Members</td>
<td>6011</td>
<td>5460</td>
<td>3647</td>
<td>5410</td>
<td>1808</td>
<td>4265</td>
<td>9314</td>
<td>7272</td>
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<tr>
<td>Total of the above</td>
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<tr>
<td>Wider community/adherents</td>
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<td>2050</td>
<td>6254</td>
<td>556</td>
<td>1992</td>
<td>3163</td>
<td>3198</td>
<td>3104</td>
<td>1823</td>
<td>0</td>
<td>93119</td>
<td>115971</td>
<td>30969</td>
<td></td>
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<tr>
<td>Total members and adherents</td>
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<td>44792</td>
<td>35904</td>
<td>41866</td>
<td>12125</td>
<td>35330</td>
<td>50944</td>
<td>60424</td>
<td>56090</td>
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<td>186226</td>
<td>626975</td>
<td>661685</td>
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<thead>
<tr>
<th></th>
<th>Baptisms</th>
<th>Growth by Confirmation</th>
<th>Growth by conversion</th>
<th>Growth by transfers in</th>
<th>Loss by transfers out</th>
<th>Loss by death</th>
<th>Loss by ceased to meet</th>
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<tbody>
<tr>
<td></td>
<td>*</td>
<td>1026</td>
<td>1706</td>
<td>679</td>
<td>1040</td>
<td>1390</td>
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<td></td>
<td>826</td>
<td>601</td>
<td>317</td>
<td>754</td>
<td>975</td>
<td>1575</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1155</td>
<td>181</td>
<td>96</td>
<td>202</td>
<td>423</td>
<td>622</td>
</tr>
<tr>
<td></td>
<td></td>
<td>316</td>
<td>101</td>
<td>56</td>
<td>240</td>
<td>312</td>
<td>254</td>
</tr>
<tr>
<td></td>
<td></td>
<td>245</td>
<td>68</td>
<td>153</td>
<td>219</td>
<td>112</td>
<td>371</td>
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<tr>
<td></td>
<td></td>
<td>864</td>
<td>653</td>
<td>339</td>
<td>367</td>
<td>727</td>
<td>607</td>
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<tr>
<td></td>
<td></td>
<td>747</td>
<td>547</td>
<td>585</td>
<td>176</td>
<td>254</td>
<td>675</td>
</tr>
</tbody>
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CHAPTER 4
Amendments to the Methodist Book of Order
(Laws and Discipline 12th Edition – Revised 2016)

MINISTRY OF WORD AND SACRAMENT

GENERAL
4.1. “Except where the context indicates otherwise, ‘Ministers’ shall include Ordained Ministers, Supernumeraries and Probationer ministers”
Delete: “as well as Candidates who have been accepted and appointed by the Connexional Executive but who have not yet commenced Probation.”
Add: “… who have been collared”. At end of clause.

Move Definitions: from 4.1 to 4.25
1. Candidates for ministry are those who have offered for Ministry and have not yet been received by the Connexional Executive.
2. Conference-appointed Seminarians are those received by the church but not titled or collared, until they are stationed.
3. Probationers who have been collared upon stationing and are preparing for ordination.
4. Ordinands are those approved by Connexional Executive to be ordained in the ensuing Conference.

REGULATIONS FOR FULL TIME NON-ITINERANT ORDAINED MINISTERS
4.132 Delete clause
4.137 Item (a) Delete clause

5.5.16 MEMBERSHIP OF CONFERENCE
Amend to read: The Lay General Treasurer and a representative of the Finance Unit;

5.7 THE PRESIDING BISHOP
5.7.1.6 Add point AFTER 5.7.1.5: Renumber accordingly:
“A Minister may be suspended when the Presiding Bishop is satisfied that the Minister is instigating dissention or strife in the Society/Circuit or District, or the Minister is bringing the Church into disrepute”.

5.11 CONNEXIONAL EXECUTIVE
Delete: 5.11.8 Director of the Finance Unit
5.12 The functions and duties of the Connexional Executive include:
Add clause: 5.12.19 "receiving the report on all Ministers Beyond the Connexion and their answering of the Discipline questions through the Office of the General Secretary; together with a statement of where they are stationed, as well as a report from their Conference/Synod annually."

5.13.1 THE CONNEXIONAL REGISTRAR
Amend to read:
5.13.1 The Conference shall appoint a Registrar in the office of the Presiding Bishop who shall be a member in good standing with knowledge of both Church polity, Alternative Dispute Resolution (ADR) & Law who shall:
5.13.1.1 assist the Church in legal proceedings;
5.13.1.2 work in conjunction with the Presiding Bishop and General Secretary to ensure that appropriate and proper instruction takes place in legal, ADR and disciplinary matters;
5.13.1.3 be the point of reference for procedural matters relating to church discipline and alternative dispute resolution;
5.13.1.4 prepare and maintain manuals of procedure for disciplinary hearings and training.

6.4 Membership: (Synod)
Add after current 6.4.9: “District Secretary.”

6.11.3 ELECTION AND APPOINTMENT OF BISHOPS
Amend: “….nominate any Minister(s) in full Connexion”
Amend: “Secretary of Conference” to “General Secretary”

Membership (Quarterly Meeting)
7.8.12 Delete “preside over” and insert “chair”

Stationing of Ministers
7.15.1.14 “A District Stationing Committee consisting of the District officials as well as five Synod-elected lay people and five Synod-elected clergy shall meet at least once before the annual Synod.”
Add: “The DSS shall be invited where necessary.” After ... “before the annual Synod.”

7.46 Membership (Society Leaders’ Meeting):
Add after 7.46.4: “Secretary of the Leaders’ Meeting, the Treasurer, and the Trust Committee Convener; when applicable”. 
9. **FINANCE UNIT**

9.4  **Finance Unit Executive Committee**

*Delete:* The Finance Unit Director

*Insert:* The Finance Unit Senior Accountant

*Insert:* Connexional Trust Property Chair.

9.7  **THE GENERAL TREASURERS:**

*Amend the second paragraph:* “The Lay General Treasurer is appointed by the Connexional Executive after a proper search and interview process has taken place and shall hold office for a five (5) year term, renewable. The Lay General Treasurer is a member of Conference and of the Connexional Executive.”

9.61  **Long Leave**

*Amend to read:* “The first long leave for a Minister is granted after 6 (six) years of contributing to the fund. Thereafter long leave is granted after every 6 (six) years of service;”

9.61.2.  **Years on Secondment, Leave of Absence or Study Leave do not count as service for Leave**

*Add:* “…, or any other non-remunerative service”.

9.61.6.  **The Long Leave Grant is 10% (ten percent) of the annual Stipend Assessment for Ordained Ministers.**

*Delete:* “for Ordained Ministers.”

*To read:* “The Long Leave Grant is 10% (ten percent) of the annual Stipend Assessment.”

9.73  **Funeral Grants**

*Amend to read:* ”For Ministers and their spouses who are members of the Supernumerary Fund, the Funeral grant will be determined by the Finance Unit Executive from time to time.”

10.6  **REGISTRATION OF TITLES AND FORM OF TRANSFER**

All immovable property belonging to, or which may at any time be acquired by the Church for the benefit of The Methodist Church of Southern Africa shall in accordance with the provisions of Section 8 of Act 111 of 1978 be registered in the name of the Presiding Bishop of the Conference for the time being.

*Delete:* “…. of the Conference”
10.13 CONNEXIONAL TRUST PROPERTIES COMMITTEE

Membership:

Delete current 10.13&Replace with:

10.13 The Connexional Trust Properties Chair who is a Minister appointed by the Connexional Executive, chairs the Committee, serves on the Finance Unit Executive and is a member of Conference. The Chair is appointed for three (3) years at a time, and is eligible for reappointment.

The Committee shall consist of:

- The Presiding Bishop
- Lay President
- Lay General Treasurer
- Ministerial General Treasurer
- Connexional Trust Property Chair
- Two (2) people with legal background
- Two (2) people with property background
- One (1) person with business background
- The Property Officer
- Four DTP Secretaries, serving for three (3) years at a time on rotational basis (one being replaced annually).

The functions and duties of the Connexional Committee are:

- To develop Connexional Property Strategies in terms of the missional use of buildings;
- To develop Connexional strategies for underutilised property for income generation for Connexion, District, and Circuit;
- To oversee properties that are used by the Connexion (e.g. MCO building, Connexional manses, properties owned by the Connexion for income generation etc.);
- To call meetings and facilitate training for District Trust Properties committees;
- To keep the Property chapter in the Laws and Discipline current;
- To employ Church insurers;
- To develop and oversee the implementation of policies and procedures:
  - To development of manuals;
  - To maintain safety guidelines;
  - Developing processes for Heritage buildings and cooperating with Heritage committee and national Heritage structures;
- To consider unused or under-utilised buildings, land, and glebes;
- To consider business developments, Commercial properties and cooperative developments;
- To deal with Land claims;
- To facilitate environmental impact issues and energy efficiency;
• To audit accessibility of buildings;
• To consider partnerships with NGO’s, government departments, etc.
• To consider country-specific regulations.

**Secretary**

10.14 **Delete:** “Secretary” heading

**Add:** “Property Officer” heading

**Amend 10.14:** “The Connexional Executive shall appoint a Property Officer upon recommendation from the Finance Unit who shall report to the Lay General Treasurer.

10.15 “The Secretary conducts the correspondence and business of the Committee subject to its directions.”

**Delete:** “The Secretary”

**Insert:** “The Property Officer”

**DISTRICT TRUST PROPERTIES COMMITTEES**

**Membership:**

10.16 Each Synod shall annually appoint a District Trust Properties Committee consisting of the Bishop, the Vice-Chairman, the District Secretary, the Statistical Secretary, three Ministers and five (5) Lay Members. The Committee shall elect its own Secretary.

**Insert:** “Official Trustee – the Presiding Bishop,” **before:** “the Bishop, the Vice-Chairman,…”

**Insert:** “The Committee shall elect its own Recording Secretary”

**Insert:** “The committee may include at least one (1) person with a property/building background, and one (1) person with a legal background.”

**To read:** “Each Synod shall annually appoint a District Trust Properties Committee consisting of the Official Trustee – the Presiding Bishop, the Bishop, the Vice-Chairman, the District Secretary, the Statistical Secretary, three Ministers and five (5) Lay Members. The Committee shall elect its own Recording Secretary. The committee may include at least one (1) person with a property/building background, and one (1) person with a legal background.”

**Secretary**

10.18 The duties of the Secretary of the District Trust Properties Committee are inter alia:

**Add before functions and duties:** “The DTP Secretary is annually appointed by Synod” (Ref Appendix 5: 6.39).

**Local Trust Properties Committees**

10.19 The immediate oversight and administration of local Church property shall be undertaken by a local Trust Properties Committee on behalf of the Official Trustee.

**Add:** “…who is the Presiding Bishop”.
Membership:

10.21 The members of a local Trust Properties Committee shall not be fewer than five or more than fifteen, including the Official Trustee – the Presiding Bishop, the Superintendent, the Minister(s) in charge of the Society, and the Circuit Stewards.

Delete: “in charge of”
Insert: “serving”

10.23 The Annual Society Meeting shall appoint a member of the local Trust Properties Committee to preside over its meetings.

Delete: “preside over”
Insert: “chair”

10.24 The person who presides over the Committee is a member of the Circuit Quarterly Meeting.

Delete: “presides over”
Insert: “chairs”

10.26.8 Insert new point: “To ensure compliance with all relevant safety regulations.”

11. DISCIPLINE OF MEMBERS AND MINISTERS

11.3 Delete: laid against them by “…another”. Insert “a”

Amend: ”Member” to “member” in the third line.

To read: “Ministers who have an accusation against them in respect of character, doctrinal beliefs, fitness for the work of the ministry, or observance of Methodist Laws and Discipline may have a complaint laid against them by a member with the District Discipline Registrar. This shall be in writing.”

11.4.1 Amend to read: “Whether there is a breach of the Laws and Discipline;”

11.4.4 Insert new clause:

“The DDR may request the person against whom the complaint is made to make written submission in reply to the DDR, if they so wish, before it is determined whether a charge be laid, and within 5 (five) calendar days of receiving such communication from the DDR.”

11.6.1 Insert new clause: “Where the complaint has been referred to another appropriate forum of the church and the complainant is not satisfied with the outcome thereof, the provisions of Appendix 14 of the L&D shall apply.”

11.7.1 If a charge is laid:

Amend: “Member” to “member” in the first and third lines.
Amend: “and any official position during the hearing of the District Disciplinary Committee …”

To
“and any official position pending the finalisation of the hearing of the District Disciplinary Committee …”

11.7.2
Delete: “accused” “ … Such direction of the Presiding Bishop shall be delivered to the accused …”
Insert: “defendant”

11.7.3
Delete: “accused”. “The Presiding Bishop shall decide whether the accused …”
Insert: “defendant”
Delete: “accused” The accused may continue to occupy the Circuit property unless the Presiding Bishop directs otherwise.”
Insert: “defendant”

11.7.4 Insert new clause: (after 11.7.1)
“In the case of an Evangelist or Bible Woman, the Superintendent shall inform the Bishop of the charge. If, after consultation with the Superintendent, it is deemed to be in the interests of the Church, the Bishop may direct that the Evangelist or Bible Woman who is charged must cease to exercise any functions of their role until the verdict has been reached. Such direction of the Bishop shall be delivered to the defendant in writing and be copied to the Warden of the Order.”

District Disciplinary Committee:

11.8 Amend to read:
“Each Synod shall appoint a District Disciplinary Committee of 7 (seven) persons as per the recommendations of District Executive, having considered qualifications and required competency. The committee comprises three ordained Ministers and four Lay Members. The term of office for members serving on the District Disciplinary Committee shall be three years for up to three (3) consecutive three year terms. Synod shall appoint a Convener from among the members of the committee. A quorum shall comprise 3 (three) members of which at least one shall be an ordained minister and at least one shall be a lay person. Furthermore, at least one of the quorum shall have the applicable qualifications referred to in paragraph 11.41.”

11.9 The Committee shall meet within 21 days of receiving a charge. …
Insert: “… and conclude in a reasonable period of time. If it does not meet within 21 days …”
Delete: “... must be withdrawn”
Insert: “lapses” … unless the delay is caused by circumstances beyond anyone’s control.
Delete: “shall be withdrawn”
Insert: “lapses permanently.” in last line.

11.10 and 11.11: Reposition clauses 11.41 and 11.42 after current 11.9
After 11.9: Insert: (from 11.41)
Appointment and qualifications of the District Disciplinary Committee, the District Discipline Registrar and Connexional Disciplinary Committee

11.10 “The District Discipline Registrar who serves as the Chair of the District Discipline Registry, and at least one member of a District Disciplinary Committee and one member of the Connexional Disciplinary Committee shall be persons who have the equivalent of at least five (5) years High Court experience as an attorney or advocate or five (5) years of commensurate litigation experience.”
Add: “The same person can be appointed as the District Discipline Registrar for more than one District.” At the end of the clause

11.11 (from 11.42) Insert and amend to read: “Synod shall appoint the District Discipline Registrar as per recommendation of District Executive, having considered qualifications and required competency. The Office of the District Discipline Registry shall consist of three persons, a person with the appropriate legal background as stipulated in 11.10, one Minister and one lay person. The DDR shall operate from the office of the Minister on the team, and shall consider all cases together under the chair of the legally qualified member. The term of office for the District Discipline Registrar shall be 3 (three) years and is eligible for re-appointment.”

11.12 The powers and duties of the District Disciplinary Committee, inter alia, are to:
Change numbering ...

11.10.1
Delete: “the accused”
Insert: “the defendant, or discontinuance of a Minister.”

11.11.1
Delete: “the accused”
Insert: “the defendant”,
Insert: “or by e-mail.” After ‘... or by posting, ......
11.11.2
Delete: “accused”
Insert: “defendant”
Insert: “Bishop and” before “Superintendent(s) of the Circuit(s) …”
Delete: “as well as the Bishop” after “defendant reside”
**Amend last sentence of paragraph to read:** “The Bishop and Superintendent shall treat the matter as strictly confidential and shall not interfere with the process;”

11.11.3
Delete: “accused”
Insert: “defendant”

11.12
Delete: “accused”
Insert: “defendant”

11.14 The District Discipline Registrar shall appoint a person to present the case against the accused at the hearing.
**Amend to read:** “The District Discipline Registry shall appoint a member of the MCSA in good standing to present the case against the accused at the hearing. Such person shall have no interest in the matter.”

11.17 **Add new clause before current 11.17**
“No legal representation shall be allowed in the District Disciplinary Committee hearing.”

11.17 **DISTRICT DISCIPLINARY COMMITTEE PROCEDURE**
*Change numbering .....*

11.23 The verdict and the sentence shall be in writing and the finding shall be delivered as soon as possible to the accused and the accuser as provided for in para.11.13.1 or 11.14.
Insert: “within reasonable time” before “...to the accused and the accuser as provided for in para.11.11.1 or 11.12.”

**Commencement of Sentence:**
11.25 “No sentence shall take effect until the Connexional Disciplinary Committee has reviewed the matter. The General Secretary shall ensure that the sentence is carried out.”
Delete: “The General Secretary shall ensure that the sentence is carried out.”
Insert: “The General Secretary shall communicate the sentence to the
accused, the Bishop and Superintendent (when relevant) and the DDR & DDC Convener. The District Discipline Structure shall correspond with the accuser.”

Powers and duties
11.35.2 in the absence of an appeal, review every record of District Disciplinary Committees within 30 days of the District Disciplinary Committee’s decision;
 Insert: “of receipt of the record” before “… of the District Disciplinary Committee’s decision;”

11.35.5 prepare and maintain manuals of procedure for disciplinary hearings;
 Delete entire clause

11.35.10 Insert new point: (After 11.35.9)
“be empowered to condone late submissions from DDC’s”;

11.35.11 Insert new point:
“The decision of the CDC on a verdict is final. Only matters of procedure on disciplinary cases may be referred to the Arbitrator.”
 Renumber accordingly

Appeals:
11.36 Insert: “…. , unless good cause is shown.” at the end of the paragraph

11.39 Insert: “new” before “…evidence shall be heard on appeal unless …”
 Insert: “The CDC may call for written submissions from anyone.” at the end of the paragraph

13.1 NON-ITINERANT CATEGORY OF THE ORDER OF DEACONS:
13.1.1 Insert: “itinerant order of”
 To read: Deacons belong to an Itinerant order of ordained ministry of the Methodist Church of Southern Africa.

13.32 Leave of Absence
 Add new point: “A Deacon on leave of absence may continue to be a member of the MCSA pension and medical aid schemes, subject to the rules of the fund”.

Candidating Procedure (order of Evangelism)
14.4.6 Have a grade 10 or equivalent, preferably a Grade 12 educational level.
 Delete: “… preferably a Grade 12”
APPENDIX 5
7 Elections
7.3 Amend: Whom do we appoint as District Secretary?

APPENDIX 8
Add question: amend numbering of current 9
9.1 Add point to read:
“Whom does the Circuit appoint as the Circuit Trust Property Co-ordinator?”

APPENDIX 11
7 Add bullet: “The Required Majority is having 50% PLUS 1, irrespective of how many candidates stand. (50% plus 1 of those Present and voting). Simple Majority is when there are ONLY 2 candidates, and the 1 has more votes than the other).”

Amend point 2: The District Secretary shall invite all Circuit Quarterly Meetings within the District to nominate any Minister in Full Connexion, whether or not in the District concerned, at the January Quarterly Meeting. Anyone who receives two such nominations qualifies for further consideration.
Add: ”/(s)” after Minister ..... To read: “The District Secretary shall invite all Circuit Quarterly Meetings within the District to nominate any Minister/(s) in Full Connexion, whether or not in the District concerned, at the January Quarterly Meeting. “
Delete: Anyone who receives two such nominations qualifies for further consideration.

APPENDIX 12
2. Circuits should nominate Candidates by 31 March to the District Secretary.
Delete: “Such candidates shall be interviewed by a Committee appointed by the District Executive. A report on each nominee shall be made at Synod”.
4. Delete entire clause: “The Interviewing Committee shall brief Synod on each person nominated and answer any questions for clarification.”

APPENDIX 14
Add new point:
2.2. (x) : “that only matters of procedure on disciplinary cases may be heard by the Arbitrator.”
Appendix 1

CHAPTER 11 – For implementation 1 January 2018

DISCIPLINE OF MEMBERS AND MINISTERS

11.1 The true spirit of Methodist discipline requires that it be exercised in harmony with the Grace of Christ, with tenderness, patience and fidelity, seeking rather to win Members (hereafter inclusive of Ministers unless the context indicates otherwise) back to Christ than to discontinue them.

11.2 Members who create or encourage dissension and strife in their own Circuit or any other part of the church, or who continuously rail against the Doctrine and Discipline of the Connexion and/or of the church’s appointments/representatives/officeholders, or who lapse into sin, or who otherwise violate the law of God or of the church may have a complaint laid against them by another member with the District Discipline Registrar (DDR). This shall be in writing.

11.3 Ministers who have an accusation against them in respect of character, doctrinal beliefs, fitness for the work of the ministry, or observance of Methodist Laws and Discipline may have a complaint laid against them by a member with the District Discipline Registrar. This shall be in writing.

11.4 The District Discipline Registrar shall decide within 30 days of receipt of a written complaint whether it demands the laying of a charge and a hearing. In reaching a decision the District Discipline Registrar shall consider, among other things, whether:

11.4.1 There is a breach of the Laws and Discipline;
11.4.2 in the case of disputes between individuals or groups, all means of pastoral intervention and/or mediation and/or any other appropriate responses have been exhausted;
11.4.3 the alleged offence damages the integrity, witness, governance or good name of the Church.

11.4.4 The DDR may request the person against whom the complaint is made to make written submission if they so wish, in reply to the DDR before it is determined whether a charge be laid, and within 5 (five) calendar days of receiving such communication from the DDR.

11.5 If it does demand the laying of a charge and a hearing, the District Discipline Registrar shall formulate a charge and shall deliver the charge within Fourteen (14) days as stipulated in para 11.13.
If the District Discipline Registrar decides that the complaint does not warrant a charge and hearing the District Discipline Registrar shall inform the complainant accordingly within Fourteen (14) days and may refer it to another appropriate forum of the Church. The complainant may appeal to the Connexional Disciplinary Committee against this decision. Such appeal shall be in writing. The decision of the Connexional Disciplinary Committee shall be made in terms of 11.5 above and shall be final. If it decides the complaint warrants a charge and a hearing it shall refer the matter back to the District Discipline Registrar who shall then act in terms of para 11.5 above.

Where the complaint has been referred to another appropriate forum of the church and the complainant is not satisfied with the outcome thereof, the provisions of Appendix 14 of the L&D shall apply.

If a charge is laid:

In the case of a lay member, if the Superintendent considers the charge to be sufficiently serious and it is in the best interests of the Church, the said Superintendent shall instruct the Member in writing to cease to exercise the functions and privileges of membership and any official position pending the finalisation of the hearing of the District Disciplinary Committee and review by the Connexional Disciplinary Committee, which shall be concluded as soon as possible. The Superintendent shall forthwith inform the Bishop of the decision to suspend the lay member. If the period of suspension is to exceed one month the written approval of the Bishop is required.

In the case of an Evangelist or Bible Woman, the Superintendent shall inform the Bishop of the charge. If, after consultation with the Superintendent, it is deemed to be in the interests of the Church, the Bishop may direct that the Evangelist or Bible Woman who is charged must cease to exercise any functions of their role until the verdict has been reached. Such direction of the Bishop shall be delivered to the accused in writing and be copied to the Warden of the Order.

In the case of a Minister, the Bishop shall inform the Presiding Bishop of the charge. If, after consultation with the Bishop, it is deemed to be in the interests of the Church, the Presiding Bishop may direct that the Minister who is charged must cease to exercise any ministerial functions until the verdict has been reached. Such direction of the Presiding Bishop shall be delivered to the defendant in writing. The Presiding Bishop shall not give the said Minister a prior hearing.

The Presiding Bishop shall decide whether the defendant shall continue to receive the same stipend and to benefit from the Connexional Funds designated to assist ministers, during the period of cessation of such
ministerial functions. This decision shall be reviewed if the matter has not been concluded within a period of ninety days of the delivery of the charge. The defendant may continue to occupy the Circuit property unless the Presiding Bishop directs otherwise.

**District Disciplinary Committee:**

11.8 Each Synod shall appoint a District Disciplinary Committee of 7 (seven) persons as per recommendations of the District Executive, having considered qualifications and required competency. The committee comprises three ordained Ministers and four Lay Members. The term of office for members serving on the District Disciplinary Committee shall be three years for up to three (3) consecutive three year terms. Synod shall appoint a Convener from among the members of the committee. A quorum shall comprise 3 (three) members of which at least one shall be an ordained minister and at least one shall be a lay person. Furthermore, at least one of the quorum shall have the applicable qualifications referred to in paragraph 11.10.

11.9 The Committee shall meet within 21 days of receiving a charge and conclude in a reasonable period of time. If it does not meet within 21 days of receiving the charge, the charge lapses unless the delay is caused by circumstances beyond anyone’s control. This will not preclude the District Discipline Registrar from forwarding the charge a second time to the District Disciplinary Committee provided that the District Disciplinary Committee shall meet within 10 (ten) days of such an event. If it does not meet within this period, the charge lapses permanently.

**Appointment and qualifications of the District Disciplinary Committee, the District Discipline Registrar and Connexional Disciplinary Committee**

11.10 The District Discipline Registrar who serves as the Chair of the District Discipline Registry, and at least one member of a District Disciplinary Committee and one member of the Connexional Disciplinary Committee shall be persons who have the equivalent of at least five (5) years High Court experience as an attorney or advocate or five (5) years of commensurate litigation experience. The same person can be appointed as the District Discipline Registrar for more than one District.

11.11 Synod shall appoint the District Discipline Registry as per recommendation of the District Executive, having considered qualifications and required competency. The Office of the District Discipline Registry shall consist of three persons, a person with the appropriate legal background as stipulated in 11.10, one Minister and one lay person. The DDR shall operate from the office of the Minister
on the team, and shall consider all cases together under the chair of the legally qualified member. The term of office for the District Discipline Registry shall be 3 (three) years and is eligible for re-appointment. The same person can be appointed as the the District Discipline Registrar (who is the Chair of the District Discipline Registry), for more than one District.

11.12 The powers and duties of the District Disciplinary Committee, inter alia, are to:
11.12.1 hear all charges referred to it by the District Discipline Registrar and, in the event of a conviction, to impose whatever sentence it deems appropriate, which shall include the suspension or termination of the membership of the defendant, or discontinuance of a Minister;
11.12.2 call any witness or evidence it might require to reach a decision;
11.12.3 maintain a written record of decided cases;
11.12.4 recommend, when it considers that an offence it has dealt with places a legal duty on the Church, that the Bishop reports accordingly through the General Secretary to the relevant prosecutorial authority, or to any other relevant civil authority.

The Charge
11.13 Delivery of the Charge:
11.13.1 The DDR shall notify the defendant in writing of the terms of the charge and of the date, place and time of the meeting of the District Disciplinary Committee that will hear the charge. The charge shall be sent by Registered Post to the last known address of the defendant, in which case the defendant shall be deemed to have received the charge 10 days after posting, or by e-mail.

11.13.2 The District Discipline Registrar shall within 21 days inform the Bishop and Superintendent(s) of the Circuit(s) in which both the complainant and the defendant reside, of the charges that have been laid. The Bishop and Superintendent shall treat the matter as strictly confidential and shall not interfere with the process;

11.13.3 Unless the defendant agrees to accept shorter notice, the hearing shall not be held less than 7 (seven) days after the defendant has received the notice;

11.14 Should the defendant refuse to accept service of the charge or be absent from the last known residential address, the charge shall be deemed to have been duly served if the terms of para. 11.13.1 have been fulfilled.

Trial Procedure:
11.15 All charges against defendant persons shall be heard by the District Disciplinary Committee of the District in which the defendant resides.
If the matter of complaint took place in another District, so as to make it difficult for witnesses to attend, or if some other good reason obtains, the Presiding Bishop may decide which District Disciplinary Committee shall hear the charge.

11.16 **The District Discipline Registrar shall appoint a member of the MCSA in good standing to present the case against the defendant at the hearing. Such person shall have no interest in the matter.**

11.17 If any member of the District Disciplinary Committee is personally involved in or affected by the matter before the District Disciplinary Committee, that member shall temporarily withdraw from the Committee. If the Convener withdraws from a hearing, the Committee shall appoint another of its number as Convener for that hearing.

11.18 The defendant may appoint a Member as a representative during the trial proceedings, provided that the unavailability of a specific person shall not be grounds for the delay/postponement of a hearing.

11.19 **No legal representation shall be allowed in the District Disciplinary Committee hearing.**

11.20 **DISTRICT DISCIPLINARY COMMITTEE PROCEDURE**

11.20.1 The Convener of the District Disciplinary Committee shall control its proceedings which shall include, but not be limited to, ensuring that all relevant evidence is tested and presented to the District Disciplinary Committee. Any member who absents themselves during proceedings, except during an adjournment, shall not be allowed to return or to participate in the verdict or the sentence. The defendant and the defendant’s representative (if any) and the complainant have the right to be present throughout the proceedings but not while the Committee considers the verdict or the sentence. No other person shall be present except a witness while giving testimony.

11.20.2 The District Disciplinary Committee shall at its sole discretion be able to use any method of communication to facilitate its meetings, deliberations and any other duties and functions which it needs to perform.

11.21 No member of the Committee may divulge to anyone outside the Committee any of its deliberations or proceedings.

11.22 The Committee may proceed with the hearing if the defendant neglects or refuses to attend.

11.23 In exceptional circumstances the Committee may take evidence on commission where, in the opinion of the Convener, good grounds exist. The defendant and the complainant may be present. The defendant
may question the witness giving evidence on commission. Evidence so recorded forms part of the record of the proceedings.

11.24 A written record of the proceedings shall be kept by one of the members appointed thereto by the Convener. This person and no other may use electronic equipment to record the proceedings. The record vests in the Official Trustee (see 10.1), shall be lodged with the Connexional Office, and shall be accessible to no one but the Connexional Disciplinary Committee, unless the Presiding Bishop is of the opinion that it is required for reasons consistent with the Laws and Discipline of the church.

11.25 At the conclusion of the evidence, and after hearing argument by the defendant and the person presenting the case against the defendant, the Committee shall declare its verdict by majority vote as to the guilt or otherwise of the defendant. If the defendant has been found guilty, the Committee may consider any previous disciplinary record relating to the defendant to assist it in deciding the sentence.

11.26 The verdict and the sentence shall be in writing and the finding shall be delivered as soon as possible within reasonable time to the defendant and the complainant as provided for in para. 11.13.1 or 11.14. At the same time the Convener of the District Disciplinary Committee shall provide the defendant with a copy of the regulations relating to an appeal. The full record of every hearing shall be sent to the Connexional Disciplinary Committee by the District Disciplinary Committee within seven (7) days of the delivery of its finding. The Convener of the District Disciplinary Committee shall advise the defendant’s Bishop of the charge, the verdict and the sentence.

11.27 The person presenting the case against the defendant, the defendant or the complainant, on good grounds being shown to the Convener of the District Disciplinary Committee, may obtain a copy of the record of the hearing, excluding discussion by the Committee while considering the verdict or the sentence. The applicant shall bear the costs.

**Commencement of Sentence:**

11.28 No sentence shall take effect until the Connexional Disciplinary Committee has reviewed the matter. The General Secretary shall communicate the sentence to the defendant, the Bishop and Superintendent (when relevant) and the DDR and DDC Convener. The DDC Convener shall correspond with the complainant. The General Secretary shall ensure that the sentence is carried out.

**Suspension of Ministers:**

11.29 If found guilty by a District Disciplinary Committee, a Minister may be suspended by the Presiding Bishop from exercising any ministerial
functions, without giving him/her an audience, before the Connexional Disciplinary Committee has reviewed the matter, if the Presiding Bishop is of the opinion that it is in the best interests of the church. The defendant shall be informed of the suspension as provided for in para.11.13.1 or 11.14.

11.30 Where a Minister has been found guilty by a District Disciplinary Committee, unless the Presiding Bishop decides to the contrary, all stipends and other emoluments from the Church and all payments due to Church funds shall continue to be paid and the defendant may continue to occupy any Circuit property. Before making a final decision adverse to the defendant in this regard, the defendant shall be given the opportunity to make submissions to the Presiding Bishop. The Presiding Bishop may make an interim decision in this regard without giving the defendant the opportunity to make submissions.

11.31 A suspended Minister shall not exercise any of the duties of a Minister or of a Local Preacher or occupy any other official position in the Church.

11.32 Suspended Ministers are under the pastoral charge of the District Bishop.

11.33 If the Connexional Disciplinary Committee declares a Minister not guilty who has been suspended without emoluments and any other payments, the Church shall endeavour to make good the stipend, grants, and benefits from the Supernumerary and Furlough Funds the Minister lost as a result of the suspension.

Probationers at Seminary:

11.34 The Presiding Bishop, in consultation with the Director of the Education for Ministry and Mission Unit and the President of the Seminary, may suspend a Probationer pending the finding of the District Disciplinary Committee and review of the Connexional Disciplinary Committee if it is in the best interests of the church. During the suspension the Probationer may continue in residence at the Seminary unless the Presiding Bishop directs otherwise.

Connexional Disciplinary Committee:

11.35 Conference shall appoint a Connexional Disciplinary Committee consisting of not fewer than seven persons of whom at least two shall be ordained Ministers and at least three Lay Members, all appointed for a term of three years and not exceeding three (3) consecutive terms. The Conference shall appoint one of the members to be the Convener. At least one member shall have the equivalent of at least five (5) years High Court experience as an attorney or advocate or five (5) years of litigation experience.
11.36 No legal representation shall be allowed in the proceedings of the Committee. The Committee shall meet as the need arises. The Committee, inclusive of the Convener, or member acting as the convener, shall at its sole discretion be able to use any method of communication to facilitate its meetings, deliberations and any other duties and functions that it needs to perform.

11.37 If any member of the Committee is personally involved in or affected by the matter before the Committee, that member shall temporarily withdraw from the Committee. If the Convener withdraws from a hearing, the Committee shall appoint another of its number as Convener for that hearing. Three members form a quorum. Of these, at least one shall be an ordained Minister and at least one shall be a Lay Member. Furthermore at least one of the quorum shall have the applicable qualifications referred to in 11.10.

**Powers and Duties**

11.38 *The Connexional Disciplinary Committee shall, inter alia:*

11.38.1 hear all appeals against decisions of District Disciplinary Committees;

11.38.2 in the absence of an appeal, review every record of District Disciplinary Committees within 30 days of receipt of the record of the District Disciplinary Committee’s decision;

11.38.3 in consequence of 11.38.1 and 11.38.2 ratify, amend or reverse any decision, verdict or sentence imposed by a District Disciplinary Committee, or refer the matter back to it for retrial or make any other decision or give any other directive which justice requires;

11.38.4 maintain a record of decided cases;

11.38.5 ensure that all records of the Connexional and District Disciplinary Committees are forwarded to the Methodist Connexional Office for safe keeping;

11.38.6 submit a report of its work to the Connexional Executive without breaching any confidences;

11.38.7 recommend, where it considers that an offence it has dealt with places a legal duty on the Church, that the General Secretary reports accordingly to the relevant prosecutorial authority, or to any other relevant civil authority;

11.38.8 hear cases where the Presiding Bishop has been charged;

11.38.9 be empowered to condone late submissions from DDCs;

11.38.10 The decision of the CDC on a verdict is final. Only matters of procedure on disciplinary cases may be referred to the Arbitrator.

**Appeals:**

11.39 Any appeal must be lodged in writing with the Convener of the Connexional Disciplinary Committee within twenty one (21) days of the date on which
the decision appealed against is conveyed to the person entitled to appeal, and shall set out the grounds of appeal. The Connexional Disciplinary Committee must endeavour to finalise the appeal within 30 (thirty) days of the appeal being lodged, unless good cause is shown. Either the defendant or the person presenting the case against the defendant may appeal against a decision of a DDC.

11.40 Such appeal may be made only on one or more of the following grounds:
11.40.1 that the procedures set out in Laws and Discipline were not adhered to;
11.40.2 that there was malice or prejudice on the part of those serving on the District Disciplinary Committee;
11.40.3 that the sentence does not conform to previous sentences relating to similar matters;
11.40.4 that proper account was not taken of the circumstances of the defendant or of any mitigating factors;
11.40.5 that the District Disciplinary Committee misdirected itself in reaching its decision.

11.41 All appeals shall be decided on the written record of the proceedings before the District Disciplinary Committee and on hearing such argument by the defendant and the person presenting the case against the defendant as the Connexional Disciplinary Committee shall permit. No new evidence shall be heard on appeal unless the Committee decides to call for such evidence. The CDC may call for written submissions from anyone.

11.42 The defendant, and the defendant’s representative, the person presenting the case against the defendant and the complainant are entitled to be present at the hearing of the appeal only while argument is being presented.

**DISCONTINUED MINISTERS**
11.45 Ministers who are discontinued after due trial, or who resign while under charges, or with such charges pending, shall not be allowed to be Local Preachers or Class Leaders without the consent of the Connexional Executive. The Connexional Executive may remove the membership of such a person who then becomes a Member on Trial in a Society decided by the Connexional Executive on the recommendation of the Bishop. The Connexional Executive may restore such a person to Full Membership or to any office in the Church but shall first consult the Superintendent and, if possible, the Synod.

**MINISTERS SEEKING REINSTATEMENT**
11.46 A Minister who has resigned or been discontinued and seeks re-instatement shall apply to the Connexional Executive through Synod. (Ref 4.119)
11.47 An ordained Minister who is reinstated shall not be ordained again but may be required to serve a period on trial before being restored to Full Connexion, as determined by the Connexional Executive.

PASTORAL OVERSIGHT IN THE DISCIPLINE PROCESS

11.48 Bishops and Ministers must exercise a pastoral role throughout the discipline process, especially after the discipline process has been completed.

DISCIPLINE OF BISHOPS

11.49 A complaint against a Bishop shall be forwarded to the Presiding Bishop who shall forward it to the District Discipline Registrar of any District, other than the Bishop’s District, who shall act in terms of 11.4 above. In the event of the District Discipline Registrar deciding that a hearing must be held, the Presiding Bishop shall decide which District Disciplinary Committee shall conduct the hearing, provided that it shall not be the District Disciplinary Committee of the District in which the Bishop was defendant.

11.50 In all other respects the regulations for Disciplining Ministers/Members shall, mutatis mutandis, apply.

DISCIPLINE OF PRESIDING BISHOP

11.51 An accusation made against the Presiding Bishop shall be submitted to the General Secretary who shall forward it to the District Discipline Registrar of the District wherein the Presiding Bishop resides and two other District Disciplinary Registrars appointed by the General Secretary. The said District Disciplinary Registrars shall act in terms of 11.4 above. In the event that the said District Disciplinary Registrars cannot reach agreement on whether or not there should be a hearing, a decision shall be taken by majority vote.

11.52 In the event of the District Disciplinary Registrars deciding that a hearing must be held, the Connexional Disciplinary Committee shall be the trial court.

11.53 Either the defendant or the person presenting the case against the defendant may appeal against the decision of the trial court. Such appeal shall be lodged with the General Secretary within 30 (thirty) days of the decision of the court. The appeal shall be decided by the Connexional Executive or by a special court appointed by the Connexional Executive consisting of at least five members. The Connexional Executive shall at its sole discretion be able to use any method of communication to facilitate its meetings, deliberations and any other duties and functions which it needs to perform in this regard.
11.54 The Presiding Bishop who most recently vacated that office, failing which the most recent Presiding Bishop who is available, shall preside over the Connexional Executive when it hears an appeal in a matter concerning the Presiding Bishop.

11.55 The record vests in the Official Trustee, shall be lodged with the Connexional Office, and shall be accessible to no-one but the General Secretary, unless the Connexional Executive is of the opinion that it is required for reasons consistent with the Laws and Discipline of the Church.

11.56 In all other respects the regulations for Disciplining Ministers or Members shall, mutatis mutandis, apply.
THE UNITS OF THE CHURCH
CHAPTER 5

FINANCE UNIT

PROFILE OF THE METHODIST FINANCE UNIT

CHALLENGES TO THE CHURCH
1. The MCSA’s property portfolio is under-utilised. The huge reliance on circuit assessment for the running of the MCSA places the Church’s operations at risk. The Church needs to strategically position its property portfolio in line with market trends by investing in property research and audits. This will place the MCSA in a better and competitive property position. Strategically investing in property and land may provide an opportunity for the Church to establish a property portfolio that can generate income for the benefit of the whole Connexion.

2. The MCO expects all Circuits to pay their assessments on time. As at May 2017, 43% of circuits were in arrears and 15% over 2 months in arrears. We appeal to District Treasurers to pro-actively monitor the arrears reports in order to exercise control in limiting the arrears.

3. Noncompliance with submission deadlines threatens the church’s tax exemption status, but also makes it difficult for this office to assist circuits in their financial planning. Financial 4C and 4S Schedules must be completed, audited, approved by the April Quarterly Meeting and 2 copies submitted to the District Treasurer well before Synod annually. One copy is to be sent to the Finance Unit Compliance team as soon as possible but by no later than 2 weeks after the Synod meeting. Late submission of these Schedules is not acceptable. Please refer to paragraph 9.87 of the Book of Order Revised 12th edition.

4. All Church owned property is to be registered in the name of the Presiding Bishop, and all Title Deeds lodged with the MCO for safekeeping. This includes properties which are fully paid for in cash at the time of purchase. A copy of the Title Deed must also be sent to the MCO where properties are bonded to a bank. This needs to be done in every instance.

5. Based on current economic challenges and the looming recession, we strongly discourage circuits from offering additional stipends that are exorbitantly high; the giving of excessive gifts is also becoming a challenge. We really urge all circuits, units and organisations to refrain from this practice and to be realistic and considerate in exercising care.
HIGHLIGHTS AND SIGNIFICANT EVENTS
1. The Finance Unit team continues to seek ways of improving efficiency and processes through training, IT advances and industry interactions.
2. The Circuit assessment account is carefully monitored throughout the year to control costs. In an effort to assist the Church to achieve mission objectives we have maintained the Circuit Assessment at 20% of Ministers’ stipends plus allowances for 2018.

SCOPE OF RESPONSIBILITIES – A BRIEF OVERVIEW
• Pension/Provident Funds
   The Finance Unit administers the Supernumerary Pension Fund, the Lay Staff Pension Fund and the Provident Fund. Total assets under administration amount to R1.5 Billion.

• Payment of Stipends/Pension
   784 Ministers, Evangelists and Biblewomen, as well as 766 Supernumeraries are paid monthly through the Finance Unit.

• Insurance of Church Properties
   The Finance Unit administers the insurance cover through Marsh Insurance for the Church’s assets.

• Medical Aid
   The Finance Unit, in conjunction with TopMed Medical Scheme, administers the medical aid that covers 2381 active members and dependents.

• Property
   The Finance Unit holds Title Deeds and administers the records of over one-and-a-half thousand properties owned by the MCSA.

• Supernumerary Reserve Fund.
   The Finance Unit administers the Supernumerary Reserve Fund. It is a Church Fund established in 2003. The aim of the Fund is to underwrite retirement benefits and also assist with ill-health, retirements & Ex-gratia death benefits.

• Church Reserve Fund
   The Finance Unit administers the Church Reserve Fund established in 2007. It is a Church Fund. This fund is instrumental in Mission Resource funding.

• Mission Resource Fund
   Conference 2014 resolved that 25% of any contribution to the Church Reserve in any one year would be allocated as seed money for Church Planting. This fund is aimed at assisting the church in “Igniting Discipleship Communities” by funding current or new missional work throughout the Connexion.
OBJECTIVES AND STRATEGY OF THE FINANCE UNIT
The Finance Unit exists to facilitate the vision of a Christ-healed Africa by:

Objective No. 1: Care for Ministerial staff and their families:

Strategy
(a) Listen and respond positively to Ministerial staff, Supernumeraries and widows;
(b) Provide Ministerial staff with information about the facilities the Church offers them in their Ministry, such as facts about the itinerant ministry, stipends and allowances, Pension benefits, income tax, health care, retirement planning and general financial management advice.

Objective No. 2: Effectively administer Connexional Funds in accordance with missional objectives in an accountable and responsible manner:

Strategy
(a) Provide appropriate administrative and financial systems and services;
(b) Control Connexional expenditure within reasonable limits;
(c) Exercise management oversight of out-sourced specialised services to those who have the financial resources and expertise such as insurance, investment management, processing medical claims.

Objective No. 3: Offer administrative and financial facilities to the Church:

Strategy
(a) Provide Connexional financial and management guidelines to ensure integrity, accountability and responsibility and monitor such;
(b) Encourage and train Ministerial and Lay leadership in management principles;
(c) Provide Bishops and Superintendent Ministers with financial and other information to enable them to manage effectively;
(d) Circulate an Administration/Financial procedure manual.

Objective No. 4: Initiate financial resourcing for mission growth and development:

Strategy
(a) Maximise income and capital growth on Connexional money and assets;
(b) Utilise the Millennium Fund as effectively as possible;
(c) Consider vacant church-owned land and buildings in such a way as to formulate strategies to utilise the asset effectively;
(d) Contribute to a Church Reserve Account for financing purposes as opportunities arise.
THE METHODIST CHURCH OF SOUTHERN AFRICA

FINANCE UNIT

ORDER OF BUSINESS – 2017 for 2018
(Refer Yearbook 2017)

5 THE FOLLOWING PARAGRAPHS SHOULD BE READ IN CONJUNCTION WITH THE 12th EDITION OF THE LAWS AND DISCIPLINE (Book of Order), CHAPTER 9, and PAGES 102-121.

5.1 Administration

5.1.1 Finance Unit Executive Committee
The Presiding Bishop, the Bishop of the Central District, the General Secretary, the Lay President, the Ministerial and Lay General Treasurers, Director – Human Resources, Revs M Sibekho, F Marumo, C Bell and S McGuigan, Mesdames N Hlati, J Simons, R Stoltz, N Mnconywa, C Cronje and Ms A Mpiriane, Mr L Panya and Mr M Sabelo.

5.1.2 General Treasurers

The 2014 Connexional Executive appointed Mrs. T Ngonyama as Lay General Treasurer for a period of five (5) years (2015-2019).

5.2 Financial Statements
The Finance Unit Executive received and adopted the audited Annual Financial Statements of the Methodist Connexional Office and the Millennium Mission Resource Fund as at 31 December 2016.

5.3 Connexional Funds
5.3.1 Connexional Assessment Fund
See paragraph. 9.12 – 9.13.1

5.3.1.2 Circuit Assessments
To maintain the Connexional Funds the levy on all Circuits in 2018 shall remain 20% of the amount paid by Circuits and/or Societies for stipends, bonuses and all allowances (excluding travelling and housing (recommended up to R6 500pm)) of Ministers and all other pastoral agents for the period ended 31December 2016. The above stipends, bonuses, allowances and payment for Pulpit Supplies and private contributions paid for the support of Evangelists,
and allowances made to theological students for supply work in Circuits are also subject to assessment.

5.3.1.3 Medical Expenses (previously called Extraordinary Affliction Grants):
To maintain Medical expenses in 2018 of R30 374 832, (2017 – R28 922 424) the levy on all Circuits remains 19% of the amount paid by Circuits and/or Societies for stipends, bonuses and all allowances (excluding travelling and housing (up to R6 500pm)) of Ministers, Probationers, Supernumeraries, Biblewomen, Deacons and Evangelists for the period ended 31 December 2016.

5.3.1.4 Circuit contributions to the Supernumerary Fund and the Supernumerary Fund Reserve/Church Reserve shall not be a charge against the Circuit Assessment Fund but shall be paid directly to the Finance Unit by Circuits.

5.3.1.5 N.B. Of the total amount of the estimated assessment income for 2018, R12 846 516 (2017 – R 12 410 820) is to be used directly for the care and maintenance of the ministry.

This is made up as follows:

<table>
<thead>
<tr>
<th>Budget 2017</th>
<th>Budget 2018</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>R</td>
</tr>
<tr>
<td>Ministerial Training EMMU/SMMS</td>
<td>8,772,820</td>
</tr>
<tr>
<td>Removals</td>
<td>2,200,000</td>
</tr>
<tr>
<td>Long Leave Grants</td>
<td>1,250,000</td>
</tr>
<tr>
<td>Exigencies of Stations</td>
<td>110,000</td>
</tr>
<tr>
<td>Bursaries</td>
<td>40,000</td>
</tr>
<tr>
<td>Work permits</td>
<td>22,000</td>
</tr>
<tr>
<td>Children’s Educational Grants</td>
<td>16,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>12,410,820</strong></td>
</tr>
</tbody>
</table>

5.3.1.6 Administrative expenses make up the balance as follows:

<table>
<thead>
<tr>
<th>Budget 2017</th>
<th>Budget 2018</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>R</td>
</tr>
<tr>
<td>Alcohol and Drug Concerns</td>
<td>2,500</td>
</tr>
<tr>
<td>All Africa Council of Churches</td>
<td>11,000</td>
</tr>
<tr>
<td>Auxiliary grants</td>
<td>3,000</td>
</tr>
<tr>
<td>Category</td>
<td>2018</td>
</tr>
<tr>
<td>-----------------------------------------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Bishops administration allowances</td>
<td>291,000</td>
</tr>
<tr>
<td>Botswana Council of Churches</td>
<td>3,000</td>
</tr>
<tr>
<td>Christian Council of Lesotho</td>
<td>3,000</td>
</tr>
<tr>
<td>Christian Council of Mocambique</td>
<td>3,000</td>
</tr>
<tr>
<td>Christian Council of Namibia</td>
<td>3,000</td>
</tr>
<tr>
<td>Christian Council of Swaziland</td>
<td>3,000</td>
</tr>
<tr>
<td>Church Unity Commission</td>
<td>50,000</td>
</tr>
<tr>
<td>Conference Printing</td>
<td>30,000</td>
</tr>
<tr>
<td>Connexional Executive and Conference Planning</td>
<td>435,000</td>
</tr>
<tr>
<td>Connexional Committees</td>
<td>850,000</td>
</tr>
<tr>
<td>Connexional Chaplaincy Committee</td>
<td>50,000</td>
</tr>
<tr>
<td>Connexional Office expenses</td>
<td>6,926,400</td>
</tr>
<tr>
<td>Connexional IT</td>
<td>50,000</td>
</tr>
<tr>
<td>Connexional Marriage Registrar</td>
<td>2,000</td>
</tr>
<tr>
<td>Doctrine Ethics and Worship Committee</td>
<td>80,000</td>
</tr>
<tr>
<td>Ecumenical Affairs</td>
<td>165,000</td>
</tr>
<tr>
<td>Connexional Schedules</td>
<td>150,000</td>
</tr>
<tr>
<td>Dept. of Archives</td>
<td>2,000</td>
</tr>
<tr>
<td>Minutes of Conference</td>
<td>245,000</td>
</tr>
<tr>
<td>Bursary Fund Assessments</td>
<td>1,000</td>
</tr>
<tr>
<td>Communications Grant</td>
<td>300,000</td>
</tr>
<tr>
<td>Legal expenses</td>
<td>857,000</td>
</tr>
<tr>
<td>Office of the Presiding Bishop</td>
<td>1,099,143</td>
</tr>
<tr>
<td>Presiding Bishop’s Travel Costs</td>
<td>351,120</td>
</tr>
<tr>
<td>Office of the Lay President</td>
<td>97,500</td>
</tr>
<tr>
<td>Office of the Secretary of Conference</td>
<td>925,000</td>
</tr>
<tr>
<td>Sec of Conference Travel Costs</td>
<td>235,000</td>
</tr>
<tr>
<td>Human Resources</td>
<td>450,000</td>
</tr>
<tr>
<td>Heritage Desk</td>
<td>0.00</td>
</tr>
<tr>
<td>School Chaplain</td>
<td>10,000</td>
</tr>
<tr>
<td>Children’s Desk</td>
<td>250,000</td>
</tr>
<tr>
<td>Overseas Conferences</td>
<td>200,000</td>
</tr>
<tr>
<td>Regional Meetings</td>
<td>10,000</td>
</tr>
<tr>
<td>South African Council of Churches</td>
<td>90,000</td>
</tr>
<tr>
<td>SA Institute of Race Relations</td>
<td>3,000</td>
</tr>
<tr>
<td>World Council of Churches</td>
<td>245,000</td>
</tr>
<tr>
<td>World Methodist Council</td>
<td>100,000</td>
</tr>
<tr>
<td>Africa Methodist Council</td>
<td>20,000</td>
</tr>
<tr>
<td><strong>Total of all other Connexional expenses</strong></td>
<td><strong>14,601,663</strong></td>
</tr>
<tr>
<td><strong>TOTAL EXPENDITURE</strong></td>
<td><strong>27,012,483</strong></td>
</tr>
</tbody>
</table>
5.3.1.7 **Without Agency (paragraph 9.44)**

Where a Circuit is without agency the Circuit assessment is one-third of the assessment payable on the stipend of a Probationer Minister and that if no Minister is stationed in the Circuit for more than 5 consecutive years the Circuit be disbanded and attached to a neighboring Circuit.

5.3.1.8 **Assessments of Ministers with Permission to Labour, on Leave of Absence or Seconded (paragraph 9.45)**

Ministers and Deacons who are granted permission to labour or who are on Leave of Absence, appointed to Chaplaincies or Seconded, shall contribute each year the assessed cost of Supernumerary Fund contributions, Supernumerary Fund Reserve, Extraordinary Affliction grants, Furlough allowances, Removal reimbursements, and any other grants, if such benefits apply to them.

Where a Minister or Deacon has contributed the assessed cost to the Extraordinary Affliction Fund for less than 10 years immediately prior to retirement, that Minister or Deacon may, from retirement date, apply for grants from the Extraordinary Affliction Fund, limited to the same number of years for which such assessed cost was made.

5.3.1.9 **Assessments for Non-Stipendiary Personnel (paragraph 9.46)**

Where a non-stipendiary Minister, Probationer, Supernumerary or Deacon is appointed to a Circuit, the Circuit Assessment is 50% of the stipend assessment payable on the minimum stipend of an ordained Minister. This would apply after the normal two years waiting period.

5.3.1.10 **Assessments of Ministers Stationed in United Churches (paragraph 9.47)**

Ministers serving in United Churches shall contribute each year, if such benefits apply to them, the assessed cost of Supernumerary Fund contributions, Supernumerary Fund Reserve/Church Reserve contributions, Extraordinary Affliction grants, Furlough allowances and Removal reimbursements, together with an annual amount of approximately 50% of the residual assessment per Minister.

The amount of 50% of the residual assessment per Minister is **R13 400 for 2018.**
5.4 Ministers’ Stipend Allowances

5.4.1 Stipend Augmentation Fund

Conference 2009 endorsed the proposal which addressed the issue of ‘parity of stipends’ by implementing a Stipend Augmentation Fund to enhance the stipends of those Ministers who are paid the least in order to bring them up to a minimum overall income package.

The Fund is administered by the Finance Unit but managed by Trustees appointed by Conference.

From 2018 this package is R19 949 before tax for ordained ministers and R16 500 before tax for Probationers. Based on a formula, the SAF is financed by a Stipend Augmentation Assessment levied on Circuits who pay stipends and allowances higher than R19 949 before tax, based on the 2018 package for ordained ministers.

There is no intention to limit stipends to a maximum but the requirement is that all income received by Ministers is disclosed to the MCO. A policy of transparency and trust is the objective of the proposal.

5.4.2 Voluntary Stipend Fund

In view of the successful implementation of the Stipend Augmentation Fund, CE approved that the Voluntary Stipend Fund be amalgamated with the Stipend Augmentation Fund and that the one Fund attends to both the needs. Where a minister does not receive a stipend, the District Bishop will be required to send a written application (including an outline of measures taken to assess the situation) to the trustees requesting augmentation for the minister. The minister will be augmented for 3 consecutive months.

The granting of a minimum stipend, or part thereof, to any Minister who does not receive a stipend is dependent on funds being available; thus every Minister who receives more than the minimum stipend is encouraged to voluntarily contribute to the Stipend Augmentation Fund and is invited to indicate to the Finance Unit if they want to contribute, subject to a minimum of 1% of Basic and Additional Stipend.

All Organisations are encouraged to contribute to the Fund on a voluntary basis.

5.4.3 Stipends for 2018

The recommended total Stipend increase for 2018 is 7.8%.

CPI is expected to be approximately 5.4% in January 2018. The Connexional Executive recommends that:
The Minimum Stipends and stipend assessments for 2018 be increased by 6.8% to R10 714 for ordained ministers per month and that Total Stipends increase by not more than 7.8% for 2018. We request that this be complied with as far as possible.

Minimum stipend allowances for 2018 shall be:

<table>
<thead>
<tr>
<th></th>
<th>Monthly</th>
<th>Annual</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ministers</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ordained</td>
<td>R10 714,00</td>
<td>R128 568,00</td>
</tr>
<tr>
<td>Probationers</td>
<td>R9 107,05</td>
<td>R109 281,60</td>
</tr>
<tr>
<td><strong>Deacons</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ordained</td>
<td>R8 035,50</td>
<td>R96 426,00</td>
</tr>
<tr>
<td>Probationers</td>
<td>R6 830,00</td>
<td>R81 960,00</td>
</tr>
<tr>
<td><strong>Evangelists and Biblewomen</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Commissioned</td>
<td>R4 429,99</td>
<td>R53 159,89</td>
</tr>
<tr>
<td>Probationers</td>
<td>R3 765,00</td>
<td>R45 180,00</td>
</tr>
</tbody>
</table>

5.4.4 **Combining Statements and Payments**
All assessments and payments due by circuits shall be reflected on a monthly statement. The circuit shall make a single combined payment to the Finance Unit or pay via monthly debit order by the 15th of each month.

5.4.5 **Payment of Stipend Allowances**
The amount of stipend paid shall relate to the total amount received by the Finance Unit in respect of the combined charges in terms of par 9.53 and subject to the allocation priority in terms of paragraph 9.54.

5.4.6 **Research regarding non-payment of assessments and viability of Circuits:**
The Connexional Executive mandates that in regard to stipends:

5.4.6.1 Each District shall be required to appoint a qualified task-group to research and study the problem of some Ministers not receiving stipends, including the costing of options they may seek to recommend;

5.4.6.2 The recommendations of the District task-groups be sent to their own Circuits and Synods for discussion in February annually;
5.4.6.3 The work of Districts be submitted to the General Secretary and combined into a definitive discussion document to be considered by the Connexional Executive in September annually.

5.4.7 **Travelling Allowance** (paragraph 9.58)
The Travelling Allowance for 2018 is based on the Value of the Vehicle being between **R170 000 and R255 000** and calculated on the basis of travelling 1 400 km per month in line with the 2017/2018 SARS tax directive. The recommended Travelling Allowance for **2018 is R8 610.00 per month.**

Where the distance travelled exceeds 1 400 km per month, the excess mileage may be claimed at **R4.60 per km.**

5.4.8 **Extraordinary Affliction Grants** (paragraph 9.70)

5.4.8.1 In terms of par 9.70, various benefits and limits are granted under the TopMed Methcare Medical Plan for hospital costs as well as major conditions requiring treatment, subject to pre-authorisation having been obtained and the terms and conditions of the Medical Schemes Act and agreements concluded between TopMed Medical Plan and the Church from time to time.

(a) **In-Hospital Benefits**
- The upper limit is R1 000 000 per beneficiary per annum;
- The co-payment required by the member in 2018 is:
  - 50% of the first R4 650, thereafter
  - 10% of the amount over R4 650, up to a maximum of R10 000;
- Any hospital treatment that forms part of the Prescribed Minimum Benefits at State and Provincial Hospitals is fully paid-for by TopMed Medical Plan.

(b) **Out-of-Hospital Benefits**
Ministers and Supernumeraries are required to pay doctors and other out-of-hospital accounts up-front and will be refunded 80% thereof by the TopMed Medical Plan. Prescription medicine may be obtained from a pharmacy by paying the 20% co-payment up-front. The pharmacy will submit the balance of the account to TopMed electronically.
5.4.8.2 The conditions and limits referred to in par 9.15.2 are as follows:
“Members of the Order of Evangelism qualify for extraordinary affliction grants, if they are paid the minimum stipend through the MCO; retired Evangelists and Biblewomen also qualify if they had at least 10 years’ service immediately prior to retirement having been paid the minimum stipend through the MCO. All such grants remain subject to a limit of R4 000 per family per year.”

5.4.8.3 With effect from January 2018 the required contribution from Ministers towards the medical expenses of Ministers, Supernumeraries, Deacons, Evangelists and Biblewomen will remain at 6% of their Basic plus Additional Stipend with a maximum of R1 196 per month in 2018. (2017: R1 127 per month).

Due to pension increases and the increasing cost of medical aid on the fund, with effect from 1 July 2018 the required contribution from Supernumeraries will be based on an average percentage contribution for each pension category.

5.5 **Children’s Funeral Grants** (paragraph 9.73)
The limit for 2018 remains R2 500.

5.6 **Children’s Education**
5.6.6 **School Uniforms** (paragraph 9.74.2)
The amount for 2018 is R550.00

5.7 **Supernumerary Fund**
5.7.1 **Member and Circuit Pension Contributions**
From 1 January 2018 the annual pensionable stipend and contribution will be 10% of the total Stipend. Thus the pension table will no longer be the basis for pension contributions.

The contribution from the Circuit towards the Supernumerary Fund and Supernumerary Fund Reserve shall be two-times the personal contribution and shall be paid directly to the MCO by the Circuit.

5.7.1.1 The distribution of the contribution will be variable as between the Supernumerary Fund, Supernumerary Fund Reserve and the Church Reserve. The estimated contribution for 2018 will be 1 times to the Supernumerary Fund, 1 times to the Supernumerary Fund Reserve and zero times to the Church Reserve.

5.7.1.2 Ministers will receive an annual benefit statement which
will indicate their Individual Member Balance in the Supernumerary Fund and also an indication of the Church underwrite (where applicable) they will receive from the Supernumerary Fund at retirement and in the event of death, to enable them to arrange their personal finances.

5.7.1.3 Amendments to the rules of the Supernumerary Fund shall be made as and when necessary by the Board of Trustees and submitted to the Registrar of Pension Funds for approval.

5.7.1.4 The Rules of the Supernumerary Fund are available on request from the Methodist Connexional Office.

5.7.1.5 In terms of the rules the Church representatives of the Supernumerary Fund shall include the Ministerial General Treasurer and the Lay General Treasurer ex officio.

5.7.1.6 The 2015 Connexional Executive appointed Rev ZD Siwa and Mrs M Hildyard as Church representatives of the Supernumerary Fund for the term (2016-2020).

5.7.1.7 The 2016 Connexional Executive appointed Ms Candice Pungavanam as Church representative of the Supernumerary Fund for the term (2017-2021).

5.7.1.8 The 2017 Connexional Executive noted the election by members and pensioners of Rev V Nyobole, Rev P Oosthuizen, and Rev CHS Bell as elected Trustees of the Supernumerary Fund for the term (2016-2020), Rev V Vilakati and Rev R Robertson as elected Trustees of the Supernumerary Fund for the term (2017-2021).

5.8 Lay Staff Pension Fund and Provident Fund Trustees

5.8.1 The 2001 Connexional Executive appointed the Ministerial General Treasurer and the Lay General Treasurer as ex-officio Church representatives of the Lay Staff Pension Fund.

5.8.2 The 2015 Connexional Executive appointed Ms Ankie De Boer as Trustee for the term (2016-2020).

5.8.3 The 2016 Connexional Executive appointed Rev ZD Siwa and Ms Candice Pungavanam as Church representatives of the Lay Staff Pension Fund for the term (2017-2019).

5.8.4 The 2017 Connexional Executive noted the election by members and pensioners of Mesdames M Kasselman, M Hildyard, B Ive, S
Malo and Mr J Mitchley as Member-elected Trustees of the Lay Staff Pension Fund for the term (2018-2020).

5.8.5 The 2001 Connexional Executive appointed the Ministerial General Treasurer and the Lay General Treasurer as ex-officio Church representatives of the Provident Fund.

5.8.6 The 2015 Connexional Executive appointed Ms Ankie De Boer as Trustee for the term (2016-2020).

5.8.7 The 2016 Connexional Executive appointed Rev ZD Siwa and Ms Candice Pungavanam as Church representatives of the Provident Fund for the term (2017-2019).

5.8.8 The 2017 Connexional Executive noted the election by members and pensioners of Mesdames M Kasselman, M Hildyard, B Ive, S Malo and Mr J Mitchley as Member-elected Trustees of the Lay Staff Pension Fund for the term (2018-2020).

5.9 **Property Protection Fund** (See paragraph 9.79)

5.9.1 Circuits may recover from Ministers the premium on that portion of the Ministers’ furniture which is insured for more than R300 000.

5.9.2 The minimum Sum Insured on any manse building is R680000 and R500000 for any Church building.

5.10 **Ministerial Students’ Fund**

5.10.1 Contributions to the Ministerial Students’ Fund (See paragraph 9.34.2)

5.1.2 Ordained Ministers are invited to contribute a voluntary amount to the Ministerial Students’ Fund for deduction from their stipend payment by the Connexional Office.

5.10.3 Donations from Districts to the Ministerial Students’ Fund

The following donations were received from the Districts:

<table>
<thead>
<tr>
<th>District</th>
<th>Actual 2015</th>
<th>Actual 2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>CAPE OF GOOD HOPE</td>
<td>R 231,593.73</td>
<td>R 244,394.01</td>
</tr>
<tr>
<td>GRAHAMSTOWN</td>
<td>R 87,618.98</td>
<td>R 91,377.85</td>
</tr>
<tr>
<td>QUEENSTOWN</td>
<td>R 30,000.00</td>
<td>R -</td>
</tr>
<tr>
<td>KIMBERLEY, NAMIBIA AND BLOEMFONTEIN</td>
<td>R 20,000.00</td>
<td>R -</td>
</tr>
<tr>
<td>NORTHERN FREE STATE &amp; LESOTHO</td>
<td>R 68,400.00</td>
<td>R 42,708.00</td>
</tr>
<tr>
<td>Location</td>
<td>2018</td>
<td>2017</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>--------</td>
<td>--------</td>
</tr>
<tr>
<td>Natal Coastal</td>
<td>R 99,614.26</td>
<td>R 91,420.95</td>
</tr>
<tr>
<td>Natal West</td>
<td>R 80,504.30</td>
<td>R 3,154.40</td>
</tr>
<tr>
<td>Central</td>
<td>R 267,351.06</td>
<td>R 254,263.37</td>
</tr>
<tr>
<td>Highveld &amp; Swaziland</td>
<td>R 235,340.60</td>
<td>R -</td>
</tr>
<tr>
<td>Limpopo</td>
<td>R 272,414.47</td>
<td>R 257,614.97</td>
</tr>
<tr>
<td>Clarkebury</td>
<td>R 45,000.00</td>
<td>R 66,500.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>R 19,865.91</td>
<td>R 21,558.91</td>
</tr>
<tr>
<td>Interest on Bequests – 2016</td>
<td>R 64,327.17</td>
<td>R -</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>R 1,522,030.48</strong></td>
<td><strong>R 1,072,992.46</strong></td>
</tr>
</tbody>
</table>

5.10.4 Ministerial Students’ Fund Cost of Ministerial Training (See Laws and Discipline, paragraph 9.34.3)

The cost of Seminary Training to be met by any Minister or Student who does not complete five (5) years of ordained service to the Church is R60,400 for the study year 2018.

The cost of In Circuit Training for Probationers to be met by any Minister who does not complete 5 years of ordained service to the Church is R18,000 for the study year 2018.

The cost of Ministerial Training to be paid by Ministers in respect of 2018 is 30% of the Seminary Training Cost per Seminarian for 2018, and for In Circuit Training 30% of the In Circuit Training Cost per Probationer for 2018, as follows:

<table>
<thead>
<tr>
<th>Training Cost</th>
<th>Minister’s 30% Portion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prob. at Seminary</td>
<td>R60 400</td>
</tr>
<tr>
<td>Prob. In Circuit</td>
<td>R18 000</td>
</tr>
</tbody>
</table>

5.11 **Removals** (See, paragraph 9.81)

5.11.1 Where travel is by private transport, the reimbursement from 1st June 2017 shall be R4.60 per km upon submission of a claim form by the 30th March of each year.

5.12 **Loans**

5.12.1 **Building Loan Interest Rate** (See Laws and Discipline, paragraph 9.82.1)

The Connexional interest rate on building loans will be an appropriate rate as determined by the General Treasurers from time to time.

5.12.2 **Outside Housing Loans** (See Laws & Discipline, paragraph 9.82.3)
There is no formal agreement with banks to make property housing loans available to Ministers and full-time employees of the Church. The MCO does not stand surety with any of the banks. However, all the banks are willing to assist with housing loans, but preferential interest rates and options will be negotiable between the bank and each applicant.

5.13 **Investment of Funds** (See Laws and Discipline, paragraph 9.83)
The interest rate on money invested at call will be an appropriate rate as determined by the General Treasurers from time to time.

5.14 **Banking Accounts** (See Laws and Discipline, paragraph 9.84)
The Finance Unit conducts a number of bank accounts all of which have been approved by the Finance Unit Executive Committee.

5.15 **Bursaries for Tertiary Education for the Children of Ministers and Laity**
An amount of R45 000 is allocated for bursaries for Ministers’ children from the Circuit Assessment Account. Such bursaries are:
- School R2 500
- Tertiary R8 500
per annum tenable for a maximum of 4 years at an approved tertiary educational institution.

5.16 **Bursary Fund Levy** (See paragraph 9.91.4)
The Bursary Fund levy on Circuits remains R400 per annum per Minister for 2018.

5.17 **Connexional Bursary Secretary**
Private Bag x11, Gardenview, 2026
Tel: 011 615 1616
CONNEXIONAL TRUST PROPERTIES (Yearbook Chapter 14)

The following paragraphs should be read in conjunction with the 12th Edition Revised of the Laws and Discipline- Book of Order, Chapter 10)

1. Vesting and Administration (See paragraph 10.1)

2. All members of the Trust Properties Committees are urged to declare any property interest insofar as it may relate to any property of the church. Refer to paragraph 10.31 of the general regulations.

3. The District Trust Properties Committee must refer all schemes, contracts, purchases and sale agreements etc. in excess of R1 million to the Connexional Trust Properties Committee for approval.

4. No building contract exceeding R300 000 in value may be entered into without the District Trust Properties Committee’s approval.

5. A Registered Architect, or an approved Building Design Consultant, is to be appointed where expenditure is between R70 000 and R300 000. A Registered Architect and a Registered Engineer must be appointed where expenditure exceeds R300 000. When Societies wish to owner-build, the permission of the District Trust Properties Committee must be obtained.

6. At least two tenders are required for schemes where expenditure will exceed R300 000. “Contractors All Risks and Public Liability Insurance” must be arranged for all erections, alterations, additions or renovations to buildings.

7. An organ costing more than R75 000 shall require the approval of the Quarterly Meeting and the District Trust Properties Committee before being purchased. Organs costing less than R75 000 and other Church furnishings may be purchased without District Trust Properties Committee approval, provided that no debt is incurred.
Appendix 1

POLICY ON EFFECTIVE FINANCIAL MANAGEMENT FOR THE METHODIST CHURCH OF SOUTHERN AFRICA

THIS POLICY IS MANDATED FOR ALL SOCIETIES, CIRCUITS, DISTRICTS, INSTITUTIONS, ORGANISATIONS, TRUSTS AND CONNEXIONAL UNITS

(Approved by the Methodist Conference – September 2017)

PREAMBLE

1 CORINTHIANS 4:2 states “It is required of stewards that they be found trustworthy.” We are required to be accountable to God and to each other for the proper care of money and possessions that God has entrusted to us. No aspect of Church involvement has greater potential for creating doubt, suspicion or disunity than money. So we need to be wise in leadership by offering full disclosure to as many people as possible and comply with standards of good governance and accountability.

Please note the requirement for each Institution, Organisation, Trust and Unit to also complete annually an Institutional Competency Assessment (to check if viable, ethical and effectual) and submit such together with the 4D, 4C & 4S Schedules to Synods, Connexional Executive or the Board of Mission Meeting and the Finance Unit of the Methodist Connexional Office.

OBJECTIVES

The main objectives are to provide:
1. A clear statement of the financial affairs of the Society, Circuit, District, Unit, Organisation, Institution, Trust or Fund;
2. Regular and prompt quarterly and audited Annual Financial Statements;
3. Simple accounting records which can be taken over by new people without difficulty when Treasurers or Officials move; and
4. Management information to facilitate decision-making by the respective Executive Committees as well as the Synod, Methodist Connexional Office Finance Unit and the Connexional Executive.

REQUIREMENTS RELATING TO FINANCIAL REPORTING

In accordance with the regulations it is required that the respective Executive Committees of Societies, Circuits, Districts, Units, Organisations, Institutions and Trusts adequately manage all their funds, keep proper accounts of income and expenditure and submit them to their respective Executive Committee.
The Methodist Book of Order, par. 7.21 states that it is the **duty of the Circuit Stewards** to manage all the Circuit funds on behalf of the Quarterly Meeting, keep proper accounts of income and expenditure and submit them to the Quarterly Meeting. The Circuit Treasurer, where appointed, shall operate under the direction of the Circuit Stewards. Superintendent Ministers must ensure that Circuit Stewards do exercise this management duty.

The Superintendent Minister has the power and duty to ensure that all monies held by organisations or departments in the Circuit are reported to the Quarterly Meeting and the accounts audited before being presented to Synod. (Par.7.18.13);

It is a crucial requirement therefore that **ALL** monies received and spent by Circuits, Societies, Organisations and Departments, including **ALL** Rhona, fundraising and projects be accounted for and reported to the Quarterly Meeting. No Circuit or Society income or expenditure of whatever nature is exempt from being disclosed and accounted for in this way. To give effect to this requirement, Organisations, departments projects etc. may continue to produce their own separate audited Financial Statements but such must be submitted to the Society Steward/Treasurer (or Circuit Treasurer if there is one) as the case may be, who will ensure that this information is disclosed in Section 11 and 12 of the 4C or 4S Schedule.

The **year-end** of all Societies, Circuits, Districts, Units, Organisations, Institutions and Trusts is the 31 st December. Financial Statements, Schedules 4D, 4C and 4S shall be **audited. Societies** with an income of R100000 or less will not be required to have an Audit, but must be reviewed by someone with an accounting qualification.

A registered Accountant or Auditor, registered with the Independent Regulatory Board for Auditors (IRBA), South African Institute of Chartered Accountants (SAICA), South African Institute of Professional Accountants (SAIPA) or Chartered Institute of Management Accountants (CIMA), can both prepare and audit Financial Statements. **Connexional and District** Financial Statements must be audited by a person registered with the Independent Regulatory Board for Auditors (IRBA) or South African Institute of Chartered Accountants (SAICA).

Financial Statements prepared for **Circuits and Societies** by a person other than a registered Accountant must be audited by a person with an accounting qualification, whose qualifications shall be stated in the audited Annual Financial Statements. **Circuits and Societies with Income of less than R100000** may be reviewed by someone with an accounting qualification. The qualification must be clearly stated. The MCO reserves the right to query the qualifications.

This **Policy Document** should be made available to the Auditor to assist him/her with the audit.
Where the services of qualified persons are not available, there should be consultation with the District, Circuit or the Finance Unit of the Methodist Connexional Office so that the accounts are handled by a firm of Accountants.

The audited Annual Financial Statements are submitted, in the case of a Society to the Church Council for approval, and in the case of a Circuit to the Circuit Quarterly Meeting, and thereafter to the Synod, via the District Treasurer (The Methodist Book of Order – L&D 6.28.8). In the case of a District to the Synod, via the District Treasurer (Book of Order 6.28.5). The District Treasurer will then submit a copy to the Compliance Unit of the Methodist Connexional Office within two weeks of Synod. All income and all expenditure of whatever nature must be accounted for in the books of the District/Circuit/Society and shown in the Annual Financial Statements so that there is proper accountability to our members, Synod and the Connexion. Similarly monies may not be hidden in various bank and other accounts. All account balances must be disclosed in the audited Financial Statements. A serious view will be taken of any attempts to withhold full and honest disclosure of all income and expenditure (including stipends, allowances, honorariums, donations and gifts to Ministers) as well as bank, savings and investment balances at year end. A serious view will be taken of any attempts to withhold full and honest disclosure of all Circuits/Societies that are operating bank accounts and who have not advised the MCO of their existence in order not to submit 4C and 4S Schedules. It is the duty of the Circuit Treasurer and Superintendent to ensure that the MCO is notified of these Circuits and Societies.

The audited Annual Financial Statements of District Units, Organisations, Institutions and Trusts are required to be submitted first to their respective District (Controlling) Executive Committee and then the District Treasurer for reporting to and inclusion in the Synod Blue Book and for consideration by the Synod. Thereafter the District Treasurer will submit all audited Financial Statements to the Methodist Connexional Office Compliance Unit.

The audited Annual Financial Statements of Connexional Units, Organisations, Institutions and Trusts are required to be submitted first to their respective Connexional (Controlling) Executive Committee and then to the Methodist Connexional Office Compliance Unit for consideration by the Connexional Executive Committee. These requirements also apply to special funds collected, invested and expended such as Building, Rhona or Special Effort funds.

The MCSA wishes to retain its Tax Exempt status in terms of the Income Tax Act. In terms of the Tax Act all Public Benefit Organisations (PBOs), (which includes religious organisations) are required annually to submit a consolidated Financial Report to SA Revenue Services reflecting accurate details of all District, Circuit and Society Income and Expenditure. This statutory requirement highlights the crucial
and urgent necessity to ensure that Circuits are structured into viable units which are effectively managed and comply with good governance in terms of our Laws & Discipline, but also the laws of the Land.

**CONTROL AND MANAGEMENT OF FINANCES IN ACCORDANCE WITH IFRS (INTERNATIONAL FINANCIAL REPORTING STANDARDS) – PREVIOUSLY (GAAP) GENERALLY ACCEPTABLE ACCOUNTING PRINCIPLES**

- All money collected is banked immediately or on the next business day. Money held overnight must be locked away in a safe or strong room.
- Receipts are issued for money collected and handed from one person to another, prior to banking. If it is not feasible to issue receipts, proper records are to be kept to substantiate the source of all money received with at least two persons signing such record.
- All payments should be made by either cheque or electronic transfer using Business Online Banking and every payment must be authorised by the Unit Leader or relevant responsible person. Salary registers must be authorised by the Unit Leader or relevant person, other than the person responsible for the actual payment thereof.
- Electronic banking/payments are only permissible where dual control of authorisation on a payment instruction is a requirement of the banking system and separate confidential password codes are used. Authorisation for the use of Internet banking/payments will have to be proposed at the Circuit or Society Financial Meeting and ratified at the Quarterly Meeting.
- Cheques, payable to any payee for goods or services, must be signed by two authorised signatories, one of which must be the Unit Leader or a relevant responsible person. Cash cheques may NOT BE ISSUED. DO NOT SIGN BLANK CHEQUES. Cheque books must be kept in a safe place to prevent unauthorised access thereto. Unused cheques that are stolen/lost must be reported to the Bank and SAPS immediately and a ‘stop payment’ must be placed on these cheques with the bank.
- The use of Debit cards in place of cheques or Internet Banking may only be authorised at a Circuit or Society Financial Meeting and ratified at the Quarterly Meeting. The necessary internal controls must be implemented to ensure that the Debit Card system is not abused. The MCO can at any time revoke the use of Debit Cards.
- Wherever possible invoices must be obtained to substantiate payments made and recorded on a Payment Requisition Form.
- At year end, all vouchers, receipts, invoices, receipt records, bank deposits, paid cheques and bank statements together with the cash book and other bookkeeping records are given to the auditor.
- Each expense must be allocated, in the financial records, to the relevant budget item to which it relates.
• For any large items of expenditure, e.g. repairs or maintenance, three quotes must be obtained prior to going ahead with the work. The most reasonably priced quote must be accepted and authorised by the Unit Leader, Finance Committee or person responsible.

• Extra staff may not be taken on if not budgeted for.

• No unbudgeted item of expenditure shall be purchased or commitment made to purchase without the prior approval of the appropriate Finance Committee or Connexional authority. The General Treasurers must be consulted when appropriate.

• The issue and use of Credit cards is strongly discouraged. In designated instances credit cards may be authorised by the MCO provided their use is only related to budgeted items or emergencies.

• Accounting data, in respect of Connexional Units must be sent timeously to the Finance Unit of the Methodist Connexional Office according to the agreed deadlines.

• In accordance with paragraph 7.31 and 9.91.1 of The Methodist Book of Order – L&D, no loan from Circuit or Connexional Funds may be made to any private person or body.

• It is essential that Lay persons with business and accounting skill and knowledge are represented on Executive Committees or Boards to assist management.

• It is required that Districts, Circuits and Societies have the necessary accounting software installed on their computers so as to provide the required accounting records in order to produce and complete the 4D, 4C and 4S Schedules.

• It is essential that elected District, Circuit and Society Treasurers have a financial background to enable them to fulfil their obligations.

• A compulsory Governance Checklist for Districts, Circuits, Societies and Organisations is to be introduced with effect from 1 January 2017. The completed form will form part of the 4D, 4C and 4S submission from 1 January 2018.

BUDGETING

1. Accurate and realistic annual budgets for all income, expenditure and capital expenditure should be compiled. The prior year’s budget, and actual data should be used as a guide to determine what budget is required for the following year. Refrain from simply adding a percentage to the previous year’s actual figures but calculate accurately and be able to justify each budget item.

2. Budgets should be submitted to and approved by the controlling Executive Committee by previously agreed deadline dates.

3. Capital Expenditure must be budgeted for. The purchase of Capital Expenditure items such as vehicles, equipment, furniture and properties where necessary must be regarded as an expense in the annual budget.

4. Any Grants normally received, which are part of the budgeted income, must be confirmed with the relevant sponsor prior to preparation and approval of the budget.
5. Expected Ministerial Stipends and allowances for the budget if relevant, must be verified with the General Treasurers.
6. Student expenses, if relevant, must be calculated on the number of students expected for that year.
7. If students are housed while studying, careful consideration must be given as to whether there is sufficient accommodation for them to avoid unbudgeted for acquisition or renting of properties.
8. Where necessary inflation increases must be budgeted for, i.e. municipal electricity, postage, telephone costs.
9. Travel expenses need to be calculated on the basis of the number and destination of any trips required for the purpose of the administration of the unit or organisation.
10. The budget exercise should result in an excess income or break even situation for the year but definitely not an excess of Expenditure over Income.

COMPARISON OF BUDGET TO ACTUAL INCOME AND EXPENSES
1. A Financial Statement shall be prepared by the relevant Accountant/Treasurer on a quarterly or monthly basis, as agreed, by a specified deadline.
2. The Financial Statement shall show the full Budget for the year, the Budget apportioned on a year to date basis for the period involved, the Actual Income/Expenditure on a year to date basis for the period involved and the variance between the Budget and Actual year to date figures.
3. Any details required by the responsible person with regard to this report shall be supplied timeously by the Accountant/Treasurer.
4. Any major variances may be highlighted by the Accountant/Treasurer for the attention of the relevant responsible person.
5. The Financial Statement described above and details of major variances must be referred to the relevant body for discussion and approval.
6. Should a major variance occur, an explanation will be expected from the Unit Leader/responsible person at the Leaders Meeting or relevant Executive Committee.
7. At the year end, 31st December, the Annual Financial Statements including Balance Sheets shall be prepared, audited and approved by the Leaders Meeting or relevant body in accordance with the previously agreed deadline date.

OVERSEAS AND DOMESTIC TRAVEL
1. Any travel on official and authorised MCSA business should be part of the budget and shall not cause annual expenditure to exceed annual income;
2. Overseas trips must be approved by the Presiding Bishop in the case of Connexional Units, or the Controlling Executive Committee in all other cases and an itinerary should be handed to him/the Committee;
3. As part of the expenses of the trip an Out of Pocket Allowance should be paid for incidental expenses. This allowance is intended to cover meals, bus, train
and taxi fares, tips and similar incidental costs. It is assumed that the relevant Unit of the MCSA or overseas host would pay for airfares, accommodation, conference registration and related expenses. The Out of Pocket Allowance will depend on circumstances. The maximum Daily Allowance shall be as follows:

- Overseas travel where travel is outside the Connexion as defined in the Book of Order, the allowance shall be \textbf{US$140} per day;
- Where travel is domestic (Within the Borders of South Africa), the allowance shall be \textbf{R150 per day};
- Where travel is within countries inside the Connexion other than South Africa (Namibia, Botswana, Lesotho, Mozambique and Swaziland), the allowance shall be \textbf{US$50} per day.

Prior motivation to and approval by the Presiding Bishop in the case of Connexional Units or the Controlling Executive Committee is required. If this amount is actually exceeded, vouchers need to be provided to account for such expenditure.

As a benchmark, accommodation will be covered at the tariff rate charged by a three star hotel establishment where this cost is for the Church.

Where domestic travel is by private transport the reimbursement, from 1st June 2017, shall be R4-00 per kilometre. (This rate changes from time to time – see Yearbook).

4. On return from the trip a brief report needs to be presented to the Presiding Bishop or Controlling Executive Committee giving observations and recommendations arising from the trip and giving account of:
   (a) Traveller’s cheques, foreign currency and Out of Pocket Allowance issued to the individual for the trip;
   (b) Details of expenses actually incurred on the trip together with supporting vouchers where possible;
   (c) Unused Travellers cheques and foreign currency not spent. These need to be immediately banked back into the Unit or Organisation’s bank account.

5. A copy of the report specified in 4 above needs to be sent to the Lay General Treasurer.

\textbf{CASH RESOURCE MANAGEMENT}

1. Any surplus funds held by any Society, Circuit, District, Institution, Organisation, Trust or Unit which will not be required in the near future should be either transferred into a Bank Call account or another Investment account.

2. All Bank account balances, be they Call or Current, must be reported to the relevant authority whenever appropriate.

3. Quarterly administration grants to Units need only be paid if cash resources
will not be sufficient for the forthcoming quarter. A partial quarterly grant need only be paid if cash resources are left over from the previous quarter.

4. Continually look for ways of saving on costs and avoiding unnecessary expenses.

5. Carefully monitor all expenses.

6. Ensure where possible that all budgeted income is received.

**CAPITAL INCOME AND EXPENSE MANAGEMENT**

1. Any proceeds from the sale of properties administered by any Society, Circuit, District or Unit may not be used for the normal day to day “running expenses”, unless this had been specifically provided for in the budget and approved by the Connexional Trust Properties Committee.

2. Careful planning is required for the purchase of capital items of equipment, furniture and vehicles in view of the magnitude of such purchases and the possible impact on Circuit Assessments.

3. Careful forward planning needs to be done, where necessary, regarding the acquisition or development of properties.

**CONTRACTUAL OBLIGATIONS**

In terms of Chapter 10 of the Laws and Discipline of the Methodist Church of Southern Africa no contract for the purchase, exchange, lease or disposal of movable or immovable properties may be exercised by anyone other than the Presiding Bishop or Secretary of Conference acting on behalf of the Presiding Bishop.

**BANK OVERDRAFTS**

No bank overdraft may be operated on or applied for without first obtaining permission from the Methodist Connexional Office Finance Unit. Overdrafts will only be approved if the facility is for a short time and there is matching collateral to support the overdraft, e.g. 32 days’ notice deposit. Please do not operate overdrafts without approval.

**DONATIONS TO A PUBLIC BENEFIT ORGANISATION**

The Methodist Church of Southern Africa (MCSA) is registered as a Public Benefit Organisation No. 18/11/13/690 with the South African Revenue Service (SARS). The MCSA, although registered as a PBO, is a religious organisation.

The issuing of the section 18A tax deductible receipts by the Church is not permitted as The Church (MCSA) was not approved for exemption under an activity listed under Part II of the Ninth Schedule to the Income Tax Act 58 of 1962.

The MCSA and all Churches and organisations that fall under its constitution thus do not qualify for a tax deduction and may not under any circumstances issue Section 18A Certificates for any tithes, offerings and donations for religious activities.
The above changes and amendments to the Policy on Effective Financial Management have been tabled and endorsed by the Methodist Conference September 2017.

Mrs. Thini Ngonyama
Lay General Treasurer
Appendix 2

INSTITUTIONAL COMPETENCY ASSESSMENT

THIS QUESTIONNAIRE IS MANDATORY AND IS TO BE COMPLETED AND SUBMITTED ANNUALLY BY ALL CONNEXIONAL AND DISTRICT ORGANISATIONS, UNITS, TRUSTS, FUNDS, INSTITUTIONS, SCHOOLS, CHILDREN’S HOMES, HOMES FOR THE AGED (REFERRED TO AS “INSTITUTIONS”)
(Approved by the Finance Unit Executive)

PREAMBLE
1. To ensure that the above Institutions are viable, ethical and effectual it is required that the undermentioned assessment be completed by 30 April each year.
2. All “Institutions” are referred to the Methodist Church of Southern Africa Policy on Effective Financial Management which must be adhered to.
3. It is the responsibility of the leader of each “Institution” to ensure that this assessment is completed by the Board or Executive Committee by 30 April each year and submitted together with the audited Annual Financial Statement for the previous year to:
   (i) The Connexional Executive (attention Lay General Treasurer) – in the case of all Connexional “Institutions” which are required to report to the Connexional Executive;
   (ii) The Connexional Board of Ministries (attention Lay General Treasurer) – in respect of all Connexional Units;
   (iii) District Synods (attention District Treasurer) – in the case of all “Institutions” in such District which are required to report to Synod.

NAME OF ORGANISATION, UNIT, INSTITUTION, HOME

..........................................................................................................................
Management

Does the Board/Executive Committee operate under its own constitution?
- If Yes, attach copy of Constitution.

Does the Board/Executive Committee have a sufficient diversity of age, talent, skills, experience, gender, ethnic and racial groups and have geographic representation?

Does the Board/Executive Committee meet at least quarterly with agendas received prior to the meeting and minutes distributed after the meeting?

Do Board/Executive Committee members receive all appropriate information necessary for guidance and decision making?

Does the Board/Executive Committee review the organisation’s past performance and future plans annually?

Does the Board/Executive Committee have a formal method of appraising the performance of the executive director?

Plan

Does the Board/Executive Committee have a current strategic plan which includes:
- Values, vision and purpose statement?
- Identification of the internal and external weaknesses?
- 90 day, 1 year and 2 year goals?

Are the 90 days goals reviewed by the board every 90 days and new 90 days goals established?

Financial

Does it have a current 2 year funding plan?

Is there a trustee committee in place that regularly monitors investor performance of funds?

Do we have a yearly independent financial audit?

Are we complying with the Policy on Effective Financial Management for Connexional and District Departments, organisations, institutions, trusts and funds as set out by MCSA?

Are we staying within the SARS requirements?

Are all donations receipted in a timely fashion?

Are accounts being paid within 30 days?

Staff

Are all essential tasks identified and assigned to staff?

Are staff records in place including employment contracts?
Are appropriate disciplinary, grievance procedures in place and are they being observed?

Do the staff have up-dated job descriptions?

Do the staff have at least yearly performance evaluations?

Is the Executive Director, Unit Leader, Chairman, President etc. [still] suited for the job?

- Does he/she have a clear vision and enthusiasm for the work of the Organisation?
- Is he/she staying on task with strategic thinking/planning; fund development, staff management/development; financial controls; board relations?

**Technology/Systems**

Are there systems in place which assist staff, the Organisation and help to maximize effectiveness?

**Governance**

Have all necessary registration documents been attended to?

Have the registrations and lodgings been made to ensure incorporation of Section 21 Company?

Has the constitution been recently reviewed?

**Reporting**

In accordance with Methodist Church of Southern Africa policy for all “Institutions” which are required to report to Synod:

Are arrangements in place, to ensure the inclusion in the blue book for Synod, the following?:

- A narrative report, signed by the authorised representative of the institution concerned, indicating the caring, missional and pastoral goals achieved during the past year, how funds were effectively used, plans and needs for the future, the Strengths, Weaknesses, Opportunities and Threats of the institution, and the names on the management committee, which should include people with management, accounting and other appropriate skills. Is this in place?

- In certain instances Government regulations or healthy trading practices require that business plans be drawn up. Where appropriate, are such business plans in place?
  
  If so, are they submitted to Synod?

- Are audited annual financial statements, reflecting income from all sources, all expenditure, excess income over expenditure and a balance sheet of assets and liabilities and funds at year-end submitted to Synod?
Ethics
Is there at least 75% attendance at each board meeting?
Does a board member meet with the executive director monthly to review how he/she is doing professionally?
• Spiritually [Is he/she growing spiritually or pursuing growth]?  
• Financially [Is their salary placing undue pressure/burden on their family]?  
• Maritally [How often is he/she away from home? How does his/her spouse feel about their job]?  
• Physically [Is their life style putting them at risk]?  
• Has the board determined what is unethical, imprudent and immoral and set corresponding policy?  
• Are financial/contractual obligations being met in a timely fashion?

Risk Areas
Are there any potential or real areas of litigation?
Are there any other risk areas that need to be noted?

NAME OF PERSON COMPLETING THIS REPORT
_____________________________________________________________

DESIGNATION OF PERSON COMPLETING THIS REPORT
_____________________________________________________________

TELEPHONE NUMBER
_____________________________________________________________

SIGNATURE OF AUTHORISED OFFICIAL
_____________________________________________________________

DATE
_____________________________________________________________
Appendix 3

STIPEND AUGMENTATION FUND REPORT TO CONFERENCE 2017

Bishop Gary Rivas, Chair

Conference 2009 adopted the following Resolution:

- To form a Stipend Augmentation Fund (SAF) that would aim at increasing the stipends of ministers who receive their stipends below the minimum stipend to a predetermined minimum;
- That from 2010 the SAF be subsidised by the Circuits that are already paying Ministers’ stipends and other allowances in excess of R13 000 before tax;
- That each of these Circuits contribute to the fund in terms of an agreed formula;
- That the amount applicable to each Circuit will be calculated by the MCO and forwarded to Circuits for inclusions in their 2010 budgets and assessments;
- That the SAF be managed by a Board of Trustees appointed by Conference.

The current Board of Trustees as approved by Conference 2016 are: Bishop Gary Rivas (Chair), Rev Jacob Freemantle, Rev Litaba Mothibi, Mrs Rennie Stoltz, Ms Linda Makalima (Finance Unit representative), Mrs Lwethu Madi (HR representative) and the General Secretary and the Lay General Treasurer (ex-Officio).

A Stipend Augmentation Fund Handbook has been developed and distributed to Districts. This handbook was updated in 2016 to incorporate the increased minimum stipend (which includes basic stipend, additional stipend, travelling allowance, various other allowances, annual bonus and any housing allowance above R 4 500) of Ordained Ministers to R 18 800 and the Augmentation of probationers with a total amount of R15 500.

The implementation of the SAF is managed by the Methodist Connexional Office under the Finance Unit. The Finance Unit reports that the SAF is stable with a Balance of R4 421 585 as at the 31st December 2016.

We still continue to struggle with the late submission of stipend authorisation and allowance forms. Without these forms, Ministers and Deacons who require financial assistance, are overlooked. Due to additional tax implications relating to non-submission of these forms, MCO has reported that forms not submitted by 15 January 2017, will result in Ministers and Deacons not being paid until such time as the forms are received by the Office. Please ensure that stipend authorisation and allowance forms are submitted timeously.
The Trustees would also like to highlight that all categories of stipend (i.e. Ministers and Deacons) may benefit from the ‘Voluntary Stipend Fund’.

Bishops are requested to make applications to the Chairperson of the Board (Bishop Gary Rivas) in writing when requesting assistance from the Voluntary Stipend Fund. This Fund augments Ministers who as a result of various issues within the Circuit, would not receive a stipend.

The maximum period that this Fund will pay benefits is three (3) months, within which a Pastoral Commission report must be submitted to the MCO.

In 2017, the Fund was able to augment Ordained Ministers in Mozambique with an amount of R2 000 per month. The Trustees are happy to report that we are able to set aside R2 000 per month in order to augment stipend of Ordained Mozambique Ministers per month during 2018.

The Trustees of the Stipend Augmentation Fund and the Voluntary Stipend Fund call on Conference to reaffirm the importance of these Funds in:
1. Ensuring that a minimum stipend of R19 949 is paid to Ordained Ministers;
2. Ensuring that a minimum stipend of R16 500 is paid to probationer Ministers until such time that this amount can be reviewed;
3. Ensuring that a basic stipend is paid to Ministers, Deacons, Biblewomen and Evangelists, in the event that they are not paid, for a period of up to three months.

The Trustees request that Ministers, Deacons, Biblewomen and Evangelists remember these Funds and contribute 1% of their stipend to assist these Funds in meeting their objectives.
Appendix 4

Connexional Gifts Policy

1. Preamble
WHEREAS The Methodist Connexional Office encourages all Societies, Circuits and Organisations to care for Ministers and their families; and
WHEREAS there is a need to ensure that all organisational resources are accounted for in accordance with the principle of effective financial management;
THEREFORE The Methodist Church of Southern Africa 2015 Conference has resolved to formulate a Gift Giving and Acceptance Guideline that will assist the Districts, Circuits, Societies, Organisations and Units in giving gifts that will be given according to ability, circumstance and affordable amounts noting the viability and status of financial resources for each District, Circuit, Society, Organisation and Unit.

2. Purpose:
To provide guidelines on the types of gifts that may be given at any official occasion/event within any MCSA structure; to allow officials to engage and explore Districts, Circuits, Societies, Organisations and Unit financial positions prior to the giving of gifts; and to ensure that there is financial accountability, governance and reporting in respect of gifts given and accepted in line with the guidelines in the Book of Order and tax implications.

3. Definitions
Unless the context clearly indicates to the contrary, the following words bear the meaning ascribed thereto below:

- MCO – The Methodist Connexional Office.
- MCSA – The Methodist Church of Southern Africa.
- Gifts – Monetary gifts; honoraria; tangible personal property such as art, furniture, livestock, jewellery, equipment, electronics, boats, clothes, and any other personal property item etc.
- Units – refers to the Finance Unit, EMMU, Mission Unit, Communications Unit and HR Unit.
- Organisations – all Organisations as defined in the Laws & Disciplines.

4. Scope
This guideline applies to all Clergy, Evangelists, Biblewomen, Deacons, Lay Persons and any other person deemed to be a recipient as a result of services
rendered within any MCSA organ (District, Circuit, Society, Organisation and Unit).

5. **Recommendations/guidelines**
   - Where a Circuit or Society is in arrears with assessments due to the District or the Connexion, no monetary gifts may be given or gifts purchased until arrears have been settled.
   - In an instance where a circuit is in arrears, farewell and welcoming functions may only be hosted in consultation with the district bishop and district treasurer.
   - All gifts given from MCSA accounts must be budgeted for and declared in all 4D, 4S and 4C schedules as per the Book of Order.
   - All monetary gifts collected must be banked immediately in accordance with the MCSA’s policy on effective financial management and recorded correctly prior to being paid out by cheque or EFT to the recipient. This is to ensure that an accurate statement of receipts is kept and accounted for.
   - Where gifts are intangible, a gift register must be kept. The recipient is responsible for ensuring that gifts are adequately insured. This gift register is to be kept for audit purposes.
   - Recipients of gifts are to ensure that all gifts received are declared to the Connexional Office in order to ensure compliance with tax legislation.

6. **Conclusion**
   This guideline is to be reviewed from time to time in full consultation with MCSA structures, and shall be adhered to at all times. Amendments to this guideline shall be submitted to Synods for noting.
Appendix 5

The Methodist Church of Southern Africa

The Supernumerary Fund Reserve and the Church Reserve, May 2017

These are funds of the Methodist Church of Southern Africa, operated by the Finance Unit and reported at the Connexional Executive and included in the financial statements made available through Conference.

The Supernumerary Fund Reserve was initiated at the time when the MCSA changed its Supernumerary Fund from a Defined Benefit Fund to a Defined Contribution Fund as guided by South African law on 1 January 2003. (See the MCSA Yearbook 2011 page 33-39 for detailed background) The rule of the Pension Fund requires that the church (“employer”) and the individual member on the pension fund (“employee”), contribute equal parts to the pension fund. In the past, there have been times that pensions were so low, and the fund so small, that the church had made the decision to pay up to five times or three times, the amount that a minister pays. The church has some years ago, upon advice from its actuaries, reverted back to equal amounts from minister and church as the fund is in a very healthy position.

At the time of reverting to equal contributions from church and member, the Conference took a decision that, because Circuits are accustomed to contributing three times the fund member’s pension contribution, a Supernumerary Reserve Fund would be established which received the equivalent of two times the contribution from the church to a Ministers’ pension. The purpose of this fund is described below.

Thereafter, in 2006, the actuarial review of the fund concluded that we no longer needed to contribute this amount to this Fund, as it was very healthy. Hence, in 2007, Conference agreed that the Church Reserve Fund should be a recipient of some of the funds. Annually, the church would decide how the three portions that Circuits contribute, would be allocated to the different funds (Church Reserve, Supernumerary Reserve and Supernumerary). This came to be called, the Variable Contribution Rate. Since then, the “three portions” have been divided, one part to a Minister’s pension, one part to the Church Reserve, and one part to the Supernumerary Fund Reserve. Later, the division was none to the Church reserve, and one to the Minister’s pension, and two parts to the Supernumerary Reserve Fund.

In 2016 Conference decided to reduce the contribution to the Supernumerary Reserve Fund, to one part, and keep the contribution to the Minister’s pension, at one time. The third part is not required of Circuits presently.
Both these funds are completely separate from the Pension Funds of the Church. Whereas the Pension Funds are directed by a Board of Trustees, put in place by church as well as elected from among members as per its rules, and very carefully controlled by the Financial Services Board, the Supernumerary Fund Reserve and the Church Reserve are administered by the Finance Unit Executive under direction of the Connexional Executive and Conference.

The Supernumerary Fund Reserve
The Supernumerary Reserve Fund exists for the benefit of the pensioners on the Supernumerary Fund and provides for the difference in pensions for Members of the Supernumerary Fund who entered Ministry when the Defined Benefit Fund was in existence, but who are now, with all others, in a Defined Contribution Fund. If a Pensioner would have received a greater pension under the old system, that difference is calculated by the actuaries, and the difference is paid to the Pensioner from this fund. The church undertook to do this as long as it was financially able to do so. The proposal of the Finance Unit Executive to Connexional Executive is that this system ceases with the intake of new Ministers in 2016. Such individuals will be on a purely Defined Contribution system. Therefore, apart from justice issues that might still need to be addressed, this fund’s purpose will greatly diminish at that time.

If an annual Pension increase granted to pensioners cannot be afforded by the Fund, the church will pay the difference from the Supernumerary Reserve Fund. (There is a formula by which annual increases of pension are calculated, based on the Consumer Price Index.)

The third reason for the Supernumerary Reserve Fund is to identify issues of justice that have existed in the church relating to stipends and pensions, and to make further payments to those whom the church identifies as most in need of additional pensions. To this end, Conference 2016 approved a Pension Augmentation Fund:

\[ \text{Conference resolves that Finance Unit creates a Pension Augmentation Fund and designs guidelines for governing the fund and for the purposes of addressing pension justice issues. Any surplus from the Supernumerary Fund Reserve in any one year, as determined by the Actuary, shall be calculated and 10% be set aside for addressing issues of justice through the Pension Augmentation Fund.} \]

The Church remains with Resolution 13 of Conference 2008 that the Supernumerary Reserve Fund be utilised only to meet pension-related obligations.

The Church Reserve
The Church Reserve Fund was established in 2005. In 2007 Conference agreed to place money derived from income through the Variable Contribution Formula, to the Church Reserve Fund. Conference 2008, whilst in the midst of a Pension Funds dispute, resolved that from 2008 no money would be spent from this fund, with
the exception of income directed into the fund from sources other than the Circuit contributions, until the dispute was cleared.

In 2011 the Lay General Treasurer reported that the Church agreed to match donations to the Seminary on a Rand-for Rand basis up to R33 million from the Church Reserve.

The Lay General Treasurer report in Yearbook 2012 p 33 points out that the church had agreed that this fund ensures the financial health of the church, and had added issues such as justice issues, new seminary, medical contingency, church development and education as worthy means of spending Church Reserve funds.

The above mentioned dispute was cleared in favour of the church by January 2015, which enables the church to access the Fund as it sees fit.

At Conference 2015, Conference directed 25% of any distribution to the Church Reserve to be set aside for Church Planting.

The Finance Unit Executive 2017 proposes to Conference that the Church Reserve Serves as a Reserve to guarantee that in a financial eventuality of calamitous proportions the Church Reserve may be used to safeguard the finances of the church and guarantee its obligations.

That the intention of the Church Reserve is further for the purpose of church development and clergy care.

That unless a clear proposal to use funds is made and accepted by the Connexional Executive for another purpose or to a greater amount, a maximum of 35% of the income in interest to the fund may be used in any one year until the fund reaches a capital value of R 200 000 000, at which time the percentage shall be reconsidered.

The funds allocated be managed by a committee consisting of members of the Finance Unit and Mission Unit as well as the General Treasurers, and be reported at the Finance Unit Executive and in the annual financial statements.
Appendix 6

MISSION RESOURCE FUND – August 2016

It is the intention of the Mission Resource Fund to have the financial means to establish new work, igniting discipleship communities. This includes initiating new discipleship communities (even before they can be called societies), establishing what could be called “ecclesial communities” in schools, mines, colleges, universities, hospitals, etc, as well as revitalising weak communities with potential.

Mission is at the heart of the existence of this fund, together with creating opportunity for new work to develop in places of the Connexion where resources are scarce, but the need is great.

In 2014 Conference passed a Resolution by which 25% of what comes into the Church Reserve Fund is used annually for Church Planting. Having considered the intention of the Resolution, Conference 2015 agreed to the establishment of a Mission Resource Fund for “Igniting Discipleship Communities”- some being churches that have struggled, have clear potential, and need help to ignite their potential; some being new work that could not even be called “Societies” or “Churches” yet, and some being Newly-Imagined Missional work, for example on Tertiary Campuses, in mines, schools, newly developing areas, etc.

The intention is not to get struggling Circuits “out of trouble” or perpetuating battling Circuits. The idea is not to use this fund to bring assessment arrears up to date, or to pour money into a Circuit that will look no different now, from what they will do in 12 months’ time.

Key is to remember that this funding is for 12 months only. We do not know what, or whether there will be money in this fund in 12 months’ time. Therefore, this fund cannot be treated as a Vanguard situation. Funding is only available for ONE year. If in the subsequent year there are funds available in the Mission Resource Fund, it is possible, with strong motivation, to consider a reduced grant for a second year.

Districts are asked to carefully consider what strategy they have for stationing agency in these places, as having a missional, co-operative, imaginative, energetic person will be vital for the success of these positions. When an amount is approved for a particular work, it is imperative that the District Leadership meets with the Circuit involved, for them to adopt the concept, be willing to cooperate, and understand the parameters of the funding. There needs to be a strong missional intention and a willingness to “spend and be spent” in the process. In Mission Resourcing, finance is only the tip of the iceberg. Passion, strategy and a willingness to work hard and work in consultation with others, are key in igniting discipleship communities. Circuits
are required to strategise for the development of this position, together with the office of the Bishop. Intentional work needs to be done.

Application Forms, signed by District and Circuit officials, are submitted to the General Secretary by the Bishop.

In assessing the application, the Committee consisting of the Presiding Bishop, Mission Unit Director and General Treasurers, considers inter alia the region and the potential of the area, the nature of the work conceived, what agency is needed, what infrastructure is available, what the local church can contribute in terms of finance and skills, as well as who in the District can assist to partner or mentor.

Circuits who benefit from this fund will be required to submit quarterly reports to the Presiding Bishop, Bishop and District Mission Coordinator. Such reports include considerations of progress, goals, financial statements, enquiring as to lay involvement and training, a self assessment of growth and development, plans for the next quarter.

The amount annually is not standard, as the calculations need to be done in consultation with our actuary. In 2015, eleven stations were served by an ad-hoc grant made available by the MCO before the establishment of the fund. In 2016, twenty four Circuits were served by this fund, and with Conference consent, the Connexional Mission Congress was subsidised.
Appendix 7

Treasurers Code of Conduct of the MCSA

Preamble

Context

Treasurers are appointed for various bodies within the MCSA. They come from a variety of backgrounds and have disparate skills. Great responsibility is given to them, but often they are required to work in isolation without collegiate support. The Book of Order details WHAT must be done but not HOW the task should be approached. The District Treasurers Consultation, recognising the difficulty this created for Treasurers throughout the Connexion, requested the Treasurers General to facilitate the introduction of a Code of Conduct for Treasurers.

Approach

In its 2007 International Good Practice Guidance, "Defining and Developing an Effective Code of Conduct for Organizations", the International Federation of Accountants provided the following working definition:

"Principles, values, standards, or rules of behaviour that guide the decisions, procedures and systems of an organization in a way that (a) contributes to the welfare of its key stakeholders, and (b) respects the rights of all constituents affected by its operations."

This code of conduct lays out the MCSA’s expectations and guiding principles for appropriate behaviour of Treasurers. It is a set of statements outlining the social norms and rules and responsibilities of, or proper practices for, Treasurers.

Scope

This document deals with the conduct of the Treasurers but does not specifically deal with their roles, duties and responsibilities. The roles, duties and responsibilities of the Treasurer are dealt with in the Book of Order. If there is any conflict between the Code of Conduct and the Book of Order, the Book of Order takes precedence.

Terminology

MCSA  Methodist Church of Southern Africa
Treasurer  Unless otherwise indicated shall refer to District, Circuit, Society, Unit, and Organisation Treasurer and Finance Committee Member.

Applicability

This document applies to all Treasurers and members of Finance Committees within the MCSA.
**Conduct**

A Treasurer will:

- Act from a basis of Methodist spirituality
- Act at all times with integrity
- Promote good governance
- Act with discretion when entrusted with confidential information
- Encourage transparency of Church finances
- Act with impartiality
- Disclose any relevant interests and conflicts
- Not seek personal advantage to the detriment of the MCSA, and will actively seek to enhance the image of the MCSA
- Continuously engage in ongoing learning.

**Details**

*Methodist Spirituality*

*Act from a basis of Methodist spirituality*

Our Christian understanding and Methodist heritage give insight into the proper use of money. The Treasurer should understand that we deal with God’s money which is to be used for God’s mission.

The Treasurer should consider the implications of his/her actions in terms of God’s work in the world, taking into account issues of Social Justice and Economic Empowerment.

The Treasurer should strive to discern the providence of God in the preparation of budgets, the moderation of expenses and the raising of funds.

*Integrity*

*Act at all times with integrity*

Integrity implies wholeness, soundness, completeness: anything the member does should be done competently. Where necessary, additional guidance or expertise should be obtained from qualified advisers.

A Treasurer should act in a manner based on trust and good faith towards all with whom he or she is associated.

A Treasurer should express an opinion on a subject only when it is founded on adequate knowledge and honest conviction, and will properly qualify any opinion expressed outside the level of professional competence attained.

A Treasurer should not deliberately make false or exaggerated statements as to the state of financial or governance affairs.

A Treasurer should only sign a document after becoming fully satisfied of the veracity of the document.
**Governance**

*Promote good governance*

Good governance is about creating a sound environment within which decisions are taken. It ensures the inclusion of stakeholders, efficiency and effectiveness, and responsiveness. The Treasurer should establish policies, processes and procedures which enhance:

- Participation
- Cost effectiveness and value for money
- Timeliness

The Treasurer must be seen to be working as part of the District leadership team and not taking arbitrary decisions.

The Treasurer must ensure, as far as possible, that all people involved in the decisions have correct and complete information.

**Confidentiality**

*Act with discretion when entrusted with confidential information*

A Treasurer shall take adequate measures to ensure the confidentiality of information entrusted to him/her.

Various kinds of information can be considered to be confidential and the Treasurer must carefully consider the level of confidentiality.

The financial affairs of individual members and other donors or suppliers must be treated as confidential.

Where a supplier requests that terms of a supply contract are confidential this must be respected.

**Transparency**

*Encourage transparency of Church finances*

The Treasurer shall be transparent in the management of Church finances, keeping members abreast of the current financial position.

The Treasurer must remember that not all members have a financial background, and should prepare budgets, reports and schedules in a way that makes them as accessible as possible to members. Extra time may be required to allow people to interrogate finances prior to meetings.

The Treasurer will need to balance the requirement for Confidentiality against the requirement for transparency.

**Impartiality**

*Act with impartiality*

The Treasurer must operate from the basis of evidence and not favour any party in terms of analysis and recommendations.
The Treasurer must rise above the conflicting agendas of ministers, staff, stewards, organisations and other interested parties.

**Disclosure**

*Disclose any relevant interests and conflicts*

The Treasurer is often in a position where it is possible to sway a decision. In some cases the decision may benefit friends or family, or negatively affect others. Any such interest should be disclosed in advance.

Where possible the Treasurer should recuse himself or herself from the decision-making process, constraining their role to giving information to the decision makers.

**Personal Advantage**

*Not seek personal advantage to the detriment of the MCSA, and actively seek to enhance the image of the MCSA.*

The position of Treasurer must not be leveraged to gain personal advantage either in the Church or outside of the Church.

**Ongoing Learning**

*Continuously engage in ongoing learning*

The financial domain is subject to continual change because of changes in legislation, technology, and the macro-economic situation. In addition, the requirements of the MCSA and the local church raise further changes.

The Treasurer should make every effort to remain abreast of changes which affect the execution of their portfolio.

The financial domain is vast and no person can claim to know everything. The Treasurer should make every effort to expand his/her knowledge and the application of their knowledge so as better to execute their role.

**Disciplinary Procedure**

All Treasurers undertake to abide by this Code of Conduct and to faithfully execute their responsibilities as laid out in the Book of Order. Should a Treasurer not adhere to this undertaking then the Disciplinary Process as laid down in the Book of Order will be followed.
CHAPTER 6

ECUMENICAL AFFAIRS UNIT REPORT TO CONFERENCE 2017

Rev Musi Losaba, Unit Director

The purpose of the Ecumenical Affairs Unit is to encourage inter-church cooperation and assist in establishing the unity of the Church for which our Lord prayed. The Unit also has the responsibility for assisting the local church and mission groups, within the MCSA, to live out this purpose.

Ecumenism within the Connexion
Ecumenism within the MCSA is happening; our people on the ground are ecumenists in practice. The African people live it out in the communities, workplace and homes. The concept of ubuntu (you are because I am/I am because you are) which is lived out throughout our Connexion empowers us more to live out the call of loving our neighbours as ourselves. Methodist people express this love and unity in Christ in many forms, be it pastoral interventions, matters of social justice and fellowshipping amongst fellow believers.

Reports from Districts
The Synod reports we have received show that there are Societies and Circuits who are directly involved in the ecumenical environment. Our clergy do express this involvement through participating in joint denominational services, fraternals within their respective communities and through collaborative intervention on mission and ministry initiatives.

It should be noted, however, that there are still situations where we are not receiving any feedback in terms of our involvement in the ecumenical work. We need to continuously encourage disciples to live out the call of Christ and make the Christian Unity call an agenda item in our conversations on the work of God within our mission structures. Synods are to be reminded of the need to make this business visible by inviting sister churches, ecumenical movements and councils to our gatherings. This should also be asked of the Organisations, mission groups and Units.

The District Ecumenical Affairs Secretaries’ Indaba
We met from 22\textsuperscript{nd} to 24\textsuperscript{th} March in Benoni, to reflect on our work and how are we to grow it. The Indaba resolved that we be intentional in growing our relationship with the ecumenical work happening in all the countries forming our connexion. It was agreed that the Unit should capacitate the District Secretaries by exposing them to the Ecumenical work within their respective Districts, increase their knowledge in
ecumenism by making resources available and by assisting in creating a conducive working environment in their Districts.

- **Conversations with the Mission Unit**
  Our gathering was held simultaneously with the Mission Unit Indaba. An opportunity was created for the two Units to meet and be in conversation. It was a fruitful gathering which resolved that it is essential that we work together as the two Units from the Circuit to the Connexion.

**The Work of the Commission for Church Unity (CUC)**
In a variety of combinations, the Member Churches of the Commission serve congregations in nine countries of Africa as well as the island of St. Helena. It is important for the Member Churches to recognise the opportunity it has to unite Christians in Angola, Botswana, Lesotho, Mozambique, Namibia, South Africa, Swaziland, Zambia and Zimbabwe.

- **Growth in Unity.**
  Representatives of the Nederduitse Gereformeerde Church, the Lutheran Church and the Focolare movement of the Roman Catholic Church have been regular Observers at the meetings of the Central Committee of the CUC for many years, and in March 2017 the Uniting Reformed Church of South Africa attended the meeting as well.

- **Women, Youth and Men’s Work**
  CUC is also working hard at trying to unify the work of Mission Groups as stated above. We have had a meeting with the organisations trying to establish if there is a working together on the ground.

- **Theological Education and FedSem**
  The Commission has had a busy year with particular emphasis on Theological Education and developing the programme of community engagement. Both of these issues featured at the Consultation in Randburg in August and were followed up by gatherings at Rhodes, Alice and FEDSEM during January and February of 2017. The work of developing relationships with communities throughout the country has progressed to the point that there are activities in each of the nine Provinces of South Africa as well as with a number of groups of refugees who are struggling to settle here.

**The Christian Councils within the Connexion and Beyond**
Our 2016 report indicated that we are going to work hard at including in our report for 2017 the work of Christian/Church Councils operating within our Connexion. The idea is that we are on board with what the Church is doing in and around the Connexion. The exercise has been difficult but we hope when the relationships
are established, from the Connexion level, we will be able to bring something to Conference.

Regarding the other councils such as the All Africa Conference of Churches (AACC), the World Council of Churches (WCC) and the World Methodist Council (WMC), we strongly encourage that we familiarise ourselves with their work by visiting their websites. We are, however, working with the Communications Unit towards creating within our MCSA website a link with all the councils which will make easy access to their Annual Reports.

We are also planning to bring the General Secretaries of these councils to Conference to share with us the work they are involved in.

The Councils of Churches within the Connexion are led by the following:

1. Botswana Council of Churches
   General Secretary: Rev Mosweu Simane (+267395 1981)
2. Christian Council of Lesotho
   General Secretary: Mr. Khosi Makubakube (+266223 13639)
3. Christian Council of Mozambique
   General Secretary:
4. Council of Churches Namibia
   General Secretary: Ms Maria Kapere (+264 6137 4050)
5. South African Council of Churches
   General Secretary: Bishop Malusi Mpumlwana (011241 7800)
6. Council of Swaziland Churches
   General Secretary/CEO: Mr. S. Dlamini (+268 2505 3628)

GENERAL INFORMATION:
District Secretaries 2018:
Cape of Good Hope: Rev. John Stewe.
Queenstown: Rev. Anele Bonoyi.
Kimberley, Nam and Bloem: Rev. Xolisile Gedezana
Natal Coastal: Rev. Lucky Mngomezulu
Central: Mr Gosiame Choabi
Highveld and Swaziland: Rev. Stephen Day
Limpopo: Rev. Raymond Keet
Mozambique: Rev. Nelson Pene
Clarkebury: Rev. Zukile Guzana

CUC General Committee Methodist Representatives:
Rev. Skawu Makubalo, Rev. Hilton van Wyk, Rev. Thabiso Mcinga, Rev. ‘Musi Losaba
Ecumenical Affairs Advisory Board:
  Rev. Charmaine Morgan
  Bishop Mike Vorster
  Bishop Dinis Matsolo
  Rev. ‘Musi Losaba
  Rev. Skawu Makubalo
  Rev. Raymond Keet
  Mr. Mbongiseni Ngwenya
  Rev Thabiso Mcinga
  Ms Zime Nyembezi
  Ms Pam Clouston

Conclusion.
I have had the privilege of visiting some of our mission groups/organisations at Connexional and District level and have been encouraged by the reception and commitment of our people on the ground. The spirit of ecumenism is alive in the family – unity is within us.
CHAPTER 7

EDUCATION FOR MINISTRY AND MISSION UNIT REPORT
TO CONFERENCE 2017

Rev Purity Malinga, Unit Director

The Education for Ministry and Mission Unit (EMMU) has a mandate of giving expression to the conviction that ministry is the work of the whole church, by ensuring that all members, lay and ordained, get trained and empowered for their various ministries. For this period of reporting, we have endeavoured to fulfil this mandate. All the members of the Unit at Connexional and District levels are commended for their contribution to what has been achieved. A special appreciation goes to Rev Pumla Mtshiselwa, who, at the beginning of 2017, joined the Unit as a Lay Training Co-ordinator and injected new energy and team spirit.

The Objectives:
Over and above the general activities, the Unit had identified the following as objectives for the period of reporting:

• Completion of the review of the “In-Service Training” (IST) programme and ensuring a Connexional standard for running the programme by training the conveners.
• Completion of the development of the School of Vocation curriculum, compiling resources for the programme and training the conveners.
• Training the trainers of the Probationer Mentoring Committees.
• Ensuring the development and launch of the Certificate of Competence in Ministry (CCM) course for Local Preachers with SMMS.
• Working on a strategy for Continuing Ministerial Formation (Post Ordination Training).

Achievements:
(a) The IST Programme remains central to the process of preparing Probationers for the ordained ministry. For Deacons, the projects encourage theological reflection coupled with practical ministry. For Presbyters, the projects take into account the fact that the three years in seminary is not enough for academic and vocational training for ministry. The task of reviewing the projects sought to imagine and facilitate “seamlessness” between seminary and post seminary training. The review has been completed. The projects challenge Probationers to cultivate the skills required for the ministry namely:

• Theological reflection/ contemporary issues
• Pastoral skills
• Preaching/exegesis
• Teaching/Bible Studies
• Missional Leadership
• Personal Mastery

The Unit remains indebted to the IST Conveners in all Districts who are responsible for the programme.

(b) Up to last year, the District Conveners of the School of Vocation have been creating their programmes to assist those who were in the process of discerning their call. During this period of reporting the Unit completed the development of the general School of Vocation curriculum to be followed in all Districts. Conveners have been provided with basic resources to use. The curriculum covers six areas namely:
  • Definition of Vocation- difference between vocation and career.
  • Wesleyan spirituality.
  • Listening to God – discerning one’s call – learning from call stories in the bible.
  • Learning about various ministries and candidating processes in the MCSA.
  • Attitude to ministry – (servanthood) working with one’s gifts and graces.
  • Learning to verbalise one’s call and to listen to the call of others.

We trust that all those who are in the process of discerning their vocation will take the School of Vocation seriously. Taken seriously, it will eliminate the high numbers of candidates for the ordained ministry who fail the Screening Process.

(c) The District Supervisors of Studies, after being trained, have engaged in the training of the Probationer Mentoring Committees. Next year will be the first year to observe this process, but the Unit is convinced of the need for Probationers to have consistent support, encouragement and mentoring.

(d) The last group of Non-Itinerant Probationers (five people) had their last Training on June 10-13 at Emseni Retreat Centre. All five are due for ordination in 2018. Gratitude goes to Rev Brenda Timmer who has been convening the Non-Itinerant training.

(e) Conference 2015 had directed EMMU in consultation with DEWCOM to work at an MCSA strategy for Continuing Ministerial Formation or Post Ordination Training. Recognising the need for an ongoing process of formation and/or empowerment for ministers in order to remain current and effective in their ministry, it was pointed out that the current practice is inadequate. Currently, the MCSA depends on either individual ministers’ initiatives or the Bishops’ creativity as per Book of Order 4.79.2. In a number of platforms it has been
pointed out that the current practice does not strengthen a sense of mutual accountability and skills development among the ministers. While the MCSA invests significantly in the pre-ordination formation, which lays the foundations for ministry, there is a need to intentionally invest in building beyond the foundations in order to be an effective church. After numerous consultations and discussions with DEWCOM, SMMS and our ecumenical partners, a strategy has been put together to be considered by Conference.

**Challenges and Future Plans**
The high failure rate among the Candidates for the ministry continues to be a challenge to the Unit. The Candidates examination focuses on basic Methodist theology and doctrine. The lack of understanding of these raises questions about what it is that is taught in our Methodist churches. Do we still teach our members – new and old-what it is that sets Methodists apart from other denominations? An observation has been made that there is a general neglect of the teaching ministry by the clergy in the MCSA. There are indeed many tasks to be performed by clergy- but teaching is one of them. In many of our churches the teaching ministry is performed by the laity. Ministers are encouraged to provide those who teach with the appropriate material. With the proliferation of Christian literature, we need to guard against the “google theologies” that our members are exposed to.

In conjunction with the “Every Member Ministry” Programme, the Unit is planning to develop, revise and/or recommend educational resources to help members understand who we are as Methodist Christians.

**Gratitude**
Our gratitude goes to all the Methodist people who support the Unit especially through the Ministerial Student Fund. In spite of the difficult economic situations that Circuits and societies face, they continue to contribute to this fund! This is highly appreciated!

### 7.1 RECEIVED INTO FULL CONNEXION
7.1.1 Conference 2017 received the following **PROBATIONERS** into Full Connexion and resolved that they be ordained:

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<thead>
<tr>
<th>Surname</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Breytenbach</td>
<td>Johan</td>
</tr>
<tr>
<td>Cole</td>
<td>Philippa</td>
</tr>
<tr>
<td>Diba</td>
<td>Bennet</td>
</tr>
<tr>
<td>Du Bazane</td>
<td>Katy</td>
</tr>
<tr>
<td>Gaarekwe</td>
<td>Sethunya</td>
</tr>
<tr>
<td>Gape</td>
<td>Tshegofatso</td>
</tr>
<tr>
<td>Lehlongoane</td>
<td>Sechaba</td>
</tr>
<tr>
<td>Maine</td>
<td>Lakabane</td>
</tr>
<tr>
<td>Surname</td>
<td>Name</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Berrange</td>
<td>Manie</td>
</tr>
<tr>
<td>Habgood</td>
<td>Tony</td>
</tr>
</tbody>
</table>

7.1.2 Conference 2017 received the following **deacons** and resolved that they be ordained:

<table>
<thead>
<tr>
<th>Surname</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berrange</td>
<td>Manie</td>
</tr>
<tr>
<td>Habgood</td>
<td>Tony</td>
</tr>
</tbody>
</table>

7.1.3 Conference 2017 received the following **ordained ministers** into Full Connexion.

<table>
<thead>
<tr>
<th>Surname</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cita</td>
<td>Zolani</td>
</tr>
<tr>
<td>Magadla</td>
<td>Nandipha</td>
</tr>
<tr>
<td>Nshimbi</td>
<td>Alain</td>
</tr>
</tbody>
</table>

7.2 **Preparing for Ordination 2018**

7.2.1 Subject to satisfactory results as indicated in the Handbook for Probation the following **probationers** are to prepare for Ordination in 2018.

<table>
<thead>
<tr>
<th>Surname</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buthelezi</td>
<td>Mevana</td>
</tr>
<tr>
<td>Cele</td>
<td>Nosipho</td>
</tr>
<tr>
<td>Chibindje</td>
<td>Abel</td>
</tr>
<tr>
<td>Surname</td>
<td>Name</td>
</tr>
<tr>
<td>-------------</td>
<td>------------</td>
</tr>
<tr>
<td>Ngomane</td>
<td>Simi</td>
</tr>
</tbody>
</table>

### 7.3 PROBATIONERS

#### 7.3.1 The following PROBATIONERS will continue their ministerial training in circuit in 2018.

<table>
<thead>
<tr>
<th>Surname</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caluza</td>
<td>Mxo</td>
</tr>
<tr>
<td>Ciliza</td>
<td>Sakhi</td>
</tr>
<tr>
<td>Dipali</td>
<td>Sam</td>
</tr>
<tr>
<td>Dlamini</td>
<td>Philani</td>
</tr>
<tr>
<td>Galela</td>
<td>Mihlali</td>
</tr>
<tr>
<td>Gaven</td>
<td>Kholeka</td>
</tr>
<tr>
<td>Gertze</td>
<td>Colin</td>
</tr>
<tr>
<td>Gertze</td>
<td>Davy</td>
</tr>
<tr>
<td>Gujulwa</td>
<td>Milile</td>
</tr>
<tr>
<td>Gumede</td>
<td>Muzomuhle</td>
</tr>
<tr>
<td>James</td>
<td>Ludumo</td>
</tr>
</tbody>
</table>
Legodi Gift
Lethale Solly
Lilokoe Thapelo
Lukhozi Sipho
Mandla Siyabonga
Masoabi Mpumelelo
Mbelebele Lwandiso
Mbewu Nombulelo
Mcinga Thabiso
Mdubeki Sipho
Meloa (Lekala) Sibusiso
Memeza Monde
Mkhunyana Viwe
Mngomezulu Thembi
Monnapula Tshireletso
Mouton Reggie
Mphatsoe Dumisani
Msibi Msizi
Mthembu Thokozani
Mtiki Xolelwa
Mtshaulana Thembelani
Mvinjelwa Siviwe
Ndlovu Senzo
Ngcayisa Thembanli
Ngwendu Madodonke
Njameni Aviwe
Nkosi Noloyiso
Nkosi Tshepo
Ntombela Siyabonga
Pillay Wesley
Saki Mvusi
Seitshiro Kelebogile
Senti Mohau
Setschedi Eric
Songwiqi Lifa
Thabethe Theophilus
Tongo Liyanda
Windvogel Juliet
Zitha Shirley
7.3.2 The following will continue their ministerial training at SMMS in 2018.

<table>
<thead>
<tr>
<th>Surname</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banks</td>
<td>Claire</td>
</tr>
<tr>
<td>Botha</td>
<td>Charles</td>
</tr>
<tr>
<td>Dicks</td>
<td>Sarah</td>
</tr>
<tr>
<td>Gerber</td>
<td>Jaco</td>
</tr>
<tr>
<td>Gwaxaza</td>
<td>Michael</td>
</tr>
<tr>
<td>Kotze</td>
<td>Anneli</td>
</tr>
<tr>
<td>Mahlalela</td>
<td>Quiteria</td>
</tr>
<tr>
<td>Makanda</td>
<td>Vukile</td>
</tr>
<tr>
<td>Maquena</td>
<td>Noeleen</td>
</tr>
<tr>
<td>Masondo</td>
<td>Vuyani</td>
</tr>
<tr>
<td>Mbusi</td>
<td>Mbo</td>
</tr>
<tr>
<td>Meyer</td>
<td>Aletta</td>
</tr>
<tr>
<td>Mokhopa</td>
<td>Thabiso</td>
</tr>
<tr>
<td>Moyake</td>
<td>Luzuko</td>
</tr>
<tr>
<td>Ngwabeni</td>
<td>Mandisi</td>
</tr>
<tr>
<td>Nkwintya</td>
<td>Siseko</td>
</tr>
<tr>
<td>O’Grady</td>
<td>Damian</td>
</tr>
<tr>
<td>Phulani</td>
<td>Thalita</td>
</tr>
<tr>
<td>Qamata</td>
<td>Ntombise</td>
</tr>
<tr>
<td>Qotoyi</td>
<td>Simlindele</td>
</tr>
<tr>
<td>Silolo</td>
<td>Xolisani</td>
</tr>
<tr>
<td>Taylor</td>
<td>Joe</td>
</tr>
<tr>
<td>Thoabala</td>
<td>Phumelele</td>
</tr>
</tbody>
</table>

7.3.3 The following **DEACON PROBATIONERS** will continue training in 2018.

<table>
<thead>
<tr>
<th>Surname</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alcock</td>
<td>Pulane</td>
</tr>
<tr>
<td>Boekhouer</td>
<td>Margaret</td>
</tr>
<tr>
<td>Dugmore</td>
<td>Wendy</td>
</tr>
<tr>
<td>Mchunu</td>
<td>Smanga</td>
</tr>
<tr>
<td>Mdaka</td>
<td>Nonceba</td>
</tr>
<tr>
<td>Ndebele</td>
<td>Ntombie</td>
</tr>
<tr>
<td>Templeton</td>
<td>Bruce</td>
</tr>
</tbody>
</table>
7.4 CANDIDATES FOR THE ORDAINED MINISTRY

7.4.1 FULL-TIME ITINERANT candidates received on trial who will commence/continue training at SMMS in 2018.

<table>
<thead>
<tr>
<th>Surname</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atenesse</td>
<td>Constancio</td>
</tr>
<tr>
<td>Coomer</td>
<td>Albert</td>
</tr>
<tr>
<td>Dlamini</td>
<td>Ntobeko</td>
</tr>
<tr>
<td>Fox</td>
<td>Gillian</td>
</tr>
<tr>
<td>Jalubane</td>
<td>Nomnikelo</td>
</tr>
<tr>
<td>James</td>
<td>Harry</td>
</tr>
<tr>
<td>Kula</td>
<td>Xolani</td>
</tr>
<tr>
<td>Latsha</td>
<td>Thobekile</td>
</tr>
<tr>
<td>Makgamathe</td>
<td>Boitumelo</td>
</tr>
<tr>
<td>Mapapu</td>
<td>Xolisa</td>
</tr>
<tr>
<td>Mathutha</td>
<td>Linda</td>
</tr>
<tr>
<td>Mkula</td>
<td>Vukani</td>
</tr>
<tr>
<td>Mgomezulu</td>
<td>Khulani</td>
</tr>
<tr>
<td>Mtshezi</td>
<td>Mlungiseleli</td>
</tr>
<tr>
<td>Mvimbi</td>
<td>Lungisa</td>
</tr>
<tr>
<td>Ngwenya</td>
<td>Sithembile</td>
</tr>
<tr>
<td>Nketho</td>
<td>Thobile</td>
</tr>
<tr>
<td>Noah</td>
<td>Lihle</td>
</tr>
<tr>
<td>Norman</td>
<td>Russell</td>
</tr>
<tr>
<td>Ntlatseng</td>
<td>Pereko</td>
</tr>
<tr>
<td>Uys</td>
<td>Iain</td>
</tr>
</tbody>
</table>

7.4.2 FULL-TIME ITINERANT candidates received on trial as PROBATIONER MINISTERS who will commence training in circuit in 2018.

<table>
<thead>
<tr>
<th>Surname</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Butelezi</td>
<td>Bheki</td>
</tr>
<tr>
<td>Dyantyi</td>
<td>Luntu</td>
</tr>
<tr>
<td>Kondlo</td>
<td>Lwazi</td>
</tr>
<tr>
<td>Matanga</td>
<td>Lazola</td>
</tr>
<tr>
<td>Mcineka</td>
<td>Nozipho</td>
</tr>
<tr>
<td>Molosi</td>
<td>Loyiso</td>
</tr>
<tr>
<td>Nokwindla</td>
<td>Andile</td>
</tr>
<tr>
<td>Ntuli</td>
<td>Thamsanqa</td>
</tr>
<tr>
<td>Poni</td>
<td>Zolani</td>
</tr>
<tr>
<td>Samka</td>
<td>Asavela</td>
</tr>
</tbody>
</table>
7.4.3 Candidates for the ORDER OF DEACONS received on trial who will commence training in 2018.

<table>
<thead>
<tr>
<th>Surname</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moodley</td>
<td>Sadhaseevan</td>
</tr>
<tr>
<td>Motsepe-Masemola</td>
<td>Malekgotla</td>
</tr>
<tr>
<td>Sejanamane</td>
<td>Thabo</td>
</tr>
<tr>
<td>Sheasby</td>
<td>Christopher</td>
</tr>
</tbody>
</table>

7.5 CANDIDATING PROCESS

- No candidate aged 50 or beyond in the year of acceptance will be accepted.
- Conference 2015 resolved that the Non-Itinerant category of the ordained ministry be discontinued in its current form and no new candidate will be received.

7.5.1 NOMINATING PROCEDURE

In order to be NOMINATED as a CANDIDATE FOR THE MINISTRY OF WORD AND SACRAMENT one needs to:

- Be a practicing Christian, committed to Jesus Christ
- Feel a clear call to the Ministry of Word and Sacrament
- Be a member in full standing of the Methodist Church of Southern Africa for at least 2 years
- BE A FULLY ACCREDITED LOCAL PREACHER in order to be nominated
- Hold at least a COMPLETED Higher Certificate in Theology or Ministry (120 credits, NQF 5) from TEEC or an MCSA approved Institution) with Proclamation as an elective and Wesley Studies with EMMU

OR

- A COMPLETED Higher Certificate in Theology (120 credits, NQF 5) from SMMS

OR

- Have completed required credits at Diploma or Degree level from an MCSA approved institution with Proclamation as an elective and Wesley Studies with EMMU
- Have attended District School of Vocation for a minimum period of 1 year

The MCSA requires the following academic courses from TEE College. Please note: Candidates must have completed these courses before being nominated.
DEGREE
- Engaging with people pastorally and ethically (7002)
- Growing spiritually, thinking theologically (7003)
- Interpreting Texts. (7004)
- Exploring our Christian Foundation (7155)
- Proclaiming our Faith (7372)
- Wesley Studies with EMMU

OR

DIPLOMA IN THEOLOGY
- Getting to know the Bible (85100)
- Church History 1 (85130)
- Systematic Theology 1 (85240)
- Spirituality 1 (85250)
- Ethics 1 (85260)
- Practical Theology 1 (85370)
- Proclaiming our Faith (86378)
- Wesley Studies with EMMU

7.5.2 ORDAINED MINISTERS WISHING TO TRANSFER FROM OTHER CHURCHES
- All applicants for transfer must be able to serve the MCSA for at least ten years, including their years of training as MINISTERS on TRIAL.
- No application will be considered from people above 65 years of age, who apply to be considered Supernumeraries in the MCSA.
- The applicant’s denomination must be part of the traditional mission churches.
- Bishops send the names of applicants to EMMU no later than 31st July.
- The EMMU will send to the applicant the necessary forms to be completed and submitted to EMMU no later than 31st October.

All other procedures and requirements are the same as for candidates for Word and Sacrament and Word and Service.

Successful applicants for transfer are required to complete a minimum of two years but not more than 4 years on trial and have to complete and participate in all aspects of probationer training.

7.5.3 CANDIDATING FOR THE MINISTRY OF WORD AND SERVICE
- No candidate aged 50 or beyond in the year of acceptance will be accepted as a Full Time Stipendiary candidate.
• Conference 2015 (Yearbook 2016, Par 2.43) resolved that the “Non-Itinerant category of the ordained ministry be discontinued in its current form and no new candidate will be received.” (see also Yearbook 2017, Par 2.8) However, deacons can still be accepted as Full Time Non-Stipendiary if over the age of 50.

In order to be NOMINATED as a CANDIDATE FOR THE MINISTRY OF WORD AND SERVICE one needs to:
• Be a practicing disciple of Jesus Christ
• Be a full member in good standing of the MCSA for at least 2 years
• Have a sense of a divine calling to a Ministry of Word and Service and not a failed or thwarted sense of vocation somewhere else (e.g. Word and Sacrament)
• Have a Senior Certificate or Matriculation (or equivalent)
• Be an accredited Local Preacher or a Local Preacher on Trial
• Have attended District School of Vocation for a minimum period of 1 year.
• Have completed the following academic courses:

BASIC CERTIFICATE IN THEOLOGY (Khovo Bible School)
[Mozambique only]
o Introduction to New Testament (Part 1 and 2)
o Introduction to Old Testament (Part 1 and 2)
o Homiletics (Part 1)
o Christian Life

Or

BACHELOR IN THEOLOGY (TEEC)
o Developing Skills for Theological Study (7000)
o Engaging with people pastorally and ethically (7002)
o Interpreting Texts. (7004)

Or

DIPLOMA IN THEOLOGY (TEEC)
o Getting to know the Bible (85100)
o Systematic Theology 1 (85240)
o Practical Theology 1 (85370)

Or

HIGHER CERTIFICATE IN THEOLOGY (TEEC)
o Introduction to Theological Study Skills (45000)
o Introduction to New Testament (45121)
o Introduction to Old Testament (45121)
HIGHER CERTIFICATE IN CHRISTIAN MINISTRY (SMMS)

- Biblical Studies 1
- Community Development 1
- Introduction to Church History
- Homiletics 1
- Sermon Construction, Liturgy and Worship.

- A completed qualification from a South African Qualifications Authority registered institution acceptable to the MCSA.
- All other candidating procedures are the same as for Word and Sacrament.

- In addition
  - the EMMU District Screening Committee forwards the approved applications to the Methodist Order of Deacon’s Convocation. Successful candidates must attend the Convocation to share their testimony and call to the diaconal ministry. The Convocation may make additional recommendations to Synod where necessary.

7.6 CANDIDATE NOMINATION PROCEDURE

The Circuit Quarterly Meeting recommendation shall be in accordance with the provided Circuit Quarterly Meeting guide AND the Superintendent’s evaluation report (both these documents can be downloaded from www.methodisttraining.co.za) or obtained from EMMU.

“INTENTION TO NOMINATE A CANDIDATE” (can be downloaded from www.methodisttraining.co.za or obtained from EMMU) must be submitted by Superintendent Ministers to reach EMMU before 31 July.

- Candidates’ forms
  - Personal information and ALL required attachments
  - Detailed Self-Evaluation
  - Superintendent’s Report
  - Doctor’s Evaluation of candidate’s health
  - Police Clearance Certificate

- These documents must be submitted to EMMU not later than 31st October. Documents received after this date will not be considered.
- Theological competency and academic ability will be assessed in the form of a written examination to be assessed by EMMU.
- **Vocational Readiness** assessed through screening done by a panel that comprises nominated individuals appointed by the District Bishop. **It is mandatory that a person with experience in the field of Psychology** be present within this panel together with a representative or representatives from the Connexional EMMU.

- **Conference 2012 directed that a person whose candidature has not been accepted for 3 consecutive years may only apply to recandidate after a period of 2 (two) years.**

- Applicants appear before their Synods to give testimony. The Synod recommends acceptance to EMMU General Committee.

- Connexional Executive to approve the acceptance based on the recommendation from the EMMU General Committee.

- Individuals who candidate having completed a period of study at Seth Mokitimi Methodist Seminary prior to candidature, may be awarded a maximum of one year reduction period from the years of probation. This would result in a candidate serving a minimum period of four years on probation before being received as an ordinand, subject to having completed all EMMU requirements as stipulated in the Yearbook from time to time.

- Individuals who have successfully satisfied the candidature requirements for **Word and Sacrament**, including those with completed academic qualifications from other registered and accredited theological institutions, shall be required to spend the first three years of their training at Seth Mokitimi Methodist Seminary to satisfy the Spiritual, Character Formation and Skills Development requirements for the ordained ministry.

- Individuals who have successfully satisfied the candidature requirements for **Word and Service** will pursue their academic qualifications through TEEC.

### 7.7 STUDENT MINISTERS

#### 7.7.1 Discipline Guide and Rubrics for Ministers-in-Training

Note: A comprehensive document of the disciplinary processes is available on our website www.methodisttraining.co.za and in the yearly updated “Handbook for Probation”.

#### 7.7.2 Synod Examinations

Required reading
Tim Attwell and Dion Forster, *Exegesis for Preachers and Scholars*, (Four page pamphlet available from your DSS, EMMU or download from www.methodisttraining.co.za.

*Preparation for the Examination*
Read the 4 page pamphlet *Exegesis for Preachers and Scholars/Teachers of the Bible*. Following carefully the exegetical method detailed in the pamphlet, prepare a 1000 word exegesis on the following passage.

*Matthew 15: 21-28*
In the exegesis you must use each one of the three “points of focus” in the pamphlet, and show how these three points work together. Most especially, you must show how the “living word” in the reading relates to your own context and to the broader context in Southern Africa.

This exegesis must be sent to the District Supervisor of Studies at least 4 weeks before the examination. The examiner will distribute copies to the members of the examining committee. Failure to meet this deadline will be recorded as a failure in the Synod Oral Examination.

The Examination:
This will be in the form of a discussion among a group of Student Ministers and the committee. Student Ministers will be asked to explain how they did their exegesis, and then respond to the positions of others in the group. Marks will be awarded on the basis of:
(i) Preparation for the examination, as evidenced by the exegesis and the oral response.
(ii) The Student Ministers’ understanding of their own position.
(iii) Understanding and flexibility of response to the positions of others.

7.8 GENERAL REGULATIONS
7.8.1  Probationer Mentoring Committee
For consistent support, encouragement, accountability and mentoring the Superintendent of a Circuit where a Probationer is stationed shall appoint a Probationer Mentoring Committee (PMC) consisting of five (5) people including Leaders of the Society/Section/Circuit along with a Minister with whom the Probationer works closely.
• Unless there is a reason for change, the same committee is to walk alongside the Probationer until the ordination year or until s/he leaves the station
• A Minister will be the convener of the meetings and meet with the Probationer at least once a quarter.
• The committee is expected to compile a minimum of two (2) progress reports annually (April and October).
• These reports should be signed by the Superintendent and sent to the District Supervisor of Studies.

Internship:
(a) All itinerant Student Ministers in circuit, Ordained Ministers on Trial and Deacon Probationers shall be part of Internship Training. This involves 5 days in January (January Seminar) and 5 or more days during the year.
**Trial Services:**
It shall be standard practice for the Trial Service Committee to meet with a Student Minister or candidate to give constructive and helpful comments and for this to take place immediately, or as soon as possible, after the service.

### 7.9 EXIT PROCEDURE FROM PROBATION TO ORDINATION

A Probationer under FINAL WARNING may not be advanced to ordination.

Only when a Probationer Minister has **COMPLETED ALL** academic requirements in the previous year and if the Superintendent of a Probationer Minister judges the Probationer

- Of sound moral and religious character,
- As believing and teaching sound Christian doctrine as held by the Methodist Church,
- As observing and enforcing our doctrine,
- As having competent abilities for the work of an Ordained Minister in the MCSA,
- AND the Probationer having served the required minimum years on probation.

1. The PMC conducts an interview with the probationer and makes a recommendation to the April Quarterly Meeting.
2. The April CQM receives the reports then forward them along with their recommendation to Synod and EMMU, through the DSS.
3. The District Supervisor of Studies convenes a District Screening Committee before the District Synod, including members of the District EMMU Committee. This committee will review the Probationer’s Circuit Assessment and CQM recommendation and then interview the probationer to assess personal and spiritual growth of the Probationer.
4. The Synod Listening Committee conducts an Oral Examination of the recommended probationer in committee (not on the floor of the synod). This examination will assess the probationer’s understanding of Methodist doctrine and theology and will be set by EMMU.
5. Synods receive the names of all Probationers whose advancement is recommended by the Circuit Quarterly Meetings for consideration and recommendation of advancement by the District Screening and Listening Committees.
6. **Probationer Ministers submit the required Assessment Documents (content to be determined from time to time) to EMMU, by 01 June of the year in which Synod has recommended their name for advancement to Ordination.**
7. The General Committee of EMMU, having received all the reports from District Synods, shall on the basis of such reports (through its
Assessment Committee) make a recommendation to the Connexional Executive pending satisfactory end of year results.

7.10 PREPARATION FOR ORDINATION

- All candidates for Ordination shall write two assignments set by the EMMU in the year of their Ordination, attend a Seminar and prepare a presentation for the January Ordination Retreat.
- Ordinands shall undergo Synod Oral Examinations on the floor of Synod, which are set by the EMMU annually and forwarded to the Bishops prior to Synod.

7.11 DISTRICT SUPERVISORS OF STUDIES FOR 2018

<table>
<thead>
<tr>
<th>District</th>
<th>Supervisor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cape of Good Hope</td>
<td>Rev Mervin Williams</td>
</tr>
<tr>
<td>Grahamstown</td>
<td>Rev Rod Burton</td>
</tr>
<tr>
<td>Queenstown</td>
<td>Rev Thamsanqa Mdingi</td>
</tr>
<tr>
<td>KNB</td>
<td>Rev Ian Wridgway</td>
</tr>
<tr>
<td>N. Free State and Lesotho</td>
<td>Rev Trevor Hingle</td>
</tr>
<tr>
<td>Natal Coastal</td>
<td>Rev Brenda Timmer</td>
</tr>
<tr>
<td>Natal West</td>
<td>Rev Zakhele Radebe</td>
</tr>
<tr>
<td>Central</td>
<td>Rev Sva Waqu</td>
</tr>
<tr>
<td>Highveld and Swaziland</td>
<td>Rev Thabo Shabalala</td>
</tr>
<tr>
<td>Limpopo</td>
<td>Rev Kedibone Mntambo</td>
</tr>
<tr>
<td>Mozambique</td>
<td>Rev Maria Mucamba</td>
</tr>
<tr>
<td>Clarkebury</td>
<td>Rev Kereng Matlawe</td>
</tr>
</tbody>
</table>

7.12 LAY TRAINING

LAY TRAINING REPORT 2017
Rev. Pumla Mtshiselwa
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1. INTRODUCTION:
The Lay Training portfolio encompasses training for Local Preachers and members of the order of Evangelism, and education for Christian service. We continue to ensure that training of the Local Preachers and the Order of Evangelism is in line with the policies and doctrine of the Methodist Church of Southern Africa. The lay co-ordinator continues to enjoy the support of markers and facilitators for local preachers and the order of evangelism. This ensures that there is always a number of people who are knowledgeable about the training, assessing and coordination of the training which is of great benefit to the church.

2. LOCAL PREACHERS
The work of Local Preachers in the Connexion cannot be overstated. Preachers with a Matric or equivalent have the option of studying through SMMS or
through the Theological Education by Extension College (TEEC). Preachers who have no Matric can only study through EMMU as they offer the suitable category of study.

The CCM course was launched in 2017 and was received with great enthusiasm. However, the processes for registrations, marking and communication remain a work in progress. Orientation meetings were held in Districts to assist Districts in understanding the course content and other related processes. There is a growing understanding of the work of the Local Preachers Department (LPD) in the Connexion, as part of the orientation included teaching on this. The lay training co-ordinator continues to work with the Connexional LPD Secretary in developing programmes and systems for local preachers training.

There is a growing concern about the cost of studying to be a Local Preacher in the MCSA. We continue the conversation on looking for ways that will make studying affordable and accessible to all who desire to be equipped for service.

There is an undeniable need for speedy launching of the Foundation Certificate in Ministry (FCM). This course will be launched in June 2018. FCM will cater for local preachers with no formal education or to Grade 5 only. Attention is being paid to the possibility of availing such a course in English and vernacular languages of our Connexion. However, funding will be needed for the translation project. The categories for local preachers training are as follows:

- Higher Certificate of Competence in Ministry (HCCM) Grade 12 or equivalent (Former Standard 10), offered by SMMS.
- Certificate of competence in ministry (CCM) Grade 6-11 (Former Std 4-9), offered by EMMU.
- Foundation Certificate in Ministry (FCM) Grade 0-5 (former Std 0-3) To be launched in June 2018, offered by EMMU.
- Higher certificate – Grade 12 or equivalent, offered by TEEC.
- Diploma in Theology – Grade 12 or equivalent, offered by TEEC.
- Degree in Theology – Grade 12 or equivalent, offered by TEEC.

3. THE ORDER OF EVANGELISM

The training of Bible Women and Evangelists is going smoothly, although numbers have gone down due to the age limit of candidates and the standard of entry to the Order of Evangelism, and the scrapping of the part-time category. There are currently four (4) probationers who have completed their studies and graduate in 2017. Graduation for 2017 will take place in the respective circuits of the probationers due to the low numbers.

There are currently nine (9) first year probationers who have since passed and they will be progressing to their 2nd year of training in 2017. We have five (5) candidates who will also train in their 1st year in 2017.
4. **CHRISTIAN FORMATION**

The preservation of our basic Christian doctrines is of fundamental importance. Part of the work of the Co-ordinator is to ensure that our laity does not lose the essence of what it means to be a Christian. The excitement on the distinct nature of Methodism needs to be reawakened through study. The Co-ordinator has developed a study guide for SMMS for Wesley studies. These are all steps in the right direction in ensuring that our lay people are not only members of the MCSA but are also Wesleyan.

The co-ordinator for lay training continues to facilitate training events of discipleship, Methodism and leadership. Amongst the Circuits visited this year are the following: Mabopane, Coalfields, Pretoria Central, South Rand, Inter District Minister’s wives retreat, Greater Nelspruit Circuit and the MYPSU Convention of the Highveld and Swaziland District.

Please note that the Co-ordinator for lay training is available for lay empowerment and development. Please contact the Co-ordinator should your Circuit need training.

The Methodist Church is very rich in resources and yet there are areas of our Connexion that struggle to access such resources. EMMU has made an ongoing call for Churches who have small group material, Bible study course and teaching series resources to share such resources for the empowerment of our laity. Such material will be made available to Districts and Circuits and will also be available on our website.

7.12.1 **LOCAL PREACHERS**

It is important to note that a person wishing to apply to become a Local Preacher in the Methodist Church of Southern Africa must be a member of the Church in good standing for **at least two years**.

We strongly urge circuits to appoint Supervisors of Studies to liaise with EMMU and also to initiate learning events for the preachers in the circuits.

EMMU relies on the integrity of the individual and the circuit for preachers to register according to their academic qualifications

The probation period is at least two years but not, except in very special circumstances, more than three (3) years. Refer Methodist Book of Order p.148, para 12.7.3.

7.12.2 **LOCAL PREACHERS ON TRIAL WITH AN EDUCATIONAL STANDARD BELOW GRADE 6**

- **THE FOUNDATION CERTIFICATE IN MINISTRY (FCM)**

will be launched in June 2018 and further information will be
available on our website www.methodisttraining.co.za before 2018 Synods.

LOCAL PREACHERS ON TRIAL WITH AN EDUCATIONAL STANDARD BETWEEN GRADE 6 AND 11.

THE CERTIFICATE OF COMPETENCE IN MINISTRY (CCM)
• The Certificate Of Competence in Ministry (CCM) caters for people with Grade 6-11 (old Standard 4-9).
• The CCM Programme will take 2 years with students registering for 4 courses per year, two courses per semester.
• Only two assessments of 50% per course will apply for the CCM level.

Year 1
Introduction to the Bible/Scripture
Introduction to Christian Theology
Introduction to Community Development
Wesleyan Studies and Spirituality

Year 2
Old Testament Theology and Exegesis
New Testament Exegesis
Introduction to Homiletics
Introduction to the History of the MCSA

REGISTRATION LOGISTICS
• Application Forms can be obtained from EMMU or be downloaded from the EMMU website www.methodisttraining.co.za

NB: No course readers will be available to students unless full payment for the course is made.

7.12.3 LOCAL PREACHERS ON TRIAL WITH AN EDUCATIONAL STANDARD OF GRADE 12 OR ABOVE
Higher Certificate with TEEC

First Year
45000 (Introduction to Theological Study Skills)
45111 (Introduction to the Old Testament)
45121 (Introduction to the New Testament)
45241 (Introduction to Theology)

Second Year
45251 (Introduction to Spirituality)
45261 (Introduction to Christian Ethics)
45378 (Christian Proclamation: Preaching)
Wesley Studies through EMMU

A HIGHER CERTIFICATE CAN BE OBTAINED BY DISTANCE EDUCATION FROM THE SETH MOKITIMI METHODIST SEMINARY.

PLEASE NOTE: THIS QUALIFICATION MUST BE COMPLETED IN ITS ENTIRETY AND NOT JUST SELECTIVE COURSES.

Diploma Courses with TEEC

First Year
85260 (Ethics)
85370 (Practical Theology)
86378 (Proclaiming our Faith)

Second Year
85240 (Systematic Theology 1)
85250 (Spirituality 1)
85100 (Getting to know the Bible)
Wesley Studies through EMMU

Degree Courses with TEEC

First Year
7002 (Engaging with people pastorally & ethically)
7372 (Proclaiming our faith)

Second Year
7003 (Growing spiritually, thinking theologically)
7004 (Interpreting texts: Biblical & other sources)
Wesley Studies through EMMU

Wesley Studies registration with EMMU FROM NOVEMBER with a CLOSING DATE of 28 February each year. Registration forms obtainable from EMMU or can be downloaded from our website www.methodisttraining.co.za

7.12.4 LOCAL PREACHERS CERTIFICATES
To be received on Full Plan (Accredited)

The following documents need to be submitted to EMMU by the Circuit Superintendent:
Assessment of preacher to be received onto Full Plan (obtainable from EMMU or download from www.methodistraining.co.za)

Assessment of Trial Service (obtainable from EMMU or download from www.methodistraining.co.za)
• Copy of ID document
• Copies of results for ALL Local Preachers’ studies.

There is no cost involved for the first issue of a certificate. Certificates are posted to the Circuit Superintendent. EMMU do not issue certificates on the request of individual preachers.

Long Service Certificate
EMMU only issues certificates of Long Service for 25 years and 40 years. The following information must be submitted to EMMU by the Circuit Superintendent for these certificates to be issued:
• Copy of ID document
• Copy of LP Certificate or a copy of the inscription in the Bible given to a preacher when accepted onto Full Plan.
INTRODUCTION
For those of us who have been entrusted with the responsibility of serving the Methodist people through Seth Mokitimi Methodist Seminary, we count it as an exceptional privilege to report on the work that has been done. Therefore I would like to start by expressing the gratitude of every member of staff of the SMMS for the opportunity to serve you (the Methodist people) through this great institution. As a result we present this report, not with a sense of duty, but celebration and honour.

OVERVIEW OF THE WORK
This report is an overview of the work of SMMS over the last twelve months since our last report to Conference in September 2016. The aim of the report is to update members of Conference about how the institution has continued in its operations from then to date. The report has been drastically summarised for reasons of space, otherwise there is a lot that we could report as the work that has been at the SMMS over the set period. The structure of the report is as follows, overview of the work, objectives, achievements, challenges, future plans and response to matters referred by Conference. Then we conclude the report with words of appreciation to the different partners who make the work of this institution possible.

OBJECTIVES
The main objective of Seth Mokitimi Methodist Seminary is to form transforming leaders for church and nation, by doing the following: Providing spiritual formation; Academic theological education; Vocational and practical training; developing skilled leaders.

ACHIEVEMENTS
We had a successful P J Storey Lecture and graduation. SMMS have a 3rd year class of 38 students who will be exiting the institution to begin their ministry. We were able to grow the number of registered full-time students from 86 the previous year to 109 in 2016. The number of distance learners grew from 36 in 2016, to 284 in 2017. We were able to provide relatively comfortable accommodation to all the probationers and assisted the private candidates to find suitable accommodation around SMMS. A reduction in the expenditure on accommodation and food was achieved. We have improved the financial stability of the institution. We currently do not owe anyone and...
have a positive bank balance. We are also happy to report the successful development of our role-play centre, which is named the Women in Ministry Role Play Centre. The aim of the centre is to provide a space where ministerial students will learn through praxis. It consists of a grave, tombstone, crematorium stand, communion table, baptismal pond lantern and pews. The fact that it is called Women in Ministry is because it also represents the celebration of forty-years of the ordination of women ministers in the MCSA. It is also in the same garden that marks the memory of Rev Constance Oosthuizen as the first woman to be ordained in the MCSA and the Rev Purity Malinga as the first woman Bishop. We are also celebrating the completion of the tyre garden, which is going to be used to train Seminarians to produce food in minimal spaces using small amounts of water. This is part of the Eco-theology project under the Khoza and Stella Mgojo Centre. SMMS celebrates the growth of the Seminary Congregation which consists of members of the community in and around Pietermaritzburg over and above the Seminarians.

**HIGHLIGHTS**

We celebrate the appointment and induction of Justice Dikgang Moseneke as the Grand Chancellor of SMMS. We have started the Local Preachers’ Programme known as the Certificate of Competency. We developed the Women in Ministry Role-Play Centre for the practical training of our Seminarians. We have refocused our field education so that it focuses on Eco-theology, Development and Transformation. We have signed an MOU with the United Methodist Church-South African Conference, for the training of their ministers and lay-leaders. We have been able to purchase a second vehicle for the institution with money raised through the partnership with Emory University and their students. SMMS hosted 3 international conferences, namely, Church and Human Sexuality, Church and Migration, and the Chaplaincy Expo. We have successfully developed an on-line registration system for those who would like to apply for admission. We have successfully developed a business plan which is a road-map for our institution. Discussions have been opened on the renewal of our MOU with UKZN and new possibilities with mutual benefits are being negotiated. Five of our academics are on the staff at UKZN as Honorary Research Associates, which enhances the profile and quality of our research and teaching as an institution. This means that we are one of very few Seminaries in the country with a contingent of staff members that are recognised by a public university. We have established a scholarship fund, which is aimed at assisting students who are struggling. We have also successfully launched a quarterly newsletter known as SMMS News, which is aimed at sharing news of the activities at SMMS, but also the academic presentations and papers that are held in the institution.

**FUTURE PLANS**

- To strengthen the academic curriculum with the help of UKZN.
- To develop a Chaplaincy programme.
- To develop a strong Pastoral Counselling Programme.
• To employ a head for every main discipline.
• To start a pre-school for the children of Seminarians.
• To purchase a house for accommodation of students with the help of the Legacy Project.
• To translate the CCM material so that it can be offered in African languages such as Zulu, Xhosa, Sotho and Portuguese.
• In January 2017 we will be starting a fundraising drive for the 10th year celebration of SMMS which will be held in 2019. We are happy that we are being helped by Ms Gugu Cele with this work.
• We hope to finalise the restructuring of our structures of governance by the end of May 2018.

CHALLENGES
Financial sustainability continues to be a challenge. Staff recruitment and retention is a challenge. This is because of the limited resources that we have to attract and remunerate suitably qualified academics.

For SMMS to grow its numbers and ultimately finances, we need to recruit more students and offer more programmes; unfortunately the space to do this is very limited.

CONCLUSION
The report has reflected on the state of the SMMS, the daily operations, achievements, challenges and future plans. In spite of all these challenges I am happy to say that SMMS is marching on and I am grateful to the hard-working members of staff for their dedication to the vision of this “wonderful village called SMMS.” I am also grateful to those who work with us in different capacities and roles e.g. MCO, EMMU, and FINANCE UNIT. Without the efforts and commitment of all these Methodist servants SMMS would not be where it is today.
Perception gaps occur when what one intends to communicate is misunderstood by one’s audience/s. The MCSA, because it is spread over such a wide geographical area, has a mammoth task in its bid to communicate effectively with all our stakeholders. Perception gaps can incite numerous problems including the wrong information going viral … what follows can be a domino effect where small interpretations grow into large misunderstandings, which grow into erroneous stories which ultimately erode trust, credibility and transparency. We see our role in the Communications Unit as working to bridge this perception gap and thus enabling all our publics to see the church through the lenses with which we believe we are called to be seen – a church that seeks the transformation and healing of all people through the active word of God.

Staff
The Communications Unit is pleased to welcome Jodene Louw to the Unit as the Communications Assistant. We are excited about the potential growth and diversification this presents for the Unit.

Social Media
Social Media continues to be one of the best means through which the church reaches most of its audiences. We continue to caution against the use of social media in the spread of half-truths; misconceptions and for airing discontent. Our Book of Order provides for us many channels through which we can speak and be heard in a manner that does not compromise the integrity of our witness. We encourage the use of social media to propagate the communication of information that leads to constructive conversations that heal and transform.

Website
We are pleased to unveil a new website of the MCSA that has coalesced all Methodist related websites under one umbrella. EMMU, Youth Unit and DEWCOM pages are all now located within the www.methodist.org.zaweb site. The new website boasts more information than ever before and we are looking to grow the resources section to include material and links that speak to all the important dates in our Christian calendar such as the covenant service, lent and topics such as baptism, marriage, funerals etc. I once again appeal to all Districts, Units and organisations to please keep us informed about what work is taking place therein so that we can keep
this new website fresh and relevant. There is only so much content that we can develop, the rest must come from you. Jodene will be liaising with all District office secretaries weekly to get material to update both the website and social media. We urge all communications personnel for the Districts and individual Organisations to connect with us and send us information via email or WhatsApp. All we need, more often than not, is a good picture and a caption. Our website can only be as good as the content therein.

New Dimension
We continue to print over 12 000 copies of the newspaper and we have grown our selection of columnists and the interest in the paper has grown. We continue to seek ways of improving both the content and presentation. Please do not hesitate to email any constructive suggestions to Jodene@mco.org.za as well as any pictures and articles about activities of interest in your communities.

Branding
The MCSA Brand/Identity policy has been tabled before CE and is now before Conference for acceptance. The objective of this policy is to ensure clear and consistent presentation of the MCSA brand by:

• Standardising the presentation of communications and key messages to all stakeholders’ and publics
• Controlling the use of all church insignia/logos to ensure high quality standards are applied at all times these are used
• Control the use of the church insignia/logos/identity in all marketing, communication, publications and any for-sale items
• Providing for regular monitoring and evaluation/review of the MCSA brand/identity. Ref: 2017 Yearbook page 175, Appendix 2.

In order to achieve these objectives the following procedures must be followed:

The MCSA Scallop Logo and related trademarks are our invaluable assets; they are protected by trademark and other relevant intellectual property laws.

The Christian Connexion Bookshops should be our first port of call when purchasing items for our conventions and other promotional material. Although we will accredit a few service providers on an annual basis, we must stress that we would like to promote the purchase of all items from our bookshops.

Procedures to be followed when making products for re-sale after accreditation has been sought and granted:

• For a District event: A request form with the District Bishop’s Office will be filled out; once permission is granted, sample of product to be sold shall be availed for quality checks; a commitment to pay the District 10% of all money made from the sale of products carrying organisational or church insignias. NB:
Organisation leadership have to liaise with the District office regarding this and they shall be held accountable for any individuals selling items without the prerequisite permissions.

- **Connexional Events**: A request form with the MCO will be filled out; once permission is granted, sample of product to be sold shall be availed for quality checks; a commitment to pay the MCO 10% of all money made from the sale of products carrying organisational or church insignias.

The use of our church identity must conform to the dictates of the Brand/Identity Protection Policy to ensure that the church is branded appropriately, consistently and coherently. The brand/identity must always be used to promote the general interests of the MCSA.

The use of all our insignia should be for the benefit of the church and enhance our mission priorities and vision. The greatest and most influential carriers of our identity are all the individuals who call themselves Methodists, especially all those who don uniforms.

### Resolutions given to the Communications Unit

1. **RULES GOVERNING PHOTOGRAPHY OF THE VULNERABLE AND CHILDREN**
   
   *In light of our current policies on ethical communication, Conference calls on all Methodist people to desist from the practice of taking photographs of vulnerable people who receive assistance from the church and directs the Communications Unit in consultation with relevant Units to further provide ethical guidelines relating to the protection of identity and dignity, surrounding the taking and use photographs.*

   **Introduction**

   Although there seems to be no legal guidelines, policies and/or legislation governing the photography of vulnerable persons and particularly children, specific provisions of the Constitution of the Republic of South Africa can be interpreted to advocate for the protection and upholding of the dignity of all persons. From the founding provision of the Constitution, an inference can be drawn that the values of human dignity, equality and the advancement of people’s freedom and rights must be upheld at all times. Therefore, even without formal legal prescripts, the Children’s Act envisages a Society which upholds the best interests of the child when dealing with all matters related to children.

   The Free Dictionary defines a vulnerable person as a term for *an individual who is at risk of abuse or harm due to life circumstances — e.g., underage, homeless, mentally ill or retarded, frail and elderly.*
2. PHOTOS TAKEN IN PUBLIC SPACES

A photographer may take pictures of persons and or buildings in public areas. In this space, individuals cannot use the right to privacy as a defence against such pictures being taken in public areas – e.g. Park, Church gathering etc. This must be understood to be different to pictures taken in the private residence of an individual or a public space where reasonable privacy applies – e.g. Public restrooms, change rooms, etc. A disclaimer may be announced or printed at all conventions and conferences to say that photographs will be taken at the event and if anyone has issues with this, to please see the organisers.

It is generally acceptable to use images of people for personal or “fair use” purposes which include news, works of art, satire, politics, informational or educational purposes. Correspondingly, any person entering a position of public leadership, including the church, waives many of their rights to publicity and privacy. Their pictures may be used in editorial, factual or newsworthy purposes without compensation. An individual has sole rights to their persona being used for commercial promotion. Therefore, unauthorised commercial use of an individual’s name, image, likeness, reputation, or other recognisable aspects of identity would be illegal.

According to section 10 of the Constitution of South Africa, “everyone has inherent dignity and the right to have their dignity respected and protected.”

This right is therefore both a right which must be respected and protected, and a value that informs the interpretation of possibly all other fundamental rights. Although not all rights are absolute, and some are subject to limitation, the right to dignity is central to the limitation enquiry.

Section 28 (1) (d) of the Constitution grants all children the right to be protected from maltreatment, neglect, abuse or degradation. Thus, in the context of photography of children, this section can be read to include instances where such photographs will result in the degradation of children.

The Bill of Rights (Section 28.2) in the South African Constitution states: “A child’s best interests are of paramount importance in every matter concerning the child.” The media, applying the spirit of this section, shall therefore:

1. Exercise exceptional care and consideration when reporting about children. If there is any chance that coverage might cause harm of any kind to a child, he or she shall not be interviewed, photographed or identified without the consent of a legal guardian or of a similarly responsible adult and the child (taking into consideration the evolving capacity of the child), and a public interest is evident;

2. Not publish child pornography; (Child Pornography is defined in the Film and Publications Act as: Any visual image or any description of a person, real or simulated, however created, who is or who is depicted or described
as being, under the age of 18 years, explicitly depicting such a person who is or who is being depicted as engaged or participating in sexual conduct; engaged in an explicit display of genitals; participating in or assisting another person to participate in sexual conduct which, judged within context, has as its predominant objective purpose, the stimulation of sexual arousal in its target audience or showing or describing the body or parts of the body of the person in a manner or circumstance which, in context, amounts to sexual exploitation); and

3. Not identify children who have been victims of abuse, exploitation, or who have been charged with or convicted of a crime, without the consent of their legal guardians (or a similarly responsible adult) and the child (taking into consideration the evolving capacity of the child), a public interest is evident and it is in the best interests of the child.

Examination of the constitutions and legal provisions of the other five countries of our Connexion revealed the following.

Doing no harm and protecting children from harm is central to any media that involves them. Reporting on children and young people carries this added dimension and restriction, especially in the current era when it is nearly-impossible to limit a story’s reach.

In some instances the act of reporting on children, places them or other children at risk of retribution or stigmatisation. When in doubt, the reporter must err on the side of caution and the right of the child to be protected from harm.

PRINCIPLES

• The dignity and rights of every child are to be respected in every circumstance.
• In interviewing and reporting on children, special attention is to be paid to each child’s right to privacy and confidentiality, to have their opinions heard, to participate in decisions affecting them and to be protected from harm and retribution, including the potential of harm and retribution.
• The best interests of each child are to be protected over any other consideration, including advocacy for children’s issues and the promotion of child rights.
• When trying to determine the best interests of a child, the child’s right to have their views taken into account are to be given due weight in accordance with their age and maturity.
• Those closest to the child’s situation and best able to assess it are to be consulted about the political, social and cultural ramifications of any reportage.
• Do not publish a story or an image that might put the child, siblings or peers at risk even when identities are not revealed.
• Uphold the rights of vulnerable children.
• Be sensitive and accurate when reporting issues involving children.
• Consider carefully the consequences of reporting any information governing children.
• Avoid visually or otherwise identifying children unless it is overwhelmingly in the interest of the child.
• Seek independent verification of information provided by children and take special care to ensure this takes places without putting child informants at risk.
• Endeavour to avoid the use of sexualised images of children.

It therefore suffices to say that when dealing with the question of how to handle the photography of the vulnerable and children, the following must be taken into account:
1. In the case of children, what is in their best interest; and
2. The photographer must have regard to the inherent dignity of his/her subject and seek to capture, use and distribute such images in a manner that is not inconsistent with the values of human dignity.

(Many thanks to Ms Yolisa Mfaise for her invaluable legal assistance in putting this document together)
Appendix 1

MCSA BRAND POLICY

The Methodist Church of Southern Africa brand is our unique promise to all our stakeholders. It defines the relationship we have with them and signals a consistent image and promise, shaped by our experience and our vision to be ‘a Christ healed Africa for the healing of nations’ that “Proclaims the Gospel of Jesus Christ for healing and transformation.” Our brand captures our values as an organisation that respects diversity, embraces the poor, encourages innovation and the preservation of our heritage. Our brand represents our identity, our work, our distinctiveness and our competitive advantage.

Remaining a strong member of the Body of Christ, with what we believe is an approach vital to a healthy Doctrine and Ministry and unique, whilst displaying considerable growth, requires consistent and coherent custodianship of our most important asset, our brand.

Our brand consists of all the identifying symbols, words or marks that distinguish the Methodist Church of Southern Africa Brand and all its related services and offerings across the world.

The image of the church and how it is portrayed by and to all our stakeholders is paramount as it is a representation of who we are and what we stand for and has a direct impact on perceptions that develop about the MCSA brand.

PURPOSE
The purpose of the Branding Policy therefore is
(i) To ensure that members and staff of the Methodist Church of Southern Africa who use the MCSA brand and its various expressions throughout the church including but not limited to the organisations, the units, the departments and ministers, do so consistently and coherently, in order to maintain the integrity of, and build the MCSA brand;
(ii) To protect the intellectual property of the MCSA.

SCOPE
This policy applies to all members of the MCSA and any third parties who have been granted permission to use the MCSA brands.

OBJECTIVES
The objective of this policy is to ensure clear and consistent presentation of the MCSA brand by
• Standardising the presentation of communications and key messages to all stakeholders and the public;
• Controlling the use of all church insignia/logos to ensure high quality standards are applied at all times these are used;
• Controlling the use of the church insignia/logos/identity in all marketing, communication, publications and any for-sale items;
• Providing for regular monitoring and evaluation/review of the MCSA brand/identity.

BRAND IDENTITY
The brand identity of the MCSA includes all identifying symbols (logos, badges, uniforms), words, and or marks that distinguish the church’s brand and its related products, services and programmes in the market place.

MCSA is distinguished by firstly the Shell logo and the wording that accompanies it “The Methodist Church of Southern Africa”. All organisations and units are entities that fall under the MCSA and so their emblems etc. are subordinate to the main logo.

These insignia include but are not limited to:
• The shell logo with the wording “The Methodist Church of Southern Africa” and the colours should always be red, black and white.
• The Local Preachers Association, their badge and their uniform.
• The Women’s Manyano badge and their uniform and related colours.
• Young Women’s Manyano badge and their uniform and related colours.
• The Young Men’s Guild badge and their uniform and related colours.

The trademarks of the organisations above have all been registered and the MCSA is the sole proprietor of these trademarks in terms of the Trademarks ACT 194 of 1993. Consequently, no person or entity may use any trademarks of the MCSA or anything similar to them without the express permission in writing from an authorised officer of the MCSA.

Violation of a trademark of the MCSA may result in legal action in terms of the laws of the Republic of South Africa or some other corrective measures established by the church.

Application of the Identity
The identity/ies shall be used on all the official MCSA materials. The Shell logo should be prominently placed on the left hand corner of any document with organisational logos on the right or below. The proportion and integrity of the shell logo and the colours has to be maintained – a high resolution logo will be made available on the website for those who will be granted permission to use it.

The proportion and integrity of all other insignia including organisational badges also have to be maintained. Our trademarks distinguish us from others such as the
Anglicans or the Catholics and should also serve as an indication of consistent quality.

Managing and protecting the MCSA brand constitutes a specific responsibility for all stakeholders who call themselves Methodists. It is within this responsibility that any Methodist found slandering the church on any media platform can be put under church discipline.

The MCO and District Offices will ensure that all internal stakeholders are educated and fully aware of the MCSA Brand Protection Policy and Guidelines.

The MCO and District Offices will have the right to enforce compliance.

**Procedures**

More than ever before, brands drive business and organisations, making them (the brand) one of the most valuable assets an organisation can own. With the advent of the digital world, it is more important and more challenging than ever to protect them.

The MCSA shell logo and related trademarks are our invaluable assets; they are protected by trademark and other relevant intellectual property laws.

Procedures to be followed when making products for re-sale:

- **Within District:** A request form with the District Bishop’s Office will be filled out; once permission is granted, sample of product to be sold shall be availed for quality checks; a commitment to pay the district 10% of all money made from the sale of products carrying organisational or church insignias.

- **Within Circuit:** A request form with the Superintendent will be filled out; once permission is granted, sample of product to be sold shall be availed for quality checks; a commitment to pay the circuit 10% of all money made from the sale of products carrying organisational or church insignias.

- **Connexional Events:** A request form with the MCO will be filled out; once permission is granted, sample of product to be sold shall be availed for quality checks; a commitment to pay THE CONNEXIONAL COMMUNICATION UNIT 10% of all money made from the sale of products carrying organisational or church insignias.

- We also encourage all products for resale to be obtained through negotiations with the MPH.

The use of the brand must conform to the dictates of the Brand Protection Policy to ensure that the church is branded appropriately, consistently and coherently. The brand identity must always be used to promote the general interests of the MCSA.

**Monitoring and Application**

Compliance with all these new rules will be problematic at first because we have had a free-for-all for so long.
Protecting our logos will be the duty of everyone who calls themselves Methodist and identifies with the brand.

It will be our job to call out anyone producing and selling inferior products and selling them in the name of the Methodist Church. We ourselves should not be found wanting when we produce any promotional material for our conferences or similar gatherings.

Because our logos have been registered, we are well within our rights to call out any company or organisation infringing on our territory by using any of our insignia and related symbols such as our uniforms.

Because the logos and badges have been registered, whenever they are used and encircled R® or “TM” if the registration is pending, should be indicated so that whoever sees it knows that it is protected and cannot just be used willy nilly.

To maintain quality, uniformity in terms of colour, shape, font, and design are integral.

Corporate Identity
Corporate identity in terms of the MCSA refers to not just our logos and symbols but our colours as well. These can also be termed our visual identity.

The power of how people perceive us as a church is in our hands. The emotional and psychological relationship the church will share with her stakeholders solely depends on how we handle and present our brand.

Brand Image
Brand image is the character and image of the MCSA. It is the total impression of the church in an individuals’ mind and what it means to them.

Misuse/Abuse of the MCSA Identity
• The identity may not be used to promote political, ethnic, sectarian or any issues that distinctly go against or flout the dictates of the Bible and the Book of Order.
• The identity may not be used to promote commercial undertakings unless a contract has been signed which will ensure that the MCSA derives some benefits from such use or that the use is for the greater good of the MCSA.
• The Office of the General Secretary in conjunction with the Communications Unit is the custodian of the brand and is responsible for training, coordinating and advising in this regard. It will also deal with requests, clarifications and deviations.
• Only Conference-recognised organisations may use the logo and insignia of the MCSA.
Appendix 2

MCSA SOCIAL MEDIA POLICY

The Social Media Policy of the MCSA is based upon the Methodist Rule of Life which all Methodists adhere to:

- that of ‘doing no harm, avoiding evil of every kind, especially that which is more generally practiced’.
- that of ‘doing good by being merciful after one’s own power, doing good of every possible sort to the bodies of people as well as to their souls and, as far as possible, to all’.
- that of ‘attending upon all the ordinances of God’.

Principles
The keys to success in social media are being honest about who you are, being thoughtful before you post, and respecting the purpose of the community where you are posting.

Be transparent. Be honest about your identity.

Be accurate. Make sure that you have all the facts before you post. It’s better to verify information with a source first than to have to post a correction or retraction later. Cite and link to your sources whenever possible; after all, that’s how you build community.

If you make an error, correct it quickly and visibly. This will earn you respect in the online community.

Be respectful. You are more likely to achieve your goals or sway others to your beliefs if you are constructive and respectful while discussing a bad experience or disagreeing with a concept or person.

Be a valued member. If you join a social network like a Facebook group or comment on someone’s blog, make sure you are contributing valuable insights. Self-promoting behaviour is viewed negatively and can lead to you being banned from Websites or groups.

Think before you post. There’s no such thing as a “private” social media site. Search engines can turn up posts years after the publication date. Comments can be forwarded or copied. Archival systems save information even if you delete a post. If you feel angry or passionate about a subject, it’s wise to delay posting until you are calm and clear-headed.

Maintain confidentiality. Do not post confidential or proprietary information about the MCSA, Ministers or any other leaders or lay persons. Use good ethical judgment.
If you discuss a situation involving individuals on a social media site, be sure that they cannot be identified. As a guideline, don’t post anything that you would not present at a conference or say to the person’s face.

**If you are a Minister, employee, a member, or post on behalf of the MCSA**

**Be transparent.** If you participate in or maintain a social media site on behalf of the Church, clearly state your role and goals. Discuss with your supervisor when you are empowered to respond directly to users and when you may need approval.

**Be respectful.** As a member of the MCSA, you must remember the Church’s commitment to respect for the dignity of others and to the civil and thoughtful discussion of opposing ideas. Some online communities can be volatile, tempting users to behave in ways they otherwise wouldn’t. Your reputation, and the Church’s, is best served when you remain above the fray.

**Be thoughtful.** If you have any questions about whether it is appropriate to write about certain kinds of material in your role as a communications officer, ask your supervisor before you post.

**Be aware of liability.**
You are legally liable for what you post on your own site and on the sites of others. Individual bloggers have been held liable for commentary deemed to be proprietary, copyrighted, defamatory, libellous or obscene (as defined by the courts). Employers are increasingly conducting Web searches on job candidates before extending offers. Be sure that what you post today will not come back to haunt you. In the same way, anyone who claims any association to the MCSA as a lay member or clergy should be careful what they do or say on social media platforms. If any such communication is deemed offensive and or libelous or brings the church’s name into disrepute they will be disciplined in accordance with our Book of Order.

**Don’t use the MCSA logo or make endorsements.** Do not use the MCSA logo, or any organisational logo or any other MCSA related marks or images on your personal online sites.

Do not use the MCSA’s name to promote or endorse any product, cause, political party or candidate.

**Protect your identity.** While you want to be honest about yourself, don’t provide personal information that scam artists or identity thieves could use against you. Don’t list your home address or telephone number or your work telephone or e-mail address. It is a good idea to create a separate e-mail address that is used only with the social media site.

**Follow a code of ethics.** There are numerous codes of ethics for bloggers and other active participants in social media, all of which will help you participate responsibly in online communities.
Monitor comments. Most people who maintain social media sites welcome comments – it builds credibility and community. However, you can set your site so that you can review and approve comments before they appear. This allows you to respond in a timely way to comments. It also allows you to delete spam comments and to block any individuals who repeatedly post offensive or frivolous comments.

Remember the human. The golden rule your parents and your kindergarten teacher taught you was pretty simple: Do unto others as you'd have others do unto you. Imagine how you'd feel if you were in the other person's shoes. Stand up for yourself, but try not to hurt people's feelings. Use your network connections to express yourself freely, explore strange new worlds, and boldly go where you've never gone before. But remember the Prime Directive of Netiquette: Those are real people out there.

Would you say it to the person's face?
When you communicate through cyberspace – via email or on discussion groups -- your words are written. And chances are they're stored somewhere where you have no control over them. In other words, there's a good chance they can come back to haunt you.

Another reason not to be offensive online
Adhere to the same standards of behaviour online that you follow in real life. In real life, most people are fairly law-abiding, either by disposition or because we're afraid of getting caught. In cyberspace, the chances of getting caught sometimes seem slim. And, perhaps because people sometimes forget that there's a human being on the other side of the computer, some people think that a lower standard of ethics or personal behaviour is acceptable in cyberspace.

The confusion may be understandable, but these people are mistaken. Standards of behaviour may be different in some areas of cyberspace, but they are not lower than in real life.

Be ethical
In all online dealings, remember the Methodist Rule of Life!
CHAPTER 10
CONNEXIONAL YOUTH UNIT REPORT TO CONFERENCE 2017

Rev Luxolo Mantini, Co-ordinator

INTRODUCTION
This report will attempt to give an overview of how the Holy Spirit has guided the
witness of Christ to both the church and secular world. Youth work and Children’s
Ministry is the pulse by which the Church of Christ gauges its subsistence for future
generations. We are pleased to report that the children and youth of MCSA are
indeed alive. It has been 40 years since the Soweto student uprisings which changed
the trajectory of South African history. Though slightly different from the youth of
1976, the struggle to break barriers in the education system still remains relevant for
today’s youth.

ADMINISTRATION
A Task Team was set up to facilitate the review of MYU governance with a view
to align Youth Ministry with the doctrines, theology, ethos, ministries, mission
and structures of MCSA. District Youth Synods were furnished with the proposed
Governance Document for further discussions. CYC 2016 received a revised version
of this document derived from several inputs by Districts. It was then decided that it
be referred back to Societies, Circuits and District Youth Synods for further dialogue
and time lines were agreed upon.

Furthermore, it was agreed that clustered symposiums and summits would be
planned with the objective of discerning the actualities of Education and Economic
Empowerment, and to engage on the journey travelled through Kairos documents by
member countries of the MCSA.

SPIRITUALITY
The year 2016 recorded a series of innovative spiritual enhancement programmes
organised by Youth Formations and Children Ministry that sought to strive towards
spiritual development. These programmes gain expression through platforms such
as Youth/Children Camps/Indabas, Consultations, Conventions, Easter Rallies,
Rededication Services, Revivals and Crusades, and the weekly 4Cs programme where
Consecration, Community Outreach Bible studies are conducted. We acknowledge
the guidance provided by clergy in this regard but also the space that is afforded to the
youth by local church leadership to express and explore their spirituality freely and
in inventive ways. Again, Youth Ministry was able to account for a number of youth
who responded to a call to full-time Ministry and Local Preachers Association.
Some of the Districts started producing child-centric material to assist children understand the Bible better. In some parts of the Connexion, “Prayer Walls” were introduced wherein children were encouraged to write their prayers and paste them on walls. Whilst most Districts are using the “Feed My Lambs” curriculum it is still reported that some Circuits do not employ this syllabus due to challenges ranging from non-compliance and lack of resources from Circuits.

**EVANGELISM AND CHURCH GROWTH**

Street revivals continue to be employed as a tool to attract the young and old from the margins of Society who then end up taking full membership of the church and other mission groups in the church. port Ministry is another endeavour utilised by young people to evangelise, where local teams, ecumenical partners and Government Departments are invited to participate in various sporting codes. In some corners of our Connexion, MethSSoc conducted door to door visits to student residences and evangelised on campuses during orientation periods, opening and thanksgiving services.

We have learnt of some of our youth going as far as to areas where prostitution is rife to preach the Word of God. Worship sessions were shared with inmates from Correctional Services facilities in some parts of the Districts. We remain grateful to MCSA for the continued recognition of September as the Youth Month. These services which are conducted by youth and Children’s Ministry play a pivotal role in attracting young people to God. It is principally for this reason that most Circuits have recorded an incline in the membership of various youth formations and Children’s Ministry.

**HUMAN DEVELOPMENT AND ECONOMIC EMPOWERMENT**

We have noticed an intensification in creativity by our formations in Youth Ministry. Interesting and colourful branding has become the order of the day. This has created and given rise to business opportunities for our young creatives whose expertise is sought after in various Circuits. Some Districts have launched localised Youth Economic Empowerment programmes where they look at funding bankable business ideas for those young people who wish to enter into the space of entrepreneurship. Circuits ran various Leadership Empowerment workshops and seminars where they sought to build capacity for our youth.

We applaud some of our Regions and Circuits who held career expositions for our school-going youth and children, assisting them with information on how to choose and access different career streams. We also hail the work done by the Young Adult Movement, Wesley Guild and MethSSsoc on Learnership programmes and Financial Management clinics to benefit the younger ones in our church.

**EDUCATION**

We are pleased to report on the excellence displayed by the clergy who lead our youth when it comes to this particular Mission Pillar.
Rev. Lehlohonolo J. Mathibe, District President of the Wesley Guild in Natal Coastal, obtained a PhD: Pharmacology at UKZN. Rev. Dr. Mathibe’s research addressed some fundamental questions regarding the effects of certain pure compounds which were isolated from indigenous Southern African plants, and then tested on human prostate, cervical and breast cancer cells. He showed that Z-venusol, in particular, significantly inhibits the growth of cancer cells, but has minor effects on normal cells that would usually surrounds the cancer.

Rev. Simphiwe Mthembu, MYU District Coordinator in Highveld and Swaziland, was conferred with MCom (Master of Commerce) Degree at UKZN. Rev. Mthembu’s dissertation was on Facilitating the Development of the Learning Organisation to Enable Vision Implementation in the Methodist Church. He is currently in pursuit of a PhD.

We remain gratified to report that all our formations within Youth Ministry have gravitated towards the call from MCSA to make this Pillar of Mission a core business of our prophetic witness to Society. The Wesley Guild in the year under review embarked on a number of projects in this regard viz. Educate a child Campaigns, Donation of school uniforms, shoes and books, establishment of a computer laboratory, assisting Grade 12 learners to apply to tertiary institutions and tutoring. We have historical Mission and Bursary Funds which continue to partially or fully subsidise tuition fees for the underprivileged. We also have some Districts who launched their Bursary Funds in 2016 and have begun with the rollout this year. The Young Adults Movement and some Wesley Guilds in Circuits offer extra lessons in English, Mathematics and Science to assist school attendees prepare for their formative and summative assessments. The Cape of Good Hope District Youth Unit embarked on a merger with its District Mission Unit, Finance and Trust Properties where they seek to provide student accommodation for tertiary students.

The “Feed My Lambs” curriculum that is taught to our Children’s Ministry gives expression to Christian Formation. The syllabus is multi-faceted in Infant, Foundation, Intermediate, Senior and Post Senior phases. The Connexional Indaba was held at Ebenezer Farm in Delmas where Children’s Ministry Practitioners were trained and empowered with necessary competencies pertaining to child development and specifically to the Feed My Lambs curriculum. Districts also held their respective Indabas which feeds into a larger scope of Practitioners. It must be noted however, that there are still challenges with the teacher-leaner ratio which doesn’t balance due to a lack in financial and human resources.

CYC 2016 endorsed the funding model of the Tsietsi Mashinini Mission Fund which entailed internal controls of access to the fund. It was further acceded that all who wish to apply for funding, would adhere to the principles of procurement processes provided in the application form.
2016 saw another outburst of the Fees Must Fall/Free and Decolonised Education campaigns in the Higher Education sector. MethSSoc was once again at the coal-face of the unfolding of these unfortunate events which spiralled into violence, disturbance of the academic programme and arrest of students. We appreciate the leadership provided by the Presiding Bishop and Education Desk in exercising the ministry of presence by clergy and their involvement in the deliberations that sought to find lasting solutions to the Higher Education predicament.

**JUSTICE AND SERVICE**

Youth Formations in Circuits were occupied with numerous social justice projects in 2016. Such outreach projects include: Sanitary towel drives, donation of toiletries, donation of tables and chairs to crèches, church building renovations, building of houses for destitute families, donation of food parcels, visitations to orphanages, old age homes and hospices. Brandfort Circuit partnered with the Social Development Department and assisted a family register for a social grant. They also intervened in the short-term therapy interruption by parents. Our youth continuously partake in the “Thursdays in Black” campaigns to show solidarity against violence towards women. More Districts are joining the movement against substance abuse, creating awareness and training youth on how to handle and work with victims of substance abuse. Clarkebury District Wesley Guild initiated a “Save Water” campaign as part of promoting water harvesting, where they donated two water tanks in Shawbury. Some Circuits have donated seeds and established vegetable gardens for households. Queenstown Districts brought services closer to communities by inviting SAPS, SASSA, Home Affairs, Health and Transport Departments to address social needs for communities.

In some parts of the Connexion, Children’s Ministry staged peaceful demonstrations as victims of the scourge of substance abuse. Some Circuits held 4/14 action campaigns, wherein children voiced numerous injustices they witness in their immediate environment. Some Districts have built relations with SACC to create Youth and Children’s Ministry Regional network forums which will shape an ecumenical response to various justice issues. Mozambique District is seized with a problem of early marriage of girls from the age of 12 years, which is very rife in their rural-based societies. In recognition of the International Child Day, Sunday services in Mozambique gave credence to this day by celebrating and being ministered to by children.

**YOUNG ADULT MOVEMENT**

This is one movement that has maintained a steady growth path in recent years. It is more prominent in the Gauteng Region, in particular the Central District. It has thus far gained recognition in Circuit Quarterly Meeting in Circuits where it exists. It has several programmes it runs in Circuits as reported above.
APPOINTMENTS
Rev Simphiwe Mthembu was appointed as Youth Unit Coordinator for 2018-2020.

CONCLUSION
From all that has been said in the course of this account – admittedly far too brief from what lies ahead in terms of mission work that gives witness to Christ every day, we remain grateful yet challenged. We are grateful that God continues to reveal His Glory through the gifts and vision He has bestowed upon young people. We remain challenged by the needs and work ahead of us, but we look forward with pleasurable confidence and zeal, trusting in His promises.
CHAPTER 11

HUMAN RESOURCES UNIT REPORT TO CONFERENCE 2017

Rev Dr Vukile Mehana – Unit Director

INTRODUCTION
The Human Resources Unit continues to undertake its tasks as mandated in the Methodist Book of Order; this report therefore notes the work of the Human Resources Unit.

In preparing this report, the Unit has taken into consideration the strategic objectives and/or focus areas and such strategic areas include the following:

- Selection and Discernment
- Alignment
- Retention

SELECTION AND DISCERNMENT
The Unit has drafted a recruitment policy to be used by the entire Connexion to ensure that the recruitment and selection of the Lay Employees across MCSA is fair, open, transparent and professionalised.

The said policy forms part of the Conference Bluebook for delegates to peruse and will be presented to the Connexional Executive and reported during this year’s Conference.

ALIGNMENT
The Unit notes with great concern that the Church needs a conceptual framework on Methodism and it is therefore imperative that all Methodists should be properly aligned to the ethos, theology and doctrines of Methodism. To this end, the Unit will continuously work with EMMU to prepare a problem statement on Methodism with the aim of assisting in reviving Methodism in the entire Connexion.

RETENTION
Wellness Policy: In response to improving the wellbeing of the MCSA Ministers and after presentation of the concept paper in 2016 to Conference on the wellness of Ministers which was accepted by Conference, the Unit, in conjunction with a team of specialists in the field of wellness, has done an extensive exercise of developing a wellness policy for the MCSA.

The said policy forms part of the Conference Bluebook for delegates to peruse and prepare for discussion accordingly, during this year’s Conference.
The Unit, working closely with EMMU, is looking into the current Review of Ministry processes and procedures and the document itself, with the aim of updating it and ensuring that the process is developmental and will assist the Church in ensuring the Ministers are able to account and also give value to the Ministry and their call. The updated document of the Review of Ministry will be presented by the HR Unit to the next Bishop’s Meeting for discussion and comments from the Bishops.

CONFERENCE 2016 RESOLUTIONS

Differences in Stipends and other allowances: Conference 2016 resolution 2.21 states:

"Conference recognises the issues relating to the remuneration of the Orders of the Diaconate and Evangelism and directs the Revision Committee in consultation with finance and HR units to include these issues in current discussions."

In response to the resolution the HR Unit has embarked on an exercise of looking into the remuneration of the Diaconate and the Order of Evangelism. The Unit therefore notes the huge differences in the remuneration of the two categories, and the statistics were only based on those Deacons, Biblewomen and Evangelists who are registered and paid through MCO. The Unit therefore has recognised the need to profile the work of Deacons, Evangelists and Biblewomen which in turn will assist in the process of looking to improve the conditions of the remuneration for these categories. Discussions between the Order of Evangelism, the Order of Deacons, the General Secretary and the Unit are ongoing and a report will be given at Conference 2018.

Stationing of Ministers in Connexional Units: Conference 2016 resolution 2.33 which states:

"Conference directs the office of the General Secretary in consultation with the HR Unit to develop appropriate mandates for interviewing, constituting interview panels, as well as procedures for ensuring transparency and accountability of process and outcomes."

The Unit notes the concern and reaffirms that the MCSA still holds firm to the practice of itinerancy, in which we believe in being sent. The interviewing process for Connexional Units therefore is basically meant to test the competence of the individual to the specific appointment based on their skills, experience and qualifications.

OTHER ACTIVITIES

The HR Unit through its involvement in the Revision Committee has been involved in the review and amendments of Connexional Organisations’ Constitutions. The Unit has been intensely involved in consultations with the Leadership of the
Organisations with the aim of finalising the amendments to be presented in the 2017 Conference.

The Unit continues to assist on quite a number of legal matters, dispute resolution activities and governance related matters including participation in the revision committee. The Unit also services all the Units at MCO on operational Human Resources matters including representing the church in arbitrations and CCMA matters.

CONCLUSION
To God be the Glory! We wish to express our heartfelt gratitude to the Presiding Bishop, General Secretary, Bishops and all colleagues at MCO and the church in general for your prayerful support as we discharge the responsibilities given to us by the Methodist people.
Appendix 1

PROPOSED MCSA WELLNESS POLICY AND PROCEDURE MANUAL
for discussion by Synods 2018 and for consideration at Conference 2018

Contents
1. Definitions
2. Background
3. Policy Statement
4. Purpose
5. Scope
6. Objectives
7. Guiding Principles
8. Confidentiality
9. Recognition of Wellness Management as workplace issues
10. Broad Leadership Commitment
11. Equitable Employment Practices
12. Unfair Discrimination and Reduction of Stigma
13. Gender Equality
14. Roles and Responsibilities
15. Conducive Caring and Supportive Environment
16. Healthy and Safe Work Environment
17. Health and Productivity Management
18. Social partnerships and networking
19. Health and Wellness in the Church
20. Raising Awareness and Empowerment
21. Implementation of the minimum Workplace Wellness Programme
22. Monitoring and Evaluation
23. Implementing the Policy
24. Effective date
## DEFINITIONS
Description of acronyms and terms

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>“AIDS”</td>
<td>Acquired Immune Deficiency Syndrome</td>
</tr>
<tr>
<td>“ART”</td>
<td>Anti-Retroviral Treatment</td>
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<tr>
<td>“Chronic Disease Programme”</td>
<td>Involve education and awareness, monitoring and referral to appropriate Health Practitioners, care and support of employees with chronic illnesses.</td>
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<tr>
<td>“Controlled disclosure”</td>
<td>Controlled disclosure to external parties (either enforced by law, or Discretionary).</td>
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<tr>
<td>“Confidentiality”</td>
<td>Refers to the obligation to refrain from willingly disclosing information that has been received in confidence and excludes situations in which a court or statute compels a person to disclose information</td>
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<tr>
<td>“employees”</td>
<td>Refers to any person employed by MCSA. For ease of reference this refers to both Ministerial and Lay staff. Permanent employees, fixed term contract employees, or temporary or internship contracts employees, unless specified otherwise.</td>
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<tr>
<td>“HPM”</td>
<td>Health and Productivity Management</td>
</tr>
<tr>
<td>“WMP”</td>
<td>Wellness Management Programme.</td>
</tr>
<tr>
<td>“Wellness Committee”</td>
<td>A committee that is established by the Human Resources unit to initiate, develop, promote, maintain and review measures to ensure the wellness of employees at the workplace. This is a multi-disciplinary team consisting of relevant representatives appointed from the different departments.</td>
</tr>
<tr>
<td>MCSA Wellness Programme</td>
<td>Programme designed to assist employees through the identification and resolution of personal and work related concerns that may adversely affect their job performance and productivity. Examples of such problems and concerns include, but are not limited to: health, marital, family, financial, alcohol, drug, legal, emotional, stress, or other personal or work-related concerns.</td>
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<tr>
<td>“ethical protocols”</td>
<td>Being in accordance with the accepted principles of right and wrong that govern the conduct of a profession.</td>
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<tr>
<td>Term</td>
<td>Definition</td>
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<tr>
<td>“external service provider”</td>
<td>Refers to a person or group that would have entered into a working agreement with MCSA, to assist with the resolution of employees’ personal, work and health problems for an agreed fee.</td>
</tr>
<tr>
<td>“Financial Wellness”</td>
<td>Is the ability to maintain a fully developed and well balanced plan for managing one’s financial life that is integrated with personal values and goals.</td>
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<tr>
<td>“Health”</td>
<td>Is a state of complete physical, social, spiritual, and psychological well-being and not merely absence of disease.</td>
</tr>
<tr>
<td>“Immediate Family”</td>
<td>Refers to a spouse or life partner, children or any legal dependent of an employee, lay or Ministerial in the MCSA. Furthermore the MCSA recognises all those family members identified on the medical aid as “immediate family” members. Any family dependent other than a spouse or life partner, children or legal dependent should reside in the same household with an MCSA employee to be eligible for this service.</td>
</tr>
<tr>
<td>“Intellectual Wellness”</td>
<td>Is the utilization of human resources and learning resources to expand knowledge and improve skills.</td>
</tr>
<tr>
<td>“Medical incapacity”</td>
<td>Refers to the inability or failure of an employee to perform some or all of his or her core responsibilities according to the requirements of the job contracted for due to an impairment.</td>
</tr>
<tr>
<td>“Physical Wellness”</td>
<td>Promotes taking care of your body for optimal health and functioning.</td>
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<tr>
<td>“SLA”</td>
<td>Service Level Agreement</td>
</tr>
<tr>
<td>“Sick Leave”</td>
<td>Any period during which an employee is not able to be at work due to such impairment not caused by misconduct on the part of the employee or by the employee’s failure to take reasonable care or precautions.</td>
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<tr>
<td>“Spiritual Wellness”</td>
<td>Refers to integrating our beliefs and values with our actions; it enhances the connection between mind, body and spirit.</td>
</tr>
<tr>
<td>“Social Wellness”</td>
<td>Emphasises the positive and interdependent relationship with others and nature.</td>
</tr>
<tr>
<td>“Troubled employees”</td>
<td>Refers to individuals whose problems, such as alcoholism, drug addiction, marital difficulties, emotional distress, preoccupy them to the extent that in either their own or their supervisors’ judgement, work performance is disrupted</td>
</tr>
</tbody>
</table>
“Wellness”
Is an active process through which the MCSA members become aware of, and make choices towards a more successful existence. For both the individual and the Church, the concept of wellness is one where active steps can be taken to reduce chronic disease and mitigate its debilitating impact on personal lives and organisational productivity.

“Work-Life Balance”
The achievement of equality between time spent working and one’s personal life.

1. **BACKGROUND**
   Poor health within the Methodist Church of Southern Africa (MCSA) can result in decreased productivity due to increased absenteeism, declining morale, loss of technical skills and experiential knowledge, decreasing levels of self-efficacy, and increased staff turnover. A number of studies confirmed the significant impact of ill health and wellness in the workplace.

   Clergy and Church employees’ wellness is an opportunity for active clergy, deacon and other pastoral staff to inform themselves about God’s call to a life of wholeness and health. Poor health among Clergy and Church employees affects the costs of running the Church by:
   - Increasing the costs of health, life and safety insurance coverage;
   - Shortening the accumulation period for retirement funds;
   - Increasing the costs of providing medical assistance;
   - Increasing the costs of death benefits;
   - Increasing recruitment, training and retraining costs.

2. **POLICY STATEMENT**
   The MCSA recognises that its Clergy and Church employees’ may experience personal, workplace, or family difficulties, which impact negatively on their performance and work life balance. These difficulties may be manifested through factors such as absenteeism, unpunctuality, poor work performance, turnover, early retirement of Ministers and conflict between church members and/or employees. The MCSA is therefore committed to look after the health and wellness of its Clergy and Church employees by providing a Wellness Management Programme (WMP).

3. **PURPOSE**
   The purpose of this policy is to create a professionalised environment and mechanism to assist Clergy and Church employees to manage and resolve personal, health and work-related problems that have a direct impact on their work performance, and to reach their full potential. The primary focus of the Wellness Management Programme is the early identification of psychological, social and physical challenges to enhance the Clergy and Church employees’
wellbeing thus ensuring job satisfaction, productivity, efficiency and quality of work.

4. **SCOPE**
This policy is applicable to all Clergy and Church employees. Access to the WMP will be made possible for:
- All employees and their immediate/dependent household family members as defined in the HR policy.
- Family members shall include the following: one spouse, children under the age of 18, parents, siblings, parents of spouse and/or any immediate dependent living in the members’ home.
- Contract workers who are paid directly by the MCSA via the MCSA payroll system.
- Temporary, part time and volunteering staff.

5. **OBJECTIVES**
The WMP policy intends to provide a supportive environment and programmes to address wellness issues that:
- Promote a healthy and balanced lifestyle to minimise stress related diseases;
- Provide support facilities that address psychological, social, emotional, occupational, spiritual, financial, intellectual, and physical wellness;
- Reduce the burden of lifestyle diseases;
- Improve care, treatment and support;
- Reduce stigma and discrimination, as well as the promotion of the respect of peoples’ rights at the workplace;
- Create a Church climate and culture that is conducive to wellness and comprehensive identification of psycho-social health risks;
- Promote work-life balance through flexible policies in the Church that accommodate work, personal and family needs;
- Address wellness needs of Clergy and Church employees through preventative and curative measures.

6. **GUIDING PRINCIPLES**
The MCSA’s Wellness Management Programme is underpinned by the following principles:
6.1 Individual wellness is the promotion of the physical, social, emotional, occupational, financial, spiritual, and intellectual wellness of individuals. This is achieved through the creation of a Church climate and culture that is conducive to wellness and the comprehensive identification of psycho-social health risks.
6.2 The Wellness and Care ministry of the Church should ensure the establishment and nurturing of a culture of health, safety, and mutual care within the MCSA through specific ministries of safe church, clergy
6.3 Wellness is promoted through a culture that is conducive to individual and organisational wellness and work-life balance in order to enhance the effectiveness and efficiency of the organisation. The intended outcome of wellness management is to maximise and sustain the potential of human capital and an effective and efficient workforce which is performance geared to maintain high levels of productivity.

6.4 Wellness management has emerged as a priority due to increasing recognition that the health, safety and wellness of employees directly impact on the productivity of the entire organisation. As employees and the clergy are the life-blood of the organisation it is vital to help them produce at their optimum levels. Both personal and workplace factors influence overall wellness and performance.

6.5 Only registered professionals will be allowed to provide therapeutic interventions.

6.6 The provision of health and wellness services to all MCSA Clergy and Church employees will be done in a professional, ethical, non-discriminatory and confidential manner e.g. psychological support.

6.7 The provision of information on adequate monitoring and management of acute and chronic illnesses must be treated with full and complete confidentiality.

7. CONFIDENTIALITY

MCSA provides the full assurance to its Clergy and Church employees’ utilising the Wellness Management Programme (WMP) of confidentiality, except in cases of risk to self and others or in terms of legislation.

7.1 Confidentiality is an integral component for the successful administration of any wellness initiative. The identity of Clergy and Church employees who use the service will be protected. Nothing relating to a counselling session will be revealed or discussed with anyone else. All communication between Clergy and Church employees and the responsible HR professional or the line manager is privileged and will be protected.

7.2 In all cases where person-specific information is generated as a result of any WMP intervention, this information shall not be divulged and will be managed in line with ethical protocols. Non person-specific trends for study and evaluation purposes may be released to inform management or direct operational decisions.

7.3 Clergy and Church employees’ confidential information may only be divulged with the employee’s expressed consent and the information so supplied will be treated with due sensitivity.
8. RECOGNITION OF WELLNESS MANAGEMENT AS WORKPLACE ISSUES
Wellness Management includes psychosocial, communicable as well as non-communicable diseases, not only because they affect employees, but also because the MCSA can play a meaningful and vital role in reducing the spread and impact of lifestyle diseases.

9. BROAD LEADERSHIP COMMITMENT
Strong leadership and commitment at all levels are essential for implementing this WMP as well as a sustained and effective response to wellness issues in the MCSA; thus leadership for managing and overseeing this policy will include the Presiding Bishop, General Secretary, District Bishops, clergy, pastoral staff, MCO staff, and other relevant technical or non-technical stakeholders (such as doctors, psychologists etc.).

10. EQUITABLE EMPLOYMENT PRACTICES
10.1 Clergy and Church employees, who are perceived to be of poor health or who are affected by wellness issues, have the same opportunities and obligations in the MCSA as all other employees.
10.2 Every person whether infected or affected has the right to fair labour practices in terms of recruitment, appointment and continued enjoyment of employment, promotion, training and benefits.
10.3 Disease screening and testing, including HIV testing, as a requirement for employment within the MCSA is prohibited.
10.4 Employees living with any lifestyle disease should be able to work or study for as long as he/she is medically fit to do so.

11. UNFAIR DISCRIMINATION AND REDUCTION OF STIGMA
11.1 The principles of equality and non-discrimination are provided for in the Constitution of all the countries in which the MCSA operates.
11.2 Any discrimination therefore based on any grounds such as sex, race, ethnicity, language, political or any other opinion, disability, age or sexual orientation contravenes such constitutional imperatives.
11.3 In the interests of an effective workplace environment and respect for human rights, there shall be no discrimination against an employee because of the state of their health.
11.4 Unfair discrimination and stigmatization inhibit efforts for prevention, care, treatment and support. The MCSA shall adopt a proactive approach to avoiding and eliminating stigma and discrimination as part of this Policy.

12. GENDER EQUALITY
Conditions within the MCSA and the general workplace impact men and women differently because of socio-cultural and economic factors and women tend to be more vulnerable due to unequal gender relations.
12.1 Any discrimination and/or action that may put an employee of either sex at a disadvantage because of their sex or sex related roles and responsibilities strictly violates the basic principles of this policy and shall be reported and dealt with in accordance with relevant disciplinary policies and procedures.

12.2 Education programmes within the MCSA shall address the roles and responsibilities of men in promoting gender equality as well as protecting the rights of men and women.

12.3 Application of this policy is designed to take account of these unequal gender relations and enable all Clergy and Church employees to benefit equally from this policy.

13. **ROLES AND RESPONSIBILITIES**

13.1 **Roles of the Church/MCSA**

13.1.1 To ensure that all clergy and employees have reasonable opportunity to access the WMP.

13.1.2 To ensure that Church leadership/management and employees attend the WMP training and awareness programmes offered by the MCSA.

13.1.3 To facilitate an understanding amongst leaders and clergy/employees of the importance of the early identification and intervention of any physical, social or psychological problem and be informed of the advantages of accessing the relevant WMP.

13.1.4 To effectively use the WMP as a tool for managing poor performance, where relevant, and to follow the agreed access and linked practices processes.

13.1.5 To stay abreast of any developments, information, processes and programmes offered to management and employees in order to enhance wellness and performance.

13.1.6 To maintain a dialogue and or feedback loop with the Human Resources Office to ensure the WMP relevance and effectiveness.

13.2 **Role of the WMP Focal Person**

The MCO and each District shall appoint a focal person:

13.2.1 To ensure that all relevant processes are documented, implemented and monitored.

13.2.2 To make recommendations for changes in practices based on implementation of processes that support the practice.

13.2.3 To manage and administer the WMP training of leaders/management and employees as well as Wellness Champions, in relevant processes and the implementation thereof.

13.2.4 To communicate process steps, and any changes to processes, to all employees.
13.2.5 To provide a consulting service, regarding the practice processes, to management and employees.
13.2.6 To manage co-operation with other relevant process owners, e.g. other employee health related practices to limit gaps and overlaps in linked processes.
13.2.7 To manage the website information process for the practice and ensure that information on the website is up to date and accurate.
13.2.8 To co-ordinate and administer wellness events including but not limited to, Family, Sports and Health days and World AIDS Day, Cancer month and other related commemorative days.
13.2.9 To provide counselling and or referral as the case may be.

13.3 **Line managers of MCSA employees will be responsible for:**
13.3.1 Providing an enabling environment and support to all MCSA employees.
13.3.2 Always being alert and observing the performance of employees to identify any change in behaviour and decline in performance and refer the employee concerned, accordingly.
13.3.3 Ensuring employees have the right to access appropriate and affordable wellness services and support.
13.3.4 Ensuring every employee has the responsibility to fully utilise wellness services and participate in activities provided by the church.
13.3.5 Every employee has the responsibility to report **communicable** and **infectious** diseases.

13.4 **Employees will be responsible for:**
13.4.1 Their personal wellness and for attending the awareness programmes and workshops as organised by the MCSA.
13.4.2 Having the responsibility to recognise when they need assistance and to seek appropriate help, be it within or outside of the organisation.
13.4.3 As a condition of service, belong to the MCSA’s medical aid scheme.
13.4.4 Applying motivation, commitment, behaviour, self-management, attitude and skills towards achieving personal fitness, health and organisational goals.

13.5 **The Role of the Steering Committee**
Each District shall establish a Steering Committee, preferably chaired by the District Bishop
13.5.1 The Steercom shall provide a practice framework, processes and access to programmes based on this policy.
13.5.2 Establish links between WMP and other Human Resources practices such as sick leave, Proactive Incapacity Management,
Clergy Work Relations, Occupational Health & Safety, and general Health care.

13.5.3 Take cognisance of clergy/employee wellness issues that impact on employees, and develop practices and training programmes to constructively deal with the challenges these issues may bring to the workplace.

13.5.4 Determine clergy and employee wellness needs and responsibilities, for example: The need for a counselling and debriefing facility for clergy and employees of the church.

13.5.5 Develop new, review, benchmark and update existing programmes as required.

13.5.6 Obtain the buy-in of all stakeholders, for the implementation of new programmes and practices.

13.5.7 Train, inform, communicate, promote and monitor the implementation of programmes and practices for all beneficiaries.

13.5.8 Provide a consulting service, regarding the practice, to the leadership, clergy and employees.

13.5.9 Provide statistical information and district specific profiles based on recorded geographical and/or demographical wellness data.

13.5.10 Annually review and negotiate the WMP Implementation Plan with external service providers (where applicable) as this is optional.

13.5.11 Communicate the practice or any changes to the practice to all Clergy and employees and other relevant parties via the appropriate media channels.

13.5.12 Make recommendations to the Human resources Committee on policy changes.

13.6 **Role of Wellness Champions**

Each District shall appoint and train Wellness Champions.

13.6.1 Wellness Champions are the foot soldiers of the WMP.

13.6.2 They shall provide district/circuit health educational sessions at least once a quarter in their staff or District Executive Committee meetings.

13.6.3 They shall provide one-on-one counselling support to their peers.

13.6.4 They shall compile and submit quarterly reports to the district committee meetings through the district bishop’s office.

14. **CONducive Caring and Supportive Environment**

14.1 Clergy and or employees who have a severe health condition (non-communicable disease or mental health issues such as depression) and/or have contracted HIV or TB need empathy, care, treatment and support.

14.2 Equal access to comprehensive care and affordable health services shall
be guaranteed for all employees in poor health and or infected and affected by disease.

14.3 The MCSA shall establish and form partnerships with national health programmes of care and support that guarantee access to treatment and provide for reasonable accommodation, counselling services, healthy living information/education (on nutrition, positive living, and risk-reducing sexual behaviour), including life skills education where relevant and necessary.

15. **HEALTHY AND SAFE WORK ENVIRONMENT**

15.1 The MCSA as a workplace shall be healthy and safe as prescribed by the Occupational Health and Safety Standard. While there is no risk of non-communicable diseases including HIV transmission through normal casual contact, universal precautions shall be applied to avoid transmission in the event of accidents and the risks shall be reduced or eliminated for infectious diseases.

16. **HEALTH AND PRODUCTIVITY MANAGEMENT**

16.1 Including TB (refer here to the OHSA policy).

16.2 Health and Productivity Management (HPM) is defined as “the integrated management of health risks for chronic illness, occupational injuries and diseases, mental health and disability to reduce employees’ total health-related costs, including direct medical expenditures, unnecessary absence from work, and lost performance at work – also known as “presenteeism” in the workplace.

16.3 HPM activities are convergent efforts to promote and maintain the general health of employees through prevention, intervention, awareness, education, risk assessment, and support in order to mitigate the impact and effect of communicable and non-communicable diseases and injuries on the productivity and quality of life of individuals.

17. **SOCIAL PARTNERSHIPS AND NETWORKING**

17.1 The success of this WMP requires cooperation, trust and networking between the Church leadership, Clergy, employees and relevant stakeholders such as the designated MCSA medical Aid and the Department of Health.

17.2 The greater effective involvement of people living with lifestyle diseases is crucial for an effective response to general Clergy and employee wellness.

18. **HEALTH AND WELLNESS IN THE CHURCH**

18.1 **General Health Activities**

18.1.1 The MCSA will facilitate health and wellness seminars/discussions – with guest speakers in the workplace where necessary.

18.1.2 All parties are encouraged to participate in the health and wellness in the workplace campaigns.
18.1.3 Quarterly and annual reports will incorporate health and wellness undertaken in the circuits and districts.
18.1.4 Establish a Health and Wellness page in the New Dimension newsletter.
18.1.5 The Church will facilitate training in areas such as: team building, assertiveness, time management, mental and emotional wellness, communication skills, and personal finance management.
18.1.6 Where possible, the Church will introduce health promotion videos playing in waiting areas.
18.1.7 The Church will set aside health and wellness awareness days or events including families of employees.
18.1.8 The Church will facilitate periodic on-site health risk assessments to take account of health and lifestyle related behaviours.
18.1.9 The Church will encourage employees to pursue activities that are good for their health.

18.2 Alcohol and Substance Abuse
18.2.1 The Church will provide platforms for support and referral for employees with an alcohol or substance use problem for professional assistance and or treatment.
18.2.2 The Church will continue to discourage the use of alcohol and substances by its employees.
18.2.3 The information about agencies and organisations dealing with alcohol or substance misuse problems will be readily made available to all employees.

18.3 Healthy Eating
18.3.1 The Church will encourage Clergy and employees towards good healthy eating.
18.3.2 Clergy and Employees will be allowed to eat or drink at regular intervals if they need to as part of medical treatment for various eating disorders, diabetes or other medical condition.

18.4 Physical Activity
18.4.1 Employees will be encouraged whenever possible to use stairs rather than elevators as part of exercise.
18.4.2 The Church will facilitate access to training or sports facilities where possible to enable employees to recuperate.
18.4.3 The Church will facilitate access to group exercise classes like yoga, aerobics or similar sessions before work/in lunch breaks/after work as suitable.
18.5 **Smoking**  
18.5.1 The Church will be conscious of smoking in the workplace, and will implement national anti-smoking laws to protect Clergy, employees and its broader membership from passive smoking.  
18.5.2 If smoking is allowed then it will be restricted to designated smoking areas.  
18.5.3 The Church will provide information that can help for employees who want to give up smoking and where possible allow paid time off for employees to attend stop smoking counselling or group sessions.

18.6 **Mental Health**  
18.6.1 The Church will commission stress and wellness audits to identify problem areas and stressful jobs/circuits in the MCSA.  
18.6.2 There will be stress and wellness action plans to tackle and address stress problems in the MCSA.  
18.6.3 There will be awareness raising sessions and workshops for all staff on recognising stress and mental ill health symptoms in themselves and others, and how they can address it.  
18.6.4 The training will also include leaders, managers, supervisors, staff representatives on recognising stress and mental ill health symptoms in themselves and others.  
18.6.5 The Church will take all necessary precautions to avoid stigmatization of people who have taken time off or sick leave for mental health reasons.  
18.6.6 Relaxation, aromatherapy, yoga or similar sessions before work/in lunch breaks/after work will be encouraged where possible.  
18.6.7 There will be mechanisms in place to assist in rehabilitating back into the workforce anyone who has been off sick with mental health related problems.  
18.6.8 The Church will encourage social activities among work colleagues as a means of reducing stress.

19. **RAISING AWARENESS AND EMPOWERMENT**  
19.1 This component recognises that, even in situations where HIV prevalence is high, the majority of employees are still uninfected. Prevention in the MCSA therefore remains a priority as part of a comprehensive continuum of prevention, care and support.  
19.2 The Church will aim to raise awareness on wellness programmes in the workplace as well as link the implementation framework to existing legislation and policies.  
19.3 The Church will aim to empower all employees to make informed decisions and lifestyle choices by providing information, knowledge and skills on wellness including HIV and TB and other health conditions.
20. IMPLEMENTATION OF THE MINIMUM WORKPLACE WELLNESS PROGRAMME

The Minimum Wellness Programme is aimed at assisting the Church to meet the minimum compliance requirement of this policy and further provide a platform from which they could develop suitable and effective wellness programmes for their Districts.

20.1 ESTABLISHMENT OF WELLNESS COMMITTEE

20.1.1 Develop terms of reference for a wellness committee or a Wellness Focal Person.
20.1.2 Set up the wellness (Steering) committee comprised of District management and/or staff.
20.1.3 Identify a Wellness Focal Officer to lead the process.
20.1.4 Train and develop capacity for the committee on workplace wellness issues.

20.2 ORGANISATION WELLNESS POLICY FORMULATION

20.2.1 Identify the wellness priorities of the Church through consultations and questionnaire led survey of employees where possible.
20.2.2 Wellness Committee should facilitate consultations with employees on the identified wellness priorities and further educate them about the Wellness Policy and their rights.
20.2.3 Committee formulates an MCSA wide draft wellness programme and or reviews the policy from time to time, which shall be circulated among Clergy and employees for comments (draft is revised and further consultations undertaken for adoption, ownership and support).
20.2.4 The Wellness Committee must ensure that the MCSA wellness policy is in line with the doctrines, laws and practices of the MCSA.
20.2.5 The Wellness Committee should document health and information services that are already available and those to be provided at the workplace.

20.3 IMPLEMENTATION OF THE ORGANISATION WELLNESS POLICY

20.3.1 The Wellness Committee shall develop a plan of action, with clear time frames to implement the policy.
20.3.2 The Wellness Committee shall develop a budget to finance the wellness programme which shall be presented to the employees for input and forwarded to management for approval.
20.3.3 There should be at least one wellness activity/programme undertaken per quarter.
20.3.4 In line with the MCSA’s Wellness Management Policy, the Wellness Committee shall ensure that MCSA displays the wellness policy statement at the reception and all waiting areas.

21. **MONITORING AND EVALUATION**

Monitoring and evaluation has a significant role to play in Wellness interventions as it assists in assessing whether the programme is appropriate, cost effective and meeting the set objectives.

21.1 The Wellness Committee should constantly monitor the impact of the wellness programme and revise it as and when necessary.

21.2 Establish evaluation tools.

21.3 The Church should integrate the policy and programme into the overall vision and strategy of the MCSA.

21.4 Regular monitoring of progress on Wellness Management programmes should be conducted bi-annually, through reports submitted to the Human Resource Director and the Presiding Bishop.

21.5 These reports will inform the implementation, monitoring and evaluation, and future planning which is overseen by the HR Committee of the Church.

21.6 An effective, efficient and implementable monitoring and evaluation systems is required for the successful measurement of achievements of the policy objectives.

22. **IMPLEMENTING THE POLICY**

The Church will appoint and provide training for a Wellness Coordinator and where practicable a Wellness Committee, comprised of representatives of both leadership and employees, as commensurate with its size and resources, in order to apply and monitor this Policy.

22.1 The HR Wellness Committee shall guide all MCO and Districts that facilitate as implementing partners.

22.2 A copy of this policy is to be kept on display at the Church receptions and entrances and made available to all employees for reading and implementation.

22.3 All forms of communication normally used in organisations – e.g. posters, circulars to employees, meetings, notices of governing bodies, SYNODs, Conference, and electronic mail shall be used to make the WMP policy known and help ensure its application, including for illiterate or semi-literate employees.

22.4 Provisions in the policy shall be discussed at suitable opportunities and translated into time-bound implementation plans, with clearly defined outputs and responsibilities.
22.5 REVIEW AND REPORTING ON THE POLICY
This policy will be reviewed after every three years to regularly take account new developments in medical information or experience in the management of workplace wellness programmes. The results of such reviews and changes in the Policy shall be made known to all relevant stakeholders. Evaluation of compliance is based on the analysis of formal and informal feedback, received through surveys and reports from various other HR Practices and Service Providers. Quarterly reports will be prepared and shared with key stakeholders and the reports shall reflect statistical trends such as:

- Bio-geographical utilisation of the various programmes.
- The increase or decrease of specific wellness issues/challenges.
- Newly emerging issues/challenges.
- Any positive impact the WMP programme may have on any aspect including Medical Aid Fund, annual leave, and sick days claims.

This information is key to plan strategically for future interventions and preventative programmes, not only for the Church but its employees, their families and the broader communities that we work in.

23. COMMUNICATION OF POLICY
The Wellness Management Policy of the MCSA must be made available to all Clergy and employees, on the MCSA intranet as well as on relevant media channels, especially during orientation. The presiding Bishop is the custodian of the Employee Wellness Policy.

24. EFFECTIVE DATE
This policy becomes effective on the date of approval by Conference 2017.

Signing on behalf of the Methodist Church of Southern Africa

Full Name .................................................................

Designation ............................................................

Signature......................................................Date........................

Signing on behalf of Employees of the Church

Full Name .................................................................

Designation ............................................................

Signature......................................................Date........................
CHAPTER 12
MISSION UNIT REPORT TO CONFERENCE 2017

Rev Dr Kenaleone F Ketshabile, Unit Director

INTRODUCTION
We are grateful to God for mission work that continues to happen around the Connexion. More and more of our local churches around the Connexion reach out to their communities to offer loving service in the midst of the scarcity of financial resources. The greatest resource that God grants to the Church is the power of the Holy Spirit that ignites passion for mission in many of our members, Societies and Circuits.

Also, we note with gratitude, new work that has started in many places around the Connexion. In many instances the opening of new Societies and Preaching Places is due to the passion for mission of our people. The Mission Resource Fund has also made it possible for igniting our witness where it was needed the most. Highlights of some of our witness are captured below.

Semonkong: In the 1980s, the Methodist Church built a hospital in Semonkong, Lesotho and the Semonkong Methodist Hospital became a shining star of the Methodist Church of Southern Africa in the area of health care. Over the years, due to financial struggles, the hospital closed down. However, the presence of the Semonkong Centre remained. A ministry to orphaned and vulnerable children started there just over a decade ago. There are current efforts to rehabilitate Semonkong Centre and its potential to serve as a health facility for the surrounding community as well as strengthen its ministry to children. The government of Lesotho and other interested stakeholders have shown a willingness to partner with us. Please pray that this work will come to fruition.

Relief and Development: We wish to express a word of gratitude to all our Methodist people who have contributed selflessly to the Methodist Relief and Development Fund, specifically those who came to the assistance of communities who have been hit hard by recent disasters in Mozambique and areas of the Cape. Under the leadership of the Connexional Lay President, the District Lay Leaders were able to raise an amount of R16 400 for the disaster that affected Mozambique. The Connexion, from the MRDF fund added R42 568, making a total of R58 968. At the time of writing this report, the Connexion had collected an amount of R90 000 towards the disasters in Knysna and neighbouring areas.

Captured below are some of the activities of the Desks of the Mission Unit.
HEALTH AND HIV AND AIDS DESK
2016 saw the MCSA changing the name of the HIV/AIDS Desk to Health and HIV/AIDS. The change of the name of the Desk emanated from the need to adopt a holistic way of looking at issues of health e.g. taking cognisance of non-communicable diseases that have increasingly become major killers. The name change was also in line with the World Health Organisation’s call that efforts to create more awareness of these NCDs, their causes and their management, be intensified. Statistics show that deaths caused by diseases such as cardiac disease, diabetes, hypertension, cancers and mental-illnesses are increasing daily in our communities.

The MCSA is still committed to responding to HIV and AIDS and TB. We need more hands on deck to deal with the disease-burden in the countries of our Connexion as they fall within a highly disease-burdened region of Africa. Methodists are, once more, called upon to take all health issues seriously as they have done with HIV and AIDS. The Health Desk puts out a Wellness Calendar for use by the Connexion as a guide on the types of targeted illnesses. This is distributed annually at our Consultation and we urge Methodist people to make use of this resource.

Achievements
The South African National AIDS Council (SANAC) has been intentional about ensuring the participation of all sectors of civil Society in the development of its National AIDS Strategy Plan (NSP) and the MCSA Health and HIV Desk Coordinator was elected in 2016 by the national inter-religious sector to represent this sector at SANAC. The 2017-2022 Plan was launched on 31 March 2017. The journey up to the launch of the NSP (which is now available on the DOH and SANAC websites) has been a demanding one. All South Africans need to own and implement this strategy to ensure that HIV and AIDS do not decimate our communities.

2016 World AIDS Day Commemorations (WAD)
World AIDS Day, which is an International Health Calendar event falling the 1st of December, offers an opportunity for enhanced awareness about HIV and AIDS and TB. However, the MCSA has further built on that by highlighting the rest of the non-communicable diseases (NCDs). A candle-lighting item on the agenda of the WAD event serves to highlight all the NCDs including HIV and AIDS by lighting different coloured candles for each specific illness. This has proved to have a lasting impact and understanding of all the illnesses that are rife in our communities. Districts held WAD events during the month of November 2016. The number of stakeholders collaborating with us on WAD is growing.

Communication and Information Sharing Platforms:
At the Mission Unit Consultation 2017, 90% of the MCSA Districts were represented by their District Health and HIV Desk Coordinators who presented reports on their District Health Ministries. Highlights included Districts which have purchased
apparatus/machines for checking patients’ vital signs, sugar and cholesterol – these efforts are highly appreciated. It was encouraging to hear of Districts who have started making budgets available to assist their health coordinators in their duties.

Screening during various church and organisation gatherings continues to take place.

However the absence of desk coordinators at Circuit and Society level poses a challenge in cascading this work. We urge all Circuits and societies to appoint Health and HIV Co-ordinators for championing the work at these levels and facilitating the smooth flow of information amongst all stake holders.

The Health Desk represented the Religious Sector at the African Christian Health Association Platform (ACHAP) Biennial Conference for African countries in Lesotho which met under the auspices of the World Council of Churches. At this conference, Faith Based Organisations (FBOs) involved in health programmes in different African countries met and shared their programmes, achievements and challenges. The great lesson was how they have reached the stage where their governments have come to fully accept the critical role of FBOs in advancing issues of health. ACHAP is a network forum for Christian health associations and networks in Sub-Saharan Africa whose core mandate is to facilitate networking and communication among Christian associations or councils of churches and create a stronger voice in advocacy. Swaziland, Lesotho and Namibia are members of ACHAP.

Through the SANAC Civil Society Forum, the Desk Coordinator attended the South African AIDS Conference from 13 to 15 June 2017 in Durban. The theme of the conference was “A Long Walk to Prevention” and the emphasis was on youth infections, prevention & treatment, adherence and revitalizing our messages on HIV to enhance prevention, behaviour change and adherence.

**Human Empowerment:** The work of the Desk continues, among others, to be that of walking alongside Districts with the aim to witness best practice models, strengthen their efforts and assist with the empowerment of human capacity and enhancement of skills.

**Innovative Initiatives:** The Desk is proud to witness and take part in innovative ways of making health accessible to communities. The Health Desk supported the E.Z. Sikhakhane Methodist Church (Natal Coastal District) when it launched its Treatment Pick up Point (PuP) “Sibiziwe” in partnership with the Prince Mshiyeni Hospital. A pharmacist is deployed by the partnering hospital or clinic to go and distribute ready-packed treatment packages on certain days at the PuP site. Our retired nurses are, once more, a great asset as they assist as volunteers in this programme. This project services the local chronic outpatients through bringing their chronic treatment within reach of the community instead of having to incur travelling costs going to the health facility, holding chronic patient’s support groups on the same day.
as collecting treatment, being an extension of the public sector health care facility, easing the strain of overloaded clinics and hospitals – thus transforming our churches into places of healing, ensuring treatment adherence with little reason to default and reducing pharmacist workload at congested health facilities. We commend all Districts for the work done.

**JUSTICE AND SERVICE (J&S) DESK**

**Gender Justice:** As part of the Amplify Change Project we have embarked on research into the knowledge, attitudes, beliefs and practices around sexual violence. This project is meant to create a movement of survivors of sexual violence that will champion the cause. The research aims at giving a holistic perspective from faith communities on SGBV and to impact meaningfully on the ministry to survivors and their families.

The partnership with “We Will Speak Out Coalition”, an NGO offering intervention and materials on sexual gender-based violence, provides training materials and resources to empower local church groups. Thus far, three clergy and six laity have been trained to assist local churches. Training continues to take place and we encourage the participation of both laity and clergy.

**Human Trafficking:** The major part of our engagement since the last Conference has been to continue with the work of advocating, raising awareness, intervention and training. The main area of focus of work for our Eastern Cape Coordinators is in championing the cause against “Forced Marriages” of minors. Mr Petrus Majola, Rev Loyiso Madalani and Rev Kebalepele Lofafa, the J&S co-ordinators for the Grahamstown, Clarkebury and Queenstown Districts, respectively have exercised ministry of presence by attending court cases to support victims. Their intervention in helping to rescue victims, provide advocacy at schools and conduct awareness campaigns on the rights of victims has been very encouraging. There are a number of success stories from this region that can be shared with other Districts facing the same challenges.

The MCSA’s partnership with sister denominations in the Southern African Region to combat Human Trafficking is still on track. The second consultation comprising of those appointed by their churches to be part of the team to draft the implementation strategy met from 4 to 5 April 2017. The purpose of the meeting was to thrash out the implementation plan more concretely. The church leaders are due to meet before the end of this year to endorse the strategy.

It is important to mention that the role of the MCSA in championing this Methodist/Wesleyan initiative has been critical. The participation of the Salvation Army at the Mission Congress attested to the importance of this initiative. We appreciate the support of the General Board of Global Ministries and their commitment to support this process where possible.
**Magnify**: The Magnify programme was launched in the Central District last year and in the Limpopo District early in 2017. There has been great interest in this programme and Rev Jane Day is in the process of launching it in the remaining Districts.

**Courageous Conversations**: At the last Conference, we reported on the interfaith engagement on the future of the mining sector (see 2017 Yearbook, p. 185). During these conversations a number of commitments were made, including being part of multi-stakeholder interfaith dialogues in the future. One of the outcomes of the conversations has been the establishment of an independent think tank to advance the process of conversations, collaboration with other companies in the region to pool resources and align social plans, support industry-related analysis and provide support for piloting efforts in communities surrounding mines.

In February 2017, Presiding Bishop Siwa chaired a Day of Courageous Conversations, the theme of which was “Consolidating trust, sustaining relationships”. Some of the items which arose from the group dialogues included:

- Disbursement of monies to former mine workers both in South Africa and the surrounding countries related to injuries, retirement, etc. It was noted that the money is available and needs to be disbursed. Much of the relevant beneficiary information needed has been sold or lost.
- Galvanizing the mining industry to recover the bodies of those trapped in the Lily mine and assist families to bring closure to this tragedy.
- Participation by all parties in a National Economic Summit to define an inclusive path forward for National Economic Policy.
- Ongoing commitment to conversation relating to healing and reconciliation – the intention of the conversations is to provide a platform for healing between key players in the industry and at a broader national level that would be sponsored by faith communities.

Some of the key outcomes were:
1. The establishment of a Theological Task Team and Pastoral Care Team.
2. Mines are interested in Chaplaincy Services.
3. Closer co-operation has been established with Anglo American related mines in the areas of KZN, Limpopo and Gauteng.

SA Courageous Conversation endeavours to initiate and support joint projects between the Mining Sector, its employees and mining communities to address issues relating to safety, health, education, just working conditions and worker relationships.

**The Education Crisis in South Africa**: With the violent protests that ensued relating to the Fees Must Fall campaign, churches, under the leadership of the SACC, have been actively engaged in processes geared at finding a long term sustainable solution
to the crisis that engulfs higher education. From the Fees Must Fall Campaign in 2015, a number of interventions were introduced including the formation of Higher Education Parents Dialogue in 2016 and the National Education Crisis Forum. The J&S Desk is an active member of this forum. Through these initiatives, the SACC held meetings with all 26 institutions of higher learning. The meetings included engagement with students, university Vice Chancellors and all concerned groups and led to the National Education Crisis Convention. Unfortunately the engagement had to be abandoned due to the high levels of intolerance by the students.

The J&S Desk met with students in KwaZulu Natal who were affected by incidents of indecent assault and police brutality. These cases were reported to the South African Human Rights Commission as well as Sonke Gender Justice. A report has been handed to the Independent Police Investigative Department for further investigation as the incidents reported were allegedly perpetrated by members of the SAPS.

Racism, Racial Discrimination, Xenophobia and Related Intolerance: The MCSA welcomes the South African Draft National Action Plan (NAP) to Combat Racism, Racial Discrimination, Xenophobia and related Intolerance which has been circulated for comment and critique throughout the church. This plan is a result of the United Nations Third World Conference which was hosted in Durban 2001. The NAP is not intended to replace existing laws and policies, but rather to be complementary to existing legislation, policies and programmes which address inequality, inequity and discrimination. Its purpose is to provide South Africa with a comprehensive policy framework to address racism, racial discrimination, xenophobia and related intolerance at both private and public levels.

Refugees: The MCSA, through the J&S Desk, works through the Consortium for Refugees in South Africa and the South African Catholic Bishops Conference to advocate against policies that are likely to impact negatively on the lives of vulnerable groups. A joint response to the South African Green Paper on Refugees will be made available to our churches and we urge all Methodists to help us raise concerns in the interests of vulnerable groups. An area of concern with regards to children in the proposal is the establishment of “Asylum Seekers Processing Centres” near borders to accommodate asylum seekers while determining their status.

The passing away of Regional Leaders: Sadly Botswana and Namibia underwent a period of mourning with the passing of two prominent political Leaders: Botswana’s Former President Ketumile Mosiri and Namibia’s Comrade Andimba Toivo Ya Toivo. Letters of condolences were sent to both countries from the Presiding Bishop’s Office. We also note, with sadness, that a few days after elections were held in Lesotho in June 2017, the wife of the newly elected President was murdered.

CHILDCARE DESK
The Connexional Childcare Desk has achieved much in ensuring that the church stays on the path of moving children from the periphery to the centre of all church
programmes and activities. The areas of focus for the 2016/2017 year were driven by the urgent need to observe compliance requirements for Homes, adhere to early childhood care and stimulation, and implement the relevant policies across the Connexion and the need to ensure that all are informed.

It was evident from the different District and children’s ministries reports that, in most of our churches, more children are receiving adequate attention, even though there is much room for improvement. This part of the report reflects the achievements and challenges encountered in the implementation plan for the year 2016/2017.

**Strengthening District and Circuit Childcare Desk Structures:** All Districts have an individual who is assigned as a Childcare Desk Coordinator. Some Districts work with the children’s ministry superintendent who holds both portfolios, whilst other Districts have selected a person whose sole responsibility is childcare work. The Connexional Childcare Desk supports the orientation of the Childcare Desk coordinators at District levels and supports the District coordinators who strengthen Circuit childcare desk work. During this year, Natal Coastal, Grahamstown, Northern Free State and Lesotho have new District Desk coordinators. Orientation was carried out for the Natal Coastal District and ongoing support was provided for Queenstown, Mozambique and Clarkebury Districts. Communication through reports and exposure visits to different District programmes continues to strengthen the relationship between the Connexional Desk, Districts and Circuits.

**Data collection and District programme updates:** A reporting tool was designed to assist Districts to collect and collate data which highlights the status of children’s work and ministry in every District. Correct data enables us all to celebrate the milestones of the Connexion and, in turn, advances our response to vulnerable children and children at risk. Both qualitative and quantitative outcomes enable us all to see the number of children whose lives are being impacted positively.

**Capacity Building and Training 2017:** Child Centred approach and Spiritual Formation (ECD HighScope): 32 participants were trained in ECD HighScope: 15 from Kya Sands, 12 from Calvary and 15 from Limpopo. Certificates of attendance have been designed and will be issued to relevant individuals.

Sensitisation and Safeguarding Children Holistically (Homes/Foster and Alternative Care): The Childcare Desk is in the process of re-aligning and redefining protocols for the different types of residential services provided through our churches to children at risk. Major challenges experienced by the Children’s Homes are the maintenance of strict intake regulations to safeguard children already in their care. Often intake regulations are flouted by the government system, in some instances leaving their responsibility with the Heads of Homes/Residential Institutions. Heads of institutions are advised to adhere to their admission requirements so that they ensure the best interest of all children. Screening out any potential elements which will disrupt the community of children already served, also needs to be strictly adhered to.
Healthy Development and Child Participation (CYC and CYPP): There is a lack of capacity among lay leaders to encourage child participation. This has been acknowledged and realised by many Circuits across our Connexion. Our upbringing has been authoritarian, and we as individuals, “do to our children what was done to us”. Discussions are in place to reflect on the desired outcome for raising children to be God-fearing and loving and to be responsible for themselves, others and the environment. This will begin through dialogues with children on their perception of inclusivity and child participation. We would like to put into practice the principle of “nothing for us without us”.

Parenting and Positive Discipline – Helping Parents/Caregivers to be the best they can be: Good parenting is important to ensure that we raise our children by respecting their opinions and by entrusting certain responsibilities to them with a full understanding of the kind of adult we wish to see them become. Presentations and workshops will be available to those who are ready to change their parenting styles.

Policies 2017: These are ongoing tasks as new information from different countries comes in. The Desk plans to:

- Review all booklets produced since 2010.
- Realign child protection policies with changes in country protocols.
- Support compliance with childcare protocols.

Methodist Youth and Childcare Centres: The Connexional Childcare Desk and the Director of the Westview Methodist Church’s “Ditshego programme” are in partnership to build the Child and Youth Care workers’ capacity to improve their ability to work with children under their care. Jointly there are 27 participants in training. This training will end in October 2017. Participants will be expected to complete work-place practicals and outstanding modules by the end of November 2017. Thereafter, the HWESETA will verify and accredit trainees with an expectation that those who are successful will get full Level 4 qualification and relevant statements of results and SETA-accredited certificates. The following centres will benefit: 6 people from Epworth Children’s Village, 2 participants from Kya Sands, 4 participants from Ikageng Itireleng, 2 participants from the HSW Youth Unit, 3 participants from Hammanskraal, 10 participants from Ditshego, 1 HeadStart programme, 1 housemother, 1 foster caregiver and 7 ECD and Homebased Child caregivers. Thanks go to PEPFAR, the Motsepe Foundation and the German World Mission office for their support and contributions.

The Methodist Church has two Children’s Homes in Swaziland – one under St Paul’s Methodist Church in Manzini and the other under the Mahamba Methodist Church. Eighteen girls and eighteen boys are housed in each of the Homes. The infrastructure of both residential Children’s Homes is a challenge. At the same time, this provides great opportunities for long term sustainability and skills development for the children residing in the Homes. The Mission Unit is constantly in conversation with
both the mission leadership of the Highveld and Swaziland Districts and the regional representation. The success of the programmes requires that the region present these programmes as regional projects rather than individual Circuit programmes. It would be cost effective if the action of support is integrated and inclusive in approach without taking away the autonomy of individual homes.

**EDUCATION AND SPIRITUAL FORMATION DESK**

The MCSA Education Portfolio consists of two components – an Advisory Committee on Education, which advises the Presiding Bishop on key strategic Education Policies and Strategies and, at the operational level, the Desk supports, facilitates and coordinates issues of education at District, Circuit and Society level.

Some of the highlights from the Advisory Committee included: (a) a draft towards a theological rationale for the Education Desk; (b) Noting the failure of Government to delivery on effective and efficient education and (c) Doing an analysis of the Policy of Education in SA: its Pitfalls, the Weaknesses and Challenges.

The Desk had its first meeting this year with all District Education Desk Coordinators. Some of the critical issues which arose were: (a) That the NASFAS funding for Higher Education students is critical and every effort needs to be made for eligible students to receive such funding; (b) Education Week in February was well received across the Connexion, with several innovative initiatives taking place in all the Districts; (c) the decolonisation of the education curricula was noted as a critical issue; (d) The Fees Must Fall campaign points to the serious need for government to review its allocation of resources for this purpose as announced by the previous Minister of Finance; e) The 2016 Conference decision for an Education Indaba was held last October. Key education role-players were brought together. A Press Statement was released by the Presiding Bishop’s Office after this event.

A considerable amount of work is currently done in the Districts related to Education outreach initiatives at preschool, primary school and high school level. In Swaziland, the Methodist Schools, amidst challenges of infrastructure, have done very well with academic performance and outputs. We applaud such performance of the teachers and the scholars. In Botswana, there are very well-developed education programmes at primary school levels which we hope to share with other countries. The curriculum is user-enabling and user-friendly which results in top performance of the students in various subjects. In Lesotho, we have exciting education initiatives too, which seek to develop the child holistically and stimulate critical thinking and excellence. Some of our schools in Lesotho are amongst those with the best results. There have been some challenges in the schooling system in Namibia. Nevertheless there are achievements of those schools striving for excellence and high levels of academic outputs.

The United Methodist Church Education Conference, held from 1 to 4 December 2016 in Mozambique, brought together various Methodist Education Institutions
from across Africa. Of significance was the bringing together of the UMC and the MCSA Education structures related to the Methodist Church in Britain. A further conference is planned for later in 2017 in Cote d’Ivoire which will further the education work of the Methodist Church on the continent.

The Presiding Bishop has called for all Methodist Churches to become “After-School Care Centres”. We are pleased that there are churches where such programmes already exist. The plan is to strengthen these community initiatives. We encourage this work to have an ecumenical outlook.

PARTNERS IN MISSION

Our work with overseas partners cuts across the Desks within the Mission Unit. With regard to the Childcare Desk, the MCSA has been privileged to host 4 volunteers through the German Weltwaerts programme.

Pastoral Exchange Programme: The Pastoral exchange programme between the EmK and the MCSA took off last year when Rev Hlongwane visited and stayed with a colleague in Germany, Rev Thomas Lessmann, for a period of one month. In March this year, Rev Lessmann came over to our Connexion and joined Rev Hlongwane in the Clarkebury District where they worked side by side. Similar exchanges are planned for the future. This model of partnership is proving to be valuable and demonstrates an important dimension of what partnerships can bring to all of us.

MCSA MCZ partnership: We are also glad to report that, for the first time in recent history, a minister from the Methodist Church in Zimbabwe, Rev N Mutasa, has been stationed in Chimoio-Zona Centro Circuit, Mozambique District as part of our continuing partnership and collaboration. The MCSA will continue to explore more opportunities of stationing our ministers across the two Connexions. The partnership between the Natal Coastal District and the Bulawayo East District continues. We note with gratitude, and celebrate with our brothers and sisters, the 40th anniversary of the autonomy of the MCZ as a Conference.

METHODIST HOMES FOR THE ELDERLY

On 10 July 2017, a meeting of various Methodist homes and bodies with responsibility for care of the elderly took place at the Methodist Connexional Office. This was the first such meeting to take place since the CCD and Mission Departments came together and staff was reduced. The purpose of the meeting was to bring the bodies and homes for the elderly who have a link with the Methodist Church of Southern Africa together in a new way of relating together, to synchronise the work, to coordinate policies and procedures, embrace a Methodist ethos or stance and to explore new possibilities of ministering to elderly people in the community.

The Mission Unit Advisory Board for 2017 is to consist of Bishop Themba Mntambo (Chairman), Bishop Mike Vorster, Deacon Dr Vernon van Wyk, Rev. Faith
Whitby, Ms Yolisa Tashe, Mr. Mbongeni Magagula, Rev Musi Losaba (Director-Ecumenical Affairs), Rev. Dr Kenaleone Ketshabile.

APPRECIATION
The Advisory Board of the Mission Unit and the Staff wish to express a word of thank you to the leadership of the MCSA, from the Presiding Bishop, to a committed leader at local Society level, and to all Methodist people, for the prayers and support in a variety of ways which enable mission to happen. I would like to thank the staff of the Mission Unit for their untiring commitment to the work of the Church.

CONFERENCE MATTERS
All work relating to the implementation of Conference resolutions is ongoing.
1. We request CE/Conference to endorse the efforts to mobilise communities and partners to resuscitate the Semonkong Centre.
2. The Education Desk would like to recommend that:
   (i) the section in the Book of Order relating to Chaplains be amended to include chaplains assigned to places of Higher Education;
   (ii) the Conference agrees, in principle, to allocate a budget for the Education Desk.
3. The Mission Unit requests Conference to establish a task team to coordinate the work of Ministry to the Elderly (Methodist Homes for the Aged).
4. Mission Unit Consultation of April 2017 requests Conference:
   (1) to amend Conference Resolution 2.25 Yearbook p. 99 to be entitled: Protests in Southern Africa;
   (2) that EMMU be included in the implementation of the resolution.
Appendix 1

Mission Congress 2016 Report

Introduction
This is a report on the second Mission Congress of the Methodist Church of Southern Africa held in Pietermaritzburg in November 2016. The content sub-group of the Working Team of the Mission Congress has tried to highlight, in summary form, the essence of the 2016 Mission Congress.

Mission Rationale for a Mission Congress

Missio Dei, the mission of God, reminds us that the Church, the body of Christ, has no other way to exist but to be in the mission at all times ‘lest we become a dead sect’. This privilege demands that we continually seek to analyse and understand our context and to review our effectiveness in proclaiming the Gospel of Jesus Christ for Healing and Transformation through WORD, DEED and SIGN. This task requires that we do so in a spirit of discernment and acknowledging that God is already at work in God’s world and among God’s people.

Because of the multidimensional nature of our mission context, it is most critical that the Methodist Church of Southern Africa join together with other denominations/churches across the globe to continue to create platforms like the Mission Congress, not only to look at its own missional life within the geographic boundaries of Southern Africa, but also to contribute to missional conversations and reflections in the African context, and within the global community, in line with our commitment to a Christ-Healed Africa for the Healing of Nations.

There is always a dynamic relationship between church and context. This dynamic relationship is made particularly important by the recognition that the present missional context or landscape is fluid, diverse and complex. The dramatic shifts in rural and urban demographics, the emergence of a millennial culture(s), and the new patterns of thinking influenced to a large degree by globalization, extreme levels of poverty, and the prevalence of many other levels of social ills, demands that we keep reflecting on our contextual and missional relevance as a Connexion.

While there were some voices that maintained that Mission Congress 2016 brought nothing new and was a waste of time, we must be careful not to throw away the baby with the bathwater by nullifying or negating the reality that change happens around us all the time and if that change is not brought to the consciousness of our missional life, the opportunity to witness to the Unchanging God (Malachi 3:6; Hebrews 13:8; Psalm 102:27) in a changing world will be lost.

In view of this we always have to remember our raison d’être, “our reason for being a church,” in these times.
Mission Congress 2016
We note with gratefulness to God that the second Mission Congress in the history of the Methodist Church of Southern Africa took place from the 24 to 27 November 2016 at the Seth Mokitimi Methodist Seminary in the Natal West District of the MCSA, in Pietermaritzburg, KwaZulu Natal Province, South Africa. This Mission Congress met under the theme “Methodists Igniting Mission”. The purpose of the mission congress was stated as follows: To educate, inspire and ignite passion for mission.

In his opening address the Presiding Bishop added that this Mission Congress was:
• A call to be a listening, confessing and repenting church that calls society to a new reality.
• A contextual church that scans the mission area in which we find ourselves and takes seriously what God is doing in our world and commit to follow.
• A church that assists all to see, hear and feel the pain, joy and hope of communities and the world – a church that believes that another reality is possible.

Mission Congress 2016 noted the work that had been achieved through the Mission Congress 2004 and other milestones in the life of the MCSA, including the results of the Mission Impact Assessment that was conducted a few years ago.

Crafting Mission Congress Content:
The instruction of Conference 2015 that the 2016 Mission Congress working group should not take a top-down approach in crafting the content/themes of the electives of the Congress was heeded. The content of the Mission Congress was fully informed by ideas, aspirations and suggestions that emanated from Conversations on the Work of God that took place at local churches, circuit quarterly meetings and Synods of 2016. The working group worked with these materials to craft the themes of plenaries and electives.

Therefore, the process that was engaged in crafting the programme explains what the Mission Congress was about. Mission Congress was not about bringing ready-made answers to the Congress about what local churches should do or not do in their mission contexts. Rather, it was to Ignite, Teach and Inspire passion for mission through the various plenaries and elective sessions, to listen to what the people called Methodists were discerning and how God is calling them to respond to what we see around us, in the various contexts where God has placed us.

Attendance, Participation and Inclusivity/Proportionality
The attendance of Districts at the Mission Congress was commendable. The Mission Resource Fund was immensely instrumental in enabling Districts to manage the costs that were related to the Mission Congress event by adding to district resources. This enabled them to make it to the gathering. We are grateful to God for these resources.
The various forums of the MCSA that had the opportunity to evaluate the Mission Congress have all commented on the positive, enthusiastic and consistent levels of participation during all sessions. This was attested to in the observation that the majority of the people who attended were not the “usual” conference attendees. There was freshness and an eagerness to participate. A positive spirit permeated the Congress.

The balances between the genders, the young and not so young, country representation and race proportionality is to be celebrated. We note with gratitude that there were approximately 300 people at the Congress. This number was made up of 15 delegates from each District, 4 from Namibia, 4 from Lesotho, 2 from Swaziland, 5 from Botswana and 15 from Mozambique. The gender balance was 45% female to 55% male. Approximately 20% of the attendees were under the age of 36. However, only 3% were under the age of 26. With regard to the clergy/lay balance, 40% were clergy, 51% lay and 9% seminary students. The graph below demonstrates the percentages cited.
A major breakthrough which added to the levels of participation and which must be celebrated, was the purchase and use of translation equipment for use at the Mission Congress. The purchase of this important equipment by the Connexion was also made possible through the Mission Resource Fund. This was the first time that there was a translation service at an MCSA event. The equipment made it possible for our Portuguese speaking members of the Connexion to follow the proceedings of plenary sessions with ease, making it possible for them to participate fully in the proceedings of the Mission Congress. The MCSA is highly indebted to our brothers and sisters from Mozambique who gave their time wholeheartedly to do the translation from start to finish.

The worship was another example of inclusivity – it was multi-lingual and multi-cultural.

A weakness of the Mission Congress that must be highlighted was lack of good preparation for effective mission field exposure and engagements trips. It is hoped that, in the future, the major reason for this disappointment will be avoided.

**Guests**

We had the following guests with us: Bishop Tawanda Sungai from the Methodist Church in Zimbabwe, Dr Olubunmi Olayisade from the Methodist Church in Britain, Ms Almuth Zipf from the United Methodist Church in Germany, Dr Douglas Dziva from the KwaZulu Natal Christian Council, Prof Musa Dube from the University of Botswana, Major Margaret Stafford from the Salvation Army, Ms Grizelda Grootboom, who related her experience of human trafficking, Mr Andrew Bennie, who coordinated the South African Food Sovereignty Campaign, and Sibubonile Mdyogolo, a young person who represented the voice of children.

**Plenary Highlights:**

The Presiding Bishop’s opening address reminded us of Nehemiah’s call to the people to return back to God, who is the source of their life and hope. Dr Carlos Fumo’s presentation called us back to the central importance of Evangelism, moving it from the confines of those who are already part of the fellowship of the body of Christ to those to whom we need to proclaim the LOVE of God. Members of the Congress were admonished not to be trapped in the easy habit of “fishing the fish that has already been fished.” Dr Fumo appealed to the Connexion to note that in Mozambique “the harvest is plentiful but the labourers are few.” He made a passionate call to the MCSA to heed this call and to pray earnestly to the Lord of the harvest to send out labourers into his harvest (Luke 10:2), and to be intentional about sending agency in Mozambique in the same way that agency is sent around the rest of the Connexion.

Rev Seitisho’s plenary presentation reminded us of the deep rural communities that are ravaged by poverty, unemployment and the migration of the youth to the cities
in search for a better life, leaving behind the frail and the elderly. We were reminded that resources are scarce to sustain such circuits. But the faith of the people and their commitment to the life of the church is a resource that undergirds the energy of people to keep on keeping on. Much support is needed in these areas from all of us as a Connexion to support the efforts of rural communities as they do their best to embark on improving their life conditions and the clergy who demonstrate a willingness to walk alongside them, encouraging them and pastorally being one with them. The reality of the struggles of rural communities and church is something that needs intentional reflection and interventions.

We were also reminded of the critical importance of church in the urban areas. Rev Gary Rivas encouraged us to be attentive to the trends of urban growth and their implications for church planting, bearing in mind the complexities of the urban settings and cultures.

The Mission Congress was reminded of our Methodist Heritage in relation to mission. Rev Sidwell Mokgothu reminded us that “Wesleyan theology and Methodist mission practice is incarnational and prophetic in character. It is driven by a Church that is rooted and immersed amongst the people of God.” In that sense the Mission Congress participants were challenged to think about what it means to be a Methodist and to be missional.

The story of the experience of Human Trafficking was one of the highlights of the plenary sessions. For many it highlighted one of the evils of our society and was a challenge for the church to come face to face with the reality of human trafficking and to seek ways to respond. The participation of the children in plenary also demonstrated the importance of giving children a voice in our worship services – to listen to and learn from them.

**A meeting of Elective leaders that took place early this year, identified the following areas as some of those areas of ministry that we need to be intentional about:**

- Ministry to, with, among and for children and young people.
- The lack of resourcing mission in rural areas as opposed to urban areas.
- The need to form and equip leaders for diverse missional contexts.
- The need to deal with issues of racism, tribalism, gender and intergenerational relationships in the life of the church and society.
- The need to develop intentional evangelism programmes relevant for our context(s).
- The need to recognise the reality of migrations and the fluidity of communities and what it means for a local church.
- The accelerating of programmes for food security and food sovereignty and to take environmental justice seriously.
Key Cluster Areas of Electives
The Committee, having received feedback from elective leaders on the essence of conversations during elective discussions, from elective participants and from reading the material that was presented, developed the key cluster areas that the electives covered. Only brief summaries are given here.

FORMATION: Training and empowering agency, lay and clergy etc. for doing ministry in fluid, diverse, complex and dynamic contexts. The integrity of the church is, in part, demonstrated when agency and the local church is able to journey alongside its communities.

VULNERABILITY: A number of electives pointed to issues of various types of vulnerability – challenges of migrations, racism, human trafficking, etc.

YOUTH AND CHILDREN: Children and Youth: Music, worship and mission in the emerging context; Ministry to children; A church envisioned by young people; The role and witness of the church at educational institutions; Becoming a multicultural and multi-generational church.

EVANGELISM AND CHURCH GROWTH: The main call here, as demonstrated in the plenaries, is to analyse contexts both in urban and rural areas and develop contextual strategies. This, as we saw it, is a call to be intentional and strategic and mobilize resources. Establishing new work has also been highlighted as part of our calling.

CONNEXIONALITY AND ECUMENISM: A Connexion that is together in partnership with the ecumenical body at every level of our existence – unity in mission.

WAY FORWARD/RECOMMENDATIONS
• A Mission Congress Workbook is to be published as a resource for local churches, mission groups and all Methodist people. It will consist of all presentations made at the Mission Congress. At the end of each presentation, there will be questions for group discussion. It will also include other important documents of the MCSA such as the Obedience 81 Statement, Mission Pillars, etc.
• Districts are to be encouraged to workshop the contents of the Workbook. Elective leaders have agreed to be available to facilitate discussions on the material they presented at the Mission Congress at District and circuit levels.
• Every two years, there should be a mini-Mission Congress for clusters of Districts and a Connexional Mission Congress every 10 years.
• The Mission Unit is to facilitate ongoing engagements with the Districts, Units and Connexional mission groups on progress made and the sharing of good stories.
• At a determined period, the Mission Unit is to facilitate and evaluate progress that we are making on mission areas highlighted at the Mission Congress.
The Listening Committee picked up the themes of the deliberations and crafted a responsive document. It is suggested that this be used as a liturgical commitment tool where Methodist people meet to conduct conversations and events on the work of God.

Districts and Circuits are to be encouraged to use the Missional Engagement Model outlined below:

**MCSA** – This is a reflexive step where Methodist mission, theology, practice, polity, exemplary stories, vision and mission, as well as scripture are put to conversation with the described context. This step helps clarify our faith, calling and scriptural imperatives – history, theology, ethos, polity, mission & vision and mission pillars.

**Context** – This step is descriptive. Compared to the model of see, judge, act, this is the step where we describe what we see. This step requires attentiveness and presence to the context where the church/congregation is located. Based on what we see, hear and encounter, a thorough description of the context should be done – political, economic, social, technological, environmental, demographic and ethical considerations, etc.

**MISSIONAL ENGAGEMENT MODEL**

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Reflection – This is a step of prayerful consideration of the character and activity of God. This step acknowledges that God is still active in the created world and that in mission we participate in God’s initiatives that are filled with grace. This is a step of prayerful discernment of the initiatives and activity of God in what we see – ecumenical initiatives, governmental and non-governmental initiatives and consideration of feelings.

Response – In this step, a new praxis (a way of doing ministry) is shaped through prayer, imagination, a spirit of willingness and commitment. This is where a missional agenda and strategy is formulated. This agenda may include specific strategies, actions tailored to specific levels of the church structure, ecumenical strategies and the equipping and empowerment of Saints. Responses may be individual, communal, local society, ecumenical, a consideration of current responses, District or Connexional.

Summary of the Report of the Listening Committee

We Celebrate
• We celebrate a missional God who has blessed us with a warmed heart and a passion for the world as our parish.
• We celebrate a missional God who has blessed us with a rich diverse heritage of those who have gone before us, and who are a deep well from which we draw encouragement and inspiration for mission in the present context.

We Confess
• That we are a bruised and divided church.
• That we exist in silos.
• Our inability and unwillingness to support transformative missional strides.
• That we are a disobedient church.
• Our failure to re-imagine what is possible as a Church in mission.

We Commit
• To Christ’s call to ask new questions as we continue to explore and examine the relevance of our mission strategy.
• To greater integrity in the use of our resources.
• To hold one another accountable for enabling the ministry of all believers.
• To participate in God’s incarnational mission in our world.
• To unity in diversity and to living out our Connexionality in practical, meaningful and respectful ways.
• To rediscover our prophetic voice and redefine our prophetic way of being.

Appreciation
The Mission Unit would like to thank the Presiding Bishop and General Secretary for their support for the process, the Lay General Treasurer for her support and assistance,
the Mission Congress Working Group for their hard work and many deliberations, the staff of the MCO who assisted, Seth Mokitimi Methodist Seminary for hosting the event, the staff and students of SMMS for their assistance, the Natal West District for their assistance, the District Bishops and District Mission Coordinators for their coordination, the speakers and elective leaders for their preparation and facilitation and all that who attended and participated in the Congress.
THE ORDERS OF THE CHURCH
CHAPTER 13

METHODIST ORDER OF DEACONS
REPORT TO CONFERENCE 2017

Deacon Dr. Vernon van Wyk (Warden)

“I am in the midst of you as one who serves.” (Luke 22:27 GNB)
“That is what the Son of Man has done: He came to serve, not to be served ....” (Mark 10:45 MSG)

The Role of a Deacon

The Vision of the Methodist Order of Deacons is “To share Christ’s love through service and to help the Church respond to the needs of the wider community.” (L&D 12th Ed, Revised; 13.1)

Deacons are ordained ministers in the MCSA. There is a perception among laity and sometimes Presbyters, that Deacons are a lower form of ministry. The MCSA does not subscribe to this perception. The MCSA position was expressed in 2007 when DEWCOM stated:

“As a principle of governance and practice the Methodist Church has affirmed the ‘Priesthood of all believers’”. Further, DEWCOM indicated that “The MCSA upholds the co-equal and mutually dependent role of lay and ordained ministers, yet accords a special responsibility those who are called and set aside to the ordained ministries.” Thus, according to DEWCOM, “…the only context in which the ministries of ordained deacons and presbyters can be rightly understood is that of the calling of all people, lay and ordained, to participate equally, yet distinctly, in God’s mission in the world. The distinct ministries of deacons and presbyters thus serve to express, enable, and focus the ministry of the whole people of God.”

DEWCOM further indicated that “Within the ambit of the ordained ministries the MCSA recognises and ordains presbyters (persons called to the ministry of word and sacrament), and deacons (persons called to the ministry of word and service). With regards to the ministry of the laity the MCSA recognises and affirms the various, and important, ministries of lay Christians with particular clauses in its Methodist Book of Order relating to Local Preachers, the Order of Bible Women, and the Order of Evangelists.”
“Priesthood of all Believers”

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This is affirmed by DEWCOM when in 2010 it clarified as follows: “The only context in which the ministries of ordained deacons and presbyters can be rightly understood is that of the calling of all people, lay and ordained, to participate equally, yet distinctively, in God’s mission in the world.”

Candidating Procedure

- Prospective Candidates should approach their society minister and circuit superintendent minister, early in the calendar year, stating their wish to enter the Diaconate.
- A clear understanding of a call to serve and of the type of service ministry that will be conducted, is essential in avoiding possible role confusion.
- Candidates should have a strong sense of vocation to the Ministry of Word and Service and not a failed or thwarted sense of vocation somewhere else (e.g. Word and Sacrament).
- There needs to be clarity of vision/purpose for the whole Circuit, into which a vision for the diaconal appointment fits. This should be analysed and translated into specific aims and goals for the diaconal appointment.
- Prospective candidates are required to attend the District School of Vocation which focuses on areas for discerning the Call as a Methodist Deacon.
- Prospective Candidates must have the following academic qualifications/credits:
  - Have a Senior Certificate or Matriculation (or equivalent);
  - Be an accredited Local Preacher or a Local Preacher on Trial;
  - Have completed the following academic courses:
    - **Basic Certificate in Theology** (Khovo Bible School) [Mozambique only]: Introduction to New Testament (1st & 2nd Part); Introduction to Old Testament (1st & 2nd Part); Homiletics (1st part); Christian Life.
    - **Higher Certificate in Theology** (TEEC): Introduction to New Testament (45121); Introduction to Old Testament (45111); Introduction to Theology (45241) and Pastoral Care (45371).
    - **Diploma in Theology** (TEEC): Getting to Know the Bible (85100); Systematic Theology 1 (85240) and Practical Theology 1 (85370).
    - **Bachelor in Theology** (TEEC): Developing Skills for Theological Study (7000); Interpreting Texts (7004) and Engaging with people pastorally and ethically (7002).
• A completed qualification from a South African Qualifications Authority registered institution acceptable to MCSA.

Having ensured that the Candidate qualifies to Candidate, the Superintendent submits the name of the Candidate to the Circuit Quarterly Meeting, who shall give special attention to his/her suitability as a Minister in Word and Service. (The CQM recommendation shall be in accordance with the provided CQM Guide and the Superintendent’s evaluation report which can be downloaded from www.methodisttraining.co.za or obtained directly from EMMU.)

The Superintendent also forwards the ‘**Intention to nominate a Candidate**’ form (can be downloaded from www.methodisttraining.co.za or obtained directly from EMMU) to both the EMMU offices and the Warden of the Order **before 31 July each year**.

EMMU will forward the stipulated documents to the Superintendent of the Candidate. Candidate’s forms (including Circuit Report) and ALL relevant attachments must be submitted to EMMU.

From 2016 eligible candidates shall be examined and pass a written entrance examination according to a syllabus published by EMMU. This will include some language and academic components to be assessed by both EMMU and SMMS.

Vocational readiness is assessed through screening done by a panel that comprises nominated individuals (including a person with experience in Psychology or Social Work) appointed by the District Bishop. Representatives of the Connexional EMMU shall also be in attendance.

The EMMU District Screening Committee forwards the approved applications to the Methodist Order of Deacon’s Convocation. Successful candidates must attend the Convocation to share their testimony and call to the diaconal ministry. The Convocation may make additional recommendations to Synod where necessary.

Successful Candidates shall conduct at least two trial services in the presence of a panel of four persons, comprised of at least two Deacons, or one Deacon and one Presbyter or two Presbyters AND two lay members. One of these trial services must be conducted in the candidate’s home Circuit and one in another Circuit.

The Candidate gives her or his testimony to Synod, which votes on receiving the Candidate.

The names of those who are accepted by their respective Synods are forwarded to the EMMU General Committee, whereafter they are sent to the Connexional Executive/Conference for acceptance.

**Probationer’s Internship**

• Successful Candidates who have satisfied all requirements shall commence
probation and Internship training in January of the following year. They shall be designated “Probationer Deacons”.

- All Probationer Deacons are required to complete a minimum of 4 years’ probation/internship training. The purpose of Internship training is to integrate academic-spiritual-and character formation in service in Circuits during regular meetings with Probationer Presbyters under direction of the District Supervisor of Studies. One further year will be allowed to enable a probationer to complete certain academic requirements and/or internship projects not yet completed.
- Probationer Deacons shall preach one Trial Service, in the presence of a panel of three persons, comprised of at least two Deacons, or one Deacon and one Presbyter or two Presbyters AND one lay member prior to Convocation/Synod annually.
- Probationer Deacons do a Synod Exam (Exegesis) [refer to Chapter 6: EMMU report].
- Probationer Deacons who have not completed their minimum qualification, are required to continue their studies within the period of four years (maximum five years) during their period on probation. EMMU will annually reimburse Probationers on receipt of proof of study fees paid and courses passed (Probationers over 55 years of age are however required to cover their own tuition costs and are billed by EMMU).

**Ordination**

In order to be ordained, a probationer must complete either the Basic Certificate in Theology (Khovo) [Mozambique only]; or the Diploma in Theology (TEEC), or Bachelor Degree in Theology (TEEC); plus

- Methodist Studies – Wesley, Polity and Accounting, plus,
- In the fourth year of Probation, having completed ALL of the requirements (including ALL academic requirements in the third year) to exit from probation to ordination and obtain the approval of the Diaconal Order’s Convocation, a Probationer may be considered by the MCSA for Ordination in the following year following EMMU prescribed procedures in the Circuit and District. If a Probationer has not completed all academic requirements, s/he needs to complete them in the fourth year and will be considered for ordination in the fifth and final year of probation.

**Deacons in Ministry**

Deacons are recognised by the MCSA as called of God, and trained and Ordained for service in the Church. They are colleagues on the staff of the Circuit to which they are appointed, responsible to the Superintendent, and thus share in the work of the Circuit. (L&D 12 Ed, Revised: 13.30)

One (1) Deacon, Abraham Oupa Kajane, was ordained in 2016, and the Convocation has recommended three (3) Deacons, namely Deacons Manie Berrange, Tony
Habgood and Philip Kgosana for ordination in 2017. (Sadly, Ordinand Deacon Philip Kgosana passed away on 19 April 2017). One (1) Deacon, Simi Ngomane, is recommended for ordination in 2018.

Two (2) Probationer Deacons (1 female and 1 male) were admitted to the Order in 2017. Four Candidates (4) (1 female and 3 males) have passed all the screening processes and will be admitted into the Order in January 2018. Two (2) Ordained Deacons, Wilhelmina Mabe and Joan Steyn, and one (1) Probationer Deacon, Michelle Marlin, resigned in 2017.

Two (2) ordained Deacons, Richard Gwabeni and Rosemary van der Merwe, Superannuated at the end of 2016. Three (3) Ordained Deacons, Pat Pollock, Baden Clack and Churchill Setloboko, and one (1) Ordinand, Phillip Kgosana, passed on to higher service in 2016/2017.

The profile of the 38 members of the Diaconal Order are as follows:
• Fourteen (14) Ordained Deacons (9 females and 5 males.) (whose names appear in the Church Directory)
• Ten (10) Supernumeraries (7 females and 3 males) (whose names appear in the Church Directory)
• Two (2) Ordinands (2 male) (whose names appear in Chapter 6:EMMU)
• Eight (8) Probationer Deacons (6 females and 2 males) (whose names appear in Chapter 6:EMMU)
• Four (4) Candidates (1 female and 3 male) (whose names appear in Chapter 6:EMMU)

In terms of Conference Resolution (2014 Yearbook, Paragraph 2.10.3), Deacons are collared in the year of their designation as Ordinands. Therefore, Probationer Deacon Pulane Alcock is due to be collared in 2018.

Annual Convocation
The Convocation remains the highlight of the year for Deacons. Deacons function as a dispersed religious community and the time spent together in fellowship, study and training at Convocation is invaluable and affords members an opportunity for celebrating the successes and sharing the heartaches of ministry. Deacons meet at Convocation, as an Order, to foster and develop their calling as servant-ministers and to receive training relevant to their ministry.

The Convocation was held from Monday 24 April 2017 to Friday 28 April 2017 at eMseni Christian Conference Centre. On Monday 24 April 2017, Convocation transacted the business of the Order (L&D 12th Ed, Revised Appendix 7). On Tuesday, 25 April 2016 two (2) Ordinands of the Order were examined by Bishop Rev Thembinkosi Fandaleki and the main business of the day was a discussion of the Conference request for a discussion on the perceived imbalances and the need for training on the differences between the Diaconate and the Order of Evangelism.
A dialogue was begun between the Anglican and Methodist Diaconate with the attendance of Deacon Gwynne Lawlor at Convocation. Deacon Lawlor is also the South African representative on the DIAKONIA Region Europe and Africa.

On Wednesday, 26 April 2017 a Workshop on Human Trafficking and Victim Empowerment was held and a memorial service was held for Deacons who had passed on to higher service.

On Thursday, 27 April 2017 time was spent in hearing testimonies on the work of God in the various stations and the outgoing Warden conducted a rededication Service. Convocation adjourned on Friday 28 April 2017.

Finances
Most of the expenses incurred for the Convocation are covered by Circuits contributing to the accommodation of their Deacons (See Conference Resolution on page 90 of Yearbook 2014). The Warden’s traveling costs, Conference fees, etc. is largely covered by donations received from the District Women’s Auxiliaries. Tuition fees for Probationer Deacons (under 55 years of age) have been taken over by EMMU. However, in view of the decline in funding and increase in membership of the Order, additional sources of funding need to be found to administer the Order. The Connexional Cash Management Scheme has contributed to the Order’s funds for 2013 and 2014, but has been unable to do so since – a request was sent to the General Treasurer and General Secretary to include the Order in the budget of the MCSA, but no reply has been received since.

Connexional Executive Committee
The Methodist Order of Deacons is managed by a Connexional Committee. The following persons are recommended to Conference to serve on this Committee in 2018:

Presiding Bishop: Bishop Rev. Zipho Siwa
Bishop (Chairperson): Bishop Rev. Thembinkosi Fandaleki – Clarkebury District
General Secretary: Rev. Charmaine Morgan
Warden: Deacon Douw Grobler – Limpopo District
Ministers: Rev. Themba Mntambo – Limpopo District
Rev James Ramage – Limpopo District
Rev. Wesley Olivier – Limpopo District
Deacons: Deacon Vernon van Wyk – Highveld and Swaziland District
Deacon Fozia Madjoe – Limpopo District
Lay members: Mrs. Mary Ellerbeck – Highveld and Swaziland District
Women’s Auxiliary
Mrs. Theresa John – Central District Women’s Auxiliary
Mrs. Dudu Nhlapo – Limpopo District Women’s Manyano
Treasurer: Mrs. Rennie Stoltz – District Treasurer, Limpopo District
Secretary: Mrs. Ans Grobler – Limpopo District
Ongoing Conversation: Revisions to Chapter 13 of the Methodist Book of Order. The Order submitted proposals in 2016 and the matter is being addressed by the Revisions Committee (e.g. Conference resolution 2.6; 2.8 and 2.9 page 96 of Yearbook 2017).

Appreciation
The Order is grateful for the many acts of selfless service and ministry offered by God’s servants and thanks all who support this work in prayer or in kind. The Deacons are grateful to God for His call upon their lives and for the many and varied opportunities of ministry and service that have been afforded to them.
Preamble
What a blessed pleasure to present this last Conference Report in my capacity as Warden of the Order of Evangelism. I wish to extend my profound immeasurable gratitude for the undeserved honour bestowed upon me by the Methodist Church of Southern Africa for this appointment since 2005. It is my humble submission that through the help of God and support from all the structures of our Church, the evident growth and development of the Order, despite there still being lot needing to be done, cannot be over emphasised.

The Connexional Executive and Conference 2016 appointed Rev Nompithizelo Sibhidla to assume leadership as Warden from 2018 to 2022. We thank the Church for ushering in this servant of God, and we further praise God for Rev Sibhidla’s willingness to lead the Order of Evangelism. We believe she will do a good work in the further developments thereof.

Biblewomen and Evangelists must be saluted as a foundational block in our attempt as a Church to “ignite the mission.” The Circuits with these humble servants of God, continue to attest to growth and development. On behalf of the Conference and our Presiding Bishop, we are deeply grateful to you all dear fathers and mothers.

Appointments by Conference 2016
• Rev Nompitizelo Sibhidla was appointed as a Warden for the period 2018-2022.
• Following the untimely death of Bishop T Fandaleki, the 2017 Conference appointed Bishop L Mandindi as Chairperson of the Order of Evangelism and Deacons.
• Rev Pumla Mtshiselwa was appointed as the Coordinator for Training for Lay Ministries in our Church.

Conference referred the following resolutions from The Order of Evangelism to the 2018 February Indaba Working Committee convened by the General Secretary.
(i) The General Committee of the Order of Evangelism resolved to request the Presiding Bishop and District Bishops to take urgent steps towards the discipline of Circuits who do not register Biblewomen and Evangelists resuting in some of them not receiving their stipends and travelling as stipulated by Conference. This practice is not only flouting our Constitution but also compromises both the witness and basic mission of the Church.
(ii) In light of unintended consequences for those considering candidating for the Order of Evangelism throughout the Connexion, Conference 2016 resolved to reduce the entry requirements for Biblewomen and Evangelist candidates to Grade 10 or its equivalent and further directed the Revision Committee to make the necessary amendments to the Laws and Discipline (Clause 14.4.6.)

(iii) The General Committee of the Order of Evangelism resolved to request Conference 2017 to revisit the unjust ways in which it still unequally treats the Orders of Evangelism and Deacons in our Church. These injustices include but are not limited to, remuneration, restricting non itinerants, age restrictions in candidature, etc. The General Committee strongly feels that perpetuating such unjust practices in the Orders makes a very wrong statement and contradicts both our mission image and mission practice in the Church.

(iv) Due to high medical costs, the Medical assistance be raised from R4000 per family per year, which has not been raised for more than 12 years. After Consultation with the General Treasurer, the assistance would be increased to R5000. The General Treasurer, however raised a concern that this assistance is not fully utilised and that Superintendents should assist registered Biblewomen and Evangelists to use this facility given to them by the Church.

Some other issues endorsed by Conference 2017, referred to the February Indaba to be convened by the General Secretary are:

(a) To address the fact that The Order of Evangelism, being not a “Manyano” or an Organisation but an “Order” has a Convention rather than a Consultation.

(b) The challenge of stationing Biblewomen and Evangelists.

(c) The Deacons’ versus Biblewomen and Evangelists’ stipends are calculated as a percentage of Ordained Ministers’ stipends. The basis of such calculation is to be reconsidered in its entirety.

(d) Revisit Medical benefit of the Order of Evangelism which has not been increased for more than 12 years.

(e) To address the different candidature age and retirement ages.

(f) To address the rationale or theology of the dress code for each Order.

(g) To address the fact that Deacons qualify for stipend augmentation, whereas the Order of Evangelism does not.

(h) To address the rationale of the theology of ‘Ordination’ in the Order of Deacons and ‘Commissioning’ in the Order of Evangelism.

(i) Financing of the business of the Orders.

(j) How do the Orders relate to each other?

The General Secretary further stated, “In exploring the history and purpose of each Order, and naming the areas of concern, the Committee has come to the conclusion that the Mission and Education Directors investigate and document, in consultation with the outcomes of the Mission Congress of 2016, the purpose of Orders, and the need for the Orders at this time in the Church, as well as what is required of a Member of the Order.”
The Conference endorsed the workshop in February 2018, “which will take all the above issues into account, and from a theological, missional and justice perspective, deal holistically with the ministry and care...” of the Orders.

The current process of candidature is as follows:
Prospective candidates shall be nominated by the Circuit Superintended at the January Circuit Quarterly Meeting. The candidates shall share testimony of their calling and be voted for at Circuit Quarterly Meeting. If the Circuit Quarterly meeting affirms the calling and votes in favour, the Circuit Superintendent shall complete the application form and together with all required documents, forward them to the District Secretary of the Order of Evangelism, who shall forward the same to the Screening Committee. The Screening Committee shall comprise the District Secretary of the Order, EMMU representative, District Supervisor of Studies, Psychologist or Social Worker, one minister appointed by the Bishop, one Commissioned Biblewoman and one Evangelist. Four (4) members of the Screening Committee shall be considered as the quorum necessary to proceed with screening. All successful candidates’ forms together with all other documents shall be forwarded to the Warden of the Order by the 15th March. The Warden in collaboration with EMMU, shall process the candidates through District Synods. Evangelists and Biblewomen transferring from other Churches or seeking reinstatement shall apply through their Circuit Superintendent who shall forward their names to the District Secretary and copy the Warden for processing through the Screening Committee to Synod. Please note that they must have been full members for at least two years in the respective Circuits.

Training 1st Year
• Introduction Methodist Doctrine; Vision And Mission
• Introduction Church Planting
• Introduction Evangelism (New Ways)
• Introduction Small Groups
• Introduction To Pastoral Counselling & Crisis Counselling

2nd Year
• Pastoral Counselling and Crisis Counselling
• Evangelism (Faith Sharing)
• Methodist Doctrine
• Church Planting
• Small Group as tools of Evangelism

1st Year Year Students – showing Circuit Number
0218 Maqethuka, Mteteleli Macdonald, Ev.
0218 Tarrence, Mosele, Ev.
0324 Hola, Neliswa Rosy, B/W
0702 Mqadi, Welbu Lindelani, Ev.
2nd Year Students - showing Circuit Number

0214  Mkhosana, Siphiwo John
0216  Rooibaart, Mandilakhe
0319  Bobelo, Siviwe
0339  Matanda, Sanuse
0813  Mkhize, William Ngunezi
0904  Muchave, Narcisa Miambo
1020  Nkosi, Johnnes Indonesia
1026  Mokoena, Tsepo Aubrey Andrew
1140  Frank, Evelyn Kefentse
1345  Dandala, Samkelo

2017 Graduands

Tom Nocawe
Velebhayi Vilakazi Patricia
Modise Gouta
Ngundze Lungile Hardier

Mozambique Commissioning

The General Committee approved the commissioning service organised by Mozambique on the 18 June 2017. The Committee further agreed to the invitation of Mozambique Bishop Dinis Matsolo for this commissioning. Revs Jacob Freemantle, Nomphithizelo Sibhidla, Tshidisho Sibi, James Adams, Abednego Gwala were sent on behalf of the Order of Evangelism to celebrate and enhance our Connexionality on this important event.

Mozambican Biblewomen and Evangelists to be commissioned were:
Eugenia Jossias Ngomane, Matilde Sebastiao Chiluvane, Lembranca Teofelo Sitoe, Anabela Macamo and Evangelist Adelia Rosinha Chambal. This list adds to the following commissioned Biblewomen and Evangelists who were also issued their long awaited certificates: Angelica Muianga Mabucanyane, Olinda Victorino Maria, Nora Sitoe Matine, Neli Isaías Nhaca Tembe, Beatriz Sutho Matine, Albertina Chambal, Constancio Adriano Atenesse, Samuel Augusto Menezes, Livi Mazivila, Angelica Muianga, Beatriz Manhica, Catarina Chacate Zandamele, Samuel Cossa, Amelia Ndelane, Madalena Cossa Sueia.

Robing of Evangelists and Biblewomen
In the first year after acceptance by the District Synod and Conference, the candidate shall be known as an Evangelist or Biblewomen in training or a probationer.”
Evangelists and Biblewomen shall be robed on completion of their training at their Commissioning Service. The Commissioning Certificate shall be signed by the Presiding Bishop, the Warden and District Bishop. During the period of probation the Evangelists and/or Biblewomen shall not wear a clerical collar or Biblewomen uniform. Please note that no Circuit shall terminate the services of Biblewomen and Evangelists except on disciplinary grounds, resignation and due retirement (14.8.3). The District Bishop must ensure that Biblewomen and Evangelists are stationed (14.8.2).

Biennial Convention
The 2018 Convention will be held in the Free State District in Bethlehem 616 on 07-10 June 2018. It will be at this Convention where the Warden and the new Convention Committee will be inducted by the Presiding Bishop on the 2nd day (8th June 2018 10am) so that the New Warden and his committee assumes duties immediately. Handing over will also be done in this induction.

Please note the following roster for the ensuing Triennial Conventions: Kimberley Namibia and Bloemfontein-2021; Central District-2024; Limpopo-2027; Grahamstown-2030; Natal West-2033; Highveld and Swaziland-2036; Natal Coastal-2039; Cape of Good Hope-2042; Clarkebury-2045; Queenstown 2048; Mozambique 2051.

Relationship with the Order of Deacons
The Conference has mandated the Wardens of the Orders to have a conversation on the best way these Orders can work together and address injustices while remaining contextual ministries of MCSA. In this regard, Wardens of the Orders will be meeting with the Presiding Bishop and General Secretary in July.

Paying tribute to those who have passed on and condolences to bereaved Families
The Order of Evangelism extends tributes to all Biblewomen and Evangelists who have since passed on. We also extend our deepest condolences and comforting prayers to the bereaved families.

2018 Remuneration
Stipend for the Commissioned: R4429-99
Stipend for the Probationer: R3765
Travelling: R1600
Medical Assistance: R4000

2017 Diary
20 February: Secretaries Consultation at Emseni;
23-27 October to be done concurrently;
05 June General Committee in Durban at old MCO;
14 July Graduation no longer to be in Bloemfontein but in Circuits. This is the
arrangement for 2017 only because of few number of Graduands;
04 October Warden’s visit to SMMS.

**District Secretaries of the Order of Evangelism**
(*Rev FS Makhananda is President and Rev Tshidisho Sibi is the President-elect of
the Biennial Convention*)

Cape of Good Hope:  **Rev G.D. Masuku**  
Grahamstown:  **Rev S. Mkani**  
Queenstown:  **Rev T. Pimpi**  
NFS and Lesotho:  **Rev T.J. Kgotle**  
KNB:  **Rev A. Mokoena**  
Natal Coastal:  **Rev J.D. Mhlophe**  
Natal West:  **Rev A.M. Gwala**  
Central:  **Rev T.S. Sibi**  
H/veld and Swaziland:  **Rev B.M. Manne**  
Limpopo:  **Rev R.M. Machola**  
Mozambique:  **Rev R. Massango**  
Clarkebury:  **Rev T.H. Ntuli**
THE COMMITTEES OF THE CHURCH
INTRODUCTION
One is often asked the question: “What is a chaplain? The quick answer to this is that a chaplain is historically a member of the clergy who is attached to a chapel. Secondly, a chaplain is a clergy person who conducts religious services and conducts ministry for an institution needing such services. Such services include providing spiritual leadership and care, providing pastoral care, teaching and preaching, and any other task relating to the work of a clergy person. The Methodist Church of Southern Africa has a history of allowing and enabling ordained ministers to exercise their ministry within the armed forces of the countries within the Connexion, and within educational institutions. Such ministries are conducted on behalf of the church, in agreement with whichever institution to which they are appointed.

The Connexional Committee on Chaplaincy mainly deals with chaplains appointed to what is called the security services, namely, the South African Police Services, the South African National Defence Force and the Department of Correctional Services. There are other similar institutions such as Emergency Services, Metro Police Departments etc., to whom the church seconds some of its ministers. The criteria for appointing chaplains is that they should have a call to such ministry and be able to represent the church, maintaining the church’s ethos, values and discipline.

NUMBER OF CHAPLAINS
During the year under review the Conference of the Methodist Church of Southern Africa appointed 15 ministers to labour as chaplains to the three security services, namely the South African Police Service, the South African National Defence Force and the Department of Correctional Services. No chaplains were appointed to chaplaincies in Botswana, Lesotho, Mozambique, Namibia and Swaziland. The spread of Chaplains is as follows:

- South African Police Service: 5
- South African National Defence Force: 6
- Department of Correctional Services: 4

There is a number of other ministers, in other similar areas as the security services who fall under the category of seconded ministers but to all intents and purposes do the work of chaplaincy; there are four such ministers serving in the Western Cape Department of Community Safety, the Johannesburg Emergency Management
Services, the Johannesburg Metro Emergency Services and the Johannesburg Metro Police. The Committee Chair has kept contact with the four ministers and has included them in some activities of the committee such as the Annual Chaplains’ Retreat.

APPLICATIONS FOR CHAPLAINCY
The committee has received several enquiries from ministers about the possibility of appointment to chaplaincy, but there have been no applications for chaplaincy during the year under review.

CHAPLAINS WHO HAVE MOVED TO OTHER DEPARTMENTS
The Rev. Mesh Makole, a chaplain with the South African Police Services has been moved from his position to the Communications Department of the Police. He thus no longer does the work of a chaplain. The committee chair advised him to then apply for secondment, which he has done, and the District in which he resides has a report recommending him for secondment.

CHAPLAINS WHO HAVE RESIGNED
The Rev. Diphoko Mohale, a chaplain with the South African Police Services, resigned from Connexion with the MCSA.

MOVEMENT AND DEPLOYMENT OF CHAPLAINS
This refers mainly to SANDF Chaplains who are moved from one unit to another or are deployed to areas outside South Africa. The Security Services Advisory Board gives the churches regular updates about these movements and the chaplains have been diligent in reporting their movements to the chair through the liaison chaplain.

MEMORANDUM OF UNDERSTANDING WITH THE DEPARTMENT OF CORRECTIONAL SERVICES
The chair of the committee has met with the Director of Spiritual Services within the Department of Correctional Services to draft a Memorandum of Understanding between the MCSA and the Department. The memorandum is now fully drafted and presented to the Presiding Bishop’s Office and the legal department of Correctional Services for approval. When both parties have agreed, an appropriate date will be set for the signing of the MOU.

RESERVE CHAPLAINS
Draft regulations and procedure for the appointment of Reserve Chaplains have been sent to the Revision Committee for consideration and may in due course be included in our regulations.

PRINCIPAL CHAPLAIN AND LIAISON CHAPLAINS
The Rev. Nzingo Noto serves as Principal Chaplain and Liaison Chaplain for the SANDF, the Revs. Molefi Matsane and Morake Finger as Liaison Chaplains for
the Department of Correctional Services and the South African Police Service respectively. It is proposed that the Rev. Tshidiso Moerane replace Rev. Morake Finger as liaison chaplain for the SAPS. The Rev. Moerane is based in Gauteng where all our meetings are held. This will save on travelling time and expense for Rev. Finger who has to travel from Welkom to Pretoria for meetings.

THE CONNEXIONAL CHAPLAINCY COMMITTEE
The following are members of the Chaplaincy Committee: The Presiding Bishop (Rev. Zipho Siwa), General Secretary (Rev. Charmaine Morgan), Bishops of the three Northern Districts (Revs. Themba Mntambo, Jonathan Anderson, and Gary Rivas, of whom Rev. Themba Mntambo is the chair of the Committee), the Principal Chaplain (Rev. Nzingo Noto), Liaison Chaplains (Revs. Nzingo Noto, Molefi Matsane and Tshidiso Moerane), three ministers who are not chaplains (Revs. Lentikile Phokontsi, Raymond Keet and Deacon Douw Grobler), and three lay persons (Mesdames Matsie Morolo, Ans Grobler and Colonel Simon Shabangu). The committee proposes that the above persons serve in this capacity.

SECURITY SERVICES CHRISTIAN ADVISORY BOARD
The MCSA is represented on the SSCAB by the Chair of the Connexional Chaplaincy Committee, Bishop Themba Mntambo, and the Liaison Chaplain, the Rev. Nzingo Noto. This body is composed of all churches that have chaplains in the security services. The board meets three times per year and its role is to advise the security services with regard to the church’s expectations of chaplains, and receive reports of movements and deployment of chaplains. The MCSA was commended for its process of appointing chaplains and some denominations have requested that we share information in this regard. This will assist in standardising chaplain appointments across most denominations.

CONCLUSION
We continually receive reports of the good work done by Methodist Chaplains wherever they serve. They are especially commended for their discipline, hard work and good preaching. This is testimony to the level of our training of ministers and the thorough process we have in place for the appointment of chaplains.

Shalom, Grace and Peace.
CHAPTER 16

CONNEXIONAL TRUST PROPERTIES

The following paragraphs should be read in conjunction with the 12th Edition (Revised) of the Laws and Discipline- Book of Order, Chapter 10.

1. Vesting and Administration (See paragraph 10.1)

2. All members of the Trust Properties Committees are urged to declare any property interest insofar as it may relate to any property of the church. Refer to paragraph 10.31 of the general regulations.

3. The District Trust Properties Committee must refer all schemes, contracts, purchases and sale agreements etc. in excess of R1 million to the Connexional Trust Properties Committee for approval.

4. No building contract exceeding R300 000 in value may be entered into without the District Trust Properties Committee’s approval.

5. A Registered Architect, or an approved Building Design Consultant, is to be appointed where expenditure is between R70 000 and R300 000. A Registered Architect and a Registered Engineer must be appointed where expenditure exceeds R300 000. When Societies wish to owner-build, the permission of the District Trust Properties Committee must be obtained.

6. At least two tenders are required for schemes where expenditure will exceed R300 000. “Contractors All Risks and Public Liability Insurance” must be arranged for all erections, alterations, additions or renovations to buildings.

7. An organ costing more than R75000 shall require the approval of the Quarterly Meeting and the District Trust Properties Committee before being purchased. Organs costing less than R75000 and other Church furnishings may be purchased without District Trust Properties Committee approval, provided that no debt is incurred.
CHAPTER 17

DOCTRINE, ETHICS AND WORSHIP COMMITTEE
REPORT TO CONFERENCE 2017

Bishop Mthobeli Matyumza

Introduction
Once again, it is a singular honour to report to the church on the work of DEWCOM. I acknowledge with sincere gratitude the dedication, commitment, sacrifice, diligence and skillfulness of the members of this Committee. All members who serve on the Committee consider it an honour and a privilege to serve the church in this manner. We trust that this input will find its way to the “grassroots” where the people called Methodist live out their faith daily. We sincerely hope that the information contained in this report will assist ordinary Methodists in theologising creatively, worshipping meaningfully, living ethically and becoming transformational agents wherever they are. Thus, dissemination of and engagement with information contained in these few pages becomes absolutely imperative.

Tribute
DEWCOM meets bi-annually. Our second meeting in July coincided with the funeral service of our mother, sister, mentor, teacher, leader and colleague – the Rev. Dr. Lumka Sigaba. Thus, it is appropriate to begin our report by acknowledging her contribution to this committee and paying tribute to her.

Throughout her life, Lumka has been an inspiration to many. She juggled with great ability the roles of being a wife, mother, minister, educator, mentor and leader in the church, as well as in the community at large. Though quiet and well-composed, gentle and sweet, she was not weak. She was a very strong woman of faith who stood the test of time. Her love and passion for education saw her pursuing academic studies to the point of being awarded a PhD. Up to the point of her death, she was actively involved at the seminary. Her contribution to the work of DEWCOM will forever be cherished by all those who worked alongside her. She served on this Committee with great distinction until her retirement. Her death is a loss, not only to her family and immediate relatives, but to the church at large. May her soul rest in peace.

1. CONTINUING THE LGBTIQ CONVERSATION
1.1 The MCSA’s engagement with the issue of same-sex relationships over the past fourteen years – from 2003 to the present – could be understood as having unfolded thus far in two broad phases. (The 2003 Conference has been taken as the commencement point of this engagement, but it is important to note that two years prior to this a foundational principle for
this debate was adopted at the 2001 Conference, that the MCSA seeks to be “a community of love rather than rejection.”)

(a) **First phase (2003-2010)**

The first phase of the MCSA’s engagement with this issue – a seven-year period from 2003 to 2010 – focused primarily upon the **articulation and exploration** of the diverse points of view that are held within the church on this issue, and the biblical and theological underpinnings thereof. Some key milestones in this phase included the following:

- The document ‘Christians and same-sex relationships: A discussion guide for the Methodist people of Southern Africa’ was received by the 2003 Conference and referred to the wider church for discussion and response. This document was the initial catalyst for the MCSA’s engagement with the issue of same-sex relationships and generated robust and rigorous debate within certain sectors of the church.

- The different perspectives that were received in response to the above-mentioned discussion document – many passionately held and articulated by clergy and laity alike – persuaded the 2005 Conference not to attempt to arrive at finality or legislate on this matter, but rather committed the MCSA to “…an ongoing journey of discovering what it means to be part of a church which embraces many different, and even opposing views, on this issue.” (2006 Yearbook, para.8.3, p.75.) The Conference of 2005 further affirmed that the one body of the church is “enriched and strengthened by the differing views and perspectives of its members” (2006 Yearbook, para.8.5.5, p.76) and mandated DEWCOM to produce further material that would enable the different perspectives on this issue to be studied in a balanced way.

- The 2007 Conference declared its determination not to permit different viewpoints within the same-sex debate to divide the church, and sought “...a way forward that both respects and holds in tension differing views among our ministers and people.” (2008 Yearbook, para.2.5.1, p.81.) It was further stressed that throughout the ongoing process of engagement with this issue, Methodist ministers were expected to offer pastoral care to homosexual people under their charge.

- In 2010, the Conference-mandated booklet ‘In search of grace and truth: Christian conversations on same-sex relationships’ was published. The design and content of this study material sought to offer a balanced distillation of the divergent points of view commonly articulated within this debate and their biblical
and theological foundations. The publication of this material represented the culmination of this particular phase of the MCSA’s engagement with the issue of same-sex relationships.

A key feature of this initial phase of engagement was the honest acknowledgment by the MCSA that it was not of one mind on this issue, but that this need not and should not compromise the unity of the church. Indeed, Conference repeatedly affirmed that the divergence of conviction within the MCSA on this issue should be viewed as a challenging but ultimately life-giving gift that can deepen our understanding and witness of what it truly means to be the one body of Christ.

(b) Second phase (2010 to present)
The Conference of 2010 marked an important moment of transition in the MCSA’s engagement with the issue of same-sex relationships. On the one hand, the ongoing exploration of the diverse points of view that had been the particular focus of the process up to that point continued, particularly through the dissemination and study of the booklet ‘In search of grace and truth.’ But a new emphasis was introduced, arising out of two observations that the 2010 Conference was bold to make, namely:

(i) The MCSA is, de facto, a church with divergent convictions on this issue that have theological integrity;
(ii) There is a current theological inconsistency within the MCSA where it allows this divergence of conviction to be held without the freedom for such divergence of conviction to be exercised. (2011 Yearbook, para. 2.27, p.106.)

In light of these observations, the 2010 Conference resolved that “... concrete suggestions [should be brought] to the 2012 Conference as to how the MCSA can create the space for such divergence of conviction to be exercised in ways that will preserve the integrity and unity of the church.” (2011 Yearbook, para.2.27, p.106.)

This marked the start of a new phase in the MCSA’s engagement with the issue of same-sex relationships that sought to move beyond the mere engagement of ideas and theological convictions in a theoretical way, to concrete actions that would impact the MCSA’s actual practices in tangible ways. This, of course, was more than a matter of academic interest, but one that had profound implications for the lives and ministry of real people, especially those members and ministers of the MCSA within the LGBTIQ (lesbian, gay, bisexual, trans-gendered/ trans-sexual, intersexual and queer) community.
A notable feature of this second phase has been the difficulty experienced in identifying the sorts of concrete suggestions that the 2010 Conference had envisaged that would allow the divergence of conviction within our midst to be exercised in appropriate ways:

- The 2012 Conference expressed its concern that very few districts had engaged sufficiently with the issue and the resource material that was available. It consequently extended the earlier directive until the Conference of 2014, and stressed that “...Districts shall be held accountable for doing all that is needed to bring the concrete suggestions that Conference requires.” (2013 Yearbook, Resolution 30, p.84.)

- Notwithstanding this, no district presented any such suggestions at the 2014 Conference.

What was presented and endorsed at the 2014 Conference was a profession of faith that affirmed the MCSA’s unity and diversity within the context of the Church’s conversation on same-sex relationships. (2015 Yearbook, para.2.23, pp.88-89; The Methodist Book of Order (12th ed.), pp.216-218.) Since the adoption of this profession of faith in 2014, no further resolutions on the issue of same-sex relationships have been tabled at any of the intervening Conferences.

While some might interpret the relatively slow rate of progress over the past seven years as a sign of the MCSA’s indifference towards this issue, another interpretation is that the MCSA has needed time to digest what it means to be a church that truly welcomes those with different and even opposing views, on the matter of same-sex relationships. If so, the time has now come for the MCSA to embark on a new phase in its engagement with the LGBTIQ conversation, in which further steps need to be taken if this church is to offer a safe and hospitable space for all who seek in it a home, especially those from the LGBTIQ community.

(c) Finding a way forward
In light of the MCSA’s journey with the LGBTIQ conversation over the past fourteen years, and given the pressing need for this journey to move forward, the following resolutions are put to the 2017 Conference:

Resolution 1:
Hate crimes against LGBTIQ persons
The MCSA laments the tragedy that within the countries of our Connexion, LGBTIQ persons continue to be victimised, abused, sexually assaulted and even murdered because of their sexual
orientation and identity, and condemns unequivocally any and all discriminatory actions and attitudes towards these sisters and brothers of priceless worth. The MCSA calls on all of its members to stand up and speak out against such hate crimes; to desist from any demeaning, derogatory and inflammatory speech and behaviour against LGBTIQ persons; and where it has failed to do so, asks for forgiveness.

Resolution 2:
Freedom of conscience for ministers to exercise pastoral care to LGBTIQ persons
Noting:
• that within the covenantal relationship between a minister and the MCSA, the church undertakes to “…provide ministers with the opportunity to practice their calling” (*The Methodist Book of Order* (12th ed.), para.4.3, p.30);
• that the exercise of pastoral care is an integral part of a minister’s calling;
• that ministers are further expected and required to offer pastoral care to LGBTIQ persons (*2008 Yearbook*, para.2.5.1.(vi), p.82; *2011 Yearbook*, para.2.27, p.105);
• that for some ministers, their theological convictions and conscience dictate that such pastoral care must include the active blessing and support of same-sex couples within their care, and particularly when such couples choose to enter into a civil union/marriage;
• that Conference has already affirmed that such convictions are legitimately represented among us and have theological integrity (*The Methodist Book of Order*, p.217; *2011 Yearbook*, para.2.27, p.106);
• that preventing a minister who wishes to do so from officiating at the civil union/marriage of a same-sex couple within his/her pastoral care, has the consequence of forcing that minister to act against his/her conscience, and compromises the church’s covenantal responsibility to provide ministers with the opportunity to practice their calling;

Therefore, Conference resolves that:
(i) Methodist ministers are free to follow their conscience in the kind of pastoral care they offer to LGBTIQ persons;
(ii) Methodist ministers stationed in South Africa who wish to apply to be licensed marriage officers under the Civil Unions Act of 2006 are free to do so; and directs the General Secretary to make the necessary representations to the South African Department of Home Affairs that would authorise such applications.
In providing this space for ministers to follow their conscience in the kind of pastoral care they offer to LGBTIQ persons, and in recognition of the diversity of conviction represented within the fellowship of the ministry, Conference further encourages ministers who choose to officiate at the civil union/marriage of a same-sex couple to include the following, or similar, form of words, preferably at the start of the ceremony:

“I am officiating here today in my capacity as a Methodist minister. But I need to acknowledge that within the Methodist Church of Southern Africa there are widely differing convictions when it comes to the issue of same-sex relationships. The Methodist Church has acknowledged, honestly and courageously, that we are not all of one mind on this matter. There are colleagues of mine who do not agree with my participation here today, but who allow me the freedom to act according to my conscience to exercise the kind of pastoral care that I feel called to offer to [A.B.] and [C.D.]. For this I am grateful.”

Resolution 3:
Creating a safer space for LGBTIQ voices to be heard within the MCSA

In spite of the 2005 Conference resolution calling for “A church structure to be created that seeks to create a safe place for people of same sex orientation to tell their stories,” (2006 Yearbook, para.8.5.3, p.76), the testimony of many LGBTIQ clergy and laity within the MCSA is that they still do not feel safe to express their voices fully and openly.

In seeking to redress this problem that greatly impoverishes the church and undermines its witness, Conference draws the attention of everyone within the MCSA to the following paragraph within the Profession of Faith endorsed by the 2014 Conference:

All of us believe that the church is called to be a community of love and not rejection with a responsibility to extend pastoral care to all people irrespective of their sexual orientation, and that no-one should be excluded from any aspect of the church’s life and ministry solely on the basis of their sexual orientation.

Conference further resolves that known LGBTIQ voices within the church be afforded opportunities at CQMs, District Synods, Conventions and Conference to lead Bible studies, facilitate workshops and share their stories.
2. FURTHER RESOLUTIONS REFERRED TO CONFERENCE

2.1 Appointment of Bishops
DEWCOM affirms the 40/40/20 policy in our church, as well as the statement on women (L&D, 2016:237) and requests that Conference makes this policy applicable to the appointment of bishops.

2.2 Charging for baptism
In light of the Methodist understanding of baptism, namely:
- that it is an outward sign of the new life God offers to all people through Jesus Christ;
- that it is a sacrament given freely to the church by Jesus Christ;

Conference notes with concern that there are some Circuits where children of the poor are being excluded from baptism because of various financial barriers, such as, the amounts charged for baptism certificates, the levying of a “baptism fee” by some ministers, and the practice of requiring parents, significant care-givers or guardians to be fully “paid-up” in terms of tithes and pledges before their children can be baptised. This creates an erroneous perception that is contrary to the MCSA’s doctrine that baptism costs money and therefore is a privilege only for those who can afford it.

Conference therefore re-affirms that in the MCSA, baptism is freely administered at no financial cost, and calls on all Ministers and Circuit/Society leaders to guard against administrative systems and practices that either exclude or put unnecessary burdens on the poor among us. Furthermore, Conference encourages Circuits/Societies to find creative ways of raising funds for stationery like baptism certificates, instead of charging individual members.

2.3 Women Bishops
Noting:
- the recent resolutions at the 2016 Conference on the place of women in ministry and the inclusion of women in positions of senior leadership within the MCSA (2017 Yearbook, resolutions 2.4 and 2.12, pp.95, 97); as well as,
- the long-standing requirement that “…all structures within the Church should include at least 40% women” (The Methodist Book of Order, resolution 36, p.227);

Conference resolves that at any given time there should be at least five women bishops within the MCSA.

As a way of enacting this, when districts are due to elect a bishop, where such an appointment needs to be a woman in order to meet the representation requirements referred to above, the Presiding Bishop shall inform the districts concerned prior to the nomination process that
they need to elect a woman. Accordingly, the General Secretary will only be able to entertain the names of women nominees in ascertaining their availability for election (*The Methodist Book of Order*, Appendix 11, para.4, p.201.)

2.4 Ecumenical land distribution indaba

Noting:

- the urgent need to prioritise land reform and redistribution in the post-apartheid state, and the persistence of neoliberal market forces in shaping socio-economic development and tackling poverty and inequality;
- that the seeming weak bureaucracy and a policy fixation on the neoliberal willing-buyer-willing-seller policy framework militates against the promotion of thorough-going land redistribution, especially for the poor and dispossessed;
- the use of this matter for political expediency;

DEWCOM requests the Office of the Presiding Bishop in consultation with the Justice and Service Desk and relevant expertise to call an ecumenical gathering to address this issue of land reform, compensation and redistribution in South Africa.

2.5 Amendment to the book of order (Appendix 11 – ‘procedure for electing a bishop’)

There is currently an ambiguity in the Procedure for Electing a Bishop in *The Methodist Book of Order* (Appendix 11, p.201), in that it is unclear whether CQMs are entitled to nominate more than one Minister, or are limited to nominating only one Minister. Given the importance of not imposing limitations on the nomination process, and in order to clarify the current ambiguity, the following amendment to Paragraph 2 of Appendix 11 of the *Book of Order* is proposed:

Delete the words “any Minister in Full Connexion” and replace them with the words “one or more Ministers in Full Connexion”.

3. MATTERS REFERRED BY CONFERENCE

3.1 Theology of marriage. DEWCOM produced a document, “What are we saying about marriage?” for tabling and discussion at Conference 2016. That work was completed by Conference 2016 but unfortunately did not find its way to the agenda of that Conference. We recommend that Conference considers that document for discussion at Conference 2017.

3.2 Party political chaplaincy. DEWCOM is pleased to announce that work on this matter has been finalised. We commend the document on ministry to political parties to Conference for discussion.

3.3 Observance of Christian holy days. DEWCOM wishes to bring to
Conference’s attention the document, “Guidelines on the Christian calendar and Christian holy days” published on the DEWCOM BlogSpot in 2014. It is worth acknowledging that the complexity and the ever-changing landscape of this work demands a periodic revision from time to time.

3.4 **Continued ministerial formation in the MCSA.** DEWCOM endorses the resolution forwarded to this Conference by EMMU.

**ONGOING WORK**

**Theology of ordination vs. commissioning.** DEWCOM reports that this is a work in progress. It is recommended that the units EMMU, HR and wardens of the orders of deacons and evangelism collaborate in this work. DEWCOM is aware that there have been meetings taking place between these units and awaits their feedback and report.

**Pregnancy and sexual reproductive health.** DEWCOM reaffirms Conference’s referral of this matter to the Connexional Task Team on family Life. Ongoing deliberations on the matter will continue to take place in our meetings. Consultations with specialists in the field of sexual reproductive health are happening and Conference will be given feedback in due course.

**Worship and liturgy.** Members of the liturgical committee have produced various liturgies on request from time to time. The challenge has arisen in terms of publishing that liturgical material. DEWCOM appeals to the Communications Unit, through Conference, to investigate the possibility of amalgamating and hosting the Ndzilo Website as well as the DEWCOM BlogSpot in order to facilitate a better means through which information could be accessible to the wider church.

**PROPOSED DEWCOM COMMITTEE FOR 2018**

Herewith are the names proposed for the Committee in 2018:

- Bishop Mthobeli Matyumza (Convenor and Chair)
- Rev. Luvuyo Sifo (Secretary)
- Bishop Jonathan Anderson
- Bishop Dinis Matsolo
- Rev. Vusi Vilakati
- Rev. Jenny Samdaan
- Rev. Pumla Mtshiselwa
- Rev. Tim Attwell
- Rev. Dr. Roger Scholtz
- Mr. Anele Siswana
- Rev. Purity Malinga
- Rev. Simphiwe Mthembu
- Rev. Nomvuyo Mpuqa
- Rev. Prof. Wessel Bentley
- Rev. Madika Sibeko
Rev. Prof. Ndikhokhele Mtshiselwa
Rev. Lauren Matthew
Rev. Mantima Thekiso
Rev. Pierre Naude,
Rev. Prof. Simanga Kumalo (or delegated SMMS representative)
Ecumenical Affairs Secretary.
During the period July 2016 to June 2017 the following requests were dealt with by the Archives Convener:

- Marriage records: 38
- Baptismal records: 16
- Burial records: 2
- Family tree information: 5
- Historical research: 21

The staff at the Cory Library and the Genealogist at the Albany Museum also deal with numerous requests for information from the Methodist Archives. When possible, researchers visit the Archives and use the resources themselves. The material in the Archives is well used by people from all over South Africa as well as overseas.

The marriage records that are requested are mostly for the purpose of obtaining ancestral visas or for citizenship applications. Unfortunately the resources in the Archives are very limited in this respect because many churches have not placed their old church registers in the Archives. It would be very helpful if all the church registers could be kept in the Archives where they would be available to anyone needing information.

Resources available in the Archives are the following:

- Dimension/New Dimension
- The Methodist Churchman
- Minutes of Conference dating back to the early 1800s
- Church registers – marriage, baptismal and burial
- Books on the history of the MCSA over the past 200 years

Churches are urged to send to the Archives their marriage, baptismal and burial registers, pamphlets, brochures and leaflets giving the history of the church, any documentation pertaining to the history of the church. Please do not send financial records such as bank statements, old cheque books, financial reports etc. as they take up a lot of space and are not of general interest. Only financial records of specific or unusual interest will be kept.
2017 was designated “The Year of Heritage” in the MCSA, which led to an increase in the requests for information about the history of Societies and Circuits. Also in demand were lists of the ministers who had served in specific Societies and Circuits.

Thank you to the staff at the Cory Library for processing all the material sent to the Archives and for their assistance in accessing the material.
BACKGROUND AND OVERVIEW
The Financial Year under review has been an extremely difficult one. The economic growth rate, and consumer spending that has dropped considerably, have all made an impact on our Sales. The weakening of the Rand against the USA Dollar and the British Pound have impacted South African Retail in general, and even more so our business. We have seen the painful closure of Stuttafords, the exiting of River Island, Banana Republic and Gap as well as the downsizing of the Edcon Group (which includes CNA) and Mr Price. For a niche market operation such as ours it has been even more difficult.

With an economic growth rate of -2%, we have been in a difficult position to balance Gross Profit Margins with Customer expectations. The growth in the Retail Sector has been negative at -1.1%. South Africa’s gross domestic product (GDP) growth rate was -0.7% in the first quarter of 2017. Africa’s growth slowed to a two decade low in 2016 and the outlook for 2017 and the first quarter of 2018 is looking rather sombre and Retail spend remains fragile.

We know that some of our existing Retail Stores (Christian Connexion) are poorly located, and we would ideally want to relocate them, but Capital Expenditure on New Sites is high, and the relocations have thus been postponed. Franchising is also not an option due to our GP Margins.

Our primary function remains to share in the Mission of the Church, to spread the Gospel. We will continue to do so, and by doing so we have to ensure quality products and excellent books at reasonable prices, whilst doing our utmost to grow our market share.

Unfortunately we had to close our store in the Johannesburg CBD which has left a gap in the market and needs to be filled as soon as possible.

OBJECTIVES
• Stabilise gross profit margins.
• Reduce stock losses.
• Find new suppliers and source new products.
• Increase stock turn time period.
• Continuous staff training and development.
• Grow the Publication Division.
• Motivate and inspire all staff.

We are therefore extremely disappointed and concerned to announce that our total turnover for the period under review has decreased dramatically from R18 663 160 to R14 035 000 and our Net Profit/Loss from a Net Profit R1.8m to a Loss of ±R4m (Figures quoted are not yet finally Audited). The reduction in the net profit is mainly as a result of decreasing the gross profit margin in an effort to remain competitive, as well as the Economic situation, but sadly also due to Stock losses as well as misconduct by staff.

Unfortunately we also have to mention the lack of support by both Clergy and our Members. It is evident that our Stores are not supported by our people and this is of great concern.

Looking forward we would look at finding new premises for our Johannesburg CBD Store.

ACHIEVEMENTS
The Publishing Division have secured rights to print, translate and publish books from two major Publishing Houses in Europe and the United States of America. This will strengthen our Sales to the Trade in General.

The following works were published and secured for publishing during the period under review:
• 2017 MCSA Yearbook
• Revised Book of Order
• Resolutions of Conference 2003-2015
• Volmoed Journey: John de Gruchy
• Phambili! Study Guide
• Pharoahs on both Sides: Rev Allan Boesak.
• The End is not Yet: John de Gruchy
• Out of the Ordinary: Isobel de Gruchy

The Wholesale Division has been under pressure as well and this was largely due to poor decision making and selection of whom we supply to, as well as the closure of our Distribution and Warehouse Company, On the Dot and our move to RNA.

We want to however, once again appeal to our Clergy to support our Stores. Yes, we cater for all believers but we are Methodist and we are part of the Church. We cannot operate a successful Retail Division if we do not have the support of all our Clergy and all our members. The proliferation of unauthorised suppliers of Copyright protected material, from books to Bible Bags with our Logos on is a serious matter that needs to be addressed as a matter of urgency. With faith and conviction we will tackle the year ahead and ensure that we recover from the poor position we find ourselves in.
INTRODUCTION
This report is written at a sad time in the history of South Africa, a member state of the MCSA Connexion. May month of this year (2017) saw increasing episodes of abuse, killings and kidnappings of women and children. This state of affairs makes one to feel like being born a woman or being a child is a curse rather than a blessing. The question is, what should be the role of the Church in all this? Do we hear her voice loud and clear or is her voice faint because she is also an abuser? This is the question that we have to constantly grapple with to check our position as Christians.

FORTY YEARS
The year 2016 marked a historic landmark in the life of the Methodist Church of Southern Africa (MCSA). It marked the 40th year of the ordination of women in the ordained ministry of this denomination. In 1972 the MCSA resolved to ordain women and the first woman was ordained in 1976. Seventeen years later, in 1993, women ministers came together as they saw the need to drive their own advancement and mainstream women ministers’ issues in a church that was still patriarchal in its approach and practices regarding matters relating to them. The 1993 Women in Ministry meeting gave birth to the Women in Ministry Consultation and later the Task Team which was under the auspices of the Department of Education for Ministry (DEM). This task team consisted of male ministers who supported the cause of women ministers and their struggles against unfair practices as well as the lack of their advancement.

The view of the 2016 Consultation was that there was not much that has changed since 1976 and therefore very little to celebrate. The Consultation agreed to mark 40 years by REMEMBERING and intensifying liberative actions by owning and working towards just and equitable treatment of women ministers in the MCSA.

SIGNING OF THE CHARTER
The 2016 Conference witnessed the signing of a Commitment Charter that commits the leadership of the Methodist Church of Southern Africa to creating an environment for the advancement of the leadership of women in the MCSA.
THE CHARTER

COMMITMENT CHARTER FOR THE EMPOWERMENT OF WOMEN IN THE METHODIST CHURCH OF SOUTHERN AFRICA

SEPTEMBER 2016

We, the leadership of the MCSA, commit ourselves to creating a conducive environment for the empowerment and leadership of women in the MCSA by doing the following:

• Treating all women with dignity and the respect they deserve as the image of God (Imago Dei).
• Directing and enforcing the implementation of all MCSA’s policies and decisions that seek to empower women.
• Ensuring the participation of women in all structures of the church.
• Eradicating usages and practices that discriminate and disempower women.
• Dealing decisively with all forms of discrimination and abuse of women without fear or favour.

Signed by the leadership of the MCSA on Friday, the 23rd of September 2016 at the 127th Conference held at St. George’s Hotel, Irene, Gauteng Province, South Africa.

We urge the leadership of the church now and in the future, to uphold the commitments made in the charter.

PROGRAMME OF ACTION

There are four main key performance areas within the strategic plan that women ministers have agreed to concentrate on to empower themselves. The programme aims to include all other women in the Methodist Church of Southern Africa. The key performance areas are:

• To make theological discourses an integral part of Methodist women’s lives.
• To establish a feminist/womanist/African women theological training institute for Methodist people (MCSA).
• To incubate, support, educate, advise and advocate for Methodist women.
• To forge relationships with other Wesleyan/Methodist Women in the Continent and Abroad.

VISIT BY THE UNITED KINGDOM WOMEN MINISTERS

We had a visit from a team of women ministers from the United Kingdom on the 16 of May 2017. The team consisted of Methodist and Baptist women ministers. We shared the stories of our journeys and struggles and discovered that there are many similarities in our stories due to the patriarchal nature of our churches. We spoke about a possible strategy for the creation of a WHOLESOME Church. The
decision taken was that we should form a partnership and have exchange visits. EMMU, in consultation with the Mission Unit, was requested to look into how this partnership could be formed. We thank God for their visit and our dialogue with them encouraged us to soldier on.

**CONNEXIONAL WOMEN IN MINISTRY WORKING GROUP**

As per the request of the Women in Ministry Consultation, a working group was established by the Presiding Bishop. The two meetings that met were chaired by him. The working group (which is inclusive) has made strides. It has developed a strategy to empower and conscientise women and men in the MCSA for inclusion and leadership. Members of the Committee are: **Revs. Z. Siwa, C. Morgan, Bp L Nkhumise; T. Booyse, F. Whitty, M. Vorster, L. Matthew, P. Malinga, M. Diutlwileng, L. Lebaka-Ketshabile, Mr V. Chuta and Ms. N. Herron.**

**ANALYSIS OF THE LEADERSHIP**

**DISTRICT LEADERSHIP**

(from the Bishop to the Disciplinary Registrar)

<table>
<thead>
<tr>
<th>Districts</th>
<th>% Male</th>
<th>% Female</th>
<th>% Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cape of Good Hope</td>
<td>85%</td>
<td>15%</td>
<td>0%</td>
</tr>
<tr>
<td>Grahamstown</td>
<td>77%</td>
<td>23%</td>
<td>0%</td>
</tr>
<tr>
<td>Queenstown</td>
<td>92%</td>
<td>0%</td>
<td>8%</td>
</tr>
<tr>
<td>KN&amp;B</td>
<td>69%</td>
<td>31%</td>
<td>0%</td>
</tr>
<tr>
<td>NF&amp;L</td>
<td>77%</td>
<td>23%</td>
<td>0%</td>
</tr>
<tr>
<td>Natal Coastal</td>
<td>85%</td>
<td>15%</td>
<td>0%</td>
</tr>
<tr>
<td>Natal West</td>
<td>77%</td>
<td>23%</td>
<td>0%</td>
</tr>
<tr>
<td>Central</td>
<td>77%</td>
<td>23%</td>
<td>0%</td>
</tr>
<tr>
<td>Highveld and Swaziland</td>
<td>85%</td>
<td>15%</td>
<td>0%</td>
</tr>
<tr>
<td>Limpopo</td>
<td>69%</td>
<td>23%</td>
<td>8%</td>
</tr>
<tr>
<td>Mozambique</td>
<td>62%</td>
<td>38%</td>
<td>0%</td>
</tr>
<tr>
<td>Clarkebury</td>
<td>77%</td>
<td>23%</td>
<td>0%</td>
</tr>
</tbody>
</table>

**CONNEXIONAL POSITIONS**

<table>
<thead>
<tr>
<th>Connexional Office</th>
<th>Presiding Bishop</th>
<th>Lay Leader</th>
<th>General Secretary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seth Mokitimi</td>
<td>President</td>
<td>Chair of Council</td>
<td>Chancellor</td>
</tr>
<tr>
<td>Unbits</td>
<td>EMMU</td>
<td>Finance</td>
<td>Comm</td>
</tr>
<tr>
<td></td>
<td>F</td>
<td>F</td>
<td>F</td>
</tr>
</tbody>
</table>
CONNECTIONAL REPRESENTATION  
(DISTRICTS AND UNITS AND SMMS)

<table>
<thead>
<tr>
<th>No.</th>
<th>Positions</th>
<th>Men</th>
<th>Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bishops</td>
<td>12</td>
<td>00</td>
</tr>
<tr>
<td>2.</td>
<td>Lay Leaders</td>
<td>06</td>
<td>06</td>
</tr>
<tr>
<td>3.</td>
<td>Vice Chairpersons</td>
<td>09</td>
<td>03</td>
</tr>
<tr>
<td>4.</td>
<td>Stats Secretaries</td>
<td>08</td>
<td>04</td>
</tr>
<tr>
<td>5.</td>
<td>Treasurers</td>
<td>04</td>
<td>08</td>
</tr>
<tr>
<td>6.</td>
<td>Supervisors of Studies</td>
<td>10</td>
<td>02</td>
</tr>
<tr>
<td>7.</td>
<td>Mission Coordinators</td>
<td>10</td>
<td>02</td>
</tr>
<tr>
<td>8.</td>
<td>Ecumenical Affairs Coordinators</td>
<td>11</td>
<td>01</td>
</tr>
<tr>
<td>9.</td>
<td>Youth coordinators</td>
<td>11</td>
<td>01</td>
</tr>
<tr>
<td>10.</td>
<td>Trust Properties</td>
<td>10</td>
<td>02</td>
</tr>
<tr>
<td>11.</td>
<td>Disciplinary Convenor</td>
<td>11</td>
<td>01</td>
</tr>
<tr>
<td>12.</td>
<td>Disciplinary Registrar</td>
<td>09</td>
<td>03</td>
</tr>
<tr>
<td>13.</td>
<td>Units</td>
<td>03</td>
<td>03</td>
</tr>
<tr>
<td>14.</td>
<td>SMMS</td>
<td>03</td>
<td>00</td>
</tr>
<tr>
<td>15.</td>
<td>MCO</td>
<td>02</td>
<td>01</td>
</tr>
<tr>
<td>16.</td>
<td>TOTAL of the Connexional Leadership</td>
<td>119</td>
<td>37</td>
</tr>
</tbody>
</table>

The position of treasurer is mostly occupied by women.

2016 NEW WOMEN APPOINTMENTS

<table>
<thead>
<tr>
<th>District/ Connexion</th>
<th>Position</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cape of Good Hope</td>
<td>Secretary</td>
<td>Rev. Pam Delport</td>
</tr>
<tr>
<td>Highveld and Swaziland</td>
<td>Vice Chairperson</td>
<td>Rev. Sondlile Nkwanyana</td>
</tr>
<tr>
<td>Natal Coastal</td>
<td>Vice Chairperson</td>
<td>Rev. Olga Dlamini</td>
</tr>
<tr>
<td>Natal Coastal Secretary</td>
<td>Order of Evangelism</td>
<td>Rev. Jabu Mhlophe</td>
</tr>
<tr>
<td>Connexional Warden</td>
<td>Order Of Evangelism</td>
<td>Rev. Mpithi Sibidla</td>
</tr>
</tbody>
</table>

We thank God for their appointments and wish them all the best as they bring their abilities, talents, responsibilities and accountability to the work for which God has chosen them.

WORDS OF GRATITUDE

We wish to express a word of appreciation to Rev. Kamogelo Monoametsi for setting a good example in affirming the leadership of women. He was nominated with Rev. Delport at Cape of Good Hope Synod of 2017 for the position of secretary of Synod. He declined the nomination for the sake of justice, fairness and inclusivity and paved the way for Rev Delport to become the synod secretary. With more men like him the world will be a better place for all of us.
CONCLUSION
We continue to receive encouraging reports of the tireless support for women from the leadership of some districts. We thank them for their tireless efforts in this regard. Further, we urge that Women in Ministry structures at district level be given the necessary support to function efficiently, enabling them to be key in monitoring the progress of the MCSA as far as implementing the empowerment and conscientisation of all members of the Church is concerned.

We therefore recommend the inclusion of co-ordinators in the District management and Connexional Executive structures.
WOMEN IN MINISTRY TASK TEAM REPORT
TO CONFERENCE 2017

Introduction
The MCSA Conference 2016 sitting in Pretoria directed the Office of the Presiding Bishop to appoint an inclusive Task Team to attend to all matters that will affirm and elevate the ministry of women within the MCSA. Amongst other things, these include the constitutive focus on women by the Conference of 2016 and substantive recommendations of the Women in Ministry constitution, namely discrimination and justice issues relating to the ministry of women; representation of women in all structures of the church; reviewing and changing legislative and election processes; removing barriers to leadership; development of materials for addressing gender bias and sexism; and the holistic empowerment of women in the ministry.

Task Team
In terms of the directive of Conference 2016, the Office of the Presiding Bishop appointed the following people to serve on the Task Team of Women in Ministry:

- Presiding Bishop Ziphozihle Siwa – Chairperson
- Bishop Lesiba Nkhumise – Convener
- Rev. Charmaine Morgan – General Secretary
- Rev. Dr. Libuseng Lebaka-Ketshabile – Connexional Convenor of WiM
- Rev. Mogomotsi Diutlwileng – Secretary of the Task Team
- Mr. Vusi Chuta – Member of Committee
- Ms. Nancy Herron – Member of Committee
- Rev. Lauren Matthews – Member of Committee
- Rev. Faith Whitby – Member of Committee
- Rev. Terry Boysen – Member of Committee
- Bishop Mike Vorster – Member of Committee
- Rev. Purity Malinga – Member of Committee

Project Plan
The Task Team met and considered the scope of the work as per the Conference 2016 resolution. The Team then decided to develop a comprehensive Project Plan that will address all the issues pertaining to women in ministry as contained in the resolution of Conference 2016. The Project Plan was to articulate the vision, strategic goals, action programme, monitoring and evaluation framework toward making sure that the agenda of Women in Ministry is in the mainstream of the life of the MCSA. In addition, the Project Plan was to deal with resources allocation and stakeholder mobilisation and cooperation.

The Project Plan is being developed. Consultation on the Project Plan between the Conference Task Team and Women in Ministry Consultation is on-going. This is to ensure the buy-in of women in ministry and that they are the conscious primary agents
of their own liberation. Once approved the Task Team will carry the responsibility of cascading and influencing the integration of the programme through the District structures, including organisations, to all Circuit and Societies.

**Inclusion of Women in other ministries**

The Task Team further noted that the spirit and focus of the Conference 2016 resolution was exclusively on the women in the Order of Presbyters. However, given that the struggle of women reaches beyond the Presbytery Order, it is herein requested that Conference extends the scope of the Task Team to include women from other orders, e.g. Deaconate Order. This is proposed in the view that we seek to include rather than exclude so as to solidify unity of all forces for women’s emancipation.
ORGANISATIONS OF THE CHURCH
CHAPTER 21

CONNEXIONAL MUSIC ASSOCIATION CONFERENCE REPORT 2017

Mr Itumeleng Motingoe, General President

Motto: “One song; one voice!”

Overview of the Work of the Association

Gratitude to the Almighty for affording the Connexional Music Association another opportunity and strength to tirelessly do His work and be able to present this organisational report. As an organisation within the greater MCSA, the Music Association operates within the framework of Vision and Mission of the Church for Healing and Transformation of the people of God. Again, as Methodist Choristers, we aspire to be like Angels surrounding God’s Throne, offering Him our praise, worship, adoration, confession, forgiveness and thanksgiving through music. This report calls for God’s Name to be praised as we report the work of Music Association from eleven (11) Districts of the Connexion which are fully participating in Connexional activities. However there is still cause for concern with the 12 District, (Mozambique), and most Districts which are supported by few Circuits in comparison to the number of Circuits in those Districts.

OBJECTIVES OF THE CONNEXIONAL MUSIC ASSOCIATION FOR THE PERIOD UNDER REVIEW

• To increase membership from Society to District level
• To attract Youth and other Organisations to the great work of Evangelism and Mission through music
• To ensure that Music Association’s Amendment to the Constitution is recognised by the Conference
• To ensure full participation of all Districts in Connexional activities
• To support and assist Mozambique & Lesotho to be part of the Connexion as far as the Music Association is concerned
• To continue supporting SMMS financially
• To continue unifying music and singing in the Connexion (bring back Methodist chants in our Divine services), especially Liturgy, so that the Liturgy of the Methodist Church is preserved, and its hymns are passed on to future generations
• To establish links with the Ministers, Evangelists and Local Preachers in the bid to get these stakeholders to regard the choirs as their support system during services.
IMPERATIVES OF MISSION

SPIRITUALITY
Our District Choirs are always available to participate in all spiritual gatherings. Our music is not intended to be entertainment or performance, but to be an act of worship. It is a concern that some congregants still find it difficult to understand the choral music of the choir in leading services and introducing new chants, as most Methodists use beats, whistles and drums during Divine services. However, the choirs continue to lift the spirits of the congregants by leading worship during church services. Most Districts are embarking on reviving inactive choirs in different circuits to deepen the sense of spirituality.

EVANGELISM AND CHURCH GROWTH
Music is one of the tools used to call people to the Grace of God. Through music choirs join with Ministers and Preachers to convey a message that calls people into the church and makes it grow. Great improvement and support have been reported by most Districts where more Circuits are coming in to support the Music Association. There is a marked increase in the number of participating choirs at District competitions. District Executive members are fully at work, visiting inactive circuits, embarking on road shows for building and revival of inactive choirs. Where revival is held, there have been reports that people join choirs in great numbers. Other Districts hold ‘Music Association Indaba’, to create platform for choristers and other organisations to dialogue about issues relating to the growth in membership and development of music in the circuits. The Connexional Music Association has introduced the Intermediate section for participation during music festivals.

JUSTICE AND SERVICE (Humanitarian Service)
Mission outreach during Conventions and music competitions (Districts and Connexion) is still supported by the choristers. Needy institutions are visited, donations offered in the form of groceries, blankets, bedding and school uniforms. The donation of Computers and Printers was delivered to the Methodist High School in Lesotho (WEZI) as promised.

HUMAN ECONOMIC EMPOWERMENT AND DEVELOPMENT
Eleven (11) Districts now hold their annual/bi annual Conventions. Church choirs are not financially viable because they operate with limited funds, from pledging system by members. Our hymn books are a reservoir filled with great and inspiring hymns from different languages. Some Districts have put more effort to produce CDs and DVDs to develop and preserve our music heritage, and also boost their financial muscle. These initiatives also assist the church choirs to be viable and able to support the Church programmes and initiatives, and also meet the contributions of the Connexion. Malihambe Melodies (Connexional Choir that toured Germany in 2014) CD is still available. Youth choirs have been developed in some Districts and are being nurtured.
EDUCATION AND TRAINING
The Connexional Music Association continues with its commitment to support SMMS. Few Districts have reported to be supporting District Methodist Bursary Funds by donating certain amounts of money to assist learners from disadvantaged communities to pursue their studies. Some Districts have reported that they have helped nearby schools with buying of JOJOs during this period of water shortage country-wide. Districts and Connexional workshops are held prior to the Competitions. Capacity building workshops are held in different Districts to empower choristers. The greatest contribution by the Connexion was the donation of computers to WEZI School in Lesotho!

ACHIEVEMENTS
The Connexional Music Association held its Fourth (4th) Biennial Connexional Convention which was hosted by the Natal West District at the Lay Ecumenical Centre – Pietermaritzburg from 03 – 06 November 2016. It was a real success with Bishops from different Districts and Professors from SMMS blessing the event with their presence and lectures. There was support in cash and kind to SMMS during the convention. The Music Association celebrated with the church the recognition of women in ministry. The celebration took place during the Connexional Music Convention in November 2016.

CHALLENGES
- The Districts still face a challenge of a limited number of male voices.
- The Younger generation does not join the choirs, thus choir members are mainly groups of mature age.
- Participation from other racial groups is non-existent.
- Poor visibility of Ministers in choir activities.
- No data base for Music Association due to lack of statistics from Districts, Circuits and Societies.
- Some Districts are still not viable financially, making it difficult for them to be fully participative in the Association’s activities.
- The Connexion has not yet established full relationship with Mozambique District.
- Some Ministers do not view the Music Association as part of the organisations that need support and inclusion in the plans at Society and Circuit level.
- Lack of support in other congregations where choirs are still in competition with other organisations to lead services.

FINANCIAL POSITION
The financial status of the Connexional Music Association according to the audited financial statement as at 31 December 2016 was as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance b/f</td>
<td>R105 862.13</td>
</tr>
<tr>
<td>Income</td>
<td>R405 973.09</td>
</tr>
<tr>
<td>Expenditure</td>
<td>R292 736.40</td>
</tr>
<tr>
<td>Balance</td>
<td>R219 098.82</td>
</tr>
</tbody>
</table>
FUTURE PLANS
• Continue reviving inactive Circuits and Districts;
• Finalising completion of the Connexional Music Booklet with specific reference to the birth of Music in the Methodist Church (from all Districts) as well as establishment of Connexional Music Association;
• To enable all choirs in all Districts to incorporate all Methodist hymn books and sing all liturgies in all languages;
• To have the Association’s own Music Academy, where Conductors and Pianists will be trained and also teach choirs the approach to good singing.

CONCLUSION
The Connexional Music Association appreciates the support of the Ministers who encourage choirs and ensure the growth of the Music Ministry. Church choral music is an important facet in the life of the church. The choir members offer their time tirelessly to the work of God. The church needs to apply its mind to the fact that during seven days of the week, church choirs meet frequently to prepare for Sunday worship. Without the support of the Ministers and the congregants, the Music Ministry of the Methodist Church will flounder and perish. We are looking forward to the day when Districts will report that their Circuits and societies have formal church choirs that will help restore the Methodist culture of proper musical performance during services!

DISTRICT STRUCTURES

<table>
<thead>
<tr>
<th>NO.</th>
<th>DISTRICT</th>
<th>NAME</th>
<th>PORTFOLIO</th>
<th>CONTACTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Cape of Good Hope</td>
<td>Rev Maseti VG Ms Yolisa S</td>
<td>District President Assistant Secretary</td>
<td><a href="mailto:masetvg@gmail.com">masetvg@gmail.com</a> <a href="mailto:Sizeka.Yolisa@stellenbosch.gov.za">Sizeka.Yolisa@stellenbosch.gov.za</a></td>
</tr>
<tr>
<td>02</td>
<td>Grahamstown</td>
<td>Mr Meke H Ms Msizi N</td>
<td>District President District Secretary</td>
<td><a href="mailto:ghtmusicassociation@mail.com">ghtmusicassociation@mail.com</a> <a href="mailto:norooi85@gmail.com">norooi85@gmail.com</a></td>
</tr>
<tr>
<td>03</td>
<td>Queenstown</td>
<td>Mr Kolo T Ms Bam N</td>
<td>District President District Secretary</td>
<td><a href="mailto:kolo.thomas@gmail.com">kolo.thomas@gmail.com</a> <a href="mailto:noluthandobm7@gmail.com">noluthandobm7@gmail.com</a></td>
</tr>
<tr>
<td>04</td>
<td>Kimberley, Namibia and Bloemfontein</td>
<td>Me Sebate K Ms Makate P</td>
<td>District President District Secretary</td>
<td><a href="mailto:kea.sebate@gmail.com">kea.sebate@gmail.com</a> <a href="mailto:Pmakate@yahoo.com">Pmakate@yahoo.com</a></td>
</tr>
<tr>
<td>05</td>
<td>Northern Free State and Lesotho</td>
<td>Mr Mnguni T Ms Malete L</td>
<td>District President District Secretary</td>
<td><a href="mailto:thokozanitr@gmail.com">thokozanitr@gmail.com</a> <a href="mailto:lollymalete@gmail.com">lollymalete@gmail.com</a></td>
</tr>
<tr>
<td>06</td>
<td>Natal Coastal</td>
<td>Mr Sangweni T Ms Khanyile DR</td>
<td>District President Assistant Secretary</td>
<td><a href="mailto:thembasangweni@vodamail.co.za">thembasangweni@vodamail.co.za</a> <a href="mailto:dudruthkhanyile@gmail.com">dudruthkhanyile@gmail.com</a></td>
</tr>
<tr>
<td>07</td>
<td>Natal West</td>
<td>Prof Ngeobo R Ms Mthiyane N</td>
<td>District President District Secretary</td>
<td><a href="mailto:langareg@mweb.co.za">langareg@mweb.co.za</a> <a href="mailto:Nomusa.Mthiyane@kzndoe.gov.za">Nomusa.Mthiyane@kzndoe.gov.za</a></td>
</tr>
<tr>
<td>08</td>
<td>Central</td>
<td>Mr Monyane TL Ms Legote K</td>
<td>District President District Secretary</td>
<td><a href="mailto:Monyane@gauteng.gov.za">Monyane@gauteng.gov.za</a> <a href="mailto:Keitumetse.Legote@gauteng.gov.za">Keitumetse.Legote@gauteng.gov.za</a></td>
</tr>
<tr>
<td>09</td>
<td>Highveld and Swaziland</td>
<td>Rev Mabuza FN Ms Maritz J</td>
<td>District President District Secretary</td>
<td><a href="mailto:francenmabuza@gmail.com">francenmabuza@gmail.com</a> <a href="mailto:JMaritz@lsccmasakhe.co.za">JMaritz@lsccmasakhe.co.za</a></td>
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<tr>
<td>----</td>
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<td>--------------------------</td>
<td>--------------------------------------</td>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>10</td>
<td>Limpopo</td>
<td>Ms Kgabi G Ms Moopelwa M</td>
<td>District President District Secretary</td>
<td><a href="mailto:loungog@gmail.com">loungog@gmail.com</a> <a href="mailto:gmoopelwa@rustenburg.gov.za">gmoopelwa@rustenburg.gov.za</a></td>
</tr>
<tr>
<td>11</td>
<td>Clarkebury</td>
<td>Rev. Nogonyoti ZL Mr. Nkewana M</td>
<td>District President District Secretary</td>
<td>078 577 0445 <a href="mailto:nonibs74@gmail.com">nonibs74@gmail.com</a>&gt;</td>
</tr>
</tbody>
</table>
INTRODUCTION
The Local Preachers Association, normally known as LPA, is an Organisation of Methodist Preachers who have accepted the calling of Jesus Christ to proclaim His Gospel within the holistic Mission of the Church. This organisation always promotes the fellowship of all Local Preachers of the Methodist Church of Southern Africa (MCSA) within the context of her progressive unfolding Vision and Mission.

Local preachers are accorded significant authority over the progress of a service, for which they are seen as having overall responsibility, rather than just delivering the sermon.

The Association is guided by the theme articulated at the Triennial Convention in 2014: “Seek, Tend my Flock and Follow me”. This theme seeks to remind Local Preachers of their primary calling. As Jesus calls us to follow Him first and then sends us to seek the lost and to care for the found. The word “seek” indicates evangelism – the act of inviting others into a living relationship with Jesus and “tending the flock” – the act of caring for and giving nurture to those who have been sought and found.

EXECUTIVE
General President: Rev. P.T Sikotoyi
Ex General President: Mr. J.M Nkosi
General President Elect: Mr. M. Hlatshwayo
Vice General President: Mr. F. Sikweyiya
General Secretary: Ms. F.P.S Mageleni
Ass. General Secretary: Mr. J.Z Ncinane
General Treasurer: Mr. G. Rulumeni
Committee Members: Rev. O. Rasonti
Mr. N. Kave

LPA OVERVIEW
The records of accredited preachers who are affiliated to LPA come from twelve (12) Districts of the MCSA’s Connexion. The number has increased from 8291 to 8568 with 418 local preachers called to a higher service. The data revealed a total number of 650 preachers on trial. According to our records, no member of the Association has been called for a disciplinary hearing by his/her church, thus establishing good
conduct in ministering among the God’s people. All the preachers affiliated to LPA are in good standing with their local churches, Districts and the Connexion. The following statistic is a true reflection from the 12 Districts:

**District Statistics**

<table>
<thead>
<tr>
<th>District</th>
<th>Membership</th>
<th>2015</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>On Trial</td>
<td>Deceased</td>
</tr>
<tr>
<td>Cape of Good Hope</td>
<td>450</td>
<td>32</td>
<td>16</td>
</tr>
<tr>
<td>Grahamstown</td>
<td>970</td>
<td>112</td>
<td>65</td>
</tr>
<tr>
<td>Clarkebury</td>
<td>730</td>
<td>48</td>
<td>78</td>
</tr>
<tr>
<td>Queenstown</td>
<td>1293</td>
<td>------</td>
<td>61</td>
</tr>
<tr>
<td>Natal Coastal</td>
<td>440</td>
<td>70</td>
<td>21</td>
</tr>
<tr>
<td>KNB</td>
<td>784</td>
<td>164</td>
<td>58</td>
</tr>
<tr>
<td>NFS and Lesotho</td>
<td>485</td>
<td>------</td>
<td>28</td>
</tr>
<tr>
<td>Central</td>
<td>755</td>
<td>234</td>
<td>22</td>
</tr>
<tr>
<td>Highveld and Swaziland</td>
<td>629</td>
<td>110</td>
<td>29</td>
</tr>
<tr>
<td>Limpopo</td>
<td>1200</td>
<td>------</td>
<td>46</td>
</tr>
<tr>
<td>Natal West</td>
<td>525</td>
<td>135</td>
<td>28</td>
</tr>
<tr>
<td>Mozambique</td>
<td>30</td>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>8291</strong></td>
<td><strong>905</strong></td>
<td><strong>452</strong></td>
</tr>
</tbody>
</table>

**OBJECTIVES FOR PERIOD UNDER REVIEW**

The Local Preachers Association has successfully followed actions that respond to the long-term and short-term objectives set in the constitution. These objectives are conserved in the LPA constitution as follows:

- To encourage all Local Preachers and Ministers to observe the Vision and Mission of the MCSA and to enhance its purpose.
- To give fresh and relevant impetus to the preaching ministry of lay persons.
- To encourage and assist Local Preachers and Ministers to empower themselves through study and reading widely in order to enhance their preaching potential.
- To promote fellowship amongst all Local Preachers and Ministers in the MCSA.
- To utilise this Association as a forum to promote fellowship, inspiration and empowerment, and to share issues of common concern amongst members of the Local Preachers’ Association.
- To find creative ways of embracing each other within and among all Local Preachers and Ministers in the Connexion in a manner that is sensitive and uniting.
ACTIVITIES PERFORMED WITHIN THE FRAMEWORK OF THE FIVE IMPERATIVES

Spirituality
DRD Model: This is observed by the eleven (11) Districts through Bible Studies, with some Districts observing the Preachers’ Sunday. Cape of Good Hope District had Pulpit exchanges in the month of August 2016 when honouring Preachers Sunday.

Local preachers have observed the 40th year of Women in Ministry. All Districts celebrated this significant year in different forms.

Local preachers at their discretion, do a number of different things:
• create the order of service
• involve other people in the preparation and leading of the worship
• Local Preachers accept guidance from the churches to which they go, for example in regular or seasonal local elements of liturgy, or in using those nominated.

Evangelism and Church Growth
Local preachers take part in evangelising in their Circuits and Districts working hand in hand with sister Organisations. Annual, biennial and triennial evangelical crusades take place at District, regional and Connexional levels. The Association held its third Triennial Connexional Evangelical Crusade on 22-23 October 2016 at Buffalo City Stadium in East London.

Local Preachers organised a trip to Rome which took place on 15-22 May 2017. This trip was opened to all people who are called Methodists. 75 people responded and will be part of the trip.

The Association will hold its 7th Triennial Convention in the Central District in Lichtenburg on 11-15th October 2017.

Justice and Service
All the eleven (11) Districts have outreach programmes where LPA donates to the needy during the annual conventions or at scheduled periods. Queenstown District has launched Zandile Jakavula Mission Fund which is aimed at funding education for deprived students; they still affiliate to their District bursary fund.

Human and Economic Development and Empowerment
• Clarkebury District has launched adopt or dress a child programmes whereby it has fully adopted the two children from the Golide family and taken full responsibility for the funeral of their mother. The District had witnessed the sod turning by the District Bishop and District President at the site where the District intends to build the children a home; the site was received through the intervention of our good-hearted District President. A sum of R10 000 was handed over to the guardian mother.
• In recognition of the 40th year of Women in Ministry the same District, during the annual District convention had acknowledged 9 Woman Ministers who were given beautiful bags and diaries bearing their names and the LPA emblem.

**Education and Training**
Local Preachers have always been required to undergo some form of training and examination – the examination being concerned with their doctrinal orthodoxy as well as with their knowledge of the scriptures and the history and doctrines of the church. Districts conduct in-service training and workshops in order to empower local preachers. Highveld and Swaziland District has continued to assist by paying fees in respective learning fields and various institutions for needy students, through the educational grant. This year the District was able to assist two on-trial Preachers from the Swaziland Region who are completing their studies with TEEC.

**FINANCIAL POSITION**
The Association submitted its books for auditing. They showed as at 31 December 2016 the position of the finances of the Association to be having a balance of R66 675.

**OBITUARIES**
“For here we do not have an enduring city, but we are looking for the city that is to come.” God saw these 392 preachers getting tired and weak. He whispered their names and called them home to eternal rest still holding their batons.

May all their departed souls rest in peace and rise in glory.

**CONCLUSION**
We thank God Almighty for the wisdom, vision and courage as we pursue the theme: “Seek, tend my flock and follow me”. As these are action words that challenge the Local Preacher to get up and do something, indeed, Local Preachers have been challenged.
CHAPTER 23
WOMEN’S WORK
WOMEN’S ASSOCIATION CONFERENCE REPORT 2017

Mrs Valerie Palmer, General President

PREAMBLE
Against the raging storms of crime, women and child abuse, drug abuse, poverty, violence, unemployment and xenophobia, we still commit ourselves to spread the love of Jesus Christ.

We as a mission unit under the leadership of the Methodist Church of Southern Africa, strive to fulfil our theme: “Harvest for the Kingdom of God” and become true disciples of God.

Our Vision and Mission for 2016-2018
To serve God with humility, to bring sisters into the fold of the church and the organisation and unite those who are torn asunder. We will love, honour and respect one another.

Our Mission
To focus on the five imperatives on which the MCSA is based:
Spirituality, Evangelism and Church Growth, Justice and Service, Economic Development and Empowerment and Education and Church Formation.

Spirituality
Spiritual growth is of the utmost importance to the Women’s Association. Spiritual upliftment programmes are held, such as revivals, prayer meetings, Bible studies and ecumenical services. Every woman has a ministry calling and a discipleship to fulfill. Social media are used for prayer requests. Modern technology ensures needs are circulated and upheld in prayer even as catastrophe is taking place in our country. All members are involved in the daily life of our church, through Spiritual retreats and through these retreats women are Spirituality fed and their Biblical knowledge increased. Services are held on a regular basis at prisons where women interact with the prisoners through prayer and the word of God. We are called in humility, service and obedience to be bolder, more courageous and determined about being true Methodist disciples.

Evangelism and Church Growth
To ensure growth in our church and Organisation, women conduct home visitations to members who cease to be active in the church and the Organisation’s activities,
to win them back into the fold. The Annual World Day of Prayer is acknowledged on its respective date. Sisters of all Denominations come together to share in the programme. Denominational services held regularly where women meet with other sister churches.

Throughout the Connexion, Joint Committee meetings are held where women meet to discuss projects. Acknowledgement is given to the World Federation of Methodist and Uniting Church Women Assembly (WFM and UCW) during the month of October where a programme is followed and written by various countries. The year 2016 was allocated to honour and celebrate 40 years of women in the ministry. There is a notable collaboration with women in our church to promote growth within our organisation.

**Justice and Service**

Outreach programmes are held by the women, such as visits to orphanages, hospitals, cleaning campaigns, clothing destitute families, handing over of groceries to those who cannot afford it, thus to eliminate poverty and zero hunger. Protest marches are conducted to draw attention to women and children abuse. The campaign against domestic violence has women at the forefront rendering assistance to the affected; hence we adhere to the “Thursday in Black” call.

Women provide food parcels, soup kitchens, and assistance to learners with stationery and school uniform is ongoing. Teenage pregnancy remains a pandemic and girls are becoming pregnant at an alarmingly young age. The 16 Days of Activism, Human trafficking, Xenophobia, HIV/AIDS are acknowledge on their respective days. Mandela day is observed by the women where they have several programmes to assist the needy and the elderly. Women donate generously to the Homes for the disabled, centres for HIV/AIDS, hospitals and various havens. The donation of sanitary towels to young girls is an ongoing project. Small and medium initiatives continue to form part of the Connexional and Districts programmes to provide justice and service to communities.

**Economic Development and Empowerment**

One of the challenges of women is to empower the needy, so women embark on self-help schemes such as sewing, gardening, and knitting projects. Some of our retired educators empower our people with Abet classes. Reading corners are established to help women and children upgrade their reading skills. The ladies were involved in International Literacy day and how to conserve water and sanitation.

Young ladies are being prepared for leadership in the church as well as in the organisation. They are also empowered to support themselves financially through workshops. To empower our women and youth, computer lessons and skills training are also presented. Programmes are held to help people to become self-reliant and to steer them in the right direction regarding the status of unemployment. Women help
many people with the little they have. Mission work is first and foremost important to women by making disciples of all nations.

**Education**

Education plays a vital role in the lives of children as well as parents. Education Sunday is dedicated to both teachers and learners for the hard work they put in. Reading corners and donations of books are found in most churches. Uniforms and learning equipment are donated to schools and learning centres. Teachers conduct afternoon classes to assist learners with subjects they struggle with. Parents and learners in grade R are trained on how to use educational toys. Women have undertaken to improve literacy levels and respond to educational needs in our churches, schools and communities. All Districts donate annually a range of goods and services to local schools and churches for the education of children. In some cases there is a transformation of young children from being half starved, dirty and homeless to becoming confident.

**Highlights**

- Women marching to Parliament in support of the #Zumamustfall campaign.
- Attending the 13th World Assembly of the WFM and UCW, in Houston Texas in the USA – an awesome experience.
- A memorandum handed to the police during the march of “Thursdays in Black”.
- 40 Years of women in the ministry.
- Highlight of the 200 years of Methodism in South Africa.

**Challenges**

- Decrease in membership, due to incorrect stats from the Districts.

**Future Plans**

- Focus more on the 16 days of activism- 25 November to 10 December.

**Conclusion**

Thanks to God for His guidance and love, to become a Spirit filled organisation. All honour and glory to the most High.

**TO GOD BE THE GLORY!!**
WOMEN’S AUXILIARY CONFERENCE REPORT 2017

Mrs Cheryl Greaves, General President

NO. OF BRANCHES AND MEMBERSHIP

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<td>Total</td>
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Christ’s Love compels us to say with the psalmist “Great is the Lord and most worthy of praise. One generation will commend your works to another. They will tell of your mighty acts”, and with Charles Wesley, “All praise to our Redeeming Lord who joins us by His grace, and bids us, each to each restored, together seek His face.” It is our honour and privilege to present this 101st Annual Report of the Women’s Auxiliary of the Methodist Church of Southern Africa.

We have experienced a year of celebration as we acknowledged the tenacity of the women who persisted in the “all men” church, to be acknowledged, and to have women’s work included in the life of the Church, and thus the Auxiliary was founded 100 years ago. We give all praise and honour to our Heavenly Father for His faithfulness, guidance and provision for the members of the Auxiliary over the past 100 years. We acknowledge the committed women who have Made Him Known and those who now are still Knowing Him and Making Him Known.

Of note is that the Queenstown District has celebrated 100 years, and four Districts are approaching 100 years, emphasising the fortitude of the women in the Auxiliary to Know Him and make Him Known in the MCSA from generation to generation. 9 Branches have reached their Centenary and 11 branches approach their Centenary celebration in the next few years.

The 100th Connexional Meeting was a time of Celebration, Reflection and Thanksgiving.

CONNEXIONAL MEETINGS

Connexional Meetings were held from 15th to 19th August 2016 at the Wynberg Methodist Church in Cape Town. The Cape District Bishop, Rev Michel Hansrod, in his welcome, said how appropriate it was that we should be celebrating the Auxiliary’s Centenary in one of our heritage Churches, as we enter the year of heritage in the Church and new beginnings in the next century of the Women’s Auxiliary.

At our opening Service Rev Yvette Moses reminded us that the Women’s Auxiliary had come together to celebrate God’s enduring love over the past 100 years, as well as to commit to seeking God’s mission in His Church, community and world.
Because it was our Centenary Celebration, Connexional Meetings was open to more attendees and was held over a longer period. The scenic beauty of the Cape was enjoyed by the delegates.

Rev James Gribble presented an interesting and informative History of the 200 Years of Methodism in South Africa. Rev Lynette Petersen and Rev Merilyn Innes shared their joys and struggles as Ordained Women in Ministry over 40 years. We were very privileged to have seven ex General Presidents at Connexional Meetings, and they shared memories of their experiences in their term of office.

One of the highlights of our Centenary Celebrations was a gala dinner on the evening of the 18th August, attended by the Presiding Bishop and his wife, the Cape District Bishop, his wife and members of his ministerial executive and all the delegates dressed in their finery, a memorable evening indeed.

Our theme of God’s transforming love was evident throughout our meetings, so graciously led by Mrs Linda Gerrand, and all business was conducted efficiently.

Presiding Bishop Siwa in his charge to the incoming General President at the Induction Service challenged her to seek God and His plans, to keep her eyes on the baton and to know that God is always with us.

After the Induction of the new General Executive, Mrs Cheryl Greaves in her testimony, challenged Auxiliary members to “enlarge our territory and be strong and courageous” as we build His temple.

SPIRITUALITY

“He bids us build each other up, And gathered into one, To our high calling’s glorious hope, We hand in hand go on”. All Districts report that their branches begin the Auxiliary year with a Service of Dedication, Communion and the Auxiliary Affirmation, using this opportunity to re-dedicate themselves afresh to Christ’s service in the Church, in their homes and in the community. Devotions and prayer form an integral part of meetings. Participation in the leading of devotions by unit members encourages personal growth. Most District Meetings have sound Biblical teachings to encourage and motivate the Executives. Retreats, prayer partners, prayer chains, using of social media, the sharing of testimonies, blessings and challenges, all build members spiritually. The teaching offered by Ministers at Branch level is always appreciated.

EVANGELISM AND CHURCH GROWTH

The Auxiliary are disciples of Christ in the Church and as such, we strive to bring folk into the Church by showing Christ’s love and service in the community and practising servant leadership. Members transport folk to Church services. Efforts are being made to encourage women to join the Auxiliary. Special days are acknowledged and celebrated by the Auxiliary in the Church, e.g. Earth Day, Mothers and Fathers’
Day, Palm Sunday and Shrove Tuesday. Members share God’s Word in prisons, visit shut-ins, the ill and bereaved.

All Districts maintain a Postal Ministry to those who are unable to attend Meetings and Church Services. Church Unity and Women’s World Day of Prayer Services are held. Three (3) branches have closed or become Fellowships. While this is a concern the MCSA is experiencing a membership decrease. We continue to participate in the World Federation of Methodist and Uniting Church Women. Our General PRO attended a World Federation meeting held at Bedfordview Methodist Church, Johannesburg in November. The new Area President Spiwe Chisvo has been inducted. World Federation Day was celebrated in most Districts.

**JUSTICE AND SERVICE**

> "The gift which He on one bestows, We all delight to prove, The grace through every vessel flows, In purest streams of love”.

The Auxiliary is Christ’s love in action, His hands and feet in a needy world, His servant heart in the Church. The work done by each District is to be commended; no matter how small the Branch, the members fulfil His command to care for those in need.

- Feeding the homeless, the pensioners with limited income, crèches, aftercare centres, patients needing to eat prior to medication, the ill and bereaved in the congregations
- Clothing the marginalised and homeless and needy, including new born and prem. infants, children particularly in Methodist Homes
- Sharing the warmth of God’s love by distributing thousands of blankets
- Providing stationery for schools
- Providing birthday and Christmas gifts for the marginalised
- Spending time with the aged and the children particularly in homes
- Negotiating to provide sanitary towels to schools
- Creating awareness of inJustice

**HUMAN AND ECONOMIC DEVELOPMENT AND EMPOWERMENT AND EDUCATION**

The Auxiliary provides an opportunity for ladies to grow in confidence and become empowered in their service to our Lord, the Church and the community through workshops and relevant speakers. The life and witness of those who have gone before us are our role models. Skills, e.g. cooking, sewing, knitting, crocheting, languages, computer literacy, growing sustainable vegetable gardens, are taught and developed.

**JUBILEE FUND**

The General Executive was able to assist two widows of deceased ministers with financial assistance towards their dependant children’s education. Bishop Hansrod
referred the two widows to us and we gave them each R10000, which has been of great assistance to them.

COUNTRY AND POSTAL
All Districts are enriched by the postal ministry to those women who are unable to attend meetings or services due to distance or physical frailties. This is one of the most vital ministries practised by the Auxiliary in the Church. We commend each Country and Postal Secretary in the Districts and branches for their diligence in this vital Ministry. This ministry enables the isolated to feel part of God’s family in the Church.

FINANCE
While fund-raising is not the aim of the Auxiliary, our members use their innovative and organisational skills to raise funds. These monies are used to assist and enhance the local Church, mission in the wider Church and in the community. Although membership numbers may have decreased and the economic situation in our country is of concern, the women have done more to sustain the mission outreach in practical ways. We give all honour and glory to our Heavenly Father who blesses us so abundantly.

CONCLUSION

“Even now we think and speak the same, And cordially agree, Concentred all in Jesus’ Name, In perfect harmony”.

Thank you to Mrs Linda Gerrand and her Executive for leading the Auxiliary Connexionally into the new century in His Transforming Love, for her diligent and steadfast leadership, and making our Centenary Celebrations so significant. We pray God’s blessings on each past District President and newly appointed District President. Christ’s love compels us to turn all challenges we might face in the Auxiliary to opportunities to grow His kingdom on earth. Our grateful thanks to the Presiding Bishop for his including of the Women’s Organisations in a bi-annual meeting with the Connexional Heads.

“And if our fellowship below In Jesus be so sweet, What heights of rapture shall we know, When round His throne we meet”.
METHODIST WOMEN’S PRAYER AND SERVICE UNION

WOMEN’S MANYANO, CONFERENCE REPORT 2017

Mrs Sebina Sonia Tlhakanye, General President

PREAMBLE:
Our Country is faced with serious social ills, which affect negatively our focus on education. The whole country is unsettled, as children no longer enjoy playing and youth no longer enjoy their youth days because of the kidnappings, rapes and human trafficking. As Connexional Women’s Manyano, our focus is on Education where we would like to ensure that the foundation we lay is solid despite the challenges our country currently faces.

OVERVIEW OF THE MANYANO WORK:

Deepening of Spirituality:
Our Past Three Year Theme says ‘Stretch your arm’ and remain goal orientated. Prayer meetings held on Thursdays, Saturdays and Sundays were the focus of deepening spirituality among all women folk. During these prayer meetings, Women have been encouraged to never cease praying, fasting as well as meditating. Districts have been encouraged to form Regions in order to share their spiritual journeys and pray for one another. Districts hold annual conventions in which the focus is Revival of Spirituality, Healing, Praise and Worship as well as Bible Studies. The Spirituality Pillar has been fulfilled as per assertion and advice given by Paul to Timothy when he said: “Do not neglect the spiritual gift that is in you, which was given to you when the prophets spoke and elders laid their hands on you” (1 Timothy 4: 14).

Evangelism and church growth:
• As a Women’s Organisation, we are blessed to have members who are Clergy, Bible Women, Local Preachers and Evangelists who spread the word of God through revival services, door-to-door campaigns, calling on people to follow Jesus.
• Ecumenism is encouraged and practised.
• Healing services have been conducted in different Institutions like Orphanages, Correctional Services, Hospitals, local clinics and local schools where Satanism and Drugs seem to be a challenge.
• Mothers join Circuit Revivals and Street Services and this is a way of getting more Mothers joining the Manyano.
**Justice, service and reconciliation:**
- Suppose there are brothers and sisters who need clothes and do not have enough to eat, what good is there in you saying to them, “God bless you! Keep you warm and eat well! If you do not give them their needs of life.” (James 2:16) This is the pillar where values of justice, unity and reconciliation are observed.
- We strongly say NO to any type of violence using different strategies. If our government can feel the pain of the victims and respect women and children by giving perpetrators the punishment they deserve, we can have a non-abusive country.
- At the Peak of the #FEESMUSTFALL outcry, the Women Manyano joined other churches in prayers for calm in our country.
- We continue to pray for God’s wisdom in the leadership of the country, which will guide them as they deal with the current social problems and political instability.
- Members of Women’s Manyano were part of the funeral of children who were brutally killed at Coligny.
- We donated money towards rebuilding of shacks that were burnt down in Cape Town.
- We are consistent in observing 16 Days of Activism and 67 Minutes of Mandela.
- We appreciate the assistance given by the Mission Unit for training Mrs Melony Mtshali on Human Trafficking.

**Economic Empowerment and Development**
The Women's Manyano in this pillar were driven by the scriptural understanding which says: “And he gave the Apostle, the prophet, the evangelist, the shepherds and teachers, to equip the saints for the work of Ministry and the work of Ministry for Building up the body of Christ.” Activities undertaken for empowerment and development include among others the following:
1. Wesley’s model of parenting and development for children and community.
2. Financial management, sewing, cookery, and chicken, goat and vegetable farming lessons.
3. Encouraging women to join co-operatives to get work from the government.
4. The role of women in the church universal.
5. The role of Women’s Manyano in the Methodist Church.
6. Review of the Constitution which makes members understand their guiding regulations.
7. Development of Societies, Circuit and District Usages
8. Specific responsibilities of different portfolios in the Women Manyano.

**Education**
Addressing Education as a church Mandate:
- ‘All Scripture is inspired out by God and profitable for teaching, for reproof, for correction and for training in righteousness that the man of God may be competent, equipped for every good work.’
• Educare centres are frequently visited and training in the use of educational toys is offered.
• We had the Cluster Christian Citizenship Service (CCS) Workshop for Cape of Good Hope, Grahamstown and Queenstown Districts hosted by Cape of Good Hope.
• We renovated Takalane Early Childhood Development (ECD) centre and donated educational Toys, Jungle Gym and Furniture in Umtata during the Connexional CCS workshop.

Highlights
• Our Triennial will be hosted by Queenstown District from the 11-16 July 2017, where Mrs Gretta Makhwenkwe and the Women’s Manyano Connexional Executive will be inducted into office.
• Our Constitutional Amendments will be discussed at the Triennial and be forwarded to Conference.

Future Plans
• During the Triennial, we will be celebrating Manyano History and our Legends. We envisaged joint sustainable and continuous working together with all Organisations within the church.
• Investing in the girl-child and women through various programmes.

Concerns
• Poverty and unemployment
• Abuse of women and children
• Lack of selfless commitment
• Human trafficking
• Drugs and alcohol abuse
• High rate of crime

Conclusion
The Connexional Women’s Manyano Executive wishes to express its sincere gratitude to all Mothers within the Connexion and organisations for their overwhelming support, dedication and hard work during the period under review. Thanks too to the Presiding Bishop and all the Connexional officials, the Mission Unit for the support they have given to us the past three years. We pray for a successful 2017 Conference.
YOUNG WOMEN’S MANYANO CONFERENCE REPORT 2017

Mrs N.P. Motswenyane, General President

Theme: “Young Women Arise”.

PREAMBLE
Young Women’s Manyano members are proud to acknowledge Jesus Christ, the Son of God – our Lord, Saviour and Redeemer as our Guide and Teacher. We look to the Word of God in the Scriptures, and to the presence and Power of the Holy Spirit, to prosper the creative and redemptive work in the World even though we seem to have entered a period where our young children and young women are abducted, raped and brutally murdered. Our Mission focus is more on becoming a church in solidarity with the poor and to respond vigorously to the crisis of HIV/AIDS, Education and Christian Formation, combating Poverty, Hunger and unemployment.

OBJECTIVES
• To be an Organisation that is healed spiritually and physically.
• To teach and guide the Junior Manyano.
• To expose members to Entrepreneurial skills so as to fight unemployment and to support and empower those who head families in a holistic manner.
• Envisaged Outcomes: one or two YWM projects that can be done on a continuous basis to empower Young Women’s Manyano members with necessary skills for Effective Leadership as well as the Growth of the Organisation.

The overview of the YWM work:
1. Spirituality:
   • In all our Districts we have activities where we participate to make sure that we grow spiritually. These include:
   • Praise, Worship, Reading and Sharing the Word of God in our weekly, circuit, District and General Connexional meetings.

2. Evangelism and Church Growth:
   • We have organised prayers, visited hospitals and the elderly, prisons and hospices – giving them hope to trust in God and at times join with other Sister Churches.
   • We have a growing number of our members who are joining the Local Preachers, Evangelists and ordained Ministry.
   • We also reach out to bereaved families both in the church and in our communities. This is our method of giving hope to the broken and the vulnerable by showing them God’s unending Glory.
3. **Justice, Service and Reconciliation:**
   - Members reach out to the Communities and schools to donate clothes, uniforms, toiletries especially to young girls, and food parcels to needy children, and visiting the adopted Homes, children, crèches and families.
   - Thursdays in Black and peaceful marches are still continuing in highlighting our fight against women and children abuse.
   - We continue with our GP’s Theme ‘Young Women Arise’. Some Regions, Circuits and Districts have started with sewing projects, adopting children and donated toiletries, educational toys, learning charts and playing toys, school uniform (jerseys, socks, skirts and trousers), groceries and celebrating Christmas Day with families who cannot manage by inviting them to church and celebrating with them.
   - Limpopo District in consultation with Home Affairs and SASSA assists in sourcing Social grants for orphans and child-headed families.

4. **Human and Economic Development and Empowerment:**
   - Workshops at Circuit, Regional and District levels are a source of development to our members. The high unemployment rate remains a big challenge and this contributes negatively to the growth and development of the Organisation.
   - We encourage members to grow vegetable gardens; through the sales from them, they are able to contribute to pledge, membership and other church activities.
   - Skills empowerment workshops are held where our members are taught how to do beadwork in order to better their lives as well as of their families.
   - Queenstown District has an Nkanyamba fund raising scheme that is done within the District. They had the intention of renaming it as Rev Nomathamsanqa Rweqana Legacy Fund and launching it this year, but due to circumstances beyond their control this has been postponed.

5. **Education:**
   - Queenstown is involved in supporting the District Bursary Fund where they contribute a sum of R 35000 towards assisting needy students throughout the District.
   - COGH District hosted a 1 day leadership workshop. Objectives of the workshop were to understand the concept of Leadership Roles and Responsibilities, and to bring efficiency and effectiveness in the performance of YWM leaders. The workshop comprised the following: Leadership Excellence, Team Work Leadership, Fostering Teams from the Second Layer, and Roles and Responsibilities.
   - **KNB – MINI LIBRARY LAUNCH – READING CORNERS.** With the help of Free State Library Services, a mini-library was launched at the 2016 Convention in Bloemfontein, located at St John’s Methodist Church in Batho location. Nali iBali gave an exciting story telling activity. Young author
Reikantse Manaka (aged 10 years) launched her first book – High Ten for Reikantse. THUSANANG COMMUNITY CENTRE in Zastron- The centre that caters for under-privileged children has been successfully registered as a Non-Profit Organisation and the District is busy sourcing financial help from different sectors.

CHALLENGES:
• Perception of inexperience for the lack in leadership skills.
• Unemployment, HIV/AIDS, High rate of women and child abuse, abuse of drugs and substance abuse as well as Geographic/vastness of the Districts.

HIGHLIGHTS:
• Call to prayer for the Esidimeni tragedy and social grants crisis resulted in a prayer vigil outside the gates of Parliament during our CEM in Cape Town.
• With its focus on empowering women, presentations such as Development of Self, Women in Leadership and Church Finances were conducted.
• The activities throughout the meeting included In-Reach for two child headed homes, where food parcels, house hold items and clothing were donated.

ACHIEVEMENTS:
• Most Districts now have their own District Newsletters, with KNB continuing with their own website and Facebook page which are the primary source of communication with members of the organisation. This is maintained by members by writing stories, taking pictures, posting stories and for organisation updates.
• The Kunene Housing Project done by the Natal Coastal District has been handed-over during the 2016 District Convention.
• Grahamstown District is supporting a girl from their District who was a victim of drug trafficking and is now in jail overseas by assisting her with toiletries and pocket money and helping the family financially to keep in touch with her.
• Central District still continues with their adopted Institutions with the addition of the Crown Mines Primary School that has been adopted in 2016 and assisted with the planting of a vegetable garden and garden tools.
• Highveld and Swaziland District visited SMMS on the 7th October 2016 with the purpose of getting to know the Institution, to learn more about it and also to introduce themselves as new Friends of the Seminary and they donated the following things:
  • Breakfast items to the amount of R15 000
  • Grocery items worth R10 000
  • A cash cheque of R10 000
• The YWM EXCO partnered with the Music Association in donating Groceries to SMMS during their 2016 Convention that was held in Pietermaritzburg.
**FUTURE PLANS:**
- Designs of the Pin for the Junior Manyano and the Guidelines have been submitted for approval as well as the review of the YWM Constitution.
- To have joint sustainable and continuous Projects with other Organisations within the Church.

**CONCLUSION:**
We honour and praise our Lord, Saviour and Redeemer Jesus Christ for calling, enabling, and empowering us in doing the Discipleship work. We are also thankful to each and every member of our Organisation for their support and prayers. As the YWM we would like to take this opportunity to wish our Presiding Bishop and the Executive of the Church a blessed and God-guided 2017 Conference.
CHAPTER 24

YOUNG MEN’S GUILD
CONFERENCE REPORT 2017

Rev M.S. Nhlapo, General President

INTRODUCTION
The report will cover the activities of the YMG General Committee for the period under review. The new General Committee had devised a plan as submitted last year to visit four (4) Districts during the year for fellowship with the general members. Unfortunately the Cape of Good Hope District was rescheduled due to the untimely death of our General Vice President, Bro Mthuthuzeli Moses Buyeye. He met his untimely death on the 7th March 2017 and was buried in his hometown Tendergate 1, Queenstown, on the 18th March 2017. This affected the General Committee and the entire membership of the YMG in the Connexion. He will be remembered for his kindness and may his soul continue to rest in eternal peace.

VISITS TO DISTRICTS
Since coming into office during the 2016 Triennial Conference, the General Committee has managed to visit the Districts of Highveld and Swaziland (HISWA), Limpopo, Northern Free State and Lesotho (NFSL) as well as Kimberley Namibia and Bloemfontein (KNB). The General Committee had an opportunity to meet and greet the general members in the Districts, participating in some of their activities. The General Committee also had opportunity to attend the Women’s Manyano (WM) Triennial Convention in East London to show support and recommit our efforts for collaboration in the service of God.

FINANCE
The Organisation is experiencing some hardships with its finances. This is primarily associated with the current economic situation in the country and its related impact on socio-economic circumstances. Even though it started with a positive account, the financial year ending 31st December 2016 was closed with a deficit of R73169 largely due to the Triennial Convention and changes to the composition of the General Executive Committee (hereinafter referred to as General Committee). However, measures have been put in place to improve the situation and ensure that the Organisation remains sustainable.

MISSION IMPERATIVES
The following is a summary of activities conducted in various Districts in an attempt to address the mission imperatives and objectives of the organisation:
**Spirituality**
The various Districts continue to hold annual conventions for the spiritual growth of the members and communities around the venues of the conventions. During conventions bible studies are conducted across the Connexion to empower members for spiritual maturity. These activities are also emulated in the Circuits to keep the members spiritually grounded.

**Evangelism and Church Growth**
The Districts are spreading the gospel to the people of God in their various areas. Street revivals and healing services are conducted often to share the word. Some of the evangelism activities are conducted in prisons and hospitals. The Clarkebury District visited the St Elizabeth Hospital for a healing service. The YMG continue to lead revival services for all the sister Organisations such as the WM, Young Women’s Manyano (YWM) and Fellowship. The Organisation has agreed to revitalise its role in church growth by targeting young people and people outside the church. The Queenstown District has specifically intended to develop more programmes to target the boy child through its programme, “Men in the Making”. More areas, especially new settlements are also targeted to establish preaching stations and an opportunity for more people to know about the teachings of Jesus Christ.

**Development and Economic Empowerment**
Various empowerment workshops are conducted at various levels of the Organisation to empower members with knowledge. The various Districts have also established bursary schemes to assist indigent people to achieve their potential. However, the challenge is sustainability of the schemes as few contributions are made available to sustain this initiative. The COGH District has adopted one child whose fees are fully paid. The Queenstown District, through its Rev. V. Nyobole Mission Fund intend to fund YMG members to obtain professional skills in Plumbing, Carpentry, Electrical, etc. to be able to take care of their families.

**Justice, Service and Reconciliation**
The YMG in the Connexion continues to make a tangible impact in communities in which they worship. The Districts also organised and participated in various anti women and children abuse marches. This was in line with the YMG’s statement of *Faith and Life* adopted during the 2005 Triennial Convention as well as the*Not in Our Name* programme adopted during the 2013 Triennial Convention. The NFSL District donated R5 000 towards the Maseru Circuit Project and food parcels to Bothaville Orphanage centre. The Clarkebury District continue to honour Supernumeraries, their wives and Minister’s widows every year during August. HISWA has installed a barbed wire fence at the Bulandzeni Society church yard and also completed the building project of the Lobamba Methodist Church which is already in use. Many Districts continue to provide schoolwear to children from disadvantaged families as well as groceries to poor families. The Central District donated a house to a new
beneficiary, the Mogorosi family in Tigane, Vryburg. The Queenstown District in collaboration with the Department of Correctional Service which provided labour, is building a house for a family in Zweledinga Rural Village, Whittlesea. The house is 3-bedroomed for a family of 7 people. The project is aimed to be completed during November 2017. The Clarkebury District has built and provided a fully furnished house for one of the stalwarts, Evangelist Matthews Mpahlwana. The Natal Coastal District hosted the YMG from Bulawayo East District, Zimbabwe, to promote African Fraternity and patriotism whilst assisting each other to confront Xenophobia and Afro-phobia.

**Education and Christian formation**
The Districts are providing educational support to families as well as members. Formal and informal educational programmes are conducted through Leadership Seminars for the members. We have also formalised a relationship with the Black Methodists Consultation (BMC) to assist in this regard. The Grahamstown District has also established the Mazana Fund to contribute towards the funding of education and development for students and members identified for empowerment.

**GDDSR**
The General Committee adopted the Philani and Halfway House projects as the main focus for the YMG in the Connexion during their tenure. However, we are currently experiencing some challenges with regards to the Philani Project especially the Ndofolela Clinic in Sterkpruit. The Eastern Cape Department of Health committed to contribute immensely to the project, but to date no sufficient progress has been realised. The second Philani Project which is the Bungeni Clinic in Emfundisweni Circuit has stalled primarily due to financial problems. The General Committee together with the Clarkebury District are keen to continue seeking funding to ensure the project is also implemented.

The Halfway House Project is still new and preliminary processes are underway in consultation with the Department of Correctional Services. A draft Memorandum of Understanding has been developed and would be referred to the Presiding Bishop’s office for consideration and signing ultimately. A detailed progress report will be shared with the Districts through the offices of the Bishops in due course.

**YMG CONSTITUTION**
The YMG has finalised its draft constitution and has submitted it for consideration by the Revisions Committee. A meeting was held to clarify issues raised on the draft inputs and we are of the opinion that the final draft would be tabled for approval by Conference 2017.
MEMBERSHIP OF THE YMG (STATISTICS)

<table>
<thead>
<tr>
<th>No.</th>
<th>District</th>
<th>Statistics</th>
<th>Statistics</th>
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<td></td>
<td>Grand Total</td>
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The numbers for the Clarkebury District are based on the Circuits that submitted their reports excluding 25 Circuits that either did not submit or disclose their figures. This resulted in a considerable decline in numbers since the last report. Mozambique District has again not submitted its annual reports despite communication received by them to that effect.

CONCLUSION

There is a steady decline in the general membership of the Organisation, but it is difficult at this stage to associate this with any particular factors. However, a process is underway to establish correct figures of the membership in the Connexion to assist towards proper planning for projects and activities. The Organisation is also planning to empower District Leadership to sustain the Organisation in the current millennium. The General Committee has planned to donate an amount of R10000 to each of the five Districts visited to support them towards their project funding. The Connexional General Executive Committee (CGEC) will be meeting in Grahamstown District in February 2018 to consider reports towards the preparation for the 2019 Triennial Convention.
## CHAPTER 25

### CONFERENCE AWARDS

The Methodist Conference Award for Excellence in Service to Church and Society is awarded to the following:

<table>
<thead>
<tr>
<th>Year</th>
<th>Conference</th>
<th>Awarded to</th>
<th>Category</th>
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<tr>
<td>2014</td>
<td>Durban</td>
<td>Mrs Hluphekile Gladness Ntuli</td>
<td>For Excellence in Education</td>
</tr>
<tr>
<td>2014</td>
<td>Durban</td>
<td>Mr David Wylde</td>
<td>For Excellence in Education</td>
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<tr>
<td>2015</td>
<td>Port Elizabeth</td>
<td>Mrs Jabu Mngomezulu</td>
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<tr>
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<td>Port Elizabeth</td>
<td>Mr Artur Julião Mukhatchua</td>
<td>For Excellence in Agriculture</td>
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<td>2016</td>
<td>Pretoria</td>
<td>Mr Zandile Jakavula</td>
<td>For Leadership in the Church and Society</td>
</tr>
<tr>
<td>2016</td>
<td>Pretoria</td>
<td>Dr Cynthia Kabanyane</td>
<td>For Empowerment and Human Development work in the Church and Society</td>
</tr>
<tr>
<td>2016</td>
<td>Pretoria</td>
<td>Justice Dikgang Moseneke</td>
<td>For Exemplary Wesleyan witness within the public space</td>
</tr>
<tr>
<td>2017</td>
<td>Johannesburg</td>
<td>Mrs Joan Chilvers</td>
<td>For dedication to Methodist history and heritage in Southern Africa</td>
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<tr>
<td>2017</td>
<td>Johannesburg</td>
<td>Mr Roy Struthers McAllister</td>
<td>For lifelong faithful service to the Church</td>
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<tr>
<td>2017</td>
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<td>Ms Nancy Herron</td>
<td>In recognition of championing justice and service throughout the Connexion</td>
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<tr>
<td>2017</td>
<td>Johannesburg</td>
<td>Mr Linda Twala</td>
<td>For excellence in Community building</td>
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## ELECTIONS AND APPOINTMENTS

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<td>2018-2022</td>
<td>Rev Ziphozihle Siwa</td>
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<tr>
<td><strong>LAY PRESIDENT</strong></td>
<td>2018-2020</td>
<td>Mr James M Nkosi</td>
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<tr>
<td>Previous Term: 2015-2017</td>
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<tr>
<td><strong>GENERAL SECRETARY</strong></td>
<td>2015-2019</td>
<td>Rev Charmaine Morgan</td>
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<tr>
<td><strong>LAY GENERAL TREASURER/CHIEF FINANCIAL OFFICER</strong></td>
<td>2015-2019</td>
<td>Mrs Thini Ngonyama</td>
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<td><strong>DISTRICT BISHOPS</strong></td>
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<tr>
<td>Cape of Good Hope</td>
<td>2017-2021</td>
<td>Rev Michel Hansrod</td>
</tr>
<tr>
<td>Grahamstown</td>
<td>2018-2022</td>
<td>Rev Jacob Freemantle</td>
</tr>
<tr>
<td>Queenstown</td>
<td>2017-2021</td>
<td>Rev Mthobeli Matyumza</td>
</tr>
<tr>
<td>Previous Term: 2014-2016</td>
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<tr>
<td>Kimberley, Namibia and Bloemfontein</td>
<td>2018-2022</td>
<td>Rev Kenaleone Ketshabile</td>
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<tr>
<td>Northern Free State and Lesotho</td>
<td>2016-2018</td>
<td>Rev Andrew Motswenyane</td>
</tr>
<tr>
<td>Previous Terms: 2010-2012; 2013-2015</td>
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<td>Rev Bana Setshedhi (Bishop elect)</td>
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<td>Natal Coastal</td>
<td>2018-2022</td>
<td>Rev Linda Mandindi</td>
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<td>Natal West</td>
<td>2018-2022</td>
<td>Rev William Dlamini</td>
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<td>Central</td>
<td>2016-2020</td>
<td>Rev Gary Rivas</td>
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<td>Highveld and Swaziland</td>
<td>2018-2022</td>
<td>Rev Jonathan Anderson</td>
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<td>Previous Terms: 2012-2014; 2015-2017</td>
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<tr>
<td>Limpopo</td>
<td>2016-2018</td>
<td>Rev Themba Mntambo</td>
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<td>Previous Terms: 2013-2015</td>
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<td>Rev Sidwell Mokgothu</td>
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Moçambique 2018-2022 Rev Dinis Matsolo
Previous Terms: 2012-2014; 2015-2017

Clarkebury 2018-2022 Rev Mongameli Noqayi

Warden of the
Order of Deacons 2018-2022 Deacon Douw Grobler

Warden of the
Order of Evangelism 2018-2022 Rev Nompithizelo Sibidla

UNIT LEADERS
Communications Unit Director Mrs Bonginkosi Moyo-Bango
Appointed 2009

Ecumenical Affairs Unit Director Rev Michael Vorster
2018-2022

Education for Ministry and
Mission Unit Director Rev Purity Malinga
2016-2020

Human Resources Unit Director Rev Dr Vukile Mehana
Previous Term: 2012-2014 2015-2019

Mission Unit Director Rev ‘Musi Losaba
2018-2022

SMMS President Prof S Kumalo
Appointed 2016

Youth Unit Co-ordinator Rev Simphiwe Mthembu
2018-2020

COMMITTEES
Arbitration Panel Mr Sivuyile Zilwa
Chaplaincy Committee Bishop Thembba Mntambo
Committee on Marriage and Family Life Bishop Andrew Motswenyane
Connexional Disciplinary Committee Adv Nokhana Moerane
Doctrine, Ethics and Worship Committee Bishop Mthobeli Matyumza
Heritage Committee Rev Charmaine Morgan
Local Preachers' Department Rev Morapedi Diutlwileng
Mediation Panel Mr Pat Mkhize
Revision Committee Rev Charmaine Morgan
Structures Committee Bishop Michel Hansrod
Women In Ministry Rev Libuseng Lebaka-Ketshabile
Methodist Connexional Diary 2018

### JANUARY

<table>
<thead>
<tr>
<th>Date</th>
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<tr>
<td>1</td>
<td>New Year’s Day</td>
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<td>4</td>
<td>MCO Opens</td>
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<tr>
<td>11 – 13</td>
<td>Strategy for MCSA Youth with MCSA Leadership</td>
<td>Bruma</td>
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<tr>
<td>14</td>
<td>Kimberley, Namibia and Bloemfontein District Bishop Induction</td>
<td>Bloemfontein</td>
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<tr>
<td>15 – 17</td>
<td>Bishops’ Leadership Capacity Building</td>
<td>Bloemfontein</td>
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<tr>
<td>19 – 20</td>
<td>Mission Resource Fund Training</td>
<td>eMseni</td>
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<td>22 – 25</td>
<td>Ordinands’ Retreat</td>
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<td>23 – 24</td>
<td>EMMU General Committee</td>
<td>eMseni</td>
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<tr>
<td>26 – 27</td>
<td>Mission Resource Fund Training</td>
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<tr>
<td>29 – 2  Feb</td>
<td>Probationers’ Seminar</td>
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<td>29 – 4  Feb</td>
<td>Education Week</td>
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### FEBRUARY

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<td>6 – 7</td>
<td>DEWCOM</td>
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<td>8 – 10</td>
<td>Local Preachers General Committee Meeting</td>
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<td>8 – 11</td>
<td>Women’s Manyano Connexional Extended Executive Meeting</td>
<td>Natal Coastal District</td>
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<td>15 – 17</td>
<td>Youth Unit – 2018 Children’s Indaba</td>
<td>Vuleka Trust, Durban</td>
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<td>15 – 18</td>
<td>Young Womens’ Manyano General Executive Meeting</td>
<td>KNB District</td>
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<td>Order of Evangelists – Secretaries Consultation</td>
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<td>21</td>
<td>Finance Unit Investment and Advisory Meeting</td>
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<tr>
<td>22</td>
<td>Methodist Publishing House</td>
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<td>23 – 25</td>
<td>Lay Leaders Consultation</td>
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<td>Unit Leaders and Organisation Presidents Meet with Bishops</td>
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<td>6 – 8</td>
<td>Mission Unit and Ecumenical Affairs Consultations</td>
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**April**

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<tr>
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<td>Joint Women’s Organisations Meeting</td>
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<td>Connexional Women in Ministry Task Team</td>
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<td>23 – 27</td>
<td>Order of Deacons Convocation</td>
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<td>Heritage Committee Meeting</td>
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<td>Order of Deacons Induction of Warden of the Order</td>
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**May**

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<td>3-6</td>
<td>Presiding Bishops’ visit to Botswana</td>
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<td>Unit Leaders’ Meeting</td>
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<td><em>Ascension Day</em></td>
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<td>SMMS Governing Council and Peter Storey Annual Lecture</td>
<td>Pietermaritzburg</td>
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**JUNE**

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<td>7-10</td>
<td>Order of Evangelism Convention</td>
<td>Bethlehem</td>
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<td>South Africa Youth Day</td>
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<td>Youth Day Celebration</td>
<td>Durban CCMYT</td>
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<td>18</td>
<td>Mission Unit Board Meeting</td>
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<tr>
<td>19</td>
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<tr>
<td>20</td>
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<tr>
<td>22</td>
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<tr>
<td>24</td>
<td>Local Preachers Sunday</td>
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<tr>
<td>25</td>
<td>Independence Day Mozambique</td>
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<td>26-1 July</td>
<td>Connexional Women’s Association Biennial Meeting</td>
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<td>28-1 July</td>
<td>Women’s Manyano Minister’s Wives Indaba</td>
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### JULY

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<tr>
<td>5-8</td>
<td>Connexional Youth Conference and Connexional Executive Induction</td>
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<td>7</td>
<td>Music Association Connexional General Executive Meeting</td>
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<td>10</td>
<td>Unit Leaders Meeting</td>
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<tr>
<td>12-15</td>
<td>World Methodist Council Meeting</td>
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<tr>
<td>18-20</td>
<td>Preliminary Stationing Meeting – Bishops</td>
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<td>Mandela Day</td>
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### AUGUST

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<td>9</td>
<td>South African Womens’ Day</td>
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<td>9-11</td>
<td>Women’s Auxiliary Annual Connexional Meeting</td>
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<td>14</td>
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<td>17</td>
<td>Methodist Homes for Aged Task Team Meeting</td>
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<td>20-24</td>
<td>Superintendents’ Training – EMMU</td>
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<td>MCSA Women’s Witness</td>
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<td>28-30</td>
<td>Women in Ministry Consultation (WiM)</td>
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### SEPTEMBER

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<td>5-9</td>
<td>Ordinands’ Retreat</td>
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<td>5-9</td>
<td>Conference and Ordination</td>
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<tr>
<td>12-15</td>
<td>Women’s Manyano – CCS Workshop</td>
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<tr>
<td>20-23</td>
<td>Young Womens’ Manyano CCS Workshop</td>
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<td>24</td>
<td>South African Heritage Day</td>
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<td>District Treasurers Meeting</td>
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**OCTOBER**

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<td>Order of Evangelists – Warden’s visit to SMMS</td>
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<td>EMMU -Candidates’ Examination</td>
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<td>Local Preachers Presidents Meeting</td>
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<td>15-19</td>
<td>Training for Order of Evangelists and Biblewomen</td>
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<td>Women’s Manyano – District President’s Retreat</td>
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<td>23-25</td>
<td>New Bishops Orientation</td>
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**NOVEMBER**

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<tr>
<td>1</td>
<td>Structures Committee</td>
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<td>Unit leaders and Organisation Heads Imbizo to strategise Missionally</td>
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<tr>
<td>4</td>
<td>Bishop’s Induction</td>
<td>Limpopo</td>
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<td>Finance Unit Executive</td>
<td>MCO</td>
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<tr>
<td>14-15</td>
<td>District Secretaries’ meeting</td>
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<tr>
<td>15-17</td>
<td>Bishops’ Meeting</td>
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<td>18</td>
<td>Bishops’ Induction</td>
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<tr>
<td>1</td>
<td>World Aids Day</td>
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<td>1st Sunday of Advent</td>
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<td>16</td>
<td>South African Day of Reconciliation</td>
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<tr>
<td>25</td>
<td>Christmas Day</td>
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<tr>
<td>26</td>
<td>Day of Goodwill</td>
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### Revised Common Lectionary 2018 Year B

<table>
<thead>
<tr>
<th>Epiphany</th>
<th>First Reading</th>
<th>Psalm</th>
<th>Second Reading</th>
<th>Gospel</th>
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<tr>
<td>Liturgical Colour: White</td>
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<tr>
<td><strong>Baptism of the Lord</strong> January 7</td>
<td>Genesis 1:1-5</td>
<td>Psalm 29</td>
<td>Acts 19:1-7</td>
<td>Mark 1:4-11</td>
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<tr>
<td><strong>Epiphany 2</strong> January 14</td>
<td>1 Samuel 3:1-10, (11-20)</td>
<td>Psalm 139:1-6, 13-18</td>
<td>1 Corinthians 6:12-20</td>
<td>John 1:43-51</td>
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<td><strong>Epiphany 3</strong> January 21</td>
<td>Jonah 3:1-5, 10</td>
<td>Psalm 62:5-12</td>
<td>1 Corinthians 7:29-31</td>
<td>Mark 1:14-20</td>
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<td><strong>Epiphany 4</strong> January 28</td>
<td>Deuteronomy 18:15-20</td>
<td>Psalm 111</td>
<td>1 Corinthians 8:1-13</td>
<td>Mark 1:21-28</td>
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<td><strong>Transfiguration</strong> February 11</td>
<td>2 Kings 2:1-12</td>
<td>Psalm 50:1-6</td>
<td>2 Corinthians 4:3-6</td>
<td>Mark 9:2-9</td>
</tr>
</tbody>
</table>

| Season of Lent – Colour: Purple | | | | |
| **Ash Wednesday** February 14 | Joel 2:1-2, 12-17 or Isaiah 58:1-12 | Psalm 51:1-17 | 2 Corinthians 5:20b-6:10 | Matthew 6:1-6, 16-21 |
| **Lent 1** February 18 | Genesis 9:8-17 | Psalm 25:1-10 | 1 Peter 3:18-22 | Mark 1:9-15 |
| **Lent 5** March 18 | Jeremiah 31:31-34 | Psalm 51:1-12 or Ps 119:9-16 | Hebrews 5:5-10 | John 12:20-33 |
| **Lent 6 Palm Sunday** March 25 | Psalm 118:1-2, 19-29 | | Mark 11:1-11 or John 12:12-16 | |

| OR | | | | |

<table>
<thead>
<tr>
<th>Holy Week – Colour: Purple</th>
<th></th>
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<tbody>
<tr>
<td>Wednesday</td>
<td>Isaiah 50:4-9a</td>
<td>Psalm 70</td>
<td>Hebrews 12:1-3</td>
<td>John 13:21-32</td>
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**Easter – Colour: White or gold**

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<tbody>
<tr>
<td>Easter 4</td>
<td>*Acts 4:5-12</td>
<td>Psalm 23</td>
<td>1 John 3:16-24</td>
<td>John 10:11-18</td>
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<td>Easter 7</td>
<td>*Acts 1:15-17, 21-26</td>
<td>Psalm 1</td>
<td>1 John 5:9-13</td>
<td>John 17:6-19</td>
</tr>
</tbody>
</table>

*(If Ascension not observed here)*

**Day of Pentecost – Colour: Red**


*During Eastertide a reading from Acts is often substituted for the lesson from the Hebrew Bible. On the Day of Pentecost, if the Old Testament passage from Ezekiel is chosen for the first reading, the passage from Acts is used as the second reading.*
<table>
<thead>
<tr>
<th>Season after Pentecost</th>
<th>First OT Reading</th>
<th>Alternate OT Reading</th>
<th>Liturgical Colour: Green</th>
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<tr>
<td><strong>Trinity Sunday – Colour: White</strong></td>
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<tr>
<td>May 27</td>
<td>Isaiah 6:1-8</td>
<td>Psalm 29</td>
<td>Romans 8:12-17, John 3:1-17</td>
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<td>Proper 10 July 15</td>
<td>2 Samuel 6:1-5, 12b-19 Psalm 24</td>
<td>Amos 7:7-15 Psalm 85:8-13</td>
<td>Ephesians 1:3-14, Mark 6:14-29</td>
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<tr>
<td>Date</td>
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<td>August 12</td>
<td>Proper 14</td>
<td>2 Samuel 18:5-9, 15, 31-33, Psalm 130</td>
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<td>1 Kings 19:4-8, Psalm 34:1-8</td>
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<td>Ephesians 4:25-5:2, John 6:35, 41-51</td>
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<td>August 19</td>
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<td>1 Kings 2:10-12; 3:3-14, Psalm 111</td>
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<td>Proverbs 9:1-6, Psalm 34:9-14</td>
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<td>Ephesians 5:15-20, John 6:51-58</td>
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<td>1 Kings 8:(1,6,10-11), 22-30, 41-43, Psalm 84</td>
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<td>Joshua 24:1-2a, 14-18, Psalm 34:15-22</td>
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<td>Ephesians 6:10-20, John 6:56-69</td>
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<td>Song of Solomon 2:8-13, Psalm 45:1-2, 6-9</td>
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<td>Deuteronomy 4:1-2, 6-9, Psalm 15</td>
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<td>James 1:17-27, Mark 7:1-8, 14-15, 21-23</td>
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<td>September 9</td>
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<td>Proverbs 22:1-2, 8-9, 22-23, Psalm 125</td>
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<td>Isaiah 35:4-7a, Psalm 146</td>
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<td>James 2:1-10, (11-13), 14-17, Mark 7:24-37</td>
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<td>September 16</td>
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<td>Isaiah 50:4-9a, Psalm 116:1-9 or Wisdom of Solomon 7:26 – 8:1</td>
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<td>James 3:1-12, Mark 8:27-38</td>
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<td>Wisdom of Solomon 1:16-2:1, 12-22 or Jeremiah 11:18-20</td>
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<td>James 3:13-4:3, 7-8a, Mark 9:30-37</td>
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<td>Esther 7:1-6, 9-10; 9:20-22, Psalm 124</td>
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<td>Numbers 11:4-6, 10-16, 24-29, Psalm 19:7-14</td>
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<td>James 5:13-20, Mark 9:38-50</td>
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<td>Job 1:1, 2:1-10, Psalm 26</td>
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<td>Genesis 2:18-24, Psalm 8</td>
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<td>Hebrews 1:1-4, 2:5-12, Mark 10:2-16</td>
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<td>Job 23:1-9, 16-17, Psalm 22:1-15</td>
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<td>Amos 5:6-7, 10-15, Psalm 90:12-17</td>
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<td>Job 38:1-7, (34-41), Psalm 104:1-9, 24, 35c</td>
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<td>Jeremiah 31:7-9, Psalm 126</td>
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<td>Hebrews 7:23-28, Mark 10:46-52</td>
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<td>Wisdom of Solomon 3:1-9 or Isaiah 25:6-9, Psalm 24</td>
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<td>Revelation 21:1-6a, John 11:32-44</td>
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<td>Ruth 1:1-18, Psalm 146</td>
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<td>Hebrews 9:11-14, Mark 12:28-34</td>
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**Advent – Liturgical Colour: Purple**


**Christmas – Colour: White or gold**


**Epiphany – Colour: White**

<p>| Third Sunday after Epiphany | January 27 | Nehemiah 8:1-3, 5-6, 8-10 Psalm 19 1 Corinthians 12:12-31a Luke 4:14-21 |</p>
<table>
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<th>Conference</th>
<th>Year</th>
<th>President</th>
<th>Secretary</th>
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<tr>
<td>1 Cape Town</td>
<td>1883</td>
<td>Rev John Walton, MA</td>
<td>Rev Robert Lamplough</td>
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<tr>
<td>2 Grahamstown</td>
<td>1884</td>
<td>Rev John Walton, MA</td>
<td>Rev Robert Lamplough</td>
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<tr>
<td>3 Durban</td>
<td>1885</td>
<td>Rev Richard Ridgill</td>
<td>Rev Robert Lamplough</td>
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<td>4 Queenstown</td>
<td>1886</td>
<td>Rev Fredrick Mason</td>
<td>Rev Robert Lamplough</td>
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<tr>
<td>5 Kimberley</td>
<td>1887</td>
<td>Rev Robert Lamplough</td>
<td>Rev J Smith Spencer</td>
</tr>
<tr>
<td>6 King Williams Town</td>
<td>1888</td>
<td>Rev Henry Tindall</td>
<td>Rev J Smith Spencer</td>
</tr>
<tr>
<td>7 Port Elizabeth</td>
<td>1889</td>
<td>Rev J Smith Spencer</td>
<td>Rev James Scott</td>
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<tr>
<td>8 Cape Town</td>
<td>1890</td>
<td>Rev S Evans Rowe</td>
<td>Rev James Scott</td>
</tr>
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<td>9 Pietermaritzburg</td>
<td>1891</td>
<td>Rev Peter Hargreaves</td>
<td>Rev James Scott</td>
</tr>
<tr>
<td>10 Cradock</td>
<td>1892</td>
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<td>Rev John P Scholtz, BA (Rhodes) Rev M Stanley Mogoba, PhD; DTh; MA (Bristol) Hon; AFTS; LL.D Rev Dr Donald G L Cragg, MA (Oxon); DPhil (Oxon) Rev Vuyani G Nyobole, BTh Hon (Rhodes); BEd (Natal); MEd (UWC)</td>
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In Memoria

Philippians 4:7

And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.
Obituaries that were not available for print in the 2018 Yearbook

Deacon Baden Clack
Rev Simon Mabunda
Rev Welcome Ndumela
Rev Motlatsi Khomari
Rev Dr Brian Hutchinson

Ministers who have passed away post Conference 2016-September 2017

Deacon Baden Clack
Rev Malcom Dickerson
Rev Levi Masombuka
Rev Simon Mabunda
Deacon Churchill Setloboko
Rev Carlos Matsinhe
Rev Mbuyekezi Rubuluza
Deacon Philip Kgosana
Rev A Lumka Sigaba
Rev Sello Pelesane
Rev Eric Hymer
Rev Ntobeko Malotana
Rev Allister Rundle
Rev John Lewis
Rev Esteem Maham
Rev Welcome Ndumela
Bishop Thembinkosi Fandeleki
Bishop Lesiba Nkhumise
Rev Enock Nthshuntshe
Rev Motlatsi Khomari
Rev Dr Brian Hutchinson
Rev Malcolm Dickerson

Died 25 January 2017

Malcolm was born in Zambia in a town called Mulfira, where the family worshipped in the local Anglican Church. He was sent to school in Johannesburg (Johannesburg Technical School), and worshipped at Victoria Methodist Church where he was converted to Christ and first felt a call to the ministry. He received encouragement and mentoring from the Rev. Phillip Barker and eventually candidated from the Victoria Methodist Church.

Conference sent him to Russel Road Church where he spent 2 fruitful years from 1957-1958. It was during this time that Russel Road Church had a vibrant Guild and youth groups, and the congregation was well known for its youth camps. He then went Rhodes University (Livingstone House) to further his studies, and to obtain his degree.

In 1961 he married Nancy Smails and in 1966 he was ordained whilst serving at Mount Coke Mission. The stations in which he served faithfully between 1957-1993 include Russel Road, Mount Coke Mission, Swaziland (Mbabane), Springs (Selcourt), Seven Fountains, Grahamstown, Vereeniging, Newton Park. After retiring in 1993 he continued to minister to the Louis Trichardt congregation for a further 3 years.

He will be remembered as a fine preacher, a well-liked sociable man, who loved visiting his congregations. He enjoyed his ministry and was well received by all the congregations where he served.

Malcolm was also well respected and loved by his ministry colleagues, who remember him fondly as a faithful servant of God, a wonderful husband and family man, and a pleasure to work with. He leaves behind his wife Nancy, his two boys and 2 girls.
Rev Levi Martin Masombuka

28 December 1928-3 February 2017

Rev Levi Dede (Daddy) Masombuka was born on the 28th December 1928 at Cullinan, the second child of the late Martha and John Masombuka who were devoted Christians. He received his primary education at St Mary’s School in Cullinan and later proceeded to Tiger Kloof Training College where he obtained his primary teacher’s certificate and started teaching.

He taught at Cullinan and later travelled to Lesotho and back home. In 1953 while he was at Kilnerton, Levi felt the call to the Methodist ministry and he offered as a candidate under the guidance of Rev. J.J. Nkosi. He was accepted by the Conference of 1953 and in 1954 Levi was stationed at Brakpan Methodist Church.

In 1956 and 1957 he was sent by the Methodist Church to Fort Hare for theological training. Whilst at Wesley House his leadership qualities emerged, and he was appointed chairman of the house.

Levi laboured in the following Circuits:

His service to the wider church structures:
Rev. Masombuka served the church as the District Youth Secretary, and implemented Sunday School Religious Knowledge. He served as the chairman of the Bloemfontein and Kimberly District for five years. He served as the chairman of the then Northern Transvaal and Botswana District for five years. Levi was the secretary of the Education for Ministry Department where he prepared candidates and probationers and served the church loyally holding this position for seventeen years.

He retired from active Ministry in 1994 and settled happily at Temba. He married Nobantu Mabuza and they were blessed with 6 children, 4 girls and 2 boys.

Rev Masombuka passed away on Friday 3rd February 2017. He is survived by his four daughters, two brothers, two sisters, grandchildren and great-grandchildren.

ROBALA KA KGOTSO LETEBELE
Deacon Churchill Setloboko

23 February 1939-28 February 2017

Deacon Churchill Setloboko was born on 23\textsuperscript{rd} February 1939 at Mount Fletcher in the Eastern Cape, the third child of Mr. Sidwell Sekwele Setloboko and Mrs. Deborah Keneiloe Setloboko. He entered into holy matrimony with Lebang Martha Setloboko in 1963, and they were blessed with six children (five boys and one girl). Churchill Setloboko was employed by the then Bechuanaland Protectorate Police, based in Mafikeng (Mahikeng) from 1959. Thereafter he joined the Botswana Police Service. He retired from the Botswana Police Service in 1994 after serving for 35 years. He then was employed by the Bank of Botswana in Gaborone until 2002. Churchill Setloboko served as a Deacon of the Methodist Church in the Gaborone Circuit. He was also a farmer and a businessman.

He is survived by his six children, ten grandchildren, four daughters-in-law and one son-in-law.

\textit{Robala ka kagiso Motlokoa.}
Rev Carlos Williamo Matsinhe

17 April 1927-14 March 2017

Carlos Williamo Matsinhe was born on the 17 April 1927 at Pembe in the Honwine District, Mozambique. His early education was at Pembe. Due to economic hardship, he became a migrant labourer at the mines in Johannesburg, working as a first aid attendant.

In November 1949, on his way home for the festive season holidays Carlos was involved in a tragic train accident at Waterval Boven. He was hospitalized for three months. Many of his colleagues lost their lives in the incident. Upon being discharged from hospital, he returned to Mozambique where he married his first wife, Alda Masiye in 1951. The couple were blessed with one daughter whom they named Graca Matsinhe. The couple later divorced.

Carlos married Talita Macule on the 30th August 1957. They both attended the Ricatla Theology College in 1958 where they studied and trained as Pastors. 1964 was his year of ordination and Carlos was appointed by the United Methodist Church as Pastor at the Mathafeni Church in Nelspruit.

In 1969 they moved back to Mozambique where he worked as a bursary administrator for Pastors. The MCSA Ordained Carlos in 1971 and he was stationed at (Wesel) at Katembe District, Maputo. 1977 saw him transferred to the main Circuit at Maputo as a Superintendent replacing Superintendent Smith. He was the first black Mozambican to be nominated as Superintendent. In 1983 Conference stationed him in South Africa, Sabie and Shatale Circuit, where he worked until 1991 when he was stationed in Namibia Rundu until 1996.

Carlos retired in 1996 and settled at Bushbuckridge, South Africa. He continued to assist at Sabie and Shatale Circuit and the community at large while waiting for a minister to be stationed at this Circuit.

He met his untimely death on 14th March 2017 after a short illness. He is survived by his wife Talita Macule, six children (three sons and three daughters), twelve grandchildren and four great grandchildren. Prior to his death, he had lost his two sons in 1972 and in 2009. He was buried at Shatale on the 17 March 2017.

MAY HIS SOUL REST IN PEACE
Mbuyekezi Martindale Edward Rubuluza was born on the 16th December 1939 to the late Killian and Dinah Maramazi Rubuluza. He attended primary education at Bodweni Primary School under the principalship of the late Mr. E. Dyasi. In 1955 he started secondary education at Lovedale Institution under the principalship of Mr. I.D. Benyon and in 1958 he did his matric at St. Johns College Mthatha, where Mr. E. Horman was the headmaster. He started work at Shell Company (Island View) in Durban in 1961. In 1964 he married Ephgenia Nomvuyo Ndayi. Their marriage was solemnized by Rev. E.Z. Sikhakane, and they were blessed with six children, three girls and three boys, four of whom are still alive, namely Nonkqubela, Nomveliso, Mvumelwano and Yoliswa. On 19th March 1967 he was recognized as a fully Accredited Local Preacher at Grey Street in Durban by Rev. Cyril Wilkins.

At the Natal Minister’s Synod held in Durban on 27 June 1967, he was accepted as a probationer minister and his name was accepted by the Methodist Conference on 19th October 1967. His name was put forward for the Newcastle Circuit and the appointment was duly confirmed. In November 1967, he was inducted as a Methodist Minister by Rev. H.G. Ngidi who gave him advice to be humble and patient, quoting from C.B. Bellis who said that this meant LEARN, SEEK AND DO. On the 25th January he was welcomed by the Newcastle and Charlestown Circuit at Utrecht with the message “UYEHOVA UYISIPHEPHELO SAM”. Rev. Rubuluza passed his first year probation exam in First Grade in February 1968 he was designated for college training at John Wesley College. He completed his Diploma in Theology in 1972 and he was ordained as a Minister in the Methodist Church on the 21st October 1973 at Mamelodi West in Pretoria.

He served as a superintendent Minister at the following Places:
1984-1991 Esikhawini Circuit in Mpangeni, in Kwa-Zulu/Natal
2001-2006 Ludeke Circuit in Mbizana, Eastern Cape.
He also served as a District Synod Secretary in the Clarkebury District from the year 1995-2005, a position he held with honour and distinction. He also assisted in building the work of Ncamediana Lay Centre in his capacity as District Secretary.

During his ministry Rev. Rubuluza furthered his studies with UNISA and obtained his BA in Theology. He proceeded to do and pass his honours Degree. In 2012 his loving wife and mother to his children passed away. Rev. Rubuluza was a loving father who promoted peace in his family and within the communities that he served. He was called on 3rd April after a long illness at his homestead in the midst of his family members. He is survived by his sisters Nomachule, Lulama, Nontle, Ninzi, and Nosipho as well as his children. He is also survived by eight grandchildren, one great grandchild, nephews and nieces.

"PHUMLA NGOXOLO GXARHA, CWERHA, NJEMBU, MLAWU, MAHLAHLANA, WANDA KA PHIKELA UGQATSO LWAKHO ULUFIZELE"

“He who overcomes will inherit these things, and I will be His God and he will be my son”. (Revelation 21:7)
Rev Sello Patrick Pelesane

3 March 1972-14 April 2017

Sello Patrick Pelesane was born on the 3rd of March 1972 to Otsile Pelesane and Dimakatso Pelesane, the third of 5 children. He started his schooling career at Ithuseng Primary School and later proceeded to Boitumelo Public School for his intermediate phase. He attended high school at Tshedimosetso Secondary School where he completed his matric. He studied Education at Vista University, Welkom Campus, and started his teaching career at Khleleeng High School in Hennenman from 1995-2002.

He married his soulmate, Yvonne Chakache on the 6th July 1996. Sello received his calling into ministry in 2002 and began his ministry on the 22nd October that year.

He served his ministry at:
• Cape Gateway Circuit: Kraaifontein
• John Wesley College
• Alexander/Johannesburg Circuit: Ivory Park
• Kopano Circuit: Ventersdorp
• South Rand Circuit: Ennerdale
• Orlando Circuit as Circuit Superintendent
• Mogale Circuit: Kagiso as Circuit Superintendent.

Sello was hospitalized on the 14th of April 2017 and discharged on the 24 April 2017. He was admitted again on the 27 April. The sun set on his life on the 30th of April.

He is survived by his wife, Yvonne Pelesane, two daughters, Kamohelo and Amohelang, both his parents and younger brother Moeletsi. He is preceded by 3 of his siblings.
Deacon Philip Ata Kgosana

12 October 1936-19 April 2017

Philip Ata Kgosana was born on the 12th of October 1936 in the village of Makapanstad northwest of Hamanskraal to Reverend Simon Kgosana and his wife Letta. He was their second child. Philip grew up in Makapanstad and attended Nchaupe II Secondary school until he was admitted to Lady Selbourne High School in 1954 together with his late brother Samuel Kgosana. He excelled at Lady Selbourne High where his classmates included Thomas Madumo, Professor Stephen Serudu and Dr. Abraham Nkomo.

Philip Kgosana’s earliest political awareness was awakened by the changes he observed taking place during his first year at Lady Selbourne High school with the introduction of Bantu education. This came in the form of the removal of the school’s famous principal, Mr. S.P. Kwakwa. This was followed by the decision of excellent teachers like Mr. Nathaniel Masemola, his history teacher, to consider leaving the teaching profession.

During this time, under the mentorship teachers such as Mr. Masemola, Bob Leshoai and Prince Vilakazi, besides excelling at school, Philip Kgosana began becoming politically influenced by the anti-bantu education activities of the Transvaal African Teacher’s Association led by amongst others Eskia Mphahlele and Zeph Mothopeng. Although the PAC was not yet formed at the time, he was also strongly attracted to the political positions of Africanists in the ANC such as Anton Lembede, A.P. Mda and Robert Sobukwe.

After completing his matriculation exams in 1958 Philip Kgosana left to study Economics at the University of Cape Town after securing a loan-scholarship from the South African Institute of Race Relations. As one of four Black students at UCT Philip Kgosana was forced to stay in Langa township. It was here that he was to encounter Mangaliso Robert Sobukwe the founder of the PAC. After listening to Robert Sobukwe deliver a speech one night in Langa, Philip Kgosana took the decision to join the Langa branch of the PAC which had just been formed in April of 1959. This decision was to have a dramatic impact on the rest of his life.

Philip Kgosana attended the very first PAC National Conference in Orlando, Soweto in December 1959. He returned to Cape Town in January 1960 to write
his supplementary exams at UCT but instead resolved to work to implement the resolutions of the PAC conference. In a regional conference of the PAC Philip Kgosana was elected the regional secretary.

Inspired by Robert Sobukwe, Philip Kgosana joined the anti-pass campaign of 1960 that launched on the 21st of March 1960. On this day 69 people were killed in Sharpville in what is today called the Sharpville Massacre. Nine days later, on the 30th of March 1960, with the pass laws suspended, Philip Kgosana led a historic march of 30000 people from Langa township to the Houses of Parliament to demand the release of the PAC leaders who had been arrested as well as to demand a meeting with the Minister of Justice.

On arrival in Cape Town, Kgosana, famously dressed in shorts and a jacket, was met by General Terblanche of the South Africa Police. Unknown to him, Terblanche was under strict orders to open fire on the crowd, but decided instead to disregard these orders and negotiate with Philip Kgosana to disperse the crowd and return at 5PM for a meeting with the minister of justice. This meeting never took place and instead, a state of emergency was declared, Philip Kgosana was arrested and the ANC and PAC were banned for the next thirty years. While awaiting his trial in Pretoria in 1961, Philip Kgosana left South Africa for what would eventually be thirty years in exile.

During this time, he married Alice Kgosana a nurse, to whom he remained married for fifty years until his death. During this time, they lived in Ethiopia, Zaire, Uganda, Sri-Lanka, Tanzania and Botswana.

Philip Kgosana was a man of many talents. Trained as a soldier in Ethiopia at the Haile Selassie Military Academy, he went on to complete honours degrees in Economics and later in his life at the age of 79 completed a degree in Theology. He worked for the United Nations from 1976 to 1996 and on his return to a liberated South Africa, first in 1991 and then finally in 1996, he returned to Winterveldt where he used the skills he had gained to uplift his fellow farming community members in Winterveldt north of Pretoria. He also served as a councillor in the City of Tshwane representing Winterveldt.

Philip Kgosana was a committed family man and a dedicated man of God. He was a dedicated member of the Methodist church and was greatly looking forward to being ordained as a Deacon in the Methodist Church in September this year.

He was blessed and survived by his loving wife Alice, his sister Louisa and family, five children, Sauda, Tebogo, Mohlabani, Ata and Patrick, eight grandchildren and members of his loving extended family.

*May his great soul rest in peace, we will all miss you.*

*Robala ka Kgotso mo-Afrika, Robala ka Kgotso Tlou,*

*Rest in peace son of the African Soil.*
Rev Dr Avis Lumka Sigaba

11 February 1947-2 July 2017

Reverend Doctor Avis Lumka Sigaba ("Sisi Lumka") was born in Clydesdale in Umzimkhulu on the 11th February 1947. She was the daughter of the late Mr. ET and Mrs. EN Gobeni. She entered school at 5 years of age at Clydesdale Primary and Secondary School, and completed her Junior Certificate (JC) there. She studied her matric at Healdtown High School.

Rev. Sigaba went on to study at the University of Natal, where she obtained her diploma in Physiotherapy. Her dream was to study medicine but she couldn’t do so due to the untimely illness of her Father.

Whilst at University, she met her husband Shakespeare Mbonisi Sigaba, who was also studying Physiotherapy. Upon completion of their studies, they both moved on to Edendale Hospital in Pietermaritzburg to work together. They both then moved on to Mthatha where they wed in January 1970. They had their first child in the same year.

After having their last child in 1979, Rev. Sigaba felt the deep desire to follow her calling in life, and serve her Lord and Saviour the best way she knew how. She went on to complete her BA, BA Hons and Masters in Theology at the University of Natal; and her Doctorate in Philosophy (Theology) at the University of KwaZulu Natal. Her 2011 PhD Thesis: “A PASTORAL MARRIAGE AND FAMILY WHOLENESS PROGRAMME. A contextual cross-cultural contribution to enrichment, growth and healing through pastoral care and counselling in the South African context, with particular focus on Methodist families in the community of KwaNdengezi in KwaZulu-Natal.”


Her passion for spreading the word of God took her as far the USA where she raised funds to build six churches in South Africa. She retired from active ministry in the Natal Coastal District, where she held the position of Vice-Chairman of the District.
Rev. Sigaba also had a passion for teaching, and was a part-time lecturer at the Seth Mokitimi Methodist Seminary. Another of her strong passions, for which she will be remembered, was her pastoral care; she also served within the Natal Coastal District Marriage and Family Life ministry.

She succumbed to her long battle with cancer on Sunday the 2nd of July 2017. She is survived by a loving husband Shakes, four children and seven grandchildren.

*May Her Soul Rest in Peace*
Rev Eric Hymer
27 March 1922-5 July 2017

Eric Hymer was born on 27 March 1922 in Stockton-on-Tees in the county of Durham in north-east England. The son of Jack and Isabel Hymer, he had four brothers and a sister. When he was 6 years old the family moved to York, where he received his schooling until the age of 14, when he left school to become a gardener’s assistant. At 17 he joined the Royal Air Force, and saw service as a flight engineer during the Battle of Britain, in Malta, and in the North Africa Campaign. After the war he worked as an engineer at a glassworks.

He was 27 that he heard the call to enter the Methodist ministry. Deemed too old for ministry in the Methodist Church of Great Britain, the options open to him were either Canada or South Africa. Thus it came about that he arrived in South Africa in 1951 as a Prospective Candidate for the Ministry and was stationed at Stutterheim. Accepted by the Conference of that year, he stayed at Stutterheim for another year, before proceeding to Rhodes University for college training (1953-1955).

At Rhodes he met fellow-Probationer Fritz Schmidt, who as a German SS guard had been a war-time opponent. The two became firm friends and remained in touch for the rest of Eric’s life. At the end of his final year at college Eric and Meg Thorne were married on 17 December 1955 in East London. She was from Stutterheim, where they had met at the local badminton club. Three children were born of their marriage, Wendy, Barry and Dianne.

Following his ordination at the 1955 Conference in Pretoria, Eric’s next appointments were at Barberton (1956-1959), Ladysmith (1960-1962) and Randfontein (1963-1964). Seconded to military chaplaincy by the 1964 Conference, he ministered first in Bloemfontein and later in the office of the Chaplain-General in Pretoria as Liaison Chaplain for the Free Churches. Holding the rank of Colonel, he was respected by his fellow chaplains, not least for his refusal to bear arms.

Returning to normal Circuit work he was appointed to the Rosebank Circuit in Cape Town (1974-1980). Here also began his wider ministry over the airwaves
in broadcasts from the Rosebank pulpit and the late-night epilogues on television. His voice was heard and his face seen in countless homes across the country. His final appointment was to Newton Park, Port Elizabeth, where he served for four years (1981-1984) until his retirement from active ministry at the end of 1984. Eric and Meg settled in Port Elizabeth, where he continued to contribute to the life and witness of the local Circuits.

During his ministry Eric was openly critical of the policies of the apartheid government, and at times under surveillance by the authorities. During the turbulence of the late seventies in the townships he ministered to displaced Black squatters who were being offered refuge in suburban church halls such as Rosebank. At one point during the Cape Town years he was asked to serve as chaplain to political prisoners on Robben Island. When informed that he would be permitted to minister to the prisoners only in the presence of guards, he declined the approach, a principled decision he later regretted.

Besides being a minister, Eric had many other interests and accomplishments. In his younger days he had been a keen sportsman, playing rugby and cricket, and boxing while in the RAF. Until the age of 86 he was still a competitive swimmer, and at 94 still exercised under a personal trainer at the local gymnasium.

A keen photographer, he taught himself Photoshop while mastering different computer programmes. As a DIY handyman he turned his hand to bricklaying. Meanwhile he kept up his reading in theology and philosophy, and planned to add Latin and Aramaic to his sustained acquaintance with Hebrew and Greek.

Eric Hymer was a humble servant of God with no pretensions. When he and Meg moved to the UK in 2008 to be closer to Wendy and Barry, he delighted in their long walks along country lanes and picking blackberries. To those who knew him, family, friends, congregants, he was ever gracious, wise, honest, and unconditional in acceptance. When it was clear that the end was near, he faced his illness and the major surgical operations with courage and a simple faith in the enduring goodness of God. He died in Lancaster on the 5th of July 2017 in the 96th year of his life and the 67th year of his ministry.
Rev Ntobeko Justice Mlotana

11 December 1952-11 July 2017

Ntobeko Justice Mlotana was born on the 11th December 1952 in Port Elizabeth. He was born to his parents, the late Mr Libala Wilson Mlotana and Mrs Nontuthuzelo Nothozamile Getrude Mlotana (nee Mnotoza). He had three siblings, Mxolisi, Monwabisi, and Sonwabile. Although he was born in Port Elizabeth, he grew up in Mkhanyeni Village near Peddie. He received his primary education at Mpekweni Primary School near Peddie but when he was to do Standard 1 (grade 3) he returned to Port Elizabeth where he continued at New Brighton Primary School. He proceeded to Ntloko High School where he passed standard 6. He later passed Matric at Nathaniel Pamla High School.

After Matric, he took a break from schooling and worked at various companies in Port Elizabeth. In 1975 he joined the then South African Police Force as a Police Officer.

He later met and married his wife, Mrs Lulama Mlotana (nee Nontsele). They got married in 1977 and were blessed with five beautiful daughters: the late Nontsikelelo (Ntsiki), Phindiswa (Pindi), Siphokazi (Soso), Siyamthanda (Siya) and Mihlali (Mihla).

In 1978 he left Port Elizabeth and joined the Ciskei Government as a Police Officer in the Ciskei Police at Mdantsane, near East London where he was later given the rank of a Major. He had a deep love for education such that whilst he was working full time as a Police Officer, he studied for a Bachelor of Commerce part time with UNISA.

He responded to the call to the ordained ministry of word and sacrament in 1990 and the Conference of 1991 received him as a probationer minister to commence training in 1992. He was received into full connexion and ordained by imposition of hands in 1997 at a Conference in Johannesburg. The church appointed him to serve in the following circuits: Kamastone Circuit 305, Tsomo Mission Circuit 320, Graaf Reinet Circuit 217 (now Karoo East Circuit 217), Kat Valley Circuit 228, Ulundi Circuit 327, Cwecweni Circuit 1304, and Matshona Circuit 1353.
Because of his love for education, he continued studying even though he was in ministry full time. He later graduated with a Bachelor of Theology and Bachelor of Theology Honours at the University of Fort Hare. He received his Masters Degree in Theology from Oxford University. At the time where his health took a turn for the worse, he was still busy with his Doctoral Studies in Theology.

In 2003, he had a stroke for the first time but recovered and continued with his ministry. In 2009 it became apparent that his health was deteriorating and he decided to superannuate as an active Minister in the MCSA at the age of 57.

He once served as the President of the Order of Evangelism (Biblewomen and Evangelists) both in the Grahamstown and the Clarkebury Districts. He also served as a Youth Coordinator in the Grahamstown District.

He succumbed to death on the 11th July 2017 after a long illness. He is survived by his mother Nothozamile, his wife Nokhayla Lulama, his children Pindi, Soso, Siya, and Mihla, his siblings Mxolisi, Monwabisi, and Sonwabile, his grandchildren Somila, Sintu, Ukho, and Luhle.

He will be remembered as a loving husband, a loving and caring father and a minister passionate about progress, development and justice.

Rest in peace Bro Ntobs, Ntumpa, Dlamini, Zizi, ooohhh uTsatsa kaMpinga, into ka-Mike Tyson to his children.

Rest in peace Sjadu, Fakade. This journey was long.
Born and raised in Port Elizabeth, Allister Rundle was an only child. His childhood without siblings contributed to his somewhat introverted, withdrawn and solitary nature. But behind an apparent forbidding facade, sometimes framed by a huge head of hair and a dark beard, there was a warm human being with a wry sense of humour.

After completing his schooling in Port Elizabeth he entered formal employment as a clerk in a local firm of chartered accountants. This took him on auditing assignments around the city and into the hinterland beyond. It was during this period that he acquired the meticulous accounting skills which would later be used to good effect in the Circuits where he was appointed as a minister. All this time he was active in the youth work within the Port Elizabeth area, influenced by the vibrant Wesley Guild movement and the District youth camps that were such an important feature of those years.

In 1957 Allister offered as a Candidate for the Ministry from the Port Elizabeth Circuit. Accepted on probation by the Conference of that year, his first appointment was to the Swaziland Mission, where he was based at Piet Retief. However by mid-year he was transferred to Discovery on the West Rand to fill a vacancy that had arisen there. In the next year he was stationed in the South West Africa Circuit at Otjiwarongo. From there he proceeded to Rhodes University for formal theological training. The first year at Rhodes was not a good year for him, and by the end of the year it was decided by the powers-that-be that he should return to a Circuit appointment. Thus it came about that he was again in the South West Africa area, this time based for a year at Oranjemund. Subsequently he returned to Rhodes where he completed his degree and his probation. He was ordained in his home city of Port Elizabeth in October 1963.

His first appointment as an ordained minister was to the Johannesburg North Circuit, serving the Societies of Randburg and Bryanston. Two years later he was transferred to Lichtenburg, where he also spent two years. During this time he was married to Margaret Bevan at Parktown North. From Lichtenburg they moved to what was
probably the happiest period for him and the family, the eight years labouring at Mayfair in the Johannesburg West Circuit. There their daughters Heather and Michelle were born.

Allister had yearned for the opportunity to engage in further study. Towards the end of 1975 the family went to the United States where Allister registered at the Chicago Theological Seminary. In due course he was awarded an M.Th. Degree and also a professional doctorate in Ministry.

Upon their return to South Africa two years later Allister’s ministry continued in Cape Town, with five-year appointments first at Bellville and then at the Metropolitan Church on Greenmarket Square. His last appointment, in the same Table Bay Circuit, was at Kensington, where he served for ten years before the onset of ill-health necessitated a premature retirement from active ministry.

Throughout his ministry Allister Rundle was a faithful servant of the Lord and of the gospel. As a caring and loving pastor he endeared himself to the people in the Circuits he served. At the time of his retirement tributes and expressions of appreciation poured in from across a wide spectrum. Colleagues who had walked with him down the years spoke of his humane and balanced judgement, his studied response to situations and people, and his compassionate counsel. Many people commented on his fine singing voice and the pleasure of hearing his lead in congregational song. During his years in Grahamstown he sang in the choir at the Commemoration church, and in later years he was for a time a member of the Cape Town Male Voice Choir.

As a servant of the word his preparation for the pulpit was thorough. In his utterances he was faithful to the gospel, and forthright in reflecting on the events of the time and the need for honesty and justice in the public discourse. Some of the appointments he went to proved more difficult than others, at times taxing his patience and grace to the extreme. In the difficult years of political tension, especially during the Cape Town ministry, colleagues could be difficult, rocking the boat and discomforting the Superintendent. But his good humour, understanding, tolerance and patience persisted nevertheless in those stormy and stressful times.

His gifts in administration were a blessing to the churches he served, especially in his role as Circuit Superintendent. For fifteen eventful years he was the very capable Superintendent of the Table Bay Circuit, providing strong leadership. He was also the Secretary of the Cape of Good Hope District Synod for a period of 14 years, where his record-keeping and administration were meticulous, accurate, carefully-worded and concise. He offered wise and steady counsel to successive Chairmen of the District, and contributed, often with appropriate humour, to the efficient transaction of Synod business.
Allister loved his family very deeply, and unfailingly supported Margaret in her teaching work and wide interests. He was immensely proud of his daughters. Their respective decisions to settle in England was a hard pill to swallow for this man who, despite appearances to the contrary, wore his heart on his sleeve. Their visits were highlights long anticipated and enjoyed with huge pleasure. During the final days of his life it was clear that he was hanging on for them to come.

The Parkinson’s Disease that afflicted him for close on 30 years not only forced an early retirement but also prevented the full enjoyment of the kind of retirement we look forward to. As the disease progressed he suffered a gradual reduction in mobility, freedom of movement, and ability to interact with the world about him. In time his speaking voice was reduced to no more than a whisper, and communication with family and friends became ever more difficult. But he did not complain. He knuckled down to the encroaching limitations with patience and a fortitude that stemmed from a deep faith in the enduring goodness and love of God.

Throughout his ministry and despite the burdens of the long years of illness and impairment, Allister Rundle faithfully ran the race, always looking to Jesus, the pioneer and perfecter of our faith. He is now part of that great cloud of witnesses who cheer us on and bid us run with perseverance the race set before us. He was called home on Wednesday 12 July 2017, in the 85th year of his life and the 60th year of his ministry, survived by Margaret, Heather and her husband Mark, their son Liam, and Michelle.
Bishop Thembinkosi Fandaleki (Fandas)

10 August 1963-31 July 2017

Bishop TH Fandaleki was born on the 10th of August 1963 in Pietermaritzburg Edendale Hospital to his humble parents, Sydney Ngqeleni and Nobantu Evelyn Fandaleki. He was the middle of 3 sons but lost his younger brother very early in life.

He began his early education at Funulwazi Primary School at Pietermaritzburg, where he remained until grade 2. He was moved to live with his grandmother in Mount Frere where he then finished his lower learning at Qoqa JSS after which he attended Colana High School Mount Frere.

After Matriculating he started work at Metropolitan as a sales rep, then worked for Anglo American in Rustenburg as a personal assistant (he said he never had the heart for the underground). This is where he first received his calling to the ministry of God and he accepted.

Fandas, as the Rev Thembinkosi Fandaleki was known by all, arrived in the Limpopo District during the leadership of the late Bishop Hansie Mattheus. He was stationed in the Letaba Circuit as resident minister at the Namakgale Society in the Phalaborwa Section where he served from 1991 to 1997. A true missionary he extended his ministry to the Far North Mission whose focus was Evangelism with a special emphasis on church planting. He was able to plant three societies in the then Gazankulu area of the circuit. He convened one of those societies under the tree of a local Chief’s residence in Bhevhula. He was a founding member of the Namakgale Ministers’ Fraternal which he served first as secretary and later as chairperson. A committed servant of the Lord, Fandas served the circuit beyond the Phalaborwa Section and went to also serve the Nkowa-Nkowa Section. His ministry was anchored in deep prayer, preaching and community work.

Fandas’ next pastoral station was at the Section 2, Lekazi of the Greater Nelspruit Circuit in Mpumalanga where he served from 1998 to 2008. It is through his continued missionary zeal that he went to strengthen the Kamagugu society to viability and established the Thekwane and Ebenezer societies. He was, whilst serving in his station, appointed superintendent of the Sbabie/Shatale Circuit and the Lowverld Circuit. He established a very strong branch of the BMC in Nelspruit.
His community work in Mpumalanga included his membership of the Men in Partnership Against HIV and AIDS established by the Department of Health. He is remembered for his pastoral ministry when he offered trauma counselling to members of the community during car accidents and fire disasters in the Kruger National Park and leading community funerals – the most significant being in 2001 where 45 people were involved in a fire disaster and 23 passed on.

His commitment to ecumenism through grassroots ministers’ fraternals led to his appointment as the Provincial Chairperson of the SACC in Mpumalanga from 2005 to 2008. He represented Mpumalanga in national activities of the SACC. He was involved in the poverty alleviation programme which included feeding and building houses for the destitute. He regularly led devotions in the Mpumalanga Legislature where he was respected by politicians from different parties.

In the places where he was stationed, Fandas served as a seasoned community conflict mediator. He mediated conflict during the 1994 General Elections in the Letaba Circuit in the then Northern Transvaal and later in structures of the Mpumalanga government.

Fandas’ passion for youth ministry in the circuits he served led to him being appointed the Limpopo District Youth Coordinator from 1995 to 1997. He helped several young people to find employment.

Fandas was loved by all – his clergy colleagues and adult lay members, youth and children, people of other churches and faiths, business people and those in the NGO sector, public servants and politicians. He is remembered for his strong leadership laced with humour and fun. Fandas loved education and displayed this in his time on this earth. He completed his National Diploma in Theological studies at TEEC College, and as he was always thirsty for knowledge he continued to study at the University of Pretoria where he completed his Degree in Theology and also completed his honours.

He is survived by the love of his life (better known to most as Mrs Mna as he would always say) who has been by his side from the age of 16, his four daughters Nomzamo, Sisanda, Zivumile and Unabantu. He also leaves behind 5 grandchildren Aphiwe, Ovayo, Onceba, Okuhle and Thandolwethu, his Brother Zolile Fandaleki and his Aunt Beatrice Jobela who raised him after his mother’s passing.

Rest in Peace

Njiyela, Dlabazana Nyawo zinecent neswekile, Zibaya, Zotsho.
Ulifezile uqatso.

Your light will never fade, it shines in all those you touched.
Rev John Gavin Lewis

13 December 1944-9 August 2017

John Gavin Lewis was born prematurely in Cradock on the 13 December 1944 to his mother Doris and father Joseph. He was so small at birth that he fitted into a shoe box. He was later joined by his sister Eileen and they grew up together in East London. At the age of 11, John lost his father to a heart attack. His mother was a nurse and raised both him and Eileen alone on this income.

As a teenager he attended Trinity Methodist Church in East London and there accepted the Lord as his Saviour. At a Saturday evening fellowship he met Barbara Mary Williams, fell in love and married her on the 20 Jan 1968. Together they had three children, Stephen David, Tania Helen and Michael Christopher. John began his career in the bank as a clerk. While there he received God’s calling to the church. He started as a probationer in Grahamstown for 2 years, after which he began his Theology degree at Rhodes University. He felt the direction of his calling was in the mission field, so he became involved in a mission with the Tsonga Presbyterian Church. In his final year at Rhodes he had a crisis of faith, and lined up a position at an accounting firm as an assistant accountant in Port Elizabeth. The firm insisted he complete his degree first which he did. One night in October he entered the bathroom where the Lord spoke to him. He came out the bathroom with the calling to re-enter the ministry in the Methodist Church.

His first post was at Trinity Methodist Church in Bloemfonteine in 1971, where Stephen was born. After 3 years they were stationed in the Salem Circuit in Seven Fountains, where both Tania and Michael were born. In 1979, Walmer, Port Elizabeth welcomed and embraced John and his family for 5 years. During his term in PE John was part of a group of motor biking ministers who became known as the “Roaring Revs”. The beautiful old Methodist Church in Queenstown then called the Lewis family to their new home until 1987 when they moved on to Johannesburg. Johannesburg has been John and his family’s home since then. John was firstly called to the Methodist Mission Department as Assistant General Mission Secretary, which was a change of pace from serving a congregation. Thereafter he took over the position of General Mission Secretary. A number of years later, his passion for serving and pastoring a congregation lead him to his final post at Horison Methodist Church. John and Barbara ministered to this community until John retired in 2009.
John has continued to stay involved in his vocational calling through visitation of the sick, dying and grieving. Preaching, teaching and conducting weddings and funerals continued to be a meaningful part of John’s life until his health would not allow it to continue. After months of ill health, with Barbara nursing him at home John finally slipped away peacefully to be with his Lord on the evening of the 9 August 2017. He will be missed deeply by his wife Barbara, three children Stephen, Tania and Michael, their spouses, partners and children. Extended family, friends and colleagues will continue to have fond memories of John.
Rev Esteem Digama Maham

8 January 1935-14 August 2017

Rev Esteem Digama Maham is the child of Mr Wana Maham and Mrs Eunice Mayoba Maham. He was born in the year 1935 on January 8, the third of six children, three daughters and three sons.

He did his lower grades at Mount White primary school and passed his J.C at Osborn institution. He then went to the Free State and worked in the mines. He candidated for the Ministry in 1965, and obtained his Diploma in Theology from Fort Hare Federal Theological Seminary in 1971. He was ordained in 1972. He served as minister in the following Circuits:

- Tombo
- Dunge
- Mfundisweni
- Nyanisweni
- Mvuzi, from where he retired.

He was married to Wendy Lulama Gxumisa who passed away in October 2002. They were blessed with three children.

Rev Maham was called to higher service on the 14th of August 2017 after a short illness. He is survived by his son Badela Maham, thirteen grandchildren and two great grandchildren.

*Rest in peace Nkomo, Mntungwa.*
Bishop Lesiba A D Nkhumise (Andrew)

16 December 1957-7 September 2017

Rev Lesiba Andrew David Nkhumise was born 16 December 1957. He was the last born son out of four children of the late Motsepe Carl Charles and Doris Mokgadi Nkhumise. He was born and raised in Soweto, Meadowlands Zone 1. He and his siblings were raised by staunch Methodist parents who instilled in him strong principles and the desire to grow in faith.

Mokone (as he was affectionately known) started his primary schooling at Moruta – Thuto Primary and Shaka – Bowa; he later attended Matsheke High School and matriculated at Orlando West Secondary.

Coming from a less fortunate yet humble home he went to seek work after completing his Matric and laboured in the following companies: AA, Metrorail and the Post Office, until he answered his calling to ministry in 1983. He attended the seminary in Pietermaritzburg where his theology was deeply shaped under profound theologians like the late Rev Dr Gqubule and Rev Dr Mgojo as well as many others. Because of his resourcefulness and passion for God and God’s people he was stationed in different stations where he touched many people’s lives. Bishop Nkhumise was stationed at:

- East London Circuit (Queenstown District);
- Went to the Seminary in Pietermaritzburg;
- Newcastle Circuit (Natal West District);
- Cape Town Circuit 105 – Gugulethu (Cape of Good Hope District);
- Manzini – Central Swaziland (Highveld and Swaziland);
- Heidelberg (Highveld and Swaziland);
- Central Circuit 901 (Central District);
- Archbell and Tweespruit (KNB District);
- Ebenezer Circuit (KNB District);
- Lastly Office of the Bishop (KNB District) until his sudden death.

On 7 September 2017 His Master called him and he answered; he joined the Church triumphant with his friends – the late Bishop Sephapo and the late YMG President Norman Hlatshawayo.
Bishop Lesiba Nkhumise meant so many things to different people: To some he was a spiritual father; to others he was a friend; to some he was a wise man; to others he was a teacher; to some a comforter; to others a companion … and the list goes on.

Mokone obtained his BA Honours in Missiology from The University of Pretoria and being the intellectual that he was, he was preparing to continue with his Masters in Systematic Theology. A profound quality of the Bishop was that he was truly one of Mr Wesley’s preachers. He excelled in the pulpit and he never frowned upon an opportunity to show people a glimpse of God’s love. He had a deep passion for the Church Choir and Church Music as a whole. He was a walking library of keys and knew the key of almost every Methodist Hymn.

Kgomo will be missed and remembered by his dearest wife of 29 years Nyameka, his children – Rebotile, Kholofelo and Sibusiso, grandchildren – Khutšo, Naledi and Lesiba Jnr, his sisters, a brother, nieces, nephews as well as all those that were blessed to have him be part of their lives.
Rev Enock Thamsanqa Ntshuntshe

5 June 1933-14 October 2017

The Rev Enock Thamsanqa Ntshuntshe was born at Khoarai village in the Mount Fletcher District in the Eastern Cape on the 7th June 1933 to Evangelist Office and Mrs Mary-Jane Ntshuntshe. Both his parents were committed members and leaders in their local Methodist Society, and from an early age, Enock would accompany his mother to church services.

He began his Primary School education at Seketlane Primary School and continued his Secondary education at Mount Hargreaves where he achieved the Junior Certificate (JC). After completing his Junior Certificate, he went to Clarkebury Institution where he passed the Native Primary Higher Education Certificate, obtaining a distinction in Arithmetic.

In 1958, Enock Thamsanqa Ntshuntshe was joined in Holy Matrimony with Nathalia Deliwe Nomawonga Dambuza (indlovu emhlophe); they were blessed with five children (one daughter and four sons), namely Ntombekhaya, Thanduxolo, Bulelani, Mbulelo and Ndokose. Bulelani predeceased both his parents.

His employment history began when he was employed as a clerk at the Germiston General Hospital. He later joined the Rose Chest Hospital as head clerk and thereafter was transferred to East London to work at the newly opened TB Hospital as manager. It was while working in East London that he felt a strong call to the ministry, and obediently answered that call. He was then guided into candidating for the ministry by the then Superintendent Minister, the late Rev Walter Nondlwana. He was subsequently received as a candidate in 1970 and was stationed in the Pietermaritzburg and Howick Circuit, serving under the Superintendence of the Rev W. Gcabashe. He served in this Circuit for two years, and thereafter was sent to the Federal Theological Seminary in Alice to study theology.

After completing his studies, the Conference of 1975 stationed him in Sekhukhuneland as it was known then. This was not an easy appointment, and many ministers were unhappy to be sent to that area because of the many challenges they met in that part of the Connexion, but Enock Ntshuntshe persevered and served the church in the area for seven years. His work was deeply appreciated, particularly his pastoral work and administrative abilities. He is also credited for building a number of “modern” churches. He was then invited to minister in the Warmbaths Circuit, and, just as he did in Sekhukhune, he continued to excel in pastoral work and to build churches. The Warmbaths Circuit grew and developed significantly during Rev Ntshuntshe’s time.
He remained in that Circuit for more than 16 years.

In addition to his Circuit appointments, the Rev Enock Ntshuntshe also served the church in the following capacities:

1984 Elected District President of the Young Men’s Guild of the then Northern Transvaal, Botswana and Mozambique District, and later District Treasurer of the same organisation.

1992 Requested to complete the term of the Rev Mazizandile Guwa, who had moved out of the District, as President of the District Young Men’s Guild.

1983 The church appointed Rev Ntshuntshe to the Local Preachers’ Department Board of Examiners.

The Rev Enock Thamsanqa Ntshuntshe became Supernumerary in 1996, but continued to minister and serve the people of God in the area to which he retired, never refusing an opportunity to preach or conduct other services when requested. He was an example of a true servant of God and the people. The Methodist Church of Southern Africa, recognising his ministry spanning over forty years, awarded him a certificate of recognition for his service.

The Rev Ntshuntshe was called to higher service on Saturday 14th October 2017. Now he rests from his labours, and light perpetual shines on him. He is survived by his sister Nontsikelelo, and four children.

Lala ngoxolo Nala, Mpembe, Ndokose, Nojakadelana, Khanyakhlungwini ngekuhlwile, Nzimangwenya!!!