### CONTACTS – DISTRICT

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<tr>
<th>DISTRICT EXECUTIVES</th>
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<tr>
<td><strong>Chairperson</strong> Rev Mzwandile Molo</td>
<td>082 835 8297</td>
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<tr>
<td><strong>Secretary General</strong> Mr. Xhanti T. Mhlubulwana</td>
<td>082 715 0147</td>
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<tr>
<td><strong>Recording Secretary General</strong> Ms Nokuzola Mbangula</td>
<td>082 383 4180</td>
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<tr>
<td><strong>Treasurer</strong> Mrs Mandy Motaung</td>
<td>079 699 5828</td>
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<tr>
<td><strong>Cape of Good Hope</strong> Rev X. Sebeni</td>
<td>060 659 4486</td>
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<tr>
<td><strong>Grahamstown</strong> Rev M. Belani</td>
<td>083 584 1330</td>
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<tr>
<td><strong>Queenstown</strong> Rev M. Caba</td>
<td>082 420 7938</td>
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<tr>
<td><strong>Kimberly Namibia &amp; Bloem</strong> Mr K. Tjemolane</td>
<td>072 431 8219</td>
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<tr>
<td><strong>Northern Free State &amp; Lesotho</strong> Rev Sydney Sotu</td>
<td>082 477 2852</td>
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<tr>
<td><strong>Natal Coastal</strong> Rev Selby Madwe</td>
<td>073 993 3004</td>
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<tr>
<td><strong>Natal West</strong> Rev Mbuso Khuboni</td>
<td>083 360 1152</td>
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<td><strong>Central</strong> Mr T. Makubire</td>
<td>072 157 6576</td>
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<tr>
<td><strong>Highveld &amp; Swaziland</strong> Rev Ayanda Nyobole</td>
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<tr>
<td><strong>Limpopo</strong> Rev M. Seekoei</td>
<td>073 217 0823</td>
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<tr>
<td><strong>Clarkebury</strong> Ms Ayanda Mjali</td>
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### THE BMC VALUES

#### KEY DRIVERS

- African Theology
- Black Consciousness
- Black Theology
- Consultative
- Empowerment
- Excellence
- Fairness
- Inclusivity
- Influential
- Integrity
- Intellectual
- Justice
- Proactive
- Prophetic
- Responsive
- Strategic
- Transformative

“There is great need for the BMC not only to exist but to be a positive influence in the effectiveness of the Church in Southern Africa. We need to seek to be a formation in the Methodist Church that seeks to be obedient to the call, bear our cross and to be crucified to the cross that every Black woman, girl, man, and boy gets ... the Methodist Church to be born in Africa and thereby have Christ born in Africa;

I need to remind people that it is very easy to be Black amongst Blacks, but it is very difficult to be Black amongst Whites. Black women and men, you are on your own.” Rev Dr Earnest Nkathazo Baartman – Bloemfontein, July 2009.
The BMC exists for the Transformation of the MCSA into a truly African Church (in character, doctrine, ethos, identity and practice) by challenging and equipping Black Methodists to contribute meaningfully, actively and intelligently in the MCSA given the context of Africans.

**SPECIFIC OBJECTIVES**

- Enables Black Methodist to be active agents of change and transformation, leading successfully across all structures of the MCSA and society;

- Ensures that the resolutions and the programmes taken at the decision making levels of the MCSA have an input of Black Methodists from an African Context;

- Encourages Black Methodists to fight for Social Justice and welfare of all people like Women and Children, Youth, victims of abused power in the Church and Community, opening up the voice of the voiceless [being a voice of reason];

- Strengthens and develops Societies and Circuits to be models of effective, efficient Churches where Black people live and work [creating pockets of excellence with high accountability for performance];

- Empower and capacitate through skilling and education of Black Methodists in the MCSA [creating a knowledge society, a power house];

- Encourage and promote unity amongst the Blacks cross cutting ethnic groups, racial lines as well as amongst Blacks and Whites.

**WHAT IS THE PURPOSE OF THE BMC IN THE 21st CENTURY?**

**BMC CONTRIBUTIONS**

Restoring the dignity of black people

Some of the Christian Leaders have experienced the humiliation of Black People in Cross-Cultural Ministries, Geographic Circuit Quarterly Meetings and Synods. The Church has, in this area, lost the vast wisdom and experience of the parents. The BMC is partially successful in grooming a cadre of leaders who are capable of standing on the shoulders of these giants.

**Leadership Development**

Leaders coming from the ranks of the BMC tend to have a balance of: - Articulating a compelling vision; - Aligning all stakeholders behind the said vision; - Empowering all stakeholders to exercise their talents for missio dei; and - These leaders tend to demonstrate several virtues, such as:- Humility; integrity; Critical Consciousness and transformation

**Influencing the Strategic Direction**

BMC members are people who feel that they have a contribution to make to the life of the church for the benefit of all God’s people. It then becomes important to make sure that the church is relevant within the environment in which it labours.

**Mission Focus**

Theologians seem to agree that God tends to send a person to someone in needs or in distress. The Hebrew word “mal’achi” has two meanings, namely a messenger and an angel.

BMC members are encouraged to assume the role of messenger in the realm of missio Dei, especially as far as the leg that has to do with community service for the benefit of God’s people – both the churched and unchurched.

**Embracing the notion of Diversity**

The BMC does not look at narrow structural divisions when involved in Missio Dei. In fact, the BMC does not confine itself only to black talent and resources in its endeavour to bring the reign of God to the people. All of God’s people in general and the people called Methodists in particular are always in the BMC’s radar screen.

**BMC FOUNDATIONS**

The BMC was formed through a meeting held in Bloemfontein by Black Ministers (Reverend’s: Gaba, Mahlasela, Losaba, Skhakhane, Dabula, Hlahane, Phoswa, Mrwetyana, Tshabalala, Fikeni, Masombuka and Lekalakala as well as Baartman as convener) in September 1975.

This meeting was convened to reflect on the shocking injustices that impacted on Black Ministers within our church. It was observed with shock and anger that the church which prophesied to be a Christian, one and undivided church was continuously treating black ministers in a degrading fashion.

In May 1976 a broader meeting of all black ministers was convened and the first executive was elected; Baartman – Chairperson; K.E.M. Mgojo – Secretary and Losaba – Treasurer.

The BMC was initially open to black ministers only. But it was not long before they realised that they could not influence change on their own, and so they invited lay decision makers such as circuit stewards, synod and conference members in 1978. It was in the early 80’s that it became open to all. The church, like most organisations, tends to be a microcosm of wider society. The BMC was founded at the height of apartheid because the church was a mirror image of the apartheid society in which it laboured. The BMC then had to deal with issues that negatively affected the majority of the people called Methodists.