

# **BLACK METHODIST CCONSULTATION 2011 CONSULTATION DRAFT MINUTES**

**DAY 1, 07 July 2011**

## **1. OPENING DEVOTIONS AND WELCOME**

### **DEVOTIONS**

The Consultation was opened by singing Hymn D6 “Unabantu bakho Thixo”

Opening prayer was led by Rev Nhlapo (Limpopo District)

The Opening devotions were conducted by Bishop Mongameli President Noqayi of the Queenstown District

The scripture reading was from Mark 4:35-41 under the heading “Jesus calms the storm”

Rev M Noqayi gave a brief history of the Eastern Cape which simply means a place of life.

He further welcomed the Consultation to the district.

Under the theme of the Consultation “Let’s cross over with Jesus”, Rev M Noqayi told the Consultation that this theme suggests finishing up a series of (the) themes since 2009. The initial theme was “Stand up straight” 2009, then followed by “Walking with the living God” 2010 and now we are “Crossing over 2011”

He has chosen Mark as the 1<sup>st</sup> Gospel writer – though this story is told in all the Synoptic Gospels.

He further shared few points with the Consultation as follows:

- He was amazed where and how Mark puts this story – before a parable of mustard seed and after the healing of demons
- Jesus was challenging the disciples that the journey is uncertain but if they journey with him, there will be certainty
- The instruction to go to the other side was from Jesus despite the change in tide at night and the sea being the dwelling place of Satan and being very dangerous
- Jesus is challenging the disciples to enter into the territory of Satan and defeat him and prove His (Jesus) impotence

- Only Mark mentions that there were other boats and the purpose is that there are other people around us and that we are not entering this field alone – there are other religions in the sea but we need to be sure of what we believe in
- The disciples were not aware that Jesus would be at a comfort zone (sleeping) nor danger in this familiar sea where they used to fish
- Going to the other side might be dangerous, challenging and creating new opportunities of knowing Jesus better
- It was a time of entering into a program being uncertain but faith carrying us and we are not travelling alone

## **WELCOME**

The District Chairperson of the BMC, Rev Belani, welcomed the Consultation and apologized for welcoming the Consultation very late. He further apologized on behalf of the Queenstown District where there were challenges as it normally happens on the 1<sup>st</sup> day however he promised that they will do their utmost best to ensure that everyone is comfortable.

He concluded by wishing the BMC a fruitful Consultation.

## **A SPECIAL WORD OF WELCOME TO NEW MEMBERS ATTENDING THE CONSULTATION: Ms Ayanda Mjali**

- In her welcoming speech, she welcomed all members attending the BMC for the 1<sup>st</sup> time hoping that they were told in their respective District what BMC is all about. She first highlighted that the BMC is a movement with a difference because the composition of membership consist of all types of people regardless of class and or status i.e. Ministers, Laity and Youth
- She informed the new members that the BMC is a change agent that is looking after the inheritance from our parents “iWesile – ifa labazali bethu” and we are black, proud and no-apologetic of whom we are. She assured them that they have taken a good decision in joining the BMC that the Consultation is a place of enjoyment , fellowship, empowerment and revitalization
- She further assured them that we do not have a “trial” period. The purpose of our gathering is to influence our church and do everything in the MCSA parameters
- She further challenged the new members to feel free to join in debates and discussions but more importantly to open their eyes, ears and hearts for the Holy Spirit to work with them so that they can be transformed and empowered. She concluded by letting them know that they are fortunate to be first timers in the BMC whilst the Consultation is being hosted in the Eastern Cape - the Historical Province where most of the leaders of this country come from

## ACKNOWLEDGEMENT OF CHURCH LEADERS

- Rev V Nyobole Executive Secretary of the MCSA
- **Rev Z Siwa Presiding Bishop Elect and Highveld & Swaziland Bishop**
- Bishop L Mothibi KN&B District
- Bishop M Noqayi Queenstown District
- Mr. A Dotwana Lay President
- Rev M Sekhejane Connexional Coordinator Youth Unit
- Mr. Z Jakavula General President LPA
- Rev A Mbethe Former Bishop of Queenstown District
- Rev A Bangushe Vice Bishop Natal Coastal
- Mrs. N Madwe General President
- Mr. J Makhwela YMG Secretary General – Limpopo

## FRATERNAL GREETINGS

Rev Ivan Abraham, Presiding Bishop of the MCSA sent his apologies and greetings.

## 2. CONSTITUTION OF THE CONSULTATION AND APOLOGIES

### ROLL CALL

The following Districts were represented

- Queenstown
- Grahamstown
- Natal Coastal
- Limpopo
- KN&B
- Clarkebury
- Highveld & Swaziland
- Cape of Good Hope
- Natal West
- NF&L
- Central

## **APOLOGIES:**

### **MOZAMBIQUE**

The Consultation was informed that Philemon Matha from Mozambique has passed away

### **QUEENSTOWN**

- Mcebisi Godlo

### **NATAL COASTAL**

- Mdu Dlamini
- Nomsa Dlamini
- Siphon Phewa
- Steve Phewa
- Zodwa Maphumulo
- Lydia Khanyile
- Norah Radebe
- Rose Majozi
- Mimi Rametsi
- Lungelo Makhathini
- Gerald Gamede

## **LIMPOPO**

- Ethel Khoza
- Matilda Mdluli
- Rev Sidwell Mokgothu
- Rose Ngoetjane
- Thandi Monama
- Steve Monama
- Kgomotso Moima
- Kelebantswe Storom
- Maria Matjila
- Lorraine Makunyane
- Tom Chidi
- Percival Moeletsi
- Bongji Jiyane
- Azi Mrobongwane
- Johanna Kutumela

## **CLARKEBURY**

- Mzoxolo Krexe
- Nosiphiwo Mhlauli
- Nosiphiwo Dukada
- Ntuthuzelo Dukada
- Pumza Vitshima

## **HIGHVELD & SWAZILAND**

- Bakhile Lukhele
- Muzi Magengenene

## **CAPE OF GOOD HOPE**

- Rev Nomsa Nomqolo
- Rev Linda Mandindi
- Rev Fandaleki
- Lubabalo Quluba

## **3. APPOINTMENT OF COMMITTEES**

### **RESOLUTIONS COMMITTEE**

- Tello Khodumo - Convenor
- Philani Dlamini
- Khosi Thoabala
- Raymond Sibanga
- Rev A Nyobole

### **LISTENING COMMITTEE**

- Rev MD Diutlwileng - Convenor
- Ayanda Mjali
- Kholeka Langa
- Nokuthula Mndaweni
- Rev S Motlhodi

### **PRECENTORS**

- Nolubabalo Ndaba - Convenor
- Thokozani Poswa
- Nozibele Mbangula
- Cynthia Mkefe
- Rev L Liki

## LETTER WRITERS

- Nomafrench Mbombo
- Zamangcibi Mantini

## 4. NOTICES OF MOTION

### 4.1 CELEBRATING MADIBA'S BIRTHDAY

***Noting that:***

A worldwide call to celebrate 67 minutes on Madiba's birthday

The entire July month has been set aside to mark and celebrate Madiba's birthday by making a difference on someone's life or doing good to fellow human kind.

BMC has had been participating in the call by donating money to the needy during the consultation.

BELIEVING that this call is an important one

***Therefore resolve that:***

Each member donate at the 2011 Consultation a contribution of R6.70 or more for this celebration.

The money collected should be given to the destitute people in the area through reputable organizations in East London.

***Mover:*** Resolutions Committee

### RESPONSE

Accepted – In future look at also spending time (in deeds) not just donate money

### 4.2 ECONOMIC EMPOWERMENT

***Noting that:***

The current national debate on nationalization of mines within the ANC and its structures

The debate seem to be located within the ANC structures and those who have interest alone.

That the faith based organizations have not expressed any view on the subject

We believe that:

The debate on nationalization of mines should be an all inclusive one.

The consequence of the decision in favor will have much bearing on the economy and much on possible investors

***Therefore resolve that:***

BMC should approach MCSA to establish a working team which must prepare a response on the current debate

A discussion paper informed by all faith based organizations should be developed by the BMC

BMC should call for calm and objectiveness in the process

BMC should call the ANC led government not to rush the decision

***Proposed:***

**RESPONSE**

Agreed and BMC to request MCSA but not to be responsible

**4.3 LAND RESTITUTION**

***Noting that:***

87% of the land is still in the hands of the minority group in SA

Property clause is protected in the constitution through willing buyer and willing seller

Government has admitted that there is little progress made of land restitution

Some of those who sell the land sell them at ridiculous prices

The current debate of taking land from the white hands is sending a panic and instability

This has a potential of further perpetuating the divisions amongst the people

The MCSA has a clear position on land

The position of ANC Youth League

***We believe that:***

This has a potential of creating instability

Therefore resolve:

Inclusion of faith based organizations in the panel that deals with the land questions

Call on all the farmers' owners to change their attitude on land matters

Call government to expedite its process and avoid the Zim experience

***Proposed:***

**RESPONSE**

This has been shelved for later

**4.4 ELECTIONS OF THE DISTRICT COMMITTEES**

***Noting that:***

The communication between Districts and Connexional BMC is weak

The Districts conduct their own elections without being coordinated

***Therefore resolve that***

The Connexional Committee should be presiding Officers at the elections of the District EXCOS

The election period of the Districts should be synchronized to that of the Connexional EXCO

***Proposed:***

**RESPONSE**

Rejected on the basis of travelling costs different contexts of the Districts

To have an item in the February Meeting for update of District Officials

#### **4.5 TERM OF OFFICE FOR ELECTION OF PB**

***Noting that:***

The last three PB did not conclude their third terms in office

This practice is not reflecting well with our leaders

***Therefore resolve that:***

BMC to call for amendment of L&D on the elections of the PB

The term of office should be a maximum of 2 terms and minimum of 1

**Proposed:**

#### **RESPONSE**

Rejected as this is pre-empting that elected PB's will not finish their third terms of office

#### **4.6 DIVERSITY**

***Noting:***

The growing divide that is within the Methodist people mainly being tribalism and its impact in the church. This ethnicity manifests itself during election times and stationing process, and in areas that are dominantly multicultural and uni-cultured. The motivation is that we must be able to rise above the parochial concerns such as ethnicity, cultural or other biases and insignificant accidents but be guided by a compelling vision that makes us reach our full potential as African people undivided

***We propose:***

An anti-bias program that will focus on Tribalism.

This program should focus on empowering people to deal with the natural relationship of cohabiting as a result of work migration.

This program must be coordinated in the ecumenical affairs desk in each district.

The Connexional Office must monitor this process

This program must be tabled at District Synods

This program must be implemented at all structures i.e. Organizations / Manyanos

**Proposed:** Highveld and Swaziland District  
Vice-Chairperson: E. Sikupela  
Secretary: M. Thulare

## **RESPONSE**

Agreed but reference should not only be made to elections but to also being “One and Undivided Church”

See Annexure VI for RESOLUTIONS.

### **5. MINUTES OF THE 2010 CONSULTATION – SECRETARY GENERAL**

The Secretary General took the meeting through the minutes of the previous consultation.

There were no matters arising from the minutes

The minutes were adopted as a true reflection of the last year’s consultation

### **6. CHAIRPERSON’S ADDRESS – REV SOX LELEKI**

The Connexional BMC Chairperson addressed the Consultation under the theme “**Crossing over with Jesus to the other side**”

He initially congratulated the Rev Ziphozihle Siwa for being elected as the new head of the church and paid tribute to leaders of Manyanos, Organizations and Departments for the distinguished role they have played in creating a visible platform for our movement to share and for all to see and know us that we are not that dangerous

In his address, he reminded the Consultation that the BMC is alive and kicking within the MCSA and that we have grown from strength to strength over the past year. He further reminded the BMC that our people on the ground are thirsty and hungry to see the BMC doing something to empower them to stand up, walk straight and cross over with Jesus. This we can only do if we are united and speak with one voice.

He challenged the BMC to:

- Move from the world of idealism to that of realism

- Move from the world to too much talking to one of concrete and practical actions
- Move from the world of destroying and hating one another to one of constructive criticism, love and support

He posed the following:

- The majority of our Bishops are black and the agenda is not black , not even grey
- The SMMS is getting whiter by day
- The unguided way of doing BMC especially at District level to attain the goals of the movement
- Stationing of ministers is still a challenge

He concluded by challenging the Consultation to stimulate critical debate on vital socio-economic and political issues related to our church as follows:

- How to bridge the gap between connexion and districts
- The psychological liberation of the blacks in our church
- How to live the transformational agenda
- How do we contribute positively in conflict situations in our societies and circuits

He appreciated the role the members of the movement have played in their respective districts to raise the good name of the movement and reminded the Consultation that the 12<sup>th</sup> of September is declared the BMC day in the spirit of promoting the noble ideas of this movement.

The full paper is attached.

## **7. SECRETARY GENERAL'S REPORT – JOE MAVUSO**

The Secretary General tabled the executive report giving account of the past year activities.

He requested members for feedback of the 1<sup>st</sup> term so as to improve and satisfy the members.

He called for the BMC to celebrate the 36 years of its existence and honour the leaders who came before. He appreciated the sustained membership that culminated all these years.

He challenged the Consultation though to count its blessings and gains, to consistently examine our existence as we go along to make sure that we are still relevant and true to our mission.

The alluded to the Resolution Tracking project which will give us an opportunity to reflect on the journey we have travelled the quest to realize the BMC's objectives and mission.

He concluded by challenging the BMC with regards to hosting of Consultations – to be given a fresh look by considering hiring event management consultants to ease the tensions, frustrations and distractions of God Souls as this event has become prestigious. Where, if there is no project management skill, it leaves casualties. He invited fresh approach and ideas to conferencing in the 21<sup>st</sup> Century and reminded the Districts about the hosting roster so that they can plan in time.

The copy of the report was circulated at the consultation.

## **8. FINANCIAL REPORT – LINDI GININDZA**

The Treasurer gave a healthy state of financial statement.

The following questions were posed:

Why don't the Auditors bind themselves in as far as the financial statements are concerned, so that we could hold them liable should the financials be found to be misstated?

In response, the Treasurer stated that the auditor's report is available in the financial statement which binds the auditors as it is viewed to be their formal opinion as a result of the external audit performed and they have endorsed their signature to substantiate their liability. In addition, the notes to the annual financial statements also detail how the auditors conducted their audit.

A question was asked as to how much interest has been made over the years from the EBF.

In response, the Treasurer stated that it's impossible to quantify how much interest has been earned from EBF as the amount received from EBF is not banked intact. A portion received from the EBF is allocated to the Bursary Fund, donations towards Seth Mokitimi Seminary and another portion goes to Administration expenses. The amount appearing as Interest income in the Income statement relates to all interest received from the amounts invested with MCO.

## 9. PRESIDING BISHOP'S OFFICE – REV VUYANI NYOBOLÉ

The Rev. V. Nyobole, when addressing the BMC expressed and conveyed his gratitude to the BMC for having re-endorsed his name for the last term of his current office which starts in 2012. He further informed the BMC that without their support, the PB's Office cannot succeed on the initiatives being pushed forward. He lastly thanked the foot soldiers for critiquing the transformational agenda so as to achieve the vision.

He reflected on the following issues:

### 1. Regional Minister's Indaba

This was important as they were listening to ministers on how they perceive things and also served as a platform to express their frustrations regarding the direction of the church. It was a time to listen and cough out whatever was in their (ministers) minds as well as a platform for engagement with regards to processes within the church. It was concluded that ministers should meet on their own to address their concerns.

### 2. Structures Indaba

There were 3 issues that this forum concentrated on:

- ***Relooking at Structures***

Redefinition of the Connexional / District Office, relieving some unnecessary load work from the Connexional Office

- ***Leadership and Management***

Strengthening Leadership so as to ensure people understand what they are involved in

- ***Resources and Mission***

How to best resource mission – sharing of resources so as to achieve unlocking and pulling of these resources

### 3. World Methodist Conference

It is coming to our shores and will be preceded by a Youth Seminar at Kononia on the 4<sup>th</sup>-8<sup>th</sup> August 2011 and followed by a Woman's Federation in Joburg at Indaba Hotel.

The Methodists would walk the talk of being "One and undivided". He requested prayers since our church has been under threat in Maseru.

#### 4. Change of Guard in the Connexion

The PB, Rev Ivan Abrahams was unanimously appointed as the Secretary General of the World Methodist Conference and will be based in USA from January 2012 for the next 5 years subject to extension for another 5 years

##### The following Districts have elected new Bishops:

Limpopo	-	Rev	Themba	Mntambo	(2013)
Mozambique	-	Rev	Dennis	Matsolo	
Clarkebury	-	Rev	Victor	Tshangela	
Highveld & Swaziland	-	Electing a Bishop at the end of July			

The following Districts will be electing next year (2012) and this is a very important step forward

Cape of Good Hope, Queenstown and Natal West

#### 5. Review of Connexional Committees

The following committees are up for review as some of their committees' members' terms have expired:

- DEWCOM
- Arbitration and Mediation Panel
- Connexional Disciplinary Committee

The Rev Vido Nyobole requested that people with the relevant skills should avail themselves to serve in these committees

We have also got into partnership with the British Methodist Conference to develop people for Leadership and the 1<sup>st</sup> cadre in this program is Rev Merika Nkwane who is taking up a station in London and will be leaving SA on the 12<sup>th</sup> August 2011.

He further alluded that it will be important for the SMMS to be seen in context

He then introduced the new head of the church, Rev Ziphozihle Siwa

He urged the BMC to buy and read a book by our own Rev Smanga Khumalo titled **"Methodists with a white history and a black future"**

He lastly made the following announcements:

Farewell Function – Rev Ivan Abrahams – 19 November 2011, Emperors Palace (JHB)

Induction of Presiding Bishop Elect Rev Ziphozihle Siwa – 20 November 2011.

## **10. TASK TEAM – RESOLUTIONS TRACKING COMMITTEE**

The Presentation was two fold – presenting the compilation of resolutions and address the implementation Strategy.

The team had a one day session in October 2010 to revisit and attempt to capture all resolutions possible in the BMC's existence / relevance and examine why the BMC struggle to live up to its goals and the implementation of the resolutions.

There has to be a clear message when the Consultation rises on the last day as to why we meet as well as the programs we engage in. Of chief importance are our capacity and or ability to influence as we are almost a force to be reckoned with.

The team recaptured and revisited documents such as Operational Plan 2008 and the Molo Commission. Articulation of who we are was done in February 2011 - but documents and or systems have no power by themselves – we clearly and courageously need ACTION.

What was of note is that with all the work that has been done thus far – why are we “marking time”, our programs need to assist with the articulation of implementation. We need to be the pioneer for MCSA and example of Black excellence.

One thing that the Committee strongly stressed is that there has to be continuity when handing over from one committee to another (ALL) to facilitate progression and continuity in the programmes of the movement.

The full presentation is attached.

The consultation requested that the resolutions be arranged in such a way that, those (resolutions) that can be resuscitated be brought to action.

**See Annexure VII.**

## 11. EPILOGUE – REV RADEBE

Hymn - Ha le mpotsa tsepo ea ka

Scripture Reading - Acts 9:10-19

- Ananias was a disciple of Jesus who did not believe but also lived by faith
- God gives the description of a man to Ananias – his name is Saul of Tarsus
- Ananias gets into negotiation with God because at times we have ideas about people – we have our own picture and conclusions
- How many people have we rejected because we have “heard” about them
- We have this ideology of knowing a person more than God knows them
- The main things we are called to do :
  - To see the grace of God
  - To see the light again
  - To see life
- Let's take off our colored glasses

Benediction - Bishop M Noqayi

**DAY 2, 08 July 2011**

**12. BIBLE STUDY – REV NATHI GEJA**

Scripture Reading : Mark 4:35 - 41

The Rev N Geja started by informing the Consultation that today we will jump to the destination and tomorrow we will look at what happens at the destination. He told the history in and of the story trying to find a meaning in the call “crossing over with Jesus”

When Jesus crosses to the other side, what is quite disappointing is that He comes from a crowd that has so much to give and power and goes for an individual. What is comforting is that Matthew says there were two men. What was also disappointing is that this man is not accompanied by anybody so that at least there are witnesses to the story. There is a sense in which the story says, at times, the work of transformation is that not which must be noticed by media but that which happens where others cannot see, where an individual is touched by Jesus and there are no witnesses to that story. How many of us are motivated when they know there will be witnesses to a story and how many of us get discouraged when one cannot share the story of encountering Jesus. Is it that maybe the challenge in the story is that the work of transformation at times calls us to work behind the scenes where there are no accolades and or awards but where lives are fully transformed. This seems to be the point at which Mark is introducing the story.

I want to argue friends that the story suggests that this was not a nice journey. If you recall, in the 1<sup>st</sup> century, Judea was under the domination of the Romans. In fact those who were on the other side were a group of broken-hearted man who had no power to make decisions. They were laborers with greedy land lords and they had to serve the other people. Matthew and Zacchaeus had to serve as tax collectors. In fact you will recognize that the greater percentage of those who were part of Judea, the Jews were laborers because those who owned the means of production were foreigners – does this sound familiar where we call South Africa our homeland but 80% of our land belongs to other people. Those who are co-opted into the very power of money don't have power to make decisions e.g. the true story of BBE where you can have the millions but in the boardroom it is others who make decisions of how things are supposed to be. The greater percentages of those who are called to take the agenda forward for the gain of their very own homeland are the ones who are broken-hearted. For them it was home but it was not home in the true sense of the word. In fact to show that this was a bunch of disappointed men who on road to Emmaus say “we at least had hoped that he was the one who was going to rescue us”. This very disappointment is echoed when Jesus went up to Mt Olives and when they look and say “is this the time He will restore the Kingdom of Israel”. The very call of transformation and of changing lives of self and of other is always a journey that is carried out by the wounded healers and those who are necessarily not happy in their back yard but who do

not use the pain and the disappointment of their own back yards as an excuse of not seeing the pain on the other side. It is actually the very pain in their own back yard that opens their eyes to the pain on the other side that if in our own homeland it is the pain and the tribulations that we are faced with, we are not alone in this journey.

As I move towards the climax, I want to say when Mark writes the story, he writes it on the basis of the salvation of the Jewish Society. In fact if you were to look at a Jew and a Canaanite in the 1<sup>st</sup> century you wouldn't see a difference in the colour of their skin let alone the fact that Jesus was made to look like a white person. In fact I want to believe that Jesus in the 1<sup>st</sup> Century looked more like Yaser Araphat, maybe that is why it was easy for Him to go for exile in Egypt.

There are three things that I want us to see in the story that forms the basis of the Jewish Society, was seen as an alternative community on the basis of its Character and Justice that is why Amos says "Let justice roll down like water" because the essence of the Jewish community was not that necessarily because the Jews looked any different from the Canaanite but was on the meter of the society of the Jews is that when they lived their lives they were seen as the other. When Jesus says let us go to the other side – in fact Jesus is saying let the other go to the other because if the same goes to the same that is not going to the other side but it is coming home. So for the other to be seen as the other on the other side, the other must really be the other so that when the other is on the other side, the other is seen to be the other.

So if the same crosses the lake of Galilee, when it came to the other side, it is actually not the other but it is the same. When Jesus says let us go to the other side, it means that Jesus sees himself and his disciples as the other and those beyond the lake of Galilee as the other and when the other encounters the other, then something else gives but when the same encounters the same nothing happens, it is seen as usual.

Note how Jesus calls His disciples in chapter three, Mark writes that he calls them to be within and then to send them. Sometimes when we have problems in the church we like to say we are not called to be within but to call people from outside of being with Christ and sometimes when we don't want to take transformation forward we become uncomfortable to go outside and want to specialize and be with Jesus in meditation and silent time or prayer. Yet being called and being with Jesus are two sides of the same coin. Jesus was familiar with the other side because if you look on the side of Lake Galilee you will see Canaan and Nazareth; this means Jesus in his life must have touched the other side. All these cities are alongside the lake of Galilee. There we re economic interactions between the two sides, the other had grain and the other did not.

Jesus, after having inducted his disciples, when Jesus says let us go to the other side, it is not about the physical crossing of the lake because that will happen anyway because the economy detected that but when Jesus says let us go to the other side, he says just reach out, reach beyond, the other we believe to be, the other we believe we are, must encounter the other and when the other encounters the other something else gives.

I want to believe that transformation is never done by those who see themselves in the other because if the same goes then there's going to be failure and if the pain goes to the other side the demons would see themselves in those who are coming, When we say let us crossover to the other side we are saying, let them encounter who we are. You can imagine that when Jesus encounters demons, they become uncomfortable and say "what it is with you Son of Man". We need to ask ourselves the question maybe it is not yet time that the demons of power have become comfortable with us - why the demons of power have become so comfortable with us such that in our quest to transform our church and country we do not make the demons uncomfortable.

I even ask myself a question,

Is there no indictment if I am elected as a Circuit Steward and I continue on the same trend of enjoying power struggle between the clergy and the laity and yet I call myself a member of BMC why are demons not uncomfortable with me?

Is there no indictment that if I am elected Superintendent I continue to deal with personal issues instead of human beings?

Is there no indictment that If am appointed as a member of BMC in a position of influence and instead I am unable to make the demons uncomfortable

The very indictment that we face as this movement that even after 30 years of having ordained Female Ministers we don't know what to do with them.

There is something wrong in how we conduct our business. When we cross to the other side is like coming home and when Jesus says let us go to the other side, He says let the other go to the other side and we if we crossed to the other side not on basis of the colour of the skin know and behold the demons will not move.

Let us be challenged that to be the other is on the basis of who we are and the business of what we do. It is even hard in our own very back yard there is still a struggle of power between laity and clergy and friends when we want to go to the other side let me remind you let the other go to the other so that the demons must be uncomfortable. At times it's not about chasing the demons away but it is making demons uncomfortable. The demon of division in our church is not alive when we speak about mission but very much alive when we speak of elections.

My prayer is that may we go to the other side and be aware of the demons in our ship so that when we go to the other side the demons on the other side can say " what is it with you son of God|"

### **13. GUEST SPEAKER – PROF. BANI PITYANA**

#### **Relevance of Black Consciousness in advancing African Education**

He was privileged to share with the BMC. Thanked the Rev N Geja for what he has said as it is a good platform to build on what he was to say. The last verse of the chapter of Mark indicates that the healed demoniac was refused to follow Jesus. In the bible nobody who sought to follow Jesus was refused and Jesus having got into his boat again, the healed demoniac asked to come with Jesus and was told “no” – he had to go back and tell of the amazing things that God has done so he became a missionary and when he went to Decapolis to tell the story of what happened to him, many were amazed. This is one incident where one was told not to be a disciple to follow Jesus but sent out as an apostle. This is a message of hope out of the despair

*NB: On the topic he presented, the BMC Requested Professor B. Pityana to provide us with the text of his Paper but to date he has not met our request. He was speaking on point form from his IPod and promised to send us the paper.*

### **14. CONSULTATION ISSUES - SCHOOLS**

#### **See Annexure VI**

1. Transformation in the Church
2. Leadership Excellence and Succession Planning
3. Conflict Management – the consultation resolved to discontinue the Research Project due to unresponsiveness from BMC members in administering and submitting questionnaires.

### **15. DEVOTIONS - REV(S) SEBENI AND MPOFU**

Scripture Reading - Acts 16:6-10

- Listen to the Holy Spirit
- Have Passion

## 16. MEMORIAL SERVICE – BISHOP L MOTHIBI

Hymn D2 : Lukhangela Kuwe

Scripture Reading : Acts 27:18-32

The Bishop Mothibi firstly gave an exegesis of the book of Acts as follows:

- It is the promises and fulfillment thereof spoken of in Evangelists including the promise of the Holy Spirit
- It seals the books of Evangelists and open in Acts and anyone who wants to open the seal is allowed
- It gives an opportunity to witness
- The story of resurrection is a reality in the book of Acts

Text Verse 26 : “Nevertheless, we must be cast upon a certain island”

Faith - To believe in the impossible at an impossible time where there is no hope of ever being saved

To put in God our trust

In this situation they lived on borrowed faith and trust from God

Asking relevance - How is their storm

How do we survive the storms of life?

If they don't stay in the ship, there is no way of being rescued

Those who have departed have stayed in the ship even when ilanga lingaveli but had hoped that one day the sun will shine and if it shines they will be cast upon a certain island.

All we need to do is stay in the ship even if the ship is in pieces for we might be pushed into an island.

Before being cast upon a certain island, you are being prepared – John alluding to those robed in white in the book of Revelations “Na ke bo mang”

Our departed brothers and sisters are now in another island.

The following departed brothers and sisters were remembered:

#### **HIGHVELD AND SWAZILAND**

- Isaac                      Tshongweni

#### **LIMPOPO**

- Florence                      Magagula

#### **NATAL WEST**

- Senzeni                      Jili

#### **QUEENSTOWN**

- Rev Unathi                      Ngaye
- Rev Siyabonga                      Sisilana

#### **MOZAMBIQUE**

- Philemon                      Mathe

**DAY 3, 09 July 2011**

**17. BIBLE STUDY – REV NATHI GEJA**

Today we are briefly going to look into what transpires between the point of departure and the destination.

Yesterday what we did was to jump over to the other side. Now we are taking a tour along side the Lake of Galilee and see what happens and see the dynamics that prevail on the way and see if the dynamics that prevail on the other way they help us to land safely on the other side and if we land on the other side it is with Jesus.

Yesterday our point of emphasis was that transformation is about living out our ideals and our beliefs sometimes where the light cannot see us, but sometimes in the public space, but sometimes in the places of responsibility.

I kind of sometimes wrestle with my thinking and beliefs about transformation as a call for us to live our lives on the other side. There is sometimes what I would term transformation as an enzyme, in the Enzyme Mentality – We all know that an enzyme is a catalyst for change but the enzyme is not changed in the process – so what the enzyme does, it effects all the changes in the body yet it remains unchanged.

At times we are so keen to be agents of transformation and yet we also don't want to be transformed. To us at times transformation is what we do to others and it is not about what we do also to us. There is a sense which says to me when you are an agent of transformation, you are also a recipient of transformation i.e. you are changing others and you are also being changed which I think is in line with our Methodist thinking that as you seek to change others that you are also being as we normally say we are changed from glory into glory.

Transformation is very easy if we take it from the enzyme point of view because you do not loose yourself in the process but if you have to involve yourself it becomes a challenging process but also a necessary process and I believe that when I live out as an agent of transformation I am also a recipient of transformation lest in my quest for transformation I am an enzyme.

The journey which is undertaken here is undertaken by God. Now boats in the 1<sup>st</sup> Century era were either used for fishing or pleasure and there was a good market for boats but we seem not to be in a position to know who owned this boat. In terms of the democracy or economic status of these people we are not aware whether they were in a position to own a boat and whether it was a fishing boat which was then used to ferry people from one end to the other, but there is a sense nobody is aware of the size and capacity but what we seem to know is that there was a boat and there are people in the boat but here there is nothing much being said about the boat in question.

There is a phenomenon that seems to be a challenge to the disciples, the strong winds and one wonders why strong winds are such a challenge because if you look at the geography of Palestine this lake of Galilee is surrounded by hills and so in any situation and landscape of that nature you are likely to find strong winds because naturally the lake becomes a channel through which the wind passes by. So everybody that is familiar with the territory should expect that the wind will blow stronger. The wind that is a problem here is to be expected, but the fear that engulfs the disciples is that the wind is causing the waves to gallop and as the waves are galloping the water is filling into the ship and now three things are likely to happen:

If the water fills the boat:

- The boat will sink and the other side and the crossing over that we all yearn for may not be realized
- They may reach the destination but the wind may blow the ship and ship might go astray and land at an unintended side
- Nobody deals with the wind they may end up on the other side still shaking and become ineffective because they are captured by the fear

What seem to come across from this part is that we need to know the dynamics that appear on the way.

Jesus is asleep in the true sense of the word, he was not pretending, wayengatyelekanga. There was nothing wrong with Jesus being asleep and this was a natural reaction after dealing with the crowd as he was tired. But I like the disciples, they plead with Jesus but the plea has a sense of selfishness because they say to Him, "Don't you care that we are going to perish" when there is a sense that the wind may include Jesus, and they separate themselves from Jesus.

When the PB Elect was addressing us on Thursday, he said there is so much work to be done by Methodist people he said we also need to be mindful of that which happens between us in fact that says to me " Don't you care that we are going to perish, don't you care that the wind is blowing"

If the wind is not dealt with:

- The ship will be full of water and if the ship is full of water it is likely to sink
- If the ship is not filled with water, it will likely to go astray on the course
- If the ship does land on the other side we are likely to land on the other side and fight with ourselves to the celebration of the devil

They say to Jesus "Don't you care" and what they say Jesus you need to hear this and when somebody says it says to me as a member of the MCSA and BMC I need to hear. Jesus stand up: I like His (Jesus) modus operandi. See how the writer gives the sequence of events, He wakes; He rebukes the storm, He rebukes the sea and then turns to the disciples and says "why

you are afraid". Is it not common friends that when we are faced with a problem instead of rebuking the wind we deal with personality – we want to sort the people out and like to complain.

I believe what this means is that in this ship it is where the cries of those on the other side are being held. In the boat it is where the cries and sufferings are being addressed by God – this means in the black community, we still need the BMC to be the ears and power of those in the boat. Where there is pain there are no diplomas all we need to consider is how the cries are addressed or how the wind is calmed – we need to address the cries of others so that they may learn how to behave in the boat and be able to be effective on the other side. In this boat it's where the cries are being addressed by God – a God who does not ignore the cries of those in the boat, a God who does not become an enzyme but suffers with his people.

Unless we are intentional of becoming a community of believers we might land on the other side and when the boat is filled with water some people might choose to jump. Many people relate to Mark dealing with disciples in the negative way but what I like about the disciples is that when the boat is about to be filled with water nobody jumps out of the ship in fact in their cry they say the solution is in the boat. For us to get on the other side this is our boat and nobody must jump out of the ship for the solution is in the boat. This simply says, we the people called Methodists are big enough to deal with the wind and if we need to be agents and or recipients of change, the solution (Jesus) is in the boat.

Look no further, look at you, look at the person next to you, look at the person of responsibility and say the solution is in the boat – this simply means that we must recognize the solution in the boat. How often have we as a black people rushed somewhere to get a solution when we have it in us to deal with the winds. How often have we as black people rushed somewhere to get a solution and leave Jesus - this requires nakedness and openness.

For us to be effective, we need to recognize the solution and give it space to operate. Somebody can do the beauty of the disciples, somebody can do it and Jesus can represent anybody that can do it. At times we do not deal with each other nicely – we sometimes associate with the song "we don't need another hero" here Christ is enough and the people called Methodists are the solution to the problems that we face in the church

We all have different roles to play in the boat, maybe yours is to wake Jesus, let us recognize the solution in the boat and give space to it.

## 18. REPORT BACK FROM SCHOOLS

See Annexure V

## 19. REPORT FROM TASK TEAMS

### 19.1 BMC BURSARY REPORT

The committee received five applications as follows and granted the following amounts:

NAME	INSTITUTION	AMOUNT
Rev Bosman	UNISA	R8,500.00
Rev Mogomotsi Diutlwileng	UNISA	R5,200.00
Rev Sethunya Motlhodi	Stellenbosch	R11,400.00
Rev Kimpinde	UNISA	R15,500.00
Rev Selby Madwe	Fort Hare	R13,000.00

The income of the bursary fund is 30% of the Ernest Baartman Fund annually and this means the committee is within the budget of last year's EBF

The application forms are available from all District Secretaries in an electronic format

All completed forms must be forwarded to the Bursary Committee who will be sifting in the 2<sup>nd</sup> week of November after the closing date of the 30<sup>th</sup> September 2011

Recommend that the National Assistant Secretary be given the mandate to coordinate the Bursary Committee between Consultations for the preservation of documentation within the National Executive Committee

The committee has been in office for 15 years and a new committee will be elected in line with the next Executive

## 20. REGIONAL CONVERSATIONS

See Annexure V

## 21. DEVOTIONS – REV L LIKHI

Hymn - Nkosi Thixo Ufihliwe

Scripture Reading - Mark 4:35-41

Text Verse 41 - “Ngubani na lo?”

The ship is being tossed by winds and at times the wind takes you where you do not want to go

If the needles of the ship are not working – the ship will sink

This BMC is no longer the same and when we cross to the other side we need God’s miracle

When crossing over to the other side,

- Let us leave those things that will hinder our crossing over
- Let us stand firm and listen to God
- Let us have a pure heart
- Let us take the cross and follow Jesus

**22. ERNEST BAARTMAN FUND****Master of Ceremonies : Rev A Bangushe**

1. Highveld and Swaziland	:	R51 576.00
2. Natal Coastal	:	R49 856.00
3. Queenstown	:	R32 171.00
4. Grahamstown	:	R28 817.40
5. KNB	:	R20 026.10
6. Limpopo	:	R12 782.00
7. Clarkebury	:	R12 041.00
8. Cape of Good Hope	:	R8 597.00
9. Natal West	:	R5 886.50
10. NFL	:	R714.00
11. Central	:	R698.00
12. Umkhumezelo	:	R775.00

**TOTAL R223 940**

**Awards:**

The Ernest Baartman Fund trophy was awarded to Highveld and Swaziland District for being the highest contributor to the fund.

The Seth Mokitimi award for outstanding service and loyalty to society in general and the black church in particular, the Mjali award for recognition of growth in the district and the Daphne Tashe Memorial award for community service - all went to the KNB District.

## **23. THE GALA DINNER**

The Gala Dinner was held in the Buffalo City Town Hall. The event was graced by the Nelson Mandela Bay Metropolitan Municipality's Deputy Mayor and other dignitaries. The Deputy Mayor standing in for the Mayor delivered a political speech about the work of the municipality. Its role in development and challenged community structures like the church to get more involved in partnership with government. Mr. Z Jakavula thanked the deputy Mayor and the municipality for respecting and honouring the BMC invite and assured him the church's support and prayers in the work of the council.

The Connexional Executive presented the awards won at the EBF to the winning districts and presented gifts to the church leadership.

The evening was entertained with gospel music renditions.

The event was a success and many thanks went to the hosting district for a well organized evening.

## **DAY 4, 10 July 2011**

## **24. DIVINE SERVICE AND HOLY COMMUNION**

The Sunday Divine Service was led by Rev (s) Belani and Sox Leleki

It is a moment to undo the tents so as to leave the place where we are.

I am here to say what we were here for is over – Godukani zizwe liphelile ityala.

To help those who will be asking each other what did the Chairperson say so that nobody get's lost in the way – our text is on our on Mark 4:35 "Let us cross over to the other side"

If I were to preach I would refer to the following three things:

- Timing of invitation
- Invitation through the storm
- Change of attitude

Jesus, the bible say is sitting with his disciples and are teaching the crowd. When Jesus is teaching the crowd, he uses parables and a language that will match the hearts of these people. It is clear that Jesus is teaching about the culture of these people so they know who they are – he uses parables that are in line with their situation of their life so as to hear the good news

There are 2 things that Jesus uses to teach:

- Good News that excite the people so as to get close to the Kingdom of God
- He sits down and tells the mystery of the Kingdom of God

This morning Jesus is using a boat as a pulpit. After this teaching when the sun goes down he is going to rest. He closes the service and speaks to the disciples and say “Let us crossover to the other side”

When Jesus is saying this, He is inviting us to cross over where the wind blows, through a storm to the other side. When the boat got into the sea, there was no wind, but right in the middle of their journey in the sea, the wind started to blow. This amazed the disciples that Jesus invited them to crossover to the other side yet He was inviting them through a storm and a wind that is blowing strongly

These men were forced to look to Jesus because in this moment they knew they were going to perish. This wind that we are being told about makes the disciples to wake Jesus up made them realized that they do not know Jesus.

All these years, these men were following Jesus yet they did not know him that is why they are amazed and say “Who is this man”. We are called by Jesus and because of the strong winds we are able to know Him (Jesus). Maybe there are strong winds that are blowing in your life, in your home but know that these strong winds enable you to know Jesus. In your Ministry the wind might be blowing but know that the wind is blowing so that you may know Jesus.

The one amazing thing is that Jesus is not preventing the wind not to blow, but all he does is to calm the storm. The times of storms in our lives enable us to know Jesus and be able to travel with me on our journey and the wind assists us to trust in Jesus

There are two things that are noted in the boat with Jesus:

- Fear conquers faith but when you are Christian you cannot be a coward
- In the journey, the strong winds and storms are being calmed by Jesus – in a journey with Christ even if strong winds may blow, the storms calm down

What is also noted is that on the other side there is a change in attitude. The attitude of the man who meets Jesus changes. This man was living in chains and is dangerous not only to Jesus but also to himself and there are strong winds around this man because his dignity has been taken away from him – a Christian who’s dignity has been taken away from is a dangerous one

The first thing that Jesus does is to restore the dignity of this man. Even in our continent – Africa, our dignity has been taken away – we are cursing and killing each other, and pulling each other down. Let us change our attitude and not let our anger on other people, find a tree where we will release our anger for peace sake.

Our church constantly reminds us that ours is not one of democracy because this changes things and we will be like the church of remembering Zion because we will want to go home. The solution is to go on the other side and change your attitude.

BMC in our Methodist Church, we need to change the attitude that says God has made us perfect and there is nothing wrong with us and to think that for this church to be right, we need a white person - this attitude has to change. There are people on the other side so let us crossover with Jesus so as to change our attitude.

## **25. NOTICES**

A BMC Strategy Meeting (INDABA) was proposed. This will be linked with the weekend of the 19<sup>th</sup> and 20<sup>th</sup> November 2011 on the occasion of the Presiding Bishop farewell (Rev Ivan Abrahams) and the Induction of the Presiding Bishop Elect (Rev Ziphozihle Siwa) respectively. The Saturday morning will be the opportunistically used for the Indaba purpose.

The 2012 February Meeting will be held in Limpopo District.

The 2012 July Consultation will be held in the Clarkebury District.

# Farewell Till We Meet Again!

End,