



ANOTHER

DIMENSION

SPECIAL POINTS OF INTEREST:

- Message to the Methodist People
- Quotes from the conference
- Women's Man-yano Induction
- WA Induction

INSIDE THIS ISSUE:

Ordinands pictures	7
Inside Story An ode to Rev. JR Pieterse	8
Seth Mokitimi Methodist Seminary	10
Peter Storey Annual Lecture	12
WA message	15
Inductions of WM and WA	16-18
In Memorium	20

MESSAGE TO THE METHODIST PEOPLE

The 132nd Annual Conference of the Methodist Church of Southern Africa gathered for the first time in our history under the leadership of a trailblazing woman, Presiding Bishop Purity Malinga. We gathered in a hybrid manner stretched across the length and breadth of the Connexion in six member countries, giving expression to imagining a new way of meeting as a Conference. Our collective context was shaped by the recent violent struggles in South Africa and Eswatini and the ongoing violent conflict in Mozambique.

All delegates were welcomed by the Mokala Montle Synod, rich in its cultural heritage and diversity, with its bound-

aries stretching across 4 provinces of the Republic of South Africa. The physical gathering took place at St James Methodist Church in



Galeshewe, Kimberley, a historic city known for its diamond and tourist industry, yet left with a legacy of largely Black mining communities whose children are poorer than they were before.

The wider context in which we met is the reality of a worldwide Covid pandemic which continues to devastate lives and livelihoods. The impact of this pandemic has, among many other implications, severely restricted our gathered numbers, communal worship, fellowship, and ministry. Grief, loss and trauma are daily realities, haunting our collective spirit as we mourned the passing over 10 000 members of the MCSA, including 42 ministers, since we last met. The paradoxical gift of the pandemic, however, is that it has prompted us, through active listening to the Holy Spirit, to re-imagine God's mission of healing and transformation in our changing world.

Continued on page 2

Quotes from Presiding Bishop Malinga's Address to Conference 2021



But just as he who called you is holy, so be holy in all you do; for it is written: Be holy because I am holy.

1 Peter 1: 15 -16 **Theme 2021-2022:** Re-imagining Social Holiness: Sustaining Hope and Healing

"Many across the world are hurting and Africa is bleeding! In times of trouble such as these, it is natural to feel crushed, devastated, overwhelmed and hopeless. The question that arises for the church is; "How do we sustain hope and healing? It does help to appeal to the Scriptures and to our heritage and remind ourselves who we are and our reason for being."

Continued on page 4

We are sent into the world to spread social holiness. We are indeed faced with complex and constraining realities in the nations that make up our Connexion,

**EDITOR /COMMUNICATIONS UNIT**

Bonginkosi Moyo-Bango

bongi@mco.org.za

PHOTOGRAPHS

Supplied

DESIGNER

Thobelani Ncapai

mduduzi.ncapai@gmail.com

ADVERTISING

bongi@mco.org.za

011 615 1616

**THE METHODIST CHURCH
OF SOUTHERN AFRICA****Website** www.methodist.org.za**Find us on Facebook****Follow us on Twitter****Watch us on YouTube****Photo credits** : All photographs copyright the contributors unless otherwise stated.

Published by the Communications Unit

© The Methodist Church of Southern Africa.

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying or otherwise, without the prior permission of the publisher, except for articles and photographs downloaded for local church use that are fully acknowledged. All rights reserved.

**THEOLOGICAL INVITATION TO RE-
IMAGINE SOCIAL HOLINESS**

Our 2021 Conference theme encourages us to re-imagine Social Holiness, Hope and Healing. Reflecting on the key text from 1 Peter 1: 15 -16: *"But just as he who called you is holy, so be holy in all you do. For it is written: Be holy because I am holy,"* our Presiding Bishop, called us into a deeper theological re-imagination of our Wesleyan heritage of Social Holiness. From the Biblical perspective, holiness is God's primary attribute which God desires for all God's covenant people. Holiness calls for a consistent, intimate, growing relationship with the Triune God who calls us to holy living, with one another and with all creation. It is the 2 practice of radical inclusivity, relationship and participation with the whole of the created order. In the early Methodist movement, social holiness was built in community through Class Meetings which fostered the formation of relationships of integrity and accountability, cutting across boundaries of class, race, politics and economics, intentionally embracing those who were marginalized and neglected, and cultivating holy habits which flowed through transformed lives spreading Scriptural holiness throughout the land. We have been challenged anew to embrace holiness of life, rooted in personal relationship with God who loves us and the world, nurtured through the spiritual disciplines, and flowing into the world. We are called to embody and reflect the hope and healing presence of Jesus as an alternative community of faith centered in Christ.

In the light of the Theological invitation, where are we now in our journey?

Conference reports and conversations reflected some of the MCSA's cautious journey of reimagining over the

past year. We celebrate that, with intentional re-imagination, for the first time we achieved 49% representation of Women and 21% of Youth in Conference delegates, the election of 3 new female Bishops in the Connexion and increasing numbers of young leaders in Synod Leadership teams. Conference 2021 has been intentional in including all the countries which make up our Connexion in the conversations, formulation of committees and the business of our gathering. Re-imagination has been reflected in a number of other ways:

- creative children's worship,
- preaching and ministerial training,
- higher education at SMMS with integrated learning methods,
- new methods of communication in a technologically driven context,
- new HR practices with remote working opportunities,
- consideration of new ministry and assessment models,
- dreams of developing our properties for income generation and mission,
- organizations committed to engaging with the reality of Gender Based Violence,
- mission and theological reflection that engages in critical areas of conflict, prophetic action, sustainable living practices and ecumenical engagements.


We acknowledge that our visible expression of Holiness, Hope and Healing is marred in the many instances of complacency and the lack of true Connexionality, failure to use and share resources equitably, evidence of selfish individualism and silo mentality, failure to practice inclusivity and integration at all levels and the

INSIDE STORY HEADLINE

ongoing practices of patriarchy, misogynistic utterances and Gender Based violence present even in some of our Methodist manses. In the storm of our present context, many parts of our Connexional “boat” are worn through, leaky and broken, while others are safe, luxurious and comfortable, little realising that all will sink together unless we intentionally embrace a new way of being and living.

Embracing the theme of Re-Imagining Social Holiness invites us to a new understanding of our Connexionality and Ecumenical relationships across the continent of Africa, with a population of 1.3 billion people of whom 60% are below the age of 25. Our ecumenical relationships are foundational to our DNA as part of the Body of Christ remembering that we are members of the household of God before we are Methodists.

The next steps on the journey - Practicing Hope and working for



“Our practices as agents of social holiness must get closer to the realities of the poor and the marginalized, if we are to incarnate God who hears the cries of people..”

Healing

1 Peter 1:16 challenges us: *“So roll up your sleeves as obedient children; let yourselves be pulled into a way of life shaped by God’s life, a life energetic and blazing with holiness.”* (The Message Translation)

The Presiding Bishop reminded us that our present suffering, limitations and brokenness are part of the journey of faith, but that we serve the living Christ in whom our hope is founded, and in whom the future is to be envisaged. We are challenged to be the people God calls us to be, blazing with holiness and ready to work.

As a Methodist people,

We Resolve that: All Societies, Circuits, Synods, Organisations and Units embrace and realign their programmes to the Conference theme: Re-imagining Social Holiness – Sustaining Hope and Healing as our collective platform of work for 2022.

We Affirm that:

This collective platform of work will engage the following key focus areas as identified in the Presiding Bishop’s Address and Conference conversations :

- Poverty and food security
- Education
- Gender Based Violence and Femicide
- Active participation in Covid-19 vaccination programmes
- Ecumenism

We are committed to:

Identifying key areas of work on which we will focus for 2022 in every local Society, Circuit, Synod, Connexional context.

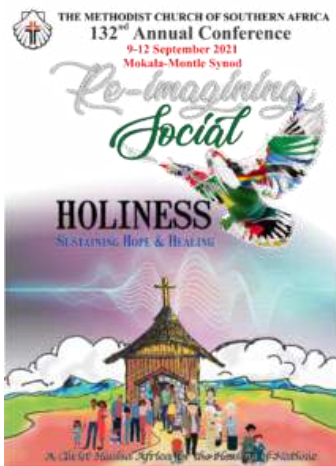
Deciding what needs to be done, what resources are needed, who will do the work and what the projected timeline is.

Doing the work shaped by the needs of our contexts; held in the Connexionality of our relationships and engagement with our ecumenical partners. **Being Accountable** to Conference 2022 through Circuit, Synod and Connexional Mission Unit structures.

Conclusion – A Living Hope

Our Presiding Bishop reminds us, ‘When one believes, it is possible to praise even when there seems no reason to praise.’ Our Conference logo identifying a colourful dove, symbolises the presence of Christ through the Holy Spirit, who working through the diversity of our Connexional Methodist family, sends us out, energizes and empowers us to spread Scriptural holiness throughout the land. We enthusiastically commit ourselves to Reimagining Social Holiness, Sustaining Hope and Healing as the People of God.

“We cannot turn a blind eye to the scourge of gender-based violence in our midst and in society.”



QUOTES

From Presiding Bishop Malinga's Address to Conference 2021



But just as he who called you is holy, so be holy in all you do; for it is written: Be holy because I am holy". 1 Peter 1: 15 -16

Theme 2021-2022: Re-imagining Social Holiness: Sustaining Hope and Healing

Many across the world are hurting and Africa is bleeding! In times of trouble such as these, it is natural to feel crushed, devastated, overwhelmed and hopeless. The question that arises for the church is; "How do we sustain hope and healing? It does help to appeal to the Scriptures and to our heritage and remind ourselves who we are and our reason for being."

"The call of God to holiness is central to our Wesleyan heritage. It is central to the doctrine of salvation as bequeathed to Methodists by John Wesley. Wesley understood the reason for being for the Methodist Movement as 'to spread Scriptural holiness throughout the land.' The doctrine of holiness or Christian perfection or sanctification is considered to be the most important gift that Wesley contributed to evangelical theology."

"For Wesley, "social holiness" is about the practice of radical inclusivity, relationship and participation with a God who in Christ lives with people and the planet. He believed that growth in holiness should be cultivated in disciplined fellowship and mutual accountability"



"The church of Christ is called to remain sustainers of hope in times of hopelessness. May we insist in being that church!"

"Our practices as agents of social holiness must get closer to the realities of the poor and the marginalized, if we are to incarnate God who hears the cries of people and responds. Jesus meets us in the very persons whom our human systems exclude. The call we make therefore is to encourage us all to live lives that seek out those in the margins and proclaim hope and healing to the communities

where we are. The call is to encourage us all to reclaim our being the church that embraces the marginalized and neglected and sustains their faith and hope in God and in goodness."

As a collection of societies, circuits and synods we form a Connexion and by its nature this is a system of radical love that can mirror or demonstrate to the world, humanity that lives across the boundaries of cultures, ethnic groups, languages, nationalities. It has been pointed out that our divisions and failure to live out the love that we proclaim makes a mockery of the gospel of Jesus Christ. In a fractured and divided world, the church of Christ is called to model the value of reconciliation, unity and love.

"Our engagement with poverty therefore, has to be holistic i.e. looking at the immediate physical needs of providing food, clothes, shelter etc. It has to include creating opportunities or partnering with others in ensuring food security and creating job opportunities for the poor. It also has to include our re-imagining of the church systems that expect and depend on contributions from members. Our poverty eradication initiatives also have to address the systemic causes of poverty. Covid-19 has shown us that the social, political and economic systems of our world are violent, exclusionary oppressive and structured to widen the gap between the rich and the poor. Our engagement with poverty calls us to refuse settling for easy answers... Our engagement with poverty cannot not be limited to temporal solutions which tip-toe around the real issues of sharing and re-distribution of resources. It demands prophetic living on our part as well as raising our voices to challenge these systems. We must be a church that is fully present with the poor and cognizant of their realities."

The effects of the Covid-19 pandemic to the education of the children of the poor are devastating and it will have life-long implications. They are the most disadvantaged as they lack the on-line resources of this time. I want to appeal to all retired teachers in the MCSA; yours is not just a profession but a calling! What can you do where you are, on your own or

QUOTES FROM THE PRESIDING BISHOP

together with others- to offer hope and healing to the children who otherwise will remain excluded from the full life offered to all by Jesus Christ?

We cannot turn a blind eye to the scourge of gender- based violence in our midst and in society. In the past year, together with our ecumenical partners we have declared GBV a sin against God and humanity as created in God's image. As agents of social holiness- re-imagining an alternative society where all human beings enjoy their God-given dignity- we are to be that model community. To do this, we, together as disciples of Christ- women, men, young and old- are to focus on behavioral change within the church first and then will have a living message to the world.

"Re-imagining a different world demands willingness to listen and be transformed by those different from us. Re-imagining an alternative community demands willingness to expose gender discrimination, the abuse of power and dehumanizing patriarchal attitudes and practices in our midst. We are not doing well at the moment! Stories of women, young people and children abuse in our church spaces that are meant to be safe persist and can no longer be

tolerated or swept under the carpet. We must be intentional and have focused programs to deal with this scourge of GBVF and to work towards gender equality."

"Jesus Christ, the Risen Lord- our Living hope, continues to implore His church, "Just as the Father has sent me, so I am sending you". We are sent into the world to spread social holiness. We are indeed faced with complex and constraining realities in the nations that make up our Connexion, but we are not without hope. We know who holds the future and so we do not lose hope! I call upon all the people called Methodists to be re-energized by the presence of Jesus Christ our Living Hope in our lives. Let us be inspired by our Wesleyan heritage of "social holiness" and communicate the gospel of Jesus Christ for hope and healing of our communities. The church of Christ is called to remain sustainers of hope in times of hopelessness. May we insist in being that church!"

In our midst and in society. In the past year, together with our ecumenical partners we have declared GBV a sin against God and humanity as created in God's image. As agents of social holiness- re-imagining an alternative society where all human beings enjoy their God-given dignity- we are to be that model community. To do this, we, together as disciples of Christ- women, men, young and old- are to focus on behavioral change within the church first and then will have a living message to the world.


"Re-imagining a different world demands willingness to listen and be transformed by those different from us. Re-imagining an alternative community demands willingness to expose gender discrimination, the abuse of power and dehumanizing patriarchal attitudes and practices in

our midst. We are not doing well at the moment! Stories of women, young people and children abuse in our church spaces that are meant to be safe persist and can no longer be tolerated or swept under the carpet. We must be intentional and have focused programs to deal with this scourge of GBVF and to work towards gender equality."


"Jesus Christ, the Risen Lord- our Living hope, continues to implore His church, "Just as the Father has sent me, so I am sending you". We are sent into the world to spread social holiness. We are indeed faced with complex and constraining realities in the nations that make up our Connexion, but we are not without hope. We know who holds the future and so we do not lose hope! I call upon all the people called Methodists to be re-energized by the presence of Jesus Christ our Living Hope in our lives. Let us be inspired by our Wesleyan heritage of "social holiness" and communicate the gospel of Jesus Christ for hope and healing of our communities.

The church of Christ is called to remain sustainers of hope in times of hopelessness.

May we insist in being that church!"



"Our practices as agents of social holiness must get closer to the realities of the poor and the marginalized, if we are to incarnate God who hears the cries of people.."



"I call upon all the people called Methodists to be re-energized by the presence of Jesus Christ our Living Hope in our lives."

Quotes from Conference

2021 Bible Studies

by Rev Obusitswe K Tiroyabone



“It is important to note two things about Social Holiness: firstly, it is that the premise of Social Holiness begins with personal holiness. You cannot speak of social holiness without speaking about personal holiness. The position of social holiness is that holy people bring about social holiness because only transformed people are able to transform society...”

For the purpose of our theme, allow me to focus on the first three: the poor, the under-classes and the sick. I am proposing to Conference that we re-imagine Social Holiness to address these three forms of marginalization. These forms of marginalization form the basis of a people crying out for justice in our time”

“Wesley did not only engage with the poor for purposes of charity, but he confronted the structures that caused the poor to be poor. Social Holiness is a ministry of confrontation. When we re-imagine social holiness, we must re-imagine it as Wesley intended it to be: an alternative view. Methodism was conceptualized as an alternative community, a counterculture to the status quo. It was intended to be an alternative community with an alternative consciousness. It is an identity that is counter to the royal consciousness and community and, therefore, created and sustained by prophetic imagination. We need an alternative that goes beyond dignity and justice to heal the marred identity of those who have been marginalised.”

“Conference, we need to re-imagine Social Holiness because like the church in Laodicea we are neither hot nor cold, we are lukewarm. We are lukewarm because when the poor cry out in Estina, we choose to pray for the perpetrator of their plight because he is our member. We are lukewarm because we see the signs of empire climbing up the ladder and stepping on poor people as it does so, and we keep quiet about it. We are lukewarm because we see people amassing power built on the back of poor people and yet we remain silent. We are lukewarm because there is no Methodist movement standing up against empire when the people cry in Cabo del

Gado; in eSwatini, in eThekweni, they are in need of Hope and Healing. Richard Horsley warns that if we do not take a position against empire, we run the risk of creating ourselves as an alternative empire.”

“To re-imagine Social Holiness is to speak truth to power and to tell empire that there is a valley of bones in the land and the bones are dry. To re-imagine Social Holiness is to stop living comfortably with power, prestige and comfort, failing to hear the voices of the poor and marginalized. To re-imagine Social Holiness is to confront an unjust system that places profits before people. To re-imagine Social Holiness is to prophesy in a time of crisis and to declare boldly that the beast that is empire will ultimately be defeated. To re-imagine Social Holiness is to confront empire with the truth that it is not God’s will that the unemployment rate of the country exceeds half of the employable population. To re-imagine Social Holiness is to move away from a gospel that neither afflicts the comfortable, nor comforts the afflicted. To re-imagine Social Holiness is to re-vision a world full of justice.

“Dark times are not new, nor are they rare in history. Dark times are not merely times of horror, but times of confusion in which theory no longer helps us to act and where traditional forms of explanation no longer explain anything, as events overturn theory (Hiebel, 2019:1). Dark times disrupt our own limited knowledge of life as we know it. Dark times enter our lives and introduce a disease that no one knows about. As scientists think they have the hang of it, dark times come again and introduce something else! Critical times become moments for listening to

God and for seeking God’s vision most intently; crises call for a re-vision, for hearing and seeing anew (Dube, 2001: 617).”

“Robert Vosloo (2019) holds that the Church is called to exercise prophetic imagination. Prophetic imagination requires identification with our contemporary world in its crisis and hope. A true contemporary Church helps us to see our time in a more realistic way – not only its light, but also its darkness. According to Vosloo (2019), prophetic witness is imaginative. It helps us to see better and in the process, it is hope giving. This hope is not cheap optimism, but a hope born from lament. Emmanuel Katongole (2017) asserts that the practice of lament is the work of hope. We lament because there is a lot going wrong, and our tears and our loud wailing are made in the hope of improvement. Jesus lamented in hope. When he arrived in Jerusalem and he saw the city, he wept. Jesus wept, in hope. He applied prophetic imagination by evaluating the reality of the situation in Jerusalem. A Church that practices prophetic imagination does not see things from the surface, but she evaluates the situation deeper than what the eye can see.”

“A Church that practices prophetic imagination evaluates what happens deep in the soul of a community and when she sees the pain and sorrow of the nation, she laments and speaks truth to the community leaders. A Church that practices prophetic imagination does not get carried away by service delivery protests; she does not get carried away by protests that demand the delivery of a political leader; nor does she get carried away by protests that demand the fall of an absolute monarch; but she evaluates what is happening behind the protests and sees that a nation that has not healed from its past cannot find peace. An authentic prophetic Church that practices prophetic imagination is able to hear deep when a government for the people by the people squanders money they have put aside for the relief of the socio-economic impact of Covid-19 and then laments: “Is there no balm in Gilead? Is there no physician there? Why then is there no healing for the wound of my people?”

FOR THE FULL BIBLE STUDIES VISIT:

www.methodist.org.za or

*The Methodist Church of Southern Africa Connexion
YouTube Channel*

Ordinands

Conference 2021

- ♦ Eric Setshedi
- ♦ Luzuko Moyake
- ♦ Mandisi Ngwabeni
- ♦ Michael Gwaxaza
- ♦ Monde Memeza

- ♦ Mpumelelo Masoabi
- ♦ Noleen Maquena
- ♦ Ntombise Qamata
- ♦ Sibusiso Melo
- ♦ Tshireletso Monnapula

DEACONS:

- ♦ Wendy Dugmore
- ♦ Nonceba Mdaka
- ♦ Ntombi Ndebele
- ♦ Bruce Templeton





An ode to Rev. John Ronald Pieterse

by Mildred J. Williams

"A great man does not seek applause or place; he seeks for truth; he seeks the road to happiness, and what he ascertains, he gives to others."- Robert Green Ingersoll

September is usually a time on the Annual Calendar of the Methodist Church of Southern Africa and Namibia, where heroes and heroines are celebrated.

Therefore, I was tasked in June 2017 by the Women's Fellowship in Khomasdal to write a piece in honour of one of such great pioneers, the Late Reverend John Ronald Pieterse (J.R. Pieterse). Unfortunately, it took me four years to finish my article on Reverend Pieterse, as this was quite a tall order to meet. Even though I was derailed due to other more urgent projects, I kept feeling a compelling nudge to pay homage to such an inspiring individual who has done so

much for Namibia as an educator and as a respected clerical forerunner of the Gospel, therefore, I needed to finish my story on him.

The dictionary describes the word 'reverend' as the following: "Worthy to receive reverence"

If one could write John Ronald Pieterse's Curriculum Vitae, one would see that his works made him a well-deserved recipient of accolades that he was reluctant to receive. JR Pieterse was born on the 2nd of June 1891 in a small village in the Northern Cape called Campbell. Campbell lies on the road between Griqua Town and Kimberly via Upington. His family led a very com-

fortable life as his father and grandfather were well-known role-players in the agricultural sector of the Northern Cape. His paternal grandfather Booi Pieterse served as a Councillor on the Griqua Council.

John Ronald was born as the sixth child of his parents, Sarel and Maria Pieterse, and attended one of the most prestigious learning institutions in South Africa, the Teacher's Training College at Healdtown, which was a Methodist Mission in the Eastern Cape that was established in 1855. His insatiable hunger for knowledge and inquisitiveness resulted in him being a recipient of the Andrew Smith Bursary for Higher Education which later enabled him to attend Lovedale University College in Victoria West. Furthermore, he was able

to speak eight languages fluently and after completing two years at Lovedale he was appointed as a principal at a school in the Carnarvon area where he also gained the nickname "Sir John".

John Ronald came to the then South West Africa/Namibia or as it was then called German South West Africa and started a primary school at a village outside Rehoboth called Kanobib, this is also the place where they started a Methodist Church. After teaching for several years and doing missionary work throughout Namibia, being escorted by the South African police for protection against the wild animals, and also maybe because of the apartheid laws of having to have the right to travel at night through the arid and harsh Kalahari Desert on a mere camel-back which was a very slow and strenuous ride, he later advanced his mode of transport to a motorbike. Today, his son Vyvyan is also an avid motorbiker.

J.R. eventually decided to return to the Republic of South Africa where he enrolled as a theological student and after completing his studies he decided to return to Namibia, a country that he had fallen in love with, or maybe it was a woman that he had fallen for because they say that behind every great man is a great woman and J.R. Pieterse was no exception to this rule. During one of his excursions upon returning to Namibia, John Ronald met a lovely young lady called Hulde Xoagus of Damara and German origin. They married on the 29th of June 1932 and eleven children were born to them through this union. Hulde had lavish, long hair,

was skilful at her tasks, virtuous and she loved to sing hymns. The couple was inseparable until Hulde died a few years before John Ronald's passing. During his time as a minister in Namibia, he served all the towns in his Circuit between Windhoek and Lüderitz and in later years Upington, Thaba Nchu, Colesberg, Parys, Douglas, and many more. He eventually retired in Upington in 1965. He was very concerned about the welfare and well-being of all the communities and people as an educationalist, missionary as well as minister, thus, during his time in ministry, he established several primary schools in the Circuits that he served, representing the Methodist Church through his Christian deeds, qualities, and commitment as a Methodist.

John Ronald Pieterse died on the 24th of August 1990, two months before he would have celebrated his 100th birthday! He lived a life during which he battled many adversities through his travels while spreading the gospel, but he never gave up, and never wanted or expected any praises in return. He felt that he needed to do what needed to be done. Like Timothy, he fought the good fight and started a race for those who would later follow his lead by passing on the baton of the marathon that he started in ministry. He did all of this to pave the way for other Methodist ministers such as the Late Rev. James Prinz, the Late Rev. Beukes as well as for women in ministry such as Rev. Cornelia Nell, and the younger generation such as Rev. Christopher Gaya. J.R. kept the faith, never devi-

ated from his path, and could therefore still leave a noble and saint-like legacy to his descendants!

My late grandfather, Robert Henry Williams who served as a lay-leader together with Rev. Frederick Stanley, a retired Methodist Minister in Rehoboth, were some of the few under the leadership of John Ronald Pieterse. Rev. Stanley recently published a book filled with his accounts and memories in which there is a chapter that can attest and reflect on the work that John Ronald has done in Ministry. Today, the lineage of John Ronald and Hulde Pieterse boasts doctors, dentists, teachers, and engineers. There are only five remaining children left in the Pieterse family, Vyvyan, Neville, Petronella, Enid, and Nancy. Vyvyan and his sibling are all retired and he was said to be the first non-white dental technician and still actively assists in the industry while his brother Neville and their three sisters are all retired teachers. Most of Hulde Pieterse's Xoagus and Dickson relatives are still in Namibia. When the Pietersees were living in Upington Hulde's brother Oscar Dickson, moved there and he was eventually also buried there. The Pietersees are still active members of the Methodist Church in Southern Africa and also love to spend their time bettering the lives of the communities around them. We salute you, Christian Soldier. May your great deeds live on through the lives of your descendants and the work that you have done.

(A special word of thanks to the sons of Reverend J.R. Pieterse, Messrs. Neville, and Vyvyan Pieterse, who were both very cooperative by availing their time to be interviewed)

Newsletter May 2021

Newsletter May 2021



A word from the president

Dr Rowanne Marie

Amidst a global pandemic, as a Community we sense the presence and peace of a Sovereign God who remains faithful and 'shows up' even in the toughest of times.

As we approach Pentecost, we are reminded of that great event when the Holy Spirit descended in the most dramatic manner upon all those who were gathered in the Upper Room as recorded in Acts 2. And when the day of Pentecost was fully come, they were all together in one place (Acts 2:1) "All together" is from the Greek root word *homou* translated "one accord". Literally it may mean 'together in a group' but spiritually it refers to many individuals working together harmoniously. This verse tells us that they were all in 'one accord in one place'. It is quite possible for us

to be in one place, but not necessarily in one accord. It is also possible for us to be in 'one place', but not necessarily together. I would like to imagine that being 'together in one place' is a place that sees beyond race, gender, age, or ethnicity, it is a place that sees beyond

our limitations and weaknesses, beyond position and power, it sees beyond social status and economic standards. Being together in one place is where the Christian Church positions itself in a broken and diseased world. It is a world where 'new normals' are being identified, defined and established. It is a world that needs hope, healing, restoration and renewal - a new nature that is found in Christ. We have a written hope demonstrated by a lived faith, a guarantee for eternal life, and a blessed assurance. In these unprecedented times, we find ourselves 'together in one place', where we all combat the common and invisible enemy. As the SMMS community, we have shown strength, togetherness and harmony when it matters the most. We share moments of jubilation, joy and hope as we recently celebrated the achievements of our graduates.

We have also seen some difficult times – we experienced illness, economic hardships, and even death! But we remain steadfast and immovable because we are accompanied by the Holy Spirit, our helper, comforter and counsellor who empowers us for the work we are called to do. It's the same Holy Spirit that empowers us to be witnesses in OUR Jerusalem, Judea, Samaria and to the



ends of the earth. Being together in one place is not about having an experience of "feel good" and spiritual intoxication. Being together in one place, in one mind, in one accord, is a corporate understanding of the role of the Church in this world / the mission of God in this world. Whilst we celebrate our diversity as a Community of faith, we hold onto that fundamental truth of our common purpose. Let us not lose focus of our calling and purpose – the world needs brave and courageous people who will arise for such a time as this! In this current season, it is necessary to practice 'social distancing', yet we remain in one accord, and in harmony with the purpose of God.

*"As the SMMS community,
we have shown strength,
togetherness and harmony when it
matters the most. We share
moments of jubilation, joy and hope
as we recently celebrated the
achievements of our graduates."*

In Loving Memory

LINDELWA DLAMINI (27 April 1983 - 24 April 2021)

On Saturday, 24 April 2021, our dear Sister Lindelwa Dlamini responded to the call to higher services where she joins the Church triumphant. The sad and sudden passing away of our dear dearly departed Sister left us in deep shock. Since Lindelwa's sudden demise, we have had numerous messages of support and encouragement from people far and



wide. Those who paid tribute to her described Lindelwa as one who resembled and embodied humility, and the call of God over her life was clear to everyone. Lindelwa was deeply committed in her walk with the LORD, and under her calm and gentle persona was a fiery and passionate preacher. For us as a Community, this is a great loss to bear – Lindelwa was a friend, she was a sister, and she was a mother figure. On behalf of the SMMS Board, the Management team, members of the Staff and

the Seminarians, we offer our deepest condolences to Lindelwa Dlamini's family. To us who remain, let us remember the life of Lindelwa – may her life remain a testimony to every one of us – may her memory be interwoven into the tapestry of this Institution, as we thank GOD for blessing us with her presence since January 2019. Lindelwa lived for the LORD and she died knowing the fullness of God's presence. May her soul rest in eternal peace

Peter Storey Annual Lecture



diligence of Peter Storey, which more than any other has led to the founding of Seth Mokitimi Methodist Seminary and the construction of this magnificent campus". The theme of the Lecture each year is closely related to the vision of Seth Mokitimi Methodist Seminary, which is 'Forming Transforming Leaders for Church and Nation.' Over the past years, this august event attracted numerous people from far and wide, and the Seminary hosted a number of leading public figures as lecturers.

This year's annual lecture took place on 7 May 2021, and our Lecturer was the Rev Professor Peter Storey himself. As pastor, activist and church leader he played a leading public role in the anti-apartheid struggle and South Africa's first years of freedom.

He was chaplain to Nelson Mandela, Robert Sobukwe and other prisoners on Robben Island. His churches in District Six and Johannesburg's CMM became centres of protest as

well as of evangelism, wholistic spiritual and social ministries. As national leader of the Methodist Church and the SA Council of Churches, and bishop for 13 years, he was one of the foremost leaders of the church struggle, and then, during the pre-1994 violence, he chaired the Gauteng Regional Peace Accord. President Mandela appointed him to help select the nation's Truth and Reconciliation Commission. In retirement he was named a Distinguished Professor at Duke University in the USA and then came back to birth Seth Mokitimi Methodist Seminary. He served both as first Chairperson of the SMMS Governing Council and later as Interim President of the Seminary. Professor Storey has received a number of honorary degrees and his latest book is an autobiography called *I Beg to Differ*. The title of his lecture was: **"Wanted: A CHURCH THE WORLD TAKES SERIOUSLY** and those who can help it happen".

The lecture was extremely well received and was a dynamic, cutting edge and timely discourse which was not just academic but prophetic, speaking directly into the signs of the time. The full lecture transcript is available of the seminary website, in the documents section (www.smms.ac.za).

The Peter Storey Commemorative Lecture was established on 4 September 2010, at the Opening and Dedication of Seth Mokitimi Methodist Seminary to honour the "tireless efforts, inspirational leadership, profound courage and supreme

Graduation 2021

Graduation 2021 was a milestone event as we celebrated the 10th Annual Graduation of the



It was a hybrid event with 35 full time contact graduands joining us physically while

123 distance graduands joined us by live stream. The Presiding Bishop of the Methodist Church of Southern Africa, The Reverend Purity Malinga, delivered the address to the graduating class, reminding them that they have not yet arrived in their life long journey of learning. The Presiding Bishop noted that this is a special day for the MCSA and other partner denominations who receive a new cadre of young, energetic and theologically tooled men and women who have been raised by God for a time such as this. "Remember the basis of your vocation" was the challenge of the Presiding Bishop to the graduating class. She went on to note that the prophetic voice and ministry has been muffled in recent times. Coming into ministry during these particular times of uncertainty, darkness, sickness and death needs men and women who will be committed to reimagining doing church, bringing good news to the poor and freedom to the oppressed.

In her introduction of the academic programmes, the President acknowledged that the Seminary has come a long way and noted with gratitude all those who invested in this Institution over the past years, thus contributing to the success of this Seminary, which is a

shared and a joint achievement. Dr Rowanne Marie also acknowledged that in 2020 we could not hold a physical event due to the strict lockdown restrictions under Covid 19, and honoured

all graduates of 2020 who received their qualifications remotely. She also noted that over the past 10 years, the Seminary produced 641 graduates inclusive of all those who will be awarded their qualifications at this year's ceremony. There were 4 categories in the graduation line-up, having fulfilled all the prescribed requirements for their qualifications.

A total of 158 graduands were awarded in the categories of BTh Honours Degree in Christian Leadership, the

Bachelor's Degree in Theology, the Diploma in Practical Ministry, and the Higher Certificate in Christian Ministry. There are also those attained an Academic Excellence Pass with an average of 75% and above or a Merit Pass, having attained an average of 69 -74%. The Degree qualifications were conferred by our Grand Chancellor, Justice Dr Dikgang Mosenke, and certificates were awarded by the Chairperson of the SMMS Board, Dr Phumla Mnganga. This was followed by songs of jubilation from our graduating class! We congratulate our 158 graduates on their achievements and wish each one of them well in their onward journey

Gratitude.....

The Seminary Community expresses sincere gratitude to all those who continue to partner with us, pray for us and pledge to us. Your generous and ongoing support offers us courage and hope in these challenging times!

We appreciate you!



We congratulate our graduates...

Bachelor of Theology (Honours) (NQF Level 8)

• Gillian Lesley Fox, Nonhlanhla Bongiwe Mnisi,

Bachelor of Theology (NQF Level 7)

• Andus Elmo Assegai,

• Constâncio Adriano Atenesse, Nombulelo Daule,

• Themba Phillemon Dokoza,

• Sabelo Feni,

• Nomnikelo Jalubane,

• Nomveliso Christina Kaba,

• Leepile Kakudi,

• Teboho Aaron Koedi,

• Thobekile Arnold Latsha,

• Keketso Mokhehi Letlatsa,

• Thabo Jacob Losaba,

• Tlaleng Julia Madibo,

• Lieketseng Lydia Majela,

• Derrick Siphiwe Maphumulo,

• Thuso Gibson Masoetsa, T

• hemba Nelson Mkwanazi,

• Bonolo Watsonia Moepeng,

• Lwazi Lincoln Mtongana,

• Akhona Lerato Ndamase,

• Selby Nargy Zukisani Ngwane,

• Thobile David Nketho,

• Bonginkosi Nomnganga,

• Xolile Aubrey Ntshotsho,

• Nonkonzo Phohleli-Ngwentle,

• Msawakhe Samuel Tshomela.

Diploma in Practical Ministry
(NQF Level 6)

• Matshidiso Agnes Billy,

• Sifiso Gift Ciko,

• Moroke Josiah Erens Moagi,

• Darlington Masakhane Mrara,

• Nkosithandile Charmaine Nene,

• Nomvula Favourite Phungula,

• Sizwe Khayelihle Sigwaza,

• Sixolile James Sokujika,

Higher Certificate in Christian

Ministry (NQF Level 5)

• Anjunita Andrew,

• Simamele Samson Bhek-
ezantsi,

• Brain Boikhutso,

• Sinethemba Booii,

• Andisiwe Derrick Chithelo,

• Asanda Sidwell Cibi,

• Nita Patricia De Wet,

• Xoliswa Petronella Dilata,

• Ciniso Cornelious Dlamini,

• Handsome Sandile Dlamini,

• Pearl Nompumelelo Dlamini,

• Mandla Zeblon Dlamini,

• Xolani Vusimuzi Dube,

• Khululekile Elvis Dyule,

• Vuyani Stanley Fani,

• Hlankanazo Anna Fothane,

• Janet Fourie,

• Poovern Govender,

• Zinto Watson Gxagxiso,

• Nwabisa Hexana,

• Henley Tshaka Hlazo,

• Boy Mkhumbane Hlongwane,

• Amanda Wilphyn Hlwathika,

• Nwabisa Jokweni,

• Verona Vatiswa Jonas,

• Elliot Mzikayise Kani,

• Maepa Daphney Kekana,

• Nomava Rejoice Keswa,

• Nancy Nurse Khumalo,

• Noluthando Kunene,

• Simlindile Siyamthanda
Siyamazi Kuzane,

• Pumela Nomajola Latsha,

• Banedile Elizabeth Lesebo,

• Luthando Lincon Magaqa,

• Mohase Ishmael Mahapela,

• William Bulelani Makanda,

• Otlabausa Isaac Makung,

• Potwane Emmanuel Malepe,

• Abel Fezile Mali,

• Sonwabo Solomon Mamase,

• Khetsiwe Agreeneth Mamba,

• Zintle Mandla,

• Letsapa George Masisi,

• Phuthuma Priscilla Mayekisa,

• Setenekane Elliot Mbamba,

• Olivia Sthembile Mbele,

• Susan Mochwaiwa Mcephe,

• Vuyokazi Mdingi,

• Siphesihle Goodman Mdlanga-
thi,

• Zukiswa Mema,

• Conrad Mongezi Memani,

• ulia Mamoroadi Merafe,

• Lukhanyo Mfecane,

• Thanduxolo Mgaqweni,

• Tshwaiane Franse Mile,

• Sesam Miza,

• Bandile Mkhatjwa,

• Frances Nomxolisi Mkize,

• Siphumle Mkwakwi,

• Kgomotso David Monametsi,

• Kearabilwe Clement Monei,

• Bhekekanya Kenneth Mpo-
sula,

• Beatrice Nosicelo Mrafa,

• Naphtale Lindokuhle Msibi,

• Khulekani Muzokhona Msomi,

• Akhona Mthetho,

• Mhizana Mtshayisa,

• Timothy Mtshemla,

• Nomhle Mtwa,

• Zanele Lillian Myoli,

• Nontsikelelo Ruth Slovo Nak-
ase,

• Dumisani Obed Ndlela,

• Princess Ntokozo Makhosaza-
nonke Ndlela,

• Lubabalo Ndongeni,

• Andrina Feziwe Ndzandzeka,
Onke Ndzimela,

• Neck Mlindeli Ndzingani,

• Nosipho Ngangqu,

• Siyabonga Archibald Ngcingi,
Nonhlanhla Ngcobo,

• Tshepo Livingstone Njiji,

• Unathi Bubele Nodada,

• Nonkulu Cleopatra Nodada,

• Emmaleene Koleka Nontso,

• Koleka Ntaka,

• Nobonke Rosemary Ntlokwana,
Thembinkosi Mmeli Ntsele,

• Kipsies Gezani Ntshingila,
Melubako Melbourne Ntshoko-
ma, Siyabulela Ntsokota,

• Christopher Luthando Ntsun-
guzi, Vukile Christopher Ntuli,

• Zingisa Nyangane,

• Flora Nzimande,

• Benathi Pani,

• David William Parker,

• Ogorogile Edwin Phillips,

• Ramalebo Mosa Duncan Pudu-
mo, Sydney Radebe,

• Nonceba Constance Rades,
Tlhakoapitsi Andrew Ramushu,
Simthembele Rara,

• Luthando Popo Renqe,

• Ayanda Thatho Shaun Rens,

• Agrinette Noluthando Saule,
Jeong Kwon Seo,

• Raymond Sibanga,

• Kim Mduduzi Sigwane,

• Zanele Sithenjwa,

• Nokuthula Patience Songwaxa,
Rodney Edward Tessoroff,

• Lesiba Solomon Thobane,

• Xoliswa Virginia Thyuthuza,

• Moira Zingiwé Tom,

• Phale Michael Toolo,

• Maureen Mandisa Tswane,
Bulelwa Tunce,

• Alexander Johan Van Rooi,

• Douw Gertbrand Venter,

• Brandon Leigh Williams,

• Luyolo Liston Xholo,

• Fikile Yalo,

• Lulamile Ronad Ziselo.



WOMEN'S AUXILIARY GENERAL PRESIDENT VAL BADENHORST Told to Remain in Christ!

The Women's Auxiliary met from 29 September to 2 October 2021 at the Lorraine Methodist Church in Gqeberha under a theme of hope "See I am doing a new thing!" found in Isaiah 43.

God goes on to say:

"Do not remember the former things or consider the things of old. I am the Lord, the Holy One, the creator of Israel, your King! I will make a way in the wilderness and rivers in the desert!"

Bishop Malinga when presiding over the Induction Service commended the words found in Isaiah 43.

"How relevant these words are for the times in which we find ourselves! In the midst of the Covid-19 Pandemic, which has revealed many other pandemics, it can feel like we are in the wilderness or in the desert. The pandemic has changed life as we knew it, and we continue to lose lives and livelihoods; it is easy to lose hope and to doubt God and ourselves."

"The same way that Isaiah reminded and encouraged the Israelites of old while they were still in exile we as a people of faith and hope are reminded and encouraged, "The God we worship is at work, doing new things," Malinga said.

Using the life of Jesus as a living example of the promise of a new thing, Bishop Malinga showed how as a man on earth Jesus experienced the wilderness of human life and yet remained obedient to God to the cross. His resurrection of the

third day offered the world newness of life. She urged the new executive to partner with God to do a new thing.

"Val and your Executive, as new leaders of this great Woman's Auxiliary of the MCSA, you come into leadership at a challenging time; a time of change and uncertainty. Some of the old ways and practices need to be forgotten. As human beings we are creatures of habit. New things are hard to create or get used to, but here is the good news of hope to you and to us all: As followers of Christ, we are called to join the Lord who is already at work doing a new thing in the world and in us."

"It might seem like life is all about pain, suffering, evil, destruction and death. It might seem like this organization is dying as its members become frail and numbers decline, branches close down etc. But those in Christ, who know Christ and are committed to make Him known are led by the Holy Spirit in taking part in creating newness and giving hope to those around them, I therefore call upon you to remain true to the One who has called you. It is from Him that you will get guidance on how to lead at this time. The message of the WA (To know and make Him known) is timeless and is the message of the gospel that will remain true, even when it is proclaimed via new technology to young and old, men and women," Malinga concluded.

The WA has been touching lives for 105 years and Val takes over the leadership of the organization from Mary Ellerbeck and her executive.

Born in Mutare, Zimbabwe, Val Badenhorst joined the WA in 1983 in the then Queens-town District. She has served in several capacities both at District and Connexional levels. Although initially a 'reluctant' GP nominee, Badenhorst and her executive are com-

mitted to serving God through the WA to the best of their abilities.

The Presiding Bishop committed her support to the new executive.





CALLED FOR THIS TIME:

SUSAN WYNGAARD INDUCTED AS GENERAL PRESIDENT WOMEN'S ASSOCIATION

"If you remain silent at this time, relief and deliverance of the Jews will arise from another place but you and your father's family will perish. But who knows, but that you have come to the royal position for such a time as this."

Basing her Charge on the well-known old-testament Esther story the Presiding Bishop, Rev Purity Malinga reminded Susan Wyngaard, the Women's Association General President who she is and her purpose at this specific time.

At the induction service held in Queenstown on 29 August 2021, Bishop Malinga began by encouraging the new executive to be strong and courageous because God has called them in particular to lead the over 70 year old organization at this time.

"Fear not! You are called for now!"

"You are called for such a time as this. A time of transition, where all that used to be does not work. A time of uncertainty, a time of pandemic that continues to intensify other pandemics; a time of pain, suffering, loss of life and livelihoods. A time when GBV and femicide are the order of the day where 10 year old girls are molested and raped by their fathers and teachers. It would be natural and human to doubt self and question God!"

Expounding on the WA guiding theme : By love, Serve ye One another" Bishop Malinga reminded the members of the organization that the love and service should extend to all humanity and creation even though it begins with the WA membership.

She encouraged them to re-imagine the organization so that it speaks to and is relevant to prevailing needs.

"Old organisations are hard to lead because they tend to be stuck in the past. The task before you is that of reimagining the practices of this organization so that it is relevant to the needs and challenges of today. Trust God who calls and equips to do that for you. It is when you lead from faith in God and not self arrogance that God can use you for God's mission," she said.

Malinga further encouraged the WA leadership to unite and allow God to use them to fulfil Gods purposes for the world.

Close the gaps between yourselves!

"One of the beauties that God has given to humanity is uniqueness. You are brought together from different backgrounds of upbringing, different ages, different social standing and access to

WOMEN'S ASSOCIATION INDUCTION

resources etc. Let those differences not open gaps between you but bring you together more, so that your unity can be felt and be exemplary to the women who will look up to you."

"Be there for one another and support each other. You all have something to learn from each other and from other members of this organisation. Talking to the Philippian Christians that he loved dearly, Paul says, "Don't do anything from selfish ambition or from a cheap desire to boast." I believe that God seeks to use women to fulfill God's purposes in this world and yet most of the times the spirit of division and pulling each other down destroys the great influence that women can have," Malinga said.

As a parting shot, Bishop Malinga told the new executive to always be humble

Always take humility with you!

"That is what Jesus carried with him from heaven in order to fulfill his mission on earth. He became human in order to make humans children of God. It is your humble attitude that will draw to you that woman/that girl in community who need to speak to someone, to share her struggles with someone etc. Whatever positions of leadership we hold in whatever organisations, or not, as long as we are followers of Christ we are Jesus' feet, hands, eyes and ears. We are all called to be Jesus to this world at this time!

Also based on the book of Esther and Queen Vashti stand against King who wanted to show her off, the new General President, Susan Wyngaard's theme for your two year tenure is themed: "Taking a Stand." For her, taking a stand will instil integrity, self-confidence, the courage to shape tomorrow today

"Queen Vashti paved the way for Esther ... We need to pave the way for our Esther's to come. Vashti used her voice to say **"NO"**

"In order for us to shape our tomorrow ... today we need to instil a voice of NO into our youth and eradicate Gender Based Violence we also need to educate our boy child..." Wyngaard said.



UNVEILING OF A COMMEMORATIVE PLAQUE

Marking the closure of Circuits 207 and 208

The formal establishment of the new, geographic, Salem and Alexandria Circuit. The event took place on 31 October 2021 at Salem, and preceded a celebratory service held in the church built at Salem in 1850.

Pictured: Bishop Jacob Freemantle, Revs Glen Craig, Thembi Mpofu and Rod Burton, and the incoming Circuit Stewards, Mr Sandile Ndiye, Mr Giles Gush, and Mrs Nosipo Kamnqa



LIFT UP OUR EYES!

This was the charge Rev Purity Malinga gave to Mrs Thembi Gwala on the occasion of her induction as the General President of the Women's Manyano in Margate on 30 September 2021.

Focusing her charge on two readings; Psalm 121:1-8; Luke 13: 10-17, Bishop Malinga centred her charge on the mountain like, immovable, unchanging nature and faithfulness of God and remind us of the unchanging, faithfulness in the character of God.

"When then I lift my eyes to the mountains," says the Psalmist, "I remember and connect with the all-knowing God who is a provider when I need help, usizo lwami luvela kuye.."

Malinga urged Gwala to firstly lift up her eyes as an act of faith.

"This life is a journey that demands that we lift our eyes and connect with God who is our help in times of trouble, our strength in times of weakness. This is particularly relevant to you Mama Gwala as you take on this new journey of leadership. This is hostile territory; you need constant protection and security; you need an ever present help and guide. Leadership can bruise your body and soul. You need the One who will guard you so that even if your body is bruised, your soul is protected forever! Lift up your eyes, trust God more and commit yourself anew to the One who will enable you to lead God's people at this time."

Malinga urged Gwala to firstly lift up her eyes as an act of faith.

"This life is a journey that demands that we lift our eyes and con-

nect with God who is our help in times of trouble, our strength in times of weakness. This is particularly relevant to you Mama Gwala as you take on this new journey of leadership. This is hostile territory; you need constant protection and security; you need an ever present help and guide. Leadership can bruise your body and soul. You need the One who will guard you so that even if your body is bruised, your soul is protected forever! Lift up your eyes, trust God more and commit yourself anew to the One who will enable you to lead God's people at this time."

"Trust those you lead with and those you lead because no leader leads alone, but have faith only in God who will direct you as the owner of the mission," Malinga said.

Secondly, Malinga adjured Gwala to lift up her eyes as a spiritual practice.

"At the centre of the Woman's Manyano is the practice of prayer, which is looking up to God and connecting with God for God's will to be done... It is you as the leader who is to encourage and model the practice of lifting up our eyes to God. God has raised this organization to be, among other things, intercessors for the church and for society. The name says it all-"Omama bomthandazo" Women of Prayer! It is John Wesley who says "God does nothing without prayer". Bring back and insist on the

M A N Y A N O I N D U C T I O N

practice of lifting up our eyes to God. If healing and transformation is to happen, prayer must be at the centre of all that we do. Prayer opens closed doors and makes the impossible possible. We dare not undermine the power of prayer!"

Finally, Gwala was called to lift up her eyes as a habit of all transformative leaders starting with Jesus in Luke 13:12 which says: "When Jesus looked up/lifted up his eyes he saw her and called her forward."

"When Jesus lifted up his eyes, he was being intentional in looking at those in the synagogue who sat at the back, whose views did not matter; who were taken to be ignorant of the law and to be unclean," said Malinga.

"Those who are concerned with the healing of women and the transformation of women's lives for the better, have an example in Jesus. They need to inculcate in their lives a habit of lifting up their eyes and intentionally look at those in the margins and call them forward."

"If the theme you have set for your term is to be realized in any small way, i.e. Reimagining the Healing and Transformation of Women, you are to intentionally lift up your eyes and see those women who are pushed to the back in this organization..."

"Lift up your eyes and see those whose voices, views, ideas and talents are ignored in this organisation. They are pushed back because they are poor, uneducated, unmarried, divorced, widowed, too old, too young and inexperienced etc. Remember Christ came so that all may have full life. Does the Woman's Manyano offer full life to all women?" Malinga questioned.

Bishop Malinga went further to challenge the incoming General President of the Women's Manyano:

"If indeed you have a vision and a focus of restoring the dignity of women, you are to lift up our eyes and see the practices, however old in this organization, that ignore the realities of many

women and bring them forward to be reviewed for the healing of all women in this Manyano. Lift up your eyes and see the issues that women today deal with as they seek to live lives under God. We keep saying that in the midst of the Covid-19 pandemic and gender-based violence, the church is to provide safe spaces for women to support each other and be supported. How safe do members of organization feel to share their stories when they gather? Is the Manyano even about women's realities and challenges? Is it about the healing and freeing women from patriarchal bondage?"

Mrs Gwala whose driving theme during her tenure is: Re-imagining the Healing & Transformation of Women based on the words of Jeremiah in 33:6. 'Nevertheless, I will bring health and healing to it; I will heal my people and will let them enjoy abundant peace and security' began her inaugural address by acknowledging the trying times – Covid-19- within which she is taking over the reins. A time, when Gods people need healing from incredible losses wrought by the coronavirus and its related challenges.

In a bid to achieve the healing and transformation of all women in the MCSA, Gwala outlined a 4-pronged approach.

The first strategy would be to mobilise and rally all women behind the vision and mission of the church during a time when she needs to regroup, reform, re-strategise and reconfigure herself to speak and minister within the prevailing context.

Second would be to restore the Women's Manyano as a healing community that is present to hold space and provide safe spaces for all women within the organisation.

Gender-based violence remains a blight, even within the church and General President Gwala has a strategy that will seek to do away with toxic masculinities by engaging boys, girls and gender-nonconforming individuals

to courageous conversations; participate in joint programmes with other women's organisations and partners in anti GBV campaigns and create safe spaces for the mothers both survivors and perpetrators of GBV to seek and find healing.

Lastly, the Gwala administration will seek to develop programmes that promote self-reliance and economic independence in the wake of the massive livelihood loss brought on by Covid-19.

Mrs Themba "Thembi" Gwala is married to Rev Abednigo Gwala and they are blessed with 4 children and three





Mount Coke

Celebrates 198 Years of Existence: The Unfolding Grace

William Shaw transformed the people of Mount coke in many ways; he introduced them to systems that are against dependency syndrome... He started gardens which aimed at encouraging human development within the indigenous people



On 24 September 2021, Mount Coke Circuit 315 celebrated their rich heritage established by great missionaries such as the Rev William Shaw whose arrival in the Eastern Cape in 1820 saw the planting and establishment of a chain of missionary stations including the Mount Coke Mission in 1823.

“Thus far has the Lord carried us!” were the words spoken by Bishop Mongameli Noqayi, a child of the Mount Coke Mission, as he led the devotions for those gathered at the 198 heritage celebrations. He extolled the commitment of all the missionaries whose work led to spread of the word of God in the Eastern Cape, despite the serious challenges they faced including the death of children.

Rev Nomvuya Mpula, the first female Superintendent in the 198 years of the existence of the Mount Coke Mission welcomed all the guests to the celebrations.

Mr Bongani Ntontela gave the purpose of the day stressing that although there were there to celebrate 198 years of mission in Mount Coke, the aim was also to establish a means by which this rich heritage could be monetised in order to help the community of Mount Coke. The Community representative, Mr Mthethei Mninzi expressed the dreams and hopes of the community that this, their rich heritage would be preserved and honoured.

An *Eastern Cape* Provincial Heritage Resources Authority (ECPHRA) representative, Ms Noma-Africa Manxongo, pledged the support of the department as the church works towards restoring and reiving the heritage of Mount Coke. They are looking at what remains of the printing press in Mount Coke and having it declared a heritage site. This would also include the translation of the Bible into Xhosa at Mount Coke. They hope to pilot this as a heritage project in Mount Coke.

Representing the Women’s Manyano, the former General President, Mrs Gretta Makhwenkwe also expressed the Manyano’s support and donated twenty thousand rand towards the Mount Coke Heritage Project

Named after Rev Thomas Coke, who never set foot in the Eastern Cape, the Mount Coke Mission is the living heritage of many missionaries and preachers of the word of God as ably described in Rev Lwamkelo Gwaxaza’s book entitled: *Siyakudumisa : The Womb of Mount Coke – Methodism Fermented in African Vessels (1823-2021)*. Launched at the heritage celebrations, in his foreword, Rev Prof Itumeleng Mosala had this to say about it:



“The author of this book dives deep beneath these footsteps of faith and education, to unearth and recover for us what Mount Coke Stood for... the sand on which those footsteps are engrained represents the rich and complex blanket of culture – the culture of black people that was variously represented by Nxele and Ntsikana in the early days and, Tambo, Mandela and Biko in the latter. That culture continues to be part of a spirituality that defines what it is to be a Methodist in South Africa. In this book, the author responds to the spirit of the culture of Mount Cokes worshippers over the years and, to the faith of both ancestors of Africa and spirituality born of the Christ who rose from the dead and travelled to galilee, leaving behind a message for his disciples that: “Tell them I go forth ahead of them to Galilee.” This book makes such a call to the rest of us in response to the spirituality of sustenance, freedom, justice and liberation.”

Rev Dr H Mvume Dandala also had this to say:

“Rev Lwamkelo Gwaxaza has achieved what should have been done a long time ago. The story of Mount Coke Mission and the Ministers who served there is fascinating. In a sense, Christianity among the Xhosa people has its bedrock at Mount Coke and without that work, it is doubtful if the work could have expanded and developed strong roots as it did.”

The guest speaker, Rev Andile Mbete focused his address on the unending grace of God.

“The power of vision! When William Shaw left England it wasn’t for us nor did he know we would be here. We are all part of Gods unfolding grace,” he said. “God, through his grace put this vision in William Shaw of a chain of mission stations. Ebenezer! We are here by the grace of God!

“The future is always stronger than the past because it carries possibilities and imagination- the power of vision!”

“When you see ruins know that there has been death of a vision- where there is no vision, a people perish!”

Proverbs 13:22- A good person leaves an inheritance for his children’s children” Our prayer should be that God keeps us awake to a vision of building and leaving a worthy heritage for our children.”

“It is how you see yourself that will determine how you will project yourself and it is how others see us that will determine how they respond to us! We must therefore watch our walk and take pride in our heritage and our present within a vision of a better tomorrow”

As part of the concluding ceremonies, Rev Mbete unveiled the Thanksgiving Monument, a plaque that celebrates all the ministers who have served at Mount Coke, another that celebrates the ministers who are children of Mount Coke and another that celebrated the presence of the first female superintendent, Rev Mpuqa. Rev Mbete also opened and blessed what is to be known as “Thole’s Room”; a room that would have become the late Bishop, Rev Mthobeli Matyumzas office. May his soul rest in peace and rise in Glory.





Invest two year's
Make an eternal difference



Training Pastors in all denominations

COURSE DATES

2022

Contact 1: 10 - 30 January

Week 1: Orientation Week

Week 2: Theological Departure Points

Contact 2: 23 - 31 March

Week 3: Praxis Week

Week 4: Family Ministry

Contact 3: 30 May - 09 June

Week 5: Godly Play Training

Week 6: Children's Ministry

Contact 4: 29 August - 08 September

Week 7: Pastoral Care and Counselling

Week 8: Christian Education in Ministry

Contact 5: 27 - 17 November

Week 9: Contextual Analysis

Week 10: Youth Culture and Adolescence



Effective

Sustainable

Theological

Youth Ministry



10 weeks of training in practical skills and theological thinking

Our Vision



GROW SPIRITUALLY
Grow and be challenged in your faith journey through the fellowship and teaching.

GRADUATE IN THEOLOGY

We partner with the University of Pretoria to offer the Advanced Certificate in Youth Ministry which is a post graduate tertiary level qualification of a high standard.

GAIN EXPERIENCE

Our 4G participants are required to be based in a local church where they spend their time outside of contact weeks putting their passion into practice in a local church context.

GO FORTH

When you have completed the 4G course, you will know that you have been equipped to deal with the challenges of youth ministry, and be qualified to apply for positions as a Youth Pastor in your own community or elsewhere. Whenever you go, you will take with you the knowledge, values and skills that you will gain on the 4G course.

Is this for me?

Whether you are in your early days as a prospective youth pastor or have years of experience, the content of 4G is designed to enrich, empower and challenge people who are in full time youth ministry. Ideally, all participants of 4G should be supported by their own local church and given an opportunity to serve in the youth ministry in that context. All applicants must have completed matric.

"As a Wesley Guilder, I discovered how to look at the traditional 4C model from a fresh and modern perspective"

Leah Mokoena (2017), 4G student (2017)

"An incredible experience of community a community of people, community with God and an incredible way to learn how to further the community and kingdom of God."

Diego Mokoena (2017), 4G student (2017)

"I am blessed to be part of the 4G 2017 programme. It has ignited my passion to serve in the Kingdom of Yahweh."

Chabang Lesetha (2017), 4G student (2017)

Venue:

West View Methodist Church
53 Toteldul Crescent Wierda Park
Centurion

CONTACT:

West View Methodist Church 012 460 2572
James Rogers (Director) 082 966 1776

Application forms email:
james@westview.org.za

Includes:

- Advanced Certificate in Youth Ministry through University of Pretoria, Centre for Contextual Ministry.
- Courses such as Mong and Mercy, Godly Play and Fast Aid.
- Variety of skills-based workshops in leadership, call discernment, counselling and much more.



Find us on social media
@4GYouthPastors



MCSA Conference in 2014 resolved that training is a requirement for Youth Pastors, and named 4G as the preferred service provider.



HESWA SYNOD

Gender Desk Launched

Ermelo Methodist Church was a hive of activity on 16 October as participants from the length and breadth of the Highveld and Eswatini Synod arrived for the much anticipated Gender Desk Launch.

The acting Bishop, Rev Sondlile Nkwanyana started the launch off with a short reflection on Genesis 1:27: 'So God created human beings in his own image. In the image of God he created them; male and female he created them.' She reflected on the launch of the gender desk as a crucial part of returning to Imago Dei

Rev Zukisa Fumba, HESWA Gender Desk Coordinator gave the reason for having the desk as based on the Presiding Bishop's Address to the Connexional Executive 2020

"In 2020 in her address to CE, the Presiding Bishop Rev Purity Malinga called for the formation of Gender Desks across the Connexion not just to help fight Gender based violence but to also help us as a church to reclaim what we have lost - our identity as made in the image of God regardless of what our gender identity or sexual orientation may be..."

The vision of the desk is : To create a HESWA District that enables a Church that is free for women, men, queer people, children, and youth to be who

they want to be, at all levels of gatherings for the Methodist people and any other person(s).

The Synod workshopped the launch with the able assistance of Elizabeth Petersen, Founder and Executive Director of South African Family Institute (SAFFI) an organisation that does a lot of gender work with faith organisations including sacred conversations; theology and GBV, men's work, advocacy and providing psycho-social support. Using what they call "The Miriam Story" they painted a picture of the blankets/layers of abuse and toxic socialisation that burdened fictional Miriam. They used the story to show the parallels between the abuse endured by Miriam and the gender based abuse experienced by many in our current lives. The story also laid the foundation for discussions about how best to heal and transform abusive situations and structures layer by layer and exercise pertinent to the work of the gender desk.

Deacon Quinton De Beer, HESWA Mission Coordinator addressing

those gathered at the Gender Desk Launch said:

The gender desk is a safe space – a space where we can all be vulnerable"

"I have also benefited from a patriarchal system and white privilege – a part of my story that I bring to God everyday – wanting to be the social conscience of my generation as we journey towards change. This launch is a significant start on a journey of hope. That the people called Methodists will preach that the time has come to be church where there are no walls- walls between genders, walls between races. Today's marks a day of a tremendous gift offered to us by the church. It gives us different lens to view each other; the gift of unconditional, inclusive love; the HESWA synod members deserve justice, deserve to live free of violence. "

In the concluding ceremonies, the acting Bishop, Rev Sondlile Nkwanyana shared her vision for the future of the Desk and its work in the HESWA Synod.

"So where to from here? We need to put into practice what we have learned and have courageous conversations with our boys and our girls. We need to be intention-

al about teaching our boys to respect girls and women and to re-imagine how we are doing church; we need to create safe spaces for courageous conversations within our organisations and review and re-think how we do church and start to focus of the real issues affecting our people. We need to review our Sunday school content and our confirmation classes syllabus," she said.

Dr Zolile Ngcwabe,

HESWA Lay Leader said the below prayer at the end of the launch.

"God of unconditional love,

ever caring God

always present, God of justice.

You gave your only Son

to save us by the blood of his cross.

Hear the cries of our brothers and sisters who have been gravely harmed,
and the cries of those who love them Let's help the Miriam of our time, maybe we are
Miriam of today .

Soothe our restless hearts with hope,

steady our shaken spirits with faith.

Grant us as victims justice for cause,

enlightened by your truth.

Holy Spirit, comforter of hearts,

heal your people's wounds

and transform brokenness into wholeness.

Grant us the courage and wisdom,

humility and grace, to act with justice.

Breathe wisdom into our prayers and labors.

We have been challenged like Gods attributes

Grant that all harmed by abuse may find peace in justice.

Merciful God, bless those working with perpetrators of gender-based violence. May they be helped to bring about lasting transformation of lives. We pray for those who perpetrate abuse with no sense of guilt or shame. Bring to justice their actions; change their inner hearts.

We call all men and women to be men and man of character and act against this scourge . The slogan of not in our name has expired.

Give strength and courage to Bishop and the church include the gender based violence Leader Rev Fumba.

Today we were reminded that God created man in the image of God . How do you treat Gods God creation. Do we behave in a manner of Gods Attributes .

We have been challenge to create safe space for God's people to share.

God give us strength and courage to as your people to support this Desk.

We pray for People of Swaziland, as the experience this abuse. Let God intervene give Democracy to people of Swaziland

God hear our prayers .

We ask this through Christ, our Lord. Amen.





In Memorium

PRAYER:

Loving, God, who brought us to birth
help us to live as those who are prepared for death.
Enable us to obey Your call to receive the baton and run the race set before us.
Thank you Lord Jesus that You are the author and finisher of our race. Amen

Clive Parsley

John Thibane

Winston Mawela

Vuyisile Maseti

Jean Murcott

Meshack Mjiqiza

Zibongile Gobingca

Mthobeli Matyumza

Zukile Guzana

Lungisa Mlamla

Cedric Pretorius

David Ilunga

Abel Mei

Tommy Kabanyane

William Pupuma

Edward Foster

Harold Brooks

Winston Sangela

Sandile Makhaye

Dick Nelson

Phinda Ngwenya

Vulindlele Mbasa

Vuyisile Ngxabi

Matshane Moroke

John Borman

Lesley Madela

Itumeleng Mekoa

Libuseng Lebaka-Ketshabile

John Harman

Nqaba Booie

Thapelo Lilokwe

Malibongwe Mbalo

Thomas Mbulawa

Joe Mpanza

Russell Harrison

Thoko Tshangela

John Senekal

Brian Coventry

Dorah Ngcakani

Jack Maguire

Nomsa Maphanga

Raul Massango



INDUCTION SERVICES

District Bishops

14 November | Northfield Methodist Church, Benoni
21 November | St John's, Bloemfontein
28 November | Thabong Methodist Church
05 December | Gaborone, Botswana
12 December | Nondlwana Methodist Church

Rev. Sondlile Nkwanyana
Rev. Lephoi Ntelekoa
Rev. Mamoalosi Mothupi
Rev. Motsewatile Morokane
Rev. Nompithizelo Sibidla



Services will be livestreamed on MCSA Facebook page