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METHODISM

Methodism is the name attributed to all people called Methodists, as a church. This name is traced back to the movement of Oxford University scholars who among them were Wesley boys in the likes of John and Charles Wesley as a group of University students at the time.

Methodism is simply practical Christianity or Christianity in action.

The name Methodism is an embodiment of the character and discipline of the Wesleyan family distinct from other denominations but one of the protestant churches like Anglicans, Presbyterians and many other churches who cherish ideas of the protestant reformation.

CHARACTER & DISCIPLINE ARE CHARECTERISTICS OF METHODISM

The character and discipline define a personality of Methodism and is informed by both piety and social responsibilities, Rev Malinga and Neville Richardson in their book, discovering Wesley for Africa they argue that works of piety refer to acts of devotion or means of grace and social responsibilities refer to works of compassion an extension of love to other people especially the poor and a neighbor.

"A Wesleyan Christian is one who grows from the experience of the warmed heart into life of disciplined love for God and neighbor, expressed in acts of devotion and worship, compassion, justice and is willing to be held accountable to this by one's fellow believers" 2005:17

After conversion John Wesley discovered in himself God at work for social holiness. He promoted Methodist Rule of life as a discipline of people called Methodists,

- Do no harm – Doing no harm by avoiding evil of every kind. Avoid gossip, speak the truth lovingly, do not manipulate facts of the conflict but resolve conflicts at all times for peace's sake and you must honour each person as a child of God. Put to death whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed which is idolatry. Colossians 3:5
- Do good - "Whoever does good is from God" 3 John 1:11. All those who do good are God's

chosen ones and as such deserve and demand a certain way of living. As God's chosen people holy and dearly loved must clothe themselves with compassion, kindness, humility, gentleness, patience and forgiveness as values worthy for those who are called and chosen by God.

Above all put on love which binds them all together in perfect unity. Colossians 3:12-14

- Stay in love with God – Seeking God's presence at all times: Spiritual Fullness in Christ, "Just as you have received Christ Jesus as Lord, continue to live your lives in him, rooted and built up in him, strengthened in faith as you were taught and overflowing with thankfulness." Colossians 2:6-7

This spiritual discipline needs faith, prayer and reading of the Scriptures. This defines who a Methodist is in terms of character and discipline.

This warmed heart experience refers to any converted Methodist, who dedicates one's life as a living sacrifice, holy and acceptable to God, a disciplined Christian who undergoes a class meeting as a center of discipline, nurturing and spiritual growth under the pastoral care of a class leader for mutual accountability. Therefore, this means that every Methodist must be under a pastoral leader because all of us as members of this church are in fact products of a class meeting from a confirmation class which makes us members of this church in good standing. All members of this church must observe discipline and works of the Christian faith.

Works of the Christian faith according to John Wesley are a product of the inward and outward spiritual journey. Methodism is simply practical Christianity and so inward spiritual journey means fruit of the saving grace which is produced by the holy spirit in every dedicated believer, which is love, joy, peace, patience, kindness, goodness, fidelity, gentleness and self-control for which no law is against these elements of the holy spirit. Galatians 5: 22

These elements of the Holy Spirit give every believer a responsibility of social justice, economic and political dimensions of engagement for all to do no harm, do good and stay in love with God.

Outward Spiritual journey calls for missionary work, Methodist characteristics exhibit a desire for apostolic holiness, personal religion which is full of the power of the holy spirit more than ecclesiastical rules but a conviction of the saving grace of God which surpasses all human understanding to win souls for Christ, "You have nothing to do but to save souls. Therefore, spend and be spent in this work." Rules of a helper, MCSA- Book of Order 2016:182

In the book, Methodism by Rupert E Davies, John Wesley says, "My one aim in life is to secure personal holiness, for without being holy myself I cannot promote real holiness in others" 1985:45

John Wesley's conversion on the 28th of May 1738 gave birth to an evangelical order within the

church of England but it expanded to every space of politics, education, working environment and it influenced everybody for the apostolic faith which changed working conditions and personal character of the people of England first before it was expanded to other areas of the world.

This is a church of order and discipline for holy living. The purpose of John Wesley's leadership was to reform the nation of England beginning from the church spreading scriptural holiness over the land. His purpose was to instill seriousness in faithful disciples of the gospel. Wesley viewed the church as ordained of God and worthy of our loyalty and commitment for change regardless of conditions of the time. Covenant Discipleship, 1989:57-58.

We are called to become accountable disciples of Jesus Christ and dedicate our commitment to the ministry and mission of the church in the world.

God calls the Methodist people to proclaim the gospel of Jesus Christ for healing and transformation and this calls for Spiritual Leadership in order to implement the following in every church of Christ.

1. To engage the whole church in mission through visionary leadership.
2. To maintain the momentum of the church through management by grace and servant-hood leadership.
3. To give the church stability and continuity through professional administration.
4. To lead by the example of your own life being Christ like lifestyle.
5. To give a meaningful financial support to the church growth and make your churches financial viable
6. To implement working tool strategy where there will be recording of information and reporting on work done, monitoring strategical planning for implementation and implement policies and decisions of the church.

Make your class leaders, stewards and ministers account for what they are doing. Leadership that is not accountable to its people is dangerous in the church of Christ it spoils purposes of the kingdom of God.

IMFUNDISO NGOMNIKELO NENKXASO YOKUKHULISA ICAWA

Nazi izinto ezimelwe kukuqwalaselwa xa kunikelwa ngenjongo yokukhulisa icawa.

1. ISekethe yenziwa ziirhamente ezenziwa ziintsapho phaya elalini kwiNgingqi zasekuhlaleni. Xa ziphilile ezirhamente emoyeni wokukhonza uThixo zinika ubomi obuphilayo kwiSociety.
2. ISekethe yenziwa ziSociety eziphilileyo emoyeni wokukhonza uThixo nokunyaniseka kumsenzi wokuzukisa uThixo kuba uThixo uzukiswa ngentlalo yokumkhonza (Worship) nokunikela (giving cheerfully). Kwanokuphuhlisa umsebenzi wenkonzo okanye icawa enje ngokwakhiwa kwezindlu zecawa nokugcinwa kwemihlaba yecawa isemgangathweni ikhuselekile.
3. ISekethe ke ngoko kufuneka ikwazi ukuzimela ngokuthi ibe nemali eyaneleyo yokuxhasa iimfuno zesekethe, zesithili nezeMCO.

Kukwezi zinto ke kanye apho kuvavanywa khona ukuphila kolawulo lwecawa phaya emasosayethini. Apho kufuneka sibuze umbuzo othi ingaba onke amaramente ale Society ayamikela, aphila njani emoyeni, ubudlelane babangcwele kunjani, igalelo lale Society lokukwazi ukwenza zonke imfuno zesekethe nokukwazi ukuziphuhlisa, ingaba uyehla umgangatho wayo uyenyuka kusinina. Ingaba abakhokheli umsebenzi wabo bawenza njani inkqubo le yabo izisa impilo kule society nokuba bayayibulala.

Ingaba amagosa eSekethe ayawancedisa amagosa amabandla ngokuwacebisa iindlela zokukhokhela amaSociety, umnikelo wesociety ungena ngexesha eSeketheni, Oonobhala bayeza qho emva komnikelo wesociety ukuzonika ingxelo kwiComputer ukulungiselela ukuba amarhamente angabi nazikhewu wiRoll Books? Ingaba amatikiti amarhamente ahambelana nomnikelo wawo awenzileyo ezirhamenteni?

OoRona nesakhiwo bayavela phaya etikitini lomrhamente?

4. Ukuze iSekethe ikwazi ukuba nemali eyaneleyo kufuneka ezi zinto zilandelayo zenzeke:
 - 4.1 Umkhokheli phaya eRhamenteni yakhe makaqiniseke okokuba yena namarhamente akhe onke bayanikela nyanga zonke zonyaka, ooRona bayakhutshwa kwakunye nemali yesakhiwo xa kunesakhiwo mhlawumbi esasoyethi okanye eSekethini.

Amagosa mawaqiniseke ukuba yena nawo onke amarhamente esosayethini yakhe anikele nyanga zonke. Le nto ke uGosa uza kuyenza ngokuthi abekho ecaweni zonke iicawa aze yonke imihla ngecawa avule ithuba lokuba kunikelwe ngabakhokheli namarhamente awo. Ugosa makaqinisekise ukuba iirhamente ezi ziyangena qho kanye ngeveki ukuze abenalo ithuba lokubona ukuba amarhamente ayazana, anobudlelane omnye komnye angcibe intanda zeyantlukwano ukuba zikhona. UGosa makathi emva

komnikelo aqinisekise ukuba unobhala uyibhalile yonke iminikelo eyenziwe ngecawa kwiRoll Book, ukuze ke ajonge ukuba iRoll Book izaliswa kakuhle na akukho zinyanga zitsitywayo na?

UGosa makaqiniseke ukuba unondyebo weSosayithi uyayisa imali emission okanye ebankini ukuze yena ugosa aqwalasele ukuba kule kota beyisosayithi benze malini na, behlile, banyukile kusini na avuyisane nezo rhamente nabakhokheli abenze kakuhle kulo kota. Ugosa makanike ithuba lokuba unondyebo wesociety uyazamnkela iimali zesociety ukuze akwazi ukuzisa ebankini okanye emission.

- 4.2 Amagosa esekethe mawaqinisekise ukuba onke amasociety anikele nyanga zonke asileleyo ukunikela bawalandelele qho emva kwenyanga nganye ukuze akhuthaze indlela emakunikelwe ngayo ngamarhamente ezirhamenteni.

Luxanduva lwamagosa eSekethe ukuqinisekisa ukuba UMCO uyayifumana imali yakhe nyanga zonke. Luxanduva lwamaGosa eSekethe ukuqinisekisa ukuba abefundisi bayazifumana zonke izabelo zenkxaso yabo nyanga zonke. Luxanduva lwamaGosa eSekethe ukuqinisekisa ukuba abasebenzi basecaweni bayarhola qho ukuphela kwenyanga. Luxanduva lwamaGosa eSekethe ukuqinisekisa ukuba iSithili siyabhataleka kuzo zonke iimfuno zaso kwakunye nazo zonke ezinye imfuno zemali eSekethini ziyenzeka.

UKUBALULEKA KWERHAMENTE

- Iramente ibaluleke kakhulu kuba liziko okanye imbiza apho kuphekwa khona amaWesile enene, efundiswa ngentlalo yasemphefumleni (The character of God); intlalo yobuntu noluntu; iimfundiso yamaWesile (Doctrine and the ethos of Methodism) kwakunye nobudlelane bebandla kumalungu eramente.
- Kulapho amaramente aphululwa khona ngokwasemphefumleni nasengqondweni (Counseling) kwimiba yosapho, intlalo yomtshato okanye ukubhujelwa, ukungaqondi imiba yenkonzo nto leyo amaxesha amaninzi ebangela ungquzulwano ebandleni.
- Kulapho iinkokheli zibandla zizalwa khona, abakhokheli, amagosa, abashumayeli nabefundisi uqobo. Yonke ke le nto ifuna umkhokheli ophangaleleyo engqondweni, ozinzileyo emphefumleni nonesidima ekuhlaleni, oyinkonzo okanye onobuThixo.

UKUBALULEKA KOMKHOKHELI

- ❖ Umkhokheli ngumbelekisikazi njengoPuwa noShifra ababelekisikazi abangamaHebherekazi ababenomoya kaThixo abangazange bawuthobe umthetho kakumkani wokubulala abantwana abangamakhwenkwe, basuka bawasindisa noMoses waba ngomnye walo makhwenkwe. Exodus 2:15-18

- ❖ Umkhokheli unoxanduva lokufundisa amaramente iimfundiso (Doctrine – Umbuzo wokuqala (Wenziwa ngubani wena? Nombuzo wesibini (Liyintoni igqobhoka); Nolawulo lweramente (Administration – ukuqhutywa kweramente, ukumakishwa kweeclass books, ukungeniswa kweminikelo kumatikiti, ukudluliswa kweminikelo kumagosa nengxelo yomphefumlo yeeramente kwintlanganiso yabakhokheli.

❖ **Isimilo somkhokheli mayibe sisimilo esingenakusoleka, 1Timoti 3:2-13**

- Inkokheli mayibe ngumntu ongenabala, mayibe ngumntu onomfazi omnye, ozinzileyo ngengqondo, oyingcathu, abe ngonocwangco, onobubele ekhaya, okwaziyo ukufundisa, engelilo inxila, okanye ocapuka msinyane kodwa onobulali, ethanda inzolo, mayingabi ngoyinyolukeleyo imali. Kufuneka ibe ngumntu okwaziyo ukulawula usapho lwakhe, ethotyelwa ngabantwana bakhe, umntu ovunyiweyo ngesimilo. Kufuneka ingabi ngumntu osandulukuguquka. Makabe ngumntu ohlonitshwayo ngabangakholwayo ukuze angabi sesichengeni sehlazo, eyele kwimigibe kaSathana.
- Nabancedisi mababe ngabantu abanesimilo esihle, benyanisekile, bengengawo amanxila, okanye izinyolunyolu zemali. Kufuneka babe ngamadoda nabafazi abazinikele ngokupheleleyo kwinyaniso yokholo, engenasazela nganto. Abancedisi abawenza ngokufanelekileyo umsebenzi wabo bazuza iwonga nelungelo lokuthetha ngesibindi kwimicimbi kaKristu Yesu.

IINJONGO ZOKUQHUTYWA KWEERAMENTE

1. Kukuba sifundiswe ngobuKristu gabalala, sifundiswe ngobuWesile gabalala, sifundiswe ngezibhalo eziNgcele gabalala, sifundiswe ngoThixo nangentlalo yoluntu gabalala.
2. Sinikwe ithuba singamaramente lokungqina ngamandla kaThixo kumava ethu (Experiences) nokothula imithwalo yethu eramenteni ukuze sithandaziswe, sixhaswe apho sinokuxhaswa khona.
3. Ukukhulisa ubudlelane bebandla kumalungu alo ngayo iramente nokwenza imisebenzi yokholo ebandleni ngayo iramente.
 - Izifundo: Duteronomi 6: 4-9; Luka 10: 25-37
 - “Uthando lokuthanda uThixo lubonakaliswa ngokwenza ubulungisa nenceba kwabo badinga uncedo lwethu”

ISIKHOKHELO SOKUQHUTYWA KWERAMENTE

Umkhokheli kumelwe ukuba abe namaramente amathandathu (6) ubuncinane ukuya kumaramente angamashumi amabini anesine (24) ubuninzi ngaphandle kokuba ngumkhokheli wabantu abaqalayo (Confirmation Class) kuba yona ayiqingqelwa manani kuba ixhomekeke kubantu abaguqakayo okanye abantu abafikayo ecaweni.

SIYIQHUBA NJANI IRAMENTE

Xa kuqhutywa iramente makwenziwe isangqa kuhlalwe phantsi kungekho mntu usemva komnye umntu. Le nto ke yenzelwa ukuba bonke abantu bajongane kuba intlalo le yabo yesangqa ilungiselela xa amaramente esenza ingxelo yomphefumlo. Ingxelo yomphefumlo kufuneka xa isenziwa amehlo ethu sonke thina siseramenteni athi ntsho kulo mntu othethayo ngenjongo yokumnika ingqwalasela yethu emthandazweni ukuze azive ekhuselekile, azive esamkeleka, azive enikwa inkxaso ngumntu wonke. Iyodwa nje lo nto iyimpilo kulowo onika ingxelo yomphefumlo. Eli ke lithuba elifuneka ngamandla kule nkonziso yethu yaseWesile kuba zininzi iingxwelerha ezingafumananga thuba lakunyangwa neziphumileyo kwicawa yethu ngokunganikwa ithuba lokuvakalisa intlungu yasemphefumleni.

Luxanduva lomkhokheli ukuqinisekisa ukuba zonke iintlungu zasemphefumleni ziyanyangwa baphile abantu bakaThixo ukuze bamkhonze uThixo bonwabile.

1) Sivula ngeculo.

Kuvula umkhokheli okanye loo mntu amcelileyo ukuba avule.

2) Sithandaze.

Kuthandaza umkhokheli okanye loo mntu amcelileyo ukuba athandaze.

3) Umxholo wosuku / Isifundo eBhayibhileni / Umkhokheli umelwe kukuba nomxholo wenyanga, Umzekelo intlalo yoluntu. Luka 10: 38-42

Umkhokheli makaphuhlise umxholo lowo wosuku okanye isifundo eso seBhayibhile. Umkhokheli makawanike ithuba amaramente akhe aphefumle kwisifundo eso okanye umxholo lowo, eyona nto efunekayo apha asiyontshumayelo koko lulwazi lwengqiqo kholo lomramente nokuphangalala kokuqonda iziBhalo.

4) INGXELO YOMPHEFUMLO: Uziva njani emoyeni, usayiphilela na iNkosi?

Ingxelo yomphefumlo yenza izinto ezimbini

1. Ukunika ubungqina ngamandla kaThixo empilweni yakho nokuba uThixo ukunceda kanjani elusapheni lwakho.
2. Ukunika ithuba lokuba amaramente abalise ngeentlungu zawo as a counseling session/ njengeziko lokunyanga umphefumlo ongxwelerekileyo.

Umkhokheli unika ithuba amaramente akhe ukuba enze ingxelo yomphefumlo, uziva njani emoyeni, onwabile, kukho izinto eziwahluphayo, zingathethwa esidlangalaleni okanye umramente nomkhokheli bejongene na. Xa kunjalo kufuneka umkhokheli akhawuleze ayibone into enokwenza ubuthathaka kwamanye amaramente, ayibekele elinye ixesha ukuze anike ingxelo ngayo kwiramente elandelayo, avule nethuba lokuthandazela lo mramente onengxaki.

5) Ukufundwa kweRegister.

- 5.1. P – Present/ Ukhona eramenteni
- 5.2. A – Absent/ Akakho eramenteni
- 5.3. S – Sick / Uyagula akakho eramenteni

- 5.4. B – Busy / Mhlawumbi usemsebenzini kodwa uyaziwa nguMkhokheli
5.5. D – Distance/ ukude nekhaya kodwa uyanikela yaye uyaziwa nguMkhokheli.

Eli lixesha lokufunda irejista ukuqonda amaramente aphumeleleyo nangaphumelelanga eramenteni. Kukule ngxelo apho kubonakala ukukhuthala kwamaramente mhlawumbi ukonqena kwawo. Ezi zinto zilandelayo zezinye zezinto ezinokuwenza onqene amaramente ukuza eramenteni; -

- ❖ Ukungabikho komdla okanye inkqubo enika umdla emaramenteni.
- ❖ Ukungahanjwa kweramente ngumkhokheli
- ❖ Ukungakhathali komkhokheli enze nokuba kanjani kanye kanye ukungabi ngumzekelo omhle komkhokheli ebantwini nasebandleni.
- ❖ Ukunganikeli komkhokheli okanye iimali zamaramente zingabi namkhondo ebandleni nokwenqena kwakhe icawa.

6) Lixesha lomnikelo.

Apha uMkhokheli unika ithuba kumaramente aneminikelo yawo anikele kanjalo unika ingxelo yomnikelo weveki ephelileyo ukuba ebengayikhwazana kwiramente ephelileyo. Kulindeleke kananjalo awabalisele ngeperformance / indlela aqhube ngayo kwezinye iiramente ecaweni.

Izinga lokunikela liyehla okanye liyenyuka kusini na?

- 7) Lixesha lezaziso namazwi akhuthazayo emaramenteni, nokukhalimela izinto ezingenabuThixo ezenziwa ngamaramente.
- 8) Kuthandazwe ngumntu wonke okanye lo mntu ocelwe ngumkhokheli emva koko kwamkelwe ufefe ngumkhokheli.

NB: UMkhokheli unoxanduva lokuvelela amaramente akhe xa egula, onwabile naxa abhujelweyo. Yena umkhokheli ulikhonkco phakathi kweramente yakhe negosa kwakunye nebandla. Nguye olungisa umcimbi wophehlelelo eramenteni yakhe. Nguye obika iingxaki zamaramente kugosa nasebandleni. Unoxanduva lokuwacebisa amaramente akhe ngezinto zenkonzo awanike nethuba lokuvelisa iitalente neziphiwo zawo ebandleni.

1. MISSION TO ACHIEVE

- a) There must be a quality finance management in all our societies and circuit areas of operation with funds.
- b) Each class meeting, society, circuit quarterly meeting and all departments must know their statistics i.e. church members in good standing.
- c) Maintenance of Roll books, class books and cash books for the record of members contributed to the church funds in accordance with the policies of our church.
- d) To have quality class leaders, stewards, treasurers and secretaries.
- e) To achieve good performance of societies aiming at circuit financial viability.

2. OPERATIONAL STRATEGY

- ❖ Christian Education Pillar and Finance committee must run workshops educating class leaders, society stewards on how to conduct classes putting an emphasis on the use of class books, cash books and roll books and giving of IZISHUMI & RHONA.
- ❖ Teach society stewards how to run societies accommodating everybody to have a maximum participation in doing the church, reading of notices, having task groups etc.
- ❖ WORKING TOOLS: Recording, Reporting and Monitoring.

Ukuqwalasela umsebenzi wabakhokheli ekungeniseni iirhamente nokukhathalelwa kwamahamente ligosa nangabakhokheli. Monitoring the entering of names of church members into a society Roll book. Ukuqwalasela ukubaluleka kokuba nonndyebo wesociety. Ukungeniswa kweemali zecawe emission ngexesha elifanelekileyo. Kutheni kubalulekile ukuba amagosa abe neentlanganiso zabakhokheli qho emva kokuba kwenziwe umnikelo ukuze kungeniswe iimali zenkonzo kwiRoll books kwangexesha. Nokuba kutheni kubalulekile ukuba icawa mayingene zonke icawa ukuze kuvulwe ithuba labantu abanqwenela ukunikela. Ukuba neenkqubo / Programmes of developing the society in building, unity and fellowship. Nokukhuthaza onobhala beze emission kunobhala weseke the ukuze bafake amagama abantu abanikeleyo kwicomputer. Nokubala abantu abezileyo ecaweni zonke iicawa, abantwana besikolo secawa, ulutsha nabantu abadala ukuze sazi inani labantu abahamba icawa ngenyanga, ngekota ngonyaka.

UTHixo aniphathe kakuhle anisikelele, nikhule elubabalweni lwakhe.

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