Proceedings of the
Twentieth World Methodist Conference

Durban, South Africa

2011

Jesus Christ for the Healing of the Nations
World Methodist Council
2012 – 2016 Steering Committee
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World Fellowship of Methodist and Uniting Church Men

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Education
Evangelism
Family Life
Theological Education
Social and International Affairs
Worship and Liturgy
Youth and Young Adults
Finance

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Mrs. Ruby Beech, United Kingdom
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GENERAL SECRETARY’S INTRODUCTION

Once again the family of Methodist/Wesleyan Christians gathered for their quinquennial meeting, this time in 2011 in Durban, South Africa, hosted by the Methodist Church of Southern Africa, along with the Methodist Churches throughout Africa which are members of the World Methodist Council. This was the 20th gathering of the World Methodist family since the first meeting of the Methodist Ecumenical Council in London, England in 1881.

The World Methodist Council met for three days prior to the World Methodist Conference. The Council adopted a new Constitution and By-Laws to guide its work going forward, and welcomed three new member Churches of the Council: The Methodist Church of Gambia, The Methodist Church of Nepal, and the Methodist Church of Tanzania. The Council celebrated the work of the Ecumenics and Dialogue Committee and received reports of three Dialogues: The Methodist/Salvation Army, The Methodist/Anglican (AMICUM), and the Methodist/Roman Catholic (MERCIC). The Council acknowledged Dr. Geoffrey Wainwright with great appreciation for his work with the Catholic Dialogue for more than twenty-five years.

The Council elected Bishop Ivan Abrahams, presiding Bishop of the Methodist Church of Southern as its next General Secretary to follow Dr. George Freeman who will be retiring at the end of the year. Dr. Freeman was thanked by the Council for his 10 years service as General Secretary. Bishop Heinrich Bolleter, Geneva Secretary of the Council, announced his plans to step down from his position in January, 2012. The Council expressed appreciation to Bishop Bolleter for his work with the ecumenical aspects of the Council’s life and work. Bishop Paulo Lockmann, Methodist Church of Brazil, was elected as the next President of the Council. Bishop Lockmann follows Dr. John Barrett, who served the current 2007-2011 quinquennium as Council President with great distinction. A Steering Committee was elected to annually to guide and direct the Council’s work.

The 20th World Methodist Conference was held under the leadership of Dr. George Mulrain, President of the Methodist Church of the Caribbean and the Americas, who served as the Chairperson of the Program Committee. The Conference theme was Jesus Christ – for the Healing of the Nations. This Book of Proceedings contains the text of the addresses from Dr. Joy Moore, Dr. Martyn Atkins, Dr. Mvume Dandala, Dr. Claudio Betti and Archbishop Elias Chacour. The Conference Worship was under the leadership of Dr. Swee Hong Lim, Chairperson of the Council’s Worship and Liturgy Committee. African music was presented throughout the Conference and contributed significantly to the atmosphere, bringing energy and movement to everyone present! The Local Host Committee from Durban, led by Ms. Nomabelu Dandala and Rev. Graham Goodwin gave great leadership to the many details needing attention for a successful event.

It is always a good sign when participants leave an event asking where and when the next one will take place in 2016! Such was the case as Conference delegates and Council members departed from Durban. It is an incredible experience when representatives from the Methodist/Wesleyan family from around the world gather in one place. Seeing the face of the Church from so many different places, some of whom are struggling as minority Churches in unfriendly environments, is an opportunity for prayer, the sharing of resources, holding one another accountable, and speaking as one voice, the voice of the Methodist/Wesleyan family around the world. We share together in the “one body and one Spirit, just as we were called to the one hope when we were called, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.” (Ephesians 4: 5-6)

George H. Freeman, General Secretary 2001-2011, World Methodist Council
PROGRAM COMMITTEE FOR THE 20TH WORLD METHODIST CONFERENCE

Rev. Dr. George M. Mulrain, Chairperson
Methodist Church in the Caribbean and Americas

<table>
<thead>
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<tr>
<td>Bishop Ivan Abrahams</td>
<td>South Africa</td>
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<tr>
<td>Dr. Francis M. Alguire</td>
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<td>Dr. John C. A. Barrett</td>
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<td>Bishop Heinrich Bolleter</td>
<td>Germany</td>
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<td>Dr. Mvume Dandala</td>
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<td>United States</td>
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<td>Ms. Fabiola Grandon</td>
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<td>Bishop Lawi Imathiu</td>
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<td>Bishop Paulo Lockmann</td>
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<td>His Eminence Sunday Mbang</td>
<td>Nigeria</td>
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<td>Dr. Chita Millan</td>
<td>Philippines</td>
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<td>Bishop Ziphozihle Siwa</td>
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<td>Rev. Jill van de Geer</td>
<td>New Zealand</td>
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<tr>
<td>Ms. Nomabelu Mvambo-Dandala</td>
<td>Co-Convenor</td>
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<td>Rev. Graham Goodwin</td>
<td>Co-Convenor</td>
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<tr>
<td>Ms. Illa Thompson</td>
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<td>Ms. Bongie Moyo-Bango</td>
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<tr>
<td>Rev. Ulinda Pembrooke</td>
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<td>Mr. Derek Atkinson</td>
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<td>Rev. Jenny Sprong</td>
<td>Music &amp; Worship</td>
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<td>Ms. Ingrid van der Walt</td>
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<td>Rev. Lauren Matthew</td>
<td>Airport Hospitality</td>
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<tr>
<td>Ms. Nozuko Mtshali</td>
<td>Administrator</td>
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<tr>
<td>Rev. Mike Vorster</td>
<td>District Bishop</td>
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**STAFF FOR THE 20TH WORLD METHODIST CONFERENCE**

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<tr>
<td>Ms. Roma Wyatt</td>
<td>Staff Secretary - World Methodist Council</td>
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<tr>
<td>Dr. Donald Reasoner</td>
<td>Director of Interpretation</td>
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<tr>
<td>Ms. Anne Vautrey</td>
<td>Coordinator, Parade of Banners</td>
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<tr>
<td>Dr. Swee Hong Lim</td>
<td>Worship &amp; Music Coordinator</td>
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<tr>
<td>Rev. Jenny Sprong</td>
<td>Worship &amp; Liturgy</td>
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<tr>
<td>Mr. Ken Howle</td>
<td>Coordinator of Communications</td>
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<tr>
<td>Mr. Scott McLeod</td>
<td>Assistant Coordinator of Communications</td>
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## THE GRAND OPENING PARADE OF BANNERS
### 20TH WORLD METHODIST CONFERENCE – PARADE OF BANNERS

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<tr>
<td>African Methodist Episcopal Church</td>
<td>Mr. Dwayne Hysmith, Jr.</td>
<td>Bishop John F. White</td>
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<td>African Methodist Episcopal Zion Church</td>
<td>Dr. Raymon E. Hunt</td>
<td>Bishop George E. Battle, Jr.</td>
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<td>Chinese Methodist Church of Australia</td>
<td>Mr. Joseph Ting</td>
<td>Bishop Dr. James Kwang</td>
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<td>Uniting Church of Australia</td>
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<td>Rev. Dr. Robert Gribben</td>
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<td>Wesleyan Methodist Church of Australia</td>
<td>Dr. Bridget Aitchinson</td>
<td>Rev. Lindsay Cameron</td>
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<tr>
<td>East Africa Annual Conference of the United Methodist Church</td>
<td>Ms. Cynthia Oforiwaah Boadi</td>
<td>Rev. Marc Balyianga</td>
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<td>Bahamas Conference of the Methodist Church</td>
<td>Rev. Kenris Carey</td>
<td>Rev. William Higgs</td>
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<td>Bangladesh Methodist Church</td>
<td>Mr. Simon Sikder</td>
<td>Rev. Gerald Ripon Das</td>
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<td>United Protestant Church in Belgium</td>
<td>Rev. Immanuel Coulon</td>
<td>Rev. Dr. Guy Liagre</td>
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<td>Methodist Church in Bolivia</td>
<td>Rev. Mark Rowland</td>
<td>Bishop Javier Rojas</td>
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<td>Methodist Church in Brazil</td>
<td>Mr. Edney Reoron</td>
<td>Bishop João Carlos Lopes</td>
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<td>Methodist Church in Britain</td>
<td>Mrs. Christy-Anna Errington</td>
<td>Rev. Leo Osborn</td>
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<td>United Church of Canada</td>
<td>Rev. Abiel Khalema</td>
<td>Rev. Arlyce Schiebout</td>
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<td>Methodist Church in the Caribbean and Americas</td>
<td>Rev. Cecil Newbold</td>
<td>Rev. Dr. George Mulrain</td>
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<td>Central and South Europe Conference of the United Methodist Church</td>
<td>Ms. Murielle Wilhelm</td>
<td>Bishop Dr. Patrick Streiff</td>
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<td>Christian Methodist Episcopal Church</td>
<td>Mr. Brian Magwood</td>
<td>Bishop Thomas Hoyt</td>
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<td>Evangelical Methodist Church of Chile</td>
<td>Mr. Aaron Sandoval Munoz</td>
<td>Bishop Mario Martinez Tapia</td>
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<td>Church of the Nazarene</td>
<td>Rev. Audrey Warren</td>
<td>Dr. Filimao M. Chambo</td>
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<td>Mr. Luis Diego Blanco</td>
<td>Bishop Luis F. Palomo</td>
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<td>Germany Central Conference of the United Methodist Church</td>
<td>Ms. Simone Focke</td>
<td>Bishop Rosemarie Wenner</td>
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<td>Ghana Methodist Church</td>
<td>Mr. Godson Ekuful</td>
<td>Bishop Emmanuel Asante</td>
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<tr>
<td>Hong Kong Council of the Church of Christ in China</td>
<td>Miss Yvonne Lom</td>
<td>Rev. Eric So</td>
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<td>Mr. Andrew Kwok</td>
<td>President Lung-kwong Lo</td>
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<td>Rev. Subohl C. Mundal</td>
<td>Bishop Samuel Sunder Singh</td>
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<td><strong>Methodist Church in Ireland</strong></td>
<td>Ms. Pamela Algie</td>
<td>Rev. Ian D. Henderson</td>
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<td><strong>Kenya Methodist Church</strong></td>
<td>Miss Roseanne K. Mbaya</td>
<td>Bishop Stephen K. M’Impwii</td>
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<td>Rev. Dong Hwa Tae</td>
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<td>Mr. Hai Yew Wong</td>
<td>Rev. Dr. Chii Ann Su</td>
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<td>Bishop Raul Garcia de Ochoa</td>
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<td>Rev. Ratna P. Chapagain</td>
<td>Rev. Kuen H. Lim</td>
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<td>Rev. Prem Krishna Maharjan</td>
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<td><strong>Methodist Church of Equatorial New Guinea</strong></td>
<td>Mr. Jermias Nimo Barleycorn</td>
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<td>Rev. Tony Franklin</td>
<td>Rev. Desmond Cooper</td>
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<td><strong>Wesleyan Methodist Church of New Zealand</strong></td>
<td>Rev. Dr. David Wright</td>
<td>Rev. Dr. Richard Waugh</td>
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<td><strong>Methodist Church Nigeria</strong></td>
<td>Rt. Rev. Chibuzo R. Opoko</td>
<td>His Eminence Sunday Makinde</td>
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<td><strong>Nordic and Baltic Conference of the United Methodist Church</strong></td>
<td>Bishop Christian Alsted</td>
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<td><strong>Peru Methodist Church</strong></td>
<td>Bishop E. Jorge Bravo Caballero</td>
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<td><strong>Methodist Church of Puerto Rico</strong></td>
<td>Ms. Angelica Rivera-Morales</td>
<td>Bishop Rafael Moreno-Rivas</td>
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<td><strong>Methodist Church in Samoa</strong></td>
<td>Mrs. Alaimalo Folasia</td>
<td>Rev. Tupu Folasia II</td>
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<td><strong>Methodist Church Sierra Leone</strong></td>
<td>Miss Annabel Taylor</td>
<td>Rt. Rev. Arnold Temple</td>
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<td><strong>Methodist Church in Singapore</strong></td>
<td>Dr. Stanley Ling</td>
<td>Rev. Dr. Wee Boon Hup</td>
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<td><strong>Methodist Church of Southern Africa</strong></td>
<td>Mr. Fungile Dotwana</td>
<td>Bishop Ivan Abrahams</td>
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<td><strong>Evangelical Church of Spain</strong></td>
<td>Miss Jemima Howe</td>
<td>Pastor Israel Flores Olmos</td>
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<td><strong>Sri Lanka Methodist Church</strong></td>
<td>Mr. John Colenutt</td>
<td>Rev. Dr. Albert W. Jebanesan</td>
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<td><strong>Methodist Church of Tonga</strong></td>
<td>Mrs. Losaline Ahio</td>
<td>Rev. Dr. Finau Paila Ahio</td>
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<td><strong>The Gambia Methodist Church</strong></td>
<td>Rt. Rev. Peter Stephens</td>
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<td><strong>Methodist Church of Italy</strong></td>
<td>Deacon Alessandra Trotta</td>
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<td><strong>Tanzania Methodist Church</strong></td>
<td>Bishop Matthew Bya Munga</td>
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<td>Bishop Charles Klogha</td>
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<td><strong>Wesleyan Church</strong></td>
<td>Dr. H. C. Wilson</td>
<td>Dr. Jo Anne Lyon</td>
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<td>Bishop Amos Ndhlumbi</td>
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<td><strong>World Federation of Methodist and Uniting Church Women</strong></td>
<td>Mrs. Janice Clark</td>
<td>Dr. Chita Milan</td>
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<td><strong>World Methodist Council</strong></td>
<td>Mr. Seth Vickers</td>
<td>Officers of the World Methodist Council</td>
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WORSHIP ASSISTANTS AND COMMUNION SERVERS

Persons from many nations gathered in the International Convention Center to prepare themselves to serve bread and wine to each other and to the Conference in the name of Jesus Christ. There were lay persons and ordained, women and men, speakers of many languages and wearers of many skin tones. We are grateful to them for this service and want you to know who they are and from where they came.

WORSHIP ASSISTANTS

<table>
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<tr>
<th>Thursday, August 4th</th>
<th>Friday, August 5th</th>
<th>Saturday, August 6th</th>
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<tr>
<td>Rev. Vashti McKenzie</td>
<td>Rev. Bimbi Ollberg</td>
<td>Rev. Boh Che Suan</td>
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<td>Rev. Jenni Sweet</td>
<td>Bishop Luiz Vergili Rosa</td>
<td>Bishop Mario Martinez</td>
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<td>Dr. Jimmy Dube</td>
<td>Mrs. Gillian Kingston</td>
<td>Miss Naomi Vickers</td>
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<tr>
<td>Rev. Darryl Barrow</td>
<td>Rev. Lynita Conradie</td>
<td>Rev. Kay Huat Khoo</td>
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COMMUNION SERVERS

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<tr>
<td>Rev. David Bush</td>
<td>Bishop Rosemarie Wenner</td>
<td>Mrs. Ann Connan</td>
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<td>Ms. Christine Elliott</td>
<td>Rev. Tupu Folasana II</td>
<td>Mrs. Dorothy Goldsmith</td>
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<td>Rev. William Higgs</td>
<td>Mrs. Felicia Kumar</td>
<td>Dr. Guy Liagre</td>
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<td>Rev. Tim Macquiban</td>
<td>Bishop Taranath Sagar</td>
<td>Prof. Ulrike Schuler</td>
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<td>Dr. Tom Albin</td>
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A few South African terms encountered in this conference:

UBUNYE = integration of life; “we are one”

AMANDLA = power; energy; “life force”

UBUNTU = fellowship; koinonia; “I am because you are”

JABULANI = joyous abundance

MALIHAMBE IVANGELI = evanglistic events

Thursday, August 4 Morning Session
Chaired by Rev. Dr John Barrett and Dr. Chita Millan

Opening of World Methodist Conference
at the International Convention Center, Durban – South Africa

08.30 AMANDLA Africa University Choir
09.00 Visual History of World Methodist Conferences 1881-2011
09.08 Presentation on Kwa-Zulu Natal Province
09.14 UBUNYE Procession of banners of various churches
09.20 AMANDLA/UBUNTU Opening Worship

Welcome by Presiding Bishop, Bishop Ivan Abrahams
Methodist Church of Southern Africa

Welcome by Premier of Province and Sheikh/ Walid El Saadi Dr. Zweli Mkhize

Introduction of Representatives of:
- African Methodist Episcopal Church
- African Methodist Episcopal Zion Church
- Free Methodist Church
- Church of Nazarene Southern Africa

Sermon Rev. Dr. John Barrett
President, World Methodist Council
Salvation Army Choir

Dr. George Mulrain
Chair, Program Committee

11.00 UBUNTU: Tea / Coffee break
11.30 Keynote Address: “Jesus Christ: for the Healing of the Nations”
- 12.30

Dr. H. Mvume Dandala
Former General Secretary, All Africa Conference of Churches
Former Presiding Bishop, Methodist Church of Southern Africa

12.30 – 14.00 UBUNTU: Lunchtime
Thursday, August 4 Afternoon Session
Chaired by Ms. Fabiola Grandon

14.00 – 14.25  Presentation World Federation of Methodist and
               Uniting Church Women  Dr. Chita Milla, President
14.30 – 14.55  Presentation World Fellowship of Methodist and
               Uniting Church Men  Mr. Larry Malone, President
15.00 – 15.30  Joint Presentation Food Packaging  Mr. Larry Malone
               Ray Buchanan, Founder, Stop Hunger Now

15.30 – 17.30  SEMINARS

17.30  **UBUNTU**: Supper

19.30 – 21.00 Optional Event: Conversations let by the British
             Methodist Church and the United Methodist Church:
             London, Panama, Where to next?
             Where are the synergies for greater Partnership in
             Mission today?
             International Convention Center (ICC) – Plenary Hall

Friday, August 5 Morning Session
Chaired by Bishop Thomas Hoyt

08.30 – 10.00  **AMANDLA**
               Bishop Clarence Carr Mass Choir of Georgia
               Durban Metro Young Mens’ Guild Choir

Worship Focus  “The Healing of Nations”
               Bible Study  Dr. Joy Moore
               Director Black Church Studies and
               Associate Dean, Duke Divinity School

10.00 – 11.00  Address - “The Healing of Persons”  
               Rev. Dr. Martyn Atkins
               General Secretary, Methodist Church in Great Britain

11.00 – 11.30  **UBUNTU**: Tea/Coffee break

11.30 – 12.30  **UBUNYE**: Committee Presentation – Evangelism

12.30 – 14.00  **UBUNTU**: Lunchtime

Friday, August 5 Afternoon Session
Chaired by Bishop William Hutchinson

14.00 – 15.00  Ecumenical Focus (including greetings and messages
               from ecumenical partners and church leaders)
Address

Rev. Dr. Martin Robra on behalf of
Rev. Dr. Olav Tveit,
General Secretary, World Council of Churches

15.00 – 16.00 UBUNYE: Presentations
General Secretary
Rev. Dr. George Freeman
World Methodist Council

Committee on Theological Education
Dr. J. C. Park, Chairperson

Methodist Historical Society
Rev. Robert Williams, President

Ministerial Exchange Program
Dr. David Schmuck, Director,
Ministerial Exchange Program
‘Achieving the Vision’
Mr. Kirby Hickey
CFO, World Methodist Council

16.00 – 16.30 UBUNTU: Break

16.30 – 17.30 Regional Groups: A Time for Sharing - experiences of healing
within nations and communities as well as healing of persons.

Facilitator for each group:

Asia
Dr. J. C. Park
Latin America and the Caribbean
Ms. Fabiola Grandon
North America
Bishop Thomas Hoyt
Europe
Bishop Heinrich Bolleter
Africa
Archbishop Michael Stephen
Pacific
Rev. Jill Van de Geer

17.30 UBUNTU: Supper

18.00 – 19.15 “Celebrate 2011 - Year of Wesleyan & Methodist Education” – an Optional Event by the World
Methodist Council Education Committee

19.30 Malihambe iVangeli: Evangelistic events in the
Following Communities:
Esikhaweni Durban North
KwaMashu CCMyT
Musgrave Lamontville
Umlazi Amanzimtoti
County South Manning Road

Preachers
Bishop Christian Alsted  Bishop Sarah Davis
Rev. Dr. H. Eddie Fox  Bishop Sunday Onuoha
Rev. Kimberly Reisman  Rev. Ping-Kwong Li
Bishop James Swanson  Rev. Dr. Winston Worrell
Saturday, August 6 Morning Session
Chaired by Rev. Jill Van De Geer and Mr. Samuel Samuels

08.30 – 10.00 AMANDLA
The Conference Choir
Metro Young Mens’ Guild Choir

Worship focus “The Healing of Community”
Bible Study
Rev. Dr. Joy Moore
Metro Young Mens’ Guild Choir

10.00 - 11.00 Address: “Becoming a Healing Community”
Archbishop Elias Chacour
Melchite Greek Catholic Church in Galilee

2011 World Methodist Peace Award Recipient
Ms. Ros Colwill

11.00 – 11.30 UBUNTU: Tea/Coffee Break

11.30 – 12.30 UBUNYE: Presentation
Committee on Youth & Young Adults
Coordinated by Ms. Fabiola Grandon

12.30 – 14.00 UBUNTU: Lunchtime

Saturday, August 6 Afternoon Session
Chaired by Mr. Gideon Salatan

14.15 – 15.30 UBUNYE: Presentations
The Epworth Old Rectory
Committee on Family Life
Rev. Claire Potter
Dr. Barbara Shaw
Chairperson

Committee on Education
Dr. Amos Nascimento
Chairperson

Committee on Social and International Affairs
Dr. Mary Caygill, Co-Chairperson

15.30 – 15.45 UBUNTU: Short break
15.45 – 18.15 CONFERENCE WORKSHOPS

Each workshop was held twice.
EXPOSURE VISITS TO PROJECTS IN THE DURBAN AREA

18.30 – 21.00 UBUNYE! UBUNTU! AMANDLA!
African Cultural Night on the beach

Sunday, August 7 Morning Conference participants worship in eight different congregations
Esikhaweni Durban North
KwaMashu CCMuT
15.00 – 17.30  **JABULANI: Street Parade and Rally**
Parade leaves from the International Convention Center at 3:00
Address  
**Rev. Sidwell Mokgothu**  
Pastor, Methodist Church Southern Africa

19.30  World Methodist Council Meeting

**Monday, August 8 Morning Session**  
**Chaired by Dr. Mvume Dandala**

08.30 – 10.00  **AMANDLA**  
The Conference Choir  
Salvation Army Choir

Worship focus – “*The Healing of the Earth*”
Bible Study  
**Rev. Dr Joy Moore**

10.00 – 11.00  **Address: “The Healing the Nations”**
**Dr. Claudio Betti**  
Co-founder of the Community of St. Egidio Community  
1997 World Methodist Peace Award Recipient

11.00 – 11.30  **UBUNTU**: Coffee Break

11.30 – 12.30  **Panel Presentation - “The Healing of the Nations**
*From geographical experiences shared in Regional Groups*

12.30 – 14.00  **UBUNTU**: Lunchtime

**Monday, August 8 Afternoon Session**  
**Chaired by Rev. Dr. John Barrett**

14.30 – 17.00  **UBUNYE, UBUNTU, AMANDLA:**  
**Closing Ceremony - Covenant Service**
Installation of New Officers and Holy Communion  
The Conference Choir  
Combined District Choir  
Preacher  
**Bishop Paulo Lockmann**  
President, World Methodist Council 2012-2016

17.30  **UBUNTU**: Supper
19.30  World Methodist Council Meeting

**Tuesday 9th August**  
Departures
SPEAKERS FOR THE 20TH WORLD METHODIST CONFERENCE

**Bishop Mvume Dandala**
Ordained member of the Methodist Church of Southern Africa (MCSA), former Presiding Bishop of the Methodist Church of Southern Africa, and former General Secretary of the All Africa Council of Churches.

**Rev. Dr. Martyn Atkins**
General Secretary of the British Methodist Church and leader of the Church’s Connexional Team. His role is to give oversight and leadership to British Methodism, and along with others, carries the responsibility to lead the mission and strategy of the Church in the areas of vision of unity, mission, evangelism and worship. Dr. Atkins is the former principal of Cliff College, a Methodist institution with an evangelical and mission ethos.

**Rev. Dr. Olav Tveit**
Rev. Dr Olav Fykse Tveit was elected general secretary of the World Council of Churches in August 2009, and took up his new post in January 2010. At the time of his election, Tveit was the general secretary of the Church of Norway Council on Ecumenical and International Relations (2002-09).

**Dr. Joy Moore**
Associate Dean for Black Church Studies and Church Relations; Visiting Assistant Professor, Homiletics and the Practice of Ministry, Duke Divinity School, Durham, North Carolina, USA. Dr. Moore is greatly sought after as a Bible teacher and preacher. Dr. Moore is an ordained elder in the West Michigan Annual Conference of the United Methodist Church.
Archbishop Elias Chacour

Archbishop Elias Chacour is the Archbishop of Akko, Haifa, Nazareth and All Galilee of the Melkite Greek Catholic Church. He is noted for his efforts to work toward reconciliation between Arabs and Israelis. He is a recipient of the World Methodist Peace Award and has received honorary doctorate degrees from many prestigious universities. In 2001 he was named “Man of the year” in Israel.

Rev. Sidwell Mogokthu

Rev. Sidwell Mogokthu is a graduate of Rhodes University and the University of Johannesburg. Sidwell is currently seconded by the Methodist Church to serve in the South African government where he is employed by the Department of Social Development and is also serving in the government’s Task Team on Social Cohesion and Social Justice. He serves as the part-time minister of the Sunnyside Methodist Church in Pretoria. Sidwell has been an activist and leader in the different organizations of the liberation struggle. It was because of this that he was imprisoned for different time periods in many parts of the country and was also banned. These experiences have shaped his life and ministry.

Dr. Claudio Betti

Co-founder, along with Andrei Ricdardi, of the Community of St. Egidio in Rome in 1968. The Community began with a group of high school students who wanted to take the Christian gospel seriously. Today it is a movement of more than 50,000 lay people in Italy and throughout the world dedicated to evangelization and charity. The Community of St. Egidio received the World Methodist Peace Award in 1997 for their work in brokering a peace agreement in Mozambique.
SEMINAR OFFERINGS – AUGUST 4

Seminar locations were announced in the Daily Conference Newsletter

The following Seminars were offered by the eight World Methodist Council Standing Committees.

Seminar 1
The Work of the World Methodist Council in Dialogues and Ecumenical Relationships

Prof. Dr. Robert Gribben, Chairperson
Ecumenics and Dialogue Committee

Seminar 2
Wesleyan and Methodist Education in Southern Africa

Bishop Ziphizihle Siwa and Dr. Rukudzo Murapa
Methodist Church of Southern Africa

Seminar 3
Wesleyan and Methodist Education in Africa at Large

Dr. Vivian Bull, USA
Dr. Sola Adepeju Majekodunmi, Methodist Church Nigeria

Seminar 4
The People Called Methodist – Being a Movement Today

Bishop Robert Fannin, Chairperson, Evangelism Committee
Dr. H. Eddie Fox, Director, World Evangelism

Seminar 5
Faith and Family: Pray Together - Stay Together

Dr. W. Darin Moore, AME Zion Church, USA
Dr. Barbara Shaw, Chairperson, Family Life Committee

Seminar 6
Healing Jesus: Learning the Heart of God

Dr. J.C. Park, Chairperson, Theological Education Committee

Seminar 7
Healing of Memories

Fr. Michael Lapsley, South Africa

Seminar 8
Re-tuning Charles Wesley: A look at postmodern Methodist hymnody. The lyrical theology of Charles Wesley continues to flourish in the 21st century

Dr. Swee Hong Lim, Chairperson, Worship and Liturgy Committee

Seminar 9
Heritage Tour of Methodist Historical Sites in and around Durban

Dr. Robert Williams, World Methodist Historical Society
WORKSHOP OFFERINGS – AUGUST 6
Workshop locations were announced in the
Daily Conference Newsletter

Workshop #1 Two Sessions

Primitive Physick – John Wesley and Medicine
Led by Dr. James Holsinger and Dr. James Thobaben
Although the founder of the Methodist movement was a priest in the Church of England, John Wesley thought of himself as a physician as well. Primitive Physick, a book of home remedies or “an easy and natural method of curing most disease,” went through twenty-three editions in his lifetime.

Workshop #2 Two Sessions

Becoming More Missional For Christ/Reaching New Persons
Led by Dr. Winston Worrell
Becoming more missional for Christ can be an exciting responsibility of every Christian and every local congregation. It is also a biblical principle and practice seen in the life of Jesus and in the New Testament church. This workshop helps individual Christians and congregations focus on a holistic approach to organizing our ministry for Christ and reaching new persons for Jesus Christ.

Workshop #3 One Sessions

Healing of Memories
Led by Father Michael Lapsley
By exploring and acknowledging the emotional and spiritual wounds carried by nations, communities and individuals, the Healing of Memories workshop seeks to decisively break the destructive cycle of suffering, anger and violence that can disfigure societies.

Workshop #4 Two Sessions

Gender Justice
Led by Dr. Libuseng Lebaka-Katshabile
The Gender Justice workshop will share the South African perspective on gender justice and discuss it with workshop members. Also shared will be experiences, solutions and best practices from our countries and continents. The goal of the workshop is to come up with the Strategy on how to work together as Methodist women globally on this issue.

Workshop #5 Two Sessions

Climate Change
Led by Prof. Ernest Conradie
This workshop will explore the way in which churches in South Africa and in the rest of Africa are positioning themselves with regard to the 17th Conference of Parties to be held in Durban, November -December 2011.
Workshop #6 Two Sessions

Globalization – the Oikos Journey on Economic Justice
Led by Rev. Sue Brittion
This workshop will speak to the moral and ethical response to climate change. Rev. Sue Brittion has worked for many years mobilizing churches to activism against injustices of the apartheid regime and subsequently issues of democracy, economic justice and environmental justice.

Workshop #7 Two Sessions

Korean Theological Education – Its Vision for Global Outreach
Led by Dr. J.C. Park
Dr. J. C. Park is a renowned theologian and educator. The outreach of the Korean Methodist Church in mission, evangelism and theological education reaches every continent. This workshop will speak to the future of global theological education.

Workshop #8 Two Sessions

Education and the Methodist Social Principles
Led by Dr. Neal Christie
The workshop will be developed along the following lines: 1. Experiential, popular and participatory education and the UM Social Principles; 2. The theological ethics and biblical narratives in concert with lived experiences that enliven the Social Principles; 3. The role of the Social Principles in framing ministries of mercy that ought to (but frequently do not) led to ministries of justice; 4. Short documentary pieces from UMs globally who talk about the way they live out the Social Principles. This workshop will be interactive. If time allows, there are group exercises and opportunities to share experiences about what is done in the Methodist and ecumenical community.

Workshop #9 Two Sessions

Passing our DNA: Education and the Wesleyan Heritage
Led by Dr. Jorge Lockward
Identifying and passing on the essence of our Wesleyan heritage is crucial if we are to fulfill God's call for such a time as this. This workshop will provide a matrix of analysis in order to ask provocative questions and engage in sharing examples of innovative ways Methodists around the world are passing on the Wesleyan DNA.

Workshop #10 Two Sessions

The Church and HIV/AIDS
Led by Pearl Morousai
An exposure visit to an active City Mission project site of the MCSA’s response to HIV & AIDS and workshop. Participants will be exposed to a hands-on response at the Yase Thekwini project (inner city, Durban), where after a workshop will take place in response to the observations and reactions of the participants to the visit. The site venue is within walking distance of the ICC.
Workshop #11 Two Sessions

Praying for Young Adults Today
Led by Dr. Tom Albin

Prayer: The Heart of Methodist Mission and Evangelism, with a Special Focus on Young Adults

Jesus was a person of prayer, and so were the Wesley brothers, who taught without hesitation “God does nothing apart from prayer.” In this workshop we will explore the spiritual principles and practices of prayer that sustained Jesus and his followers in life-changing, world-transforming mission and evangelism. Special attention will be given to praying with and for campus ministers and college age young adults. Anyone with the courage to believe that God hears and answers prayer is welcome to attend.

Workshop #12 Two Sessions

African Drumming in Methodist Worship
Led by Bishop Mike Vorster and Rev. Luxolo Mantini

The overall purpose of this workshop is to enable participants to be introduced to the role and theology of African Drums in Worship in the Methodist Church of Southern Africa and to learn how to play African drums as part of worship.

Workshop #13 Two Sessions

The Art of African Beading

A "hands-on workshop in which participants will experience the craft and artistry of beading.

Workshop #14 Two Sessions

Five Practices of Fruitful Congregations
Led by Bishop Robert Schnase

Five Practices describes the practices that shape and sustain congregations. Vibrant, growing, fruitful congregations repeat and deepen certain fundamental activities, seeking to perform them with excellence: Radical Hospitality, Passionate Worship, Intentional Faith Development, Risk-taking Mission and Service, and Extravagant Generosity!

Workshop #15 Two Sessions

Christians in the Middle East Today
Led by Rev. Janet Lahr-Lewis

Janet Lahr Lewis is a commissioned missionary with the Board of Global Ministries of the United Methodist Church serving as UM Liaison in Palestine and Israel. She has been living in Israel-Palestine since 1994 and has worked as Personal Assistant for H.E. Archbishop Elias Chacour in the Galilee at Mar Elias Educational Institutions. In 1997 she moved to Bethlehem, West Bank, Palestine in order to initiate the position of International Coordinator and head of Media and Communications for the Sabeel Ecumenical Liberation Theology Center in East Jerusalem. This workshop will help participants understand the life of Christians in the Middle East today.
Your Excellency, the premier of the Kwa-Zulu Natal Province
Your Worship, the Mayor
Members of the Presidium,
Delegates of the World Methodist Conference
Honour guest and friends

It is a singular honour, joy and privilege to bring greetings and best wishes on behalf of the Methodist people across the length and breadth of Southern Africa.

In the 130 year history of the World Methodist Conference this is the second time that it is hosted on African soil - the primordial home of us all. In 1986 Kenya was privileged to host and now South Africa’s time has come. Africa is a vast continent which has a land mass greater than the United States and Europe combined. We have rich mineral and human resources, cultural diversity, ancient history and the last great wilderness areas of the planet. South Africa is a place of myths, legends and folklore where nothing, not even the horrors of apartheid could break the indomitable spirit of a resilient and passionate people who like Paul and Silas know how to sing at midnight. We sing when we are happy and celebrate, we sing when we are sad and face conflicts and challenges. We sing at birth and sing in death – we are deeply spiritual people.

Two thousand years ago Pliny the Elder (a philosopher, author and commander in the Roman Empire) claimed; “there is always something new out of Africa”. Here in South Africa, the greatest human experiment of the twenty first century is taking place, where people of different languages, cultures, traditions, shades and hues are showing the world that people once considered “enemies” can live together in a dynamic and vibrant democracy based on the principles of unity, equality, non-sexism and freedom.

One of the martyrs of the apartheid struggle Steven Bantu Biko once said; “The great powers of the world may have done wonders in giving the world an industrial and military look, but the greatest gift still has to come from Africa – giving the world a more human face”.

Welcome to the “Rainbow Nation” so aptly described by Desmond Tutu and Nelson Mandela. Here you will experience a melting pot of cultures. Here your senses will be treated to a cacophony of clicks and tribal rhythms. Here your taste buds will be treated to exotic traditional foods from diverse cultures. Here you will see extreme wealth and grinding poverty existing side by side. Here, if you look and listen carefully to the beautiful sights, sounds, art and culture, Africa will come alive and you will experience “something new”. It is my pleasure to welcome you home – to the cradle of humanity!

You are in Durban at a time when the Methodist Church of Southern Africa commemorates the 150th anniversary of the Indian Mission. We also celebrate the 50th anniversary of the first African to receive the Noble Peace Prize. Nkosi Albert Luthuli, after which this Convention Centre is named, in his acceptance speech on 11 December 1961 invited Africa to; “cast her eyes beyond the past and some extent the present…and see herself an emerging continent, bursting to freedom through the shell of centuries of serfdom. This is Africa’s age – the dawn of her fulfillment, yes, the moment when she must grapple with destiny to reach the summits of sublimity saying, “Ours was a fight for noble values and worthy end, and not for lands and the enslavement of men (people)”.

At this juncture allow me to explain the significance of the 2011 World Methodist Conference logo which is a baobab tree. The baobab tree is revered in African tradition
for many different reasons. In ancient times kings, elders and leaders used to meet under huge camel thorn trees to discuss matters which affected the life of the community. Here we meet as a people within the Wesleyan tradition at a time pregnant with hope and possibility under the theme; “Jesus Christ for the Healing of Nations”. It is my hope and prayer that in our time together we will draw inspiration and hope as we drink from the calabash of collective wisdom that will be shared in our plenaries, workshops, worship sessions, bible studies, celebration, meditation and casual conversations.

During our time together in this place I trust that we will feel the gentle breeze of the Spirit urging us to dream of a different future which will rekindle the fire in our bellies and the marrow of our bones. Faith Popcorns puts it so beautifully when she says; “You have to see the future in order to deal with the present”. Vision awakens us from moral catalepsy and catapults us to work for a better society. Let us hold fast to our dreams for when our dreams die we have no future.

May this time together be an opportunity to heal and to hope, forge new relationships and make things happen, reconnect to our spiritual moorings, reset our moral compasses and be empowered to boldly proclaim that a new world is possible because we meet in the name of; “Jesus Christ for the Healing of the Nations”.

Methodism was born in song; allow me to conclude on a light hearted note, by citing an early Methodist ditty:

“As good a church that can be found,
Their doctrine is so pure and sound,
One reason which I give for this,
The Devil hates the Methodists.
If Satan could them all destroy,
The troops of hell would shout for joy;
I'll pray that God would them increase
And fill the world with Methodists.”
GREETINGS FROM THE PREMIER OF THE KWA ZULU NATAL PROVINCE

Thank you Program Director: the President of the World Methodist Council, Dr. Barrett; the General Secretary, Dr. Freeman; our Presiding Bishop, Ivan Abrahams, and all the Members of the World Methodist Council and the Delegates to the Conference and their guests.

We greet you all this morning in the name of Jesus Christ, Amen.

Thank you very much for inviting us to be part of this very special conference. We want to take this opportunity to welcome you all to the Province of Kwa-Zulu Natal, South Africa. It is the first time, of course, that this Conference is held in South Africa and it is a particular privilege and honor for all of us, particularly for the Province of Kwa-Zulu Natal. But at the outset, I wish to start by congratulating our Presiding Bishop, Ivan Abrahams, who is now the General Secretary Elect of the World Methodist Council. We are very pleased that there will be a manifestation of relation for the World Methodist Council someone that comes from this part of the world. We are also very pleased to congratulate another member who has been appointed to this particular August body in the name of Rev. Lauren Matthew also coming from this Province. We believe that your coming here is very significant particularly as it’s the first of this kind in the Province, in the Country, but I also wanted to say to you as part of the World Methodist Church, to welcome you because this place does have a lot of representation of the different denominations of the Methodist Church and I also welcome you because as you were seeing the history of the World Methodist Conferences, the church in this country has been very actively involved with the fight against Apartheid and we also therefore believe that your presence is part of the celebration of our freedom and democracy.

We believe your presence here assists and strengthens our democracy but in particular it is about the strengthening of the partnership between our government and the church and our roots and I found it quite interesting if you look at the history of the founder of the Methodist Church, John Wesley, in his early days that he was not only known for having been a preacher with a particular methodological style approach to the spread of the Christian Gospel, but also as a very active campaigner against slavery. And this for me was quite a touching one especially when you look at some of the history. I learned that he actually went out to fight and campaign against slavery to such an extent that he actually converted one of the slave sheik masters, who used to parade with these slaves all around after making very strong condemnatory statements, he decided to use that on this part of the hymn led by John Newton. I’m sure all the pastors you know the history and you know he is the man who is credited for authoring the song or the hymn known as Amazing Grace. And this to me indicates the very, very important role that the church has to play in the campaign and fight for human rights. If you go into the growth of the off-shoot of the American Methodist Episcopal Church, you see that the African Methodist Episcopal Church grew out of people who decided to confront the issues of discrimination and confront the issues of how are we supposed to be created in the image of one God. Our fathers obligated to themselves the right to feel superior and that issue
was I think for us. The issue for us, therefore, is that if we look at how we fought against Apartheid, the church has been an integral part of that fight and you see a lot of leaders who ended up either in jail or in detention and many have suffered because they dared to preach the Gospel of equality and this I think is important issue around our belief in the partnership between the church and the state. Of course, dealing with different facets of human life, but I think the fundamental issue eventually the respect of human rights, the creation of a just, peaceful society with love and compassion becomes the most fundamental issue.

When we look at the challenges we face as a government, we see the need to fight against poverty, to deal with those who are vulnerable, the children, the women and those who are unemployed as being a very important part of what government’s responsibility has to be. But it is again based on all the denominations going out and reaching out to various communities, particularly those who are suffering. And I believe, therefore, that their partnership is a natural partnership that we need to nurture and in our case I only say when I’m talking to the churches in this part of the world that one of our biggest common areas is that what the government is elected to do. What the churches do on their own but, of course, if you have to deal with the challenges of orphans, the care for orphans, those who have no one to look after them, it’s a challenge that government is to do something about, but it is a job better to do to partnership with the church. We have already started a number of such projects in the Province where we believe that naturally those people land in churches and the good people in the church know how to access some resources which are destined for the services of such people.

And the issues of HIV infection, the spread of the infection and the care of those who are suffering is very important because it’s not just professional care that you need but it’s also a lot of compassion that you need to be associated with that. But I only say, as a doctor myself, I know when you put patients in the hospital, they will not always remember that the doctor gave them a dosage of Gentamicin, 80 mgs intra-muscular, but they will remember there was a nurse who was very good person. She smiles. The nurse gave me hope. They said to me, “I must live awhile. They said I would get better.”

The complexity of human nature and life is such that you cannot underestimate the very strong role of the psychology challenge, the virtual forces that play in a human being that play themselves out to the physical ailments and the extent to which people can be strengthened to defeat some of the ailments they are facing. And this, therefore, becomes a very, very important issue. We started a program here of chaplaincy where we get religious leaders to go and minister in the hospitals to deal with the plight of the nurses who are traumatized by the deaths due to HIV/AIDS. When you walk into the ward you find that someone is calling for the medicine, the other one has just died, the next one that you left here died last night and now they must go and remove this body. And they said at some point somebody needs to go in and listen to the calling and the plight of those who are caring for those who are living in such distress. And this is a program we believe has been very, very strongly important. We also say that one of the things that is a challenge is looking at how the changes and transformation has caused a lot of distress
on young people and we see a rising number of suicides, a rising number of drug abuse, alcoholism, destruction of family lives and issues where someone was exposed to lot of abuse when they were young and when they get older, they themselves are the perpetrators and cause of family matters. These are some of the signs and symptoms of the traumatized community wherein government can make law to outlaw their trauma, but what we can do is to work together and reach into the psyches and spiritual aspect of the human beings to help them to cope with this distress that is a part of our changing lives. And, as a result, therefore, we say when we are dealing with the problems of crime; and I said to colleagues, why is government criticized for crime and they will point at the budget and point at the truth of the matter that they are actively becoming better. But it is a progression that we believe is important.

But I will say to you as you arrive in the Province of Kwa-Zulu Natal, South Africa; we want to thank you for this and want to encourage you to work with us, to support us and also always keep our country in your prayers. In particular, we have a Constitution that we believe if fully implemented would make lives much easier and, of course, we would be able to work in the preaching, the safe preaching, that the churches would want; and, therefore, we are looking forward to a much more just, peaceful, compassionate and caring society in the hope that at some point it should be the kind of lives all of us are able to lead.

Welcome to Kwa-Zulu Natal. We wish you a happy stay here and we hope you have time to walk around and sample the beauty of our Province and the smiles of all our people and all of the hope that our people have. Your presence strengthens all of that and I welcome you, thank you very much.
The setting of this passage is a familiar one. Jesus withdraws from Galilee, this time to the north, to the region of Tyre and Sidon, with the hope of being alone for while, a reminder to the workaholics among us that even Jesus needed some rest and relaxation occasionally. But the news of him spread, and soon people were coming looking for him and urging him back to his work of teaching and healing. So far no surprises. But then a rather strange incident takes place.

A gentile lady - the description of where she came from is not quite clear, she is described as a Syrophonoecian, a Phonoecian from Syria, which doesn't read well, it is like saying she was a South African who came from Africa - perhaps reflecting fact that Mark did not know the area - but the point for us is she was a foreigner - she has heard wonderful things had happened through the ministry of this Jewish travelling teacher and so putting to one side any reluctance she might have felt as a foreigner about asking any favour of a Jew she comes to Jesus to ask him to heal her little daughter from an 'unclean spirit' – we don't know what she was actually suffering from but the account reflects the contemporary understanding that much illness has a spiritual as well as a physical cause, something with which modern medicine would agree.

She falls at Jesus feet and pleads with him that her daughter might be healed. Jesus gives a reply that startles us - 'let the children first be fed; it is not right to take the children's bread and throw it to the dogs', Jesus uses the popular pejorative term 'dogs' that Jews used to refer to the Gentiles. It would be nice to interpret this as Jesus saying with a smile and a twinkle in his eye, 'you know what they say - it is not right to take the children's bread and throw it to the dogs - what do you say to that?' But it seems clear that Mark didn't understand it in that way, he took the saying at face value, and Matthew's version goes even further, having Jesus apparently not taking any notice of the woman to start with and the disciples telling her off for bothering him. But she won't be put off. She falls at his feet, in a way which could derisively have been described as dog-like, and, perhaps realising this, says 'Even the dogs can eat the scraps under the table'. Jesus is impressed by her persistence. For saying this, he says, your daughter is healed ...

The story is about faith. Here, as on other occasions, it is the faith of a foreigner that shows up the lack of faith of the Jews and the uncertainty of the disciples. The woman recognizes Jesus powers, whereas others did not. She calls Jesus, Lord, rather than master or teacher. In Matthew's version, she calls him Son of David, which was a clearer messianic title, anticipating Peter's later stumbling affirmation: You are the Christ.

Some commentators see this as a missionary story, the beginning of the Gentile Mission, but there is no real support for this, indeed the gospels present Jesus as clearly understanding that his mission was to the Jews, to Israel. And Mark seems to interpret this incident as evidence of that. But the story does show that it was never for the Jews...
only. This incident anticipates the great commission. Jesus having concentrated upon his Jewish mission and trained his Jewish disciples sends them into all the world, to make disciples of all nations.

So the elements of the story are - the offer of healing and wholeness in Jesus, for all, whatever their nationality, background, ethnicity, and the importance of faith in accepting that offer.

So we celebrate a gospel of wholeness. I was brought up a Methodist, I didn't choose Methodism, but I chose to remain a Methodist when I entered into the Christian faith for myself because I found in Methodism an emphasis upon the wholeness of the Gospel, an understanding that the gospel is not simply that my soul can be saved, nor that the Christ calls us to work with him to transform the world and to stand alongside the poor and the oppressed in their cry for peace and for justice, but that each flows from the other. It is a gospel that is accepted and preached in word and indeed bringing healing and wholeness. This Council's Executive Committee agreed at its last meeting new goals for World Methodism (the Council will consider them on Sunday evening). They reflect this holistic understanding of our mission. They include "to encourage evangelism in very land, to assist in the relief of persecuted minorities; to establish ministries of justice and peace, to develop new texts and music for worship... to promote Christian education." That's our Methodist understanding of Christian mission. I am glad that the Program Committee for this conference has given expression to two aspects of this in the programme - evangelistic outreach through the services in local churches tomorrow evening and the street parade on Sunday afternoon and social action through the food packing we shall be asked to do and the visits to church community projects. The Gospel preached in word and dead.

We celebrate a gospel centred upon Jesus Christ. There is a wonderful picture in Foundation for Evangelism building, in Lake Junaluska, painted by Kenneth Wyatt. It is based upon Wesley's words to Thomas Coke as he and Whatcoat and Vasey were preparing to sail to America - "offer them Christ" says the elderly Wesley as he pushes the little boat off that is to take them to their ship. Offer them Christ. What does it mean to offer Christ? It is to proclaim that God loved the world so much that he sent his only son, Jesus, so that we could have life, eternal life, full life, wholeness and healing, and that this Jesus is the Christ, the way, the truth and the life of God and that wholeness of life comes from being totally committed to living with him, for him and in him. Our theme at this Conference is not simply that there is a need for healing in today’s world; the world knows that well enough. We need healing in the nations, between nations and for all the nations. It is JESUS CHRIST we offer for the healing of the nations.

And it is 'for all' - that's Wesley again. We follow him in the Arminian assertion that the gospel is for all. 'For all my Lord was crucified, for all, for all, my saviour died." In the exploration of our theme, we shall look at different aspects of the 'all' - the nations, the community, the individual. But for now we simply affirm 'for all' without exception, without limitation, without qualification. Our mission is to all and for all. I attended my first World conference in Honolulu in 1981. I will never forget that experience. Such a
crowd from all over the world. And then the parade of banners, it really did seem a mighty army for God. And then the sharing of the peace with people from different continents with different languages and different cultures. And then the Lord's prayer said in our own tongues but uniting us together as one Christian family throughout the world. We are a worldwide family and we are partners together in a worldwide mission.

For the past six years I have been serving the Methodist Church in Singapore. I went to Singapore anxious to give something, I returned having gained much more than I could give. We are partners in a worldwide mission - giving and receiving. Tonight there is a special open session of the Council, to reflect together on that shared mission for all the world and how we now see ourselves partnering one another in that mission. It is a vital part of this conference. Please come.

Our mission starts and ends in faith, faith like the woman in the passage. Faith that is courageous. Faith that is passionate. Faith that is strong.

We can only imagine the courage needed by the gentile woman. She had to be prepared to be ridiculed, scoffed and laughed at. We do not know if Jesus was alone as Mark implies or whether the disciples and others were present as Matthew describes. Whichever - she risked Jesus rejecting her, angry at her impassioned pleas and her pitiful clutching at his feet. No matter. Her mission required it, whatever others might think. She couldn't even pause to think herself about what she was doing. Our Methodist mission sprang into a new dimension when John Wesley, that respectable scholarly 18th century gentleman, took his courage into both hands, and 'consenting to be even more vile', took to the fields to preach to those who would never come into church. What are the 21st century equivalents that are now demanded of us? I come from a part of the world where religious faith is ridiculed by some. It takes courage to be a Christian apologist in the face of rampant secularism and aggressive atheism. Many of you come from parts of the world where Christians are persecuted, churches desecrated and burned, individuals abused and treated unjustly because of their faith. I can only begin to imagine the courage it takes to be a Christian in that situation. Our prayers have been with our sisters and brothers in Pakistan, in Indonesia, in the Philippines, in Palestine and elsewhere who have suffered so much violence and injustice. We have been praying too for those who suffer because of the stand they take on issues of justice and liberty, a stand which often risks persecution, and violence and we think of our friends in Zimbabwe over the last few years and our brothers and sisters in Fiji. Courage is one of the criteria of our World Methodist Peace Award, and each year we have made an award to individuals who have shown great courage in presenting the Gospel, in an area of high inter-religious tensions, or in the face of considerable opposition, or in contexts of great personal danger. We will make another award later this week. As a Council, we claim we can make a difference in the world; we need to have the courage to try to do so. Today we celebrate courageous faith.

And we celebrate passionate faith. We can only sense the passion with which that woman approached Jesus. She wanted her daughter healed - and now please. She was not prepared to wait patiently. She was urgent. I remember the bumper sticker: "Lord, Give
me the gift of patience and give it to me now." Patience may be a Christian virtue, but it didn't here mean sitting back and passively waiting. We are called to be passionate about bringing the gospel to those who have never heard it; we need to be passionate about social justice; we need to be passionate about tackling the obscenity of world hunger; we need to be passionate about the plight of those suffering from HIV (Aids); we need to be passionate about the environment; we are called to be passionate about peace. And we are urged to be passionate in prayer. Remember Jesus story of another woman, who wouldn't give up in asking for what she wanted, and believed she should have. I have been privileged to be alongside many of you in your Churches’ journey and to learn from you about prayer. I have shared in Tanzania what it is to be enthusiastic and joyful in prayer, and in Gambia I have learned the passion of prayer which is uncompromising in its requests. I have learned from Koreans - the urgency of a whole congregation bringing their petitions and intercessions to God aloud and at the same time, and the tremendous strengthening commitment of spending the whole night in prayer. And I have learned in Singapore the value of corporate prayer, prayed in deep silence. We celebrate passionate, urgent prayerful faith.

And it is a story about strong faith. How simple the story is in its bare outline. The woman comes to Jesus, leaving her daughter at home. She asks Jesus to heal, and won't be put off. Jesus says your daughter is well. Go on your way. And apparently she leaves straightaway, and goes home, to where her daughter is waiting for her, fully recovered. It is like other faith stories - an example of amazing faith that is not only inspiring but challenging. There was no 'if you have time, could you.' but rather 'I believe God is able to heal through you. I believe God is a merciful God who wants to heal. So please heal my daughter - now'. And having made her plea, she leaves it there. She expects God to act and she has confidence that he will. We come to a conference like this to be encouraged in our faith by others. And we have already been challenged and inspired by the vibrant faith of those we have met here, especially the young. In Europe, in the aftermath of a difficult century, we have become weary and perhaps a little cynical; we have lost some of our confidence in the gospel, we need others of you to help us get it back. But you don't have to come from Europe to feel like that sometimes. We need to pray for stronger faith. I am not talking about a simplistic faith, which assumes we can hand it all over to God, without committing ourselves to courageous and costly action. But I am talking about a faith that takes God at his word.

At the end of this Conference and Council, we will have heard lots of words, and many reports, we will I hope have dreamed new dreams and seen a new horizon. We will also, I hope, go from here with new commitment. But we need also faith. Faith to believe that God works with us, that God is alongside us, that he is able to do even more than we ask or think. Let us go in faith to love and serve the Lord. Thanks be to God. Amen.
Welcome to the Republic of South Africa and the Methodist family in the Republic of South Africa.

One cannot adequately express the joy we feel at the privilege of receiving the World Methodist Conference to South Africa. Needless to say that had we not achieved our freedom, which was ushered in in 1994, the World Methodist Conference would not be meeting here in South Africa today! We would have loved the World Methodist Conference to have come to South Africa even earlier, because you have reason to celebrate with us.

In the 1986 meeting in Nairobi, Kenya, the World Methodist Conference resolved to support economic sanctions against South Africa, while it continued to call for ways of changing the political situation that would eschew violence. It further resolved to send a delegation to meet with the then South African President, Mr. P. W. Botha to urge him to heed the call to release Mr. Nelson Mandela. None of us then knew that at that same time Mr. Mandela himself had taken a resolution to begin unilateral discussions with the leaders of the apartheid regime to find a solution to the impasse. Although we have no way of proving it, I want to believe that the prayers of the Methodist people as collectively expressed in Nairobi also carried him at that difficult time for South Africa, and sensitive time for Mr. Mandela himself as he also sought to persuade his comrades of the wisdom and ultimately the efficacy of the path of dialogue.

It was a privilege for us as Methodist people in South Africa to receive the Chairman of the World Methodist Council and President of the World Methodist Conference, Bishop Lawi Imathiu and his delegation ably managed by the Rev. Dr. Joe Hale. It was of special significance that the leader of this delegation was a man who, had he himself been South African, would have been a victim of Apartheid’s racism. Through the person of Bishop Imathiu the World Methodist Conference confronted the Apartheid powers with South Africa as it could become! He became a prophetic representation of a future encounter with Mr. Nelson Mandela. And at the same time he became our voice, we who were voiceless! He reinforced the voice of the people called Methodist in Southern Africa, who had spoken through their leaders, Bishops Khoza Mgojo, Stanley Mogoba and many others before them.

As Methodists in South Africa therefore, we have a sense and understanding of what it means to be buttressed in the struggle for justice and freedom by the collective voice of the Methodist and Wesleyan family the world over! A voice that is rooted in the requirements of the One Book! We are not assuming much or crediting ourselves
unduly therefore when we say that we have a story to tell, and we pray and hope that as we tell this story it will rekindle the World Methodist Family to even greater moments and heights of engagement with the pains and agonies of many, and bring healing to the world today.

**The impact of the Christian Faith in South Africa, Africa and the responsibility that Africa has for the world:**

In the 20th century the South African public stage was graced by an array of eminent African leaders who were profoundly influenced by their faith in the man of Nazareth, both in their private and public lives. Among these was the first President of the South African Native Congress, the Rev. Dr. John Dube, a protégé of the Tuskegee Institute of Booker T. Washington and a man for whom freedom was not merely what was rightfully his, but also what his responsibilities before God were. He worked with many other men and women of similar standing like the Rev. Dr. Walter Rubusana, Mr. Samuel Makgatho, a Methodist Lay-Preacher, Dr. Charlotte Maxeke, a Methodist who became the first black South African woman to obtain a University degree and who forged a place for the South African black woman in the history of this land. There were men like Chief Albert Luthuli, the first black Nobel Prize winner, a devout Christian who was unashamedly a Christian before being a politician; Mr. Reginald Oliver Tambo the long serving Secretary General of the African National Congress in exile, who under normal political circumstances would have preferred to be an Anglican priest to being a politician; Mr. Robert Sobukhwe a fiery Methodist preacher who after serving a three year sentence in jail was sent to Robben Island and then banished for no specific charge other than that the powers that be regarded him as the most dangerous politician in the land because they had no satisfying response to his penetrating indictment of apartheid and colonialism. There was the Rev. Dr. Beyers Naude, without whom the South African story of liberation can never be adequately told and chronicled; a white clergyman who was ready to be disowned by his Afrikaner community and church for the sake of the gospel and its imperatives for living together in South Africa. And of course our irrepressible Archbishop Desmond Tutu, the “turbulent Anglican priest” who could not but be a thorn in the flesh of the Apartheid apostles with painstaking consistency! The numbers of those South African Christians who stood up because of their faith are copious. Many suffered and spent time in jail and others were killed by the regime.

**STEPHEN BANTU BIKO: UBUNTU**

One of those was a young man called Stephen Bantu Biko. Biko was killed by the Apartheid regime in his prime in 1977, when he was 30 years old. Knowing Biko was a privilege, but reading his thoughts and convictions always leaves one humbled and amazed by the depth and beauty of the man, in spite of his tender years. Biko refused to accept the position to which the Apartheid regime sought to assign him and all black people. Interestingly enough, he had the prescience to recognise that apartheid was not demeaning merely to black people. He also called on white people to have a sense of self-worth that is not based on their skewed attitude towards the
black people. He maintained that there is a self-worth that is inherent in each human being that can only be attributed to the plan of the creator. No human being can thus attain his or her self-worth by seeking to humiliate another human being. He challenged the black people to affirm their human-hood. He urged them to reject with contempt everything that sought to demean them and to live their lives on the basis of their positive self-estimation.

Biko had an axe to grind with the church. He corresponded regularly with two Anglican priests, Father Aelred Stubbs who had been his school chaplain and his spiritual mentor in a sense, and Father David Russel. The correspondence amply shows on one hand his awesome regard for God and the message of the Gospel, and on the other hand his despair with the church that has such a powerful message to give and live out, and yet chooses to limit its efficacy. While choosing to follow a political programme for his mission, he never stopped calling on the church to be faithful to its calling to help transform the world, for the sake of humanity and the entire creation of God. While his priority was the political liberation of the oppressed in South Africa, his emphasis on self-confidence implied a journey whose destination was beyond political liberation. He cared for how the world was pushing to the background those values that would make us take care of each other’s destinies. His conclusion was that when liberation comes to South Africa, the people of South Africa should take it as their mission to be apostles of UBUNTU to the world. UBUNTU is an African philosophy that says “Each person’s destiny is inextricably intertwined with that of other people”. It says “UMUNTU NGUMUNTU NGABANYE”.

The challenge to the people called Methodist

In the late 90’s, after the liberation of South Africa, the Methodist Church of Southern Africa, acknowledging the role of the Gospel of Jesus Christ in the liberation of this land and looking at the challenges ahead, recommitted itself to the proclamation of the Good News of Jesus. In so committing itself it chose the theme, “Proclaiming the Gospel of Jesus Christ for the healing of Africa for the healing of Nations”? This was a statement of faith that the healing that we have experienced and that we continue to experience must be experienced by all! This was in keeping with the missionary response that the early converts to Methodism in Southern Africa expressed at the beginning of the 19th Century when they made their offers to the missionary fund. They called their response, MALIHAMBE! Let the word of the Gospel spread to all Nations! And now in the throes of the 20th Century they were still able to say that the Gospel of Jesus must be proclaimed with renewed vigour for the healing of Africa and the healing of Nations!

This is as much a call to the future as it is an expression of an experience in the Gospel of Jesus Christ. Such experience comprises the transformation of an individual person as well as the transformation of communities and nations. So the Methodist people in Southern Africa celebrate that this World Methodist Conference could choose for itself the theme “Proclaiming the gospel of Jesus for the healing of
Nations”. Our joy will be complete if at this conference, held in Durban, South Africa, the World Methodist Community can rediscover the passion for the healing of the world through the efficacy of the Gospel of Jesus Christ. It is upon the spiritual progeny of Mr. Wesley to ensure that the current generation and the generations to come are not denied the opportunity to hear and to live by the truth that not only do all need to be saved, but all can be saved, nay, all can be saved to the uttermost and go on to know that they are saved! The challenge to us is to rise to this call in a world that is changing.

Healing in a changing world

The first colonists landed in South Africa in 1652, with the arrival of Jan van Riebieck of the Dutch East India Company. The arrival of van Riebieck marked the beginnings of the systematic disenfranchisement of the indigenous black communities. But the coming of the colonisers also marked the arrival of the Christian missionaries. The debate will rage on for years to come as to the extent that the missionaries were the handmaiden of the colonists, or gospel champions for the indigenous peoples. I submit that the future work of the church in the world cannot be done effectively without visiting and putting under the microscope the work and methods of the early missionaries who came to the so called dark world! There are three distinct types of missionaries that can be gleaned from such a study:

a) Those who served the colonial powers;

b) Those who championed the cause of the indigenous communities and

c) Those who were in between, interested in the welfare of the indigenous communities, but paying their primary loyalty to the colonising powers.

There were not many who fell in the second category, uncompromisingly interested in the welfare of the indigenous communities. Among the few who did, we can cite men like the Rev. Phillip van der Kemp among the Dutch, and the Anglican, the Rev. William Colenso among the British, a man who was denounced by his own kith and kin as a turncoat who instead of converting the Zulus sought to understand and appreciate them. One can assert without any fear of contradiction that the majority of the missionaries fell in the third category, interested in the welfare of the indigenous communities, but never able to be one of them.

This is not to down play the effectiveness of the work that they did. They achieved much, and in fact we owe so much to them. Prof. Sibusiso Nyembezi, a Methodist lay-preacher of distinction and a linguist asserts that had it not been for the missionaries, the chances are that the African languages in our sub-continent would have perished. Indeed when the Methodists the world over choose to congregate in South Africa, it is imperative that the name of the Rev. John Appleyard is mentioned and celebrated, because it was him who produced and published the first bible in Xhosa at the Methodist mission station of Mount Coke in the Eastern Cape province. Prof. Lamin Sanneh, of Yale University goes on to assert that the likes of Appleyard had no option but to go this way for the doctrine of the incarnation to mean anything
to the African people. The bible had to be presented in the indigenous languages for Christianity to find a home in Africa, just as Jesus was finding a home in Africa.

Perhaps the highest praise to the work of the missionaries was given by no less a person than Mr. Nelson Rolihlahla Mandela. Paying tribute to the work of the church in African education, he has thanked the churches for educating the African child when those with political power had no intention of offering this facility to the African child. Mr. Mandela is known to have said, “Had it not been for the church schools, some of us would never have developed to be known beyond the confines of our villages”.

Indeed, the missionaries played a central role in helping diffuse the internecine conflicts that marked life in these parts in the late 18\textsuperscript{th} to the 19\textsuperscript{th} century. The Methodist missionary, the Rev. William Shaw crossed the Kei River to establish Methodist Mission stations in the East of the Kei River at the invitation of the Kings Ngubengcuka of abaThembu, Faku of ama Mpondo and Ncaphai of ama Bhaca who had sent emissaries to him to come and preach the gospel to their people so that the spirit of war and conflict might be diffused. Nor can we ever cease being grateful for the work of the French missionaries in Lesotho, under the leadership of the Rev. Cassalis and his successors in the Paris Mission, who ensured that Lesotho would not be annexed to the Republic of the Orange Free State at the instance of the Anglo-Boer war. In spite of this, we as Church should equally never close our eyes to some of the obnoxious deals that were struck by some missionaries with the colonial powers on behalf of the indigenous people. These were instances where the church was understood by the powers that be as nothing but the midwife of the colonial agenda. Those who were at the Nairobi World Methodist Conference in 1986 will remember Archbishop Desmond Tutu saying that the Africans sometimes bemoan the work of the missionaries saying “the missionaries taught us to close our eyes and pray, and when we had opened our eyes we had the bible in our hands, but we had lost the land!” And in his inimitable manner, the Archbishop said, “And who said that was a bad deal?” Indeed he spoke from the experience of mistakes or injustices committed in the name of Christ, as well as the struggles to correct such mistakes and overcome injustice also waged in the name of the same Lord! It is this sensitivity that the Methodist family should seek to hold as its hallmark in the work of mission in the world today. Christians have done much harm in the name of Christ, wittingly and unwittingly; and yet at the same time Christians have helped bring much healing to the world in the name of the same Lord.

The Methodist people have to consciously seek to make a choice as to how they understand the role and place of the Gospel of Jesus Christ for the world today. If we believe that the Gospel is able to heal the world, then let us roll up our sleeves and commit to being agents of that gospel. We hardly have a choice. We are the children of him who said that under God the world was his parish. We cannot say that we do not believe that the gospel can heal the world and therefore let us close shop. We do not have that option. Rather, we have to interrogate the world, our mission and our
strategies anew and then with renewed enthusiasm, resolve to engage the world and offer it the way that is of Christ.

While the world is indeed changing, there is a sense in which it is not much different from the world of Jan van Riebeeck in 1652 and other later colonisers. Their world was driven by the quest for the markets. Christian missionaries had a choice to make. They could either be handmaidens of the programmes to open new markets for the colonisers, or be agents of new life in Christ to those who were otherwise seen merely as commodities or instruments for the agenda of those whose sole purpose for living was the creation and exploitation of new markets. The challenge is no different today from that of the 17\textsuperscript{th} and the latter centuries. The driving motive for the world is still the same: greater materialism at the expense of wholesome life for many. Otherwise why are we seeing so much of the continuing exploitation of the environment irrespective of its effects on the large majority of the inhabitants of planet earth? I suggest to the World Methodist family today that if ways are not found at this conference to get the Methodist people to apply their minds and faith to the issues that threaten to destroy life as we know it, we will have betrayed our own mission as well as our generation and generations to come.

We have a responsibility to proclaim a gospel that brings healing to the world. But we cannot speak of healing without a proper diagnosis of where the world is hurting today. It is not possible to do a full diagnosis through this presentation here this morning. That is the challenge that this Conference must strategize for. One can only attempt here to give pointers to those areas that today call for our attention if we are to understand the needs of the world and proclaim a gospel that offers hope for healing.

**The new world**

Speaking as one from the Southern hemisphere, I have to begin with the assertion made by the Rev. Dr. Samuel Kobia in South Korea during the last World Methodist Conference. Kobia asserted that ‘the centre of Christianity is moving, if it has not already moved to the South’. The President of the World Methodist Conference, Dr. John Barret also asserted in his opening address to this World Methodist Council that “the centre of gravity of Methodism is moving south”. This assertion can mean that the large majority of Christians is now in the South. Alternatively it may mean that the larger influence and the pace or essence of Christianity in the world today will come or is coming from the South. Just as Christianity has been for so long clothed in the garments of the North, maybe now the time is for it to be clothed in the garments of the South, not only for the benefit of the Southerners, but for the benefit of the whole world.

It is an undeniable fact that Christianity, if judged by church attendance, is waning in the traditional North or developed world. We have to ask the question as to whether in fact this could not be because the developed world no longer feels or understand the relevance of Christianity to their daily life. I often wonder if the ascendancy of scientific knowledge and the capacity to explain life rationally has not
had much to do with this decline. Then one could go on and argue that the exponential growth of Christianity in the South is directly linked to the inability of the South to master answers to its dilemmas. To argue that this is an adequate explanation for the South to have thus become the centre of Christianity would be defeatist, with no basis at all for the claim that the South could influence Christianity the world over.

On the other hand if the argument was that the values that have accompanied the influence and power of the developed world over the rest of the world show some gaps that are posing danger to the rest of the world, then a very strong case can be made for the South to reflect on Christianity with the aim of contributing to the strengthening of the witness of the Church the world over. There are two types of Christianity that we see in the South, especially Africa. (1) There is a Christianity that will not hesitate to exploit the pains and dilemmas of Africa. It is no surprise that commercial Christianity is finding a ready market in Africa. (2) And yet there is Christianity in this continent that has defeated tyrants – the Christianity of a Beyers Naude in South Africa, the Christianity of a Janani Luwum in Uganda. And this Christianity can be seen in other continents like Latin America.

To speak like this is not to condemn the West or Western Christianity, because it has bequeathed us giants of the faith like Dietrich Bonhoeffer, William Temple and many others of that ilk. Indeed it has given us a John Wesley, and a William Coke without whom we would not be gathered here as a world family. For this we are eternally grateful. Rather to speak like this is to be faithful to the quest of this world conference, to find and offer healing to the world in the name of Jesus Christ. How can we offer healing when we have not identified the illness?

The illness is in a world where violence is often being embraced as the sole solution to political differences. Whether one is talking about rampant violence in Zimbabwe perpetrated by a government that will brook no opposition, or violence unleashed on the citizens by a Muamar Gaddafi in Libya, or by the NATO forces pretending to defend civilians while determinedly wanting to overthrow Gaddafi, Christians have no option but raise their collective voice against all these. The illness is in a world where the gap between the rich and the poor is inexorably getting wider, whether this is in South Africa or between races or nations of the world, Christians have no option but to call for conversion. The illness is in a world where the exploitation of the environment continues unabatedly because it benefits some, irrespective of the consequences on many who are powerless to do anything about it. The illness is when humans deal with one another as if they were different species because of racial differences, and thus oppress each other on this basis. That world has made an option that the solution to our dilemmas is in the growth of technology. Not so for us Christians! Our choice has to be, first and foremost, for the inner spiritual transformation of human beings.

The Gospel of Jesus Christ puts human sin at the centre of the crisis of the created order. It equally puts salvation at the heart of the healing of the world; offering God’s forgiveness that opens the door to confession and conversion.
Denialism, which is an often used word today, is something that should be a source of great concern to Christians, because it forestalls any chance for conversion. How can the world be sincerely healed when there is Denialism that the motive behind globalisation is nothing but monopoly access to the markets by those who are already ahead in the game? How can the world be healed when it pretends that the world is a village when it is in fact nothing but a city where there is no sense of neighbourliness?

If these observations are correct, then it does make sense for the young Steve Biko to say that Africa has a responsibility to help the world rediscover and reclaim the essence of Ubuntu! If Biko is right, Methodists and all Christians are obliged to say that there is no greater evidence of Ubuntu than that gleaned in the Lord Jesus! Prof. Lamin Sanneh makes the point with unremitting consistency, that Christianity is a religion for the whole world. It is not a religion just for a particular nation or group of people. It does not baptise a particular group of people and their ways, whether from the South or North, as the way for the world. It confronts all with the reality of their sinfulness and calls all to a new life in Jesus Christ. While forcefully decrying the social conditions that impoverished many in the 18th Century England, John Wesley never excused the poor themselves from the call to conversion. South and North, West and East will all find healing at the foot of the cross, and together be the agents of a healed world, at peace with itself and the entire created order. It is for this mission that we have to seek renewed apostolic confidence. As Paul would say in Romans 8: “Creation is waiting for the children of God to be revealed”!

The call:

What then shall we as the World Methodist family do for the healing of nations? Please allow me to end this presentation by making a few proposals for the World Methodist Family to ponder over.

1. I believe, we must affirm strongly the work that we have been doing in focussing on Evangelism. We cannot but constantly revive our need to name the name of Jesus. It may be essential though that we honestly critique ourselves to assess our level of success in sounding the gospel through the array of voices that our international kaleidoscope represents. Here I am not merely talking about languages, but rather about the heart issues that characterise and trouble the worlds that each one of us inhabits.

2. If indeed this observation is valid, I then, secondly, call the World Methodist Conference to greater commitment to our Social and Economic Affairs division. We have succeeded most commendably in profiling the place of Evangelism in the life and witness of the World Methodist Family and we must never let up. But now, is it not time that with the same level of commitment and passion we do the same with our calling to be prophets in the social, economic and political affairs of the world? Evangelism and Social commitment in Methodism are two sides of the same coin. Because we are so passionate for the proclamation of the good news, we cannot but stand up for the poor, the hungry and the oppressed; and in all our social activism we cannot but name the name of Jesus who gives sight to the blind, hearing to the deaf,
the ability to speak to the dumb and proclaims the acceptable year of freedom to the downtrodden! This is how the world must know and hear the Methodist voice and witness!

3. While we shall continue to uphold our commitment to the principle of Connexionalism, should we not in the same way as we bring together once every five years our various Connexions for joint reflection and fellowship through the World Methodist Council and Conference and once every 30 months the Executive of the World Methodist Council, look at ways of intensifying to a more regular encounter the joint reflection and dialogue of our Connexions through their social, economic and political affairs committees on the key issues that affect the world so that our witness may be more effective? I salute the division of Evangelism for doing this effectively and I plead with this conference that this should never be diluted or weakened. Rather let us see how the same principle and approach can be enhanced for the other divisions as well. We must look at ways of strengthening the voice of the people called Methodist for their witness to the corridors of world powers! As we participate in this ministry with the other members of the Ecumenical family through our Ecumenical division, the passion of the Methodist people for a healed and transformed world should never be dilated by a claim that the Ecumenical bodies are also speaking on our behalf.

4. We must redevelop our exchange programme. Our people have to be exposed to how decisions taken in one part of the world affect others in other parts of the world. When the Officers of the World Methodist Council met in Chile in 2009, the Chilean bishops made piercing calls to the World Methodist family to speak powerfully to the crisis of environmental degradation. For them the preservation of the environment is not fancy talk. Their people die tragically because of the effects of climatic changes. It is a daily pastoral challenge for them.

The most effective voice that can bring sanity to those who take decisions that lead to these climatic changes is the voice of men and women who care. Let us give Methodists in the pew a chance to see for themselves what is happening in other parts of the world as a result of political and economic policies that our countries take rather nonchalantly. Here in South Africa at the height of Apartheid suffering, the Methodist Church of Southern Africa instituted an evangelism programme called MALIHAMBE; let the word of the gospel spread. In this programme we twinned black and white together and sent them out to preach the good news to the rich and the poor. Their missions led them to both the most opulent and most painful situations. The result was a proclamation that drew our people together to tackle the pain and the injustices of the land together, equally informed and enthused for the healing of South Africa.

**Conclusion**

The challenge for the church today is to apply this principle for the greater efficacy of our message to the world. Brothers and sisters let each one of us reaffirm
our calling with Mr. Charles Wesley, that we have a charge to keep, “to serve the present age”; and thus fulfil our calling. We cannot rekindle passion for the gospel without rekindling our passion for the world! We are a Connexional people who also believe that together THE WORLD IS OUR PARISH! We have to find a way of working together without riding roughshod over our national priorities and goals. But even these must be driven by the common belief that God wills and determines healing for all of humanity and creation. Let us find renewed strength to do this and indeed, in the name of Jesus the Christ, the world will be healed.
FOR THE HEALING OF THE NATIONS
(FRIDAY BIBLE STUDY – NATIONS)

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Allow me to first express my gratitude to the program coordinators for this opportunity to lead the Bible study for the 20th World Methodist Conference.

What a privilege to gather together as the people of God called Methodist here in beautiful Durban, South Africa. (Against all the misconceptions of Africa, I have been anticipating departing the hot summer of North Carolina in the south of the United States in order to come to the cooler temperatures in Africa).

I will confess, I am a preacher. So if my efforts to present this lecture begins to sound like a sermon, let me also confess I favor Karl Barth's position that all theology is merely sermon preparation (Do not be too worried that a seminary dean just used the words lecture and theology in the same sentence. Practical theologians, like homileticians - that's how academics spell P.R.E.A.C.H.E.R - we take a long time to boot-up the systems that run our biblical interpretation programs, so allow me a moment to clear my throat). These next few days, I will resist the urge to merely "proclaim" the message I read in Scripture, and instead, attempt to invite you on a journey of reflection upon the world narrated in the Bible as it pertains to the conference theme.

It sounded like a brilliant idea when George Freeman called to ask if I would be the Bible Study Leader for this 20th World Methodist Conference. And how relevant the theme inviting “A Bible study aimed toward a Methodist understanding of Jesus Christ: for the Healing of the Nations.” As I anticipated speaking before this gathering of Methodists, all I could think of was: what does the Lord require of us? You will recognize those familiar words from the book in Christian Scripture we call, Micah, and number as chapter 6, verse 8.

There is so very much in the world in need of healing. I watched what U.S. news commentators promoted as noteworthy around the world: unrest in the Persian Gulf area; allegations of sexual assault against high-ranking officials; wars, and rumors of wars; famine, flood, and earthquakes; economic collapse, social unrest, adverse employment practices; mistreatment of the elderly; incest, bribery, and forced labor; disease, divorce, and domestic violence; increased child sacrifice, adultery, and multiple sex partners.
Remedial Reading: What Does the Lord Require?

(I almost entertained the idea that someone had hacked into the CNN Teleprompters and uploaded texts from the prophets of Ancient Israel just prior to the Babylonian exile!)

Then, as now: National politics advances as the worship of the Trinitarian God recedes. The rich get richer, the poor get poorer, and the people of God --- look just like everybody else.

So I ask you to pray with me this morning that I might resist the urge to speak on current events. That, instead, I will draw your attention to the biblical revelation and remind you of its story; a story that forms a community whose behavior is peculiar because it practices justice, favors mercy, and noticeably honors its God.

(The Lord be with you). . .  let us pray:

Creator Covenanting God, you give life and inspire our highest and noblest thoughts and dreams . . . Thank you for minds to think, hearts to understand, and lives to live out your glory. God of resurrection, redemption, and reconciliation, direct our attention to the life of Jesus so that we might see what you would have us be. As best as we know ourselves, we ask that you would intrude into our lives, robbing us of fear and envy so that we might see in each other image bearers of your glory. Those with whom we are called to live like Jesus in all the world. By your Spirit make us one with Christ, one with each other, and one in ministry to all the world as the people called Methodist who provide such a glimpse of your peace that the world recognizes that You alone are the Healer of the nations. Amen.

We have a long way to go today, as I have a tendency to dispense information as if the content served as the water source for Victoria Falls. I have given us quite an agenda to go through and we have these three sessions and the idea is that I will restrain myself to speak inside the hour.

I am going to tell you my aim, but if something else happens by God's design, let me assure you, I plan to be right fine with it! The theme before us: Jesus Christ...For the healing of the Nations. Today, I will broadly address the idea What Does the Lord Require. Tomorrow, the Struggle for Wholeness, and on Monday, we will end with an exploration of When God Shows Up. I have already mentioned Micah 6:8, and if you would like to read ahead, consider Micah 6:8, Isaiah 58 and Matthew 5, 6, and 7. My topics: Remedial Reading, A Just Peace, and Rescue Operations.

Shall we get started, then? (did I mention I needed first to clear my throat, prior to getting started?) need to recover practice of Bible reading.

It is tempting to begin a Bible Study by choosing a book, and then, say, analyzing the words in a passage, moving verse by verse through that portion of Scripture, focusing on a theme, or word that suits our interest. For example, my idea is these next few days is to thread the idea of social justice from Genesis to Revelation, whereby I hope to weave together a scriptural witness to the divine intention for healing among the nations.

With our theme selected and an idea in mind, we find texts (everywhere) that affirm our pre-conceived notions. It is amazing what topics the Bible covers. For example who knew that all Christians should drive Hondas? (Luke recorded in Acts that they were all
in one Accord!) or that there is a biblical instruction on who should make the coffee in the morning - yes, He-brews. (It is early, especially in North America, and I am merely clearing my throat!)

As I have prayerfully considered the selected theme, *Jesus Christ: For the Healing of the Nations*, I shared the recognition that we have a problem, a disorder, an infection which needs a remedy. Today, as we begin this reflection on Christian Scripture it is important to understand the malady.

This mode of studying scripture as if mining encyclopedic entries has actually resulted in two major problems for Christians, from which Methodists have not been excluded. The first is the ongoing search for meaning, clarity, and so-called relevance.

We manipulate the Bible to speak the language of technology, psychology and science. And while some insist this is merely a relevant translation of the gospel message, the outcomes, the expectations and even the fears - represent an uncritical familiarity with a culture of consumerism and individualistic goals of health, wealth and fame. Lacking is the soteriological eschatology of the pneumentalogically driven ecclesial community. I know — that is not scriptural language either. I just had to throw in a few seminary words to validate my status at Duke University Divinity School. Not that that is out of the way...where was I?

Our primary style of reading the Bible is as if it were an encyclopedia of basic instructions before leaving earth. The sacred story reduced to deistic therapeutic moralisms for use in an individualist society of capitalism. As Richard Stearns says in his book, *The Hole In Our Gospel,* the gospel has been undermined by “our evangelical efforts to make the good news accessible, relevant, and simple to understand." We seem to have boiled it down to a kind of “fire insurance” that one can obtain. And once the policy is in effect, we can go back to whatever life we had been living – narcissistic consumerism, political power-brokering, sexual exploitation. So long as the policy is stashed away on some certificate of baptism we’ve got our ticket to the afterlife – complete with frumpy mystical creatures roaming a fanciful forest in pink and blue with random stations of white fluffy cotton positioned for a heavenly choir concert.

Simply put, the sacred story has been abandoned in favor of providing tips, tools, and techniques a general audience will find tolerable, relevant, and effortless to comprehend. (David Buttrick describes how salvation in most Protestant sermons is a happening in the heart whereby individuals are restored to Gods good graces by means of a personal decision for Jesus, have psychological peace, and hope of some heavenly hereafter. He calls this a therapeutic model.

To put it another way: the biblical message is not an insurance policy with the benefits of a celestial bodyguard, a spiritual Santa or a partisan promoter of social justice; *God Bless America* is not a Christian anthem; and one’s Christian identity is not confirmed by a willingness to tote-or-quote Scripture; an unwillingness to delete emails that say ‘if you love Jesus forward this to 10 of your friends’; or whether you prefer Bach on the organ over Kirk Franklin on the keyboard.
(If I have not yet offended you, or someone you love, do know that I have given it my best efforts!)

Consequently, we handle the bible like we handle legislation, looking for what we like or worry about and hold fiercely to it, ignoring what challenges us to critique the culture and conform to God’s image. Because we have forgotten how to read, we have forgotten we are a people with a story that is not yet over. This is significant. In so doing, we have abandoned the storied revelation of reality narrated in Christian Scripture. We have forgotten the story of God’s people…a story of what Michael Frost calls dangerous promises and dangerous memories that make a dangerous critique of society.

The over use of familiar imagery can turn Scripture into a foreign language Rosetta stone, where so-called doctrines are mined from various translations and strung together. And while I worry that my humor may not translate across cultures, we ignore that certain teaches in Western Christianity have little meaning in other parts of the world. How do you explain Jesus as the lamb of God in Papa new Guinea where they do not have sheep? What are we asking when we ask, have you ever been saved? like - from drowning when my canoe tipped over in the lake? Consider this image: are you washed in the blood? (actually I prefer soap) And then the grand promise: do you want to hear some good news? and when our unsuspecting listens nod affirmatively - we tell them: You are dying and going to Hell! (thanks for that)

You see, this googleDOTcom word search mode masquerading as Bible Study is indicative of a far more serious problem.

It is quite common, and yet not often detected. You see, most Christians cannot read.

You might not notice that from the multiple readings that have been supplied for this conference: X# pages, not to mention the revised websites, accompanying tweets, status updates, and sub-sequential blogs that will be written.

The complication may be mistaken as amnesia, for much that should have been remembered has been forgotten. It appears to some as weakness in the area of doctrine, conviction, or even unity. It is diagnosed by others as dyslexia, where there is a reversal of the importance of experience against tradition, reason against Scripture, practice against doctrine, story against truth.

The epidemic is not highlighted by the legislation that will be addressed at the United Methodist General Conference next year either. Evidently our problem is economic, demographic, and numerical. (Or more controversially, the identification of what constitutes a recognizable relationship between two persons who intend to live together as sexual and domestic partners.)

Now that I have your attention, I want to suggest we change the diagnosis. Consider instead, that our most critical virus is a limited reading capacity.

What does it mean that our attention has been captivated by epistemology and rationalization rather than scriptural revelation? We are moved by entertainment rather than worship. We depend on politics and government rather than the impact of the Christian community. We abandon the Wesleyan Social Witness for a certificate of baptism which we place in a box as if it is an insurance policy only redeemable at death.
We compartmentalize our Christian faith against our civil practice as though "love thy neighbor" has no tangible implication for our day to day existence.

The point I am trying to make is how we read is as important as what we read.

I will venture to say that a host of people still suppose the bible holds significant importance — at the least, for Christians. With a triple hip-hip-hooray of gratitude to the technological advancement around 1440 of the printing press, King Henry VII’s edict in 1536 to place an English Language Bible in every church, and the flowing rhythmic prose of the 1611 King James translation, English-speaking protestants have for centuries had the bible as a readily available resource. For generations, its words have influenced how people interact with one another. Its narratives supplied the matrix for how many conceive reality. Its statues shaped the legal code of societies the world over. Scores of English speakers learned to read by reading bible lessons.

Consequently, notable issues that capture the attention of the general public receive both advocates and critics, each using the Bible as their sword. Interpretation aside, the fusing of random texts render validation for a given position. Each and every stance presented as a demonstration of faithful use of the bible.

This basically means that it does not convey much to say one “takes the Bible seriously.” As N. T. Wright has noted, the Bible has thereby been "used and abused, debated, dumped, vilified, vindicated, torn up by scholars, stuck back together again by other scholars, preached from, preached against, placed on a pedestal, trampled underfoot, and generally treated the way professional tennis players treat the ball. The more you want to win a point, the harder you hit the poor thing." Let's be clear. This is problematic.

How do we know if the Bible is “relevant”: If it provides tips, techniques, and tools for success? What do we mean when we say the Bible is “authoritative?” Some characterize the resulting confusion as a failure to grasp the progressive nature of a mysterious God. Others discern the confusion as a consequence of presenting opinions that change the historic teachings of the church. According to the witness of Scripture, the perennial challenge of Israel and the church is not irrelevance; it is idolatry.

As Michael Pasquerello, homiletics professor at Asbury Theological Seminary reminds us : Our most “deeply felt need” is for fidelity to the One who lovingly calls and redeems us through the Word and Spirit to bear faithful witness in the world through a common life of thankful praise and adoration.

The most serious challenges surrounding this use of the Bible can be attributed to its separation from the larger story of the church and the full range of Christian practices — prayers, fasting, worship, and the moral life. Biblical exegesis has been reduced from the revelation of God's activity in human history, which in the end is communion, to a technical procedure for the transmission of religious or moral information, which end is consumption.

So, I will say it again, how we read is as important as what we read.

Reading is important, because we have this written record that suggests to us that every once in a while, God resorts to drama in order to catch our attention. Fiery
furnaces. Big fish. Famine, flood, or even festivals where prostitutes, tax collectors, and priests sit down to table with every nation, language, and people group breaking bread and drinking wine between music sets. Go ahead, think casinos with communion-ware as you recall Daniel 5 or the first chapter of Esther then reread the account of the Wedding at Cana and the vision of John recorded in Revelation 21.

Every once in a while, God resorts to drama in order to catch our attention. And the episodic summaries sound more like headline news than Hollywood blockbusters. The most famous and oft-repeated narrative of Scripture is the Exodus. A divine decree for a wilderness worship retreat; political unrest as the ruling party recognizes instability among its working class; negotiations between united labor forces and senior officials who fail to associate the quality and quantity of production with the health, hygiene, and good humor of their line workers. Non-stationary cloud patterns forming stable stratifications around mountain ridges; Towering infernos of flame; a strong east wind, the sea ripped in two, walls of water standing up and lying down; OnStar directions to detour to the desert through a dry sea canyon; bogged down Egyptian humvees; a lonely human hand twice stretched out; and a shore strewn with dead troops. It is no wonder the children of Israel recount their pilgrimage of pain and hope with passion and regularity. It’s enough to make Richard Quest, Steven Spielberg, and YouTube enthusiast’s mouth water!

Academy Award winning scripts can’t hold a candle to the greatest story ever told. Long after Toy Story 7 has been turned into a handheld halo-gram that will plant in ones subconscious mind the idea of having our Avatar donate all of our VHS and DVDs to a charity aimed at providing socially networked university muggles access to the King’s Speech, we will be reading the ancient blog of the story of God recorded for us by those with the user names of Esther, Isaiah, Jeremiah, Joel, Matthew, Luke and John. Like King Tut, the secrets of these buried treasures continue to randomly appear on the front page of our current newspapers.

Every once in a while, God resorts to drama in order to catch our attention. Talk about material worth turning into a screenplay! called to serve Christ by our witness in the world.

As one of my colleagues recently reminded me, "people fail to realize that it is hard to hear what a person says, because of what they are doing." Sometimes, the lives we live silence the words we speak. That is kind of evident when you think of the reputation of the church in the world today. Think about it this way: are the concerns of God the concerns of the Church?

The people of God have long asked this question in various ways:

The Psalmist asks:

3 Who can ascend the LORD’s mountain?
Who can stand in his holy sanctuary?

(Psalm 24)

And the Micah text I continue to allude to is a response to the questions:

(Micah 6:6-7)

6 With what should I approach the LORD and bow down before God on high?
   Should I come before him with entirely burned offerings, with year-old calves?

7 Will the LORD be pleased with thousands of rams, with many torrents of oil?
   Should I give my oldest child for my crime; the fruit of my body for the sin of my spirit?

In order to know the concerns of God we need to return to our roots as followers of John Wesley. Joel Green, who teaches New Testament with a Wesleyan perspective, suggests that “[a]s important as Scripture is within the Wesleyan tradition…Methodists have not always known what to do with Scripture… as Methodists. As a seminary professor, I know too well the myriad of approaches to biblical authority that have bowed the knee to experience rather than the Word of God.

Wesley made a number of assumptions about the nature of Scripture and these led to characteristic practices for reading the Bible. The result could hardly be called “precritical” or “naive.” Wesley urges in no uncertain terms that the aim of Scripture is to lead us to and in “the way to heaven.”

Green, in his book demonstrates how Wesley’s practice as a reader of Scripture undermines these two criticisms. For one, when Wesley interpreted the Bible, he took seriously the company of interpreters, contemporary and past. And, the Oxford scholar drew on a wide range of learning — including commentaries and devotional works, as well as classical philosophers, early church writers, and the latest science of his day. These criticisms, then, should not detract from the central point of this passage from his “Sermons on Several Occasions.” This is that, for Wesley, reading Scripture is tied to the journey of salvation. The Bible teaches “the way to heaven.” And Wesley reads the Bible with this aim in mind — “to find the way to heaven.”

Throughout Scripture the people of God have posed the question of what are we to do in the world, when God has described who we are to be in the world. We are to be image bearers. But you cannot be what you haven't seen! Having turned the biblical narrative into history or psychology we missed the dramatic activity of the one whose image we were created to bear.

We are called to demonstrate the faithful activity of God to set the world right again. Our need to recover practices of Bible study is because it is only in allowing this narrative to convert our imaginations to God's intention for the world that we understand that the call to serve Christ is a recovery of our created design as reflections of holiness.
As the Wesley's put it, we are transcripts of the Trinity. I like to call us Divine Facsimiles or to appeal to the story - we are just dirt bags. Do you remember the story? the mission of God

So what are the concerns of God? The redemption and restoration of humanity and creation. This is God's mission. My question is, does God's mission have a church? You see God has never ceased this project of creating a community with whom the Spirit so evidently abides that the world takes notice that what we see now is not God's intention for the reality. And God has another move. We long for it, we hope for it, we pray for it, we wait for it....the question I ask the people of God called Methodist, is what are we doing while we wait on God to make God’s next move?

God has made some astounding and yet unfulfilled promises. “... they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, and neither shall they learn war any more”(Isaiah 2:4). Or, “...God will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more . . .”(Revelation 21:4).

In a sermon preached in Duke University Chapel, United Methodist Bishop Kenneth L. Carder, reminded us that “Faith is holding onto God’s promises and living toward them, even when there is no evidence they will be fulfilled. Such faith is difficult and rare.”

I think it is time to be honest with folks, if people want a money back guarantee without faithful commitment, tell them to buy a washing machine.

So, what does the Lord require? a community that practices justice, favors mercy, and noticeably honors its God.

John Howard Yoder argued, the primary responsibility of Christians is not to take over society and impose their convictions and values on people who don't share their faith, but to "be the church." By refusing to return evil for evil, by living in peace, sharing goods, and doing deeds of charity as opportunities arise, the church witnesses, says Yoder, to the fact that an alternative to a society based on violence or the threat of violence has been made possible by the life, death, resurrection and teachings of Jesus. Yoder claims that the church thus lives in the conviction that God calls Christians to imitate the way of Christ in his absolute obedience, even if it leads to their deaths, for they, too, will finally be vindicated in resurrection.

My colleague at Duke Divinity School, Stanley Hauerwas has taken that position and brings a challenge to the Methodist Church where he continues to maintain membership.

Our lives have been edited by Jesus Christ so we live as Spirit-enabled video-clips of God's activity in the world to set things right again. We participate as a member of the community who provide the world a glimpse of God's reign.

The one who is making an appeal for us is the Creator Covenanting Holy God. So pay attention when God speaks: this God who spoke into nothingness and called into being everything. And God isn’t finished with creation yet. Contrary to the poets of the 20th century, God is alive and well.
He put on human flesh; laid in a Bethlehem manger; was forced into African exile; reared in a Nazarene cave; baptized in the Jordan River; was driven into the wilderness; and tempted in all things, he was misunderstood by his family; and rejected by his ethnic group; they arrested him after he finished praying and expedited a mock trial during which he suffered a brutal police beating; his execution was broadcasted before nations as they lynched him as a common criminal on Calvary; unsatisfied with his demise they speared him in his side. Most all his friends abandoned him, but still they rolled the stone before the guarded tomb they borrowed to lay him in. But death couldn't hold him, the grave couldn't keep him, and time will not forget him. Because God in Christ was reconciling the world back to himself. This was a remedial project to recover our personhood. God has never given up on forming a people with whom the Spirit so evidently abides that the world can take notice that the chaos and confusion of our existence is not God's intention for creation.

And because he lives, we too can practice the presence of God. **Jesus told his followers about the power of God’s Holy Spirit to teach us to recognize God’s dramatic good in the world and to be witnesses in the world of God's presence and peace. Making disciples, baptizing them into the community, and teaching them to do all he commanded.**

We can know God’s voice and allow our lives to be shaped by His Word. The rumors of the resurrection (started by something a few women said) has us here, centuries after Jesus public death, trying to make sense of these radical promises of God.

Even now, God’s is narrating us back into the story we walked out on. An unfolding drama that tells us who God is and what God’s good purpose is for creation.

So the question is **will we truly be ambassadors for Christ?** We may have the right to remain silent, but we have a responsibility to live differently in the world. We might well be the answer to someone else’s prayer. This is significant.

(BTW, that embarrassing little thing I mentioned earlier, about having a theme? It would have been a deductive approach, which I obviously abandoned. Instead of telling you what I thought the Bible said, I shifted to an inductive process, thereby inviting you to journey with me on this reflection on Scripture. Rather than giving you texts that prove my point, I tried to let you eavesdrop on how my imagination has been shaped by the repetition in Scripture. I hope your curiosity has been peaked enough to consider that, as troubling as it may be, possibly Micah 6:8 may not be an isolated idea)

So what is good and what does the LORD require?

1. to do justice,
2. embrace faithful love,
3. and walk humbly with your God.

But you can't live by a script you've never read. And it's not enough to merely read the script, we must be willing to develop the character it calls for. Of course that will require another day to discuss.
Introductory remarks
‘Couldn’t get a better speaker’ — well you could.

Words of testimony

a) I have several times witnessed the wonderful, miraculous healing power of God. Each time my jaw has dropped, and my mind has boggled, and my spirit has soared, and my only response has been ‘alleluia!’

b) For 2 years I prayed daily for a loved one, aged 18, who contracted an incurable disease, and sadly died, a faithful young Christian to the last breath. It’s nearly 35 years ago, but one of the first questions I will ask when I get to heaven is ‘what was going on there, then?’ I suspect that God might say to me ‘I healed her, Martyn’. And the fact that I can now accept that might signal my own healing.

c) Sam, my youngest son is alive today only because of advanced medical care offered through a Special Care Baby Unit. Expensive technology and expert care healed my child, and I am truly grateful for that and to the Lord.

d) One of my dearest friends lives with an addiction, and lives well only because of the provision of professional counselling and socially provided resources and care. Without that support, I suspect he is lost.

e) Bruce, my father in law died recently after several years of terribly losing himself through Alzheimer’s disease. His death, as an older man, was a mercy and a release, both for him and others, not least his wife, my mother in law — a woman of faith and an example of Christlikeness in a horrible longstanding situation.

f) Then about a decade ago I myself was diagnosed with a genetic condition which, until discovered, threatened to shorten my life considerably. Several Christian friends prayed I would be cured of this disorder, and laid hands on me. Rightly or wrongly I came to the conviction that God didn’t want to cure me from this condition, which began, apparently, in about the 9th week of my mother’s pregnancy with me. Instead, God said to me what he said to St. Paul about his own ‘thorn in the flesh’ — “my grace is sufficient for you. For my strength is made perfect in your weakness.” And because of that assurance I consider myself healed.

g) Lastly, and most wonderfully of all, I’ve been present and involved when God has performed that healing miracle we call conversion, being born again, when someone has received Christ, been filled with God’s Spirit, begun or renewed the Christian life.

I guess that many of us in this room would have similar and other examples of healing understood in the ways I am presenting it.

And I believe that all these examples are legitimate ways for Methodist and Wesleyan Christians to talk about the healing of persons — human beings – by God: Father, Son and Holy Spirit.

It’s a huge subject, and I focus on certain aspects more than others. So at the outset
I’m aware that for some of you here I won’t deal with this subject as you would best like, and it won’t be your turn to be pleased! I ask therefore for your forgiveness and grace at the outset.

**Four Points**

I want to share and explore four convictions which overlap and build up together. The first is already obvious.

1. A Methodist and Wesleyan understanding of healing is deep and wide. Healing, holiness, wholeness and salvation are for us all of a piece: indissoluble; the sum being more significant than the parts.

That lovely word ‘shalom’ expresses much of what we mean. Healing for us is a metaphor for salvation, in all its glorious fullness.

Our understanding of healing involves us as whole persons — body, mind and spirit. Through the work of God each dimension is able to be renewed and changed. Body. Mind. Spirit. Each is important, but incomplete in itself and unable to be fully healed without reference to the others, because that is how we are created by God, and it’s not like changing the batteries or the hard drive!

Let me illustrate this deep and wide understanding of healing in a couple of ways.

Because of our heritage we are a faith family that has always understood that living out the Christian life involves what John Wesley called ‘acts of piety’ and ‘acts of mercy. We Methodists and Wesleyans understand being healthy as much in terms of prayer and fasting as in visiting prisoners and standing with the poor; as much in terms of offering Christ to all and worshipping God as in contending for peace with justice and the end of poverty. Urged by the Spirit of God we strive to respond to the challenge that our lives and lips must agree.

With proper humility we should recognise that at times in recent Christian history, when others have suggested that Christian discipleship is primarily about either piety or mercy, and one must choose in which camp you are, Methodists and Wesleyans have been constrained by the Holy Spirit to resist this false division. Piety and mercy — personal and social holiness — are indissoluble, two wings of a bird, which without either one, cannot fly. Both are needed for both health and healing, and Methodist Christian disciples know this deep in their spirit.

Consequently at our best we Methodists and Wesleyans have never quite been captivated by the dualism that suggests the spirit is good but the body is bad, that heaven is good but earth is bad. We have never been wholly convinced by the rhetoric that engagement with the world can be or should be divorced from being disciples of Christ in the nitty gritty of this world.

We are a people of dirty fingernail spirituality, because in order to be healthy ourselves, and in order to be involved in the business of wide and deep healing with our God, we need dirty fingernails and praying hands. Like Jesus had.

So we almost instinctively adopt an inclusive view of the means of healing. God heals through miracles. God heals through doctors and nurses and therapists and counsellors. God heals through hospitals and retreat centres. God heals through modern
medicine and a range of other remedies (who can forget the wonderful collection of
remedies in Wesley’s Primitive Physick? As you can see - but I hope not smell - I am
starting to use onions for middle-aged baldness!) God heals through prayer, compassion,
listening and love. We in the wide and deep Wesleyan family, have a wide and deep
understanding of healing.

And lying behind and under and over all this is the astonishingly big idea of God
expressed by St. Paul in Romans 8. No less than the healing and restoration of all
creation, a creation that groans as in labour pains, but will be released from its bondage to
decay and obtain the freedom of the glory of the children of God. A creation of which we
— human beings — are a part, caught up in this bigger act of divine healing and
salvation.

2. Second, God desires our healing and holiness and wholeness and salvation. It is
God’s idea before it’s ours. Our understanding of God — our picture of God if you like -
here is crucial. We Methodists cannot legitimately ever reach a point whereby the
unhealing and suffering of our world leads us to doubt the character of God — and a
loving parent becomes regarded more a masochist or a distant tyrant. God does not have
God’s arm twisted up the divine back to heal and save. When we seek healing and
wholeness and salvation we seek what God wants.

Therefore God enables the possibility of healing. Because, again, our God is not a
God who says ‘I desire this or that’ but then offers no means or possibility of achieving
that!

Indeed God enables healing by being the very source of all true healing. God, if you
like, takes responsibility for helping bring about God’s own desires. As my pastor used to
say “the gift of Jesus is always the gift of himself”.

So, to return to a different part of Romans 8, the Holy Spirit is given to us, to help us
in our weakness. So that when we make some small step forward in healing and holiness,
the Spirit rejoices, like a parent watching a child take those first steps and clapping with
joy with tears in her eyes. But if we do not make any progress that is not God’s fault, but
ours, because the Holy Spirit was given to us to help us!

Certainly holiness and wholeness is not easy (please don’t hear me suggest it is): it
requires discipline and will and persistence and grace. Certainly sin, fallenness, rebellion,
is reality rather than myth. But for those of us in the Wesleyan and Methodist traditions,
God’s grace precedes human sin, and ultimately God’s grace is more eternally significant
than sin. And the fact that God desires, enables and is the source of all health, healing,
holiness, wholeness and salvation makes all things possible. The Spirit bears witness with
our spirits that we are children of God.

So I took the liberty of altering the title the two George’s gave to me for this address.
Instead of ‘the healing of persons’ I changed it to ‘God’s healing of persons’, which is
much better.
Let me illustrate this a little.

a) In the British Methodist Church service for the baptising of infants, there is a
point, before any promises are made, when the pastor takes up the child and speaks to it
— the child. This is what the pastor says.

(Gloria or Carlos or whatever)
For you Jesus Christ came into the world;
For you he lived and showed God’s love;
For you he suffered death on the Cross;
For you he triumphed over death, Rising to newness of life;
For you he prays at God’s right hand:
all this for you,
before you could know anything of it. In your Baptism, The word of Scripture is fulfilled:
‘We love, because God first loved us.’
In a deep and wide sense our healing and wholeness is before we were born, set out once for all, on a cross and by an open tomb.
b) Or again, I well recall the first time I saw a GPS system in operation... years ago now. It was in a luxury car belonging to a good friend. I was astounded as the silky voice gave instructions, turn left; go straight on.
A glint came into my eye and I revealed myself as a rebellious sinner. “What happens when you don’t do as she says?” I asked.
A sinner’s glint came into my friends eye, “watch this” he said.
And at the next junction the voice said ‘turn left’ - and we went straight on! The voice did what in my experience many people do when you don’t do what they say — it went quiet for a moment, and then said these words, revealing that it was in fact a Wesleyan and Methodist GPS system.
“I have worked out a new route for you.”
You see our marvellous God works ceaselessly for the healing and salvation God desires and enables for us all. And we never exhaust God’s graciousness towards us, never reach an end of God’s salvific purposes, and can never move to a position where nothing else can be done. Praise God!
3. Thirdly healing takes place best in communities, and the Christian community is a particularly fertile place for the healing of God to take place.

John Wesley talked against ‘solitary religion’ and set out to shape Methodism so it was not a solitary religion. The whole early Methodist movement with its classes, bands, and societies arose because people wanted to become better disciples of Christ, seeking healing, salvation, holiness. The structures didn’t come first, the Spirit came first, inspiring environments whereby those seeking salvation and healing and holiness could meet together.

Wesley famously described a Methodist society as a company of men and women “having the form, and seeking the power, of Godliness: united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they might help each other to work out their salvation.”

In short, God does not heal us on our own, in isolation ward as it were, nor enable us to be a healing presence in God’s world, on our own.
Our early classes and societies were, and in various forms are today, the midwife, the teacher, the pastor, the lawyer, all enabling our formation, nurture, growth as persons.... and through all that, healing and salvation, made manifest in personal and social holiness.

And precisely because personal and social holiness were the marks of health and healing, Methodists and Wesleyans never came to believe that holiness, wholeness and salvation was to be found purely within the Church community.

When I was principal/president of Cliff College, a Methodist training college in the United Kingdom, we used to regularly send our students out on mission. They would spend weeks in prayerful preparation. And though they rarely if ever put it quite like this, if you were to ask them why they were going on mission they would sometimes say something like ‘we are going to take Jesus Christ to the people in X’.

And when they came back after the mission with tales akin to the 72 disciples sent out by Jesus that Luke tells us about, I used to say to them, “did you take Jesus there?” And the reply was always the same. “We discovered Jesus was already there.”

You see we are not the initiators of healing and salvation and shalom in the world, God the Holy Spirit is already abroad in the world working for that, longing for that, and calls those who would be healed to join in, catch the coat tails of the Spirit as she calls to us “come with me”. We are not healed, then set off, our healing continues and deepens in the journey of obedience.

The Church then is always at its best when its gathering and dispersing are in harmony. That is, that its worship and piety give the energy and provide the means for engagement in mission, witness, service and partnership as it disperses into communities and societies both locally and globally. This harmony, like most harmony is both healthy and healing.

Therefore whenever our Church communities turn in on themselves, and make their own interior life an end in itself, when the parish becomes their whole world, they inevitably become unhealthy and unable to spread healing.

But conversely whenever they, like Christ their Lord, are poured out for others, blessed in order to be a blessing, understand the whole world as the parish in which they are sent, then healthiness and the ability to spread healing happens almost naturally.

No surprise then that today we are realising that an increased commitment to prayer, to fasting, to depth of worship, naturally results in our being impelled by the Holy Spirit to proclaim Christ, to serve the poor, to seek the healing of the nations and the fragile planet itself, and walk humbly with our God among the peoples of the world.

In short, Christian communities experience healing and enable healing best together, and when they are up to their necks with the situations, glories and sufferings of the world. Not by opting out of them.

In recent times the West particularly has produced a deeply mistaken view of healing as perfection. This is perfection of a certain kind, and not deeply resonant with the Christian perfection.

I’m talking about a view of healing as the eradication of all flaws, weaknesses, and signs of ageing. I’m talking about healing as correction by airbrush. I’m talking about
each and every condition seen inevitably as something to be rectified so as to create some superficial form of human perfection and health.

The difference between putting right what needs to be put right and can be put right for healing and wholeness, and simply rectifying imperfections is enormous.

The first — putting right what needs to be put right for healing and wholeness - is righteousness. It blazes with righteous anger at evil and injustice, and puts wrongs right.

The second — simply rectifying imperfections — is not about healing and wholeness as much as selfishness, vanity and a shallow view of health and wholeness.

The healing of persons does not occur when we are all perfect, and every superficial flaw is corrected. Healing comes about when rich and poor, whole and lame, all people made new in Christ are together.

That’s why we are right not to be complacent about malaria and strive to eradicate it from the face of the earth — because we can and we should. That is why we must not be unconcerned about cures for cancers, even as we continue to love and support those who have cancer. That is why, even as we strive for a remedy to HIV, we acknowledge that the Church has AIDS, and testify that healing means for us living together and seeking holiness and salvation in the mess, rather than standing apart from it all fooling ourselves that holiness is separation or superiority.

To return to my time at Cliff College. I recall the first time we had a student in a wheelchair, and another on crutches at Cliff College. (As the name of the College suggests, this campus was not given to flat ground, and it took enormous effort for the students to get about, and no small degree of help was needed by others.

Consequently Matthew and Becka were nearly always late and I could tell that some were getting frustrated by this. The healing came one evening at our testimony service when a student got up and noted Matthew’s absence. He was resting. She said “I know it sounds funny, with him being so disabled and all, but we are more whole when he’s with us. We are more like Jesus wants us to be when he’s here.” And in my presidents stall in the chapel I offered a silent prayer of thanks — Lord, thank you, they are beginning to get it!

This battle for a proper understanding of the healing of persons continues today. We Wesleyans and Methodists must not be sucked into the shallow, narrow, western perfectionist mindset that true healing is the complete absence of illness. Rather we must hold to a deeper and wider view of health, wholeness, holiness and salvation.

4. Lastly, all Wesleyan and Methodist understandings of healing, wholeness, holiness and salvation are rooted in becoming like Jesus Christ. The imitation of Christ is where true healing is to be found, and for us Methodists it has always been so.

In some ways of course we cannot become like Jesus Christ. He is the Alpha and Omega. He is the bread of life. He is the way and truth and life. He is the image of the invisible God, through whom all things were made. He is the one through which all things hold together. We are not.

No one else left the glories of heaven and became incarnate for us. What is it Wesley’s Christmas carol says:
Mild he lays his glory by
Born that men no more may die
Born to raise the sons of earth
Born to give them second birth

No one else died for us, fashioning our salvation and healing and eternal hope. No one else was raised from the dead for us,
‘Light and life to all he brings
Ris’n with healing in his wings’
No one else intercedes for us at God’s right hand.
No one else promises eternal life, with him.

But the wonder of our God is that God desires that we follow this One, his Christ, and strive and be open to God’s resources to be like this One.
Who healed and preached, and ate with sinners, and took time, and loved, and challenged, who lays down his life, who seeks to do the will of God, who pours himself out, even unto death, who does repay violence with violence, and even prays for his executors as he dies, with forgiveness on his lips.

He is not only the only Son of God, he is the perfect human, and the pattern for wholeness and holiness and healing.

And healing takes place in us whenever we say—I want to be like Jesus. And when we reach those points in our lives, time after time, it is always a time when the Spirit bearing witness with our spirit says ‘Yes’.

One last theme before I conclude if I may.

The West needs to recapture its confidence in offering Jesus Christ. Because, quite simply, to be saved, converted, born again, washed in the blood of the lamb, however you describe it and we need some more descriptions, is, whatever else it is, the language of deep healing.

Quite simply many Churches like my own, need to become — to quote Wesley - ‘more vile’ about evangelism. Some of our Western snootiness about evangelism is an example of our illiberal liberalism. It is time for us to reflect upon, review and rework what ‘offering Christ’ means in apt authentic ways for our cultural context, rather that abandoning any attempt at evangelism because we question aspects of how it has been undertaken.

We know, in various forms throughout the world, that the potency of the invitation to follow Christ, and the intriguing attraction of offering Christ, is directly related to the vibrancy of the Christian life on view.

We know too that God’s healing of persons cannot be complete without God as the course of that healing filling hearts and fuelling lives and transforming communities.

As a young Christian put it, in a testimony before she was baptised, “Jesus Christ has turned my life upside down — so now I am the right way up!”

I was at a Christian convention some years ago. A speaker from a Baptist tradition
had preached earlier in the week, and I had preached that evening, and we were relaxing in the hotel lounge later that evening.

He suddenly said “you Methodists really want people to get to heaven, don’t you?” I was a bit taken aback and replied, “well, yes, don’t all Christians?” “I guess so” he said, “It’s just that my Church seems to spend more time telling people what will happen if they don’t get to heaven, rather than encouraging them to get there.”

Sometimes we don’t see our own gifts. We are good at evangelism, it is in our DNA. We are good at good evangelism, and we must not give it up, nor continue to realise that no true healing takes place without authentic salvation and growth in holiness.

I went to the funeral service of a man who had spent his life as a lay missioner in East Africa. He returned to England in his retirement and died a year or so ago. Those who had shared in his ministry in Africa were invited to the service, and they came in their finery. One woman spoke a tribute to him and her words stayed with me. She said “He was known to everyone in the area, Christian or not, as ‘Mr. Jesus Christ man.’”

After all, free samples of the gospel are so much better than salespeople! God desires and enables healing.
It is deep and wide.
It is rooted in communities which are locations of healing and springboards of healing for others, body mind and spirit.
It is rooted in discipleship and the imitation of Jesus which fills and thrills every life. As Charles Wesley put it:

Finish then thy new creation
Pure and spotless let us be;
Let us see thy great salvation,
Perfectly restored in thee,
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before thee,
Lost in wonder, love, and praise!

Bless you all. Amen.
The peace of our Lord and Savior Jesus Christ be with you all. Dear Sisters and Brothers in Christ.

I’ll do two things – I will bring greetings of our General Secretary, Rev. Dr. Olav Fykse Tveit, that he has written for you and I will add some other remarks in honor of Dr. Phillip Potter. Dr. Phillip Potter was a great gift of the Methodist family to the World Council of Churches. In fact, several of our General Secretaries were Methodists – Phillip Potter, Amelia Castro and Sam Kobia. Phillips was the first one and he is going to celebrate on the 19th of this month his 90th birthday and I want to bring to him your greetings. So now let me read the word of greetings of our General Secretary.

Dear fellow disciples of the healing Jesus Christ,

It is my profound privilege to greet you all, dear sisters and brothers in the Methodist branch of the ecumenical family, on behalf of the World Council of Churches.

Your active and committed participation in the WCC has always been very substantial and influential for the theological heart, the relationships and the common actions of our fellowship. Thirty-eight of our 349 members are Methodist churches; many more United member churches have Methodist roots. As far as I know, nearly every member of the WMC is a member of the WCC.

I send special greetings and thanks to George Freeman for his many years of global leadership among Methodist churches and in the wider ecumenical movement. My personal greetings also go to the next General Secretary, Bishop Ivan Abrahams, the head of a member church, the Methodist Church in South Africa, and a member of our Central Committee and Executive Committee. We pray for God’s strength and wisdom to use his many gifts also in this position, and we give thanks to God for his readiness to take upon him this task, so significant for the whole ecumenical movement.

I regret deeply that I had to cancel my travelling these days due to an ear infection, and could not respond as intended to your cordial invitation to be with you and participate in your discussions. I had planned for and looked forward to this event for a long time. However, I am glad that my well-experienced colleague, Rev. Dr Martin Robra, Director for our work on Ecumenism in the 21st Century, is with you.

What you are doing and saying together these days in Durban is of great importance for how the whole ecumenical fellowship can develop and better convey our common witness to “Jesus Christ — for the Healing of the Nations”.

As you know, the need for this healing work is significant, in many nations. You understand that I am also particularly praying for healing for my own nation, Norway, these days. The tragedy of two weeks ago today was a close and horrific experience of violence—how evil and how cruel it is!

This has given me a renewed understanding of how urgent and how much needed
our common contribution to just peace in this world is. Evil is a reality in this world. So is fear, and the other great challenges and difficulties to living properly and peacefully together with different religions and cultures in the same nation.

In these days we have in Norway also seen how the values of love and support between our young people, in the nation and between nations are healing realities in a situation like this. Promises of international support and prayers from the whole ecumenical family have been received with deep appreciation.

It does make a difference that we are one, standing together as human beings, when we face the reality of evil. In this, I also get a deeper understanding of how it is for many of you and others to experience violence, injustice, fear and hatred as part of your daily life.

In your Methodist tradition and ecclesiology you emphasize the need for mutual accountability. Again we see in this tragedy in Norway how any idea or statement about justice and about God needs to be proofed and proven by the accountable fellowship to which we belong, as churches and as humanity.

There is nothing else than blasphemy in any proclamation of a holy war, whoever makes it. We need to address together how we can prevent and resist any violence, and how we can build peace through our work of healing. We have to do this in accountability to our healer, Jesus Christ, and in accountability to all those who need his healing teaching and work, through his death and his resurrection.

We need your Methodist contribution and your wisdom in this great task. May the great Healer give you great inspiration in South Africa! It is the land of the great Methodist, Nelson Mandela, who has been working for justice, truth and reconciliation for that country and for the world with an integrity and wisdom that will always give inspiration to us!

May God bless the World Methodist Conference and the World Methodist Council!

Yours in Christ,

Rev. Dr Olav Fykse Tveit
General Secretary

And now let me add a few words in honor of Dr. Phillip Potter. Phillip says in an interview, “I’m 90 years old now. On the 19th of August I’m celebrating my birthday, but I’m still young.” I wish that so many of us can say this, but I feel that our churches, 2,000 years of traditions and ecumenism - 1910, more than 100 years of tradition; in fact, we are still young, because it’s all about renew. It’s all about being present, experiencing the presence of Christ in this world with the people of God and with God’s creation. The one that has taught me that is Phillip Potter, among my teachers, I am grateful to him; and he has also told us that unity, mission and our engagement for justice is inseparable. It belongs together. Phillip used to say, “As long as the churches are separated, there is a task cut out for us.” And he meant as long as they are separated, doctrinally in the way how they understand mission and proclamation of the Gospel of Christ, and in the way
how they show that God’s love calls us to do justice among people, as long as we are separated as churches, we are only not credible, we are not obedient disciples of Christ. Phillip taught this and therefore he was committed to this prayer of Jesus Christ.

It was already mentioned in the beginning of this session that we are all one, that we all may be one, so that the world might believe. Ecumenism is church at work. Ecumenism is church that is becoming what it is meant to be – the one body of Christ, the sign, the prophetic sign and foretaste of the one humankind and the group of people always celebrating the doxology, the praise of God the creator, though we expect the reign of God to come. This is what it is about – being church at work and who can do that alone? And who wants to do that without the other? So this is what the World Council of Churches can facilitate. They can facilitate all the good work you have together represented here on this table is shared with the wider community on various occasions. We are this table where people come together. We are the space where people can share, can grow in their common witness and in their search for the visible unity. But of course, the World Council of Churches also recognizes that this search for unity goes far beyond our own membership. Christianity is bigger than only the membership of the World Council of Churches. There’s the Roman Catholic Church and Msgr. Mark can profess to that. We have a very close relationship with the Pontifical Council Promoting Christian Unity. We know why we meet each other, I think; and we are beginning to develop more and more relationships with Evangelicals and with Pentecostals. It is very important for us to reach out also into this realm, to these sisters and brothers, in Christ. We are encouraged by many new signs of hope, for deeper cooperation with them.

Only last year, Dr. Tveit was the first General Secretary invited to address the Global Congress of the Pentecostal Fellowship and the last time he visited South Africa, actually, he was to address the Lausanne Congress on World Evangelism. We are encouraged by this development. We are also encouraged by the development of the Global Christian Forum. The Global Christian Forum is a platform that was stimulated by the World Council of Churches but with a clear understanding that it is not of the World Council of Churches, but an open space for Christians all over the world to meet and to overcome what separates us even if it’s a work like ecumenism. We need to go beyond that. We need to find a place that all Christians can come together. I’m happy to share with you that Prof. Gribben is on the Steering Committee of the Global Christian Forum, so you are represented there and you contribute to these new efforts to bring greater unity to all Christians on planet earth.

Why I’m hesitating – I ask myself a little bit because it’s an issue that is very delicate in many places of the world, but if the World Council of Churches shies away from delicate issues, what is it good for? Actually, there are two – one thing that we are struggling with is the issue of personal ethics. This is quite across every denomination. It is not an issue between churches; this is an issue within the churches and among them. How best can we help that we go together and still find at any occasion the light of Christ in the other as a sister and as a brother?
And the other is that we struggle to find the best place how to deal with interfaith or inter-religious cooperation because there is an experience, and we recognize this experience, of violence among us. But I think exactly because of that, we need to find good ways of approaching it. I want to share with you one last information. The World Council of Churches has just completed, and given to the public, a document together with Pontifical Council for Inter-religious Dialogue, this time not for the promotion of Christian unity, but inter-religious dialogue and with the World Evangelical Alliance, recommendations on conduct for Christian witness in a multi-religious world. I want to recommend this document to you. It was also developed with the presence of people of other religions. We need to find ways that conversion, becoming a Christian, and issues of religious freedom are addressed among us openly and with our sisters and brothers of other faith.

Thank you very much for your attention.
Dr. Barrett, Members of the World Methodist Council, Delegates and Guests to this 20th World Methodist Conference,

In December of 2006, 56 months ago, Dr. George Mulrain and I came to Durban and looked at this empty room and began to dream of what it would be like to hold the World Methodist Conference in Durban. God led the Executive Committee of the World Methodist Council to confirm Durban as the site of this Conference, and God provided a local host committee to lend their knowledge and expertise to assist with all of the arrangements that would be needed.

I want to thank each of you for:
your prayers for these gatherings in Durban,
your presence here this week,
our participation in
  the conversations,
  the discussions,
  the deliberations,
  the services of worship,
  the vibrant and jubilant singing,
  the dancing,
  the parade,
  the times of prayer,
and for the reverent attention you paid to the speakers and to our Bible Study leader.

We were told that the Methodists and Wesleyans from this continent would be here, and you are and your numbers are impressive, but more impressive is your contagious joy and enthusiasm and your bright, happy smiles and the love of Jesus which abides in you!

I am thankful to God for allowing this family to come together once again. I am thankful to each of you for helping to make this Conference an event which hopefully will be an inspiration to each of us to live more fully and more faithfully as disciples of our Lord Jesus Christ, and that all that we have heard, experienced, discovered and learned will contribute to renewal within ourselves, within God’s Church, and bring healing to the hurts and the brokenness that exists, unfortunately, in so many places and in so many ways in God’s world.

I pray that we will take to heart what we heard from The World Methodist Peace Award recipient Rosalind Colwill as we heard her say in the video presentation that when she saw the wrong that was right in front of her eyes. she knew in her heart that she had to do something about it and she did! I would say “Go and do likewise!”
I am thankful for the World Federation of Methodist and Uniting Church Women informing us that their theme for their Assembly which begins this week is “Hold on – Never Give Up – Christ is our Hope!” I pray that we will never, ever forget those words.

We wanted this family to come to Durban and leave something behind other than our money. The World Fellowship of Methodist and Uniting Church Men gave us an opportunity to participate in the packaging of 100,000 meals during our time here, and you did it! You brought school supplies which were delivered to a nearby informal settlement, a primary school and a Children’s Home. You purchased your souvenirs and gifts to take home for your family and friends from crafters so that the proceeds benefit projects supported and endorsed by the Methodist Church of Southern Africa. You visited mission sites and some of you volunteered your time. We worshipped in local Churches and held evangelistic rallies, marched in a parade through the streets of Durban to demonstrate that the Methodist family is alive, energized excited and committed to the message that “God so loved the world that he gave his only begotten Son, that whosoever believes in him will not perish, but will have everlasting life.” (John 3:16) And the next verse is equally as important: “God sent not his Son into the world to condemn the world, but that the world, through him, might be saved.” (John 3; 17)

All of this at the same time that we became aware yet again of the tensions that exist that are ready to burst, creating unrest, chaos, violence and destruction of property and lives, as we learned this week of the tragic events in Syria and in the United Kingdom.

We will all leave here never to be the same again because of all that God has revealed to us. This week we have been informed that:

· 46% of people in Mexico live in poverty, on less than $2 USD per day....
· the drought in Africa is a stark and tragic reality in Somalia and neighboring countries.
· the world is on the move, and we were challenged to reflect on the role of the Church as it relates to the migration of people groups today....
· we were reminded that as Methodists and Wesleyans we long for deeper and stronger relationships with each other, and we were invited to reflect on innovative ways to support these longings.
· we were reminded to open our doors.
· we heard that spilled blood is spilled blood, no matter whose blood it is.
· we also were reminded that God can turn chaos into community.
· we need to be people of prayer.
· God has placed His witness in the world today in the hands of us — practicing Christians.

I wish to thank the World Methodist Council for granting me the privilege of serving as your General Secretary for the past 10 years. My wife, Virginia, and I are thankful that God has blessed us with this relationship which has begun here on earth and will continue when we get to heaven.
I have a friend who served as a pastor in Butler, Pennsylvania in the United States. He and his wife ate breakfast once a week at a local restaurant. One morning in the restaurant as he was leaving he saw a little 3 year old girl who was perched on her father’s shoulders as they were coming into the restaurant, and he said to her “my, you sure are tall!” And she said back to him, “It’s not all me!”

You need to know that my wife is a prayer warrior and has prayed for every prayer concern that has been expressed, every meeting, every assembly, every airplane ride, every trip, and every speaking engagement that I have made and that we have made together during this past ten years!

I have been blessed to work with gifted Officers and Council members during this time. Roma Wyatt has been a hard worker and a great resource to us all, and I know you appreciate her work in our headquarters Office.

I am reminded what our immediate past Chairperson, His Eminence Sunday Mbang from the Methodist Church of Nigeria, said 10 years ago when we met in Brighton, England: “If we come back in five years and nothing has changed, then we have failed.”

Those very words could be repeated, and in fact should be repeated today: “If we come back in five years and nothing has changed, then we have failed.”

We have the greatest change agent that there ever was, is or will be. We have a transcendent power that comes, not from human beings, but from God. Our Bible tells us that “Nothing is Impossible with God!”

The Apostle Paul said “I can do all things through Christ who strengthens me.”

Yesterday a number of us worshipped at Manning Road Methodist Church here in Durban. That service of worship concluded with the singing of a song to the tune Londondairy Aire, sometimes referred to as “Danny boy...” I invite you to sing it together now. The words are on the screen:

WE SHALL GO OUT WITH HOPE OF RESURRECTION

We shall go out with hope of resurrection,
We shall go out, from strength to strength go on.
We shall go out and tell our stories boldly
Tales of a love that will not let us go.
We’ll sing our songs of wrongs that can be righted,
We’ll dream our dreams of hurts that can be healed,
We’ll weave a cloth of all the world united,
Within the vision of new li-fe in Christ.

We’ll root our hope in one who can’t be shaken.
We’ll build our lives on one who won’t be moved,
We’ll face the furnace of this world’s injustice,
Strengthened by Christ who joins us in the fire.
We’ll bear our pain with faith-filled expectation,
That even grief need not be borne in vain.
We’ll bring our broken hearts and barren places
To be the sacred dwellings of our Savior’s love.

We’ll give a voice to those who have not spoken,
We’ll find the words for those whose lips are sealed,
We’ll make the tunes for those who sing no longer,
Expressive love alive in every heart.
We’ll share our joy with those who still are weeping,
Raise hymns of strength for hearts that break in grief,
We’ll leap and dance the resurrection story
Including all within the circle of God’s love.
Yesterday I took much time to suggest we change our reading habits, at least the perspective with which we approach the text of Christian Scripture. My aim was to draw your attention to the biblical narrative; a story that forms a community whose behavior is peculiar because it practices justice, favors mercy, and noticeably honors its God. I pointed to the scriptures, assumed the narrative, suggested the text. Before I go on, let me challenge you in your preaching NOT to do what I did. I thank you for your affirmations, and I do appreciate that God has spoken to your hearts. But one of my aims was to demonstrate how easily we can depart from Scripture and make a good point. Today, I will tread a bit closer to a difficult text, but again, drawing attention to the larger context this episode sits in. Again I trust your biblical knowledge. Monday, with Matthew, I will move even closer to the text. My concern is, our present culture - both un-churched and over-churched - no longer know the biblical narrative. We speak to a generation whose imagination has not been shaped by the story of God's activity to create a world that declares his glory. They have not considered that they enter into history late in the day, and while so much yet needs to occur, so very much has already happened.

This is where we begin today.

The Lord be with you (and also with you) Let us pray: 
Merciful God, you sent your messengers, prophets, to preach repentance and prepare the way for our salvation. Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ, our Redeemer; who lives and reigns with you and the Holy Spirit, our God, now and forever. Amen

As always, the word of the Lord comes, today speaking into media-saturated lives. It is concerned with ancient matters of ultimate importance, such that it takes precedence over the news-fed frenzy about celebrity melt-downs. Its priority eclipses the global terror born of national revolutions. Its relevance silences speculations regarding economic collapse, deposing dictators, and renegotiated definitions of gender, marriage or family. This is not done by undermining political parties or by exposing blameworthy individuals through wiki-leaks or church trial. And it is not a pre-packaged program guaranteeing numerical growth.

If God's concern is the redemption and reconciliation of creation to its original design of good, then somehow these fragments seem more like symptoms than the problem itself. And possibly the struggle for wholeness and peace, must be more like surgery than a bandage.

Generally, the message of Scripture speaks of the people of God rather than random individuals. A close reading reveals the message is directed to the community of
faith rather than say a government or even an ethnic group. And so it is the habit of the Church, on occasions such as this, to pause to study these Scriptures.

I want to do a commercial here for a new biblical series I just was made aware of. I mentioned yesterday the growth of the church outside of North America and Europe. Here in South Africa alone there are more than 20,000 local pastors, about 18,000 for whom English is not their first language- it may even be their 3rd or 4th language! For these persons, the biblical witness literally is available only in a foreign language. Yesterday I meet Neil T. Oosthuizen, who has begun to change that. Through Upper Room Africa, he is publishing Malihambe - a commentary series currently started in 4 languages, planned for 7. He has written the first commentary and a book - Reading the Bible in Southern Africa Today, and has other, indigenous persons writing additional commentaries to go along with his. This is monumental - 400 years after the English translation we hold dear as the King James Version, isiZulu, seTswana and Afrikaans speakers will have the Bible available in their native tongue. Be aware of this, and stop by the Upper Room table for additional resources)

This is significant because texts become Scripture - which merely means written. What is written becomes sacred when a community gives particular value to the content. This literal meaning should not undermine our value for the Bible, it should however, inspire a greater appreciation for the texts of the community called Christ-followers.

These texts from Isaiah were deemed Scripture by the very community it exposed. By naming sin among the people of God; pointing out the hole in the proclaimed gospel, and dismissing pietistic prayers devoid of practices of peace, the revelation of God provided in Christian Scripture keeps reminding us of human failure in the face of God’s faithfulness. So I want to remind you first, the call to action that is sought today is not a new idea. It has always been the task of those who speak to the people of God on behalf of God to voice a disquieting word.

You see, this word, THE word, is a divine invitation for the people of God to turn from our sinful practices and return to the Covenanting Creator’s presence in order to be glimpses of good in a very bad world.

We are in the middle of the story.

Isaiah 58

1 “Text somebody, better yet, write a blog, tell it all. Make your website a divine witness. Announce to the people of God their betrayal of the Lord and disclose the hole in the church’s gospel.

God’s covenant making with Israel had always been in place throughout the Exodus. But the exile was like a forced mid-year move because your capacity to pastor lacks vitality.

So here they are nonetheless, benefitting from itinerancy. You think by conference, the people would take seriously the opportunity for a fresh start, but first their district superintendent has to have what my grandmother liked to call a “Come to Jesus

1 Isaiah 58 (New International Version, ©2011)
moment." A newsflash interrupting their scheduled events: Israel is called to respond to God in order to receive mercy in the midst of madness.

2 For day after day they sing and pray;

They give the appearance of seeking the purposes of God, as if they were a people that does what is right and has not forsaken the commands of its God.

They pray for justice and seem eager for God kingdom to come on earth as it is in heaven. but their faith journey is one of search and seizure. They claim to be looking for a love, seeking for direction, knocking on the doors of opportunity, looking for answers, and when they hit the jackpot, they announce God’s favor evident in a purchasing more property, secured employment, or miraculous healing of everything from cancer to the common cold. But how is it that God is more interested in finding a parking space for the suburban driver of a SUV than in providing a cure for aids in Africa? When did God turn to dispensing goods rather than making us good?

The most successful Western congregations seem to be those that gather and support the spiritual quest of disgruntled un-churched or over-churched middleclass entrepreneurs with iPads, SUVs, and a weakness for Starbucks. When asked about God, they respond with lyrics of songs heard on their iPod rather than describing the awesome things that God has done that would cause someone to say how great is our God?

And no, I don’t mean setting up that parking space…I mean like God’s faithfulness to seek after the people who choose to walk away from God’s purposes. I can think of no harder request than the one we pray EVERY time we say the Lord's prayer: "forgive our sins, as we forgive those who have sinned against us." Is that the bulk of your prayer request? Because reconciliation is not going to happen until we can forgive as we have been forgiven. It has always been God’s single purpose to reconcile all creation to a place where there is no war, no disease, no disgruntled postal workers and no military coups.

Humanity’s dashed hopes started with Eve’s parsle-tongue episode that led she and Adam to question God's promise-keeping. In their sin-filled snack, Adam and Eve’s hearts were not merely broken, they were twisted. So when Adam and Eve recognize God walking in the garden with them, they hide in their nakedness, blamed each other and even God, and then tried to wallow in their shame. This is the broken world we live in. And for those with a scriptural imagination - THIS is normal.

We live in a Genesis 3 reality with a Resurrection Hope for a Revelation 21 tomorrow. So for now, the question is not why do bad things happen to good people. It should be why do good things happen at all! This is why it is important for the people of God to be faithful to the revelation of God's activity to set the world right again. Don't answer the wrong questions. Stick to your script. (Here maybe we can learn something from the politicians)

We have inherited a world rife with war, environmental degradation, dysfunctional health and educational systems, dangerous dependence on fossil fuels and foreign oil, creeping totalitarianism, diminished civil rights, and a fragile economy. Following the same instructions originally given to humanity, we too must innovate our
way out of our current problematic situation, and discover and implement solutions that will work on a global scale. God’s directive to Adam and Eve, to prosper, to increase the population, to go into all the world and manage it, taking responsibility for what lives in the waters, flies in the air, and every living thing that moves upon the earth, remains the divine instruction for humanity.

But all our means of setting things right must be submitted to the reign of God. So when you choose your strategy, ask yourself: Did Jesus need to die for this?

It’s not easy to keep the faith in our present society. It's dangerous.

The Christian life is like a divine internship in the Medical System of God. The scholarship program is unparalleled. But the admission process is demanding. There is nothing about delivering consumer satisfaction. There is no once-saved-always-saved-grade inflation. But when you enroll, the supervisor will never let you drop out. You keep getting scheduled for nights in the emergency room and opportunities to assist in the operating room to have the hours you need for certification.

Our vocation is a responsibility to witness in this world the promise of God’s world. Our responsibility is to live as if God reigns. That is what it means to be Christian! The difficulty with this expectation is it is about practicing the presence of God. Seeing the glass as half full rather than complaining it is half empty. Don't get me wrong, this text among many is a signal we do not hide from naming sin as sin; pointing out injustice and critiquing idolatry. I'll say more about that in a moment.

Because the very people of God became stumbling blocks for others to seek salvation.

Why do we hold our little pity parties? Harassing God is like some youngster writing to a celestial Santa? Always asking for what we want. Constantly pleading for God to do something…as if getting us to do something back home that honors the call of this conference for the healing of the nations isn't a full time job! God doesn't want us to merely raise our banners in the Convention Center is South Africa, God is calling us to lower our hands in service as the answer to someone else’s prayer when we return to our home communities.

Because praise is far from our lips if we want a new job, a larger bank account or personal healing. When we can only see what we want, we fail to recognize what we have. When we are begging, we can’t see the gifts of God we already possess. So when God himself joins us on the journey we not only refuse to listen, we no longer recognize him. God has not gone silent, the people of God are hard of hearing. “Yet on the day of your fasting, you do as you please and exploit all your workers.

Your fasting ends in quarreling and strife, and in striking each other with wicked fists. You cannot fast as you do today and expect your voice to be heard on high. God is not fooled by our bumpers stickers and t-shirts. Because divorce statistics were as high among those in the sanctuary as those without. Values vary depending on the values of day-care workers and are challenged by the cynical world of the news networks.
Concern for the common good is disappearing. The individual is King or queen. Whatever is done behind closed doors is considered acceptable conduct. Privacy is the ultimate prize. Expedience rivals quality. Pluralism redefines self-identification. Virtual reality has created immediate gratification and so we demand of God that the kingdom come on earth. Give me mine now.

The word of the prophet comes when the people have lost the God they forgot to serve. This word is not spoken to a blessed nation, but a nation in the midst of her punishment. If we hear this word today...it is not because the church is faithful...but because in spite of her unfaithfulness, God is faithful. If we listen to this promise, we must hear that our claims to power have left us vulnerable to the enemy’s seduction. If we accept this fast, then we must recognize we neither build the kingdom nor cause the kingdom. (That is God’s job – we only bear witness to where God has shown up.) To hear this word is to know that the prosperity of the moment is only an indication of what God plans to do with the universe. A fine illustration of the now but not yet, is the story of the end of apartheid here in South Africa.

Playing the Enemy

The unimaginably sweet triumph South Africa’s first free election just 17 years ago was, for Nelson Mandela and his followers, perilously incomplete. His party’s victory, secured by a landslide of black votes, lacked the endorsement of disenfranchised whites. He was keenly aware that whites retained sufficient wealth and weaponry to endanger this new democracy if they felt threatened. As John Carlin puts it in “Playing the Enemy,” the election had created a new South Africa; now Mandela’s task was to create South Africans. This impressive book describes Mandela’s methodical, improbable and brilliant campaign to reconcile resentful blacks and fearful whites around a sporting event, a game of rugby.

In order to do so, he had to comprehend not only the game but the emotions that made this sport more than a mere pastime in South Africa.

Rugby was the secular religion of the Afrikaners, the white tribe that invented and enforced apartheid. It was a sport that most blacks considered — if they considered it at all — “the brutish, alien pastime of a brutish, alien people.” The idea that South Africa’s first step toward unity might be a rugby field was as preposterous as a first century person to conceive a crucifixion might be God's climatic act toward redeeming humanity.

The anti-apartheid movement had fought passionately for a world boycott of the Springboks, South Africa's team. As much as economic sanctions and domestic unrest, this would drive home to ordinary Afrikaners that their dominion was untenable.

Mandela agreed to host the 1995 rugby World Cup games in South Africa. His aim, to reassure the defeated minority they had a rightful place in the new South Africa. More than that, he set out to transform black South Africans into Springbok enthusiasts.
by lending his personal charisma to the loathed sport and by mobilizing all races in pursuit of a world championship.

That single championship rugby game, in itself could not heal three centuries of racial division, dispelling accumulated terrors and hatreds in a magic Mandela moment. South Africa is still a generation or two from racial reconciliation. But that we are here from around the world, testifies that the 1995 championship match was a profoundly formative moment in the young country’s move away from the threat of civil war. Such is the Christian's witness.

John Wesley believed this life to be a foretaste of glory divine. It is the Wesleyan gift to the Christian world to recognize that we are on a journey rather than at our destination.

Joel Green, who teaches New Testament with a Wesleyan perspective, suggests that Wesley made a number of assumptions about the nature of Scripture and these led to characteristic practices for reading the Bible. In his book Reading Scripture as a Wesleyan (which by the way is an excellent companion to the Wesley Study Bible) Green demonstrates Wesley’s practice as a reader of Scripture. For one, when Wesley interpreted the Bible, he took seriously the company of interpreters, contemporary and past. And, the Oxford scholar drew on a wide range of learning — including commentaries and devotional works, as well as classical philosophers, early church writers, and the latest science of his day. For Wesley, reading Scripture is tied to the journey of salvation. Wesley urges in no uncertain terms that the aim of Scripture is to lead us to and in “the way to heaven.”

From the perspective of journey, the church is not a destination, but a means to a destination. Many of us made our way to the airport in order to reach this destination of the World Methodist Conference. But no one will argue that the success of the flight was critical to the enjoyment of the conference.

From the time God called Moses to end the government’s oppression and write a handbook of holiness, God has been forming a people who practice holiness 24/7 not once a week for 59 minutes. God doesn’t want our whining and whimpering, or even our praising and praying. God wants evidence of spirit-filled lives moving in the world bringing glimpses of peace, justice and righteousness into our world.

The struggle for peace is not merely for the absence of strife.

Our vocation is a responsibility to witness in this world the promise of God’s world. Our responsibility is to live as if God reigns. And when people ask what's that all about, we tell them God is on the move. That is what it means to be Christian!

To be called a child of God is to bear such a resemblance to God that people say – you aren’t like everybody else. ..the question I ask the people of God called Methodist: are we merely an institution like protestant mainline churches, a politically active social club or are we a movement demonstrating that our lives have been edited by Jesus Christ so we live as Spirit-enabled video-clips of God's activity in the world to set things right again. We participate as a member of the community who provide the world a glimpse of God’s reign.
Today the people of God do good works in order that the world knows God is good. Our resume is supporting cast member not center-stage celebrity. We are translators not spokespersons. We don’t have to mimic Walt Disney to create a world – we’ve been hired as tour guides for those who visit this wonderland that they might glimpse the glory of its creator.

As John Howard Yoder argued, the primary responsibility of Christians is not to take over society and impose our convictions and values on people who don't share our faith. The task of Christians is to "be the church." By refusing to return evil for evil, by living in peace, sharing goods, and doing deeds of charity as opportunities arise, the church witnesses, says Yoder, to the fact that an alternative to a society based on violence or the threat of violence has been made possible by the life, death, resurrection and teachings of Jesus. Yoder claims that the church thus lives in the conviction that God calls Christians to imitate the way of Christ in his absolute obedience, even if it leads to their deaths, for they, too, will finally be vindicated in resurrection.

Think about this: God is not asking us to transform the world. God is not asking us to fix the world. God is not telling us to tell the world what to do. Really. We don’t have to set things right. We merely demonstrate what right looks like.

Understand to be “good” according to Christian Scripture, does not mean perfect in the sense we speak of – pure, unspoiled, faultless. Rather, it means to provide evidence of God’s purposes.

Not those individual projects borne of goals we claim for God, but God’s original intention for his creation to glorify himself. God has always been forming a people through whom the world would glimpse God’s glory. Israel, in the Old Testament, and the Christian Church are both understood in the scriptures to be the called-out covenant people of God who testify to the truth of God’s promise that what we see now in not God’s intention for the world. Witnesses.

The ancient prophet Balaam described Israel as “...a people living alone, and not reckoning itself among the nations.” The apostle Paul wrote to the early church to “not be conformed to this world.”

You aren’t supposed to be like everybody else. You are peculiar people. God created us to be holy as he is holy.

The words of Isaiah, still rehearsed long after the children of Israel were released from captivity, convey the mandate to be a called-out people wherever you are located. It’s a call to remember your birthmark.

Because the question remains, how concerned are we with the things that God is concerned about? We may have the right to remain silent, but we have a responsibility to live differently in the world. We might well be the answer to someone else’s prayer. This is significant.

God’s divine plan cannot be thwarted by human compromise. God’s love cannot be diminished by human doubt. God’s faithfulness cannot be hindered by human sin. Status update: Our mission is possible, our task simple: glorify God. Somebody ought to tweet that! This one is posted to the church, and she ought to tell somebody: in the midst
of trials, of famine and darkness and sword... Our lives should be the twitter feed that offers hope in a hopeless world...

So tell the world what matters most. Buy a billboard; make a movie; write a blog, set up a facebook page... TEXT SOMEBODY!

Tell the world that God’s justice is coming. God’s grace is here. God’s mercy has provided this peace. He is forming a people with whom his spirit so evidently abides the world will glimpse goodness.

We do not wait for the abundant life when we die. We offer the world a glimpse of God’s peace now.

Ours is the task to preach the acceptable year of the Lord. To teach that truth is not an idea, but a person. To work with the marginalized and forgotten. To let go of stereotypes. To not be ruled by prejudice. To work for racial reconciliation. To live as brothers and sisters with all cultures, nations and races. To care for the AIDS victims. To dry the tears of prostitutes. To guarantee justice for the imprisoned. To reach out with understanding to the drug addict. To love those practicing homosexuality. To walk with the women caught in adultery. To study scripture with the man obsessed with pornography. To mentor the gang member. To care for the widows. To take responsibility for the orphans. To educate the young folks. To minister to single women with children. To feed the hungry. To shelter the homeless. To employ the jobless. To provide clothing for the naked. To cry with those who mourn. To reach out to the lost. This is the fast that the Lord requires.

And John Wesley understood, God has never been looking for a Sunday-only religion, but a society of love and mutual care which astonishes unbelievers and is recognizable something entirely new. The divine intention has always been for the people of God to turn heads, to turn the world upside down, and to draw attention to itself as the location of hope and belief in a world shot through with cynicism.

God asks us to live for him, that’s why he died for us! What does it mean for us to live as the aroma of Christ?

(Baker Street Station)

8 Then your light will break forth like the dawn,
   and your healing will quickly appear;
   then your righteousness[a] will go before you,
   and the glory of the LORD will be your rear guard.

It is a strange idea to consider God's best position is behind us.

Sometimes God has to stand between our yesterdays and today in order to get us to move out into an unknown future. It seems easier sometimes to go back to the Hell we know because we can't imagine anything good coming our way in the future. So God stands behind us to make sure we go forward. It might look like we are jumping head first into unchartered waters, but God is on our side. It might seem like the waters are closing in over us, but he calms the winds and the sea. The one who walked on the water wanted to walk with you. If only you will step out of the past and into the future.
Oh yes, you have some drama in your life right now, but **Every once in a while, God resorts to drama in order to catch our attention**

We can believe what God is going to do in the future because of what God has done in the past.

Our present hope is born of past victories.

Our confidence in the fortune of future faithfulness is because we recognize the previous presence of power.

The oddity of being led from behind is just how our God works!

When we reach the edge of the sea, the spirit of God takes three steps back. Creator, Redeemer, Sustainer moves between our yesterday and today!

When God remains between our hell and high water, there is a fresh wind of the spirit blowing! And God is behind that.

9 Then you will call, and the LORD will answer; you will cry for help, and he will say: Here am I. 

Still the Lord requires that we walk humbly before our God.

Prayer time is as important as study of the Bible. When will God's people humble ourselves and pray. As the World Methodist Council received the Methodist Church of Nepal into membership, I was reminded of having heard Bishop Kim say years ago that when we invited him to the United States we often asked him to tell of the programs that had resulted in such massive growth in the Korean Methodist Church. On one particular occasion he was given a slot like me, 3 mornings. And as I remember I am chastened. He knew what we wanted to hear. Yet he knew the importance of what we needed to hear. For two of the three days, all Bishop Kim spoke of was prayer. God forgive me for not recognizing the import of this third point in the response of Micah 6 read with respect to Chronicles, If God's people will humble themselves and pray. Then will I hear from heaven.

Note, this is not just any prayer. (The prayer is best like Jehoshaphat.)

The peace we seek is not at our military might, but our faithful worship, that is, a moment like at that recorded Pentecost when what was understood in multiple languages - a testimony to the activity of God. Then...then...then...only then, will our struggle for wholeness end in just peace.

Let there be peace on earth, and let it begin with me.

If you believe the song to be your prayer:

- do justice, 
- embrace faithful love, 
- and walk humbly with your God.
ADDRESS TO THE 20TH WORLD METHODIST CONFERENCE
BY ARCHBISHOP ELIAS CHACOUR

I want to address you as ladies and gentleman. I would rather greet you as brothers and sisters. I can only greet you with a greeting from Galilee that my countryman, Jesus Christ, greeted his disciples, my sisters, after the resurrection saying to them, “Fear not – peace be with you.” I only bring you peace. Peace to your Church – to your Methodist Church. I’m not a Methodist, but don’t worry, only God is perfect.

It gives me a great pleasure and a privilege to stand in your presence and to speak about some situation that has been shaking the whole world and is still doing and we do not see an end in the near future, but God is almighty and He can operate miracles and change the hearts of leaders. Allow me not to give you another sermon, you have been hearing sermons and preaching since 8:00 o’clock and that’s enough. I rather, my dear brothers and sisters, share with you some simple stories in order to keep you awake.

And the first thing I would like to suggest is that I introduce myself. Who am I? I am a Palestinian. I have no guns, no weapons. I am a very proud Palestinian. I have nothing to be ashamed for being Palestinian, and I am a Palestinian Arab. My mother language is very easy to learn, the other big language. You laugh – I know. You are not great at languages. I have learned eleven languages and I feel myself so poor. If you don’t believe me that Arabic is easy, please come back with me to Galilee. I will introduce you to our kindergartens and you will see that children speak Arabic. I am a Palestinian Arab, and I’m also a Palestinian Arab Christian. That complicates the picture because in your media and the international media a Palestinian has to be a Muslim and an Arab, is blood thirsty, inclined to violence and I heard someone who said, “Brothers and Sisters, I am the Archbishop of Galilee.” I’m not the Muslim Archbishop. Because Islam has no Archbishops. I am a Christian Arab Palestinian.

Some would naively ask me, “When have you been converted to Christianity, Father Chacour?” That’s an excellent question. For us Palestinian Christians time is measured with a different scale and we do not forgive those who have subdivided time into seconds, minutes, hours, weeks, days – my goodness it's un-infinite and there is no subdivision. For us Palestinians Christians we still feel the time in a different way. One thousand years are like one day before the Lord.

What are 2,000 years? They are the day before yesterday when my compatriot, the man from Galilee, Jesus Christ himself, was hanging around our towns and villages. He was sharing our weddings, our funerals. He was watching our shepherds, our cows, our goats, our lambs, our flowers, our water, and has taken all of that and made a vision of the paradigm of the kingdom of heaven. If you don’t know where you can read these words, it’s in a small book called the New Testament. Please read them. You will get to know the people of Galilee and you will get to know the man from Galilee, Jesus Christ. You will also get to know the way to the kingdom of heaven. I never was able and I’m still not able to fathom how does He – how was He able when He was working on the shore of the Sea of Galilee and He saw some various skilled businessmen, fishermen, among them one was Peter and this unknown man from Nazareth said to that unknown
Peter, “Peter, leave all that and come and follow me.” If He would find you today in the cafeteria, in the dining room and He would say, “Leave this Conference and come and follow me.” Would you do that? I don’t think so. I would not want power to be exerted. What attraction did He reveal so that Peter, the skilled fisherman, leaves everything and follow Him? It’s amazing for me.

It’s like in the beginning when man was just something meaningless until the Lord put his breath in him and gave him his soul and became a living human being. That was what God has done with Peter. It was 2,000 years ago, the day before yesterday, when He chose men from Galilee. You know I am the Archbishop of Galilee and the Archbishop of the largest Palestinian Church in Israel, Galilee. I am so honored to name among my parishioners and my community a man called Jesus Christ, a woman called Mary and several disciples. My goodness, such a great privilege to have them as members of the community, but I tell you, brothers and sisters, they are extremely difficult to deal with.

My ancestors followed Him, followed Him up there to bloody Jerusalem. We men from Galilee don’t like so much Jerusalem. We have sent so many prophets and they were all killed there, and the last one was Jesus Christ. He was crucified that poor man. They put him there and three days after he died and was buried, you know what happened? He was risen! Amazing!!! And to make a long story short, he said to his disciples, “Remain in Jerusalem since I sent you the gift of the Father.” And there they remained there for 50 days. On the 50th day he fulfilled his promise and he sent them something. What did he send them on the 50th day? (The Holy Spirit) Louder! (The Holy Spirit) Are you sure? (Yes) I am not. Go back to your scriptures. He started sending them the Holy Spirit. He started sending them his wind, read it! His strong wind. His storm. He stormed their minds. He cleansed their minds from all preconceived ideas and from old prejudices. I’m not saying something wrong. And they understood something that nobody could have imagined before. When their mind was clean, they understood there is a new interpretation of election. There’s a new understanding of an invitation to share the divine banquet with the Lamb of God in heaven. I’m telling you my story, brothers and sisters. What did they understand? They understood that it’s no more the Jews who are the chosen people, and it’s not the Christians either. Not yet the Muslims. This is nothing new.

What is according to that new mind of the soul of God? They started preaching who would be invited – everybody to the banquet; and exclusively man and woman, every man, every woman is invited to the divine banquet. The walls of separation between Jews and Gentiles have been destroyed completely.

What do we do with the chosen people – the Jews? Well ask them, “Are you men and women?” If they say yes, remind them they are invited as well as you are to the divine banquet. After that, he sent to them the Holy Spirit. That's on the day of Pentecost. And they went out from there preaching something so revolutionary. They started preaching from now on that there is no more privilege for Jews against Gentiles. We know that. That doesn’t sound new, but I tell you, I wish I could name some Christian leader, Methodist, Roman Catholic or others, some courageous Christian leader,
60 or 70 years ago; who stood up courageous and said, “This is not true – there is no privilege for Germans against Jews.” We don’t find such leaders. We find a Muslim leader. And now I am still waiting for a similar leader to stand up courageous and say, “Dear Jesus divine that there are privileges for Jews against Palestinians – it’s impossible.” No privilege for man against woman, lord against slave.

You know why, ladies and gentlemen? It’s because we are all called to become adopted children of God, even you Africans. And that's something new. I was not born Christian, thank God! I don't know what about you Methodists. Were you born Christians, or were you like me? I was born a baby. It sounds simple and naive, but not so much. When I look at the Jewish soldier who destroyed my father's house I remember that he was born a baby, not any baby, a baby born in the image of God.

We need to look at each other and say how beautiful you are my brother, how beautiful you are my sister. You were born a baby and born in the image of God.

No matter if you are black, over cooked, or you are white, half cooked, pale. To be fair this idea is not my creation. I borrowed it from one of your countrymen, Desmond Tutu, who told me – why are we black and why are we white? We were dining in Houston and he said, “Father Chacour, do you know why we are black and white? And I said, “No.”” He said, “When God created us he molded us from the same heat and he wanted to cook us, he put the first half in the oven and he went back to the Father and to the Holy Spirit and to tell them how excited he is with what he is doing, and he forgot those in the oven. When he came back to open the oven they were well done. He was worried that he would do the same thing with the other half and he put them inside the oven and he went back to the Father and to the Holy Spirit to tell them how sorry he was for having forgotten them and he was so obsessed that he came back a little bit too early and opened the oven and found the other half pale.”

Why do we call ourselves white men? Am I white? Don't I look pale? At least you Africans have the right color, a true color. Congratulations for being so well done!

I was born a baby, and I thank God for that because when I discovered that we are all human beings and we have been born where we did not choose to, but no matter where, we have an identity as born babies. We were born as children of God.

Palestinian Arab Christians - I am also a citizen of the State of Israel. I love my affiliations, all of them, with the same intensity, with the same seriousness. I am an Israeli citizen. I am not Jewish, I am Palestinian, a citizen of Israel.

I wish I could go home. The question is where is home for whom? Is the Jew who came from Brooklyn or from California at home in my Palestine, and I am the outcast, the marginalized, the refugee, the deportee. Am I that in the eyes of fanatic human beings, I am only that! In the eyes of God I am a Palestinian, born in Palestine to grow up in Palestine and to serve the Lord in Palestine.

I wanted to put an order of priority in my identity. What am I first? Am I first a citizen of the State of Israel? I should not say yes because I have a small problem. Israel is 63 years old. I am 71 years old. I am older than Israel!
I did not immigrate into Israel at my early age. It was Israel as a state that was created in my Palestine when I was a young man, and I had to find my way out. I have nothing against the existence of Israel.

What is our social political status in this Jewish state? Are we equal citizens everybody? And we refuse to become zero two unless we all become zero two, but all the time we are segregated and that is what I don't wish to any Jew, not the Jewish state we are segregated.

1948 – I give you my story, you will bear with me please. I traveled over 1,000 kilometers, like many of you, just to be with you this morning, and I am very honored, very grateful for you inviting me.

1948 I was living with my family in a small Christian village in upper Galilee, not very far from the Sea of Galilee. We were poor but we were very happy. We were extremely happy with our poverty. We were not starving. We never wanted to immigrate. Immigration is my main concern as Archbishop of Galilee. We never wanted to go to Europe or America or Australia. We knew that they were doing very well. But we preferred our poverty in Galilee. Money does not make you happy. The more you have money the more you are worried about how to keep it. And the less you have the more free you feel provided you do not live in depravation like many among our African brothers and sisters in other places.

My father gathered us and said children, within a few days we might see Jewish soldiers coming to our village. Be not afraid. They have machine guns but they do not kill. And thank God that plan was broken completely and many escaped Germany. Some are coming to our country. We need to show them that on this planet, somewhere on this planet they are welcome. Do you know why children? Why father? Because they are our blood brothers. They are children of the same citizens. WOW!

We waited three days and they started coming into the village. They did not kill anybody. They did not molest anybody. They accepted the banquet we prepared for them. They accepted to take our beds and we slept on the roofs of our small houses. It's exciting to sleep on the roof of our buildings. If you don’t sleep it’s okay, you can count the stars.....one hundred, one thousand, ten thousand, and in the morning you are not finished, you are just starting!

After 10 days the officer of the Army called all heads of families to come and see him. My father was among them. And they received this order, you have to take your wife and children and lock your houses and give me the keys and go away for ten days. What would my father do, facing such orders, except to obey? And we left our homes. I remember I left with a blanket and that’s all I could take. And we went a kilometer away from the last house of the village where there was a fountain where we could have water. It was for me, I remember, very exciting I spent the whole day climbing trees; fig trees, almond trees, and other fruit. It was great! After 10 days it became boring. The same heads of families gathered to see the officer. We want to return home with our wives and children and you told us, “They went there but they never ever came home.” Never, ever came home. Later on we learned that they were loaded like cattle into military trucks and
driven far away from Galilee to the West Bank where Israel had decided that the new border should be. Go away. Never come back. This country does no more belong to you. The country does no longer belong to you. If you try to come back we will kill you.

They started the Via Delarosa, the way of suffering. They went down from Nazareth to the Jordan River and crossed the Jordan River. Please don't ask me with what kind of boat did they cross the Jordan River. This is the only river in the world about which there was more ink spilled trying to describe it than there is water in it! And they went up to Amman they became the famous Palestinian refugees in the Arab countries. And they never, never ever wanted to become Lebanese, Syrians or Jordanians. They were Palestinians and they were not accepted until once an American President came to the Holy Land. Palestinian refugees should give up the idea of returning. This was George W. Bush when he was a man who imagined himself sleeping on the throne of God. He climbed such a high tree, forgetting that he is just a bush. He hardly knew the geography of Texas. God bless him. I had the honor to welcome him at the Mount of the Beatitudes and to explain to him what means justice and what means to bring peace. I do not despise him but I reminded him that he made such a big mistake that should not have been made.

The second group of the Palestinians were those who were kicked out deported and lived went to the west Bank and Gaza, and went to the west bank and Gaza believing one or two weeks would come and we would return back home.

And the third group on which I'm going to focus are the Palestinians, the poorest among them who decided to stay either in their villages when their villages were still there because over 600 villages were obliterated. Now inside Israel there are 1,500,000 Palestinian Arabs with Israel citizenship, citizens, yes, not citizens as the Jews that are the superior race, and we are inferior race by the will of man not by the will of God. Among these Palestinian there is still a Christian community; 150,000 Palestinian Arab Christians. They live mainly in the Galilee region. We represent 25% of Palestinian Christians. The other 75% we find them in the refugee camps with their brothers and sisters the Muslims. We find them exiled and since exiled because of the ongoing immigration which is my main concern as Archbishop of Galilee - 150,000 Palestinian Christians. We have been living in isolation for several decades and we hurt each time we see hundreds and thousands of Christians coming from all over the world visiting the stones and sands called holy.

Going to the holy sepulcher or to the Garden tomb - and those places are the unique places in the world. They remind us that he is not here! So what are you going to do where he is not? Don't you think that you have to get out very quickly and go out to Galilee where you find the risen Lord? Come to my Galilee. We invite you! We want you to come and be with us. You don't need to prepare your visit. Come and knock on the door wherever there is a door. We will not ask for your ID. We will not invite the police. We will just say to you, you are welcome, come in. We will offer you some drink, if you are hungry we will give you something to eat. And when you are about to leave we will ask you for a favor. Can I keep your address with me, to be in touch?
We need to be in touch with all Christians all over the world. You know, as a Christian from Palestine I don't mind so much if you are reformed, re-reformed or not yet reformed. I look at you here in South Africa and remember my fathers who have been scattered all around the world. To share one exciting breaking news – a man from back home was killed, crucified and then he was risen! These forefathers of mine went all over the world. When I see you I say oh my goodness, your forefathers have done a good job.

If we had given you Christ, if we have preached to you the Christian values, is it too much when you go to visit my country that to give half a day to show solidarity with your Palestinian Christian brothers and sisters? We don't want you to show us political solidarity. We will do that alone. But we need you to come and say we share Christ with you, we share faith with you.

Maybe I am addressing mostly our brothers and sisters the Nigerians. You come in the thousands to the Holy land. Don't you think that it’s an insult to us to pass in front of our villages paying no attention to those who have been struggling and persevering in their faith in Jesus Christ for over 2000 years? A pilgrimage to the Holy Land without coming in touch with the Palestinian Christians is not a pilgrimage; it’s a visit to shrines, to stones and sand. And we don’t want you there.

I will share with you an outstanding story. I have so many such stories. In the year 2005, four months before I became Archbishop, the Israeli Chief of Police called me, “Mister Chacour we need your help.” And I said, “What, what, you? And he said, “Yes, we need your help with the Palestinians.” I said, “What's wrong? He said, “In the town nearby in the village Ibillin, a Jewish soldier got mad, was riding on an Arab bus, and when it reached that city he opened fire, killed four persons, wounded 16 persons and the bad Arabs wanted him and killed him. He was not bad, only Arabs are bad, and his body is still inside the bus. Your people have saturated the bus with benzene and if we approach they will put fire to the bus. We have brought 2,000 soldiers from Gaza. If they would burn the bus it will make a massacre to kill many people. Can you help us avoid that?” I said I will try. I drove five minutes to that village. The minister of the police was there, the Chief of Police was there, all of the top police leaders were there. And the head of the police came to me and said, “What can you do? That is the bus there surrounded with hundreds if not thousands of young very angry Arab Muslims, Christians and Jews. I said, “Where is the Jew?” “He’s inside the bus.” I said, “I need to see.” “Don't you believe me, he’s dead?” I said, “I’m sorry I can't believe you. If you want me to speak I have to see first.” “How can you reach the bus?” I said, “This would be my problem not yours. If you want to come with me go behind me and be without weapons.”

And I started going between these angry men and women. When they saw me they said this is Abuna, open the way to him. And they opened the way ‘till I reached the entrance of the bus. Some of the men were there saying Abuna, pay attention. Don't walk on the left side of the bus on the entrance of the bus. There the brains of the driver are in a plastic sack. They forgot them there. I paid attention and I went into the bus, a
bus saturated with blood, with the blood of my Palestinian people and the blood of that
Jewish soldier. I walked in the blood of my people. It was stinking. I tried to look,
where is the Jewish blood, and where is the Palestinian blood? I could not see any
difference. They were all mixed up, all mixed up.

Our blood is the same whatever our nationality. And I walked in that bus till I
reached and stumbled against the body of that miserable soldier. The only thing that
came to my mind is to say may he rest in peace. I went out to the entrance of the bus.
The Chief of the Police had a loudspeaker. I took it from him and said men, young men,
you are angry, and you are right. You are shocked and that’s right. You want to blow the
world up and you are right. The miserable Jewish soldier who killed our people is dead,
and I walked on him and intentionally. And our Muslim and Christian religions teach us
when your worst enemy falls dead in front of you do respect him and bury him with
honor. And this soldier is dead. If you are faithful to Mohammed, if you are faithful to
Christ we have to get rid of that body, give it to the police. They might bury him
whatever they want, but we must get rid of him. It took me one and a half hours speaking
to these hundreds young men, very angry, then I said to the police, “Drive your vans back
to the back with the bus and then I will hand you the body of that soldier.” I asked for
help and we handed the body to the Chief of the Police. He took a long time to be able to
work through the crowd.

And he came to me and said, “What you have done is a miracle, Father Chacour.
What can I do to help you? I am obedient to your orders now.” I say, “Take your army
and go away.” He said, “But we are here as guardians of peace.” I said, “All the time
you are here there is no peace. You have huge machine guns to use to reduce us to
pieces. Please disappear from here.” “Okay sir,” and he gave orders to the army to
disappear.

It's like a fiction story. Nine soldiers, Orthodox Jews remained there pointing their
machine guns to the people. I was deathly afraid they would open fire. I ran and stood in
front of them, between them and the people. I said, “If you want to kill, kill me. But you
have to be aware if you fire on me or on any of our lives, these people will tear you into
pieces and that will be sad. You better go away.” They did not listen. And from there
the same Chief of Police came and said to me, “Turn away and go.” Thank God!

I addressed them saying, “Now you are alone, no army, no police, no threat, you can
destroy, you can damage, you can make havoc anywhere, anyone, and nobody would
notice. That’s not difficult to do. It’s easy. But something much more important can be
done. I have seen your blood in the bus. I hate to see any drop of blood more than that.
It’s more than enough. We need to show our loyalty and to lower our side and to turn
back silently and go home in peace as a protest against the ongoing violence and terror
against us and against the Jews. Tomorrow morning you come back and we will make a
huge march with lit candles and silence going all around the town to protest about the
ongoing segregation, discrimination and terror on both sides.”

The next day we were there - over 60,000 human beings, Christians, Muslims, Jews
and Jewish people coming to protest. Forty days later we are the tradition in our Church.
We celebrate the Eucharist commemorating our beloved departed ones. And who were those killed? The driver and his cousin, they were from my community. And two other ladies, two Muslim sisters. One was going to Haifa to take her certificate from the University, and the other remained downtown to buy her wedding suit, and both were killed. Can I as a priest celebrate the Eucharist for the rest of the two Christians, ignoring the two Muslim ladies? Impossible! I contacted all of the priests of that village, the Catholic, the Anglican, the Orthodox and the Latin and went to the Muslim family. We explained to them what we are going to do tomorrow and we wished them the pictures of their daughters be put side-by-side on the altar of our Church to commemorate their lives. And the pictures came to the Church. The next day I celebrated the Eucharist with all the priests. It was the most moving Eucharist I ever celebrated in my life, when we had two Christians on the altar and two Muslin ladies, martyrs for no evil done. This Eucharist was attended by thousands of people in the Church, around it, in the street, everywhere, there were no seats left.

I must confess many Jews came to show sympathy with us. Did you see that on your TV screens? Surely not! If it was one Jew who would have been killed by a Palestinian would you have not seen that on your TV screen? You would have seen that time and again, because in many countries, like it was here in South Africa, might is right and they are to do everything to reverse and to make the right as might and not might is right. Might is not always right.

I could go on and on sharing my dream of building schools for the education of my Palestinian people, but, the last school I built is a Christian school. We are thoroughly Christian. We hang with all of our life for our Christian values. We would not give up our Christianity for anything in this world. And because we are Christians we cannot accept to be alone. We need to invite our Jewish, our Muslim brothers to come and enjoy the facilities we have because we are Christian.

We started that school in 1981 with 82 children ages 13 and 14 years old. Twenty-six years later we are 4,500 students. More children are Muslims. And why, now? You know who Muslims are? They are born babies in the eyes of God. Much depends on the education we give them.

When 82 Jewish children came to join us and to be part of the school community, I was so afraid when they arrived in the morning to let them go into the classroom. What would happen when Jews were scattered into my classroom? What would my Palestinian children do? I did not let them go into the classroom. I ordered four buses. Believe me, brothers and sisters, I felt so strongly that they have forgotten that they are Jews and Palestinians. They have discovered that they are just young boys and girls. They exchanged addresses, telephones, emails, faxes; my goodness they are still in contact now after they have finished school.

The Jewish children dragged their families to visit the families of their Arab friends. And the Jewish families invited our families to go and visit the families of their Arab friends. We can overcome all of the problems with some humility and some reality.
I will finish with two points. First, I tell you people in Africa mainly, that Palestinians and Israeli Jews do not need to learn how to live together. The only thing we need is to remember how we used to live together for centuries and centuries, and unless you put the last 63 years in parenthesis, considering them as an exception to the rule, we will have no chance to survive. With all the weapons from America and all the dollars from the White House, we cannot achieve peace. With weapons we can achieve fear, we can achieve war, we can prepare other wars but not peace.

Why do I share with you all these ideas? For two reasons, first because I believe that everyone among you here is able to make a change around them forever. You are able to make a difference for the better.

And the second point which is most important, it’s because of who I am. I am known as an international beggar. I beg, everywhere. I beg. I need favor. I beg but not for money. Money given to a person like me might be a conscious from keliza, and I don’t want that, neither for you nor for me.

What do I beg for? I travel this whole trip from Israel to here after having returned from the United States for half a day to my office, because I wanted to share with you my concern, I wanted to beg from you, to beg for friendship and for solidarity. Friendship, I am almost sure that 99% among those who hear me now would accept to give me friendship, but once you are outside you forget, and I forget, and it is gone.

But I also need solidarity, and that is something very different to provide. Solidarity requires from you honesty, to question all your conviction. Solidarity means to question all your certainties. I don’t need you to question everything you believe. It concerns the Israeli Jews and the Palestinian Arabs. Question your convictions. I mean, if by visiting the Holy Land, or having Jews around you and your towns, and you have been friendly relation with some Jews, Jews that are normal and that exist, Jews that are abnormal that also exist, Jews that are fanatic, and I know lots of them. Jews that support the settlers who dream how to take peace after peace from the Palestinian land ‘till there’s no place for the Palestinians to breathe and they have to go. If those are the kind of Jewish friends you have, I beg you, Methodist normal people, I beg you in the name of all Palestinian children. Do not give up on your Jewish friends. Continue providing them with friendship. Stand by their side. They need you more than ever before.

But, who told you that to be the friend of the Jews should automatically mean you are against the Palestinians? You don’t know us. Maybe in yourself you know us better than Americans. You don’t know us. You know lots about us, but only against the Palestinians. It is so important. My many stories like that never come to your TV. When the first suicidal bomber exploded and sent a delegation to the massacre on the Hebron coast, frustrating the worship of the God of Abraham, the Palestinian go and stay in the bus station in Tel Aviv as we are all dismayed, shocked, and scandalized. The lobby against Palestinians is so powerful. In the bus station in Tel Aviv, we are all dismayed; we are all shocked.

I had a committee of students who came to my office and said, “Abuna, what are you going to do now?” I said, “I will send a letter to the families of those Jews who were
killed and be an encouragement to those who are in the hospital. And that’s all I can do.”
And the committee of students said that is not enough. Goodness, give me a proposal.
One of them, a Muslim student said, “I am willing to give my blood for the wounded
Jews on the base of the hospital in Tel Aviv.” A Christian boy said, “I would also be
ready to do that.” What do you expect from me, to say no, return for your blood and then
you die and be corrupted?
I took the telephone and called the hospital and said please send us some nurses. We
are students who would donate blood for the brothers and sisters on the base of the
hospitals in Tel Aviv. I don’t know if they knew who I am, I spoke in Hebrew to them.
Did they think I’m a Jew? Did they realize I am a Palestinian? I don’t care. The next
day in the morning two big ambulances with 15 Jewish nurses parked in front of the
school to pump our blood, to take it to the Jewish wounded men and women in the Tel
Aviv hospital.
I was afraid that few children would agree to give blood. We had 350 other students
who were able to decide for themselves. Out of the 350 students 300 students today gave
blood intentionally for the Jewish wounded people in Tel Aviv. At that same evening I
saw on Israeli TV, could be I have hope because Palestinian blood is flowing into Jewish
veins to restore life where life was supposed to be suppressed. You did not see that on
your TV. It is too beautiful to see the truth about the Palestinians.
That’s why if you are friends of the Jews please give them more friendship and if by
any chance when you are there you visit the refugee camps in Jerusalem, in Bethlehem,
in Hebron in Jericho in Nazareth and you saw the misery in which the Palestinians live
and in the West Bank they are doing relatively well. And then you go to Gaza. Gaza has
put a shame on the face of humanity - where 1,500,000 people live, deprived from all
freedom of practicing any human right. They are left one with one human right, free to
do. They were left free to make children, and they made many, many children; sound,
intelligent, healthy, but without any future. And that is no problem to become suicidal
bomber when you have no interest to defend or to reform.
If you ended by sympathizing with us Palestinians, why not do it, be on our side, for
once you will be on the right side, right? But brothers and sisters, if being on our side,
the Palestinians, would mean for you that you start hating the Jews for what they did
against us, we do not need your friendship. Because as you become one sided with the
Jews against the Palestinians, the Palestinians against the Jews what do you do to your
character or thought, you reduce yourself to become one more enemy in this cruel battle.
And we don’t need your help to kill more children the best among our youth, to make
more orphans, more widows, thousands of handicapped men and women, and boys and
girls, we don’t need your help for that. So please do not accept to become one more
enemy in this cruel culture. We need you to become one more common friend. Can you
come forth? If not, back up, remain at home rather than come forth, reducing us both
Jews and Palestinians into pieces. We need to live and to survive. The Jews are born to
live not to be killed. We Palestinians are born to live to survive and not to be killed.
Don’t help us to be more violent the one against the other. We know that unless we walk
side-by-side, Jews and Palestinians; we will continue hanging our best men and women beside each other. And this is an apocalyptic vision that we hate too much. And we learned from you South Africans we shall overcome hatred with forgiveness, and we shall do that.

Thank you.
Jeremiah 14:1 -15:9
“As he came near and saw the city, he wept over it, saying; ‘If you, even you, had only recognised on this day the things that make for peace! But now they are hidden from your eyes.”
“A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more.”

1. INTRODUCTION

The President of the World Methodist Council, the Rev. Dr. John Barrett, the Officers and Presidium of Council, the leadership of the different constituent members of the World Methodist Council and the entire World Methodist and Wesleyan family of churches and delegates to this 20th World Methodist Conference, I greet you in the wonderful name of Jesus Christ the healer and transformer of people and nations.

May I declare my gratitude to Dr. George Freeman for that Cross-Atlantic telephone call inviting me to speak today at this august congregation of Mr Wesley’s descendants from across the globe. What a wonderful experience to have been part of the great Christian ritual and act of worship to march through the streets of eThekwini, Durban with our banners lifted up high witnessing without shame - Jesus Christ for the healing of nations. Indeed there is a Christian ritual here in Durban where the ecumenical family of churches and its saints march every year, without failure, carrying the cross of Jesus Christ and enacting Christ’s march up Via Dolorosa.

Allow me to use today’s march and procession as the backdrop to the title of my address this afternoon: Sikhalo – the Lament. So we must add to the Zulu vocabulary of this Conference the word sikhalo which means lament. This is inspired by the play of the late Gibson Kente, the erstwhile playwright of South African protest theatre. He followed his play with yet another lament titled: How Long? As South Africans, our freedom was also inspired by lament.

It is my intention to speak and address you on the paradox of celebration and lament. I also intend to point out how even in the midst of celebration we are called to be a Church that practices prophetic lament that heals nations of the world.

2. SOUTH AFRICAN PROCESSIONS AND MARCHES

I stand here as one who has been a participant in many processions and marches in the South African context. As an enthusiast member of the Wesley Guild – the youth formation and the Amadodana, the Young Men’s Guild in the Methodist of Southern Africa, I was part of the many evangelism campaigns that included processions in the dusty townships of South Africa. We walked, from a very early age, boldly amongst our peers and in our communities, to proclaim the Lord Jesus Christ as the hope for all of humanity. We lifted up the Cross of Jesus as the symbol of healing and banner of
salvation. We sang vibrant hymns and choruses that invited the rest of society to follow the King of Kings and Lord and Lords.

One of the forms that our people took to fast-track and express our commitment to freedom was through marches – these were predominantly militant and prophetic protest marches. Our marches were militant political and prophetic activities. We marched through the cities, urban towns and townships; rural villages and informal settlements. We did also, on the political front, as the generation of the 1980s, emulated those of the 1950s and embarked on the Defiance Campaign. We sang songs of freedom as the people called for the release of Nelson Mandela and other political leaders who were languishing on our own Patmos - Robben Island and other jails. We called for the return of exiles and the unbanning the peoples’ organisations and formations.

On the religious front, Archbishop Tutu, Dr. Allan Boesak, Dr. Beyers Naude, Mama Sally Motlana, Dr. Sheena Duncan, Dr. Frank Chikane, Mama Virginia Gxabashe, Dr. Simon Gqubule and other ecumenical prophets led us on what was called the Standing for the Truth Campaign. We worshipped, prayed, fasted, witnessed and submitted to the Holy Spirit to guide and use us as instruments of freedom, peace and reconciliation. They called us to render unto God and to Caesar what belonged to each. Archbishop Tutu challenged us with the Gospel; “If God be for us, who can be against us?” Our Afrikaner hero and ancestor, Beyers Naude defied with the Gospel; “I would obey God rather than man (human beings).”

3. THE PROCESSION AND CELEBRATION INTO JERUSALEM
All these marches remind me of yet another march and procession - the entry of Jesus Christ in Jerusalem on what we the Christian tradition has come to term Palm Sunday. All the Gospel writers record the spectacular event for us. All of them mention and describe in their own way how the Jerusalem multitudes welcomed Jesus like a hero as they worshipped and celebrated him with loud voices and shouts of joy; “Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!”

Like the procession of the crowds into Jerusalem, ours was labelled as per the programme – Jabulani – which is a pleasant mood and happy occasion. The procession and entry into Jerusalem was a celebration a very colourful and triumphant parade. It celebrated Jesus Christ of Nazareth as King and Lord. We know from hindsight and after the event that the celebration into Jerusalem did not last. Genuine as it was at that time, it did not anticipate the violence suffering that would later take place in Jerusalem. It would not even stand it as the same crowds would later change their tune as it called for the release of a criminal and the crucifixion of the same Christ it was celebrating a few days earlier.

The challenge with many of our Christian worship and Christian believers is when we have celebration and praise as a closed happy hour on Sunday morning where we sing. It is when we escape into the other world where we disengage, disconnect and detach from the current reality. It is when celebration is an activity that is self-fulfilling,
self-serving and without substance. This is what South African veteran liberation theologian, Albert Nolan, in his classic book: *God in South Africa* calls “abstraction.”

Abstraction is a ritual, liturgy or sacramental celebration that is separated off from the hard realities of life. It is more about temple rituals that are without justice. It is irrelevant and empty sacrifices and ceremonies. Such religion is one that sings hosannas, hallelujahs and glories and amens without seeing, noticing and observing the misery and the danger that exists in Jerusalem. It is that worship to which both the Priest and Levite were probably rushing to that made them pass the wounded man on the Jericho road. It is high church worship that is without costly discipleship. This is the type of social and religious life that is mushrooming in our society today.

In South Africa today, this is the kind of social celebration that is marked by opulence, extravagance and lavishness in the midst of poverty. It is dominant culture of the rich whose events are ongoing gala dinners and banquets with expensive Cuban cigars, French wines and English whiskies. It is marked by what our media has come to refer as the “sushi culture” where it is a fashionable sign of wealth to eat sushi from the bodies of naked women.

I must hasten to correct any wrong image that I could be creating amongst those of us who are gathered here that I am against celebration. How can I as an African Christian do that? As Africans we are people of mokete – feasts. We live a life of celebration. We feast all the time even at funerals. At our weddings invite people by just hanging a white flag at the house then everybody know they are welcome. We invite without any invitation cards and limitation. We do not even RSVP and have no guest lists.

As Christians celebration is part of our faith tradition. It does not make better believers to be long faced and morose even when we are in worship. It does not help in any way to be people who do not appreciate and demonstrate our gratitude in who God is for us and what God does constantly. Celebration and praise are central elements of Christian worship. We celebrate God’s goodness, greatness, righteousness and faithfulness. Celebrating and declaring his power and majesty.

The problem is when our celebration happens without awareness of where we are and the context of in which we find ourselves. It is when we celebrate without the gifts of empathy, compassion and solidarity. It is when we celebrate oblivious to pain and suffering. It is when we behave like the rich man, in Jesus parable, who enjoyed life and celebrated without noticing the poor and hungry Lazarus on our door steps.

### 4. LAMENT IN THE MIDST OF CEELBRATION

It is whilst the crowds are shouting and celebrating that Jesus Christ without disturbing the celebration sees things differently. Luke reports that whilst they were shouting at the top of their voices celebrating, Jesus looked at the City and wept. In the midst of hosannas and hallelujahs he saw what they could not. He did not only see but he was also moved.

One starting point for the healing of nations is that of *Sikhalo* – the lament. Jesus Christ the healer of nations is one who models for us how to heal nations propelled by the spiritual discipline of lament. A Church that has the capacity to heal nations,
communities, households and individuals is one that is committed to the spiritual practice of lament

Lament is the spiritual discipline and capacity to cry out aloud to God. It is the ability to weep and shed tears. It is the ability to have compassion and act out of it. This so in this culture of ‘tigers do not cry’, lament is not about being sissies and “crying babies”. It is not the even weeping that paralyses. It is not crying that leads to apathy and despair.

Instead, authentic lament is a spiritual and prophetic act. Yes, it complains when things are wrong and there is injustice. It agitates people to stand for truth and not succumb to lies. True lament negates and repudiates the status quo. It refuses to let things remain the way they are. It refuses to be lulled into complacency where all is not well. It stubbornly refuses to be overwhelmed by oppression and exploitation. It refuses to be co-opted into forces of darkness. It mobilises people to engage in healing and life-giving actions. It is this kind of protest lament that was displayed on the banks of the Babylonian rivers; “By the rivers of Babylon – there we sat down and there we wept when we remembered Zion. On the willows there we hung up our harps... How could we sing the Lords’ song in a foreign land?”

It is the kind of protest lament that Black South Africans sang when the yoke of oppression was unbearable;
Senzeni na, senzeni na
Senzeni na, senzeni na
zoono zethu gubummyama
This may be translated as;
What have we done, what have we done.
Our sin seems to be our blackness
We are called to lament and offer Christ as the healer of nations where;
- There is exploitation and oppression of the poor
- There is prejudice and discrimination: Racism, sexism and xenophobia
- There is war and violence against the marginalised and vulnerable
- There is greed, fraud, corruption and the looting of state resources

The eminent South African feminist Theologian, Denise Ackerman, in her seminal book: After the Locusts, describes lament as “... a coil of suffering and hope, awareness and memory, anger and relief, a desire for vengeance, forgiveness, and healing that beats against the heart of God. It our way of bearing the unbearable...” Indeed it through lament that we bear the unbearable. We stand firm when we feel like quitting. Lament is intense, in particular, where there is pain and suffering. It cannot stand sickness and squalor. It is very unsettling and discontent.

Spiritual lament is modeled to us by Jeremiah in his vocation as a prophet. Jeremiah, in his ministry as God’s public witness, lamented for himself, the people around him and the nation at large. He did not hide his emotions from influencing his public witness. He was sometimes sensitive, impatient and bitter to himself, his people, his enemies and
even to God. His inner emotional tensions that sometimes made him wish he was never born let to his outer courage to confront powers that be.

He would shout; “My joy is gone, grief is upon me, my heart is sick. Hark, the cry of my poor people from far and wide in the land: Is the Lord not in Zion? Is her King not in her...? Is there no balm in Gilead? Is there no physician there? Why then has the health of my poor people not been restored? (8: 18-22)

Who are best to lead the prophetic lamentation healing project for us than our women? Throughout history women have played an important role of weeping for the atrocities that exists in society. The bible extensively profiles women as the best custodians of lament. It is them who would be called during national and community disasters to come, weep and mourn. Some of them even made a career out of this as they became professional mourners.

We meet today, just two days before the commemoration on August 9 of our fore-mothers who marched in anger and protest to the Union Buildings, the seat of power in this country, in 1956 to protest to the then South African Prime Minister Mr Strydom. Their lament, which has sustained the generations of women throughout history, was; Wathint’abafazi wathint’imbokodo - translated: You strike the woman you strike the rock.

Let us therefore within that heroic tradition shout and sound a clarion call with Jeremiah of old and invite World Methodist Women; “A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more.” As we heard yesterday, from Archbishop Elias Chacour, Rachel’s voice is still heard from Palestine today.

May our own World Methodist Rachels stand up and be counted with other women of substance.

May our women join those such as Graca Machel to prophetically weep for Africa’s child soldiers? Those who are made to fight foolish and selfish war created by irresponsible adults

May our mothers, wives, sisters and girl-friends lament and take up the cause of girl children who are raped, sometimes, in the name of culture.

May our sisters stand up to lament for the many women and children in the horn of Africa- Somalia in particular hit by a new wave of deadly famine

May our women in America and the United Kingdom, who lament the dying of their sons in the wars of Iraq and Afghanistan, raise they hands.

May our Church lament with gays and lesbians who are victims of harsh theological debates and intolerant ecclesiastical polities.

May Church women join with Nobel Laureate Prof. Wangari Maathai of Kenya to fight the degradation of the environment and save it for younger generations from whom we have borrowed it.

CHRISTIAN LAMENT AGITATES FOR ACTION

A Church and a people that have no capacity to mourn and weep in the midst of pain, hurt, struggle and suffering can only lead to cynicism where we laugh people off people’s
miseries. It can create numbness where we lose our sense to pain. It can develop apathy where we are blinded to the suffering of others. Such a church will surely lose its capacity to lament, be compassionate and thus its ability to heal.

How can we afford not to weep when even creation cannot stand it and is lamenting. Thus Paul writes to the Romans; “We know that the whole creation has been groaning in labour pains until now...” How can we not lament when the Lord Jesus Christ, at the tomb of his friend Lazarus, taught us to weep? Christian lament does not lead to paralysis or apathy. It refuses to be overwhelmed and over-powered by the challenges of the day. Instead Christian lament, as demonstrated by Jeremiah increases faith – the courage and resolve to transform situations. It produces hope and not optimism - the conviction and promise that things will surely improve because God, the Emmanuel, is with us and is in charge.

Later on Ackerman asserts; “Lament is never an end in itself. It is undergirded by the hope that God not only can but that God will hear the cries of the suffering and the penitent and will act with mercy and compassion.” Ackermann is correct for this is the lament that Jesus Christ demonstrated at the tomb of his dead friend Lazarus. Jesus cried with the sister, Mary, but lamented beyond helplessness and hopelessness. He was greatly disturbed in spirit and deeply moved. That is what lament does – it disturbs and unsettles the spirit greatly. It moves our bowels deeply.

Jesus did was however not paralysed or overwhelmed by the death – the situation of lifelessness and hopelessness. He sprung up, with tears flowing down; he sprung into action – into ministry and mission. He performed healing and life-giving acts;

- He instructed that the obstacle of the stone be moved away
- He prayed to God to support his testimony
- He cried out and called Lazarus to life
- He called him my name; “Lazarus, come out!”
- He had Lazarus unbound and let lose

This is incarnation-inducing lament. It gives us access to the God who hears the cries, sees the suffering of the people and is moved to come down. Again, we in South Africa had deep faith and trust in this God who hears and sees. So we sang;

Thula, thula sizwe, thula sizwe unGabokhala
uYehova wakho uzokunqobela
Inkululeko uzoyithola
uYehova wakho uzokunqobela

This may loosely be translated: Weep not weep not Oh my nation, your Lord God will conquer on your behalf. You will attain freedom for your God will conquer for you

The Truth and Reconciliation Commission in South Africa was an altar of cathartic lament. Many of our people found healing by going to that Commission to tell their stories soaked in tears. We thank God that the chair of the Commission was none other than Archbishop Desmond Tutu. The Archbishop pastorally received those stories in his own tears.
We as South Africans stand here today as proof, as exhibits and witnesses that it is true – God does conquer and triumph against any situation of evil. Such must be our lament – lament that is inspired by stubborn faith to produce an indomitable spirit of hope. This is the lament that in faith seeks to hold God accountable to God’s promises. It is rooted in knowledge of Job; “I know that my redeemer lives.” It knows that we have a God whose heart is moved by our cries. This lament that is born of the knowledge that in God, there is a disjuncture between what is and what could and what should and what shall be. It confidently knows that God is ready to usher that new dispensation through Christ our Lord.

5. CONCLUSION
We as the communion of World Methodists are today called to be a lamenting Church. We are called to journey back into our own cities, towns, townships, villages and favellas the world over and carry banners that proclaim the Good News found in this healing Christ.

When the people out of doubt ask us; ‘Who will save or our land and people, who can rescue us from wrong?’ then let us boldly answer and carry a banner in the words of John Gardiner’s hymn that Christ is enough;

Christ enough to break all barriers
Christ enough in peace, in strife
Christ enough to build our nation
Christ enough for death for life
Christ enough for old and lonely
Christ enough for those who fall
Christ enough to save the sin-sick
Christ enough for one, for all
Twenty-four years ago, I stood before the West Michigan Annual Conference in the North Central Jurisdiction of the United Methodist Church in the United States, and proclaimed as my own, these words of Ann Kiemel Anderson, a Nazarene preacher's daughter:

“I am just a young girl, in a very big world, but I am out to change this world because God and love and Jesus and you and me can change the world - you watch. You wait. You'll see.”

Nearly a quarter of a century later, I am not so young, and as I stand on the one continent that when I was 10 years old I mistakenly thought I didn't want to go to, the world doesn't even seem so big. But as I, the adopted grand-daughter of an ordained clergywoman in the Baptist Church who was married to a share-cropper in Mississippi, as I stand in South Africa, decades after the end of Apartheid, before Methodists from around the world, I can see God is changing things.

We have a long way to go. But there is evidence around us that God is on the move; that reconciliation is possible; that the nations will one day be healed.

I do not have hope because of governments or hospitals or education reform, I have hope because my imagination has been shaped by a story that tells us we are part of God's divine intention to set the world right again. And that scripturally informed imagination recognizes God's presence in the world.

This is our task as Christians - to testify to where God shows up in the world.

Today, we reread the blog of that tax collector. Bear with me; because unlike most of our random tweets and multiple text-messages, this entry has been the favorite of generations of readers. Pre-schoolers in Sunday School and Grandmother’s in MW circles enjoy these words. Maybe he was Wesleyan or something.

I have before me an ancient entry. It is at least from his spiritual journals.

They are exciting because Matt, that’s the writer’s username, isn’t sharing his private musings about oversleeping, grabbing a tea or grumbling about the a lost football game. No these tweets are more like a News Report with occasional editorial. Not the CNN Washington Bureau’s morning speed read of the top stories making news from around the country and the world. Actually, a more precise description would be like a classic novel. This is no magazine article that will be forgotten when the next issue comes out in two weeks. Nor a news headline that must be updated minute by minute, but a story to be savored and read over and over again.

So, here we are two thousand years later, still reading the ancient blog of a CPA who retired early to go fishing.
Like choosing CNN over BBC, Christians are familiar with Matthew's version of the beatitudes, the Lord's prayers, and the golden rule. While some have described this genre we call a Gospel as a passion narrative with an extended narrative, to do so ignores the fusion of faith and morality. Like the blog left by James, the brother of Jesus, this fusion of gospel and ethics stands over and against those who claim accepting Jesus as Lord and Savior is all that is required. Like Micah wrote, what is required is practicing justice. But I’ll get back to that.

So let it be written, so let it be done.

Everything from these written transcripts of Jesus’ spoken messages to the .pdf-files of Paul’s letters are ancient blogs sent out through the progressive technological advancement in communication then known as writing. And you don’t believe us when we say what gets out about you in cyberspace will be floating out there long after you are dead and gone. Do you really think Adam and Eve appreciate being remembered for eating themselves out of house and home?

Now, it is important to remember, Christian Scripture is not really about us. The bible provides an ordered account of God’s activity of setting things right even though we keep messing things up. If God hasn’t given up on the world, then we can face the problems and difficulties of this moment, because we know what we see now is not the way things will always be. When we pay attention to the revelation made available in Christian scripture, we see what God is doing. And what we see God doing in the bible, we are supposed to be doing in the world. We are supposed to be reflections of holiness not rhetorical legal experts. But I get ahead of myself.

Great performances draw great crowds. Whether on the football field, in the concert hall or at a well-prepared table, people gather in numbers on the rumor of an extraordinary presentation. So it is with holidays and other special occasions we mark as transitions in our lives – birthdays, graduations, weddings, and baptisms. The expectation of an extraordinary presentation, and more often than not, the promise of a good meal -- brings together in-laws, out-laws, and the occasional stranger

Just the promise…and a crowd comes together.

God's promise has become flesh and tabernacles with us.

Here we find the performance has drawn a crowd. Did you catch that performance before preaching. Before we look at the collection of Jesus best sermons, let me remind you of Matthew 4:23:

Jesus itinerated all around the area of Galilee, with many opportunities to teach and testify to God's activity in the world to set things right again. The news was broadcasted all over Syria how he healed every disease and sickness and people brought to him all who were sick, or had any pain; even those who were down-right evil, people suffering from seizures or paralyzed, and he healed them. Even those who were down-right evil, he healed their mind, body, and spirit.

Before Jesus spoke, he did. That should be our Christ like behavior. Rather than talk the talk, walk the walk so people look at you and see a performance of the greatness of God. The result could very well be a gathering together of a crowd because of rumor of a
great performance by the people of God. Not the promise of something, but evidence of it.

I like the title of this collection. It is not the poetry but the place. Like Moses and Mt. Sinai, the teachings of Jesus occurred on a mountain. We don't mark the places where God shows up any more. New congregations are located across the street from each other with names like Living Hope.

Rather than where.

Did I say churches? Friends do you know how many churches presently exist? Just one! We serve in the Methodist section of God's Church because we believe the transformation of the world as evidence of God's grace, making us perfect as God is perfect. We believe there is no gospel that is not a social gospel. That all we have to do is offer Christ - first in our actions, then in our words.

Matthew 5

So Jesus does great things among the people and a crowd gathers. I like what Dallas Willard describes this as Jesus explanation of what thy have already experienced and seen.

3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.
4 Blessed are those who mourn, for they will be comforted.
5 Blessed are the meek, for they will inherit the earth.
6 Blessed are those who hunger and thirst for righteousness, for they will be filled.
7 Blessed are the merciful, for they will be shown mercy.
8 Blessed are the pure in heart, for they will see God.
9 Blessed are the peacemakers, for they will be called children of God.
10 Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

11 “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. 12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

Salt and Light
(v 13-16)

Jesus doesn't say we should be the light, that we could be the light, he says we are. God's plan for the world that has forgotten that God is setting things right, is for the world to be blessed by our blessings.

Fulfillment of the Law
In verses 17 - 21
Jesus tells us here that the Law was never an end in itself. It was a means to an end. Because we can't see the Kingdom of God from the law. God's good is not tied to regulation and ritual, it has always been rescue, reconciliation and relationship.

To surpass the religiosity of the rule-keeping Christians are called to a radical righteousness that requires relationship and community.

Consider that you can practice spirituality alone. Reading scripture, saying prayers, keeping a journal, sitting under a tree contemplating holiness. But to actually deal with the person that lied to you, lied on you, or lied about - now that's powerful stuff. I can almost keep the Sabbath, but sometimes it seems impossible to honor our parents, respect our neighbors and love our enemies. Jesus has something to say about all this:

**Murder and Reconciliation**

Verse 21-25

Jesus even warns us that if we choose the civil courts rather than this Christian counsel, we will lose more than our peace of mind, it might cost all our cash.

**Adultery and Divorce** (v 27-36)

From his first miracle in Cana, Jesus did what his father did - prepared the context for a wedding celebration. (John records this in chapter 2)

For Christians, marriage is a theological statement not merely a civil right. We have long lost the argument on what constitutes a marriage because we have made it about pre-nuptial contracts, benefits, and the pursuit of happiness. But from Genesis through Revelation the biblical witness uses marriage as a metaphor for the relationship God seeks with humanity. The immortal God eternally bound with mortals. The Holy One faithful to the adulterous ones. If you read this text to find out what God is doing, it is the most harsh of them all - for adultery and divorce demonstrates that separate from God we are lame, blind, and disabled.

**Simple Speech** - (v33-37)

It is not enough for our words to be right, they need to be put into practice. Promises and oaths have not currency in today's context. Most people have experienced words as lies and loopholes. Absent of the kind of behavior that causes others to see us doing the right thing. I'll describe this in a minute.

**Eye for Eye** (v 38-42)

38 “You have heard that it was said, ‘Eye for eye, and tooth for tooth. (Deuteronomy 19:21) Your rule should be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot. (The reason for this was given in the preceding text: Then the rest of the people will hear about it and be afraid to do such an evil thing. You must show no pity for the guilty!) (Deuteronomy 19:20, NLT)

39 But Jesus tells us, do not resist an evil person. - turn to them the other cheek also.
40 hand over your coat as well. 41 go with them twice the distance they require  42 Give It could sound like following Jesus can leave us wounded, cold, tired and broke if we didn't already know God supplies all our needs before we ask.

(a tip and a blessing)
Love for Enemies (v 43-48)

“Do not seek revenge or bear a grudge against a fellow Israelite, but love your neighbor as yourself. I am the Lord. (Leviticus 19:18 NLT)

One of the glorious examples to the world in the World Methodist Council is that we member communions can do more together than we can apart. I am saddened to recall the racial division of the Methodist Episcopal Church through which God gifted us with the AME, AMEZ, and CME churches, leaves my own UMC predominately Anglo-American. This is not a picture of the kingdom, but a reflection of our nation. But other nations cannot breathe too heavy a sigh of relief as most of our member churches are ethnically uniform. But hear me, I am not calling us out on this (reality seeks for itself) I am merely noting that the gathering of the WMC brings us together to truly see a massive glimpse of the multi-ethnic multi-racial communion God has planned for us. We get to glimpse this now. I found the banner processional moving for that very reason. As we were Marching in the Light of God, many nations, many tongues, many people groups joined hands and confessed Jesus is Lord.

What we cannot achieve in a single ethnic country or a single racial community, is to be claimed as we name ourselves Methodist.

If we can take responsibility and forgive. If we can work together. If we can practice reconciliation....possibly we can be in the world a glimpse of God's radical global community that is multi-racial, multi-cultural, and multi-lingual.

moving quickly to Matthew 6.

Giving to the Needy
(v 1-4)

No need to tell everyone what we are doing, trust me, they can figure it out. We can practice the kind of mercy Jesus practiced and it will judge the world. When Jesus forgives the woman caught in adultery, his mercy judged the unrighteousness of the men who wanted to stone her. When Jesus reached out in grace and touched the leper, his mercy judged those around who ignored their pain and loneliness. When Jesus said let the little children come, his mercy judged the impatience of the adults who wanted quiet and order. When Jesus forgave sins, those who refused to forgive where judged. God’s mercy is justice! And that’s how we are to live in the world

Prayer and Fasting (vs 5-16)

Like the ten commandments, the prayer Jesus taught is not an individual's prayer, it is a community prayer. Our Father - the one in whom we live and have our very being, the one who gives us our heritage and calls us sons and daughters, we call you Holy because you are. As best as we know ourselves we want you to have your way here on earth just as it is in the heavens.

We pray this prayer in strong moments when we are gathered together in community. When we are in our weakest moments, out there in the world and seemingly alone - God answers this prayer...and the world gets a glimpse of God's glory.

Treasures in Heaven (vs 19- 24)
Who knew that hoarding was discussed in the Bible? Not unlike the children of Israel being told to take a day’s ration and trust God's manna will come fresh each morning. Remember, Jesus taught us to pray give us THIS DAY our DAILY bread.

This idea of the healthy eye in this context actually is speaking of a greedy vision vs a satisfied glance.

**Do Not Worry** (v25-34)
It doesn't say be happy. It describes being holy!
The God who greets us each morning with a sunrise and signs off each day with a sunset brings beauty into a broken world. We can trust him with our food and shelter if we are satisfied with the provisions we need rather than complaining about the more we want.

finally, Matthew 7

**Judging Others**
(v1-6)
This fifth verse has an interesting commentary in American journalism. When President George W. Bush was elected president, news journalists said he was going to be a difficult president to cover because he spoke with so much Texas jargon. The offending quote? First take the plank out of our own eye, and then we will see clearly to remove the speck from another’s eye.

I think this is what it means to see pearls trampled under foot!

**Ask, Seek, Knock**
(v7-9)
In another place Jesus says loving God, and loving others is what all this is about. Is that the content of your prayers? How much more will we have if we ask for forgiveness and reconciliation rather than happiness?

**False Prophets**
(vs 13-23)
This is not an easy journey. And everyone who is in the crowd and claims to believe is not seeking faithfulness.

**The Wise and Foolish Builders**
(v 24-27)

28 When Jesus had finished saying these things, the crowds were amazed at his teaching, 29 because he taught as one who had authority, and not as their teachers of the law.

**Jesus Begins to Preach**
When Matthew describes Jesus ministry, begins after the death of John the Baptist, he describes Jesus as preaching repentance because the kingdom of heaven has come near. Saturday, I described that now-but-not-yet notion as the process toward reconciliation begun in the election of Mandela as South Africa's first democratic election when Mandela became president. His election marked a significant change but not the fullness of racial reconciliation nor equality and justice. A glimpse of God's good intention, but not the fullness thereof. Let me provide another metaphor for considering
this nearing kingdom. Though I should remind you - all metaphors break down. This means of communication is not a 1-to-1 correlation but a way to shape one's imagination toward understanding things from a different perspective.

So, consider the internet. It's here, right? Global in fact. Some of you are online now. But step outside the convention center doors and the global access is not yet. It's here, but then again, not. Most science fiction books and films suggest that one day anywhere and everywhere everybody always will be able to tap their wristband or slap the button on their shirt and a communication link will be available. Hotels, coffee-shops, schools, homes and public transportation. But for now, global access to the worldwide web is here but not yet.

Consider this is the good of God's kingdom. Even compared to a generation ago, there is greater equality, more justice, and acts of kindness evident - but not everywhere. You and I may be able to buy a ticket, board a plane and arrive at our intended destination for work, conference of pleasure. But this day, young women in Mexico, China and India in pursuit of a promised job or education opportunity can find their purchased or offered transportation the means for human sex trafficking. No justice. No kindness. No good.

The modern miracles of science have provided vaccines, surgeries, and medicines that has improved healthcare - but still malaria, infection, cancer and HIV/AIDS threaten the lives of millions around the world.

What we understand about the promise of medicine and the hope for global internet access is a way to comprehend what Jesus is teaching when he says the Kingdom is nearly here.

With that in mind, I challenge you: think of one thing you know you are going to get but do not have yet. Anything, big or small... A promotion - appropriate for the work you do, but not yet offered. Anticipation of a child, or grandchild, marriage, graduation, ordination... Your return flight home? You have your reservation, ticket, and destination - but you're not there yet. What do you do with that "idea"?

Most of us act on the future hope. You do not merely think it, imagine it, want it. We tend to imagine an idea and progress toward action. First you dream then you desire, then you do.

Adam and Eve were fine with being reflections of God until the idea of being like God was summoned into their imaginations. Suddenly they wanted something they didn't think they had, and worked at it with such commitment it cost them everything they did have.

Abram and Sarai were willing to change their name, residency, and vocation when the promise of being parents was planted into their imaginations.

Moses had satisfied himself tending flocks in Midian until he saw something so amazing he had to ask "how is the impossible possible?" That is the kind of idea one imagines that makes you stand with integrity against injustice in order to bring healing to the nations.
I submit to you that this collection of Jesus' messages summons in our imaginations the action plan required to progress toward the divine intention of creation. If we want healing, if we desire justice, if we seek God's righteousness, these are the necessary kingdom practices.

Allow me to contrast it to a popular promise of peace:
John Lennon made popular a song that many fail to recognize as the plan of God with the power of God removed: (You know the words I suspect)
Imagine there's no Heaven
It's easy if you try
No hell below us
Above us only sky
Imagine all the people
Living for today

Imagine there's no countries
It isn't hard to do
Nothing to kill or die for
And no religion too
Imagine all the people
Living life in peace

You may say that I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will be as one

Imagine no possessions
I wonder if you can
No need for greed or hunger
A brotherhood of man
Imagine all the people
Sharing all the world

You may say that I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will live as one

Lennon's idea of countries is also the way many live. For years the gospel was presented as a means of conquering nations - first the claim of the Roman Empire, then Europe, and often packaged as an American culture rather than merely a witness to God delivered by American missionaries.
And erroneously mimicking God's judgment that scattered the idolatrous people into
to language groups in Genesis 11, we ignore God's gathering in shared testimony in Acts
2.

It's not merely religion that we are willing to kill for, only too often we kill in the
NAME of a religion. Without that kind of truth telling, the people cannot yet leave in
peace.

So I'll call Lennon a dreamer, because he wanted a divine ideal without submission
to the God who designed it. We love the song, because it echoes the good news of God's
intention for the world.

But without the power and presence of God, this vision of peace is merely a dream
that won't come true.

We pour billions into our public schools only to have two-thirds of our high school
graduates end up illiterate. We declare a “war on poverty,” but the welfare rolls never
end. We send military troops into trouble spots abroad to establish peaceful communities,
but ethnic wars, and terrorists remain and men and women seem to die in vain. We try to
end world hunger, but millions still starve from malnutrition. We raise up our kids, and
someone else tears them down. ²

Can it get any worse? Don’t ask that question until you’ve looked into the eye of the
woman whose mother has just died. Don’t ask that question until you’ve talked all
afternoon with the woman whose husband has left her. Don’t ask that question until
you’ve spent a month rebuilding homes in New Orleans. Don’t ask that question until
you’ve spent a summer working with AIDS victims in Africa. Don’t ask that question
until you’ve spent a year praying with the man addicted to pornography. What disaster
will it take for us to tune into God’s revelation?

Our means of setting things right must be submitted to the reign of God, which
brings me back to Lennon's song. In light of the biblical narrative, I can't imagine there is
no heaven. By heaven I do not mean somewhere in the sky as he suggests. I mean as the
ancient people of God did - the place where God is. And according to the prayer Jesus
taught his disciples to pray, the place where God reigns and the divine will is done.

But if I remove God from the equation, I am left with the record of chaos described
again and again in the first portion of Christian Scripture. (some may notice I am not
using the academic phrasing Hebrew Scriptures. I mean no disrespect. I just find it
interesting that so many do not recognize that the Christian Bible does not begin with
Matthew, and that this faith is more than 2000 years old.)

If I imagine the people as Lennon invites, I find what he says to be true in a limited
way: we are living for today. This is not the Methodist way.

Those who join this Methodist communion and the community work done in the
name of Jesus, are no longer making a name for ourselves. We are restored by the Spirit
to bear the name “divine facsimile” “Transcript of the Trinity” “People of God”
“practicing Christian”. The presence of God’s spirit among us empowers us to various

2 Adapted from Elizabeth Achtemeier Preaching and Reading, 151.
performances of God’s wondrous presence: to some to speak wisely, to another faithfulness by the same Spirit, to another gifts of healing, to another the working of wonders, to another insight, to another the ability to settle conflicts among us; to another the ability to speak in other languages; to another the interpretation of many languages. (I think that right there says we can’t all read or even learn Greek and Hebrew (I’m just saying)

Do justice. Favor Kindness. Live noticeably to God's glory - nothing more, nothing less, nothing else.

Our heritage as Methodists is not to be an institution for religious politics, cultural conformity, or middle-class social networking, but a movement of God's reconciling love.

John Wesley understood, God has never been looking for a Sunday-only religion, but a society of love and mutual care which astonishes unbelievers and is recognizable something entirely new. The divine intention has always been for the people of God to turn heads, to turn the world upside down, and to draw attention to itself as the location of hope and belief in a world shot through with cynicism. This is the way to heaven, the scriptural way of salvation, the struggle toward wholeness.

God asks us to live for him, that’s why Christ died for us! The question remains, how concerned are we with the things that God is concerned about? We may have the right to remain silent, but we have a responsibility to live differently in to world. Saturday, I asked What does it mean for us to live as the aroma of Christ? (Baker Street Station)

Remember the perspective change I suggested on Friday? See the clock up there...trace it's clockwise pattern...keep the same pattern, but glance at the clock from the top down and your pattern is no longer clockwise but now counterclockwise.

Consider this reading of creation: In the beginning, it was the divine declarative that spoke into being all that is good. Humanity acted in contrast to the good, and spoke complaint, excuse and blame. Since our entry into this distorted Genesis 3 reality - good has been turned upside down, truth inside out, and our circular patterns have left us dizzy. But God has not given up on this creation project. And until God turns the world right-side up again, every good action will be counter-cultural. Until that day when Christ shall come in power and peace, it will take great concentration to keep our focus on high and our patterns in sync with that which is above while we continue with the limited sight of the journey below. If we shift our patterns to what we see below God's standard of righteousness, justice, and holiness, our confusion and dizziness will only increase. But if we look to the hills from where our help comes; we will sense God's kingdom coming. If we seek first God's righteousness, we will be blessed and become a blessing for the nations. If we look above and not below, we will know that God is somewhere between our yesterday and today providing strength that we can make it into tomorrow.

This is God's promise for all the world. Bringing this project to completion is God's concern. Allow this vision to permeate your imagination so that the world you see is a world being redeemed by God in Jesus Christ.
I don't know what you do with all this. I do know that centuries after Jesus public death, on the rumors of the resurrection, started by something a few women said, here we are, trying to make sense of the promises of God. Jesus told his followers about the power of God’s Holy Spirit that enables us to be present-day video-clips of God’s dramatic good in the world until Christ returns.

Until that day, this is the script for the screenplay the Holy Spirit has rewritten since Jesus edited your life: Our lives should be the twitter feed that offers hope in a hopeless world...

This is our task as Christians - to testify to where God shows up in the world.

Great performances draw great crowds. So it is with body of Christ. As we perform the varieties of gifts God has poured out among us that we might demonstrate the glory of God where ever we have influence. We gather as a body that has become the family at a table in Christ... May the performance of our faith in God speak for themselves

The Rescue Operation has begun. Methodists, we can change the world - you and me, and love, and Jesus ...you watch. You wait. You'll see.

In the name of the Father, and of the Son, and of the Son. Amen.

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INTRODUCTION
Dear Sisters and Brothers,

I am honoured to be speaking to you today. I bring to you the love and prayers of the Community of Sant'Egidio and all its members who are scattered all over the world. Old friends of your Church, companions along the difficult path of the faithfulness to the Gospel.

I am also acutely aware that I am speaking of people who know the Gospel and who have been working in the Church for so long that it may be difficult for me to say anything new and, compared with the brothers and sisters who have preceded me, I may not be able to deliver up to your expectation. So please, bear with me as I try to offer some reflections that are based on my personal experience of a man who has walked for a rather long time on the difficult path of trying to put the Word of the Lord in practice in the life of the world. I will get back to this later....

I did prepare this speech before arriving in Durban and therefore before being able to participate to two events that have made me think a lot and that I would like to share with you because I do think that they indeed speak about the theme I was asked to reflect upon.

Yesterday’s march on the streets of Durban. While I was marching along the streets of Durban a quote from an ancient wise man, who had a lot to say about unity and about suffering for the Gospel, Saint Ignatious of Antioch, wrote to the Ephesians: “Whenever you gather the forces of Satan and its scourges are dissolved in agreement”. Yes my brothers and sisters, in this march I saw the forces of Satan dissolve, its scourges reduced to nothing..even if for a while good was back, and the space of evil has been reduced. Yesterday we clearly saw that agreement that chases away the forces of Satan... I do not say it lightly, I have seen too much sorrow in my life to do so and believe me it is not my intention to praise anyone. I just want to give witness to the works of the Lord because this is what I have been doing for many and many years. We may not have chased it away for good from this city but I assure you that we made it really mad and we like it when we make the devil angry. It was not our force, it was not our number, it was not even our faith it was our “being together in agreement” as Ignatious says. In a world where togetherness and agreement are more and more rare, Evil does not like people who are together and in agreement. Let us keep that image in our hearts because it may help us in the moments of need when we return home. Evil can be defeated...

The second event I would like to share with you is the worship service I participated in yesterday morning. At the end of the service in speaking with the Pastor I discovered that
Methodist and Catholics have a lot in common. In fact, he told me that often preachers steal from one another sermons and I thought that it was only a Catholic thing!!! But considering this substantial step ahead in the path toward Christian Unity, I will use some of the things he said in his homily in my speech.

But now let me get serious....

It was 1997 when a much younger me . . . heard the following words pronounced in the Basilica of Santa Maria in Trastevere (by an old and dear friend Frances McGuire):

“In 1968 a group of Catholic students and young professionals in Rome made a commitment from their Christian faith to serve their society. Andrea Riccardi, framed the servant vision and formed the Community of St. Egidio. They pledged to care for all members of God’s creation through expressions of concern that make for peace’’. In answering to Frances Alguire remarks, Andrea Riccardi (the founder of the Community who was 18 when he founded it) said that “the honor is an ‘expression of the profound evangelical sensitivity of the Methodist Council’ and confirms us in our Christian vocation . . . to commit ourselves more and more in the efforts to help the wounded men and women of our societies.” He also said the award serves as a challenge for the community to “explore all the possible chances of peace and reconciliation for those who are lacking them.” The Peace Award has special meaning to the community, he said, “coming from your tradition in which the preaching of the Gospel and the service to the poor are so eloquently interconnected.”

It is a beautiful introduction to this speech of mine that, I promise, will not be as long as I would like so that it can remain, in spite of the Italian background of the speaker, an experience of AMADLA and if not communicating force and power at least give you all a sense of a life lived at its full in the effort of living the Gospel.

1. Together

It is really great to be here today and not only for the memory of the good friends I have here but most of all because of the future we can and should build together. Indeed, and it may be the first thing that I can say on the third reflection you have on the beautiful theme you have chosen for your Conference. I am sure that Metropolitan Chacour, an old friend I have had the joy of knowing for a very long time, has already gone deeply into it but it is worth while repeating it. Our future is together or it is not. But I think that I have been clear on this.

2. We have been healed

Healing of Nations. This is what I should talk about.

Let us again (I know you probably have done it many times over in these days - but it never hurts to repeat the Word of God) read the passage of Revelation 22:

Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.

We are all people who are very knowledgable about the Scripture, who know Jesus well, we know him the Tree of Life and we know the sweetness of the leaves that it bears.
It is the sweetness of his love for us personally and for our communities. You have already reflected on healing of persons and it is not necessary to continue. It is sufficient to say that we have all, one day or another, experienced the healing power of the Word of God and of Jesus, the sweetness of the Gospel that has changed our life, it that has transformed each one of us.

How many miracles of healing in our personal lives and in the lives of our communities!

I see it in my personal life, the life of a 54 years old who has spent the last 40 years as a member of the Community of Sant’Egidio, serving the- poor and working for peace. Indeed miracles do happen. First of all the miracle of the Word of God addressed to a young rich man as I was, asking him, and not only once, to follow the Lord. But I will speak about it later.

But healing Nations?

But if we can accept that Jesus does perform miracles of healing in our personal life it is more difficult for us to see how this can be possible at the level of nations.

There is a sense of impossibility that takes us all when we face the difficulty of the world and we find ourselves answering as the man who says to Elisha: “Behold, if the Lord should make windows in heaven, might this thing be?” We say this not trusting the Word but we do not pray as Isaiah prays “Oh, that You would rend the heavens and come down”. But also on this sense of impossibility I will come back a little later

We need to look at the world as it is.

For the moment I would like to ask you to bear with me awhile, together with you, I try to read a little the signs of the time we are facing today. Difficult times and possibly also troubling times especially for the poor.

Pessimism?

I have to ask you to be patient and please do not think that I am just one of those pessimistic old men who, because of their age, have developed a pessimistic view on everything. One of those who are never satisfied, those who always criticize everything and everyone, and never see the good of life. Believe me, I do see the good of life (and many people who knew me know that at least I did enjoy good food) and I do see the good of people. But as a traveler in a global world, as a man who lives in the world, as you all are, I am also forced to see the world as it is.

Our hope, in fact is not the empty optimism of those who want to close their eyes in front of the sorrow of our brothers and sisters. Our hope is sure but it is not rooted in hiding ourselves but it is rooted in the faith in him “who can make all things new”.

FEAR

We are not scared but we must admit that our time is a time that is soaked with fear. It is difficult for someone to admit it because it would mean to also admit the need of others.

It would mean admitting weakness.

But in my experience fear is really present in our world today and also in me. It is a fear that is often all encompassing because it is more and more the fear of losing
something that is my own, that I possess and that I would not want others to take from me.

The Economy

It is a fear that has its roots in a global economical crisis that appears critical for the whole world. A Globalized world that, since the end of the 80’s trusted in economy believing that the growth of the market would bring well beings in an almost providential way: There was the idea of a continuous growth... but today we still find ourselves, and especially the poorest countries, in a situation of crisis. Everybody thought, or maybe just hoped, that the economical crisis was just like one of those fevers that often attack young children, hard, serious enough, but then the child grows healthier than before. In reality the crisis is not passing, especially for the poor who are becoming poorer than before. This crisis appears more similar to a disease typical of the old age. Once they get sick they do not return as they were, on the contrary the disease makes them weaker.

I am now talking about the people who live in the richest part of the world. We should all understand that we will never become as rich as we were before. We must not only begin to get used to having more poor people in our society. It is easy to do especially if you are not the poor. But we, ourselves should learn to be poorer. An Italian economist wrote a few months ago: “We (he was speaking about Europeans but it is true for most richer countries) will have to try to live under the minus sign... Less richness, less products, less consumes. We all need to build a culture, maybe not of poverty, but of less richness, a culture of more limited wealth...” We believed in a limitless growth, many believed in a whole history written in an economical growth, in a history written with numbers.

All this has generated and has broadened fear and fear makes our world inhospitable.

An inhospitable time

This is why our time and our world is an inhospitable time. Europe is inhospitable. The foreigners who knock at our doors know it. The thousands who die on the sea on makeshift boats that cross the Mediterranean, like the 25 who just a couple of days ago died suffocated inside the engine room or like the 100 that died yesterday when their boat capsized and was not given help by a nearby NATO ship because it was patrolling in a war zone... These people die on the sea that was meant to be the way to a new life for them and for their families. Men, women and children who die of poverty at the door of the rich and satisfied Europe without anyone even feeling sorry. But America is inhospitable, Africa is inhospitable, even this beautiful South Africa that today welcomes us with great care, can be inhospitable at times for the many poor that try to come here.

On the contrary, Europe, Italy, and how many other countries are voting more and more restrictive laws that are bound to kill even more people. I know this may not be the right moment to say it. I know I am not here to do this, I know my voice is weak, but I feel bound to say it hoping that through you it may resound through you in your communities... PEOPLE OF THE RICH COUNTRIES OF THE WORLD: OPEN YOUR DOORS TO THE POOR! OPEN THEM WIDE, BECAUSE THEY ARE THE ONES WHO WILL SAVE YOU! OPEN THE DOORS!
But no! They must be chased away. We need them but they are seen as a threat. It is fear that makes me feel a victim it justifies mistrust, it motivates my lack of interest, it supports generalized rejection.

I must defend myself people say ... and sometimes we say it too... Isn’t it true, especially in the poorest parts of the world where security for life is not as certain as in our rich countries?

I can be attacked... and who can feel secure?

I cannot think about what is happening around me and especially in places that are too far... and I am thinking about the tragic famine that is hitting the horn of Africa and Somalia. A forgotten land, a land that can be left to die ... a land where nobody wants to get involved ... and the worst crisis in the last 60 years runs the risk of remaining on the side of the news...

**Even Conflicts have been changing**

With the situation in Somalia we began to touch another important aspect of this time. Conflicts have changed. They are not the same as they were ten years ago. I can say it with a good degree of certainty having being involved in most of the conflicts of the last 25 years. At the beginning of the century, with the attacks of September 11th, we have experienced the compact, aggressive and terrible Islamic terrorism. However the reaction of most of our world was that of beginning to lose trust towards all tension to unity. Dialogue began to be considered as a way of giving up. In the first ten years of the new millennium we have lived a season that has given up dialogue and the attention to the unity of humanity. The evil of the terroristic attacks of September 11th have succeeded in dividing the world and in making us think that war is in fact inevitable when we confront the evil of terrorism.

Most of us, at least the oldest among us still remember that there were times in which we could almost believe that war could be finally banished, like slavery had been eliminated. Most of us believed that non violence was a powerful tool... I have often wondered in these years if peace did have a chance, at least one small chance?

In these ten years we have seen how the seed of evil and violence sown by terrorism and by the attacks of September 11th have grown and have spread.

We have spoken about preventive war but the idea of preventive war has slowly become social hostility (antipatia) antipathy - the opposite of sympathy - a word not often used but with great social impact.

It is a flood of antipathy that overflows into too many societies of the world. I have it clear in Italy but I am sure that you have in mind many other places where this is true. It is definitely true in many of the developing countries Where the Community of Sant’Egidio is present and that I regularly visit. There is too much antipathy in the lives of our societies. It is the opposite of sympathy.

It is a culture of conflict that as I was saying come from far away, it is an ancient evil of humanity, but in these last years underwent a true revival.

September 11th 2001, with the tragic attacks at the US seemed to prove the Clash of Civilizations. But today from the clash of civilization we seem to have moved to the clash
of the district.

It is a violence that is very difficult to contrast....

The clash of the streets - think about what is happening in Mexico, with whole cities that are hostages of the drug cartels with a number of dead that arrive to war levels. But think about the tragic situation of many Latina American cities, where Maras have the almost absolute control of entire areas.

But street by street it becomes a flood that engulfs entire countries..in a climate of wide spread antipathy and generalized violence. Antipathy prepares the ground to violent emotions; it arms the hands, as it is for the preaching of the hatred against the foreigner that paves the way to racism. Or a subtle despise for the poor that by too many are still considered the reason for their own poverty.

This happens in Europe but also all over the world because a generalized violence is even stronger in the poorest countries.

Wide spread and generalized violence has taken the place of civil wars. Today people do not fight anymore for liberation or for revolution. Today people fight for the fight, they fight for money, they fight for the control of territory, they fight for drugs or for natural resources.

They fight for pure power ... think about the very recent events in Ivory Coast, but again think about Somalia.. and all of you could continue with a sad rosary of violence...

It is a generalized violence that blows up suddenly and it is very difficult to predict and even more difficult to control because it has no leader and no head. It blows up suddenly without warning: think about lynching in Africa.

But I do not want to stick only to Africa. It may not be the crude violence that we see in too many parts of this torn apart continent, but also near to us we witness the sad reality of links that have slowly been severed. It is true in Africa with the dissolution of the national identities as it is true in Europe (think of Belgium). The ideals of unity have been dissolved, even the fundamental structures of unity: the family is under enormous stress.

It is a world that is globalized in the markets but it is a world of profound divisions because it lacks a feeling of the common good of humanity. But even the common good of small communities, even the most basic one as the family is often lacking.

It is a world that lacks a broad and encompassing view or even more than one global vision, as it was during the cold war. Because, as foolish as it could have been, there was an idea.

More than that there is a subtle despise for visions and for those who propose vision that go even a bit beyond the daily logic of materialism.

Our media appear to propose, at least the Italian ones, a clear despise for any form of culture. It becomes unpopular and it is bitterly attacked...

There is a subtle despise for culture, and it is also often true within the church ... but this would require a much longer talk.

**Anemia of Hope**

Let me end this rapid and difficult view by quoting what I believe is one of the most
difficult aspects we are facing today. I would call it a form of anemia: an anemia of hope.

I feel as if there is a kind of sunset of hope. Hope the engine of life, what makes history and the world move. It is difficult to say what hope is. It could be explained in a philosophical and theological way, but hope is something that is within us, it has grown from faith and it has grown from passion. But I feel that there is a sunset of hope and with the sunset of hope also sympathy goes, as the desire for a future, the passion to change the world, the dream of doing great things and eventually also the ability of rejoicing and crying with the others.

There is a whole world and to a certain extent also us, that suffers of this anemia of hope. I see it especially in many of the new generations in the rich part of the world.

Where is hope in front of conflicts that seem impossible to solve. I just came from a rather long period in Israel and Palestine and even I have difficulties seeing a way to solve that tragic and century long conflict.... But this is true for many others:

Afghanistan - another eternal area of conflict.... For how long will the people of the world have to suffer because of war and violence? I ask it to myself but I am asking it to you as well... should we not seriously do something about it?

Shouldn't we really be the leaves of the Tree of Life that may heal the nations?

In front of the picture I tried to paint..., that I understand may appear rather negative. I would like to assure you that I have not gone mad trying to resemble the worst moments of the prophet Jeremiah. I do not want to be, at all cost, a prophet of doom.

I just wanted to offer a reading of the world as we see it from the perspective of our communities that are struggling daily to live and serve the poor.

And in passing let me just say something that I am sure you all know very well: what I just said is nothing compared to what really happens in the world.

We can only begin to imagine the amount of sorrow that the poor live, even the best of us.

In front of all this we could answer by closing our eyes or work on ourselves and on the world hoping that if we keep then closed long enough things may eventually change.

We need to say it out loud: there are Nations that need healing and they need it badly. There is a “lament” that we have to understand - (as the very beautiful preaching yesterday told us) if we want to find the way to celebration.

In this difficult and troubled scenario the Community of Sant’Egidio has navigated for more than 43 years. From the end of the sixties to today never giving up the original idea that the world could be changed and that the Utopia of a better, more human, more just world could be realized even by a small and powerless group of young (and today not so young) people.

Today SE is spread in 70 countries of the world. 70,000 people.

We are still small but in the many years of closeness to the poor and suffering of our world we have been able to see the Healing of the Nations the Scripture speaks about. Indeed the leaves of love that have grown in our daily work have been able to heal nations as well. We have worked with the poor since the very beginning and each member serves the poor...
But working with the poor brought us in contact with the tragedies of our world.... and especially with the mother of all poverty that is war.

We felt that there could be no change there were war rages and we tried to do something with the little things we had.

It was the realization of a power that Christians have. It is a force of peace that indeed heals Nations.

And, dear Sisters and Brothers, we have seen Nations being healed.

We have seen them healed when a 15 years long war ended in Mozambique, when in Liberia were able to start the peace processes that was stalled, when in 30 countries in one way or another we have been able to help peace make a step forward.

But aren’t nations healed also when hundreds of thousands of people are treated for AIDS in Africa with the same kind of treatment any European or American would get, when the difference of treatment between the rich and the poor countries is no more. I am speaking of the DREAM program that is now spread in 14 countries of the world and that started when nobody wanted to offer treatment to Africa because, they said, it would be too expensive. In the last world meeting in Rome, at the presence of the most important authorities on the subject we were able to present a study, limited of course, but decisive, that clearly states that AIDS can be defeated.... Isn’t this healing?

Aren’t they healed when 4 million children who had not been registered at birth are registered and finally begin to have the right to exist and this program BRAVO (we do like acronyms) is now starting in 3 more countries of Africa and in 2 countries of Asia?

But again Nations are healed when their religious leaders are gathered together to talk about peace. When people of different faiths find the courage to speak to one another from their own differences but with the desire of finding a way of leaving together. It is the meeting that Sant’Egidio has been organizing every year since 1986. Hundreds of religious leaders, politicians, scholars meet and speak together. The largest inter-religious meeting in the world... no it does not hit the big news channels.

But it has healed more than one nation. Like two years ago when the whole gathering, more than 4,000 people, went together to Auschwitz, the symbol of the greatest evil of history, and together, Jews, Christians, Muslim ... commemorated the millions who died there. For the first time Muslim leaders were commemorating with the Jews in the camp... Of course each one of you may easily remind us all of greater things than this but I have not asked you to talk about the exceptionality of the Healing power of Jesus but about its normality.

When we live the Gospel seriously, when we put it in practice with our life, we all become like those leaves the Revelation speaks about. Each one of us, even if small, like Sant’Egidio, can be a leave for the Healing of Nations.

I am always struck by the passage of the Gospel of the Multiplication of the Bread, when Jesus asks the disciples to feed a large crowd of people. We often see only the miracle of Jesus. But the truth is that the disciples realized that what was impossible became possible when they began to feed the crowd. While they fed the crowd they discovered that it was possible. The audacity in love makes the impossible become
possible. It is faith that makes the difference between what is impossible and what it is not.

And how many times in our lives the impossible has become possible?

But also: how many times have we chosen the impossible....

The Tree of Life and its Leaves.

To come to a conclusion my dear Sisters and Brothers I would like to share on what is, according to our experience that can heal Nations: What are these leaves that the beautiful tree produces?

1 Prayer. We have to revolt against evil. We need to give food, even the little one we have, we must revolt in the Spirit of God to a world that is arrogant, ignorant and evil. A great Italian spiritual man wrote a few years ago: what this civilization lacks more, what this time is lacking more is the spirit of prayer. This would be the true revolution. The world does not pray, then I pray. The world is not silent, then I make silence. Revolution is not breaking everything but a new spirit in the old forms”. I can begin this revolution from myself, first of all with the uselessness of prayer. In a world that believes that doing is what matters, prayer appears to be useless. I can pray for myself, finally realizing my own need... and I am, we are all in need of prayer. We need to pray for our heart to change so that it may become more human and more filled with good.

We can pray for our churches, they need it because they all are exposed, everyday to the power of evil and division. I can and I need to pray more, we can and need to pray more for the poor, for those who suffer, for the world. Prayer is the first revolt.

Ma Dio ha bisogno della mia preghiera? Io ho bisogno della mia preghiera. Io ho bisogno di pregare, il mondo ha bisogno della mia preghiera. E’ una contestazione del modo della ricchezza e del lusso, mettendo al centro quello che non vale, quello che non costa niente, il povero, lo spirito, l’umanità, l’amicizia, una vita sobria, una vita che non un continuo lamento per le cose che non mi vanno. Il mondo cambia nella misura in cui ciascuno di noi cambia e prayer is the first way for me to change.

2. Liberating. Saint Paul says to the Galatians: “It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.” Gal 5:1. A man, a woman is freed in Christ from the sin of the love for ourselves, from the mortal ignorance of God, from the dominion of passions. A free person can free others and while they free others they also become more free. More than that, in order to remain free a Christian must free others.

The apostles freed the world barehanded. They had been liberated by Christ and they burned of passion to communicate the Gospel. Saint Paul says to the Corinthians: “For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. 1 Cor 9:16
We must preach the Gospel because it is the only thing that really liberates.

3. Tenacity and Patience - This world is too much prayer for the immediate result. A great Russian priest, who was killed, father Alexandre men said: We have just begun to scratch the surface of the immensity of wisdom that the Gospel still hides. The end of Christianity? Christianity has just begun”. We need to be like wise farmers who know
that the winter of the field is important for the seed to grow. This has been true for us when we have been dealing with conflicts or situations that appeared not to change. We were able to be close to the situations of sorrow for as long as it took to make them change. Let us not be scared by the amount of work that is required to change a situation...

4. Vision. Davanti al mondo non si pub vivere senza una visione

In sostanza il nostro un tempo dominato dalla insicurezza a ha paura di pensare: un pensiero che non è capace di abbracciare il mondo, perché per pensare oggi bisogna pensare alla larga, alla grande. Ma bisogna avere una visione, bisogna sapere sognare il sogno di Dio.

If we do not dream that nation can be healed, they will not be. We had a dream in Mozambique and this dream came true. But it is not our dream... it is the dream of God for us and for the world. We are just asked to dream it together with him. Let us then dream the dream of God. Let us have the vision of God.

I just mention something else I believe important:

Gratuitousness.

Gratuitamente avete ricevuto gratuitamente date. Il nostro mondo non conosce più la gratuità ma noi cristiani abbiamo l’obbligo di insegnare al mondo la gratuità dell’amore....

Preghiera allo Spirito
THE WORLD METHODIST COUNCIL
SOCIAL AFFIRMATION

We believe in God, creator of the world and of all people; and in Jesus Christ, incarnate among us, who died and rose again; and in the Holy Spirit, present with us to guide, strengthen, and comfort.

We believe; God, help our unbelief.
We rejoice in every sign of God's kingdom:
in the upholding of human dignity and community;
in every expression of love, justice, and reconciliation; in each act of self-giving on behalf of others;
in the abundance of God's gifts entrusted to us that all may have enough; in all responsible use of the earth's resources.

Glory be to God on high; and on earth, peace.
We confess our sin, individual and collective, by silence or action:
through the violation of human dignity based on race, class, age, sex, nation, or faith;
through the exploitation of people because of greed and indifference;
through the misuse of power in personal, communal, national, and international life;
through the search for security by those military and economic forces that threaten human existence;
through the abuse of technology which endangers the earth and all life upon it.

Lord, have mercy; Christ, have mercy; Lord, have mercy.
We commit ourselves individually and as a community to the way of Christ; to take up the cross;
to seek abundant life for all humanity;
to struggle for peace with justice and freedom;
to risk ourselves in faith, hope, and love,
praying that God's kingdom may come.

Thy kingdom come on earth as it is in heaven. Amen.

Adopted by the World Methodist Council
Nairobi, Kenya, 1986
THE PEOPLE CALLED METHODISTS
The "people called Methodists" form a family of churches within the World Methodist Council...

- We claim and cherish our true place in the one holy, catholic and apostolic church.
- Our origins lie in the work of John and Charles Wesley in 18th century England which quickly spread to every corner of the world.
- The purpose of this work and ministry was, and is, to renew the Church and spread scriptural holiness which includes social righteousness throughout the whole earth, to the glory of the one God, Father, Son, and Holy Spirit.
- We confess that often we have failed to live up to this high calling, and we repent of the times when our witness has distorted the Gospel of Jesus Christ. Trusting in the grace of God, we engage ourselves anew in God's service.

OUR BELIEFS
We affirm a vision of the Christian faith, truly evangelical, catholic and reformed, rooted in grace and active in the world.

- Methodists affirm the Holy Scriptures of the Old and New Testaments as the primary rule of faith and practice and the center of theological reflection.
- Methodists profess the ancient ecumenical creeds, the Apostles' and Nicene Creed.
- Methodists seek to confess, to interpret and to live the apostolic faith, the faith once delivered to the saints. Methodists acknowledge that scriptural reflection is influenced by the processes of reason, tradition and experience, while aware that Scripture is the primary source and criteria of Christian doctrine.
- Methodists rejoice in the loving purpose of God in creation, redemption and consummation offered through grace to the whole world.
- Methodists believe in the centrality of grace; prevenient, justifying, and sanctifying.
- Methodists believe in the Lordship of Jesus Christ and the sufficiency of His atoning work for all humankind. Methodists believe that we "are the friends of all and the enemies of none."

OUR WORSHIP
We worship and give allegiance to the Triune God.

- In worship, we respond in gratitude and praise for God's mighty acts in creation, in history, in our communities, and in our personal lives.
- In worship, we confess our sin against God and one another and receive God's gracious forgiveness.
- In prayer, we wait in God's presence, offer the searchings and longings of our own hearts, for ourselves and in intercession for others, and open ourselves to God's Spirit to comfort, lead, and guide.
- In the celebration of the sacraments of Baptism and the Lord's Supper, we participate in the mystery of God's presence, redemption and reconciliation.
- In reading, proclaiming and receiving the Gospel, we affirm God's creating and saving power.
- From worship we go into the world to love and serve others and to be instruments of justice and peace in the establishment of God's reign on earth.
- The language and form of worship emerge from the community through obedience to Jesus Christ and the creative power of the Holy Spirit.
We inherit the treasury of the Wesley's hymns, with a hymnody now enriched from many other sources.

**OUR WITNESS**
- We proclaim Jesus Christ to the world through word, deed and sign.
- We seek the realization of God's will for the salvation of humankind.
- We are empowered by the Holy Spirit to be signs of Christ's presence in our communities and in the world through our preaching, teaching, and in deeds of justice, peace, mercy, and healing as the outworking of faith.
- We witness to God's reign among us now, as proclaimed by Jesus, and look forward to the full realization of the coming Kingdom when every form of evil will be destroyed.
- We seek to understand and respond to the contexts and situations in which we live, so that our witness will have integrity.

**OUR SERVICE**
We serve the world in the name of God, believing that our commitment comes to life in our actions, through the power of the Holy Spirit.
- As followers of Jesus of Nazareth, who came to serve rather than be served, we go into the world as people of God in Christ Jesus, to serve people, regardless of their economic and social status, race, gender, age, physical and mental ability, sexuality, religion or cultural origin.
- Being "filled with the energy of love," we anchor our service and our life and work in love for our neighbors, including those we perceive as our enemies.
- Since all forms of Christian service are influenced by a given context of community and culture, we seek to express our love in appropriate ways.
- The life of holiness holds together conversion and justice, works of piety and works of mercy.
- Empowered by God, authentic Christian service is based on Scripture, tested in community, affirms life and seeks the shalom of God's reign.
- Recalling the story of the Samaritan (Luke 10:25), we express and claim compassion for all people and accept the call in Christ to "suffer with" the least of these in humility and love.

**OUR COMMON LIFE**
We share a commitment to Jesus Christ that manifests itself in a common heart and life, binding believers together in a common fellowship and anticipating solidarity within the human family.
- Having experienced the Gospel of Jesus Christ as a liberating power from all oppression, we stand in solidarity with all people who seek freedom, peace and justice.
- Knowing that the love we share in Christ is stronger than our conflicts, broader than our opinions, and deeper than the wounds we inflict on one another, we commit ourselves to participation in our congregations, denominations and the whole Christian family for the purpose of nurture, outreach and witness.
- Remembering our Gospel commitment to "love our neighbors," we will, through dialogue and partnerships for service to the world, endeavor to establish relationships with believers of other religious traditions.

*Adopted by the World Methodist Council
Rio de Janeiro, August 13, 1996.*
SAVED BY GRACE
A Statement of
World Methodist Belief and Practice

I

Compelled to Account
1. Since Methodists from a Christian community, scattered in mission throughout the world, they are compelled to give an account of who they are by declaring what they believe and hope. The good they do appears to some as more obvious than the faith they profess, and yet they proclaim that the good they do proceeds out of the faith they profess. Many are confused. Methodism appears to them as a collection of various opinions where a person is free to believe almost anything that person chooses. What is needed is a clear, fresh and vital vision of the saving truth, which is Jesus Christ, who transforms human life and gives meaning and hope to human existence.

Seeing the Vision
2. How can we describe the vision we see so that we enable others to see it with us? How do we express what we believe so that we pass it on to others as the truth we have also received? It will not be enough to reproduce the words of others. Somehow, our answer must point clearly to the vision of Jesus Christ for human life and all creation in the Kingdom of God. It must be deeply grounded in the Scriptures that attest to that vision.

Our vision must not contradict what Christians of all ages have experienced and known. To carry conviction our answer must arise from a genuine experience of that vision. That vision can happen anywhere, anytime and is capable of making sense of the full range of human experience. We should give our answer in a way that helps not only the ‘wise men’ but also the ‘lowly shepherds’ to see that vision and commit themselves unreservedly to it. And yet our answer must not be so complete as to prevent our growth in understanding the Christian Faith.

Our Sufficient Authority
3. The authority upon which all Christians base their understanding and their doctrinal formulations is, first and foremost, the Holy Bible: taken as a whole, it is sufficient for our knowledge of God and of his self-disclosure in Jesus Christ.

Essentials of Faith
4. We therefore invite Methodists throughout the world to seek to discover and reaffirm the essentials of the Christian Faith. This would include an appreciation of our Methodist tradition as well as a deeper understanding and love for the catholic heritage that lies behind it. They will then be able and ready to "give an account of the hope that is in them."

Coming to understand the Faith will make sense of at least three things: our experience; how we think, and the responsibilities that we have in life. This understanding will give wholeness, strength and courage to our lives. It will enable us to claim our identity as part of the Christian family. It will give us things to say and do in our mission in the world. It will provide us critical norms for evaluating and transforming the values and ways of life that shape people. It will sensitize us to the evil structures of our world, such as racism, injustice, oppression, violence and terrorism, and inspire us with courage to overcome them and work for peace. It will give us freedom to participate with all those who work for making a better home for humankind. It will motivate us to be more faithful servants of the Lord who, by the power of the Holy Spirit working through people, continues to make the Kingdom come.
This is no light option. For it to succeed, commitment, effort and resources must be given to this task.

II

Beginning at Pentecost
5. What we are inviting Methodists to discover and do began in Jerusalem. At Pentecost the Holy Spirit came with power upon the apostles, and the other disciples, and made them realize that God had been at work in Jesus to bring salvation to the world. Suddenly, as a result, they found words to tell others of what they had seen and heard! This that happened in Jerusalem began to happen in "Judea, Samaria and the uttermost parts of the earth."

God brought peoples in all ages and from various cultures and civilizations into the same experience and formed them into a fellowship across the world. They came to belong to the same family. This process has been happening ever since and we are a part of it.

The Wesleyan Movement
6. Similarly something very special and remarkable happened to John Wesley. His life was transformed by the grace of God, who used him to light a flame that spread throughout the world. He offered to all who would listen the Good News that they could receive salvation through Jesus Christ. Doing so he gave them a vision of the 'new creatures' they could become. The churches that have arisen from this movement throughout the world are not identical, but there is a strong family likeness among them. The Methodists are still one people.

Methodist Distinctives
7. Central to Wesley's work was the proclamation of salvation and out of this emerged what is distinctive in Methodism:

- **God's Grace**
  Grace is behind the whole of God's works. God's grace is active in creation and providence. By grace we possess conscience which enables us to discern good and evil. Human beings reject the will of God, are estranged from the divine life and themselves, and are entangled in the evil which corrupts the world around them. Thus human beings are in need of salvation, and God's grace gives them the capacity to respond to salvation offered us through Jesus Christ.

- **God's Saving Love**
  The grace of God is, in its essence, God's saving love, rooted in the atoning death of Jesus Christ. God forgives our sin, removes estrangement and fear and conquers evil in and around us, as an anticipation of the full victory to be realized in the eternal world to come.

- **Christ's Atonement – For All**
  The benefits of Christ's atonement must be appropriated by each and every person. Though God's saving grace is intended for everyone, it is not irresistible. God created human beings with freedom of choice. He will not violate their nature, even to save them.

- **A Gift to be Received**
  Salvation is neither inevitable nor self-achieved. People cannot save themselves, but neither can they be saved without themselves. God alone is the giver of salvation, but a person may refuse to accept the gift when it is offered.

- **Transformed Lives**
  God not only works for us in the death of Jesus Christ on the cross for our
redemption, but also works in us by transforming our lives through the power of the Holy Spirit.

- **Divine Life Within**
  
  Sanctification. As we live with God, the divine life is shaped within us. The goal is perfect love which is attainable in this life. The Christian life is one of growing maturity in grace.

- **A Society of Saints**
  
  Holiness is social as well as personal. It involves the transformation not only of the individual, but transformation of the world of which he or she is a part. It envisages a society of saints. All people are called to be saints. The expression of holiness in its social context entails the physical and material well-being of all people.

- **The Witness of God's Spirit**
  
  The feature of Methodist thought which brings joy, comfort and strength to people is the assurance of the work that God has done and is doing in them. "His Spirit bears witness with our spirit that we are the children of God." (Romans 8:16) The believer knows that the abode of the Holy Spirit is human hearts and communities.

**Offering Christ**

8. Since proclamation of the Gospel of salvation is central to Methodism, its theology is best expressed through preaching that contains the offer of salvation and calls for a response to it. Its theology is enshrined in hymns that are both a vehicle for teaching and an expression of the joy and praise of salvation. It is not insignificant that Methodists have often been dubbed 'a singing people.' The beauty of this theology is that it finds concrete expression in the holiness of the lives of the people shaped by it; and in the renewing of the world in righteousness, justice and peace according to the vision of the Kingdom. Theology in the Methodist tradition joins 'knowledge and vital piety;' it is inclusive in its scope and seeks to speak plain truth for plain people.' These distinctive features of Methodism are meaningless unless they are set within the whole Christian tradition.

**III**

What Methodists Share in Common With Other Christians

9. Methodists along with all other major Christian bodies accept the Apostles' Creed and the first four ecumenical councils of the Church, the teachings of which are set out in the Nicene Creed and the Chalcedonian formula. These embody the doctrine of the Trinity; the Person of Christ, the divine Word made flesh, fully God and fully human; and the doctrine of redemption.

**We share with all Christians belief that:**

- **Salvation is the work of the Triune God.**
- **Scriptures reveal God's plan of salvation.**
- **All people need salvation since all are sinners and cannot save themselves.**
- **Jesus Christ, crucified and risen, is the Saviour of the world.**
- **The Holy Spirit is God present and active in the world for its salvation.**
- **The Church is the body of Christ;** the community that bears the message of salvation and incorporates those who are in the way of salvation into its own body.
- **The Church is the community of those who are being saved by grace through faith in Christ,** living under God’s rule, and are sent out as instruments of God's eternal purpose.
– The Church is a fellowship of worship and praise in which the Word of God is preached and the sacraments are celebrated.
– The Victory of God's love. Christ came preaching the kingly rule of God for all life. Salvation, under God's rule, is available now but looks forward to its consummation when every form of evil will be destroyed and the last enemy, which is death, will be no more. The victory of God’s love will gloriously triumph in the 'resurrection of the body and the life everlasting.'

The One Church
10. Methodists gladly affirm their commitment to the ecumenical movement, and are invited to commit themselves afresh to work and pray for the visible unity of the one Church.

The Summons
This invitation summons the family of Methodists around the globe to prayer, that what happened in Jerusalem and Aldersgate through the moving power of the Holy Spirit will happen again in us.

Methodists are asked to reflect on what they already believe, but perhaps do not find easy to express, and to open themselves to the Bible and the insights of other Christians across the centuries. Thus, they may enter into a deeper and more meaningful experience of faith itself and receive a greater motivation to share the good News with others.

Then, our vision, our hopes, and our dreams of a new awakening may be fulfilled.

This statement was drafted in Jerusalem and adopted by the World Methodist Council in Nairobi, Kenya:
Monday, August 1, 2011

Dr. John C.A. Barrett, Chairperson of the World Methodist Council opened the meeting with greetings to the newly appointed Council Members for the 2011-2016 quinquennium. His greeting was followed by worship led by Dr. Swee Hong Lim, Chairperson of the Worship and Liturgy Committee assisted by other talented musicians and readers.

Bishop Ivan Abrahams, Presiding Bishop of the Methodist Church of Southern Africa, brought greeting from the Methodist Church of Southern Africa who is hosting this meeting and the following Conference. He referred to his passion for biodiversity and his excitement about the 20th World Methodist Conference logo which features a baobab tree. Bishop Abrahams referred to Genesis, Chapter 2, and the scripture about the Tree of Life.

Greetings were also brought to the Council by Bishop Mike Vorster, the District Bishop of the KwaZulu Natal Coastal District in which the Council and Conference met. His greeting was followed by a warm welcome from Rev. Sifeso Khuzwayo, pastor of the Central Methodist Church who hosted the Council meeting.

Dr. James Holsinger reviewed the Rules of Debate as featured in the World Methodist Council Handbook which are followed for all the World Methodist Council meetings. Following this review, Mr. Matthew Freeman gave the body instructions on the use of the electronic keypads which were used for voting throughout the meeting.

Report by Chairperson by Dr. John C.A. Barrett

Dr. John Barrett presented his report. Dr. Barrett intended his report as an introduction for what was to transpire at the Council Meeting. The report was received and is attached.

Receipt of Three New Member Churches

NEPAL METHODIST CHURCH

Dr. James Holsinger presented the Nepal Methodist Church to the Council upon recommendation from the Officers. He also introduced Rev. Ratna Chapagain and Rev. Prem Krishna representing the Nepal Methodist Church. Dr. Holsinger also introduced Pastor Keun Hwa Lim from the Korean Methodist Church. Pastor Lim and the Korean Methodist Church gave strong support during the construction of the Nepal churches. Rev. Chapagain brought greetings from the Church.

Dr. Barrett presented the Nepal Methodist Church membership for vote, and they were accepted as a Member of the World Methodist Council.

THE GAMBIA METHODIST CHURCH

Dr. John Barrett presented The Gambia Methodist Church to the Council for membership and introduced Bishop Peter Stephens from the Church who brought warm greetings to the Council. The Gambia Methodist Church has less than 3,000 members.

1 Chairperson’s Report
and was an overseas district of the British Methodist Church until 2009 when it became an autonomous Methodist Church.

Dr. Barrett presented The Gambia Methodist Church to the Council for voting into membership and it was also accepted as a Member Church in the World Methodist Council.

TANZANIA METHODIST CHURCH

Dr. George Freeman spoke about the Tanzania Methodist Church. The Tanzania Methodist Church has close ties with the Korean Methodist Church and the Korean Methodist Church has been a great partner and supporter for them. Bishop Matthew Bya-Mungu was present at the Council meeting and brought greetings from the Tanzania Church. He is the only bishop at present.

Dr. Barrett presented the Tanzania Methodist Church to the Council for voting and they were accepted into membership of the World Methodist Council.

Report by General Secretary by Dr. George Freeman

Dr. Freeman spoke about preparations for the World Methodist Council meeting and 20th World Methodist Conference and also thanked the Council for the privilege of serving the Council as General Secretary for the last 10 years. Dr. Barrett expressed that the Council’s standing with applause was an indication of the love in which he and his wife, Virginia, are held by this body. A copy of the General Secretary’s Report is attached.

Strategic Planning Committee Presentation

Bishop Sarah Davis, Chairperson of the Strategic Planning Committee expressed appreciation to members serving on the committee and to Dr. Richard Heitzenrater who gave many hours as a consultant to facilitating this process.

Bishop Davis then gave an overview of the changes to the Constitution as recommended and voted at the World Methodist Council Executive Committee Meeting in Santiago, Chile in 2009. The presentation was followed by discussion and questions. Some of those highlights follow:

- Issues surrounding the fact that amendments must be presented 24 hours in advance of the vote.
- The place and relationships of the World Methodist Council within the global ecumenical body.
- The difference in meaning between Council Member and Delegate.
- The meaning of full membership, affiliate relationship and fraternal relationship.
- Question about length of service for individuals on the Council.
- Question about seven regional sections as it relates to seven Regional Presidents.
- Questions about the size of the Council, how often it would meet, and the number of delegates allowed from each Member Church.

Dr. Barrett asked the proposers of the amendment regarding fraternal relations to the Council to meet and bring the wording back to the Council on Tuesday.

Dr. Barrett asked the Council to pick up the biographical details of persons being nominated as Officers, Standing Committee Chairs, and other leadership positions within the Council on their way out of the meeting. After a question about the presentation of

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2 General Secretary’s Report
the slate and voting on said slate was answered, the meeting was adjourned for the first day.

Bishop Paulo Lockmann closed the meeting with prayer.

Tuesday, August 2, 2011 – Morning Session

Once again the Council meeting opened with devotions led by Dr. Swee Hong Lim, Chairperson of the Worship and Liturgy Committee, assisted by other talented Council Members.

Nominating Committee Report

Officers, Members of the Presidium, Standing Committee Chairs and Youth At-Large Nominations

Dr. John C.A. Barrett, Chairperson of the World Methodist Council, opened the meeting with the first item of business – the Nominating Committee Report. Dr. Barrett explained the procedure for electing the Nominating Committee representing the Council’s ethnicity and geographical location. Dr. Barrett also explained the nomination process indicating that nominations were increased by 100% this quinquennium. He called the persons nominated to the front of the meeting room. A copy of the Nominating Committee Report is attached.  

Proposal to Postpone Vote of Nominating Committee Report

The proposed Constitution was changing the names from Presidium to Regional Presidents and felt this election should be postponed until after the Constitution and its revision were accepted.

DEFEATED

After discussion regarding the ages included in youth and young adults, the majority by which the slate should be voted (66%) and other comments about the slate, the report was approved.

General Secretary Nomination

Dr. Barrett then presented for election, Bishop Ivan Abrahams to the post of General Secretary for the World Methodist Council. He explained the process used to select the candidate for nomination. The World Methodist Council voted to accept the nomination of Bishop Ivan Abrahams and he was elected. Bishop Abrahams will begin this assignment January 1, 2012 and Dr. Freeman has agreed to continue until Bishop Abrahams is on board.

Geneva Secretary Nomination

Dr. Barrett referred to the Geneva Secretary post in his report on Monday that Bishop Heinrich Bolletter, nominated as Geneva Secretary wants to step down from this position so he was elected and affirmed for 12 months of service.

Coordinator of Youth and Young Adults

Dr. Freeman presented John Thomas III from the AME Church, USA, as the candidate nominated as the Coordinator of Youth and Young Adults. George explained the process used in selecting John as the candidate. He also explained the proposal that

3 Nominating Committee Report
was adopted in Sydney, Australia in 2007 creating this post. Dr. Freeman thanked Fabiola Grandon for her service in this position prior to the election of John. John Thomas III was elected to this position. The three staff positions were approved.

Dr. Thomas Kemper, United Methodist Church, USA, put forth a proposal to recommend to member churches a document recently adopted by the World Council of Churches, the Pontifical Council for Interreligious Dialogue and the World Evangelical Alliance. This document was included in information that was sent to Council Members prior to their arrival in Durban. Dr. Kemper’s proposal read:

**Proposal to Serve as Guidelines for Christian Witness in a Multi-Religious World**

The World Methodist Council recommends to its member churches the document “Christian Witness in a Multi-Religious World” for study and encourages its members to follow the “recommendations for conduct” of the document.

APPROVED

Report of the Geneva Secretary

Bishop Heinrich Bolleter presented his report outlining his travel and participation in many meetings throughout the quinquennium. He also reported that this should be a full-time position as soon as the World Methodist Council is financially able. A copy of Bishop Bolleter’s report is attached.

Christine Elliott, British Methodist Church, brought the following proposal in regards to the Geneva Secretary position. Christine spoke to the proposal in detail then the floor was opened up to questions and discussion. The discussion centered around the relationship of this post to the European Methodist Council when there are other regional councils like the Asian and African Councils. Dr. Barrett recognized that this is a point well made and Christine explained that the reason the European Methodist Council was stated is because they were looking at ways they could help with the funding. The point was well taken and it was emphasized that the General Secretary pay particular attention when he forms an all-inclusive working group to study this proposal.

**Proposal Regarding Geneva Secretary Position**

That, following on from the recommendation of the Executive meeting held in Chile that the Geneva post become full time when and if funding permits, a working group be set up by the Council to consider how we address the needs of WMC in Geneva with regard to facilitating relationships with WCC; and to explore how this relates to the European Methodist Council and the wider world context of Methodism, and to report to the executive within six months.

APPROVED

Finance Committee Report

**Member Church Contributions**

Dr. Karl Stegall, Chairperson of the Finance Committee, reported that it had been the utmost goal of that committee to be accountable, to provide a clean audit and to be transparent. He reviewed the Member Church Contribution report and explained it in detail to the body. He asked the member churches to review the report carefully and if there were concerns they should be addressed to Dr. James Holsinger the Treasurer. Dr.

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4 Geneva Secretary’s Report
Stegall said the final report would be included in the Book of Proceedings. It was noted after discussion that it is more appropriate to call these “contributions” rather than “pledges.” A copy of the Member Church Contribution Report is attached.


Dr. Holsinger reviewed these reports. He explained that the reason these reports are split into two separate reports is a simple one. There was a change in bookkeepers during that time and the Chart of Accounts was rebuilt. Dr. Holsinger explained in detail the meaning of each line item. Copies of the Operating Revenues and Expenses Report are attached.

*Projected Member Church Contributions for the Next Quinquennium*

Dr. Stegall called the Council’s attention to the second page for the projection contributions from Member Churches. He explained that these contributions are derived from two factors – historical payments and what member churches consider to be the relative strength of their church. Nepal Methodist Church, The Gambia Methodist Church and the Tanzania Methodist Church were added to the projections. A copy of the Projected Member Church Contribution Report is attached.

*Proposed World Methodist Council Budget for Next Quinquennium*

Mr. Kirby Hickey presented the World Methodist Council budget for years 2012, 2013, 2014, 2015 and 2016. With the 2012 – 2016 Annual Pledges, you will see that that total is $705,850.00. What that means is traditionally we have not had 100% participation from those churches over the years and therefore that is why we set the budget at that. A copy of the Proposed Budget is attached.

Dr. Barrett opened the floor for discussion. Questions and comments were made as follows:
- Questions about doubling the budget for dialogues since there are more dialogues being planned.
- Budget for Oxford Institute that is covered from a restricted fund.
- Concern about contributions from Member Churches.
- Explanations on Restricted Funds, where the money comes from and where is it invested?
- Reporting of income and expenses “year-to-date”, meaning June 30, 2011.
- We had a clean audit and copies of the audit are available for review.
- Request for accounting of the present conference.
- Budget is created using 81% or 82% of what is expected from member churches.

*ATV (Achieving the Vision) Report*  

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5 Member Church Contribution Report  
6 World Methodist Council, Operating Revenues and Expenses, 2007 and 2008  
7 2009 – 2011 Operating Revenues and Expenses through June 30*th  
8 Projected Member Church Contribution for the Next Quinquennium  
9 Proposed World Methodist Council Budget for Next Quinquennium
Mr. Kirby Hickey, Interim Director, *Achieving the Vision*, presented the ATV report. He gave the background of the creation of the ATV endowment for new Council Members. He reported that the endowment is approaching $4M and is invested in socially responsible investments. Kirby presented a challenge to the Council that Council Members should make an effort to support ATV by 100% participation. There are approximately 40 million Methodist people in the world. Fifty cents from each one would give us $20M. A copy of the ATV Report is attached.

Rev. Jill van de Geer, Methodist Church in New Zealand, presented the following proposal:

**Proposal for Giving to Achieving the Vision**

The World Methodist Council challenges its member churches to raise 50 cents per member over the five years to 2017 for the Achieving the Vision Endowment Fund. The Council asks churches in their regions, where some do not have the ability to pay this themselves to support, by asking more from those churches who do have the ability to pay.

APPROVED

**Proposal to Consider Above Proposal Overnight**

Proposal that this motion be considered overnight and be brought back the next day.

DEFEATED

A request for clarification was granted; i.e. the 50 cents will be collected over the next quinquennium – not 50 cents annually.

All financial reports were received and approved.

Bishop Christian Alsted, Northern Europe Central Conference of the United Methodist Church presented the following proposal which also concerns the future budget.

**Member Church Contribution Request for Next Quinquennium**

At least one year before the end of the quinquennium, the office of the general secretary will send out a letter to the membership churches to request their pledge for the following quinquennium. Membership churches that do not pay their membership fee, upon the recommendation of the Steering Committee and a vote in the Council, can lose their voting rights in the Council for one or more Council meetings.

APPROVED

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**Tuesday, August 2, 2011 – Afternoon Session**

The afternoon session of the World Methodist Council meeting was convened by Dr. Barrett.

Ecumenics and Dialogue Report by Rev. Dr. Robert Gribben

Dr. Gribben gave an overview of the work of the Ecumenics and Dialogue Committee and answered questions that had been asked about the budget to support these dialogues. He spoke of the three ongoing dialogues of the World Methodist Council with the Roman Catholic Church, the Anglican Communion and the Salvation Army. He then

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10 ATV (Achieving the Vision) Report
turned the reporting over to Dr. Geoffrey Wainwright, Co-Chair of the Roman Catholic Dialogue. The Ecumenics and Dialogue report is attached.\footnote{Ecumenics and Dialogue Report}

**Roman Catholic Dialogue by Dr. Geoffrey Wainwright**

Dr. Geoffrey Wainwright reported on the status of the Roman Catholic Dialogue and reviewed the report from the past five years of work, “Encountering Christ the Saviour: Church and Sacraments” and the Synthesis Report which gives an overview of the entire forty years of dialogue. Copies of the Roman Catholic Dialogue Report and Synthesis Report are available upon request to the World Methodist Council headquarters office.


**Resolution 1.1**


**Resolution 1.2**

The World Methodist Council endorses this full communion in faith, mission and sacramental life as the declared goal for relations between Methodists and Catholics.

**Resolution 1.3**

The WMC affirms the doctrinal statements in “Together to Holiness” which reveal and declare the achievement of consensus on those specified topics between Churches of the Wesleyan or Methodist tradition and the Catholic Church, viewing them as consonant with the ‘Wesleyan Essentials of Christian Faith’ formulated by the Council and adopted at the its meeting in Rio de Janeiro in 1996.
Dr. Wainwright continued that the dialogue was coming closer as the group studied together, worked together and prayed together, then engaged in the mission together. They were coming closer and converging on some other topics. The dialogue was seeking encouragement from the Council to move towards full consensus so he presented the next proposal.

**Resolution 1.4**

The WMC notes further those topics on which varying degrees of convergence are manifest in “Together to Holiness” and encourages the further pursuit of them towards full consensus.

APPROVED

Dr. Wainwright presented Proposal 1.5 as follows:

**Resolution 1.5**

The World Council acknowledges that some other historically controversial or divisive matters are more resistant to consensus or convergence and resolves that they may be further addressed in the continuing work of the Commission.

APPROVED

Bishop Peter Stephens, The Gambia Methodist Church spoke about areas that are difficult for the Methodists. He said he focused on those things, not in any spirit of being uneccumenical, but because he did not want the difficulties that he saw to be underestimated.

Dr. Wainwright stated that the notion of exchange of gifts was very prominent in Pope John Paul II’s letter from 1995. He said the commission must work certainly at the exchange of ideas, but must also work at an exchange of gifts. The dialogue team made several proposals in its Seoul Report as to how that would happen; thus, Proposal 1.6 as follows:

**Proposal 1.6**

The World Methodist Council agrees to establish a working group of pastoral and practical leaders in order to monitor and encourage the “exchange of gifts” between Methodists and Catholics of the kind envisaged in chapter three of the Joint Commission’s Seoul Report of 2006 – “The Grace Given You in Christ: Catholics and Methodists Reflect Further on the Church” – and express the hope that such a group may collaborate with a similar body to be named by the Catholic Church.

Amendment 1 – to change the wording of the proposal to include a working group as follows:

The World Methodist Council asks the Ecumenics and Dialogue Standing Committee, in consultation with the General Secretary, to explore how a working group of pastoral and practical leaders could be established in order to monitor and encourage the “exchange of gifts” between Methodists and Catholics of the kind envisaged in chapter three of the Joint Commission’s Seoul Report of 2006 – “The Grace Given You in Christ: Catholics and Methodists Reflect Further on the Church” – and express the hope that such a group may collaborate with a similar body to be named by the Catholic Church.

APPROVED

RESOLUTION 1.6 APPROVED AS AMENDED.

Dr. Gribben then introduced Msgr. Mark Langham of the Pontifical Council of Christian Unity, the co-sponsoring body of the Joint Commission. Msgr. Langham said that it was a privilege to attend the Council Meeting and Conference. He also underlined
his commitment to the continuing goal of dialogue, full and visible unity which, if God grants, will happen through his Holy Spirit in the way He wishes.

Dr. Gribben presented the proposal regarding the biblical foundations of the Doctrine of Justification. The proposal reads:

**Resolution 2.1**

This Council welcomes and receives the publication of the ecumenical seminar on the Biblical foundations of the Doctrine of Justification. It commends the publication to our preachers, scholars and teachers and all who seek deeper understanding of this evangelical doctrine which Methodists share in this study with the Roman Catholic and Lutheran churches.

APPROVED

Regarding the Anglican-Methodist International Commission for Unity in Mission (AMICUM), a proposal was presented followed by discussion about the Anglican Dialogue. Rt. Rev. Arnold Temple and Bishop Thomas Hoyt voiced their concerns about the dialogue. The proposal reads:

**Resolution 3.1**

The Council receives the interim report of AMICUM, and encourages the Commission to complete its present work during the next quinquennium.

APPROVED

**Salvation Army Dialogue Report by Dr. Paul Chilcote**

At this point in the Ecumenics and Dialogue Report, Dr. Gribben presented Dr. Paul Chilcote, the Co-Chair of the World Methodist Council/Salvation Army dialogue. Dr. Chilcote introduced the members of the Methodists serving on the dialogue team then reviewed the report “Working Together in Mission: Witness, Education and Service.” Dr. Chilcote then introduced Lt. Richard Munn from the Salvation Army who brought greetings from the International Doctrine Council and its Commissioner William Wesley Francis. The printed report of the Salvation Army Dialogue is available upon request to the World Methodist Council headquarters office.

Dr. Robert Gribben then presented three resolutions brought from the Salvation Army Dialogue Team which are:

**Resolution 4.1**


APPROVED

**Resolution 4.2**

Given the beneficial nature of these conversations and the progress made since 2003 in terms of mutual understanding and collaborative action, we recommend the continuation of the International Dialogue between The Salvation Army and The World Methodist Council during the quinquennium, 2012-2017.

APPROVED

**Resolution 4.3**

It requests the General Secretary to direct the recommendations in paragraphs 39, 44 and 49 on witness, education and service to the appropriate bodies for study and action.
Dr. Gribben presented the background, going back many years, behind Resolution 5.1, regarding the proposed Orthodox-Methodist Dialogue. It follows:

**Resolution 5.1**

The Council receives with gratitude the invitation of the Ecumenical Patriarchate on behalf of the Orthodox Church to enter into dialogue in the coming quinquennium.

**APPROVED**

Dr. Gribben spoke to Resolution 6.1 regarding Multi-Religious relationships. Several expressed concerns and ideas including Mr. Anthony Row’s request that this body take into consideration the voices of Asia, especially Christians from minorities, in a very diverse context. After questions for clarity, Dr. Gribben stated that working group proposed would be made up of three chairs of three standing committees of the body. Its task would be to invent another group at which time the working group would disappear. It would draw on the wisdom of those three areas that touched on the question of interreligious dialogues. The group of three chairs of standing committees would need to consult widely because of the wide range of stakeholders and there were certainly variations, but it had been very clear that the Council wanted some sort of formal Methodist body in which conversation could take place.

**Resolution 6.1**

The Council requests the General Secretary, in consultation with the chairpersons of the Standing Committees for Ecumenics and Dialogues, Evangelism and International Affairs to appoint a working group to draw up guidelines for a future equivalent body to advise the Council on multi-religious relationships, and to bring these to the next appropriate meeting of the Council for implementation.

**APPROVED**

The final resolution was presented in appreciation for the many years of dedication to the Roman Catholic Dialogue by Prof. Geoffrey Wainwright. The Resolution reads:

**Resolution 7.1**

The Council records its warm appreciation to the Reverend Professor Geoffrey Wainwright for his guidance of the ecumenical relationships of the World Methodist Council over several decades, for his outstanding work of teaching and writing in ecumenical and liturgical theology, for his faithful representation of the People called Methodist in many contexts, and in particular for his distinguished leadership of the dialogue with the Roman Catholic Church.

**AFFIRMED BY APPLAUSE**

**Education Committee Report – by Dr. Amos Nascimento**

Dr. Nascimento reported that the committee decided that instead of presenting a report the covered the last five years, they would celebrate this year as the year of Methodist education. Dr. Nascimento was assisted by Rev. Dr. Kim Cape, General Secretary of the General Board of Higher Education of the United Methodist Church; Dr. Ted Brown, President of IAMSCU; Rev. Tyson Ferguson, member of the Education Committee and a pastor in the Michigan Annual Conference of the United Methodist Church; Bishop Ziphozihle Siwa, Presiding Bishop Elect of the Methodist Church of Southern Africa; Prof. Sola Adepeju Majekodunmi, Methodist Church Nigeria. The report is attached.

12 Education Committee Report
Dr. Barrett opened the floor for questions and discussion as follows:

- Concern that universities that are accredited and are part of the African Methodist Churches in the United States were not included – Dr. Brown responded that it was his belief that all African Methodist denominations were represented in IAMSCU.
- Concern that students of these colleges and universities are not involved in events – Dr. Brown responded that there were students involved in the IAMSCU meeting in Washington.
- Update on educational institutions in Sierra Leone.

The report was received with great appreciation and was approved.

Family Life Committee Report – by Dr. Barbara Shaw

Dr. Shaw referred throughout her report to the lack of involvement in and inconsistency in attendance to the Family Life Committee meetings. She thanked the Council for the privilege of serving as the Chair of this committee and finished her report by saying “I did not, and I do not, take it lightly and I do appreciate your confidence and support.” A copy of the Family Life Committee Report is attached. ¹³

The report was received with gratitude and it was approved.

World Federation of Methodist and Uniting Church Women Report – by Dr. Chita Millan

Dr. Millan covered the goals that were set forth during her tenure as President as follows:

- The United Nations Special Consultative Status
- Weaving Together Programs and Area Seminars
- Bossey Study Program
- “Tree of Life” Newsletter and Website
- 12th World Assembly

The World Federation of Women held their 12th World Assembly in Johannesburg at the Indaba Hotel following the World Methodist Conference. The new President will be elected at this meeting so this was Dr. Millan’s final report to this Council. ¹⁴

Dr. Barrett thanked Dr. Millan and expressed a very warm thank you to her. The report was received and approved.

Matilda Johnson closed the meeting in prayer.

Tuesday, August 2, 2011 – Evening Session

Dr. Barrett opened the evening session and turned the microphone over to Bishop Sarah Davis, Chairperson of the Strategic Planning Committee. Bishop Davis went through the proposed By-Laws section-by-section to explain the additions/deletion/changes that had been discussed and voted at the last Executive Committee meeting in Santiago, Chile; and the work that has been done since that meeting by the Strategic Planning Committee. There were questions and discussion that arose as the information was presented. Bishop Davis proceeded to present the entire document before changes or amendments were taken from the floor.

There was lengthy discussion about how to proceed in working through the Constitution. Peter Sulston, serving as Parliamentarian for the meeting suggested that we

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¹³ Family Life Committee Report
¹⁴ World Federation of Methodist and Uniting Church Women Report
have a provisional walk through with discussion and amendments offered where the Chairperson would test the feeling of the body. When each section is completed, after amendments and changes, then the body would vote using the keypads to accept or reject each section. The body was in agreement to proceed in this manner.

Proposed Constitution by Section – Part 1

<table>
<thead>
<tr>
<th>Section I. Name</th>
<th>SECTION I - APPROVED AS STATED</th>
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<table>
<thead>
<tr>
<th>Section II. Purpose</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Amendment 1: Proposed amendment to add the Great Commission – Matthew 28:19-20 – to amplify this section.</td>
<td>DEFEATED</td>
</tr>
<tr>
<td>Amendment 2: Re-insert the word interreligious and make the By-Laws consistent with that terminology.</td>
<td>APPROVED</td>
</tr>
<tr>
<td>Amendment 3: Changing the word “association” to “fellowship.”</td>
<td>DEFEATED</td>
</tr>
<tr>
<td>Amendment 4: Changing the order of the paragraph to read: “It promotes obedience to the Great Commandment of Jesus Christ to love God and neighbor and to fulfill the Great Commission to make disciples through vibrant evangelism, a prophetic voice, cooperative programs, faithful worship, and mutual learning.”</td>
<td>APPROVED</td>
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</tbody>
</table>

| SECTION II – APPROVED AS AMENDED |

<table>
<thead>
<tr>
<th>Section III. Membership</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Amendment 1: Proposed amendment to move the language that had previously been moved from Article 4 to Article 3 be moved back to 4.</td>
<td>APPROVED</td>
</tr>
</tbody>
</table>

| SECTION III – APPROVED AS AMENDED |

<table>
<thead>
<tr>
<th>Section IV. The Council</th>
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<tbody>
<tr>
<td>Amendment 1: Replace the sentence beginning with 2/3 with “a quorum of the Council shall consist of those members of the Council present and voting.” The word “members” in this sentence was later changed to “delegates.” Later the person making this amendment agreed to strike out this section and move it to the By-Laws.</td>
<td>APPROVED</td>
</tr>
<tr>
<td>Amendment 2: Change the wording in the third paragraph to read . . . The numbers allotted to each church are recommended by the Steering Committee using a method developed and reviewed regularly by that body, and approved by the Council. After discussion about the wording of this amendment, it was agreed the wording should be . . . “The method of allocation of delegates and number of delegates for each member church shall be recommended by the Steering Committee subject to approval of the Council.”</td>
<td>APPROVED</td>
</tr>
<tr>
<td>Amendment 3: There were several suggestions to changing the wording of the second paragraph in Section 4. The final wording agreed upon is . . . “The Council is comprised of member churches who are represented by delegates. Delegates are designated for each five-year cycle by the member churches in accordance with their respective disciplines and procedures.”</td>
<td>APPROVED</td>
</tr>
</tbody>
</table>
Dr. Barrett asked for a vote from the body as to whether they wanted to continue working another 20 minutes or stop and start again the next day. The body agreed to stop and start again the next day with the stipulation that it begins immediately to work on the Constitution.

Bishop Kyoung Ha Shin closed with prayer translated by Dr. Won Jae Lee.

**Wednesday, August 3, 2011 – Morning Session**

Dr. John Barrett opened the meeting on Wednesday morning by taking a few moments to remember those members of the Council who have died since we met in Seoul.

**Deceased Council Members**

Leonard Schlutz
Bishop Lockett
Bishop Nathaniel Lindsey
Bishop Ola Borgen
Mary Ellen Bullard
Bishop Rhymes Moncure
Bishop Ernest Newman
Bishop Milton Williams Sr.
Bishop Enoch Rochester
Bishop John Miller
Bishop William Hilliard
Rev. Dr. James Milton
Rev. Dr. John Watts
Dr. George Shipman
Rev. Dr. Percy Smith
Bishop George Castro
Bishop Ben Olliphat
Dr. Alice Lockmiller
Bishop Christopher Jokomo
Bishop Dona Peter Dabale
Lady Winifred Walker
Tofaho Tupo IV

**Proposed Constitution by Section – Part 2**

With great appreciation of her leadership and all the hard work that lies behind this over five years of careful discussion and planning together, Dr. Barrett invited Bishop Sarah Davis to come and continue with her report.

**Section V. Committees**

**SECTION V – APPROVED WITH NO AMENDMENTS**

**Section VI. Elected Officers**

Amendment 1 – Take out the word “be” and add “include, but not be limited to”

ACCEPTED BY STRATEGIC PLANNING COMMITTEE.

This was later brought back for further discussion. See Amendment 4 below.

APPROVED

Amendment 2 – Change the second line to read . . . “to reflect the diversity of World Methodism (and leave out the series of criteria).

DEFEATED

Amendment 3 – Amendment to change the phrase “the immediate past president of the Council” to “past presidents of the Council.”

DEFEATED

Amendment 4 – Referring back to the insertion of the words in Amendment 1: “include, but not be limited to” which met with some opposition. It was proposed at this time, to remove the words, “include, but not be limited to” and to reinstate in their place the word, “be”.

130
Amendment 5 – Add the words “the Officers elected by the Council shall be the President, Vice-President . . . and such other Officers as the Council may determine from time-to-time.

DEFEATED

Amendment 6 – Change Youth President to Youth and Young Adult President.
APPROVED

Amendment 7 – Change “a” Youth and Young Adult President to “the” Youth and Young Adult President.
APPROVED

SECTION VI – APPROVED AS AMENDED

Section VII. Elected Staff
Amendment 1 – Add “Youth and Young Adult Coordinator as another position elected along with General Secretary and Geneva Secretary.
APPROVED

SECTION VII – APPROVED AS AMENDED

Dr. Barrett re-opened the meeting after taking a break with instructions on how to proceed with the work on the Constitution. He also read the names of additional persons who have died since the Seoul Council Meeting that had been handed to him. These persons are:

Bishop James K Matthews  Bishop Ray Owen
Bishop William Smith  Mrs. Grace Smith
Bishop Yang Kwang Young

It was suggested and agreed by the body that the last three sections of the Constitution be reviewed and voted on together; that procedure follows.

Section XII. Amendments
Amendment 1 – Reinstate the words 30 days in advance for Council delegates and 90 days for the Steering Committee before the meeting.
APPROVED

Amendment 2 – Add the words to the end of the sentence just added – “However, when the Council is in session, these documents may be brought at least 24 hours in advance.”
APPROVED

Amendment 3 – To the last sentence, add the words after “However, when the Council is in session . . . amendments on the same subject matter may be submitted directly to the Council . . . at least 24 hours in advance.”
APPROVED

Amendment 4 – Delete the words “a quorum of” and the brackets.
APPROVED

SECTION XII – APPROVED AS AMENDED

Section XI. Affiliated Organizations
SECTION XI – APPROVED WITHOUT AMENDING

Section X. Regions
Amendment 1 – Delete the words “subject to the general oversight and regulation of the Council.”
APPROVED

Amendment 2 – Take out the words that are in red (previous amendment) and add the words “within their own regions.” The sentence then would read Member
Churches in geographical proximity may be organized within their own regions to further the stated purpose of the Council.

APPROVED

Amendment 3 – Change the word “sections” to “regions in the last sentence of this section.

APPROVED

SECTION X – APPROVED AS AMENDED

Section VIII. Steering Committee

Amendment 1 – Remove the words “Director of Youth and Young Adults” since it was voted on in another section and that position is salaried which takes away the right to vote. (Did not actually go to vote but was ruled by the Parliamentarian that it was the result of an earlier voting.)

Amendment 2 - Behind the Chairs of the standing program committee; insert the words “Chair of the Budget and Finance Committee.”

APPROVED

Amendment 3 – Move the Director of World Evangelism to the non-voting category and that sentence would read “Non-voting members of the Steering Committee shall be the Elected Staff designated in Section VII, the Director of World Evangelism, and the Director of Development.

APPROVED

SECTION VIII – APPROVED AS AMENDED

Section 9. The Conference

Amendment 1 – Delete the last sentence which reads: “the Conference shall have the right to vote on such matters as are submitted to it by the Council.”

APPROVED

SECTION 9 – APPROVED AS AMENDED

The entire Constitution was put to a vote and it was accepted and approved as amended. A copy of the final version of the Constitution is attached. 15

It was suggested and proposed that amendments that Council Members wish to make to the By-Laws be given to a member of the Strategic Planning Committee for inclusion.

On behalf of the Strategic Planning Committee, Joshua Rathnam thanked Bishop Sarah Davis for her leadership through this process. This was affirmed with a round of applause.

This session closed in prayer.

Wednesday Afternoon Session – August 3, 2011
World Methodist Council – Durban, South Africa

Worship and Liturgy Report by Dr. Swee Hong Lim

Some of the highlights reported by Dr. Lim included the desire of the Committee to upload the Worship and Liturgy materials to the World Methodist Council website and to also form a sub-committee to disseminate the materials to our Member Churches.

The Worship and Liturgy Committee was visibly present at the 2011 International Ecumenical Peace Convocation of the World Council of Churches held in Jamaica,

15 Final Version of the Constitution
through its Chairperson who served as the official song leader for the event. Dr. Lim expressed appreciation to Rev. Jenny Sprong of the Methodist Church of Southern Africa for her significant role in the World Methodist Conference. A copy of the report is attached.

World Fellowship of Methodist and Uniting Church Men
Mr. Malone’s report emphasized the necessity of and his desire to stop world hunger by working with the Stop Hunger Now organization. He informed the Council of the plans to invite persons attending the World Methodist Conference to package meals – a goal was set to package 100,000. Mr. Malone’s report was received and it is attached.

Mr. Malone thanked organizations who have pledged money to purchase these meals. He introduced representatives from these organizations.

<table>
<thead>
<tr>
<th>Organization</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Methodist Men of the United Methodist Church</td>
<td>$10,000</td>
</tr>
<tr>
<td>Korean Methodist Men</td>
<td>$10,000</td>
</tr>
<tr>
<td>UMCOR (United Methodist Committee on Relief)</td>
<td>$10,000</td>
</tr>
<tr>
<td>Mississippi Annual Conference of the United Methodist Church</td>
<td>$10,000</td>
</tr>
<tr>
<td>Rev. Kwon’s Church in South Africa</td>
<td>$10,000</td>
</tr>
</tbody>
</table>

The following resolution was submitted to support this work.

<table>
<thead>
<tr>
<th>Resolution Text</th>
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<tbody>
<tr>
<td>Whereas, members of our human family die every six seconds of hunger-related causes and approximately half are children;</td>
</tr>
<tr>
<td>And whereas, the earth produces enough food for everyone,</td>
</tr>
<tr>
<td>And whereas, millions of Methodist/Wesleyan Christians in first world countries enjoy bountiful abundance in contrast with the world’s poorest;</td>
</tr>
<tr>
<td>And whereas, most first world citizens will never know hunger in their lifetime,</td>
</tr>
<tr>
<td>And whereas, in severe poverty, dirt is eaten as cookies to reduce hunger pains,</td>
</tr>
<tr>
<td>And whereas, our Lord Jesus Christ commanded us to give them something to eat,</td>
</tr>
<tr>
<td>And whereas, the root causes of hunger lie in failed policies, man-made boundaries, corruption, greed and systemic distribution challenges,</td>
</tr>
<tr>
<td>And whereas, the world can construe the epidemic of world hunger to reflect the impetus of the Christian Church and by extension the impetus of our God.</td>
</tr>
<tr>
<td>Therefore be it resolved, that the World Methodist faith body, comprising the World Methodist Council, its members, denominations and congregations consider the reality of severe malnutrition, starvation and hunger to be an intolerable, global obscenity, and that they raise an international movement to eradicate the ravaging effects of severe hunger and malnutrition and provide sustainable means to address hunger’s root causes that world citizens of faith, goodwill and compassion be enlisted to join the movement as thought it were a world war that must be won at all costs. That Wesleyan compassion be known to the world by our personal commitment to pray and give the cost of one meal daily in a sustained commitment so that the core spiritual transaction be one person with enough to eat will give enough for one other to eat each and every day they are able so that millions of persons of faith can and will deliver this sustained response and hence millions can and will eat today and every day.</td>
</tr>
</tbody>
</table>

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16 Worship and Liturgy Committee Report
17 World Fellowship of Methodist and Uniting Church Men
Amendment 1 – in order to be in a form that can be taken back to Member Churches
the resolution was pared down to the three main points as follows:
“That Wesleyan compassion would be known to the world by personal commitments
to
1) fast at least one meal per week;
2) pray during that meal period for all who are hungry; and
3) give the cost of one meal daily in a sustained commitment.”
APPROVED AS AMENDED

Social and International Affairs Committee Report by Dr. Mary Caygill
Dr. Caygill reminded the Council of the purpose statement of the Social and International
Affairs committee as follows:
The Wesleyan way emphasizes the intimate connection between personal and social
holiness. There is no personal holiness apart from social holiness. To that end and
partnership with member churches, the Social and International Affairs Committee works
to educate, communicate, advocate and provide a prophetic voice in the major social
issues of the world such as human rights, economic concerns, and stewardship of the
earth in order to be God’s agents of justice and peace.

Dr. Caygill also spoke of the following:

- Ongoing commitment towards the achievement by 2015 of the United National
  Millennium Development Goals.
- Global Climate Change and the committee resettlement of particularly those
  Pacific nations most affected.
- Study of the World Council of Churches statement in February, 2011, An
  Ecumenical Call to Just Peace.
- Ongoing support for the peoples of Haiti and for new commitment to continue
  the protest against human trafficking and all other manifestations of slavery
  globally.
- And most importantly, as we met in this continent, the ongoing effects of
  HIV/AIDS.

This report was submitted with a number of recommendations - firstly, that this report be
received. The report was received and approved. 18

After the report was received, Dr. Caygill proceeded to present the resolutions offered by
the Committee. This was followed by discussion and suggestions/amendments to the
first resolution. It was recommended and received that Dr. Caygill incorporate the
changes given so far. After the changes are made, the resolutions will then be printed and
given to the Council Members for consideration at the next meeting on Sunday. This
recommendation was accepted by the body.

World Methodist Historical Society Report by Dr. Robert Williams

18 Social and International Affairs Committee Report
Dr. Williams highlighted the fact that the World Methodist Historical Society is an affiliate organization of the World Methodist Council. A report was received and approved. A copy is attached.  

Theological Education Report by J. C. Park  
Dr. J. C. Park, Chair of the Theological Education Committee, presented that Committee’s report with the help of Dr. Lung-Kwong Lo of the Hong Kong Methodist Church. Dr. Park continued with his very interesting report and finished the report by offering three visions of Wesleyan Theological Education preparing principle leaders for global challenges. The report was received and it is attached.  

World Methodist Evangelism Report by Bishop Robert Fannin and Dr. Eddie Fox  
Bishop Fannin shared the vision of the Division of World Evangelism. Bishop Fannin reported on the work of World Methodist Evangelism over the past years and he was followed by additional reporting from Dr. H. Eddie Fox, Director of World Methodist Evangelism. The report was received and is attached.  

Youth and Young Adult Report by Fabiola Grandon Assisted by Other Youth Committee Members  
Fabiola greeted the Council and expressed regrets from Vishwas Udgirkar, Past President of the Youth and Young Adult Committee, for his absence at this meeting. Others who assisted Fabiola were Samuel Samuels who spoke about youth and young adult representation on the Council, involvement of others in the work and meetings of the youth and young adults and the position of the Youth and Young Adult Coordinator. Fabiola continued by speaking about the youth and young adult network and the International Methodist Youth Leader Seminar (IMYLS) that was held prior to the Council meeting in Botha’s Hill, KwaZulu Natal, South Africa. She thanked members of the Council who were speakers at this event. Fabiola reported that there were 70 young people who attended this event and approximately 35 of them stayed for the Conference. Seventeen of those 35 are now Council Members.  

The Youth and Young Adult Committee brought the following declaration.  

THE DECLARATION TO THE WORLD METHODIST COUNCIL

We call on the World Methodist Council and all member communions to live out John Wesley’s call for social holiness and “work on behalf of the world’s hurting ones”, by:  
- Actively engaging in dialogue, worship and ministry with the goal of unity in the Church.  
- Proactively addressing the decline of the church in numbers and influence.  
- Educating and re-educating our member communions about our Wesleyan heritage and calling upon us all to live into that heritage.  
- Seeking to rebuild trust between the church and society.  
- Building positive interfaith relationships and healing broken ones.  
- Working on behalf of those living in poverty; the unemployed and the
underemployed.

- Speaking out against unfair economic policies.
- Intentionally working to break down the barriers of class distinction.
- Working to instill a value system which is free from materialism.
- Speaking out against the exploitation of Africans and their natural resources.
- Acting as an instrument of injustice in the face of corruption.
- Holding accountable persons and societies that violate basic human rights.
- Combating high mortality rates the rapid spread of diseases in developing countries.
- Being an instrument of grace for broken families.
- And living up to our biblical mandate to care for creation and work for environmental justice.

Healing is a holistic process. This belief is founded in the biblical witness of healing through the forgiveness of sins, physical healing of the body, spiritual healing of the soul and other acts of restoration in the process of healing the whole being. Our nations need healing and the Church seems to be silent in places where we need to speak up. The Church is called to a compassionate witness of prayer as we grow new generations of disciples and seek to live out our call to discipleship.

The church must love; like Paul admonished. “I summon you then, I the prisoner in the Lord, who live lives worthy of the calling to which you are called. With all humility and gentleness and long-suffering forbear with one another in love.” (Ephesians 4:1-6)

The Youth and Young Adult Committee’s report was received and is attached and was followed by a video of the IMYLS Conference.

**Epworth Old Rectory Report by Rev. Dr. Claire Potter**

Rev. Dr. Claire Potter, Development Manager for Epworth Old Rectory, presented her report to the Council giving a brief history of the Rectory, giving an appeal to the Council for financial assistance, and also clarifying the role of the Trustee. Dr. Barrett explained to the body that the Nominating Committee would bring a slate of nominations to the Sunday evening meeting to be voted on to serve as Trustees to the Epworth Old Rectory. Dr. Potter’s report was received and is attached.

**Ministerial Exchange Report by Dr. David Schmuck**

Dr. David Schmuck, Director of the World Methodist Council Exchange Program, reminded the Council that the Exchange Program will have been in existence 65 years next year and that over 1,000 ministers, their families and congregations have been blessed by this experience. In the past, over 90% of exchanges have been between the UK and the US, but there is ongoing effort to arrange exchanges with all countries represented in the Council.
Dr. Schmuck thanked the outgoing Exchange Secretary of the British Methodist Church, Rev. Karen Jobson, for her service to the Exchange Program then introduced Mr. David Frizwell who will be serving in that capacity going forward. The Exchange Program report was received and is attached.  

**Oxford Institute Report by Rev. Dr. Tim Macquiban**

Dr. Macquiban gave a brief history of the Oxford Institute. The last one was held in 2007 and the next meeting should normally be held in 2012, but since the Olympics will be meeting in the United Kingdom that year, the Oxford Institute will not meet until August 12 – 19, 2013, at the Christchurch College in Oxford, England.

The theme for the 2013 meeting will be “Wesleyan Communities and the World Beyond Christianity,” and it will address questions like –

1) Who are our neighbors
2) How Methodists from the 18th Century to the present relate to persons of other faiths and of no faith?
3) How do the Christian scriptures and our different Methodist and Wesleyan traditions relate to community, society and groups that have a different outlook from our own?

The Institute works over a period of seven days on these themes as well as sharing in a number of plenary sessions. More information can be found by going to the website at: [http://www.Oxford-Institute.org](http://www.Oxford-Institute.org). The Oxford Institute report was received.

At this point in the meeting Dr. Barrett called Dr. James Holsinger to the microphone to explain the Restricted Funds Financial Report that was given to the Council Members.

At the end of the meeting Dr. Freeman announced that he had just received the announcement that the Fijian Government has granted the Methodist Church in Fiji permission to have their conference over three days. This announcement was greeted with applause.

Dr. Barrett also reported to the body that our friends of the Korean Church gave him the name of Bishop Yang Kwang Young to be added to the list of those persons who have died since the last Conference.

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**Sunday, August 7, 2011 – Evening Session**

Dr. John Barrett opened the meeting with instructions to the body followed by prayer by Bishop John White, African Methodist Episcopal Church.

**Nomination of Epworth Old Rectory Trustees**

Dr. Barrett gave the background of the World Methodist Council’s association with the Epworth Old Rectory. Dr. Claire Potter, in her report on the Rectory, asked for the Council to nominate persons to serve as Trustees. The Nominating Committee suggests that the General Secretary, Geneva Secretary, and the President of the World Methodist Historical Society should be the Trustees as they have been Ex-Officio in the past. The

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24 Ministerial Exchange Report
other persons nominated by the Nominating Committee would be International Corresponding Trustees. These people have expressed strong interest in supporting the Rectory. They would not be expected to attend the Trustees meetings though they would have the rights to do so whenever they could, however, it would have to be at their expense. The Nominating Committee Report for International Trustees of Epworth Old Rectory is attached.  

Dr. Barrett suggested ways that the body might go forward in adopting a new set of By-Laws. For items that are of substantive matter, grammatical changes or clarifying language; that the document should be submitted to a copy editor that can settle those issues to help speed us along. It was also suggested that the Parliamentarian would rule when a matter is of substantive matter or it can be submitted to a copy editor. This suggestion was agreed to by the Council Members.

Bishop Sarah Davis continued with reporting that the Strategic Planning Committee received 31 “friendly” recommendations and/or amendments and the Committee tried to work those into the By-Laws package. Archbishop Michael Stephen then took the body through the recommendations.

By-Laws of the World Methodist Council

<table>
<thead>
<tr>
<th>I. Goals</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Encouraging Methodist Unity in Witness</td>
</tr>
<tr>
<td>2. Strategic Planning Committee recommends that #2. read: “To Promote theological and ethical reflections within various societal, institutional, and individual contexts, so that the sharing of Wesleyan views regarding the Christian life results in vital spiritual experiences of people and institutions around the globe and in effective actions concerning the major social issues of the world.”</td>
</tr>
</tbody>
</table>

APPROVED

At the end of the work on the By-Laws, Number I. Goals, A., 1. was revisited because of an earlier friendly amendment that was missed. The first sentence was agreed to read: “To strengthen the Gospel witness and fellowship of Methodists, Wesleyans, and those from Uniting and United Churches in whose . . . .”

APPROVED

B. Facilitating Mission in the World

NO CHANGES

C. Fostering Ecumenical and Inter-Faith Activities

The Committee recommends change C. to read: Fostering Ecumenical and Inter-Religious Relationships.

APPROVED

Amendment 1 – Between line three of Number 1, between the World Methodist Council, as a world communion of churches and other world communions, it would rather say “a world communion of churches . . .”

ALTERNATE READING TO AMENDMENT 1 – End the sentence after “Christian Church.” Begin a new sentence with the word “To . . . promote inter-
religious dialogue and cooperation with peoples of difference religious traditions, so that member Churches will be motivated to initiate interaction with different religious groups.

APPROVED
Amendment 2 – Make the former number 2. – 3.

APPROVED
Amendment 3 – to add a number 3.0 that says: “To advance genuinely open and loving relationships between member churches of the Council and people of other religions, by the exchange of news, information, ideas and resources relating to inter-religious concerns.

APPROVED

SECTION I. APPROVED AS AMENDED

II. Terminology
NO CHANGES ON SECTION II – APPROVED

III. Membership
Amendment 1 - to add a letter E. to read: “Member churches that have not paid their pledged membership fees may upon recommendations of the Steering Committee, and the vote of the Council, lose their voting rights in the Council for one or more Council meetings.”

E. IT WAS VOTED TO REFER THIS SECTION BACK TO THE STEERING COMMITTEE TO BRING REVISED LANGUAGE TO THE NEXT COUNCIL MEETING.

B. IT WAS ALSO AGREED THAT THE STEERING COMMITTEE SHOULD BRING TO THE NEXT COUNCIL MEETING CLARIFICATION OF THE MEANINGS OF “AFFILIATE RELATIONSHIP” AND “MUTUAL RELATIONS”.

IV. Delegates
Amendment 1 – to add the words “At least” to the beginning of C.3
APPROVED

Amendment 2 – to remove the number 528 from A.1 and end then the sentence would read: Number – the Council shall consist of at least 250 delegates . . . . .
DEFEATED

Amendment 3 – after discussion the Parliamentarian offered the words “the allotment and distribution of regular delegates shall be proposed by the Steering Committee (instead of the General Secretary) and be approved by the Council at its last meeting before the beginning of the quinquennium.”
APPROVED

SECTION IV APPROVED AS AMENDED

V. Meetings of the Council
Amendment 1 – New wording suggested for V. A which is: “Meetings of the Council are held regularly based on the five-year cycle to which delegates are elected beginning with the quinquennium meeting and where practical, an additional two times during the cycle.”

REFERRED TO THE STEERING COMMITTEE

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Amendment 2 – A new B. which reads: A quorum will consist of 60% of the credentialed delegates present and voting at a duly called meeting of the Council. Then Section B becomes C; C becomes D; D becomes E, etc.
A few words were altered during the discussion to delete present and voting. Final wording that will be referred to the Steering Committee is: A quorum will consist of 60% of the delegates registered and present at a duly called meeting of the Council.

REFERRED TO THE STEERING COMMITTEE TO REVIEW THE USE OF THE WORD “CREDENTIALED (AND, IF NECESSARY DEFINE IT).”

SECTION V – APPROVED BUT REFERRED TO STEERING COMMITTEE

VI. Elected Officers and Staff
A major re-write to this section had been submitted immediately prior to the meeting. Minor changes to the re-write are:
- Under B. Selection of Staff a. the figure there would be 60% and not 75%.
- Special attention to the final sentence: “If the above were accepted, there would be need to make changes to the duties of the Nominating Committee . . . .” i.e. If the re-write were adopted it would change the duties of the Nominating Committee.

Suggested amendments by the Strategic Planning Committee are:
VI.2.d. Remove “Regional Presidents” and add “seven other officers.”
VI.3.d. Remove “Regional Presidents” and add “seven other officers.”

SECTION VI REFERRED TO THE STEERING COMMITTEE

VII. Standing Program Committees
NO CHANGES ON SECTION VII – APPROVED

VIII. Standing Operational Committees
1. Membership, b. – Remove “Regional Presidents” and add “seven other officers.”
APPROVED WITHOUT VOTE

G. Audit Committee – Amendment 1 – the wording for G.1.b. submitted by the Strategic Planning Committee was changed to read: “b. These members shall be appointed by the Steering Committee.”
APPROVED

K. Ministerial Exchange Program 1. Membership – the wording for K.1 submitted by the Strategic Planning Committee removed the words “the Council” and added “different member Churches of the Council to the coordinators.
APPROVED WITHOUT VOTE

K.2.b. WAS REFERRED TO COPY EDITOR.

SECTION VIII APPROVED BUT REFERRED TO COPY EDITOR.

IX. Other Committees
X. Affiliated Organizations
XI. Amendments

SECTION IX, X, and XI – APPROVED AS SUBMITTED BY STRATEGIC PLANNING COMMITTEE WHO ADDED 7.0 EPWORTH OLD RECTORY TO X. B.

The new By-Laws of the World Methodist Council were approved as amended with some sections being referred to the Steering Committee. 26

26 Revised By-Laws
The body then voted to table the work on Resolutions brought by the Social and International Affairs Committee until a called meeting immediately following the morning session of the World Methodist Conference on Monday, August 8, 2011. The meeting closed with prayer by Dr. George Freeman.

World Methodist Council Meeting – Monday, August 8th

Dr. John Barrett opened the meeting by giving instructions regarding the seating arrangement for voting. He also appointed a committee of scrutineers to count the votes due to the absence of the keypads for this meeting. They are:

- Emmy Lou John
- Gideon Salatan
- J. C. Park
- Darryl Ingram
- Samuel Samuels

The above-referenced list of names was approved by the Council.

Dr. Barrett called Mary Caygill, Co-Chair of the Social and International Affairs Committee, to the microphone to present the Resolutions. Dr. Barrett also apologized to Mary and her committee that their work had been tabled two times.

Mary reviewed the friendly amendments that had previously been discussed with her then referred to a new amendment that was shown on the screen from the United Protestant Church in Belgium. Mary formally proposed the Resolution as it came from the committee. Dr. Caygill proceeded to present the Resolutions as follows:

<table>
<thead>
<tr>
<th>Resolution from the Social and International Affairs Committee on Israel and Palestine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amendment 1 – To change the opening words to: “The World Methodist Council in affirming the two state solution, the right of Israel to exist and Palestine to have a viable state... it then goes on to recognizing the duty of all”... as it is printed on the sheet.</td>
</tr>
<tr>
<td>APPROVED</td>
</tr>
<tr>
<td>Amendment 2 – Make the first bolded sentence to read: “Therefore, the World Methodist Council resolves to: 1. Distance itself from any theology that justifies the illegal and sinful occupation of Palestine.”</td>
</tr>
<tr>
<td>APPROVED</td>
</tr>
<tr>
<td>Amendment 3 – to add the words “and sustainable” between “just” and “peace.”</td>
</tr>
<tr>
<td>APPROVED</td>
</tr>
<tr>
<td>Amendment 4 – In 2. Change the word “Endorse” to “Recommend.”</td>
</tr>
<tr>
<td>APPROVED</td>
</tr>
<tr>
<td>Amendment 5 – At the end of the old number 5, the new number 6, add “Southern Africa in planning pilgrimages to the Holy Land that seek justice and connect the World Methodist Council churches with persons of all faiths in the region.”</td>
</tr>
</tbody>
</table>

27 Resolution on Israel and Palestine
## Recommendation on Swaziland

Amendment 1 – at the end of the last paragraph adding a final sentence that says: “It also calls on member churches, especially those in Southern Africa, and the General Secretary of the World Methodist Council, to actively engage with the government of Swaziland for developing and supporting these solutions.”

Amendment 2 – that the first three numbered points be changed to text without numbers.

Amendment 3 – in sentence beginning “Further noting . . .” remove the words “in that.”

Amendment 4 – Add a final paragraph: “It also calls on Member Churches of the World Methodist Council, especially those in Southern Africa, and the General Secretary of the world Methodist Council, to actively engage with the Government of Swaziland towards developing and supporting these solutions.”

## Recommendation on HIV and AIDS

Amendment 1 – in the third paragraph change the wording to read: “Therefore, in the spirit of partnership the World Methodist Council family . . .”

Amendment 2 – to add the word “testing” after “prevention” and before “treatment.”

Amendment 3 – to add a second bullet that reads: “To encourage people to undertake testing.”

Amendment 4 – First paragraph in APPENDIX, change the word “redouble” to “intensify.”

## Recommendation Reaffirming the UN Millennium Goals

APPROVED WITH NO CHANGES

## Recommendation on World Council of Churches Document – An Ecumenical Call to Just Peace

APPROVED WITH NO CHANGES

## Resolution of Thanks – Retiring Co-Chairs of Social and International Affairs Committee

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28 Recommendation on Swaziland  
29 Recommendation on HIV and AIDS  
30 Recommendation Reaffirming the UN Millennium Goals  
31 Recommendation on World Council of Churches Document  

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From Emmy Lou John - I wish to move a resolution of thanks to the retiring Co-Chairs of this Social and International Affairs Committee. Ivan served as front person and presenter initially and Mary has taken on this role for this quinquennium. They both have served two quinquenniums. They have both brought a great depth of up-to-date awareness of the critical issues facing our world.

- Of theological reflection as well as modelling for us deep compassion and care for all of God’s creation.
- Mary, you finish your term of service to the council in order that you might serve the people of Christchurch who have great need of your care. We will continue to pray for you and your shattered.
- Ivan, you now move to serve this Council as General Secretary. We ask that God will watch over you as you begin this new journey with your wife with the World Methodist Council.

APPROVED

Bishop Paulo Lockmann, Chairperson Elect of the World Methodist Council presented an award citation to Dr. John Barrett, Retiring Chairperson of the World Methodist Council in appreciation for his years of service in that office.

The meeting closed with prayer.
Addendum 1
CHAIRMAN’S SPEECH TO COUNCIL
BY REV. DR. JOHN C. A. BARRETT

Welcome to this meeting of the World Methodist Council. There will be a variety of emotions as we meet. Some of us will be here for the first time, curious to know how the World Council works and to learn what it does, keen to share our church’s story and looking for inspiration and challenge from being part of a world body. Some of us will have been to many previous Councils. We love these occasions and will be looking forward to greeting old friends and to hearing the usual reports about the Council’s work. And some of us will have been to just one or two previous Council meetings and be feeling frustrated perhaps that following our initial enthusiasm we have been able to achieve so little and will be hoping that this time we will be able to more effective.

Certainly, we have much to look forward to this week. We will have reports from our General Secretary and the Geneva Secretary. We will hear from the Evangelism committee, the Education committee, the Ecumenics and Dialogues committee, Social and International Affairs Committee, the Youth and Young Adults committee amongst others, all of whom have been very active on our behalf. We will welcome three new member churches, with different but moving stories to tell. We will present the Methodist Peace Award to an inspiring lady. We will hear from the Women’s World Federation and from the World Fellowship of Methodist Men. We have to consider a possible new Committee on Inter-Faith Relations. And we have to elect our Officers and Committees for the next quinquennium. And all this will be a fore-runner to a World Conference beginning on Thursday which our Programme Committee have worked hard to prepare for. To many of us this will all sound very normal and very reassuring.

But I want you all to understand that we are meeting at a pivotal moment in the Council’s history.

Those of you who were at the last Council in Korea, will remember that the frustration which had been simmering after the previous Council, boiled over at the end with a determination that things should be done differently. Some of the concern was for greater transparency in our election of officers and the operation of our affairs. I think we have made some progress there. The Executive Committee meeting in Sydney in 2007 set up a Strategy Planning Committee to review our aims, structure and constitution. This committee reported to the Executive Committee meeting in Chile in 2009, and they have reported further to the Executive by email since. They are bringing a revised Constitution before us, which sets out for the first time the process for Nominating for our various appointments, spells out more clearly the relationship of the various staff members to the Council and suggests a new structure for the Council. You will have had a chance to read through what is proposed.

You will have to vote on this new constitution. You may wish to make some revisions to what is proposed. But if we go from here having decided to change nothing, I fear for the future. For I believe our present structures are not fully effective and lead to inertia and frustration. Let me indicate where I think change may be needed.
Addendum 1—Continued

I think it is time to take the Council’s work more seriously. It has traditionally done most of its work in 2 days only, preceding a six day conference. There is so much for the Council to consider, it is inappropriate it seems to me for its work to be jammed into a couple of days. We have added a day to the Council this time, and reduced the Conference by a day. But I still wonder if we’ve got it right. Do we need more time to discuss and debate the issues facing us in our worldwide mission? At the moment the Council sits in the shadow of the Conference and we put the emphasis in terms of time and resources into the Conference. Have we got this the wrong way around? Have we come to a time when we need to put more resources, and at least as many as we put into the Conference, into the Council? For despite its slightly confusing name, the World Methodist Conference is not the controlling body of World Methodism, the Council is.

And then, at present, the Council meets only once in the five years. Just when they get into the swing of it, Council members are told that’s it, thank you very much, time to go home. And, although they will have been elected to the Council for the quinquennium, unless they are put on the Executive Committee, they have no further opportunity to take part. We have to consider the frequency of meetings of the Council at this meeting and consider whether the Council should meet more than once in the quinquennium. It is surely right that we should.

Executive Committee members have more opportunity to contribute. But they still feel a sense of frustration I think. The Executive Committee traditionally meets twice in a quinquennium. At its first meeting it is occupied with picking up issues from the Council and suggesting new initiatives but then it finds that it has only one more meeting to pull things together and make its proposals to the next Council, and then the whole process begins all over again. We have to rethink all this. You will know that there is a proposal that we have a smaller executive renamed a steering committee that can meet more regularly. We have to vote on that proposal.

The work of the Council is carried on in main by its various committees, but most Committees meet only at the time of an Executive committee which means they meet twice in the five years. On the first occasion, with half of its members new, each Committee is finding its feet. Then it finds it has one more meeting to wrap things up and bring a report to Council. Isn’t this a strange way to operate? No wonder some Committees may appear to have done little more in the whole five years than plan for the Seminars at the next Conference. We have to enable our Committees to be more effective. The proposed constitution allows each committee to meet at least three times in the quinquennium if required and, by placing their Chairs on the new Steering Committee enables them to be closely in touch with each other and the Officers and staff, which should give our work more focus and coherence.

My purpose at this point is not to argue for a specific change that may be proposed. Simply to say that I believe that change is urgently needed if we are to become a more effective body. And to urge you to give careful thought to this. After deciding upon the constitution, it will then be for us to agree the allocation of
Addendum 1—Continued

places in the Council to each member Church. A concern has been that we must increase the representation from our smaller member churches, and allow our committees to become more inclusive and more representative of the diversity of the world family. We have to recognize that the centre of gravity of world Methodism is moving south and allow our membership to reflect that. Further, while in some of our churches the average age of Methodists is getting older, there are other churches where a large proportion of the membership is under 35 and we must encourage churches to reflect that in those they appoint to the Council.

But is it all worth doing? Are we aiming to do anything that will really make a difference to God’s world? The current constitution sets out a long list of aims and you may feel they are fairly comprehensive. We have asked the Strategic Planning Committee to review these. What they have come up with does not substantially change what we are about, but our goals are helpfully grouped under three headings: encouraging unity in witness; facilitating mission in the world; and fostering ecumenical and inter faith activities. I won’t say more about these now; we will have to vote on them in due course, though they were overwhelmingly approved by the Executive Committee in Santiago. But my point is that there is, I believe, general agreement about the need for united action by Methodists worldwide in these areas of witness, mission and dialogue.

I believe there is also a shared understanding of the enormous difference we can make if only we can agree to act together and mobilise the potential in our worldwide family. Last week I was at a conference in Washington, as were some of you, to celebrate 20 years of IAMSCU, the International Association of Methodist Schools, Colleges and Universities. One of the issues discussed was education for sustainable development. It was recognized that our schools, colleges and universities have a special role to play in introducing young people to environmental issues and showing how responsibly to respond to them. Several colleges have made significant strides eg in becoming carbon neutral. But the challenge that was being explored was what could we do if all 750 Methodist colleges and universities, and the countless Methodist schools were together to pledge to take this challenge seriously. We will hear more about this from the Education Committee, but it is also an example of the enormous potential we have to change the world in so many ways if as a world family we set our minds to it.

So there is much we could do. What we have to give serious thought to is how best to do it in partnership with one another. We are not the only body to have been giving thought to this. There were two major consultations on global partnerships last year, the All-Partners Consultation sponsored by the British Methodist Church in London in June and the Conference of Methodist Bishops and Presidents held in Panama in November. Both of these in different ways concluded that there is an important global role for world Methodism, a role which the World Methodist Council has the potential to fill, but doesn’t yet do so. We will have a Council session on Thursday evening, to which all Conference members will also be invited, when we will hear reports from both these consultations, and this will be followed by a general open discussion,. It may be that there
are proposals that will emerge from this discussion and if there are, we can consider these at the Council meeting on Sunday evening.

This review of our purpose and goals and clarification of our role coincides with significant changes in our Officers and staff. The Nominating Committee, which was elected by the Executive Committee, brings nominations for a new Chair, Vice-Chair and Presidium. Our General Secretary is retiring at the end of this year, and we will want to take a moment later in our meeting to recognize his hard work and great contribution to the Council’s work.

The Search Committee appointed by the Nominating Committee, brings a name for election as General Secretary. The post of Geneva secretary is also due for review. We have been well served, on a part-time basis, by Bishop Bolleter. He would like now to step down. I have asked him, and he has kindly agreed, to continue for up to one more year, to give time for the new General Secretary to be involved in a new appointment. But we will also have to consider what sort of post we want. We will return to that tomorrow.

We will be considering the Finance Report tomorrow also. I hope you will feel all the necessary information is available to you. We have been working closely with the UMC’s GCFA, who picking up some comments from our audit two years ago, voiced some concerns about our financial procedures, a consequence of The World Methodist Council operating on minimal staff. So just over a year ago, I appointed a Chief Financial Officer to oversee all financial operations of the World Methodist Council, and review all financial policies and procedures and implement all necessary changes to ensure the Council follows proper financial procedures. I am very grateful to Kirby Hickey for undertaking this role for the past two years. He will report to us on Achieving the Vision, our continuing appeal for a World Methodist Endowment to support our ongoing work. To facilitate US taxpayers contributing to this and wishing to recoup tax related to their donation, the Officers have approved an application on behalf of the World Methodist Council for incorporation as a Charity, rather than expecting tax deductible donations to be made through the United Methodist Church. This will be helpful but of course it only applies to contributions made from within the United States. As a Council we need to review what we want to do, how much money we need, and where it is going to come from. We have to learn to rely less on money from the United Methodist Church. So where is the money going to come from. I know many of our member Churches have very limited resources. But we still have to ask ourselves whether all our churches have to increase their contribution, even if by only a little. We will find the money for the things we feel are important. And that brings me back to Achieving the Vision. Ten years ago we set up this endowment fund to support the Council’s work. $3.5M has been donated, but that is well short of the $20m we envisaged. What are we going to do about this?

All this and much more is before us. I am anxious that there be a full debate on these matters and that everyone is able to participate. I hope we can do so with good humour
Addendum 1—Continued

and with courtesy. In our Methodist tradition of Christian conferencing, let us speak the truth to one another in love, and let us pray that, through our deliberations and through the decisions we make together, God’s will may be done.

I have intended my address to introduce and set the scene for our discussions over the next few days. We shall discuss issues separately as indicated on the agenda, but I have been anxious to try to show that they all hang together. Questions and comments on particular issues will be best raised at the time they are brought for vote, but we have a few moments now if there are general points arising from what I have said.
Addendum 2

GENERAL SECRETARY’S REPORT
BY DR. GEORGE FREEMAN

Dear friends, I would like to say first and foremost that I’m thankful to God for
bringing us together once again, for safety in our travels, and for the fellowship and joy in
experiencing the Methodist connection at its broadest. We have processed all the
information concerning Council membership that came to our office and we are still
processing that information for each of the member churches of this Council, but when
we come to this meeting, we get to put a face with a name and there is a lot of joy in that
because sometimes we only know you by name until we see you and there is great joy
and celebration in coming together.

I want to tell you that I was asked the other day this question – why have a World
Methodist Council? Why does the Council even exist? And one answer to that question
is that it’s in our DNA. Methodists have always met to confer with each other. We have
heard the term Christian conferencing today. In my denomination they refer to holy
conferencing. It’s a term that’s used to describe our coming together and it reminds me
of the hymn that Charles Wesley wrote:

And are we yet alive and see each other’s face,
Glory and thanks to Jesus give for his almighty grace,
Preserved by power divine, to full salvation here,
Again in Jesus’ praise we join and his sight appear.

What troubles have we seen, what mighty conflicts past,
Fighting’s without and fear’s within since we assembled last,
Yet out of all the Lord hath brought us here, by his love,
And still he doth his help afford and hides our life above.

Then let us make our boast of his redeeming power,
Which saves us to the uttermost till we can sin no more,
Let us take up the cross till we the crown obtain,
And gladly reckon all things lost so we may Jesus gain.

Charles Wesley’s hymn: “And are we yet alive.”

There’s a lot of preparation that takes place for a meeting like this. We thank you for
your help in making things happen while you are here and we ask for your patience as we
process things that are still yet to be done and still in completion. I would like to thank
the Officers and the Executive members of this Council for their
work during the past quinquennium, for their attendance at the required meetings, their
participation, discussions and deliberations that have occurred. For bringing their
collective insight, wisdom, knowledge and experience along with their thoughtful prayers
to the work of this Council. And I would like to thank you, those of you are members of
the 2011 World Methodist Council. You have been named by your respective church to
be here, to be on this body. I want to thank you for your
Addendum 2—Continued

time, for your sacrifices that you have made to be here this week. We have gathered here representing the leadership of our respective churches in the Methodist/Wesleyan family around the world. We are part of a movement that is alive by the power of the Holy Spirit. My prayer is that all that takes place at this meeting and all that takes place at the Conference that follows this meeting will be pleasing to God and will strengthen this family to the task to which we have been called by God.

Five years ago, the Executive Committee of this Council met at the close of the Conference in Seoul and asked for a strategic planning process to begin with a report to be made to this body. A Strategic Planning Committee was elected. Bishop Sarah Davis was named as Chairperson and they have been working ever since and she will be bringing to us the report of the Strategic Planning. We ask you to prayerfully listen and discern what is in the best interest of this body going forward as you hear this report.

You will also hear about the progress that has been made in our ecumenical dialogues and hear of possibilities for new and future conversations. You will hear an enthusiastic report of Methodist education around the world and Dr. Barrett eluded to that in his remarks earlier. Theological education takes on a fresh meaning for us as we are gathered here in Durban, forty-five minutes away from the newest Methodist seminary in the world, the Seth Mokitimi Seminary in Pietermaritzburg which is under the Methodist Church of Southern Africa. There are 90 of those students that will serve as volunteers at the World Methodist Conference. They wanted to come and be a part of this experience and you will get to meet these students when you are at the Conference that follows this meeting.

The Youth and Young Adults of this Council will remind us of their availability to serve beyond their own Standing Committee and their commitment to maximized technology and networking to better connect us all in the world in which we live today. You will experience the work and the leadership of the Worship and Liturgy Committee as you already have today as we began with our worship. You will also experience the work of the Worship and Liturgy Committee throughout the Conference as Dr. Swee Hong Lim has organized our worship for us. I urge you to pay close attention to the report of the Family Life Committee as it comes to us and as they share with us. I urge you to leave here with a renewed commitment to strengthen family life in all of our member churches. The Social and International Affairs Committee of this Council always has a current agenda and we are thankful for their leadership and for bringing to our attention those issues where the voice of this body, the World Methodist family, can be helpful and that brings reassurance to those who are in struggles. And we will hear from the Division of Evangelism of the World Methodist Council about the work and ministry that is occurring around the world in evangelism which is the heart and soul and ministry of the church – to go and make disciples for Jesus Christ. We will receive a report from the Nominating
Addendum 2—Continued
Committee and there will be an election that takes place as new leadership for this Council is chosen for the coming quinquennium. I wish to thank this Council for the privilege you have given to me and to my wife, Virginia, for these past 10 years as I have served as your General Secretary. We have been blessed to see and experience this movement around the world, to meet and to know so many of you, not only as leaders in your churches but also as friends and fellow disciples of Jesus Christ. We have also had the privilege of praying with you and for you and having you pray for us. We consider you lifetime friends and prayer partners and we will look back on this chapter of our lives with great fondness and great memories of this Methodist/Wesleyan family which has become such a big part of our lives. Thank you very much!
Addendum 3
2011 WORLD METHODIST COUNCIL
REPORT OF THE NOMINATING COMMITTEE

World Methodist Council Staff:

General Secretary  Bishop Ivan Abrahams, MCSA, South Africa
Bishop Ivan Abrahams currently holds the position of Presiding Bishop of the Methodist Church of Southern Africa providing prophetic leadership and direction and being instrumental in the formation and successful completion of multi-million rand legacy project, the Seth Mokitimi Methodist Seminary. He is the spiritual leader of one of the largest denominations in Southern Africa working in a fast-paced, dynamic environment characterized by time constraints, budget requirements and keeping abreast of national and international developments. Bishop Abrahams has gained enormous experience in casting vision, providing spiritual and strategic leadership, developing policies and procedures in line with values, goals and the mission of the church to achieve its vision.

Geneva Secretary  Bishop Heinrich Bolleter, UMC, Switzerland
Bishop Heinrich Bolleter served as a United Methodist pastor in Switzerland before he was elected to the episcopacy in 1989. He served for 17 years as Bishop of the Central and Southern Europe Conference of the United Methodist Church, one of the largest and most diverse episcopal areas in the United Methodist Church, embracing 15 countries and almost as many languages in Europe and northern Africa. In 2006 he retired from his position as an active Bishop and was elected as part-time Geneva Secretary of the World Methodist Council. He carries responsibility for ecumenical relations on behalf of the World Methodist Council and maintains an office at the World Council of Churches headquarters in Geneva, Switzerland. Bishop Bolleter is an international Trustee of the Epworth Old Rectory and a participant in the Methodist-Salvation Army International Dialogue and AMICUM, Anglican Methodist International Commission for Unity in Mission.

Youth & Young Adult Coordinator  Mr. John Thomas, III, AME, USA
John Thomas has been selected as the incoming Youth and Young Adult Coordinator as a result of an extensive background in youth leadership, consultative experience with organizations with his church, national and international organizations. Mr. Thomas has traveled worldwide and speaks multiple languages. He is currently the Young Adult Representative to the Connectional Lay Organization of the African Methodist Episcopal Church.

Officers of the Council:

President  Bishop Paulo Lockmann, Methodist Church in Brazil
Bishop Lockmann has been a member of the Presbyter Order of the Methodist Church in Brazil since 1978 and was elected Bishop of the First Annual Conference (Rio de Janeiro) in 1987. He was re-elected four times. Bishop Lockmann was the former Presiding Bishop of the Methodist Church in Brazil, elected during the 1987 General Council, for the period of January 1988 to December 2001. He has authored several books and Bible studies. His experience with the World Methodist Council includes his
Addendum 3 – Continued

service as a member of the Presidium of the World Methodist Council for the period of 1996-2001, service as Vice-President 2006-2011; and a member of the Committee on Evangelism of the World Methodist Council since 1990. Bishop Lockmann has a deep evangelistic passion, and the Rio Conference has grown from 25,000 members in 1987 to 100,000 in 2010.

Vice President

Bishop Sarah Davis, AME, Jamaica/USA

Bishop Sarah Frances Davis is the 126th elected and consecrated Bishop of the African Methodist Episcopal Church (A.M.E. Church). Her historic election on July 6, 2004, makes her only the third woman in the 218-year history of the denomination to ascend to its highest level of Episcopal service. She currently serves as the presiding prelate of the 16th Episcopal District, comprised of churches and schools in South America (Guyana and Suriname); Windward Islands (Trinidad, Tobago, Barbados and Grenada); the Caribbean Islands (Jamaica, Haiti, Dominican Republic, and Virgin Islands); and Europe (London and France).

Treasurer

Mr. Kirby Hickey, UMC, USA

Kirby Hickey holds a Bachelor of Arts Degree from the Moravian College. He was a very successful business man owning and managing several companies. He has served in the church for many years in areas of finance. He currently serves on the Central Pennsylvania Conference Stewardship Foundation’s Board of Directors. He currently serves as Chief Financial Officer (CFO) for the World Methodist Council.

Members of the Presidium:

Rev. David Bush, Methodist Church of New Zealand

David was appointed General Secretary of the Methodist Church of New Zealand in 2008 after 30 years of parish ministry experience. He served as President of Conference in 1999 -2000 and as a District Superintendent for six years. He grew up in a small rural congregation of 10 adults and 40 children which nurtured both his faith and his understanding of Methodism. He is able to bridge a wide range of theological understandings, is a good facilitator and leader, seeks to promote new shapes and styles of being church and tries to be grounded in the world in which we live.

Bishop Lindsey Davis, UMC, USA

Lindsey Davis was assigned to The Louisville Area September 1, 2008. He was elected to the episcopacy in July 1996 from the Kentucky Conference where he was Superintendent of the Lexington District. He was assigned to the North Georgia Area in 1996 where he served for 12 years. He is currently President of the General Council on Finance and Administration. He also serves as the Vice President of Emory University Board of Trustees, and as a member of the Robert W. Woodruff Health Sciences Center Board of Emory University.

Mrs. Gillian Kingston, Methodist Church of Ireland

Gillian Kingston was born and educated in Cork, Ireland, and has a degree in English Language and Literature from Trinity College, Dublin University. She has served in many leadership roles within the Church which include; Lay Leader of the Conference of
Addendum 3 – Continued

the Methodist Church in Ireland, a local preacher and university chaplain. Gillian has served as a Trustee of Churches Together in Britain and Ireland (CTBI), Gillian serves on its Faith and Order Reference Group. For seven years, she was Moderator of the Church Representatives Meeting of CTBI. She is currently Vice Chair of Christian Aid (Ireland) and Director of the Glenstal Ecumenical Conference. Gillian was Program Chair for the World Methodist Conference at Seoul, Korea (2006) and served on Methodist/Roman Catholic International Commission (1986-2006).

Dr. Won Jae Lee, Korean Methodist Church

Dr. Won Jae Lee has served in several capacities of the Korean Methodist Church including Executive Secretary for overseas missions and ecumenical relations, General Board of Missions. Dr. Lee participated and played an active role regularly in numerous and diverse international conferences, consultations and meetings including the 19th World Methodist Conference (2006), Officer’s meetings and Executive Committee meetings of the WMC (since 2006), the 8th and 9th General Assembly of the WCC (1998, 2006), the 1 international Conference of Global Christian Forum (2007), the 50th anniversary Conference of Christian Council of Asia (2007), the 1st and 2nd General Conference of AMC (2002, 2008), meetings of the Fellowship of Asia Methodist Bishops (since 1999), Executive Committee meetings of AMC (since 2006), the Board meetings of Cambodia Christian Mission Association (1999-2004) and the World Methodist Bishop’s Conference (2010). Won Jae ha visited over 60 countries so far, meeting missionaries and world church leaders, participating in meetings and conferences and building relationships with other churches and church organizations.

Dr. George Mulrain, MCCA, Antigua

Haiti provided the context, not only of Dr. Mulrain’s formative years in ministry, but also of his research based on the theological significance of Haitian Folk Religion which the University of Birmingham, UK accepted for the award of the PhD. George twice served the British Methodist Conference as lecturer/ tutor in its Training in Mission programs and was twice on the academic staff of the UTCWI and the University of the West Indies before his current appointment as Connectional President of the MCCA. He is a composer of folk hymns.

Mr. Joshua Rathnam, Church of North India

Joshua Rathnam is the beneficiary of the Wesleyan legacy which reached the Hyderabad area of the state of Andhra Pradesh in south India Where the missionaries first built the Wesley Church, Wesley School and Wesley Hostel (Boarding) which later merged with the Uniting Church of South India. Joshua Rathnam has the Unique privilege of Living in Wesley Hostel studied in Wesley School and attended the Wesley Church. He is currently serving as the Trustee on the Indian Board of Billy Graham Evangelistic Association.

Archbishop Michael Stephen, Methodist Church of Nigeria

Archbishop Michael Stephen’s journey to the Ministry began while he was at the Wesley Guild Hospital Ilesa in South Western Nigeria as staff in 1969. It was from here he
Addendum 3 – Continued
candidated for the ministry and was accepted for training at Immanuel College, Ibadan from 1971 to 1974. He obtained both the Diploma of Religious Studies of the University of Ibadan and Diploma of Theology of Immanuel College, Ibadan. Archbishop Stephen is the current Bishop of the Diocese of Ibadan and the Archbishop of the Archdiocese. In addition he serves local ecumenical bodies as Chair of Christian Council of Nigeria (CCN) Oyo state Chapter, Chair of its South West Zone and a member of the National Executive. He is on the Executive of the Christian Association of Nigeria. (CAN).

Youth Representative

Lauren Matthew – South Africa
Lauren Matthew is a member of the Methodist of Southern Africa and she a resident minister of Ogwini Methodist Church. She has also been active in Methodist Youth on the District level. Lauren served on the Local Host Committee and played a significant role in organizing the International Methodist Young Leaders Seminar event held prior to the World Methodist Council Meeting and Conference.

At-Large Member to the Youth/Young Adult Committee

Chinonyerem Stella Onwuegbu – Nigeria
Gustavo Ali – Bolivia
Nam Kipyug – South Korea
Robin Lim – Australia

Standing Committee Chairpersons:

Education

Dr. Amos Nascimento, Methodist Church of Brazil
Dr. Nascimento is a member of the Methodist Church in Brazil and Chair of the World Methodist Council’s Education Committee since 2006. He has been a professor on faculties at several universities. Under his leadership, greater integration with the Methodist family worldwide was experienced, especially in the educational area. In his nomination, it was stated that . . . “His continuity for another quinquennium will solidify the World Methodist Council’s work in education and support our institutions.” Dr. Nascimento has been a tireless and hardworking leader at Methodist Education in Brazil, Latin America and around the world.

Ecumenics & Dialogues

Dr. Robert Gribben, uniting Church of Australia
Dr. Gribben is Professor Emeritus of Worship and Mission of the United Faculty of Theology in Melbourne. His fields of study and teaching are worship and ecumenics. He is President of the Centre for Ecumenical Studies in Canberra and a professorial fellow of Charles Sturt University there. He has chaired the national ecumenical committee of the Uniting Church, is the current Chair of the Council’s Standing Committee on Ecumenics & Dialogues, and co-chair of the international Anglican-Methodist dialogue (AMICUM). He edits the occasional newsletter Ecumenical Bulletin for the Council and is active in leadership roles. is a member of the Global Christian Forum committee, working for good relationships between Pentecostal and Evangelical churches and ‘mainstream’ churches around the world.
Addendum 3 – Continued

Evangelism  Bishop B. Michael Watson, UMC, USA
Bishop Michael Watson has served as the President of the Southeastern Jurisdiction College of Bishops, and is currently serving as the Episcopal leader of the North Georgia Area of The United Methodist Church with more than 359,000 members, 900 congregations and 1,400 clergy. Bishop Watson currently serves as the chairperson of the General Board of Pension and Health Benefits of The United Methodist Church, the largest denominational pension fund in the world, with over $15 billion in assets and 74,000 participants. He is the chairman of the Personnel Committee of the World Methodist Council and is on the Board of Trustees of approximately 20 boards, agencies and colleges, including Emory University.

Family Life  Bishop Teresa Snorton, CME, USA
Bishop Teresa Snorton is the Presiding Bishop of the Eleventh Episcopal District of the Christian Methodist Episcopal Church (which is comprised of ten countries in central and southern Africa). She is also the Executive Director of the national Association for Clinical Pastoral Education, Inc. Prior to her appointment to the ACPE in 2000, she served as Executive Director of the Emory Center for Pastoral Services in Atlanta, Georgia. She is the author of several articles, chapters and books reviews on topics related to pastoral care and ministry. Recent works include a co-edited work with Dr. Jeanne Stevenson-Moessner, *Women Out of Order: Risking Change and Creating Care in a Multi-Cultural World* (Fortress Press, 2009) and a chapter in *Courageous Conversations: The Teaching and Learning of Pastoral Supervision* (University Press of America, 2010).

Theological Education  Dr. J. C. Park, Korean Methodist Church
Dr. Jong Chung (J. C.) Park is a Professor at the Methodist Theological University in Seoul, Korea. He is ordained in the Korean Methodist Church and is a member of the World Methodist Council. He is presently a member of the Executive Committee and is Chairperson of the Theological Education Committee. J. C. was the keynote speaker of the 19th World Methodist Conference in Seoul.

Social & International Affairs  Rev. Kim Reisman, UMC, USA
Kimberly D. Reisman serves as Conference Evangelist for the Indiana Conference of the United Methodist Church and Executive Director of Next Step Evangelism Ministries where her focus is empowering others to take the next step of faith on their spiritual journey. Kim provides faith shaping ministries through her writing and in the context of retreats, seminars, workshops and revivals both nationally and internationally. Kim serves on the World Methodist Council Executive Committee and regularly partners with World Methodist Evangelism and the World Methodist Evangelism Institute, teaching and preaching in their evangelism seminars worldwide. Additionally, she provides faith sharing training for congregations both nationally and internationally and is the North American Coordinator and Herald for the Cornerstone Celebration ministry.
Addendum 3 – Continued

Worship & Liturgy Dr. Jorge Lockward, Dominican Republic

Jorge Lockward currently lives in New York City where he works as Director of the Global Praise Program of the General Board of Global Ministries, The United Methodist Church, and lectures on worship at Union Theological Seminary. Jorge was a committee member of the Spanish Language United Methodist Hymnal, Mil Voces para Celebrar and has served as consultant on other denominational hymnals. As song leader and workshop leader, he models a passion for the ways congregational song both reflects and shapes the theology and praxis of the assembled community. Presently, he is the Minister of Worship for a new United Methodist church in the Northwest Bronx and leads the New York based ecumenical chorale Cántico Nuevo.

Youth & Young Adults Christy-Anna Errington (Chairperson) – England

Operational Committee Chairpersons:

Finance Committee Ms. Ruby Beech, British Methodist Church, United Kingdom

Ruby is a member of the British Methodist Conference. She was the Vice President of the British Methodist Conference for 2007-2008 and is a Local Preacher and a Youth Advocate in the London Methodist District. She is a member of a number of Trustee bodies including Action for Children, a large children’s charity which began its life in the British Methodist Church. Ruby is currently working as Director of Corporate Services for the London based charity Hestia Housing and Support. She moved there in October 2008 from a post at the House of Commons, the elected Parliament for the UK, where she was Assistant Serjeant at Arms/Head of Management Services.

Personnel Committee Bishop William Hutchinson, UMC, USA

Bishop William Hutchinson served the United Methodist Church as pastor, district superintendent and Executive Director of the New Mexico Conference Foundation prior to being elected to the episcopacy in 2000. He is presently the Bishop of the Louisiana Annual Conference. He has served on many committees in a leadership capacity throughout his ministry on the local church, district and annual conference levels. He has served as an officer of the World Methodist Council this past quinquennium and has also chaired its Audit Committee.

Audit Committee Mr. David Aiken, AMEZ, USA

David A. Aiken, Sr. is a member of Jackson Memorial African Methodist Episcopal Zion (AME Zion) Church in Hempstead, NY. Prior to his retirement as a Vice President in June 2005, David was employed in the banking industry for 37 years with two major New York based banks. Currently David is president of the New York Conference Lay Council, Vice Chairman of the NY Conference Board of Trustees, and Treasurer for the NY Conference Department of Christian Education. Additionally, he serves his denomination as Treasurer of The Harriet Tubman Home, Inc.; Advisory Board member of Hood Theological Seminary, and; Executive Committee member of Livingstone College’s Board of Trustees and chairman of the board’s Investment Committee.
ATV Investment Committee

Mr. Byrd Bonner, UMC, USA

Twelve years on the Pan Methodist Commission, chairing the United Methodist’s CUIC churches in Covenant Communion task force; and serving as secretary of the United Methodist Church’s Standing Committee on Central Conference matters have given Mr. Bonner a deep appreciation for and trusting relationships throughout the Wesleyan family and the worldwide ecumenical movement.
Addendum 4
WORLD METHODIST COUNCIL - AUGUST 1—3, 2011
CENTRAL METHODIST CHURCH, DURBAN, SOUTH AFRICA
THE GENEVA SECRETARY’S REPORT

As Geneva Secretary I have given full reports about the broad ecumenical landscape and the ongoing dialogues to the leadership of the WMC as well as to regional Methodist bodies, to the Methodist leaders engaged in inter-church and inter-religious affairs and also to everyone who asked me to keep them up-to-date.

I have learnt that a regular presence at the headquarters of the WCC as well as the Christian World Communions in Geneva is imperative in order to build up an ecumenical impact. My regular presence in the building in Geneva has helped to reinforce the awareness for the global Methodist family.

In my responsibility of developing ecumenical relationships with other Christian World Communions, I was representing the WMC in the Assembly Planning Committees of the Lutheran World Federation as well as the World Alliance of Reformed Churches. The involvement in the General Council for Edinburgh 2010 opened another field for interaction. I was following the bilateral dialogues and participating as co-secretary in the Dialogue of the WMC with the Salvation Army as well as for some time in the Dialogue with the Anglican Communion. For Christmas 2010 Radio Vatican invited me to deliver a message in the name of the WMC.

The hosting of Methodist visitors in Geneva is another dimension of my task. My ministry for the World Methodist Council is always also a ministry of prayer: for our General Secretary as well as for our sister churches under difficult conditions.

1. From the World Council of Churches (WCC)

The specific role of the World Council of Churches within the larger ecumenical scene is debated.- There is a need for the WCC’s constituency to become afresh more representative of global Christianity. ‘The shift of Christianity’s “centre of gravity” to the global South has strengthened the Evangelical and the Pentecostal movements, who until recently were very critical of the ecumenical movement. The Global Christian Forum is building up the relationships between the parts of the Christianity who were related and not related to the WCC. The record of the Limuru Gathering (2007) is available (published by Regnum Books, Oxford Center of Mission Studies. UK). The dynamics of this new cluster of churches has a potential to influence the development of the WCC.

The WCC has to overcome the preoccupation with structure and with its inner organisation and turn more effectively to the problems of poverty, peace with justice, “climate injustice” and many other challenges or factors calling for change.

The Election of a new General Secretary: The Central Committee elected the Norwegian theologian and pastor Rev. Dr Olav Fykse Tveit, 48, as the 7th general secretary of the World Council of Churches. He was officially installed February 2010 and is aiming to visit the member churches by regions. It is a great honour and joy to have him as one of the speakers at the World Methodist Conference here in Durban.

The Central Committee voted to hold the 10th WCC Assembly in Busan, Republic
Addendum 4 – Continued

of Korea in October 2013.

Bishop Ivan Abrahams (South Africa) was attending the International Ecumenical Peace Convocation in Kingston Jamaica in May 2011. The General Secretary of the WCC had asked him to moderate the “listening committee” that helped to develop the statement on behalf of the Convocation.


The WCC together with the Pontifical Council for Inter-religious Dialogue and the World Evangelical Alliance have published together recommendations for a code of conduct. The document was sent out to the members of the WMC: “Christian Witness in a Multi-Religious World — Recommendations for Conduct”. It is not for adoption by the WMC, because indirectly we have participated in the making of the paper, but it would be worth to recommend it to the member churches for study.

In July 2011, the WCC’s Faith and Order Standing Commission met in Italy, hosted by the Pontifical Council for Promoting Christian Unity. The Commission made significant progress in bringing its three major studies (Moral Discernment in the Churches, Sources of Authority, and Ecclesiology) to the next stages before the 2013 Busan Assembly. The Commission considered a first draft of a text on the Church to succeed „The Nature and Mission of the Church” (2005). It may be considered in the ongoing bilateral dialogues.

I should mention Edinburgh June 2010: The Missionary Conference. An extensive report is available. As WMC we had a delegation of 8 official representatives to the Conference. We were also present through other persons coming to Edinburgh through the ongoing study process on the nine themes about mission.

Another parallel is The Third Lausanne Congress on World Evangelization (Lausanne III), which was held in Cape Town, South Africa, October 2010. The Congress was held in collaboration with the World Evangelical Alliance.

2. Christian World Communions (CWC)

The year 2009 marked the tenth anniversary of the Joint Declaration on the Doctrine of Justification (JDDJ). There was a Celebration in Augsburg, October 31, 2009 and another observance hosted by the US Conference of Catholic Bishops in Chicago, October 1st, 2009.

The meeting of CWC Secretaries in Geneva, November 2010 paid special attention to the International Muslim-Christian Consultation „Transforming Communities” also meeting November to 5,2010 in Geneva, Switzerland. Muslim and Christian leaders as well as scholars and interfaith practitioners gathered for the International Consultation on “Transforming Communities: Christians and Muslims Building a Common Future”.

3. The Global Digital Theological Library has started.
The project shall make theological books and texts available through one gateway and for free. The World Methodist Council is a consortium member. The Consortium for the Global Digital Library on Theology and Ecumenism, otherwise known as
Addendum 4 – Continued

‘GlobeTheoLib’ came into being with the plan to bring the library online later in 2011.

The ‘GlobeTheoLib’ — project’ is being hosted by ‘Globethics.net’ in partnership with the World Council of Churches and its Ecumenical Theological Education programme. Eighteen institutions and networks around the world, including the two founding institutions have signed an agreement to form the Consortium to support, guide and use ‘GlobeTheoLib’ in the coming months and years. The current Consortium members are the: Anglican Communion, Association of Theological Education in South East Asia, Bibliothèques Européennes de Théologie/Institut Catholique de Paris, Christian Conference of Asia, Conference of Orthodox Theological Schools, Forum of Asian Theological Education in South East Asia, Foundation for Theological Education in South East Asia, Lutheran World Federation, Mission 21, Red Latinoamericana de Información Teológica, University Institute ISEDET, University Library of Tübingen, Volos Academy for Theological Studies, World Communion of Reformed Churches, World Conference of Associations of Theological Institutions and World Methodist Council. Dr. David Schröder-Field (a member of the WMC) is representing the WMC in the Consortium. Contributions for the content of the new library are welcomed.

Contact at brown@globethics.net.

4. A Tribute to Dr. Ph. A. Potter

On behalf of the World Methodist Council, it is my honour to pay a debt of gratitude to the Rev. Dr Philip A. Potter, on his 90th anniversary. Throughout his career, he has made a great contribution within the Methodist family and for the Methodist family in the quest for Christian unity.

Born in Roseau, Dominica in the West Indies on 19 August 1921, Philip Potter became active in the ecumenical movement through student and youth activities of the Caribbean churches. Ecumenical consciousness was unavoidable in the Potter family, headed by a Protestant mother and a Catholic father. As a young lay pastor and newly ordained minister, Philip Potter took the gospel to the island of Nevis and to Creole-speaking people of rural Haiti; later, he would work on the staff of the Methodist Missionary Society in London. He then served as a spokesperson for youth at the first two assemblies of the World Council of Churches, at Amsterdam (1948) and Evanston (1954). He had continued to be an active participant in every WCC assembly since that time, including the 9th Assembly at Porto Alegre, Brazil in 2006.

With the passing years, Philip Potter became a friend to his partners on the ecumenical journey toward unity, justice and peace. He moved to Geneva in 1954 to work in the WCC’s youth department. From 1972 to 1984, he served as the WCC’s General Secretary. Whenever the Council’s positions brought controversy, Philip Potter acted as a thoughtful interpreter and bold defender of the WCC and its priorities. For his vision, we give thanks to God — and we extend our gratitude for Philip Potter’s life and his Christian witness.
Addendum 4 – Continued

5. Position of the Geneva Secretary

A discussion about the post in Geneva Office took place at the Executive Meeting in Santiago. As soon as the WMC is financially capable, it should become a fulltime position. It is not likely, that this will be possible in medium-term. I would be willing to continue as a retired Bishop on a part-time basis till the end of this year. I was asked by the Officers to continue at least for one year after the election of a new General Secretary in order to allow the new GS to be involved in the new composition of staff.

Work and Travel of the Geneva Secretary in One Year (part-time position):

Regular Presence in Geneva:

Total of 25 days/per year thereof: 3 days hosting Methodist Visitors
9 days for the relationships with the other World Communions, CEC, WCC and working groups.
8 days for the Meetings of the CWC-Secretaries
5 days for the WCC Central Committee
(I have a desk available for me in one of the offices of WCRC; I am working on my own laptop and with my private cell-phone).

Regular Presence in Europe:
Total of 12 days Representation of the WMC in the European Methodist Council, Annual Conferences, Central Conferences, Headquarters of Churches and also Lectures at different occasions, Inter-religious Dialogue etc.

Regular WMC — Activities:

Total of 20 days Meeting of Officers, Executive Committee, Dialogue Salvation Army/WMC, etc. Representation of the WMC in the Board of Trustees of Epworth Old Rectory

Extraordinary Activities: for example: My Engagement for the WMC in the Process of Edinburgh 2010 was in the overage 12 days per year. As Methodist Observer in the preparations for the World Assemblies of the LWF as well as for the WARC I spent several days per year.

Home office: Most of the writing (Reports and Correspondences) I was doing in my home office. I did not count the hours.

I am closing this report expressing my gratitude for all the friendship I experienced the last five years in this task. Special thanks I owe the General Secretary Dr. George Freeman and Dr. Robert Gribben for the cooperation in many fields of the ecumenical landscape, as well as the many colleagues who were following my periodical reports and also responding to it.

Durban 2011 Bishop Heinrich Bolleter
Addendum 5

TREASURER’S REPORT

BY DR. JAMES W. HOLSINGER, JR.

The quinquinial financial reports including operational revenue and expenses comparing year-to-year over the five year period demonstrate that the World Methodist Council has maintained a modest positive net revenue each year. The current year (FY 2011) is anticipated to maintain the positive net revenue. This positive situation has required only modest draws of funds from the various endowments, thus allowing the unused funds to continue to grow year-to-year. Member church contributions during the five-year period have reflected the economic downturn, however in the current year (FY 2011), it is anticipated that contributions should rebound appropriately. Expenses have been minimized during this period through prudent and constant assessment of each expenditure. During the next quinquinium, it is anticipated that the financial condition of the Council will require careful monitoring in order for the organization to meet its goals and fund its worldwide mission.

Since 2011 is a year in which the World Methodist Council and Conference meet, FY 2011 can be anticipated to require the modest use of Conference reserves in order to complete the funding of the events. A strong attendance will mitigate the required draw against Conference reserves.

Restricted funds continue to be held for the World Methodism Evangelism Institute, Conference Funds, the Reserve for Retiree Medical Expenses, and the Meeting Endowment (Quasi). Other smaller accounts of restricted funds donated for specific purposes are also maintained by the Council.

It should be noted that the financial reports presented are unaudited.

This report constitutes my last report as Treasurer of the World Methodist Council. For the past eighteen years, I have had the privilege of serving the Council as its Treasurer. I am deeply appreciative for the opportunity of so doing.

James W. Holsinger Jr., MD
Treasurer, World Methodist Council
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Total: $649,425.00 | $569,439.16 | $528,335.09 | $522,832.17 | $500,186.35 | $269,576.83 | $2,391,130.08
## Addendum

**WORLD METHODIST COUNCIL**  
**OPERATING REVENUES AND EXPENSES**  
**2007-2008**

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<th>2008 Actual</th>
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## Addendum

**WORLD METHODIST COUNCIL**

**OPERATING REVENUES AND EXPENSES**

**2009-2011 (YTD)**

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<th>2010 Actual</th>
<th>6/30/2011</th>
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## Addendum 7—Continued

### World Methodist Council

### Revenue and Expenditures

**Budget vs. Actual**

**June 2011**

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### Revenues

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<th>Budget (Actual)</th>
<th>Budget (Budget)</th>
<th>Variance</th>
<th>Annual Budget</th>
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<td>Other income (unrestricted)</td>
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<td>341,810.00</td>
<td>(22,546.20)</td>
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### Total Cash Available

| Total Cash Available                  | 360,818.80    | 371,919.00      | (10,991.20)     | 713,500.00 |

### Expenditures

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<tr>
<th>Category</th>
<th>June (Actual)</th>
<th>Budget (Actual)</th>
<th>Budget (Actual)</th>
<th>Variance</th>
<th>Annual Budget</th>
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<td>New Equipment/Computers</td>
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### Net Result

-4,081.78 18,810.00 (22,891.78) 5,500.00
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* Recommended for membership in 2011

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$695,850.00
## Addendum 9

### World Methodist Council
**2012 - 2016**

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# Achieving the Vision

**Summary of Holdings**

**World Methodist Council Endowment**

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KKH
7/26/2011
Addendum 10—Continued

WORLD METHODIST COUNCIL
Endowment Summary
Year End 2010

The following represents a brief summary of the Master Endowment as managed by TIAA-CREF.

We have recouped nearly 100% of the paper loss experienced during the significant stock market losses of 2008-2009-2010. Our cost basis is $3,477,723 and our year end market value is $3,443,183. This recovery has been accomplished by the upswing in the markets, conservative investment strategy and maintaining an asset allocation of 65/35 equity to fixed income to take advantage of the market conditions. To be more specific our beginning market value at the beginning of 2010 was $2,954,721 and our net increase was $488,461. Our total return for the fiscal year was 13.68%.

All details of the endowment account are available and attached to this report on file.

Kirby K. Hickey
Chief Financial Officer
World Methodist Council

January 26, 2011
Addendum 11
STANDING COMMITTEE ON ECUMENICS AND DIALOGUES
DURBAN, SOUTH AFRICA, 2011

The work of this Standing Committee has grown with the Council’s enlarged understanding of and desire to participate in all that the modern ecumenical movement means. 'Oikoumene' (from which ‘ecumenical’ comes) indeed implies ‘the whole inhabited earth’, and we try to express that concern in many ways internationally and in local congregations. Implications for a multi-religious conversation are explored later. But the particular work our Standing Committee can best do is defined more narrowly: in the relationships between Christian Churches – in all the world.

We begin with a summary of our bilateral dialogues.

ROMAN CATHOLIC

Our dialogue with the Roman Catholic Church is our longest in time, and is highly respected by other churches. This owes a great deal to the Methodist Co-Chair, Professor Geoffrey Wainwright. This dialogue group has produced an additional document this year, which has been sent electronically to all Council members and in print form at Durban: Together in Holiness. It is a ‘synthesis’ of all the work which has gone into forty years of dialogue and of eight quinquennial reports to this Council, that is, instead of merely summarising each phase, it brings the whole discussion into a kind of catechism of the great articles of our common faith, carefully sifting ‘consensus’, issues on which we believe we have reached full agreement, and ‘convergence’ issues, where we have come closer and may need to review past divisions, and topics on which there is no corresponding accord, and where we clearly need to explore further. The attentive reader will find great illumination for his or her own faith with its Methodist emphases. It is a magnificent piece of work, on which the team is to be congratulated.

However, it has a further purpose. This Council respectfully receives each report as it comes, but the overall purpose is not always well discerned by our membership, and has too seldom reached a local congregation. The Seoul Report, The Grace Given You in Christ, (2006) broke new ground by suggesting ways in which Methodist and Catholic congregations in the same neighbourhood might experience each other’s prayer and worship and discover new insights and greater depth about each other and their own spiritual lives. Greater encouragement to explore this may come if the two Churches are able to ‘receive’ the work of the dialogue with a degree of worldwide authority which would enable us to act on true consensus and build on it. We could ask for a more formal assessment which might carry greater agreement across our international membership. This is the goal of the more precise resolutions which follow on this document – not merely a formal decision to note the report, but a declaration recognising in this work the Christian faith as the People called Methodist have received it. Please read the synthesis carefully and be prepared to cast your vote. Dr Wainwright, with Monsignor Mark Langham of the Pontifical Council for Promoting Christian Unity at the Vatican, are at this Council and are able to answer questions.

But we also receive a ‘normal’ report, on the work of the last quinquennium, another impressive study Encountering Christ the Saviour: Church and Sacraments, and the appropriate resolutions are commended to your attention.

THE JOINT DECLARATION ON THE DOCTRINE OF JUSTIFICATION

Work has continued following the Methodist offering of a codicil and co-signing this significant document at our Seoul Council in 2006. In particular, a seminar of Catholic, Lutheran, Reformed and Methodist scholars has met several times to study the Biblical
foundations of the doctrine of justification, including Bishop Walter Klaiber, retired Methodist bishop and New Testament professor from Germany, and Dr James Howell, senior pastor of Myers Park United Methodist Church, Charlotte, NC, USA who teaches Old Testament studies part-time at Duke Divinity School. The Methodist contribution, and especially Bishop Klaiber’s guidance of the project, has been acknowledged in very warm terms by other participants. A book of some 100 pages is in publication, The Biblical Foundations of the Doctrine of Justification, An Ecumenical Follow-Up to the Joint Declaration on the Doctrine of Justification. It is a meticulous examination of the doctrine’s biblical roots in both testaments, and of the understandings of scripture in Luther’s and our own time in ecumenical contexts. Here is one sample of its approach:

All churches have the Bible in common. That should serve as a source of their unity. Nevertheless, the different interpretations of the biblical texts have led to divisions within Christianity or at least contributed to them. This chapter has presented some examples of these differences. Historical-critical research has created serious hope of overcoming these differences, since the method intends programatically to interpret biblical texts in their respective contexts, explicitly or implicitly different from the traditions in which these texts were understood so far. This going back behind traditions of interpretations to the original meaning of the biblical texts promises to contribute to Christian unity.

The ecumenical movement has in fact greatly benefitted from historical-critical research. By merely reading an exegetical commentary, it is nowadays almost impossible to identify the church affiliation of its author. Historical-critical research has made theologians and churches aware that their respective traditions do not simply and fully represent the meaning of the biblical texts. This allows and calls for ecumenical conversations.

Moreover, this research has demonstrated the multiplicity of approaches that one can find in the Bible. This awareness opens the space for mutual enrichment between confessions since they can realize that the distinctive ways in which they have understood the Bible may emphasize different aspects of the Bible but that they do not need to exclude or condemn one another. The canon of Scripture itself presents a model of unity in reconciled diversity and thus can serve and encourage looking for a similar unity among the church traditions, too. [p. 24 Hermeneutics]

To read this study is to drink from the wells of scripture in refreshing ways, and to understand more deeply this fundamental doctrine of the Reformation, now a tool of reconciliation rather than division, both in its historic and contemporary dimensions. One of our ecumenical guests at Durban, Prof. Dr Theodor Dieter, of the Institute for Ecumenical Research at Strasbourg, France, was part of this endeavour and may report personally.

ANGLICAN

The World Methodist Council concluded a round of dialogue with the Anglican Communion with the report Sharing in the Apostolic Communion in 1996. Various delays meant that the opportunity to act on this passed, and a review was finally held in London in 2007. This meeting noted a number of advances at national levels between the two churches, namely in England, Ireland and the USA, particularly in the signing of covenants; there is progress also in New Zealand. The planning for a new dialogue was confirmed at the WMC Executive Committee meeting in Sydney, Australia in 2007, and by the relevant Anglican authority, and the Anglican-Methodist International Commission for Unity in Mission (AMICUM) first met in Mexico City in 2009. This has put this project outside the usual quinquennial pattern, so its fifth and final meeting
would be expected in 2013 and it will report to the next appropriate Council meeting. In later meetings in Ammerdown (near Bristol, UK) in 2010 and in Cape Town (South Africa) in 2011, the Commission has begun to identify some of the issues that are at the heart of our present denominational divisions and the causes behind them. Some of these relate to the possibility of interchangeability of ordained ministries and the ministry of oversight (episkope) in our seeking ways in which the two church families can work together in the urgent task of mission.

In 2008, I had the privilege of representing world Methodism at the gathering of Anglican bishops around the world every ten years, known as the Lambeth Conference. It was a particular pleasure to meet a number of bishops from the united Churches of South and North India, especially at a seminar I led on ‘Bishops in a United Church’. I thank the Anglican Communion officers for their generous hospitality and care for the involvement at every level of their ecumenical guests.

This dialogue now reports for a second time, in the document Working Together in Mission: Witness, Education and Service, which all Council members should now have received. The report examines common areas in history, theology and practice, leading to identifying ‘the distinctive gifts we offer to each other’ in very rich summary in paragraphs 27-33, and to some practical resolutions. The formal resolution to continue the dialogue is below.

ORTHODOX CHURCHES: A NEW DIALOGUE

During the 1990s, three meetings took place of a ‘Preparatory Commission’ for an international Orthodox-Methodist dialogue. The Co-Chairs were Bishop Kallistos of Diokleia (Greek Orthodox, UK) and Bishop Ruediger Minor (Methodist, Russia). A report was produced, entitled simply Orthodox and Methodists. The decade that followed was marked by a serious debate within Orthodoxy about the meaning of ‘ecumenism’ and its role within the World Council of Churches alongside a large variety of Protestant churches. A special commission of the WCC has since largely resolved these tensions, and the Orthodox Churches are now able to take some new steps in ecumenical relationships. A recent meeting of the Conference of European Churches, for instance, elicited the comment from its interim General Secretary, Archpriest Viorel Ionita of the Romanian Orthodox Church, that Orthodox churches remain ‘fully committed’ to ecumenical cooperation, despite recent disagreements with Protestants. ‘It may appear that some Orthodox churches aren't satisfied [with some Western Protestant stances] over moral and ethical issues, and this may bring them closer as a family of churches. But we shouldn't necessarily see this as a form of competition. Although we should argue for cohesion within the ecumenical movement, we shouldn't see our disagreements as a danger to unity. The Orthodox churches are more fully committed than ever to CEC and will be working to strengthen the Orthodox presence.’

An invitation to establish a dialogue has been received from the Ecumenical Patriarchate of Constantinople on behalf of all the related ‘Eastern’ Orthodox Churches (as distinct from the family of ‘Oriental Orthodox’ churches). It is time to build on the earlier discussion. That report included these words: ‘Organic unity seems to be at present still a distant hope – yet a hope of which we must never for a moment lose sight. What should be our more immediate goals? Our first need is mutual awareness, for as yet Methodists and Orthodox know very little about each other. To unite, we must first love one another; and to love one another, we must first come to know one another. That is
Addendum 11 – Continued

where we have to start’. It goes on to set out some possible topics for initial discussion. A planning meeting will be held on Crete in November to begin our mutual learning.

THE GLOBAL CHRISTIAN FORUM

Over the last decade, a new kind of ecumenical conversation has begun alongside the great Councils and Conferences: a forum, a ‘safe place’ to which Christians who have been part of the ecumenical movement of the last century, and those who have been critical of it, indeed opposed to it, can sit down with an open agenda, and listen to each other. The Global Christian Forum first met internationally in Limuru, Kenya, in 2007. Both before then and since, it has held regional meetings around the world where the churches and groups, from the Roman Catholic and World Council of Churches members, to Pentecostal and Evangelical groups whose exponential growth, especially in the southern hemisphere is a particular note in the expansion of Christianity in our time, have begun to know and trust one another. The World Methodist Council has been involved from the beginning, with support from the United Methodist and the British Methodist churches in particular. The second global meeting will be in Manado, Indonesia, in October 2011 and will be attended by a number of Methodist leaders. Up to date news may be found on their website www.globalchristianforum.org.

COMMUNICATION:

All the matters mentioned in this report have been reported in the occasional publication, the Ecumenical Bulletin, which has seen five issues since Seoul, and by popular request, has been sent to all Council members, though the original idea was merely to keep this Standing Committee informed! Having no infrastructure support of any kind, it is necessarily somewhat sporadic in its appearances, however, the General Secretary’s First Friday Letter has often published the communiqués of the dialogues and other related news as it has come available.

MULTI-RELIGIOUS RELATIONSHIPS

The great new fact of the 21st century is that not only that we live in a multi-religious world, but that we really can, and really must relate, live and work with people of other religions. Our very common humanity invites us, let alone our Christian convictions. If peace is to be achieved in our day, harmony between people of faith must be part of the solution. And the matter is urgent.

Since the Executive Committee meeting in Port Elizabeth, South Africa, in 2004, the question of how the World Methodist Council plays its part in achieving this harmony has been on the agenda. Some of its implications are taken up in the Standing Committee on Evangelism: how we preach the Gospel in a multi-religious context is a challenging question. In recent weeks, the World Council of Churches, together with the Pontifical Council for Interreligious Dialogue and the World Evangelical Alliance, have published Christian Witness in a Multi-Religious World, Recommendations for Conduct (2011), which is a brief document which deserves serious study. It has been sent to Council members for information.

Over the last quinquennium, this Standing Committee has held a ‘watching brief’ on inter-religious concerns. Nothing has been referred to us, but there has been some exploration of the theme as a response to the Muslim scholars’ A Common Word. Unfortunately – and precisely because such a response requires an appropriate, representative mechanism to formulate one – it was not possible to make a formal response. The preparatory discussion can be fed into anything which results at this Council.
Addendum 11 – Continued

There is a need to set up an interim body to sift the issues and possible approaches and make a firm proposal to the Council. I do not believe there is a method simply to hand to pass as a resolution here without much greater consideration. To take one aspect: where does the issue of multi-religious relations fit in our structure? We have ‘Standing Committee’ for such areas of Methodist work. Catholics have the Pontifical Council for Interreligious Dialogue, made up of hierarchs and scholars. Anglicans have a separately funded world network, a highly effective one (NIFCON, the Network for Inter-Faith Concerns). But beyond structures, where does this subject fit? Is it an expression of mission and evangelism, and therefore the concern of our Division of World Evangelism? Is it in fact an extension of the work of the Standing Committee on Ecumenics and Dialogues, involving as it does, dialogue and wider relationships with people of faith? Or, bearing in mind how political events in recent years have placed relationships with such people in urgent need of attention, does it belong with the Standing Committee on Social and International Affairs? It may also demand the attention of others of our agencies! The only answer is: with all of the above, and the preparatory group must represent each of them. Some resolutions are appended below.

WORKING OF THE STANDING COMMITTEE

The committee itself was able to meet at the Executive meetings at Sydney in 2007 and at Santiago, Chile in 2009. Important work was done at each, including the setting up of guidelines for the choice of members of international dialogues, discussion of reports from the dialogues, reviews of developments in our local churches and some planning for this Council meeting. We welcome the possibility of the committees meeting more frequently.

The Committee expresses its deep appreciation for the work of the Geneva Secretary, Bishop Heinrich Bolleteter, who has regularly reported to the Council’s leadership. He has been our distinguished representative and active participant on many significant occasions. We have also expressed our view for the future that a fulltime ecumenical secretary who relates to the work of the World Council of Churches and to other Christian World Communions is vital in our overall structures.

The Committee also expresses its thanks to the Reverend Dr George Freeman as General Secretary and to Mrs Roma Wyatt for the ready support and guidance of his office in the ecumenical work of the Council, and assures him of our prayers for his future fruitful ministry.

RESOLUTIONS

1. Re the Roman Catholic-Methodist Dialogue


1.2 The WMC endorses ‘full communion in faith, mission and sacramental life’ as the declared goal for relations between Methodists and Catholics.

1.3 The WMC affirms the doctrinal statements in Together to Holiness which reveal and declare the achievement of consensus on those specified topics between Churches of the Wesleyan or Methodist tradition and the Catholic Church, viewing them as consonant with the ‘Wesleyan Essentials of Christian Faith’ formulated by the Council and adopted at its meeting in Rio de Janeiro in 1996;
Addendum 11 – Continued

1.4 The WMC notes further those topics on which varying degrees of convergence are manifest in Together to Holiness and encourages the further pursuit of them towards full consensus;

1.5 The WMC acknowledges that some other historically controversial or divisive matters are more resistant to consensus or convergence and resolves that they may be further addressed in the continuing work of the Commission.

1.6 The WMC agrees to establish a working group of pastoral and practical leaders in order to monitor and encourage the ‘exchange of gifts’ between Methodists and Catholics of the kind envisaged in chapter three of the Joint Commission’s Seoul Report of 2006 – The Grace Given You in Christ: Catholics and Methodists Reflect Further on the Church, and expresses the hope that such a group may collaborate with a similar body to be named by the Catholic Church.

2. Re the Biblical Foundations of the Doctrine of Justification

2.1 This Council welcomes and receives the publication of the ecumenical seminar on the Biblical foundations of the Doctrine of Justification. It commends the publication to our preachers, scholars and teachers and all who seek deeper understanding of this evangelical doctrine which Methodists share in this study with the Roman Catholic and Lutheran churches.

3. Re the Anglican-Methodist International Commission for Unity in Mission (AMICUM)

3.1 The Council receives the interim report of AMICUM, and encourages the Commission to complete its present work during the next quinquennium.

4. Re the Salvation Army-Methodist Dialogue


4.2 Given the beneficial nature of these conversations and the progress made since 2003 in terms of mutual understanding and collaborative action, we recommend the continuation of the International Dialogue between The Salvation Army and The World Methodist Council during the quinquennium, 2012-2017.

4.3 It requests the General Secretary to direct the recommendations in paragraphs 39, 44, and 49 on witness, education and service to the appropriate bodies for study and action.

5. Re the proposed Orthodox-Methodist Dialogue

5.1 The Council receives with gratitude the invitation of the Ecumenical Patriarchate on behalf of the Orthodox Church to enter into dialogue in the coming quinquennium.

6. Re Multi-Religious relationships

6.1 The Council requests the General Secretary, in consultation with the chairpersons of the Standing Committees for Ecumenics and Dialogues, Evangelism and International Affairs to appoint a working group to draw up guidelines for a future equivalent body to advise the Council on multi-religious relationships, and to bring these to the next appropriate meeting of the Council for implementation.

7. Appreciation

7.1 The Council records its warm appreciation to the Reverend Professor Geoffrey Wainwright for his guidance of the ecumenical relationships of the World Methodist Council over several decades, for his outstanding work of teaching and writing in ecumenical and liturgical theology, for his faithful representation of the People called Methodist in many contexts, and in particular for his distinguished leadership of the dialogue with the Roman Catholic Church.
The World Methodist Council Officers
The Rev. Dr. John Barret, Chairperson
Bishop Paulo Lockman, Vice-Chairperson
The Rev. Dr. George Freeman, General Secretary
Bishop Heinrich Bolleter, Geneva Secretary
Dr. James Holsinger, Treasurer

Education Committee (EduC) – Members
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Mr. Chung Su An, Korea
Bishop Neftali Aravena Bravo, Chile
Dr. Jimmy Carr, United States
Mr. Kyu Shik Choi, Korea
Mrs. Ann Connan, Australia
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Dr. Evelyn Parker, United States
Rev. Dr. Elia Pradeep Samuel, India
Bishop Ziphozihle D. Siwa, South Africa
Rev. Margarita Todorova, Bulgaria
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Rev. Stacia Williams-Christmas, Bahamas
Bishop Yeun Su Yoon, Korea
Consultants
Dr. Neil Alexander, United States
Rev. Karen A. Greenwaldt, United States

Partner Institutions
AME Department of Christian Education, United States
Bildungswerk der Evangelischen methodistischen Kirche (BW), Germany
Central and Southern European United Methodist Church (CSEUMC)
General Board of Church and Society (GBCS), United States
General Board of Discipleship (GBOD), United States
General Board of Global Ministries (GBGM), United States
General Board of Higher Education and Ministry (GBHEM), United States
Institute of Educational Services (COGEIME), Brazil
International Association of Methodist-related Schools, Colleges, and Universities (IAMSCU)
Latin American Association of Methodist Institutions of Education (ALAIIME), Uruguay
Latin American Council of Methodist Evangelical Churches (CIEMAL), Mexico
Methodist Global Fund for Education and Leadership Development (MGFELD), United States
National Association of Schools and Colleges of the UMC (NASCUMC), United States
Oxford Institute (OI), England
Uniting Church in Australia, National Assembly – Christian Education, Australia
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2011 is a historical year! It marks the 20th anniversary of both the Education Committee of the World Methodist Council and the International Association of Methodist-related Schools, Colleges, and Universities (IAMSCU), which were created during the meeting of the World Methodist Council in Singapore in 1991. As 2011 coincides with the realization of another World Methodist Council and Conference, we take this opportunity to celebrate this moment and reflect about the achievements and challenges in the educational area in the last two decades and also project new perspectives and plans for the future.

This historical reflection and assessment was made possible by the support of Prof. Dr. Almir de Souza Maia and his research team at the Center for Documentation and Research in Piracicaba, Brazil. This center gathers and studies materials related to Methodist education around the world and Dr. Maia is one of the leading experts in this area. Moreover, he was an eyewitness of the creation of both institutions and was profoundly involved in them since their inception. Based on his experience, he was commissioned by IAMSCU and the Methodist Global Fund for Education and Leadership Development (MGFELD) to research the history of the organization and provide a retrospective view showing its development as well as a prospective view that would point to new challenges and provide orientation to future actions.

In reading the report prepared by Dr. Maia and his team, Education is our world – Retrospective view of IAMSCU and its prospects, we realized that he was also able to rescue significant material about the Education Committee because the committee’s history is very intertwined with the development of IAMSCU. Since this history is not widely known and due to the need to provide more information about the importance and impact of Methodist education around the world, we asked him to help us prepare a brochure introducing the Education Committee of the World Methodist Council to a wider audience. He not only agreed to take on yet another challenge, but also expanded the scope of our original request. He complemented the materials he had collected with further research, interviews, photographs, and collections of materials pertaining to last two decades of the World Methodist Council.

As a result, we now have the pleasure to share with you an important document that will surely help us to understand the historical importance and the possible future role of Methodist education around the world. This is the first document of this kind and we appreciate that the staff of the Center for Documentation and Research took on this challenge despite all the inherent difficulties and helped us to produce a good overview of the committee’s first 20 years.

2011 can be considered as a Year of Wesleyan and Methodist Education in which we celebrate two decades of continuous work by both the Education Committee of the World Methodist Council and the International Association of Methodist Schools, Colleges, and Universities. As we reflect upon the importance of these two organizations, let us be reminded of the important educational role expressed by Jesus Christ in the
Addendum 12 - Continued

Great Commission: Go and make disciples! (Mathews 28:19). This goal was pursued by John Wesley in the creation of Kingswood School in 1748 and is now being fulfilled by thousands of educational initiatives and institutions around the world. It is our hope that this report will help us to better grasp and realize the educational dimension of the Great Commission, become better prepared to answer this call, and be better informed about ways to support the Education Committee as a key program of the World Methodist Council.

Amos Nascimento
Chair of the Education Committee
Durban, South Africa, August 2011.
The Education Committee promotes lifelong education within the general framework of the World Methodist Council by means of studies, reflections, contacts, and exchange of information. It recognizes and shares the diversity of perspectives in Wesleyan and Methodist traditions of education and seeks a shared vision and mission to support the educational work of the several member churches of the World Methodist Council. To achieve these goals, the Education Committee performs concrete actions promoting a global and connectional education. This work involves persons, institutions, and partners around the world.

The present report rescues a series of documents and events that provide information on the memory and history of the foundation of the Education Committee of the World Methodist Council in 1991 and its development since then. The document quotes the minutes of several meetings, cites interviews with key members of the committee, refers to the themes of the most important events, and discusses the important partnership and cooperation between the Education Committee and the International Association of Methodist-related Schools, Colleges, and Universities. By presenting a detailed account of the work of the Education Committee in its first 20 years, this report aims to provide more information about the key role of education in John Wesley’s work, the contribution of education to the missionary endeavor, and the global impact that educational institutions in the Wesleyan and Methodist traditions now have worldwide. The report also indicates some perspectives for the future work of the Education Committee and its global mission.
INTRODUCTION

The purpose of the Education Committee is to promote lifelong education within the general framework of the World Methodist Council by means of studies, reflections, contacts, and exchange of information. The committee recognizes and values the diversity of perspectives in Wesleyan and Methodist traditions of education and therefore seeks to learn about how the educational work of the several member churches of the World Methodist Council is being carried out. The committee also promotes concrete actions that foster a global and connexional education. This report introduced the persons, churches, institutions, and partners involved in this task.

The Committee was established in 1991 during the 16th World Methodist Council in Singapore. At the same time the International Association of Methodist-related Schools, Colleges, and Universities (IAMSCU) was created. The association convenes its own work and collaborates with the committee. Both the committee and the association have worked closely with the General Board of Higher Education and Ministry (GBHEM) and other church agencies around the world in promoting education in the Wesleyan and Methodist tradition through the exchange of persons and institutions involved in this area in several regions of the world. The Committee also maintains a continuous dialogue with social, institutional, and individual representatives of the several contexts where the World Methodist Council is active. Thus, it has taken advantage of meetings in Africa, Asia, Europe, Latin America, North America, and the Pacific to learn more about the diversity of contexts in which the educational seeds planted by John Wesley are bearing fruit today.

1. WESLEYAN AND METHODIST EDUCATION

From 1726 to 1730 and between 1729 and 1734, he was Lecturer in Greek, from 1726 to 1730 he acted also as Lecturer in Logic, and between 1730 and 1735, he worked as Lecturer in Philosophy at Oxford. Starting in 1731, he became responsible for presiding the public debates in Lincoln College. All this shows an intensive activity that certainly provided him with the training in formal logic, rhetoric, and strong arguments that were later put into practice (MacQUIBAN 1998). This certainly became something of great value to him later in life, as he presented his sermons and entered into polemic debates. At the same time he exercised these functions, Wesley also kept several positions as preacher at different chapels in Oxford (HEITZENRATER 1972:332-408).

This university context and the long time during which Wesley was connected to it reveal key elements of his theology. He espoused a peculiar form of Enlightenment, for he wanted to relate methodical discipline and spirituality, rationality and emotion, university and church (HALEVY 1971, SIMPSON 1996). Education and missionary work were intrinsically connected in his theology. This is a key to understand the worldwide impact of his work.

The conception of science in Wesley can be seen in a series of texts such as his Compendium of Logic, Electricity Made Plain and Useful and his Compendium of Physic, and the series of medicinal prescriptions he collected in a book, Primitive Physick, or an
Addendum 12 – Continued

Essay on Natural Method of Curing Most Diseases, which had more than twenty editions during his life (WESLEY 1973, VAUX 1978, OTT 1980, JEFFREY 1980, HEITZENRATER 1996). Moreover, Wesley expressed his opinions in the field of economy, as seen in the famous sermon The Use of Money in 1763 (WESLEY, Sermon 50), in which one can read his famous formula: “gain all you can, save all you can, and give all you can” (WEBER 1920, TAWNEY 1926, THOMPSON 1964, MacARTHUR 1936, MEEKS 1995). He also elaborated a study on rhetoric, published as Directions Concerning Pronunciation and Gesture in 1749, and left a System of Rhetoric unfinished.

John Wesley’s views on religion, theology, and spirituality represented an interesting counterpoint to these academic interests. The question of emotions and spirituality was always central in the Wesleyan movement. He even tried to establish rules for spirituality, not as a way of subsuming religion into science, but rather to establish a relation of complementarity between rationality and spirituality (NASCIMENTO 1999). This was expressed in the methodical exercises for spiritual development, the discipline and technique that led to his grounding of the “Holy Club” at Oxford, and the striving for perfection and sanctification. Holiness, according to Wesley, was a type of practice that needed learning and continuous exercise in order to become strong and coherent; it could not be based solely on inspiration.

It is at this point that education needs to be seen as a central element in Wesleyan theology. The religiosity of the people called Methodists and those who followed the tradition inaugurated by Wesley is marked by a constant relationship between two poles that are mediated through education (PACE 1980, RACK 1992). The tension between method and spirituality led him to initiate social and educational projects in which theories were put into practice. Wesley observed with interest the experiences of Moravian communities at Herrnhut and the pietist tradition at the Universität Halle, and then tried to apply their model at Oxford. He reflected on the topic of education in his sermon “On the Education of Children” (WESLEY, Sermon 95). He decided to start a school as part of his missionary endeavor. It was based on his theological and pedagogical reflections that he founded the Kingswood School in 1748 to serve the children of poor miners.

In A Short Account of the School in Kingswood, near Bristol (1749) and in Plain Account of the People Called Methodists, Wesley presents theological, pedagogical, administrative, and also strategic considerations for Methodist education and reports on the school’s success:

1. Another thing which had given me frequent concern was the case of children. Some their parents could not afford to put to school. So they remained like ‘a wild ass’s colt’. Others were sent to school, and learned at least to read and write. But they learned all kind of vice at the same time, so that it had been better from them to have been without their knowledge than to have bought it at so dear price.
Addendum 12 – Continued

2. At length I determine to have them taught in my own house, that they might have an opportunity to read, write, and cast accounts (if no more) without being under almost a necessity of learning heathenism at the same time. And after several unsuccessful trials I found two such school-masters as I wanted - men of honesty, and sufficient knowledge, who had talents for, and their hearts in, the work.

3. They have now under their care near sixty children. The parents of some pay for their schooling, but the greater part, being very poor, do not; so that the expense is chiefly defrayed by voluntary contributions. We have of late clothed them too, as many as wanted.

The initiative at Kingswood became a celebrated model for further educational projects, first in the United States and then around the world (MESQUIDA 1993, IVES 1970). Charles Wesley produced a collection of songs for this school, Hymns for Children (1763), in which he included “At the Opening of a School in Kingswood (June 24, 1748)”:

Error and ignorance remove,
Their blindness both of heart and mind;
Give them the wisdom from above,
Spotless, and peaceable, and kind;
In knowledge pure their minds renew,
And store with thoughts divinely true.
Learning’s redundant part and vain
Be here cut off, and cast aside,
But let them, Lord, the substance gain,
In every solid truth abide,
Swiftly acquire, and ne’er forego
The knowledge fit for man to know.
(A Collection of Hymns, 461 in Works, Vol. 7)

This hymn summarizes very well a key element in Methodist education: to “unite the pair so long disjoined, knowledge and vital piety.” This was maintained by the Wesley brothers throughout their involvement with Kingswood School (BEST 1998). On January 4, 1758, John Wesley wrote the following entry into his journal:

I rode to Kingswood and rejoiced over the School, which is at length what I have so long wished it to be – a blessing to all that are therein, and a benefit to the whole body of Methodists.

Kingswood was able to bear fruit. So much that in 1938, there were more than 400 schools connected to the Methodist Church in England alone. It then became a celebrated model for further educational projects around the world The seeds planted by Wesley in Kingswood were spread to other contexts around the world as part of the missionary effort.
Addendum 12 – Continued

2. EDUCATION AS A KEY PART OF THE MISSIONARY EFFORT

The concern with education and the consideration of educational initiatives as part of the church’s mission has been maintained in the Wesleyan and Methodist tradition wherever it sets foot. A brief overview of the expansion of Methodist education between the 18th and 21st centuries help us to realize the importance of Wesleyan and Methodist education.

Methodism arrived in the United States through John Wesley himself in 1737. George Whitefield, Thomas Coke, and Francis Asbury continued his work and maintained the emphasis on education. George Whitefield was involved in the founding of the University of Pennsylvania (WHITEFIELD 1925). Bishop Francis Asbury, the first Episcopal leader in the United States, mandated during the Christmas Conference of 1784 that the newly founded Methodist Episcopal Church in the United States should “erect a school in the vicinity of every church and to give the key of knowledge in a general way to your children, and those of the poor.” In 1785, there was much discussion about the educational model to be developed and a school was created in Abingdon, according to the Kingswood model.

In the founding of Kingswood School at Bath in England, and of Cokesbury College at Abingdon in Maryland, the Methodists of both the old and new worlds were led by a vision of the growth of vital religion together with sound learning (McCULLOUGH 1969: 3).

Cokesbury was named after Francis Asbury and Thomas Coke, the first Methodist Bishops in the United States. Coke received his a Law degree from Oxford and was instrumental in defining key educational guidelines for Methodism in the Americas, as written in the Disciplines of 1789: the church should promote the education of clergy’s children and orphans, teach education and religion, and establish seminaries (SMITH 1978). Since then, thousands of schools, colleges, universities, and theological schools were created in the United States and other countries.

In the African continent, one example is South Africa, where a Methodist school was founded in Healdtown in 1845 and later became known as the place where Nelson Mandela was educated. Another Methodist educational institution, Kingswood School, was founded in 1894 based on the model of the British school created by Wesley in 1748. The same process can be observed in Liberia, Ghana, Uganda, Mozambique and many other countries.

One example is the East Africa Annual Conference of the United Methodist Church which has 50 schools across Burundi, Kenya, Rwanda, Sudan, and Uganda, although only 4 of them have school buildings. Nevertheless, new schools, colleges and universities have now grown on the soil where the seeds of Methodism were once planted. Thus, Africa University started to operate in Harare, Zimbabwe, in 1990. One Methodist university was recently founded in the Republic of Congo, another in Nigeria (MAJEKODUNMI 2008), yet another in Angola (NETO 2010), thus confirming the Wesleyan tradition to erect a school in the neighborhood of every church.
Addendum 12 – Continued

Today, the World Methodist Council represents the heirs of a religious, social, and educational movement that is now spread around the world through Methodist, Wesleyan, and related Uniting and United Churches that have continued to offer an alternative education built on Christian values (MUELDER 1961, WMC 2006). This tradition has been recognized for its quality, academic freedom, respectability, commitment to social justice, promotion of peace, and support of various ministries throughout the world. It is present in more than 132 countries, involves a community of more than 70 million people, and includes nearly 800 educational institutions (IAMSCU 2005). However, little is known of this educational universe and its impact worldwide.

Kingswood was founded in 1748. The World Methodist Council was created in 1881. It took yet another century for the WMC to realize that an initiative was necessary to congregate the different educational projects, institutions, and projects that had been started or supported by Methodism since the 18th century and were then expanded throughout the world in the subsequent two centuries. The reflection about this process led to the creation of the Education Committee of the World Methodist Council in 1991.

3. THE PRE-HISTORY OF THE EDUCATION COMMITTEE AND IAMSCU

The history of the Education Committee can be traced back to the early 1980s, when discussions about the creation of a standing committee dedicated to this theme were initiated. Many Methodist educational institutions around the world became autonomous and mature, evolving into excellent schools, colleges, and universities. Yet, there was no attempt made to bring these institutions into the Methodist connection until 1984. In the United States, this involved the General Board of Global Missions, the General Board of Church and Society, and the General Board of Higher Education and Ministry, which were responsible for different dimensions of education in different geographic areas. During the 1984 General Conference of the United Methodist Church in the United States, the General Board of Higher Education and Ministry and its General Secretary, Thomas Trotter, were authorized to create a new initiative with Methodist educational institutions in other parts of the world, thus initiating a series of conversations, meetings, and conferences, in Africa, Asia, Europe, Latin America, and North America (TROTTER 1987).

According to Ken Yamada, these meetings explored venues for cooperation among Methodist educational institutions, which operated under different Methodist church structures (YAMADA 2010). Later, when Roger Ireson became the General Secretary of GBHEM, he joined forces with John Barrett (England), Almir Maia and Ely Cesar (Brazil), Masanobu Fukamachi (Japan), Bishop Emilio de Carvalho (Angola), and Bishop Neil Irons (United States) to help in the creation of an international association of Methodist-related schools, colleges, and universities. At the same time, they devised a link with the World Methodist Council (MAIA 2010). As a result, at the 16th World Methodist Conference held in Singapore in 1991 these leaders proposed the establishing of a new Standing Committee on Education within the World Methodist Council structure.
Educators at meeting held in Singapore, 1991

In an interview to Almir Maia, Roger Ireson remembers that a discussion at the World Methodist Council meeting in the early 1980s with John Barrett had focused on the possibility of a standing Education Committee of the World Methodist Council. This discussion occurred during the meeting of the Council (July 21-28, 1981) in Honolulu (Ireson 2010). Ireson also mentioned that after he was elected as General Secretary of the GBHEM in 1988 he “began to think of how we might become more international in our program reach and build a greater unity.” As he continues:

I arranged a meeting in England of the heads of the Methodists Schools associated with the British Methodist Church, where the then associate general secretary of the Division of Education of GBHEM, Julius Scott, and I spoke about forming an association of pre-collegiate schools for the purposes of exchange and program development (Ireson 2010).

The idea was received with enthusiasm by the leaders of the institutions both in England and in the United States. John Barrett, then head of Kent College and later of the Leys School in Cambridge, England, championed the project among his fellow school heads as chair of the group of Methodist Independent School Heads in the United Kingdom. John Barrett states:

It is fair to say that the creation of the WMC Education Committee and IAMSCU in 1991 came about because of the longstanding personal friendship between Roger Ireson and me. We had studied together at Cambridge in the sixties and maintained a close relationship between us and our spouses over the years. It happened that both of us found ourselves leading aspects of our Church’s education program (Barrett 2010).

At the same time as Ireson and Barrett maintained conversations during the meetings of the World Methodist Council, they often regretted that the WMC did not formally recognize the important role of education, which along with evangelism and social witness had traditionally been part of Methodist mission beginning with Wesley. As Ken Yamada confirms:

They then began to explore the global connections among Methodist educational institutions in Europe, Asia, Latin America, and Africa together with the Methodist educational institutions in America. Ireson and I discovered that Almir de Souza Maia in Brazil and John Barrett in the United Kingdom had the same idea of connecting all Methodist educational institutions around the world (Yamada 2010).

The Education Committee would then be created in 1991 as recognition that education is central to the Wesleyan and Methodist mission and as a result of the previous work by many leaders committed to the promotion of Christian education within and beyond the Church. These leaders recognized the educational mandate expressed by Jesus Christ in the Great Commission: Go and make disciples! (Mathews 28:19). Moreover, they updated Wesley’s plan to share the Gospel to the world through
Addendum 12 – Continued

educational institutions. In what follows, the moments that led to the creation of the Education Committee are described and documented.

4. THE CREATION OF THE EDUCATION COMMITTEE IN 1991

The actual creation of the Education Committee in 1991 appears very simple, but it needs to be understood in light of the long tradition initiated when Wesley entered the University of Oxford in 1720, the precedent established with the foundation of Kingswood in 1748, the expansion of the missionary work to different regions around the world during the 19th century, and the realization of new global challenges in the 20th century. All this led to a pioneering initiative of those who are now part of the pre-history of the Education Committee and of IAMSCU. In a series of interviews with those who witnessed the meetings during the World Methodist Council in Singapore in 1991 as well as through research of documents that register this event, Almir Maia was able to reconstruct the process involved (Maia 2010).

After discussions with the officers of the World Methodist Council, it was agreed that Barrett would bring a resolution to the Council in 1991, in Singapore, proposing the establishment of a new standing committee to deal with education. Roger Ireson seconded the proposal. Also during the Council, Ireson and Yamada invited the presidents of educational institutions attending the meeting for a supper on June 26 and a luncheon the following day for the special purpose of proposing “the establishment of a world wide Association of Methodist Schools, Colleges, and Universities of the Council.” Ireson, seconded by Barrett, brought the proposal thus designed to the Council, asking the delegates to note the formation of IAMSCU and accept it as an affiliated organization.

The Minutes of the World Methodist Council (Sixteenth World Methodist Council, Singapore, July 30, 1991, pp. 255-257.) state:

Dr. John C. A. Barrett was asked to bring the proposal to establish a World Methodist Council Education Committee…That the Council set up an Education Committee as an additional Standing Committee of the World Methodist Council with the following terms of reference:

1. To enable the World Methodist Council to be more effectively involved in the world-wide debate about the role of education in society and, in particular issues relating to Christian value-centered education.

2. To enable the sharing within the World Methodist Council and the world-wide Methodist family of experiences and insights in both the philosophy and practice of Christian education both as a whole church activity and through primary, secondary and tertiary institutions.

3. To encourage the formation of a world-wide association of Methodist schools, colleges universities for mutual encouragement and support.

4. To encourage reflection on what it means to be a Methodist church-related institution.

5. To sponsor, arrange or cooperate in the organization of occasional conferences and consultations.
Addendum 12 – Continued

6. To consider encouraging relevant research projects and, where appropriate, setting up or establishing special relationships with specific institutions to support its work.
7. To consider ways of non-formal education.

There was further discussion on funding, the involvement of seminaries, and student involvement. It was understood the education committee would meet at the time of the Executive.

The Minutes continues:

Dr. Roger Ireson reported a meeting of college presidents, held at the time of the Singapore Conference, had developed a draft proposal …

Proposal for International Association of Educational Institutions

Proposal: To form an international association of Methodist-related educational institutions and those with Methodist tradition.

Almir de Souza Maia (Brazil) Seung-Keun Rhee (Korea)
Ken Yamada (USA) John Kurewa (Zimbabwe)
Roger W. Ireson (USA) Norman E. Dewire (USA)
Ely Eser B. César (Brazil) Toyotsune Murata (Japan)
Kirk Treible (USA) John W. White, Jr. (USA)
R. Sheldon Duecker (Bishop, USA) Ovidio Torres (Argentina)
Ho Chee-Sin (Bishop, Singapore) Wan Foo Weng (Singapore)
Marcus Frang (USA) Juanita H. S. Mei (Taiwan)
Stephanie M. Bennett (USA) Robert A. Davis (USA)
John C. A. Barrett (UK) William Hurdle (USA)
Masanobu Fukamachi (Japan)

Rationale: Education is an important mission of Methodists around the world. In some countries Methodist education is quite mature, involving over 200 years of development and experience; whereas in other countries, the quest for education is just beginning. We share many common goals and ideals. We know that it is desirable to pool our wisdom and to learn from one another. It is within this diversity of experience and heritage of common roots that we seek to develop closer cooperative and supportive institutions among the Methodist-related educational institutions, and those with a Methodist tradition for our mutual benefits.

Name: International Association of Methodist-related Schools, Colleges, and Universities (IAMSCU)

Mission Statement: To promote the development of quality and value-centered education thereby providing better life for people.

The minutes continue with many other details and statements regarding the creation of both the Education Committee and IAMSCU, but for historical purposes it suffices to highlight the outcome of this initiative as documented in Singapore:

“The Council VOTED to receive this proposal.”

“The Council VOTED to receive this proposal.” This single line in the Proceedings of the sixteenth meeting of the World Methodist Council – convened in Singapore, July 24
Addendum 12 – Continued

to 31, 1991 – recorded the fact that on the 27th of that month both IASMCU and the WMC Education Committee were created (XVI WMC meeting. 1991, 256). This was the culmination of a process born years and centuries earlier. IAMSCU would be an independent association working closely with the World Methodist Council through the Education Committee.

During its initial 20 years (1991-2011), the Committee was chaired by four persons:
• John C. A. Barrett (1991-2001)
• Elisabeth S. Charles and Roger D. Ireson (2001-2006)
• Amos Nascimento (2006-2011)

It is also important to remember those who joined the committee as members during this time. They represent the diversity of peoples, languages, geographies, and contexts in which the Wesleyan and Methodist tradition of education finds its expression today.

What has been the impact and work of the Education Committee during this time? In what follows, a documentation of the several meetings and activities of the Committee will be presented, thus providing an overview of the places, themes, issues, challenges, initiatives, and outcomes of the Committee’s work in its first 20 years.

5. THE EDUCATION COMMITTEE IN THE CONTEXT OF THE WMC AND IAMSCU

The Education Committee was created to promote education in churches and Methodist educational institutions, including a the need to promote the care for young people because they are the main constituents of the educational community. The Education Committee was also created to support and serve as liaison with the International Association of Methodist Schools, Colleges and Universities (IAMSCU). As defined in the Handbook of the World Methodist Council, the goal of the committee was to “promote the development of quality and value-centered education, thereby providing better life for people” (WMC 2001). This work required constant dialogue, the building of networks, contacts with institutions, involvement of key persons, partnership with church leaders, contact with a diversity of communities, and involvement of students by means of meetings and events at different places around the world.


This first meeting marked the creation of the Education Committee (EduC) of the World Methodist Council (WMC). It was held during the 16th World Methodist Council and Conference in 1991. The approval of the proposals for the creation of the EduC and of IAMSCU would turn that 16th Council into a memorable one for Methodist education. The two structures would not be officially linked to one another, but their history would be tied together since the beginning. That is why both are celebrating 20 years of activities in 2011. The minutes of the Council (XVI WMC Conference. 1991, 255) record the fact that in its session of July 30 it approved the creation of the committee although it would have to operate on a tight budget.
Addendum 12 - Continued

This initiative was already pointing to the next proposal that was brought to the Council: the creation of IAMSCU. IAMSCU and the EduC are, therefore, twin organizations that were born at the same time during the WMC meeting in Singapore in 1991. During the Council, the followed persons were appointed as first members of the newly established EduC: John Barrett (Chairperson), Roger Ireson (Vice-Chairperson), Ely Eser B. Cesar, Nancy Carruth, Ezra Earl Jones, Beatrice Mutasa, Bishop Ho Chee-Sin, Rev. Wilfred Tooley, Bishop Emilio de Carvalho, Sylvia M. Faulk, Bishop S.Chuka Ekerman and as consultant members Ken Yamada, Kenneth Wilson, Robert Davis and Angelina Parmar.

b) Varna, Bulgaria (1992): WMC Executive Committee

This first meeting after the creation of the EduC in 1991 was an important moment in which the committee began to discuss the meaning of a “church-related” educational institution. This meeting brought together educators from around the world who were leaders in Wesleyan and Methodist education. The event occurred in Bulgaria, in September 1992, convened by Barrett (IAMSCU 1992, 1-7) in his capacity as Chair of the EduC. In this meeting, Ireson was appointed as chair of the IAMSCU Steering Committee, and Barrett was its vice-chair.

c) Tallinn, Estonia (1994): WMC Executive Committee / Joint Meeting of the Steering Committee of IAMSCU and EduC of the WMC

In 1994, there was a joint meeting of the EduC with the executive leaders of the Council as part of the Executive Committee meeting of the WMC held in Tallinn, Estonia. Members of the EduC and IAMSCU submitted a report of their previous meeting and presented the plans for a conference in Rio de Janeiro, Brazil. It was decided that the first IAMSCU congress would coincide with the World Methodist Council and Conference in Brazil. These meetings were celebrative and fraternal opportunities that provided the occasion for their participants to interact with the culture and the spirituality of the Methodist churches of the countries in which these events were held.


The World Methodist Council decided to hold its Seventeenth Conference in the city of Rio de Janeiro, shortly after the city hosted the United Nations Environment Conference in 1992. As Ireson remembers, this meeting of the EduC was concurrent with the first IAMSCU Conference and the WMC meeting in that same city. It was determined at this event that IAMSCU was then strong enough to begin to meet on its own, at a time and place separate from the World Methodist Conference and always at a location of one of the member educational institutions (Ireson 2010).

While the EduC had its meeting during the sessions of the Council, the WMC had asked IAMSCU “to put on a seminar for itself and for World Methodist Conference delegates,” thus inaugurating a tradition that would be followed in subsequent conferences. The first IAMSCU event in partnership with the EduC and within the WMC happened on August 8-9, 1996 and was attended by more than 200 people, including educators representing five continents: North America, South America, Africa, Asia, and
Addendum 12 - Continued

Europe – focusing on the theme *Educating for World Citizenship*. At the time, Donald English was the Chairperson of the Executive Committee of the World Methodist Council, John C. A. Barrett was the Chairperson of the Organizing Committee of the World Methodist Conference, and Joe Hale was the General Secretary of the WMC. During these events, plans were already underway to call an IAMSCU conference to be held in conjunction with the EduC meeting during the World Methodist Conference scheduled for 2001.

Records of the 17th World Methodist Conference register Barrett’s evaluation of the first five years of the EduC and a definition of its aims. First, to enable the WMC to be more effectively involved in the worldwide debate about the role of education and, in particular, to discuss issues relating to Christian value-centered education. Secondly, the committee was seeking to enable sharing within the worldwide Methodist family of experiences and insights into both the philosophy and the practice of Christian education. Thirdly, to encourage the formation of a worldwide association of Methodist Schools, Colleges and Universities for mutual encouragement and support and encourage reflection on what means to be a Methodist-related institution.

When the committee completed five years, its composition for 1996-2001 was defined as follows: John Barrett (Chairperson), Elizabeth Sunita Charles (Vice-Chairperson), Roger Ireson (Vice-Chairperson), Theodore Walter, Renate Bloem, Ely Eser Barreto Cesar, Alicia Dias, Bishop Philip R. Cousin, Bishop Emerito Nacpil, Carmela Silva de Diaz, Bishop Emilio de Carvalho, Kok Peng Daniel Lee, Josephine Newell, Masanobu Fukamachi, bishop Joseph Humper, Bishop Christopher Jokomo, Bishop Hae-Jong Kim, Almir de Souza Maia, Pong Bae Park, Paul Ng Chun Chi, Bettye J. Allen, Bishop Neftali Aravena, Bishop Adam J. Richardson, Sarah Matlhare, Nancy Carruth. Consultants: Derek Robson, Ovidio Torres, Ken Yamada, Robert Davis.

e) Rome (1997): WMC Executive Committee

There were public demonstrations that gave visibility to the Education Committee. In September 1997, after a joint meeting with members of the Executive Committee of the WMC, which occurred in Rome, members participated in a public audience with Pope John Paul II.

f) Hong Kong (1999): WMC Executive Committee and Education Committee Meeting

Soon after the IAMSCU Board of Directors held a meeting at Hiroshima Jogakuin University, Japan (1999 IAMSCU, 1-5), which was celebrating its 50th anniversary. Participants an important report on the meeting of the EduC by Barrett.


Taking advantage of the WMC Conference in England, members of the EduC met in Brighton for the World Methodist Council and Conference. The members of the EduC for 2001-2006 period were Elizabeth Charles (Vice-Chairperson), Gustavo Alvim, Bishop Pedro Aruaz, Godfrey Barracough, John Barrett, Nancy Carruth, Ann Connan, Simon Dossou, Bishop Keith Elford, Noel Fernando, Bishop Carlos Intipampa, Soo Chul Ko,
Addendum 12 – Continued

Bishop Bachtiar Kwee, Carolyn marshall, Bishop Nkuo Tambo, Bishop William Oden, Judith Olin, Patricia Penn, Anthony G. Reddie, Bishop Solito Toquero, and Rosemary Wells. Consultants were Roger Ireson, Ken Yamada, Daniel Church, Randy Day, Jerome Del Pino, Karen Greenwaldt, and Graham Russell.

Initially, the IAMSCU leadership had decided to hold a Conference on the theme *Christian Faith in Education into the 21st Century* in Brighton, England on July 2001, immediately after the meeting of the WMC in the same city. However, after much discussion, it was decided to have this conference in Belfast, Northern Ireland. The IAMSCU Board of Directors received an important report on the EduC meeting by Barrett.

h) Oslo, Norway (2002): WMC Executive Committee

The Executive Committee of WMC held a meeting, attended by approximately 200 people from several countries, in Oslo, Norway from 16th to 22nd September, 2002. The Education Committee and other committees of WMC attended the meeting. One of the highlights of the meeting was the presentation of the World Methodist Peace Award (awarded annually since 1977) to the President of the Republic of Macedonia, Boris Trajkovski, who was President of the Methodist Church in his country, in recognition of his efforts and initiatives to bring peace the Balkan region. The EduC invited educational leaders to participate in its meetings in Oslo, taking this opportunity to expand its network and learn more about Methodist education in Europe.


During the World Methodist Council and the World Methodist Conference in Seoul, the Education Committee promoted many activities. It held meetings with educational leaders from different parts of the world, interacted with representatives from Asian educational institutions represented at the event, and contributed to the WMC intensive program featuring theological reflections, liturgical celebrations, cultural interactions, artistic manifestations, and political statements.

The Education Committee, co-chaired by Elisabeth Charles and Roger Ireson, organized two panels as part of the program, which focused on the theme “Christian Values and Higher Education in a Consumer Society.” Miguez Bonino and Amos Nascimento were the invited speakers. As chairperson of the EduC, Roger Ireson presented a report of the Committee activities to the Council members. John Barrett, who had continued his involvement with the committee and IAMSCU, was elected Chairperson of the Council. At the same meeting, Amos Nascimento was elected by the plenary of the WMC as new chairperson of the Education Committee.

k) Vancouver, Canada (2007): IAMSCU Board of Directors Meeting

After assuming the leadership of the Education Committee in 2006, Amos Nascimento began to participate in several events in order to learn more about the World Methodist Council, establish contacts, and gather ideas and suggestions for the committee’s work.
Addendum 12 – Continued

In Africa, the contact was with local Bishops, lay leadership and Africa University, as they could provide assistance, advice and information about new institutions and the local needs in the continent. In Europe, a process of conversation with leaders from the European conference was initiated and a strong connection with the Bildungswerk in Germany was established. In the Pacific, the focus was in Australia, especially with Westminster School and the Education Department of the United Church of Australia. In Asia, contacts were established in Japan through Ken Yamada and Masayuki Ida, who were linked to Aoyama Gakuin University, while in Korea the contact was with Ewha Womans University. Three global organizations supported this work. In Latin America, a dialogue and partnership was established with the Latin American Association of Methodist Institutions of Education (ALAIME) and the Methodist Network of Education in Brazil (COGEIME). Based on this structure, the committee took on the task of preparing its subsequent meetings.

j) Sydney, Australia (2007): WMC Executive Committee

For this event the Education Committee decided on the general theme Multiple Dimensions of Wesleyan and Methodist Education, with sessions focusing on the role of education in Australia and the Pacific.

Representatives of the Uniting Church, of the church-related schools in Australia, and educators working with Aboriginals were invited to speak to committee members. The EduC reported to the Executive Committee about the lessons learned in Australia. Moreover, a proposal was submitted to the Executive Committee, and approved, which opened up the Education Committee to wider participation, including organizations, institutions, consultants, and guests.

The proposed change in the definition of the committee read as follows:

The Education Committee promotes lifelong education within the general framework of the World Methodist Council by means of studies, reflections, contacts, and exchange of information. It recognizes and shares the diversity of perspectives in Wesleyan and Methodist traditions of education and seeks a shared vision and mission to support the educational work of the several member churches of the World Methodist Council. To achieve these goals, the Education Committee performs concrete actions promoting a global and connectional education. This work involves persons, institutions, and partners around the world.

The meeting in Australia was also important because it reaffirmed that the connection between IAMSCU and the WMC was to be fostered. At the same time, the EduC created new venues to communicate with its constituents. It began to prepare and send a periodical newsletter per e-mail as well as an agenda of international activities related to Wesleyan and Methodist education. During the WMC Executive Committee meeting in Sydney, preparations began for the following meeting of the WMC Executive Committee in Santiago de Chile, planned for 2009. In the meantime, however, the Education Committee
Addendum 12 – Continued

took advantage of the realization of the IAMSCU conference in Argentina in 2008 to organize a meeting in the context of that conference.

l) Rosario, Argentina (2008): IAMSCU Board of Directors Meeting

The involvement of the EduC in this event had two components. Amos Nascimento took part in the meeting of the IAMSCU Board of Directors, during which he reported on the activities of EduC and the WMC in his function as liaison between both organizations. He also thanked IAMSCU for allowing the EduC to take advantage of the opportunity of the IAMSCU conference in Rosario. This meeting was a great opportunity to reconsider the common origin of the EduC and IAMSCU as well as to involve their members in common activities. Among the EduC members participating in the seminar were Bishop Irons, Prof. Sola Makekodunmi, Dr. Amos Nascimento, Bishop Neftali Aravena Bravo, Jimmy Carr, and many former members such as John Barret, Roger Ireson, Elisabeth Charles, Ken Yamada, and Wanda Bigham. Many of the EduC consultants were also present.

The EduC seminar within the IAMSCU conference took place on July 10, 2008 and included reports from different parts of the world, with a special emphasis on the African and Latin American delegations. A report on the EduC plans for the period, which had been approved during the WMC meeting in Sydney, Australia, was given by Amos Nascimento and time was provided for a discussion about the future of the committee. This event was also an opportunity to consolidate the EduC’s partnerships with several educational organizations around the world such as GBHEM, COGEIME, ALAIME, MGFELD, and others.

m) Honolulu, Hawaii, United States (2009): IAMSCU Board of Directors Meeting

The 2009 meeting of the IAMSCU Board of Directors was scheduled to take place in India, but terrorist attacks in Mumbai forced a change of the location to Honolulu. At this meeting the chairperson of the Education Committee brought a report highlighting, among other issues, the need to “maintain a constant dialogue with IAMSCU in order to define and differentiate our work” (IAMSCU 2009, Attachment 7, 3). The report recognized that many EduC activities overlapped with those of IAMSCU but affirmed that the association had “its specificity working with secular educational institutions while the EduC focused on education in general at the church level,” thus fulfilling its role as liaison between IAMSCU and the WMC. The board also received a report on the workshops promoted by the EduC within the program of the IAMSCU Conference in 2008.

n) Santiago, Chile (2009): WMC Executive Committee

Following the model used during the previous meeting of the Executive Committee (in Australia), the EduC promoted four seminar sessions focusing on the following themes: Wesleyan and Methodist Education in Chile, Methodist Education in Latin America, Working with Partner Organizations (ALAIME, IAMSCU, MGFELD, GBHEM, and others), and The Future of Wesleyan and Methodist Education. The committee worked
with Chilean and Latin American partners that were responsible to present the reality and diversity of Methodist-related education in the Latin American continent. During this meeting, the EduC focused its attention on the situation of Methodist schools in Chile, including the education of indigenous peoples. A series of seminars and workshops were presented by schools, church leaders, and educators from different parts of the country. Moreover, Claudia Lombardo (President of ALAIME) and Marcio de Moraes (Director of COGEIME) complemented the presentations on Chile by providing an overview of Methodist education in Latin America. Moreover, Ted Brown (President of IAMSCU) and Wanda Bigham (representing GBHEM and the MGFELD) provided reports on their work in Latin America as well. This meeting also served to reopen the discussion about the reform of the WMC structure and role of education in this new structure. As members of the EduC discussed this matter, it was decided to send a message to the WMC emphasizing that while the committee understood the need for refinement and consolidation of the WMC organizational structure, it should not be forgotten that the cause of education is so central to the Wesleyan movement that it should be specifically represented in the organizational structure of the World Methodist Council. This statement was issued in response to a proposal to eliminate the committee or merge it with other committees in order to decrease the number of members in the WMC and address budget issues. Instead of decreasing its numbers, members of the EduC actually decided to expand the committee’s reach by adding subcommittees on formal education, spiritual formation, and fundraising. This proposal was submitted to and approved by the WMC Executive Committee and Darryl Ingram, Tyson Ferguson, and Wanda Bigham were selected to chair the subcommittees.

6. 2011: THE YEAR OF METHODIST EDUCATION

2011 was defined as a very important year for Methodist education. It was recognized from the beginning that it would not only mark the realization of another IAMSCU Conference and the meetings of the World Methodist Council and Conference, but also be the occasion to celebrate the 20th anniversary of the Education Committee, the 20th anniversary of IAMSCU, and 40th anniversary of NASCUMC. Moreover, many
other organizations and countries chose this year to promote a series of events focusing on Methodist education. 2011 was thus defined as a “Year of Methodist Education” involving many celebrations around the world.

a) Rio de Janeiro, Brazil (February 3-6): IAMSCU Board of Directors Meeting
b) Puebla, Mexico (February 9): Day of Methodist Education in Latin America
c) Buenos Aires, Argentina (May 28): Day of Methodist Education in Argentina
d) Washington, DC, United States (July 23-24): NASCUMC and IAMSCU Meetings

The National Association of Schools and Colleges of the United Methodist Church in the United States brings together more than a hundred institutions. They organize several yearly meetings, especially two main events that take place in January and July. The January event took place in Washington, DC, when university Presidents had the opportunity to meet members of Congress and many organizations working in the field of higher education.

e) Washington, DC, United States (July 24-28): NASCUMC/IAMSCU Conference

In 2011, IAMSCU planned to hold its first ever joint conference with NASCUMC in Washington, D.C. A rich agenda was prepared, based on one general theme, "Methodist Education: Preparing Principled Leaders for Global Challenges," which was subdivided into four other subthemes: preparing principled leaders, sustainability and the environment, poverty and health, and social justice. Internationally renowned experts on these topics were invited to lead the discussions on these topics. The program also included special sessions for students, in a program that focused on civil rights. The event was planned as a way to celebrate the history of both associations and to create new partnerships for the future.

e) Durban, South Africa (August 1-9): WMC Conference and EduC Meetings

Therefore, the highlight of its program was the discussion of Methodist education in Africa. The program includes not only a representation of the Methodist school where Nelson Mandela received his education, but also the sharing of experiences about new schools and universities being created in Angola, the Republic of Congo, Nigeria, and other contexts. As chair of the EduC, Amos Nascimento worked with several organizations to prepare seminars and workshops to be offered during the World Methodist Conference. The planned events center around the following topics: Wesleyan and Methodist education in Southern Africa, Wesleyan and Methodist education in Africa at large, a celebration on “2011: The Year of Methodist Education,” and two workshops on “Education and the Methodist Social Principles” and “Passing our DNA: Education and the Wesleyan Heritage.”

g) Piracicaba, Brazil (September 13): Day of Methodist Education

On September 13, 1881 the US American missionary, Martha Watts, founded the first Methodist school in Brazil: the Piracicabano School. The school became the model for liberal education in Brazil, then evolved into a college, and later became the first Methodist university in Latin America. For decades, September 15th is then marked as
the day in which Methodist education began in Brazil. In 2011, the Brazilian Methodist community celebrates 130 years of commitment to a Christian education in the Wesleyan tradition.

h) Cochabamba, Bolivia (October 19-22): International Forum on Methodist Education

In October, the American Institute of Cochabamba scheduled an international forum on Methodist education to celebrate its 100th anniversary. The event was planned with a focus on the exchange of information about innovative experiences in Mexico, Panama, Argentina, and Peru. The meeting also had as its context the discussions on the creation of the first Methodist university in Bolivia and the need to recognize the multicultural and plurinational character of the Bolivian nation.

7. PERSPECTIVES FOR WESLEYAN AND METHODIST EDUCATION AROUND THE WORLD

In the 20 years since its creation, the Education Committee of the World Methodist Council joined IAMSCU, NASCUMC, COGEIME, BW, GBHEM, ALAIME and other organizations in continuing to promote Methodist education around the world. These organizations are now integral parts of the Methodist Connection and are expected to play an increasingly important role in leadership development through education. This cooperation is leading to a new global structure for Methodist education around the world. The EduC has contributed to the articulation of these different organizations into a global network that can cooperate in a series of projects, now that they communicate much better and maintain better connections with the WMC through the work of the EduC. In this way, the EduC is truly fulfilling its role as a leader instance in global Methodist education, working in close partnership with its twin organization, IAMSCU. They both represent Methodist education at the international level.

As part of the WMC, the EduC has at its disposal the support of the WMC offices, including the Office of the General Secretary, the WMC Museum, and the Geneva Office. It is related to IAMSCU and supports the activities of this organization that includes a network of 770 institutions in 70 countries. Moreover, the committee can work in partnership with several institutions that are connected to the Wesleyan and Methodist traditions of education throughout the world. At the global level, the WMC member churches promote education in their temples, social institutions, schools, health units, and organizations, thus providing a network that can be also a tool for the promotion of education worldwide.

As a key component of a an emerging global network, the EduC can cooperate with the other standing committees of the WMC and its affiliated organizations. As it concludes another term in 2011 and celebrates its 20 years of existence, the committee hopes to make use of all available opportunities to engage in collaborative work with all these instances, so that institutions around the globe can truly fulfill Wesley’s plan to educate the world. To this end, the committee worked intensively between 2006 and 2011.
not only to rescue the history and memory registered in this report, but also to project new perspectives and expand its outreach and impact. Concluding this report, the EduC shares some of the plans for the near future. This is the result of the work of its members and its leadership as well as the contribution of many guests, friends, and partners.

8. WORK AND STRUCTURE OF THE EDUCATION COMMITTEE

In order to play a leading role in the process of shaping Methodist global education in the 21st century and the formation of new leaders for church and society, the Education Committee completed its first twenty years by reflecting on its experiences and its origins in a tradition that goes back to John Wesley and his involvement with the university of Oxford and the Holy Club. Based on the assessment of its history and activities, the EduC took the initiative of expanding its work by means of a more flexible and overarching structure that aims at facilitating the dialogue and cooperation among the existing structures, organizations, and agents involved in education in the Wesleyan and Methodist traditions. Thus, the Education Committee defined its structure in the following way:

a) Structure

Leadership
- Chairperson
- Subcommittees

Regional Sections
- Africa
- Asia
- Europe
- Latin America
- North America
- Pacific

Partners
- Consultants
- Guests
- Partner Institutions

b) Partner institutions

- AME Department of Christian Education
- Bildungswerk der Evangelischen methodistischen Kirche (BW)
- Central and Southern European United Methodist Church (CSEUMC)
- General Board of Church and Society (GBCS)
- General Board of Discipleship (GBOD)
- General Board of Global Ministries (GBGM)
- General Board of Higher Education and Ministry (GBHEM)
- Institute of Educational Services, Brazil (COGEIME)
- Latin American Association of Methodist Institutions of Education (ALAIME)
- Latin American Council of Churches (CLAI)
c) Communication and publications

With this structure and partners, the EduC sends periodical reports and newsletters to its members using electronic media, promotes many activities that take advantage of already existing venues and events, promotes meetings that involve and include a diversity of persons, institutions, and organizations, and invests in important groundwork for future initiatives of the Education Committee. The most important aspect in this regard has been the investment in a network that articulates all these already existing resources in an effective manner.

This work has included the expression of solidarity and the sharing of information when local churches and schools in Haiti, Chile, New Zealand, and Brazil were affected by natural disaster (earthquakes, floods). The committee was also able to move forward on a particular item first discussed during the meeting in Chile in 2009: a closer involvement with schools connected to the Methodist Church of the Caribbean and Americas (MCCA). Working in partnership with the Methodist Global Fund for Education and Leadership Development (MGFELD), the Education Committee has maintained contacts with individuals and institutions working on Methodist Education in Africa, the Americas, Asia, Europe, and the Pacific, thus moving forward with its plan to become an important resource for global Methodist education.

d) Participation in IAMSCU meetings

IASMCU Board of Directors Meeting – Rio, 2011

As observed in its activities during 20 years, the Education Committee maintains a constant dialogue with its twin organization, IAMSCU. While the Education Committee focuses on education in general, IAMSCU works with educational institutions at large, and the partner organizations mentioned above focus on specific areas. While other WMC committees directly or indirectly promote Christian education, spiritual formation, public education, higher education and other related issues, the WMC focuses on global, conceptual, and strategic issues. In this way, both instances maintain their purpose, vocation, and contribution to the continuity and expansion of the Wesleyan and Methodist tradition of education in the 21st century.
8. REFERENCES


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Addendum 12 – Continued
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NASCIMENTO, A. Reports to the Education Committee Members, 2006-2011.
Addendum 12 – Continued


As you know, the stated purpose of the Family Life Committee, of the World Methodist Council, is to apply Christian insights thus enabling wholeness of body, mind and spirit within families. We dedicate ourselves to exploring the issues and incredible changes effecting families worldwide; such as relationships in marriage, rights of children and the aged, prevalence of violence, caring for ages within the family, changing roles of men and women in society, effects on poverty, nurture of Christian values, and fostering of education, health, and the stewardship of creation. The reality is that the very notion of family has changed dramatically in the last 30 to 40 years. Furthermore, if we look at the shifts in the social culture, economic, political and spiritual landscape that we continue to witness in nations around the world, we can anticipate greater stress on the family unit. Christian families, in particular, face tremendous pressure in an “anything goes” culture. Given this reality, the Family Life Committee’s purpose is still both a noble and necessary one right now.

It was my aspiration as the Chair that our committee would be in a position to bring a holistic, bible-based approach to this body for consideration so that our members might be better equipped to administer to the needs of families in our respective denomination and most importantly local parishes. Unfortunately, that is not possible today. As you see sitting here are the two members who attended most of the meetings. We never had more than four or five people in attendance. Since we met in 2010, the Family Life Committee has not had an opportunity to communicate. Despite our best efforts, none of the meetings over the last five years were attended by more than five people, making it impossible to advance a cogent proposal to this body at this time. The two greatest problems that we face are scheduling and members not even being aware that they were assigned to this committee.

While I certainly have opinions about the serious issues facing Christian families today, I do not believe it is appropriate for me to present a proposal or a strategy that I created without the value of my teams’ thinking, input and ideas. Instead, I have been prayerful for how to best proceed and offer the following to the new chairperson and committee as my recommendation for activating this very important committee work.

First of all, we must ascertain the interest in, and commitment to, the purpose and charge of the Family Life Committee from every individual member. When necessary, work with the Officers and members to secure additional representation on the Family Life Committee. Reorganize as a Family Life Committee with teams and members who have a focus and a love and desire to work on family issues. Finally, to convene the Family Life Committee quarterly, through teleconferencing, emails, corporate prayer, issues identification, strategy, team review and input and integration of ideas. I think that the new committee coming in will be open to our suggestions as to how we can best work together for the benefit of families everywhere, and those charged to ministering to them
Addendum 13 – Continued

in these difficult times. I also know that we are extremely, all of us, busy in our respective member organizations, and with our individual ministry assignments, yet I trust that we will still agree that the work of this committee is as important, or more important, than any other committee we have because without the family, we have nothing. I ask that the Council clearly reaffirm that position and the charge to the Family Life Committee that we might all recognize the work of this group to be a corporate priority of the Council.

I pray that those persons who are being currently assigned to a committee will recommit to the shared purpose and make every effort to participate in our work. Further, if there are persons with a passion in this area, I would ask you to please consider offering yourself for membership with the understanding that we will work aggressively to be in a position to bring actual strategies and tools to this body whenever we meet.

I would like to thank the very few members of the committee who attended each meeting. Finally, to the Council, I thank you for the privilege of providing leadership to the Family Life Committee. I did not, and I do not, take it lightly and I do appreciate your confidence and support.

In His service,

Barbara L. Shaw, Chairperson.
Addendum 14  
WORLD FEDERATION of METHODIST  
& UNITING CHURCH WOMEN’S REPORT  
to the WORLD METHODIST CONFERENCE  
BY DR. CHITA MILLAN  

It is with exceeding joy that I bring to this august body the report of the World Federation of Methodist & Uniting Church Women for the — quinquennium [2006-2011]. ‘Has it been that long?’ was my introspection/question when I was preparing this report. As if it was only yesterday when I joined my predecessor, Mrs Rosemary Wass from Britain, at a tall podium such as this to greet the huge participants of the WMC in Seoul, Korea. And yes, it’s now for real! I shall soon pass the baton in a week time to the next daughter whom God chooses to lead the women’s group. That’s the reason why I am scheduled to give our report earlier than others because the World Federation’s 12th World Assembly will take place from the 10th to 14th in Johannesburg.

MAJOR ACCOMPLISHMENTS

A. Action Plan - Millennium Development Goals [MDGs]

This quinquennium’s action plan focused on the 8 Millennium Development Goals [MDGs] of the United Nations. Each Area tried to address the MDGs which affect them most or that which is/are of high priority to them, yet, also tried to attend to the other MDGs. It is amazing that through the MDGs the women tried their best to be true to their motto & theme:

“Knowing Christ and Making Him Known” and “Women, Making a Difference.”

In connection with MDGs, 5 Areas prepared and distributed the World Federation Day Study Programs and information material to serve as guide of all 9 Areas in their Federation Day celebration which falls on October. They were as follows:

- 2007 MDG3, Promote Gender Equality; West Asia Area
- 2008 MDG4, Improve Maternal Health; South Pacific
- 2009 MDG1, Eradicate Poverty and Hunger; West Africa
- 2010 MDG7, Ensure Environmental Sustainability; Europe Continental
- 2011 MDG8, Develop Global Partnership; Ireland and Britain

B. United Nations Special Consultative Status

A number of UN conferences were attended by our UN Representatives, led by the World Vice President, Mia Adjali, me included. These are made possible by our special consultative status with the UN Economic & Social Council [ECOSOC], being an accredited non-governmental, non-profit organization in good standing. Under the umbrella of Ecumenical Women, a coalition of faith-based NGOs, we attend parallel events they organize which were usually held at the United Methodist-owned Church Center for the UN, just across the UN Building in New York. One vital feature of the Ecumenical Women program is morning worship where women leaders gather for prayer and worship before embarking on the day’s schedule, thus, “think about policy in a theological direction.”
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Brenda Smith from AMEZ Church, is our new UN Representative. She has attended some conferences at the UN and contributed several articles to the Federation’s website. Last May 26 she was awarded the Distinguished Leadership and Humanitarian Service Award by the National Council of Women of the United States.

One good innovation of UN relationship this quinquennium is the assigning of Ivonne Pereira. Latin America Area Vice President, as the first person of the WF to a Regional Office of the UN, more particularly to the Economic Commission for Latin America and the Caribbean [ECLA] in Santiago where she lives.

C. Weaving Together Programs [WTP] & Area Seminars [ASI]

The 9 Areas of the Federation were all done with their WTP and AS. The WTP is a program of the World Officers conducted primarily for Area Officers & Unit Presidents, usually held prior to the AS. It aims to bring down the Federation’s vision/mission/goals to the grassroots women, as well as meet face to face the women from the Area. These objectives are believed to have been achieved. On the part of the World Officers these meant many travels, both near and far distances, short and long waiting for connecting flights, including cancellation of flights. But the tiresomeness was worth the Christian fellowship and inspiring partnership to do God’s will through the women’s federation.

The 9 Areas held their separate AS except Europe and Asia Areas which held theirs jointly. Attendance to these AS were many and encouraging, and programs were different/unique from each other. But commonalities were observed such as worship time and Bible Studies, discussion groups, workshops on MDGs and societal issues, and officers updates/reports. It was real blessing for many women to gather for fellowship, spiritual nourishment and moved to action to the challenges in their communities.

D. Bossey Study Program

Our partnership on the Bossey Study Program with the Women’s Division [WD) of the General Board of Global Ministries [GBGMI of the United Methodist Church goes off well. The WD gives the financial assistance while we screen/choose the student. From 2007 to present, eight [8] Areas have availed of the Bossey Study Program, namely: West Africa, Europe: Britain & Ireland, South Pacific, East Asia, Southern & East Africa, South Asia, Latin America and the Caribbean [for the first time]. We are grateful that the Women’s Division consented to our request that the Caribbean Unit be included as recipient of this program, which was excluded before on the premise that the financier is from North America, hence, should extend the assistance to women outside that Area.

E. Thursdays in Black

The World Federation is in solidarity with groups of women who believe in respecting all human life without discrimination by joining the campaign “Thursdays in Black” either by wearing black t-shirts or button pins on Thursdays. This is a symbol of strength and courage, representing our solidarity with victims of violence, demanding a world without rape and violence. This human right campaign was started by the World Council of Churches during the 1980s as a peaceful protest against rape and violence, the by-products of war and conflict.
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**F. ‘Tree of Life’ Newsletter & Website**

The ‘Tree Of Life’ continues to be our newsletter published quarterly with the primary intention to reach out to all women around the world with Dorothy Kumar from India as our editor. However, printing and postage costs are exorbitant and are depleting our funds. Hence, the Executive Committee decided that starting last January of 2010, it went electronically. But considering the women who do not have access to internet, the Unit Presidents are advised to have copies printed for reproduction and distribution.

Our website www.wfmucw.org is another venue to reach out to women and others through information. It has home, events, publications, Tree of Life, About Us, United Nations, World Assembly and President’s Pen. I am exceedingly happy that the website is a tandem between our eldest son, Ken Archie and myself. What a great opportunity to serve God through the women’s website.

**12th WORLD ASSEMBLY**

To culminate the quinquennium, we are holding the 12th World Assembly [WA] at Indaba Hotel & Conference Center, Fourways, Johannesburg, South Africa next week [August 10-15] just after this World Methodist Conference.

We have adapted for our theme: “BAMBELELA [Never Give Up], Christ Is Our Hope.” At such a quinquennium when economic crisis is at its lowest ebb; when natural catastrophe are devastating many countries; when violence is escalating at high speed and peace is at its peak price; when HIV/AIDS and other diseases are claiming lives of myriad of people - could there be better theme than to focus on Jesus Christ who is our hope and who gives people hope when hope is hard to find?

This year is World Federation’s 72nd year since the first signing of the original Charter in 1939 at Pasadena, California, USA. It is heart-warming to realize that our Federation has been in existence for this long. At such a momentous time we look back in order to thank the lives of our mothers and sisters who birthed this Federation, guided by a vision, mission and goals, like Helen Kim of Korea, among others. She envisioned a world sisterhood of Christian women who will make a difference in the church and society. At the Assembly will be a power point presentation of the 72 Years HERstory of the women’s Federation.

Simultaneous and at the same venue of the Assembly will be the holding of the Helen Kim Scholars Leadership Training & Development Program with Dr Hea Sun Kim as program coordinator. There will be 15 younger women representing the 9 Areas selected for this program. The nurturing of second liners of leaders is an intentional program of the Federation.

Lastly, we shall be submitting the name of our new World President immediately after election, making sure in this male-dominated Council, women’s representation is assured.
Addendum 14 - Continued

Conclusion

May women and all God’s children, especially the Methodists, continue to introduce Christ to many others, thereby bringing HOPE to numerous people who otherwise would have been hopeless. “Bambelela [Never give Up], Christ is our Hope.”

Submitted by:

CHITA REBOLLIDO-MILLAN, Ph. D.
World President
CONSTITUTION OF THE WORLD METHODIST COUNCIL

I. Name
The name of this organization shall be the World Methodist Council (hereinafter called “the Council”).

II. Purpose
The Council is a worldwide association of Methodist, Wesleyan, and related Uniting and United Churches. It engages, empowers, and serves the member Churches by encouraging Methodist unity in witness, facilitating mission in the world, and fostering ecumenical and inter-religious activities. It promotes obedience to the Great Commandment of Jesus Christ to love God and neighbor and to fulfill the Great Commission to make disciples through vibrant evangelism, a prophetic voice, cooperative programs, faithful worship, and mutual learning.

The Council is a self-governing body deriving its advisory and administrative authority from the member churches and existing for the purpose outlined above and as exhibited in the Goals outlined in the Bylaws.

III. Membership
Members of the Council are those Churches (hereinafter called “member Churches”) in the Methodist/Wesleyan tradition that satisfy the criteria that the Council may itself from time to time prescribe. Churches may apply for full membership, for affiliate relationship, or for mutual relations (See Bylaws II) at any meeting of the Council.

IV. The Council
The Council shall meet regularly within a five-year cycle. The place of meeting shall be determined by vote of the Council, upon advice of the Steering Committee.

The Council is comprised of member Churches who are represented by delegates. Delegates are designated for each five-year cycle by the member Churches in accordance with their respective disciplines and procedures.

The method of allocation of delegates and the number of delegates for each member church shall be recommended by the Steering Committee subject to the approval of the Council.

A minimum number of delegates for any member Church is two. Meetings of the Council may include At-Large delegates, as described in the Bylaws, additional to those designated by the member Churches.

V. Committees
A. The Council shall have standing program committees that carry out the mission of the body.
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B. The Council shall have standing operational committees to give advice and to manage administrative and financial matters essential to the organization.

C. The Council and Steering Committee may have ad hoc committees for the purpose of limited designs. These committees shall be approved by the Steering Committee, as delineated in the Bylaws.

VI. Elected Officers

The officers elected by the Council shall be the President, Vice President, Treasurer, seven other officers to reflect the diversity in the cultures, historical, and global perspectives of World Methodism and to be inclusive with regards to age, gender, ordained and lay persons; the Youth and Young Adult President, and the immediate past President of the Council. The Presidents of the World Federation of Methodist and Uniting Church Women and the World Fellowship of Methodist and Uniting Church Men are elected by their respective organizations and also serve as officers of the Council.

VII. Elected Staff

The staff elected by the Council shall include the General Secretary, the Geneva Secretary, and the Youth and Young Adults Coordinator.

VIII. Steering Committee

There shall be a Steering Committee which shall exercise its duties as described in the Bylaws. The voting members of the Steering Committee shall be the Elected Officers designated in Section VI, the chairs of the standing program committees, the chair of the Budget and Finance committee, and other persons as designated in the Bylaws.

Non-voting members of the Steering Committee shall be the Elected Staff designated in Section VII, the Director of World Evangelism, and the Director of Development.

The Steering Committee shall submit an annual report to the member churches with the expectation that this report will be presented to their annual or other conferences and appropriate committees.

IX. The Conference

The Council shall convene a Conference at such times and places as the Council considers desirable but at least once in each ten-year period. The Conference shall be composed of all the Delegates to the Council and of participants named by the member Churches.

The purpose of the Conference is to expand interest in World Methodism and to promote unity among the Methodist/Wesleyan people in ways that are educational,
Addendum 15 - Continued

inspirational, and motivational. All matters of an administrative or executive nature shall be settled only by vote of the Council.

X. Regions

Member Churches in geographical proximity may be organized within their own regions to further the stated purpose of the Council. These regions may hold such self-supported gatherings as are useful and practicable.

XI. Affiliated Organizations

The Council may designate independent bodies as affiliated organizations on such terms as may be mutually acceptable.

XII. Amendments

This Constitution may be amended by the vote of three-fourths of the Delegates present and voting at a regular Council meeting, provided that the amendments have been considered ninety days in advance of the meeting by the Steering Committee and have been submitted to the Council Delegates at least thirty days in advance. However, when the Council is in session amendments on the same subject matter may be submitted directly to the Council at least 24 hours in advance.

*Adopted by the World Methodist Council*

*August 3, 2011 – Durban, South Africa*
Since our last meeting in Chile, the committee has been active in collecting worship and music resources that would feed into the worship life of the Conference in Durban. The committee is exploring the possibility of having these materials uploaded onto the website of the subcommittee for dissemination to member churches. However, this is proceeding slowly due to copyright concerns of such materials. We are looking into the web-publishing model of the World Council of Churches where they make use of creative commons licensing scheme.

At the same time, the committee has provided guidance to Methodists with questions on Methodist liturgical and church music practice and attempted to direct such enquiries to resource persons and institutions that can better respond to such issues.

This committee was visibly present at the 2011 International Ecumenical Peace Convocation of the World Council of Churches held in Jamaica through our chairperson who served as the official music leader for that event.

Looking ahead, the collective work of this worship and liturgy committee will be experienced through a joint effort with the local host committee on worship and liturgy at our forthcoming Conference in Durban. Here our committee would like to express its thanks to Rev. Jenny Sprong of the Methodist Church of Southern Africa for her significant role in this task.

Finally it remains for this committee to acknowledge the helpful contributions of its members in particular Ms. Anne Vautrey of the British Methodist Church as we gather for this conference in Durban.

To God be the glory.
The World Fellowship of Methodist and Uniting Church Men, men’s affiliate of the World Methodist Council held a meeting at the world conference. The following actions were taken;

**Leadership elections for the next WMC cycle are;**

**President: Laurence J. (Larry) Malone** continues as president. This was permitted by unanimous vote to amend the bylaws to permit continuance for five more years. The election vote was unanimous.

**Vice President: Elder Jae-Ryong Han,** President of Korean Methodist Men (KMM) was elected “ex-officio” as vice president, to be succeeded by the next leader elected as KMM President. Elder Han will continue to serve on the executive team for a five year term for continuity. For further continuity, KMM president successors will also serve “ex-officio” on the executive team for the duration of the five year cycle.

**Other leader positions** will be determined for area representation and skills.

**101,000 Meals Packaged**

We are pleased to report that World Methodist Conference participants packaged 101,000 meals for distribution to local school children in 6 two-hour packaging sessions held on August 4, 5 and 6. Financial needs for the packaging event were satisfied by five generous commitments of $10,000 each by the following donors;

- United Methodist Men, Mr. Gil Hanke, General Secretary
- Korean Methodist Men, Mr. Jae-Ryong Han, President
- United Methodist Committee on Relief, Cynthia Harvey, GBGM Executive
- Bishop Hope Morgan Ward, UMC Mississippi Conference
- Rev Gu-Hyun Kwan, Good Samaritan KMC, in honor of KMC Bishop Hyun

*The following amended hunger resolution is offered to the World Methodist Council replacing the version presented on August 2, 2011;*

**A CALL TO THE MEMBER CHURCHES OF THE WORLD METHODIST COUNCIL TO END WORLD HUNGER**

World Methodist Council, Durban South Africa, August 2011

*Whereas* members of our human family die every 6 seconds from hunger related causes, and approximately half are children; and

*Whereas* the earth produces enough food for everyone; and

*Whereas* the root causes of hunger lie in failed policies, political boundaries, corruption, greed and systemic distribution challenges; and

*Whereas* millions of Methodist/Wesleyan Christians in affluent countries enjoy bountiful abundance in contrast with the world’s poorest; and

*Whereas* our Lord Jesus Christ told us to “give them something to eat” and to “feed my sheep”:
THEREFORE BE IT RESOLVED

That the member churches of the World Methodist Council, through study, prayer and concrete actions, take account of global hunger, severe malnutrition, and starvation; and

That the member churches encourage persons in their congregations to;

FAST at least one meal per week

PRAY during that meal period for all who are hungry

GIVE the cost of one meal daily in a sustained commitment to a Christian hunger-related ministry.

FAST. PRAY. GIVE.

in the name of Jesus Christ.

Other Business

Near term goals and actions;

• The organization will be restructured for **hunger mission effectiveness**, and the by-laws and constitution will be revamped to reflect the new structure.
• The organization will organize around virtual and electronic technology.
• Roles ad responsibilities will be redefined around gifts, skills and geography.
  • strategic leadership
  • organizational; structure and administration
  • funding development
  • communications; website and technology
  • regional leadership
  • Communications plan
• Semi-monthly e-meetings (Skype)
• website hub / video reports posted
• communications via blog / facebook group
As this report is prepared the tragic events that have taken place in Oslo, Norway with such significant loss of life particularly of so many young people form a dark shadow on the immediate horizon pointing us again to the very vulnerability of life and how extreme fear of the other can result in such tragic acts of violence. As members of the Methodist World Council and Conference gather over the next week our thoughts and prayers turn to the peoples of Norway and the many communities and families who now grieve the loss of loved ones.

The words of Jonathon Sacks, Chief Rabbi of the Commonwealth, writing in a book entitled, The Dignity of Difference, powerfully and directly remind us that, “one belief more than any other is responsible for the slaughter if individuals on the altars of the great historical ideals. It is the belief that those who do not share my faith, or my race, or my ideology — do not share my humanity. At best they are second-class citizens. At worst they forfeit the sanctity of life itself. They are the unsaved, the unbelievers, the infidel, the unredeemed: they stand outside the circle of salvation... If faith is what makes us human, then those who do not share my faith are less than fully human. From this equation flowed the Crusades, the Inquisitions, the jihads, the pogroms, the blood of human sacrifice through the ages. From it ultimately came the Holocaust”. (45)

Sobering words that call us to discern prophetically the ‘signs of the times and take special care and attention of the fabrics of our collective and intertwining global contexts.

The ongoing work of the Social and International Affairs Committee covers a wide range of issues and concerns given the global context of its agenda. At the Executive Committee meeting in Santiago, Chile September 2009, the committee took time to remind members of the core purpose of this important committee of the Council. The following statement was adopted:

*The Wesleyan way emphasizes the intimate connection between personal and social holiness: there is no personal holiness apart from social holiness. To that end, in partnership with the member churches, the Social and International Affairs Committee works to educate, communicate, advocate and provide a prophetic voice in the major social issues of the world such as human rights, economic concerns, and stewardship of the earth in order to be God’s agents of justice and peace.*

Since the last World Methodist Conference in Seoul 2006, the Social and International Committee has met at the two Executive Meetings; Sydney in September 2007 and Santiago, Chile September 2009. At both these meetings issues were raised as to how the important work of this committee can be sustained and communicated in the most effective ways. The membership of this Committee is not static for long and the actual work prepared for the respective Council and Conference gatherings being handled by a small network of people. To this end the Committee is working on creating a
Addendum 18 - Continued

separate website for SIAC with a link to the main World Methodist Council site as a means of communication and information regarding resources and a network for cooperative action. The Committee has also sought to utilize the First Friday World Methodist Council newsletter as a means of communication with member Churches to provide briefings on major issues affecting the international contexts of member churches. Agenda items incorporating key issues of concern in the varying international contexts have covered the following areas:

Sydney, Australia 2007 — Resolutions concerning the UN Millennium Development Goals; Human Trafficking and other ongoing manifestations of slavery world-wide including cultural and economic forms; Global Climate Change and its devastating impact on specific nations of Oceania, especially Tuvalu and Kiribati, close neighbours to Australia and New Zealand.

Santiago, Chile 2009 — Resolutions concerning the ongoing crisis affecting the Methodist Church of Fiji and Rotuma; Global Climate Change with specific reference to the United Nations Climate Change Conference meeting in Copenhagen, Denmark December 2009 which met to negotiate the successor document to the Kyoto Protocol which expires in 2012; The Pascua-Lama Project — a proposed gold and silver mining operation which extends to both sides of the Argentine — Chilean border with predicted irreversible damage to the ecosystem of this area; Nuclear Weapons and Small Arms Disarmament — standing in solidarity with the UN and Non-Governmental Organizations (DPI/NGO) DISARM NOW peace and development project; concern expressed to the President of the Republic of Rwanda re: provisions for a free and fair trial for Bishop Philemon of the Free Methodist Church of Rwanda; and ongoing work in the meeting of the UN Millennium Development Goals.

Following the meeting in Santiago, Chile, in response to the resolution passed concerning the Methodist Church in Fiji and Rotuma a delegation of the World Methodist Council (General Secretary George Freeman, Jill van de Geer Presidium Member and Bishop Ivan Abrahams — Co-Chair SIAC) visited Fiji in December 2009 and met with Methodist Church leaders and Government officials to express their concern and support in the unfolding critical situation.

Since 2009 the SIAC Committee has been acutely aware of the ever unfolding concerns so painfully demonstrative of the groaning and weeping of God’s creation — the devastating earthquakes in Haiti, Chile, China, Japan, New Zealand; bushfires and flooding in Australia; flooding in China, Romania, Brazil, Pakistan and many other places of the globe; along with the ongoing realities in vast areas of the world suffering famine and the devastating consequences of drought.

There is never any shortage of concerns that continue to provide the ongoing focus for the work of SIAC on behalf of the member churches of the World Methodist Council.

Gathering in Durban, South Africa this August 2011, SIAC will attend to a number of new items of concern along with the ongoing commitment to continue the focused attention on the following;
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- Ongoing commitment towards the achievement by 2015 of the UN Millennium Development Goals,
- Global Climate Change and the committed resettlement of those Pacific Nations most affected,
- An Ecumenical Call to Just Peace - February 2011 WCC Statement.
- Ongoing support for the peoples of Haiti.
- Renewed commitment to;
  1) protest against human trafficking and all other manifestations of slavery globally,
  2) As agreed in the World Methodist Council Seoul 2006 — what further work can be undertaken as a global body to help tackle the evil of slavery in its many forms including cultural and economic.
- Ongoing effects of HIV/AIDS.

Reverend Dr Mary Caygill — Co-Chair SIAC August 2, 2011.
Addendum 19

WORLD METHODIST HISTORICAL SOCIETY
REPORT TO THE WORLD METHODIST COUNCIL
AUGUST 3, 2011 – DURBAN SOUTH AFRICA
BY REV. DR. ROBERT WILLIAMS

This society is for those who are interested in the history of the denomination, to trace their roots to the Wesleyan movement in the 18th century. Our largest gathering is always at the Conference.

Five years ago in Seoul, we had an afternoon of four outstanding lectures, but very limited attendance because of all the other things that go on at the Conference. So this year we are trying something different and running a bus tour to Methodist heritage sites during the seminar time tomorrow afternoon. The only difference being is we will have to leave at the lunch break. I have received registrations through the newsletter of the Historical Society and there is a sheet at the Registration Desk in the Convention Center with 20 remaining spots. What I would be glad to do is sit in the back for a couple of minutes during the break with Emmanuel Gabriel, who helped set up the bus trip, and if you are interested in going on the bus trip and being in one of those 20 spots, give me your name, I will walk over to the Convention Center, and hopefully beat anyone else who might put names on that list. I can’t promise that, but I will try to be as fair as we can as we depart for that so that we learn something of the history of Methodism in this region.

We also support projects. We have a semi-annual newsletter and then we are fortunate that we make no claim on the funds of the World Methodist Council, and we are able to fund our work through a grant each year from a foundation administered by the General Commission on Archives and History of the United Methodist Church. Martin Wellings, of Great Britain, has served as our President for the past five years and Dr. Ulrike Schuler, of Germany, will serve as President for the next five years.

The affiliate relationship of the World Methodist Historical Society to the World Methodist Council is essential because as a small organization with fewer than 200 members our very survival would be called into question without our relationship with the Council, for which we are grateful. I’m also personally grateful that I can serve and assist the Society for my position within the United Methodist Church and also serve on the Board of Trustees of the Epworth Old Rectory.

The theme of this Conference is Jesus Christ for the Healing of the Nations. One of the things that history teaches us is that there are parts of our history that need healing in the present and the assurance of justice in the future. So, I hope that history can be healed as we move forward and as we continue to learn it. My prayer for this Conference would be really in the Charles Wesley Hymn, “Blessed be the dear uniting love that will not let us part. Our bodies they are oft removed. We still are one in part.”
THEOLOGICAL EDUCATION COMMITTEE REPORT
BY DR. J. C. PARK, CHAIRPERSON

Dr. J. C. Park outlined the vision of Wesleyan theological education in preparing principle leaders for global challenges and the development of compassionate hearts among these leaders. He emphasized the Theological Education Committee’s Seminar at the Conference and Invited Council members to attend and hear first hand stories of theological educators making a difference today.

For a copy of the report transcribed in its entirety, please contact the World Methodist Council headquarters office.
Thank you for allowing us to come before the Council. We have seen this across the face of the earth – this enthusiasm, this seeking and searching and it’s a powerful thing. We are on every continent in the world repeatedly every year in gatherings that proclaim the names of Jesus Christ across the face of the earth. It’s an exciting time, but I want to begin my report by saying thank you to this Council for allowing me to chair this committee, this division, for these five years. It has transformed by life as well as the lives of others. I used to say that I have seen tens of thousands of persons touched by this ministry. I don’t mean in conferences and in gatherings, I mean one-to-one individually across the face of the earth. I can almost say that I have in these five years, seen hundreds of thousands of people touched individually, transformed, accepting Jesus Christ as their Lord and Savior. It’s a powerful, powerful ministry and it’s growing. It’s constantly growing. We received invitations – we never place ourselves on others. We only respond when and invitation is given for us to come and share the Good News of Jesus Christ.

I want to share the vision of the Division of World Evangelism. Just to see the Methodist movement alive, vibrant, growing and yearning to spread and proclaim the Good News of Jesus Christ across the face of the earth. That is our vision and we have been able, I’d say, to keep that focus, that the world may know Jesus Christ. To keep that focus. Now we are involved in other ministries. Well you might say you just proclaim and you just go to preaching engagements, no, we have all kinds of social programs around the world anywhere we find need, but our focus is on Jesus Christ. That’s our responsibility.

We have a wonderful staff that makes that possible. Dr. Jim Thurman who handles our connecting congregations as you might well know, or not know, we have hundreds of congregations across the world where we build churches, support congregations, support scholarships, and those around the world. Dr. Shirley Clement, our office manager and more than that, Dr. Shirley Clement with her Ph.D. She guides and directs our ministry from Nashville. Dr. Winston Worrell. Winston is here. He is our representative at Emory University. The World Evangelism Institute, The World Methodist Evangelism Institute at Emory University. He’s had students and people all over the world to hold seminars that are just powerful transformation moments in the lives of those churches and person. Dr. Julia Crim assists Dr. Worrell at Emory University at the Institute.

We have been in a number of countries this year. We look forward to great work next year and at the very key is the Director of World Evangelism and the Director of the World Methodist Institute and that is Dr. Eddie Fox, and his wife, Mary Nell Fox. Dr. Fox has fulfilled his role in World Evangelism with extreme credibility, with extreme
enthusiasm and in our vision meeting he said he called me sometimes late at night, but it is always good to hear from him because he is enthusiastic and he is saying to me, “Bob we need to go over here. We have been called here.” I cannot believe his schedule. He is a powerful witness to the Good News, he is a powerful witness to this Council and most of all he is a powerful witness to the Christian understanding that all can be saved.

In April in London, our 16 regional secretaries came together. We try to get together as often as we can and we developed our imperatives for our ministry in these coming days. It is very important that we take a moment to look at those just quickly refer to them. This is part of our seminar later this week. I did want to emphasize the fact that we do have 16 regional secretaries around the world. If you are a regional secretary, will you stand if you are here? Many of them are here. Would you please stand? These are people from all over the world that represent our ministry there. The imperatives of World Evangelism are:

1. The centrality of Jesus Christ in reconciling the world to God. We have the confidence in and the passion for the Gospel. We affirm its urgency.
2. Connectivity – as Methodists we are one people in all the world connected to our Wesleyan heritage as well through being part of one church, Holy and Apostolic.
3. Salvation for all. Today more than ever identifying needs and addressing them are crucial if we are to faithfully proclaim the Gospel and spread scriptural holiness throughout the world.
4. Openness to the presence and power of the Holy Spirit. The Holy Spirit moves all over the world.
5. Every Christian is called to witness to the Good News of Jesus Christ. Each Christian is called to witness for Christ in the situation in which one lives.
6. Evangelism grounded in scripture and prayer. Evangelism is grounded in the Holy Bible, the foundation for doctrine, teaching, preaching and practice. Evangelism is also grounded in pray, both personal corporate.

These are the six imperatives of the Division of World Evangelism. Come. Come and join us in proclaiming Jesus Christ to all the world. In His name we pray. Amen

Dr. H. Eddie Fox

I greet this Council and to these Officers and express gratitude for this hour. This time to greet you at this very apex of this meeting because Bishop Mvume Dandala tells the story about in the early days of the spreading of the Gospel across this land, especially among the Methodist and evangelists that had been fighting one another decided that they were tired of war and they sent for a Methodist evangelist. When the Methodist evangelist came into the community, the Methodist evangelist was ringing a bell and it became a tradition that whenever an evangelist would enter a community or a village they would come ringing the bell so I’m grateful that you have arranged the last procession here. That was quite wonderful for you to arrange that because the evangelists are coming and after the meeting in Korea, you remember, there was a
tremendous affirmation of world Methodist evangelism in Korea. In fact, when they took
the survey among the people who gathered in Korea, and they asked to prioritize the
ministries of this Council, that which was declared as number 1, was evangelizing the
Gospel, spreading the Good News of Christmas, by word, deed and sign across the face
of this earth. If you remember, it was couched around the phrase, “The bell is ringing
and we are invited to become bell ringers of this Gospel.”

Now you heard the vision and we really have sought to live into this vision of World
Methodist Evangelism. We lived with it and it came out of our regional secretaries and
expresses very much what our vision is and how we live into this. How do we live into
it? What does it mean if we spread the Good News of Christ Jesus? I want you hear this.
We spread the Good News of Christ Jesus, the Kingdom of God, by word, deed and sign,
but the power of the Holy Spirit. We waste no energy debating which one is more
important – word and/or deed. It is like asking the question which one is more important
– to breathe in or breathe out. It always depends upon which one you did last. I want
you to hear this because this governs everything we do in World Methodist Evangelism.

I want you to know who we are, not about who you define, but who we are.

I will preaching on Friday night, that’s a different story, but sometimes the accent is
on a words and sometimes the accent is on the deed and sometimes, by God’s grace, the
accent is on the signs and wonders of the Holy Spirit, but they are always present and
there is no separation between word and deed. A cup of cool water in the name of Jesus,
although there are parts of our movement that is much more comfortable, when giving
the cup of cool water, than naming the name. And if we do that, we give the people a
stone when they are looking for bread. But if we go around just naming the name and
never giving a cup of cool water, no one’s going to pay any attention to us.

So when you look at our record, and I hope you will, these last 20 years, an amazing
sacrifice of people with their gifts, more than 20M really, invested in specific ministries
in evangelism around this world in these last 20 years, ministries like EvangeSport,
EvangeBread, EvangeBicy, EvangeMed, where word and deed and sign is held together.
I hope you hear that so you understand what it is that we are about in spreading this Good
news of the kingdom of God, the rule and the reign of God, but the power of the Holy
Spirit, by word, deed and sign. Now you ask, how to do you live into that? Our banner is
this one, That the World May Know Jesus Christ. Do you believe that? Do you believe
that this world needs to know who Jesus is? I grew up singing that in Bible School and
Sunday School.

I grew up, I went to church before I was born and I grew up in a Methodist Church.
My mother said she could remember me patting my foot to Amazing Grace before I was
born. I don’t anything but that. I want you to hear this. My family was Methodist in
1787 – eight generations back on my father’s side, uninterrupted, eight generations of
Methodists. 1787 – I tell people I was a Methodist when John Wesley was still alive. So
I love this movement and I want it to be a faithful movement that God has raised up for
Addendum 21 – Continued

God’s sake and for the world’s sake. I believe that this world needs to know who Jesus is. Do you believe that?

This is what we sang in Bible School – “Everybody Ought to Know.” I’m going to ask this Council and everyone of us what sacrifice will we make. How will we re-prioritize what we do? What will we give that everybody would know? What will we offer? Our possessions, our gifts, our children, the best we have, our grandchildren? That everybody ought to know. Here is what we are trying to do in World Evangelism. This is what our ministry is – to multiply the witnesses of Christ, to multiply the witnesses of Christ.

We have spent a lot of energy and a lot of our resources around that and because we spent that, I want you to hear this, we will give a full extended report to the whole conference, 6,500 young people, ages 17 – 35 have attended nine International Christian Conference on Evangelism for young people. Did you hear me? A conference on evangelism for young people. Our young people are not asked to go somewhere else to learn about sharing the good news of Christ Jesus. You will hear about the last one which in some ways was the most incredible experience in my life at the International Youth Conference Number 9 in Vision Land Korea last July. I tell people we went to Vision Land at Kwang Lim Vision Land. It was a lot like Disney Land but Mickey Mouse was not there, but the Holy Spirit was.

There’s 1,000 young preachers in their first 15 years of ministry from the family across this church, hear me, from the family representing all these different bodies. There’s about 1,000 young pastors who belong to the Order of the Flame and that Flame stands faithful leaders as mission evangelists and they have taken a covenant and a vow to fulfill what the Apostle Paul wrote to Timothy – to do the work of the evangelists and carry out the ministry fully and we are intending that unless we do the work of evangelists we are not carrying out the ministry fully.

So we are seeking to multiply the witnesses, connecting congregations. Bishop Fannin mentioned that his own congregation he attends, last year, helped a congregation realize a dream that they had fasted and prayed for years that they would one day, some day have their own congregation, own building in which to worship in Bulgaria and the day came because of the congregation where Bishop Fannin attends and is involved.

You heard about our Institute from Dr. Worrell, our leader of that, seeking to engage both lay and clergy to train indigenous leaders in their ministry of Evangelism. We spend a lot of resources, a lot of money for a ministry we call Resourcing Indigenous Evangelism. That is we don’t come telling people what to do, we get alongside of them and we pour in resources, people and prayer to engage with them in the ministry that they believe God has called them to do in a place like that. We will give you specific illustrations of that in our report to you in the Conference. And there is developing resources.

That’s a huge part and I thought I brought with me one of the most popular resources that we have published in the last 10 years, our Faith Sharing New Testament now has
700,000 copies, but the Bible Study that has been the most received and translated in more than 10 languages. If you haven’t studied it, I’m going to urge you to do so. The name of the study is “That the World May Know Jesus Christ.” You heard about that and it is a study on John 14, 15, 16 and 17 and is written by this man by the name of Paulo Lockmann. A professor of New Testament. Then he became an evangelist and then they demoted him and made him a bishop and we met as regional secretaries, we asked him, “Would you write a Bible Study for us on John 14, 15, 16 and 17?” I hope that if you have not studied that in your church on if this council has not, I think it would be good to read very carefully what our new chairperson has written for us to study. And there is one thing that undergirds it all, and that is, I don’t think you can see it, it’s right there, it’s underneath it all – encouraging prayer and fasting, following the Wesleyan fasting. Now friends we don’t think we can do it all but with God’s grace we are going to seek to do our part and as long as this body has bread, I will seek to do all I can by word and deed that the world may know Jesus Christ.
YOUTH & YOUNG ADULT COMMITTEE REPORT
WORLD METHODIST COUNCIL MEETING
AUGUST 1-3, 2011 DURBAN, SOUTH AFRICA

Dear brothers and sisters we greet you in the name of our Lord Jesus Christ. We want to present to you an apology from the Chair of the Youth & Young Adult Committee Vishwas Udgirkar from India. He was not able to join us in this meeting due to work commitments. We as young people in the Presidium want to present this report to you on behalf of the Youth and Young Adult Committee.

During the past five years our biblical base has been 1 Timothy 4:12 “Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity.”

YOUTH AND YOUNG ADULT REPRESENTATION
We want to share some words from the Youth and Young Adult Committee report presented in Australia in 2007, “Where are the youth?? We are deeply saddened that there are many fewer young people on this executive committee than in the last quinquennium. It’s essential that member churches send youth and young adults as part of their delegation.” Today we would like to make an appeal to all the member churches that we must continue to involve more young people in the life and ministry of the church especially in the selection process in becoming members of this council; but we are delighted to say that the last quinquennium we had three young people elected to be part of the presidium board which allowed us to be involved and connected with the committee.

COMMITTEE MEETINGS
The youth and young adult committee were able to meet twice in this past quinquennium, but we need to recognize that our work was not very effective due to the small representation of the youth and young adult to the Executive committee meetings. We pray and hope that for the coming term we will have a larger representation to continue the work and the involvement of the young people in this body.

YOUTH & YOUNG ADULT POSITION
The idea of having a youth coordinator was hatched during the IMYLS in Seoul, Korea. The youth and young adult committee exerted efforts in bringing the matter to the Council. During the executive committee meeting in Sydney in 2007, the proposal of having a youth & young adult coordinator post was approved. Fabiola Grandon has been appointed as the first part time youth & young adult coordinator from 2008-2011. She is ending her terms in this meeting. This body has approved the name of John Thomas III from the AME USA as the new Youth and Young Adult Coordinator. In the process of selecting a new youth and young adult coordinator it was very important to make sure that the original thrust as envisioned by the youth and young adults group was achieved.

YOUTH & YOUNG ADULT NETWORK
It has been a great challenge to build relationships with the regional Youth and Young Adult Methodist Networks namely: Youth in Mission Program of Evangelical Methodist

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Addendum 22 – Continued

Churches in Latin America and The Caribbean, Asian Methodist Youth Network, Africa Methodist Youth Movement and European Methodist Youth Council. We have been able to follow the work that these networks are doing in their own regions. We trust that the new committee will continue to strengthen these relationships, creating new ways to work together.

IMYLS 2011

The International Methodist Young Leaders Seminar is an event held prior to the Council and Conference where we have the opportunity to gather as young Methodist leaders to exchange experiences, to be trained and to meditate on the general theme of the conference, but also there is an opportunity for the young people to stay on for the council as observers and to participate in the conference as the main event for the Wesleyan/Methodist family.

We need to say that is not easy to bring young people from around the world for a 3 day seminar, especially if they are not council members. As such we encourage member churches to include youth and young adults as council members within their delegation.

We thank God because after praying, dreaming and planning we had our International Methodist Young Leaders Seminar on July 28 to 31, 2011 in Botha’s Hill, KwaZulu Natal, South Africa. We gathered 70 young people from 29 countries from the all continents, plus 15 volunteers from the Methodist Church in Southern Africa. We reflected on the theme “Jesus Christ for the healing of the nations”. We thank the Chairperson Rev. John Barrett for his visit, the General Secretary for his address about the World Methodist Council and we thank to our guest speakers Rev. Sifiso Khuzwayo, Rev. Kim Reisman, Rev. J.C. Park and Dr. Eddie Fox. We thank the local host committee and volunteers for the wonderful hospitality shown to all the delegates. Many of these volunteers are currently serving as volunteers for the council and conference. From the 70 delegates to the youth and young adult event 35 will remain for the Conference, and approx. 17 are here now as Council Members ready to learn and invest all their gifts and talents in benefit of God’s Kingdom.

Participants from the youth and young adults seminar prepared the following declaration for the World Methodist Council which we now want to present to you.

FINAL WORDS

Dear members of the council, at the end of this report we want to encourage you to continue trusting and supporting the young people of the church. We really believe that we as young people are not only the future of the church; we are the present of the church and we want to be God’s instrument in his hands. We need your guidance and your help.

We are thankful for the opportunity to serve in the World Methodist Council for these five years past and we believe that the new members of the committee and the presidium member will bring a new vision, a new passion, a new energy, but the same conviction which is “Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity.” (1 Tim.4: 12)

May God bless you all.
DECLARATION TO THE WORLD METHODIST COUNCIL

We call on the World Methodist Council and all member communions to live out John Wesley’s call for social holiness and “work on behalf of the worlds hurting ones” by:

· Actively engaging in dialogue, worship, and ministry with the goal of unity in the Church.
· Proactively addressing the decline of the Church in numbers and influence.
· Educating and re-educating our member communions about our Wesleyan heritage and calling upon us all to live into that heritage.
· Seeking to rebuild trust between the church and society
· Building positive interfaith relationships and healing broken ones
· Working on behalf those living in poverty, the unemployed and the under employed.
· Speaking out against unfair economic policies
· Intentionally working to break down the barriers of class distinction
· Working to instill a value system which is free from materialism
· Speaking out against the exploitation of Africans and their natural resources
· Acting as an instrument of justice in the face of corruption
· Holding accountable persons and societies that violate basic human rights
· Combating high mortality rates and the rapid spread of diseases in developing countries
· Being an instrument of grace for broken families
· Living up to our biblical mandate to care for creation and work for environmental justice

Healing is a holistic process. This belief is founded in the biblical witness of healing through the forgiveness of sins, physical healing of the body, spiritual healing of the soul and other acts of restoration in a process of healing the whole being. Our nations need healing and the Church seems to be silent in places where we need to speak up. The Church is called to a compassionate witness of prayer as we grow new generations of disciples and seek to live out our own call to discipleship.

The church must love; like Paul admonished: “I summon you then, I the prisoner in the Lord, to live lives worthy of the calling to which you were called. With all humility and gentleness and long-suffering forbear with one another in love.”

(Ephesians: 4:1-6)
Addendum 23

EPWORTH OLD RECTORY REPORT
TO THE WORLD METHODIST COUNCIL
AUGUST 3, 2011 – DURBAN, SOUTH AFRICA
BY REV. DR. CLAIRE POTTER

Good afternoon, President and Council members. As you have heard, my name is Claire Potter. I’m a British Methodist minister and currently the Development Manager for Epworth Old Rectory. That is the original Epworth. It is a huge privilege to be part of the World Methodist Council here in Durban and I’m deeply grateful at the end of this long day I’ve been given this chance just share with you the very significant past of our heritage. For more than 300 hundred years, Epworth Old Rectory has stood in its surrounding open land between Lincoln and York. This is the house where the Church of England rectors of the parish lived from when it was built in 1709 until 1954. The previous Rectory, of course, was destroyed by fire in 1709. The most famous rector was Samuel Wesley who arrived in Epworth in 1695 and carried out 40 years of ministry there until his death in 1735. And during that time, he and his wife, Susanna, brought up their 10 surviving children, suffered a great deal of unpopularity, debt and poverty.

There is a huge number of articles, books, letters and poems and saw his famous sons, John and Charles Wesley, develop the Methodist movement. After the Wesley family left, the house became the home to successive rectors who made various alterations. And in 1954, with a great deal of support from the World Methodist Council and Methodist people all over the world, it was purchased by the Methodist Church. It was then repaired and three years later opened to the public as a museum and a guesthouse. Wardens were appointed to care for the house and welcomed visitors who came from all over the world. Furniture and artifacts were collected. Some with worldly providence; others similar to articles that the Wesleys may well have had in the house.

In 2009, Epworth Old Rectory achieved status as an accredited museum, a recognition of high standards of care both as a museum and its collection and the people who work there and visit. Earlier this year, we became registered as a charity. We are part of Methodist heritage in Britain which advises all the Methodist heritage sites in Britain and helps us to work together. We now have a Methodist Heritage Handbook and I’ve got some here, not here physically today, but there will some available at our store at the conference if you want to come and find me to have one. Epworth Old Rectory is one of the most important Methodist heritage sites. It is a privilege and huge responsibility to seek to develop it.

The Rectory is managed by a Board of Trustees, chaired by the former president of the British Methodist Conference. Some of these Trustees live very close to the Rectory; others further away, but ever since the 1950s, the Trustee Board have included representatives of the World Methodist Council. There have been a number of new British Trustees in recent years appointed because of their particular expertise or position. They brought a new impetus to the work and the development of the Rectory. And it is because of that and because of the change in the WMC General Secretary this year, that
the Trustees have produced a paper respectfully requesting the appointment of some new Trustees to represent the World Methodist Council and the world Church. World section Trustees provide an invaluable role. They maintain the international aspect of the Epworth Old Rectory as strategic decisions are made. They provide the link with the WMC and the Methodist Church around the world. They facilitate that contact. They enable Epworth Old Rectory to fulfill this role as an international resource and a place of historic importance for the world Methodist family as well as for many others. They act as conduits for financial support to the Rectory from member churches and they act as international advocates for the work and the mission of the Rectory. According to the Constitution of Epworth Old Rectory, the Trustee Board is required to have at least four Trustees representing the WMC. But the existing Trustees would welcome more than that – five or even six perhaps. The Trustees are respectfully requesting that the international trustees could comprise: the General Secretary of the WMC, or a nominated representative; this currently is an ex-officio position. Then a representative from the Methodist Church of Asia, a representative from the Methodist connection in Europe which has been filled by the Geneva Secretary, a representative of a Methodist connection in Africa, or a representative of the Methodist Church in America which is not a part of the UMC and then a representative of the UMC. This has been fulfilled by the General Secretary of the Commission of Archives and History for the UMC.

The trustees meet three times a year but they do not expect the international Trustees to attend every meeting. It is hoped that we may have one international Trustee at each meeting, but it doesn’t have to be the same person every time and it could be an international Trustee residing in Britain. The Trustees are aware of the difficulties and expense of long-distance travel. It’s more important that the international Trustees bring the perspective of the world Church to bear on the life and development of Epworth Old Rectory. We would like international trustees to communicate with each other between meetings so that anyone can act as a spokesperson for all in relation to specific items on the agenda or where they are asked for a response. We would also like them to our link to the WMC reporting on matters of business or decisions. We have opened communication methods Trustees all over the world can respond to papers and discussions, something the existing Trustees would encourage.

The Rectory is run by a very small staff. I am the only full-time employee and there are three part-time staff and also contract with a freelance professional who is developing the audience for the Rectory but that contract ends in October of this year. And that means we rely enormously on the time and energy of our large team of volunteers - a wide range of people carrying out a wide range of roles. We find the Rectory fulfills an important need in their own lives too. Some described it as an oasis where they can have social contact with others to do something worthwhile and feel valued. All the time we are seeking to broaden the appeal of the Rectory and I will be saying more about activities and events and the people who visit at the Conference later in the week.
Addendum 23 – Continued

The Trustees have for many years been working on the Development project with the main intention of restoring the Rectory to its state around 1716 when the Wesley family lived there. This will enable visitors to have a much more authentic experience. A great deal of research has already been carried out and more is planned to discover how they used the rooms, and to identify the location of some of the key events in their lives in Epworth. In this way we hope that the house will be even more inspirational. Visitors will be able to experience the house as if the Wesley family were still living there.

The project will also involve making the house more accessible with the installation of an elevator. Alongside the house there are various outbuildings which we intend to upgrade so we can provide better facilities for visitors. The WMC and member churches supported the Rectory in the 1950s and have continued to support in many and various ways. Clearly, Methodist people all over the world value the heritage of Epworth Old Rectory. One of the friends of Epworth Old Rectory who lives in Texas recently wrote to us and said, “We Methodists from around the world owe a great debt to you in England who helped preserve our treasures.” What is so important about that statement is that little word “our” - our treasures, our heritage, our shared story. I’m privileged to work at Epworth Old Rectory but I’m constantly aware that it is part of so many peoples’ histories. It is vital that we respect and honor all of those histories. We have visitors from every continent needing to find the origins of their Methodist identity. Some even take their shoes off when they come through the door.

Epworth Old Rectory needs support now from everybody who sees it important. Without your help, we cannot continue to provide such experience for everyone who comes. With your help we could provide an even more profound experience, an inspiration, a place for pilgrimage. We want to show the world where the Methodist movement came from and we believe it would be the influence of Susanna Wesley, particularly on children John and Charles, in that simple Rectory kitchen in Epworth, that gave them a disciplined approach to life and faith. So how can you help us? You will today have received this little fund-raising booklet. We are also going to be giving that to everyone at the Conference. If you want more copies, just come and find me. We ask you to take it back to your churches, to talk to other people about Epworth and why it matters. It includes information about ways of helping us. We receive no funding from the British government. The only regular grant we receive is from the Methodist Church in Britain towards our core costs. On top of that is the finance we can make in donations, admission charges, and sales in our shop which just about allows us to survive. This new development project, therefore, has to be funded from other sources.

We are applying to grant-making authorities in Britain and making a general appeal to Methodist Districts and churches there too which hugely grateful for the support we have already received from the UMC in America, but we need more help if we are to realize this vision. One of the key ways in which people around the world can support is by becoming a friend of the Old Rectory. In turn for an annual subscription, you received free entry to the Rectory and information, a newsletter and a special event, but above all
Addendum 23 – Continued

the knowledge that you are supporting this vital part of Methodist heritage of international significance. And we will always be glad to see you. Perhaps you would consider bringing a group from your church to see where it all began, to find your roots. You will find all our contact details on the back of the booklet, but do come and find me if you want to know more.

If you want to make a donation during the Council or the Conference, also please find me or come and find us at the Epworth Old Rectory stand at the Conference. I know it’s been a long day and I’m hugely grateful for you to give me this time to share this very special place with you. Thank you!
A joyous good day to you, my sisters and brothers in-Christ! It is my privilege to present this report regarding the work of the Ministerial Exchange Program of The World Methodist Council at this gathering of our world family in Durban, South Africa.

Since many of you are new to the council, it may be helpful to say something about the program. When the exchanges occur in 2012, the program will have been arranging exchanges for 65 years. This unique ministry of the council began in 1947. Over the years the program has developed and grown, involving over one thousand ministers, families and churches. While over 90% of all exchanges have been between the United Kingdom and the United States, we are hoping to expand into more countries, including exchanges within countries and continents.

While an exchange is described by some as a pulpit exchange, I assure you it is much more than that. To be sure, it does involve the privilege of preaching and leading worship. However, an exchange also provides opportunities for the sharing of life and faith with individuals in their homes and with families. An exchange provides opportunities to love and care for people in the name of Jesus Christ. While an exchange usually occurs for six weeks, newly established friendships and relationships in faith may last a lifetime. It is a marvelous opportunity to affirm and celebrate our oneness in-Christ in a very personal, life-enriching fashion.

Each year the exchanges are organized and pairings made through the cooperation of the director of the program and the exchange secretary for the Methodist Church in England. Over the past two years Rev. Karen Jobson has worked with me in that capacity. Since she has decided to step down from that responsibility, I want to thank her for her dedicated work in helping make exchanges possible during those years. Succeeding her on behalf of the British Methodist Church is Mr. David Friswell. He and I are beginning our work together even as we meet here in Durban.

One of the best affirmations of the exchange program comes from ministers who have participated in an exchange. Please allow me to share a few with you.

This has been a wonderful, uplifting experience that has reaffirmed My ministry, giving me new avenues to explore and blessed me with a number of new friendships and memories.

It was a joy because it was 6 weeks of pure ministry, preaching, Teaching, praying, visitation, Bible study. The experience reminded me of all the reasons I went into the ministry in the First place.

Central to the experience for all involved was sharing the love of God, the grace of Jesus Christ and the gifts of the Holy Spirit through meeting sisters and brothers in-Christ.
Addendum 24 – Continued

No price tag can reflect the richness of a 6 week experience in which a Methodist minister from one country shares in ministry with a congregation of another culture. We experienced a fresh appreciation of the richness of our Wesleyan heritage around the world.

The exchange went far beyond my expectations. It was an amazing and exciting experience that I would recommend to all who feel they could participate in such a venture. I received so many blessings, and such generosity of spirit from the people I met.

We look forward to the continuing development of the Ministerial Exchange Program with the sincere hope that another thousand ministers and churches will experience an exchange as a gift of God’s grace and love.

Respectively submitted by your brother in-Christ,
David Wesley Schmuck, Director of the Ministerial Exchange Program
## Addendum 25

### INTERNATIONAL TRUSTEES OF EPWORTH OLD RECTORY

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Addendum 26
BY-LAWS OF THE WORLD METHODIST COUNCIL

I. Goals

A. Encouraging Methodist Unity in Witness
1. To strengthen the Gospel witness and fellowship of Methodists, Wesleyans, and those from Uniting and United Churches in whose formation a church of the Wesleyan tradition is a partner as one people around the world, at the international, regional, and local levels, so that member Churches understand, appreciate, communicate, and celebrate their common heritage and distinctive mission within their diverse cultural contexts.

2. To promote theological and ethical reflections within various societal, institutional, and individual contexts, so that the sharing of Wesleyan views regarding the Christian life results in vital spiritual experiences of people and institutions around the globe and in effective actions concerning the major social issues of the world.

B. Facilitating Mission in the World
1. To encourage evangelism in every land, to assist in the relief of persecuted and/or struggling Christian minorities, to establish ministries of justice and peace, to develop new texts and music for worship, to assist in coordinating the work of Methodist publishing interests, to promote Christian Education, to encourage the Church’s ministries with children and youth, and to facilitate the exchange of ministers, so that the Wesleyan vision and heritage of Scriptural holiness is spread around the world by God’s creative, redemptive, and empowering work.

2. To suggest models and priorities in Methodist activities and to help develop networks that facilitate efficient programs of collaboration, so that member Churches might maximize the effective use of separate and combined Methodist resources in the Christian mission throughout the world.

C. Fostering Ecumenical and Inter-Religious Relationships
1. To foster unified participation in the ecumenical movement, and to provide a means of consultation and cooperation between the World Methodist Council as a world communion of churches and the other world communions of the Christian Church.

2. To promote inter-religious dialogue and cooperation with peoples of different religious traditions, so that member Churches will be motivated to initiate interaction with different religious groups.
3. To encourage and study Union and Reunion proposals that affect member

**Addendum 26 – Continued**

Churches, and to offer advice and help as desired, so that the Methodist family may exercise and experience increasing solidarity while learning from each other.

4. To advance genuinely open and loving relationships between member churches of the council and people of other religions, by the exchange of news, information, ideas and resources relating to inter-religious concerns.

II. Terminology

The World Methodist Council and these Bylaws use the following terminology:

1. “Members” (when speaking of the World Methodist Council) refers to the Churches that are members of the World Methodist Council [see Const., III];
2. “Delegates” or “Regular Delegates” refers to the individuals who represent those member Churches in the meetings of the Council [see Const., IV];
3. The Council” refers to the organization and those who comprise the regular meeting of all the Delegates [see Const., I];
4. “Standing Program Committees” refers to the committees of the Council that work to fulfill the stated programmatic goals of the Council [see Const., V];
5. “Standing Operational Committees” refers to the committees of the Council that focus on personnel, finances, and other operational concerns of the Council [see Const. VI];
6. “The Steering Committee” refers to the leadership group designated in the Constitution, which meets annually [see Const. X].
7. “At-Large Delegates” refers to Delegates chosen to enhance diversity (especially among youth and young adults) in the Council, in addition to those regularly designated by member Churches [see Const. IV];
8. “Participants” refers to credentialed persons attending the World Methodist Conference [see Const. XI].

III. Membership

A. To become full Members of the Council, Churches must follow the procedures outlined in the “Guidelines for Membership in the World Methodist Council,” including election by a majority vote of the Delegates of the Council (see Attachment).

B. Requests by Churches for Affiliate Relationship require approval by a majority vote of the Delegates of the Council.

C. Churches accepted as full members during a five-year cycle are given two Delegates for that cycle.
Addendum 26 – Continued

D. Member Churches remain in good standing by continuing to fulfill the responsibilities listed in the “Guidelines for Membership”:

2. Attendance of Delegates at the Council and Steering Committee meetings, and of Participants at the Conference meetings.
3. Financial support of the work of the Council, including annual contributions to the ongoing ministry of the Council.
4. Promotion of the work and ministry of the Council in the member Church.
5. Attempts to establish fellowship with member Churches of the Council in their region and/or country.

IV. Delegates

A. Number and Distribution of Delegates

1. Number—the Council shall consist of between 250 and 528 delegates, including Regular and At-Large Delegates.

2. Distribution
   a. The allotment and distribution of Regular Delegates and At-Large Delegates shall be proposed by the Steering Committee and approved by the Council at its last meeting before the beginning of a quinquennium.
   b. The designation of At-Large Delegates to assure diversity and expertise on the Council, up to a total of ten, may be made by the Council using the procedure outlined in C, below.

B. Regular Delegates

1. Member Churches develop and adopt their own protocol for electing Delegates to the Council, that protocol to be approved by an officially designated body of the member Church, such as the General Conference, the Council of Bishops, or the body responsible for ecumenical relationships.

2. The protocol should indicate:
   a. How the Delegates will be selected and whether particular Delegates are selected by office or as an individual.
   b. Whether alternate Delegates have been named for duty as temporary replacements.
   c. Method of permanent replacement for those Delegates who are unable to complete their term during the five-year cycle.
      i. Those selected by office should be replaced by the new office holder (such positions would include Ecumenical Officers, President of Council of Bishops, President or General Secretary of the agency responsible for ecumenical relationships).
Addendum 26 – Continued

ii. An individual who resigns from the Council should be replaced by a new Delegate (or an Alternate Delegate) chosen by the member Church, using the same protocol as for new Delegates at the beginning of each cycle.

d. To assure diversity in the Council, member Churches are urged in making their designations of Delegates to consider the need for a variety of backgrounds and gifts, and to include non-episcopal clergy, laity, and youth, and to reflect gender, age, racial, and ethnic inclusiveness in their delegation, representing the total territory of their Church.

3. Each member Church should have a specific contact person to communicate with the General Secretary concerning the selection of their Delegates.

4. The Council will provide forms for credentialing the selected Delegates to the General Secretary.

5. The General Secretary will contact each member Church before each meeting of the Council to confirm the names of the Delegates who will be attending.

C. At-Large Delegates

1. The Council may include up to ten At-Large Delegates within their number, to enhance the diversity and expertise on the Council.

2. The designation of At-Large Delegates shall be the responsibility of the Nominating Committee, based upon written suggestions, and must be confirmed by a majority vote of the Delegates of the Council.

3. At least four At-Large Delegates shall be Youth and Young Adults (ages 18-35).

V. Meetings of the Council

A. Meetings of the Council are held regularly based on the five year cycle to which delegates are elected beginning with the quinquennial meeting and where practical an additional two times during the cycle. Refer to Steering Committee

B. A quorum will consist of 60% of the delegates registered and present at a duly called meeting of the Council.

C. Locations of meetings of the Council are determined by majority vote of the Council upon recommendation of the Steering Committee. The General Secretary shall receive and review applications from the prospective locations and report to the Steering Committee. The meetings shall be held in centers of Methodist work throughout the world, which shall be selected in the light of accessibility, geographical distribution, travel costs, missional impact, and the
Addendum 26 – Continued

D. probability of a representative attendance.

E. The President presides at meetings of the Council and appoints a Parliamentarian to assist in the conduct of the meetings.

F. The General Secretary shall name a recording secretary for the meetings of the Council and the Steering Committee, and shall maintain complete membership records.

G. The Steering Committee may authorize electronic or mail voting as a valid method of determining Council matters between meetings.

VI. Elected Officers and Staff

*MAJOR REWRITE SUBMITTED*

Refer to Steering Committee

A. Elected Officers

1. Selection of Officers
   a. The elected Officers of the Council are elected by a majority vote of the Delegates from a slate offered by the Nominating Committee (from the pool of current Delegates) at the beginning of the first meeting of the five-year cycle and assume their offices after an installation service. b. Any member Church or Delegate may nominate a current Delegate by submitting the candidate’s name in writing to the meeting, with a 50-word statement in support of the candidate, having first obtained the permission and agreement of the proposed nominee (the person understands and accepts the responsibilities associated with the position). c. If no candidate for an office receives a majority of the votes cast on the first ballot, the top two candidates shall be voted upon in a run-off election. d. The President and Vice President shall not be members of the same member Church.

2. Duties of Officers
   a. The President of the Council shall be responsible for the oversight of the administration of the Council between meetings of the Steering Committee, and shall preside at sessions of the Council and its Steering Committee.
   b. The Vice President of the Council shall stand in for the President at the latter’s behest, and shall have from time to time certain authorities delegated from the President.
   c. The Treasurer shall be responsible for managing the financial matters of the organization, including the collection of membership dues, the
appropriate disbursement of funds, and the provision of annual financial reports to the member Churches.

d. The seven other officers shall be active in organizing, promoting, and supporting the ministries of the Council and its committees in their regions.

e. The Youth and Young Adult (YYA) President shall coordinate their ministries with the Youth and Young Adult Coordinator.

3. Terms of office

a. The President shall serve for a term of one five-year cycle, with no re-election permitted.

b. The Vice President shall serve for a term of one five-year cycle, with no re-election permitted.

c. The Treasurer shall serve for a term of one five-year cycle, with the possibility of being re-elected for a second five-year cycle.

d. The seven other officers shall serve for a term of one five-year cycle, with the possibility of being re-elected for a second five-year term.

e. The Youth and Young Adult President shall serve for a term of one five-year cycle, with the possibility of being re-elected for a second five-year cycle.

B. Council Staff

1. Selection of the Staff

a. The General Secretary and Geneva Secretary are elected by a majority vote of the Delegates from a slate offered by the Nominating Committee.

b. If no candidate for one of the positions receives a majority of the votes cast on the first ballot, the top two candidates shall be voted upon in a run-off election.

c. The Director of World Evangelism is elected by the Standing Committee on Evangelism.

d. The Director of Development, Director of Youth and Young Adult Work, Director of the Museum and Library, the Chief Financial Officer, the Secretary to the General Secretary, and any other staff are hired by the General Secretary, in consultation with the President and the Personnel Committee.

2. Terms of office

a. The General Secretary is elected for a five-year cycle and is eligible for re-election by the Council up to a maximum of three terms.

b. The Geneva Secretary is elected for a five-year cycle and is eligible for re-election by the Council up to a maximum of three terms.
Addendum 26 – Continued

C. Staff persons and officers who are paid by the Council may be Delegates with voice but without vote within the structure of the Council and its committees.

VII. Standing Program Committees

A. The Council fulfills its Purpose and Goals largely through the work of its Standing Program Committees.

B. The Standing Program Committees should meet at each Council meeting and as often as necessary to effect a viable ministry.

C. The chairs and membership of the committees for each five-year cycle shall be presented by the Nominating Committee and elected by the Council, based on recommendations by the member Churches for each five-year cycle.

D. Each Delegate is named to one standing program or operational committee for the cycle.

D. The committees may have consultants (with voice but no vote) who are not Delegates to the Council.

F. The nine Standing Program Committees are (in alphabetical order):
   1. Ecumenical Relationships
   2. Education
   3. Evangelism
   4. Family Life
   5. Inter-Religious Relationships
   6. Social and International Affairs
   7. Theological Education
   8. Worship and Liturgy
   9. Youth and Young Adult

G. The Standing Program Committees are encouraged to develop and finance additional structures to promote and implement their concerns.
   1. Such groups, in their design, leadership, structure, and operation, should be amenable to the Standing Program Committee.
   2. Such groups may be designated by names of their own choosing.

H. The committees shall work closely with any autonomous organizations that are both affiliated with the Council and work within their particular areas of concern.
Addendum 26 – Continued

VIII. Standing Operational Committees

A. Steering Committee

1. Membership
   a. Members of the Steering Committee are listed in the Constitution.
   b. There should be at least one layman and one laywoman among the seven other officers.
   c. Members of the Steering Committee who are paid by the Council have voice but are without vote on the Steering Committee.
   d. Members of the Steering Committee should be Delegates of the Council at the time of their nomination for any elected position on this Committee.
   e. Vacancies in the elected positions shall be filled by the same nomination/election procedure as outlined in Section VI above.
   f. The Chairs report on the work of their Standing Committees as well as the work of any related affiliated organizations. A representative from each of the independent groups related to Standing Committees and a representative from each independent affiliated organization may attend the meetings at their own expense, with voice but no vote.

2. Duties
   a. To maintain the focus of the Council in fulfilling its Goals as described in Section I above.
   b. To encourage new initiatives.
   c. To help facilitate the programmatic activities of the Council.
   d. To maintain close links with member Churches through the work of individual Steering Committee members, or other designated persons, including their occasionally representing the President or General Secretary at conferences and other events.
   e. To provide links with the Standing Program Committees.
   f. To review Council finances, audit reports, and management concerns.

3. Meetings
   a. The Steering Committee meets annually at such times and places as it may determine. In years when there is a meeting of the Council, they shall normally meet immediately before or during the Council meetings.
   b. The meetings of the Steering Committee are presided over by the President.

B. Nominating Committee

1. Membership
Addendum 26 – Continued

a. The Nominating Committee consists of the elected Officers and six additional Delegates, chosen by the Council from nominations made from the floor.
b. The Nominating Committee selects its own chair at the first meeting in the five-year cycle, which is convened by the General Secretary.

2. Duties
a. To present to the Council a list of candidates for election (or replacement) to the following positions:
   i. Elected officers of the Council (President, Vice President, Treasurer, seven other officers, and Youth President);
   ii. Elected staff of the Council (General Secretary, Geneva Secretary);
   iii. Chairs of the Standing and Operational Committees;
   iv. Delegates on the Standing Program and Operational Committees.
b. To present to the Council a list of candidates for election (or replacement) to other positions as directed by the Council or the Steering Committee.

3. Nominations for all offices shall be intentional in considering geographic, gender, clergy/lay, age, racial, ethnic diversity. And continuity and innovation of programs.

C. Budget and Finance Committee

1. Membership
a. The Budget and Finance Committee is composed of the Officers, the General Secretary, the Geneva Secretary, and the Chief Financial Officer, plus not less than five nor more than nine members elected by the Council.
b. Vacancies may be filled by the Steering Committee upon recommendation of the Nominating Committee.

2. Duties
a. To prepare and submit to the Council at each initial meeting in a five-year cycle a budget as a basis for discussion, planning, and adoption;
b. To prepare a recommended allocation among the member Churches of budget costs that appears to the Committee to be reasonable and appropriate and to advise each member Church of the Committee’s recommendation;
c. To keep in touch with the financial officers or bodies of the member Churches with reference to supplying the budgetary needs of the Council;
Addendum 26 – Continued

d. To report annually to the Council, the Steering Committee, and the member Churches.

e. To receive the annual report from the Audit Committee.

3. The decisions of the Budget and Finance Committee are implemented by the Chief Financial Officer, and the work may be assisted by a Financial Secretary.

4. Discussions and decisions of this Committee, as with any other committee, may be carried out by e-mail or teleconference between face-to-face sessions during the meetings of the Council.

D. Development Committee

1. Membership
   a. The Development Committee is composed of four persons.
   b. The Committee may include outside resource persons, but shall be chaired by a Delegate of the Council.

2. Duties
   a. To assist the Director of Development in defining and implementing policies and procedures for raising funds and ensuring appropriate investment income for the Council.
   b. This Committee will make recommendations to the Council through the Steering Committee.

E. “Achieving the Vision” Investment Committee

1. Membership
   The “Achieving the Vision” Investment Committee is composed of seven persons, including the Chief Financial Officer, Treasurer, and Chairperson of the Budget and Finance Committee.

2. Duties
   a. To direct the investment of all endowed funds.
   b. The Committee will make recommendations to the Council through the Steering Committee.

F. Personnel Committee

1. Membership
   The Personnel Committee is composed of three persons.

2. Duties
   a. To review annually the World Methodist Council Employee Handbook and make recommended changes to the Steering Committee.
   b. The Committee shall relate to all World Methodist Council
Addendum 26 – Continued
employees, through the General Secretary, on personnel matters.

G. Audit Committee
1. Membership
   a. the audit committee is composed of at least three persons, one of
      whom shall be designated as chairperson, who shall have sufficient
      accounting knowledge and understanding of accounting principles,
      auditing and internal controls to perform the duties of the
      committee.
   b. These members shall be appointed by the Steering Committee.
   c. At least one of these members shall be a non-Council delegate who
      possesses accounting or auditing expertise, provided however that
      the chair shall be a Council delegate.
   d. Members may not serve more than two five year terms and should
      be free from any relations that, in the opinion of the council, would
      interfere with his or her individual exercise of independent
      judgment.

2. Duties
   a. To act on behalf of the council in fulfilling its responsibility to
      oversee and review the systems that insure the integrity of the
      financial statements and internal controls through which the WMC
      conducts its functions.
   b. To select the independent auditors of the WMC and ensure they
      are provided a conducive environment to conduct their audit.
   c. To receive annually the financial statements report from the
      independent auditor and report its contents to the council.
   d. To oversee performance of any internal auditing functions.
   e. To assure the council to the extent possible that accounting
      processes, procedures and controls are functioning as intended.
   f. The committee shall have full access to all books, records,
      facilities and personnel of WMC and related organizations in
      performing its responsibilities.

H. Communications and Publications Committee
1. Membership
   a. The Committee is composed of up to six persons, at least half of
      whom should be Delegates of the Council.
   b. The Chair shall be a Delegate.

2. Duties
   a. To enhance electronic and print communications among various
Addendum 26 – Continued
segments of the Council and between the Council and the general public.

b. To review continually and make recommendations to the Council regarding:
   i. The publications of the Council, regular and occasional.
   ii. Appropriate and effective methods of communication, both within the Council and with the general public
   iii. The particular means and uses of technology that would enhance the work of the Council, including effective use of internet and e-mail capabilities;
   iii. Suggestions for new publications, contacts, or means of communication with the public;
   iv. Guidelines that would assist the Council and its staff in the acquisition of technology, the publication of materials, and other means of providing effective and efficient communication, both internally and externally.

I. Library and Museum Committee
   1. Membership
      a. The Committee is composed of four persons, at least half of whom are Delegates of the Council, plus the Director of the Museum (who is on the paid staff at the headquarters) and the President of the Friends of the Museum.
      b. The Chair shall be a Delegate of the Council.
   2. Duties
      a. To provide advice and support for the Library and Museum housed at the World Methodist Headquarters at Lake Junaluska, North Carolina, USA.
      b. Advise the Director of the Museum on policies and procedures that would enhance the use of the materials in the Library that are available for students and scholars, and the collections in the Museum.
   3. The Friends of the Museum is an organization that supports the work of the World Methodist Museum and reports regularly to the Library and Museum Committee of the Council.

J. World Methodist Conference Committee
   1. Membership
      a. This planning committee is composed of the Steering Committee and two representatives chosen by the host Church.
Addendum 26 – Continued

b. The Chair and other leadership positions of the World Methodist Conference Program Committee is named by the President, in consultation with the General Secretary.

2. Duties
   To plan the arrangements and the program for the World Methodist Conference meeting.

K. Ministerial Exchange Program Committee
   1. Membership
      The Committee is composed of the appropriate coordinators and two representatives chosen from different member Churches of the council to the coordinators.

   2. Duties
      a. To facilitate a deeper appreciation for and understanding of those who share the Methodist/Wesleyan heritage in a different cultural setting.
      b. To provide an opportunity for an exchange between clergy and congregations wherever Methodism advances the gospel of Jesus Christ in the world. Refer for editing

IX. Other Committees
   The Steering Committee shall approve the membership and structure of ad hoc committees, receive their reports, and support their activities.

X. Affiliated Organizations
   A. The Council may designate independent organizations as being Affiliated with the Council.
   B. The autonomous organizations that are presently affiliated with the World Methodist Council are:
      1. International Association of Methodist Schools, Colleges, and Universities
      2. Oxford Institute of Methodist Theological Studies
      3. Wesley Works Editorial Project
      4. World Fellowship of Methodist and Uniting Church Men
      5. World Federation of Methodist and Uniting Church Women
      6. World Methodist Historical Society
      7. Epworth Old Rectory

   C. Affiliated organizations will be invited to submit regular reports to meetings of the Council at which there should be opportunity to discuss and review their work.
XI. Amendments

These Bylaws may be amended by a two-thirds vote of the Delegates of the Council present and voting at any meeting, providing the amendments have been considered by the Steering Committee, and have been submitted at least 24 hours in advance to the Delegates of the Council.

Adopted by the World Methodist Council
August 7, 2011 – Durban South Africa
Addendum 27
RESOLUTION FROM THE SOCIAL AND INTERNATIONAL AFFAIRS COMMITTEE ON ISRAEL AND PALESTINE

1. The World Methodist Council in affirming the two-state solution, the right of the State of Israel to exist and Palestinians to have a viable state, and recognizing the duty of all governments including the Government of Israel to defend all their citizens, notes the following:

The ongoing oppression suffered by the people of faith in Palestine and particularly by our Christian brothers and sisters.

ii. The cry of Christian brothers and sisters expressed in the Kairos Palestine Document (December 2009 — available on the World Council of Churches website) towards a nonviolent solution to the continued occupation of Palestinian lands and our support for such a non-violent peaceful solution.

iii. Their expressed desire for us to “come see and hear” them as the living stones in pilgrimages to the Holy Land.

iv. The worship of Mammon that finds expression in the support of a military industrial complex in Israel and the monopoly of natural resources rather than the ubuntu principle of sharing and the dependence of people on each other for each other’s humanity.

Therefore, the World Methodist Council resolves to:

1. Distance itself from any theology that justifies the illegal and sinful occupation of Palestine.
2. Recommend the Kairos Palestine document for study in the congregations of our member churches. (This document can be accessed through the World Council of Churches website.)
3. Urge member churches through their respective congregations to observe the annual World Council of Churches Week of Prayer for Palestine, and pray for the peace of Jerusalem.
4. Send warm solidarity greetings to members of the Christian Churches in Palestine.
5. Work and pray for a just and sustainable peace In Israel and Palestine.
6. Urge groups in our respective congregations to work with Kairos Palestine and Kairos Southern Africa in planning pilgrimages to the Holy Land that seek justice and connect the World Methodist Council Churches with persons of all faiths in the region.
Addendum 27 - Continued

**Motivation for this resolution.**

In 2010 at its Annual Conference the Methodist Church in the UK received a detailed report written about the conflict between Israel and Palestine, in which it states that:

*“in the belief that peace and reconciliation depend upon justice, fairness and mercy, the Methodist Church has consistently expressed its concern over the illegal Occupation of Palestinian lands by the State of Israel. The Occupation continues and not only compounds the state’s illegal and immoral action but also makes any accommodation with the Palestinian people and future peace in the region much less possible.”*

The report underscored the importance for Methodists to reflect more deeply on the meaning of covenant and differentiate between the Israel they read about in their Bibles from the modern State of Israel they see in modern news footage, while affirming that “it sits uncomfortably with many Methodists to imagine a God who singles out individuals or groups in order to promote possession”, for it seems to conjure up “a notion of favouritism, with an image of God dispossessing some peoples in order to grant land for his chosen ones.”

In making a South African Christian response to the Palestinian Kairos Document in 2010 it was noted that as South Africans there was a particular sensitivity to the matters addressed in the PKD given the many echoes of apartheid South Africa, and after careful study of the matters addressed concluded that much of what is happening in Israel and Palestine today is similar to what happened in Apartheid South Africa. Nelson Mandela, himself a Methodist has stated clearly that Palestine is the moral issue of our times, and that South Africa will never be free until Palestine is free. In bringing this important resolution to the World Methodist Council it is important to note and welcome the latest initiatives towards unity between the political forces in Palestine, and also the events happening in Tunisia and Egypt that is now making it possible for the border crossing in Egypt to be opened so that essential goods, building materials can be brought into the Gaza strip. We note and welcome also the fact that the UN will be confronted with the decision in September of this year on whether Palestine will recognised as a State alongside Israel based on the 1967 UN borders.

It is timely therefore that urgency be given by the World Methodist Council to take a bold and decisive stand in relation to this matter noted in items 1-5 by agreeing to the suggested recommendation brought by the Social and International Affairs Committee.
Addendum 28
RECOMMENDATION ON SWAZILAND

Noting that we are meeting in Southern Africa in the conference area that includes Swaziland,

And also noting that Swaziland is facing an economic crisis and a threat of economic collapse, where there is a possibility of civil servant not getting paid,

Further noting the violation of human rights among other things:
- Young people who protest against the suppression of freedom for political parties to organise themselves, get arrested.
- Peaceful demonstrations, calling for democratic governance, are stopped by violent means.

The World Methodist Council calls on the government of Swaziland to allow for dialogue with her people and all stakeholders towards finding a lasting and sustainable solutions to the crisis.

It also calls on Member Churches of the World Methodist Council, especially those in Southern Africa, and the General Secretary of the World Methodist Council, to actively engage with the Government of Swaziland towards developing and supporting these solutions.
Addendum 29

RECOMMENDATION ON HIV AND AIDS

On the occasion of its meeting in Durban, South Africa on the theme of ‘Jesus Christ for the Healing of the Nations’, the World Methodist Council affirms the way in which many churches in sub-Saharan Africa have responded positively to the HIV and AIDS pandemic, through awareness-raising, education, prevention, testing, treatment and care. We acknowledge the world-wide nature of the pandemic and give thanks for pioneering work and hope offered to the rest of the world by the ministry of the African churches.

The pandemic has now been a global reality for 30 years, this ‘unprecedented human catastrophe’ has caused the death of nearly 30 million people and over 30 million are currently infected worldwide.

Therefore, in the spirit of partnership the World Methodist Council family hereby commits itself to using its global relationships to develop cooperative initiatives and encourage our congregations:

- To spend at least 30 minutes discussing HIV and AIDS and identify partners for action
- To encourage people to undertake testing
- To speak out against stigma and discrimination
- To annually mark World AIDS Day (December 1)

This council further charges the General Secretary to set up an HIV and AIDS working group to enable member churches to take part in a concerted and continuing partnership for the healing of the nations.

APPENDIX:

We, delegates to the Council of the World Methodist Conference, meeting in Durban, from 01st to 03rd August 2011 under the theme, “Jesus Christ: for the Healing of the Nations” acknowledge the impact of HIV and AIDS globally. As we met on African soil, we remembered the devastating effects of HIV and AIDS and the heroic efforts of African families, communities and nations to respond to the epidemic. Jesus Christ, the Healer of the Nations, calls upon us to intensify our efforts in responding to HIV and AIDS.

As the World Methodist family,
We reaffirm our commitment to the overall response to HIV and AIDS
We repent that we have allowed fatigue and complacency to weaken our response to HIV and AIDS.

We enjoin our members and theological institutions to be actively involved in addressing the epidemic.

We express deep concern about the diminishing commitment to the struggle against HIV and AIDS.
We challenge pharmaceutical companies to prioritise the lives of people living with HIV over profits.
Addendum 29 - Continued

We *undertake* to confront factors that increase vulnerability to HIV, including gender inequality, sexual and gender-based violence, stigma and discrimination, economic injustice and simplistic theologies.

We hereby *commit* to promote holistic prevention of HIV and to collaborate ecumenically to respond to the challenge.

We will continue to pray, plan and implement strategies to address HIV and AIDS as part of our mission. As we struggle against injustices that fuel the spread of HIV, we remain fully convinced that through Jesus Christ, the Healer of the Nations, we shall overcome.
Addendum 30

RECOMMENDATION REAFFIRMING THE UN MILLENNIUM GOALS

The World Methodist Council urges its member churches to give urgent attention through their respective church bodies to the ongoing promotion and practical commitment to the achievement by 2015 of the United Nations Millennium Development Goals. The World Methodist Council urges its member churches to give urgent attention through their respective church bodies and associated programmes to the ongoing promotion and gospel commitment to the achievement by 2015 of the Eight United Nations Millennium Development Goals. Each member church is encouraged to report back to the next meeting of the World Methodist Council as to their particular achievements of the respective Eight Millennium Goals.
RECOMMENDATION ON WORLD COUNCIL OF CHURCHES DOCUMENT –
AN ECUMENICAL CALL TO JUST PEACE

RESOLUTION OF THANKS – RETIRING CO-CHAIRS OF SOCIAL AND INTERNATIONAL AFFAIRS COMMITTEE

A resolution of thanks to the retiring Co-Chairs of this Social and International Affairs Committee. Ivan served as front person and presenter initially and Mary has taken on this role for this quinquennium. They both have served two quinquenniums. They have both brought a great depth of up-to-date awareness of the critical issues facing our world.

Of theological reflection as well as modeling for us deep compassion and care for all of God’s creation.
Mary, you finished your term of service to the council in order that you might serve the people of Christchurch who have great need of your care. We will continue to pray for you and your shattered.
Ivan, you now move to serve this Council as General Secretary. We ask that God will watch over you as you begin this new journey with your wife with the World Methodist Council.
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Mr Joseph Michael Bundala  TANZANIA
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Ms Brittany Burrows  USA
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Mrs Lynda Bush  NEW ZEALAND
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Mr John Colenutt UNITED KINGDOM
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Mrs Glennell Cottrill USA
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Dr Elnora Hamb USA
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Mrs Rebecca Hanscamp NEW ZEALAND
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Mr Solomzi Nakasa SOUTH AFRICA
Mrs Mayfred Nall USA
Dr Roe Nall, Jr. USA
Dr Amos Nascimento USA
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Jane Ndaba SOUTH AFRICA
Bishop Amos Ndhlumbi ZIMBABWE
Rev Mtutuzeli Ndlaku SOUTH AFRICA
Ms Nokwazi Ndlala SOUTH AFRICA
Mrs Victoria Ndlangamandla SOUTH AFRICA
Wandile Ndlanzi SOUTH AFRICA
Mrs Nomalungelo Ndlovu SOUTH AFRICA
Mr Sibewu Ndlumbini SOUTH AFRICA
Rev Khanyisile Nduli SOUTH AFRICA
Prof Teresa Adelina Jose Neto UNITED KINGDOM
Rev R.F Leao Neto UNITED KINGDOM
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Mrs Ntombizanele Ngalimane SOUTH AFRICA
Ms Nokusasa Ngambu SOUTH AFRICA
Mrs Zanyiwe Ngangani SOUTH AFRICA
Rev Dorah Ngcakani SOUTH AFRICA
Thembani Ngcayisa SOUTH AFRICA
Ms Buyi Ngcobo SOUTH AFRICA
Mrs Khosi Ngejane SOUTH AFRICA
MR Lincoln Ngidi SOUTH AFRICA
Mrs Noluleko Ngidi SOUTH AFRICA
Nokhuthula s Ngidi SOUTH AFRICA
Ms Nomvula Ngobeni SOUTH AFRICA
Ms Mandisa Ngqoleka SOUTH AFRICA

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Rev Sindah Ngulube ZIMBABWE
Mr Xolisile Ngumbela SOUTH AFRICA
Rev Farai Ngwaru ZIMBABWE
Ms Nedie Ngwaru ZIMBABWE
Mr Sizwe Ngwendo SOUTH AFRICA
Mrs Ayanda Ngwenya SOUTH AFRICA
Rev Mbogeni Ngwenya SOUTH AFRICA
Rev Mbogeni Ngwenya SOUTH AFRICA
Mpumelelo Ngxekisa SOUTH AFRICA
Bishop Joaquina Filipe Nhanala SOUTH AFRICA
Rev Mphengwa Samson Nhlapo SOUTH AFRICA
Johannes Nhlapo SOUTH AFRICA
Rev Bongani Nhleko SOUTH AFRICA
Mrs Busi Nhlenyama SOUTH AFRICA
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Mr Jeremias Nimo-Barleycorn GUINEA
Rev Maxine Nixon USA
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Dr Caroline Njuki USA
Rev Fraser Nkaletshane SOUTH AFRICA
Rev Bongani Nkomentaba SOUTH AFRICA
Rev Sjadu Nkomonde SOUTH AFRICA
Mr Zacharia Nkosi SOUTH AFRICA
Mr Isaac Nkosi SOUTH AFRICA
Princess Nkosi SOUTH AFRICA
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Rev Zibangile Nogonyoti SOUTH AFRICA
Rev Paulo Dias Nogueira BRAZIL
Thembelani Nolingo SOUTH AFRICA
Mrs Lerato Nombula SOUTH AFRICA
Mr Nkosinathi Nombula SOUTH AFRICA
Ms Thabisile Nomnganga SOUTH AFRICA
Mrs Tembisa Nompondana SOUTH AFRICA
Ms Nozipho Clara Nomvete SOUTH AFRICA
Mr Mbulelo Nonstele SOUTH AFRICA
Bishop Mongameli Noqayi SOUTH AFRICA
Ms Roszeta Norris USA
Ms Wendy Norris USA
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Mr Fasina William Olusoji NIGERIA
Mr Omuaru Victor Omwunari NIGERIA
Mr Henry Onasile NIGERIA
Mrs Risikat Onasile NIGERIA
A Ayo Oni NIGERIA
Mrs Iyabo Oni NIGERIA
Mr Biereonwu Onuagha NIGERIA
Mr Comfort Onuagha NIGERIA
Bishop Sunday Onuoha NIGERIA
Mrs Ugonna Onuoha NIGERIA
Mrs Lilian Onwuka NIGERIA
Mr Chibueze Onyeike NIGERIA
Mrs Carol Oosthuizen SOUTH AFRICA
Dr Niel Thomas Oosthuizen SOUTH AFRICA
Mrs Alice Thomas Opoko NIGERIA
Bishop Chibuzor Opoko NIGERIA
Mr Mauricio Orrego CHILE
Rev Leo Osborn UNITED KINGDOM
Rev Tom Osborne UNITED KINGDOM
Mr Somorin Owolabi NIGERIA
Deac Ibironke Oworu NIGERIA
Ms Dr Margaret Oyesola NIGERIA
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Mrs Gail Page USA
Rev Allen Page III USA
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Ms Cynthia Palmer USA
Bishop Gregory Palmer USA
Ms Monica Palmer USA
Rev Veronica Palmer USA
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Rev Demetris Palos SOUTH AFRICA
Rev Charles Panaino SOUTH AFRICA
Dr Evelyn Parker USA
Mrs Yvonne Parks USA
Dr Sheron Patterson USA
Mr Steve Pearce UNITED KINGDOM
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Rev Kgakalane Peega SOUTH AFRICA
Ulinda Pembrooke SOUTH AFRICA
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Ms Mollie Stewart USA
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Miss Pam Topham SOUTH AFRICA
Mrs Alice Torto SIERRA LEONE
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Ms Liz Trimble USA
Bishop Julius Calvin Trimble USA
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Rev Albert Tyson, III USA
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Bishop Samuel Uche NIGERIA
Ms Mabel Ugwu NIGERIA
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Mr Moon UK KOREA
Mrs Glory Uko NIGERIA
Mr Sunday Uko NIGERIA
Rev Otuekong Ukut NIGERIA
Mrs Dorothy Umoh NIGERIA
Dr Idoreyin Umoh NIGERIA
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Mr Matthew Vautrey UNITED KINGDOM
Mr Richard Vautrey UNITED KINGDOM
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