

**EARLY CATHOLICISM AND THE UNITED METHODIST CHURCH
IN ZIMBABWE**

EDWARD MASHERO

**SUBMITTED IN FULFILMENT OF THE REQUIREMENTS FOR
THE DEGREE PHILOSOPHIAE DOCTOR**

**DEPARTMENT OF NEW TESTAMENT
AND RELATED LITERATURE
FACULTY OF THEOLOGY AND RELIGION
UNIVERSITY OF PRETORIA**

APRIL 2020

SUPERVISOR PROF ERNEST VAN ECK

DEDICATION

This study is dedicated to my spouse Tinashe and my children

DECLARATION

Full names: Edward Mashero

Student number: 16261900

Title: Rev

Declaration

1. I understand what plagiarism entails and am aware of the University's policy in this regard.
2. I declare that this assignment is my own, original work. Where someone else's work was used (whether from a printed source, the Internet or any other source) due acknowledgement was given and reference was made according to departmental requirements.
3. I did not copy and paste any information directly from an electronic source (e.g., a web page, electronic journal article or CD ROM) into this document.
4. I did not make use of another student's previous work and submitted it as my own.
5. I did not allow and will not allow anyone to copy my work with the intention of presenting it as his/her own work.

Signature:



Signature date: 29 April 2020

ACKNOWLEDGEMENTS

I would like to express my most profound and sincere gratitude to my supervisor Professor Ernest van Eck for his guidance, critique and encouragement. I appreciate my spouse, Tinashe Mashero, for her dedication support, love, inspiration and motivation. Without her support surely this thesis would not have been completed. Many thanks go to my children Ngonidzashe, Kudakwashe and Patricia, my nieces Bacynemia and Kresencia for their unwavering support.

I thank The United Methodist Church leadership and my Bishop for granting me time to do my studies.

I would also like to thank my former secretary, Mrs Patience Katsveta and my current secretary, Mrs Moleen Agere, for helping me in typing this thesis.

My heartfelt appreciation goes to the following people for their encouragement and support, Reverend Dr Philemon Chamburuka, Pastor Dr Sheila Vimbai Chamburuka, Rev Allan Masimba Gurupira and Dr Upenyu Guyo.

ABSTRACT

This study has been an analysis of the impact of Early Catholicism to the United Methodist Church. The study has employed the following exegetical approaches; social scientific criticism, historical criticism and theological comparative method. It has also used data collection methods which include the designed questionnaire and unstructured interviews. The features of Early Catholicism were elaborated namely; the fading of the Parousia hope or imminent expectation, increasing institutionalization, crystallization of faith into set forms, the preservation of apostolic traditions, formulated creeds and confessions, established worship patterns, normative Christian ethics and distinctive collection of writings. The organizational structure of the United Methodist Church was delineated. The historical background of the church was provided. The constitution of the church was outlined with the following features; general articles, organizational structure, episcopal supervision, the judiciary and the amendments of the constitution. The theological heritages of the church are highlighted namely; basic Christian affirmation, distinctive Wesleyan emphasis, justification and perfection, mission, service and nurturing. The articles of religion of the United Methodist were also elaborated namely; faith in the Holy Trinity, sufficiency of the Holy Scriptures for salvation, the original sin and free will, justification of men, the sacraments, sanctification, Holy Spirit and perfection. The doctrinal standards or methods of doing theology namely; scripture, tradition, experience and reason are elaborated. Wesley believed that the living of core of the Christian faith was reviewed in scripture, illuminated by tradition, vivified in personal experience and confirmed by reason. The study also explores the mission and ministry of the church which encompasses the ministry of all Christians, servant leadership, servant ministry, call to inclusiveness, the fulfilment of ministry and methods of organizing a new church. The United Methodist is a well organized church with social principles namely; the natural world, the social creed, the nurturing, social, economic and world communities. The duties and responsibilities of pastors, bishops and district superintendents are well defined and summarised in the fourfold ministry of sacrament, word, service and order. The study also provides the administrative committees and boards of the United Methodist Church. The liturgical calendar is also elaborated namely; advent, Christmastide, epiphany, lent, Ash Wednesday, Palm Sunday and other special Sundays. Two sacraments of the United Methodist Church are stressed, Holy Communion and baptism. The study also provides rules and regulations that deal with church property. All titles are held in

trust, the emphasis is on compliance with the law, and church's financial books should be audited. The church has its own ways of dealing with disputes, trials and appeals through the judicial council. An evaluation of the impact of Early Catholicism to the life and ministry of the United Methodist Church in Zimbabwe is provided. It was observed that the United Methodist Church adopted many features from Early Catholicism which includes its organizational structure, creeds and confessions, worship patterns and crystallization of faith into set forms. Finally, recommendations were made focusing ways to improve the organizational structure of the United Methodist Church.

Key terms: Early Catholicism, council of bishops, laity, clergy, district superintendent, Methodism, episcopacy, institutionalization, organizational structure, doctrinal standards.

LIST OF ABBREVIATIONS

AIDS	Acquired Immunodeficiency Deficiency Syndrome
BOCLAB	Board On Church Location And Building
BOOM	Board on Ordained Ministry
CONFAD	Council On Finance And Administration
DCOOM	District Committee On Ordained Ministry
GBGM	General Board of Global Ministries
HIV	Human Immunodeficiency Viruses
UMC	United Methodist Church
UMCOR	United Methodist Committee On Relief
UN	United Nations
SPPRC	Staff Pastor Parish Relations Committee
WHO	World Health Organization

Table of contents

DECLARATION	ii
ABSTRACT	iv
LIST OF ABBREVIATIONS	vi
CHAPTER 1	1
INTRODUCTION	1
1.1 DEFINITION OF KEY TERMS	1
1.1.1 Clergy	1
1.1.2 Laity	1
1.1.3 Early Catholicism	1
1.1.4 The United Methodist Church	4
1.2 STATEMENT OF THE PROBLEM	4
1.3 JUSTIFICATION	5
1.4 AIM	5
1.5 METHODOLOGY	5
1.5.1 Qualitative research	6
1.5.2 Social-scientific criticism	6
1.5.4 Theological analysis	7
1.5.5 Comparative method	8
1.6 EMPIRICAL RESEARCH TECHNIQUES	8
1.7 LITERATURE REVIEW	8
1.8 LITERATURE DEALING WITH EARLY CATHOLICISM	9
1.9 LITERATURE DEALING WITH THE UMC INSTITUTION	12
1.10 RESEARCH OUTLINE	15
CHAPTER 2	16
EARLY CATHOLICISM	16
2.1 INTRODUCTION	16
2.2 DEFINITIONS AND HISTORICAL DEVELOPMENT OF EARLY CATHOLICISM	16
2.3 THE FADING OF THE PAROUSIA HOPE “THE IMMINENT EXPECTATIONS”	19
2.4 INCREASING INSTITUTIONALIZATION	24
2.5 CRYSTALIZATION OF FAITH INTO SET FORMS	31
2.6 THE PRESEVATION OF APOSTOLIC TRADITIONS	34
2.7 FORMULATED CREEDS AND CONFESSIONS	35
2.8 ESTABLISHED WORSHIP PATTERNS	36
2.9 NORMATIVE CHRISTIAN ETHICS	37

2.10	A DISTINCTIVE COLLECTION OF WRITINGS	38
2.11	CONCLUSSION.....	40
CHAPTER 3		44
THE ORGANIZATIONAL STRUCTURE OF THE UNITED METOHODIST CHURCH .44		
3.1	HISTORICAL BACKGROUND	44
3.1.1	Roots of the United Methodist Church: 1736-1816	44
3.1.2	The Church grows: 1817-1843	46
3.1.3	Slavery question and civil war: 1844-1865	48
3.1.4	Reconstruction, prosperity, and new issues: 1866-1913	48
3.1.5	World war and more change: 1914-1939	49
3.1.6	Movement towards union: 1940-1967.....	50
3.1.7	Developments and changes since 1968	50
3.2	THE CONSTITUTION.....	51
3.2.1	Division one: General articles	51
3.2.2	Division Two: Organization of the church	52
3.2.3	Division Three: Episcopal supervision.....	53
3.2.4	Division Four: The judiciary	54
3.2.5	Division Five: Amendments of the constitution.....	54
3.3	THE THEOLOGICAL HERITAGE OF THE UNITED METHODIST CHURCH ...	54
3.3.1	Basic Christian affirmations of the UMC.....	54
3.3.2	Distinctive heritage as Methodists.....	56
3.3.3	Distinctive Wesleyan emphases	56
3.3.4	Justification and assurance	57
3.3.5	Sanctification and perfection	57
3.3.6	Mission and service	58
3.3.7	Nurturing and mission of the Church	58
3.4	THE ARTICLES OF RELIGION OF THE UNITED METHODIST CHURCH	58
3.4.1	Article One: Faith in the Holy Trinity	59
3.4.2	Article Two: The sufficiency of the Holy Scriptures for salvation	59
3.4.3	Article Three: The original sin and free will	59
3.4.4	Article Four: Justification of man.....	60
3.4.5	Article Five: The sacraments	60
3.4.6	Article Six: Sanctification, the Holy Spirit and perfection.....	61
3.5	THEOLOGICAL GUIDELINES OF THE UNITED METHODIST CHURCH	62
3.5.1	Scripture.....	62
3.5.2	Tradition	63
3.5.3	Experience	64

3.5.4	Reason	65
3.6	THE MISSION AND MINISTRY OF THE CHURCH	65
3.6.1	Section One: The church’s mission	65
3.6.2	Section Two: The ministry of all Christians.....	68
3.6.3	Sections Three: Servant ministry and servant leadership	69
3.6.4	Section Four: Called to inclusiveness.....	71
3.6.5	Section Five: The fulfilment of ministry through the UMC.....	72
3.6.6	Methods of organizing a new church	72
3.7	THE SOCIAL PRINCIPLES OF THE UNITED METHODIST CHURCH.....	74
3.7.1	The Natural world.....	74
3.7.2	The nurturing community	76
3.7.3	The social community	78
3.7.4	The economic community	82
3.7.5	Political community.....	85
3.7.6	The world community	87
3.7.7	The social creed of the UMC.....	88
3.8	ORGANIZATION AND ADMINISTRATION	89
3.8.1	Church membership.....	89
3.8.2	The pastor	89
3.8.3	Responsibilities or duties of elders and licensed pastors.....	90
3.9	FOUR FOLD MINISTRY	90
3.9.1	World ecclesial acts	90
3.9.2	Sacrament	91
3.9.3	Order.....	91
3.9.4	Service	92
3.9.5	Unauthorized conduct.....	92
3.10	THE OFFICE OF THE SUPERINTENDENT AND THE BISHOP.....	93
3.10.1	Election, assignment and termination of bishops	95
3.10.2	Election and conservation of bishops.	96
3.10.3	Assignment process	97
3.10.4	Vacancy in the office of the bishop.....	97
3.10.5	Termination of office.....	98
3.10.6	Specific responsibilities of bishops	106
3.10.7	Presidential duties.....	106
3.10.8	Selection, assignment, term and specific responsibilities of district superintendent.....	108
3.10.9	Ecumenical relations.....	117

3.11	ADMINISTRATIVE COMMITTEES AND BOARDS	118
3.11.1	Boards and committees at circuit and district level	129
3.11.2	Specialised ministries	139
3.12	LITURGICAL CALENDAR	145
3.12.1	Advent	145
3.12.2	Christmastide	146
3.12.3	Epiphany	146
3.12.4	Lent	146
3.12.5	Ash Wednesday	147
3.12.6	Palm Sunday	147
3.12.7	Maundy Thursday	147
3.12.8	Good Friday	148
3.12.9	Holy Saturday	148
3.12.10	Easter	148
3.12.11	Ascension of the Lord	148
3.12.12	Pentecost	148
3.12.13	World Communion Sunday	148
3.12.14	Other special Sundays	149
3.13	SACRAMENTS IN THE UNITED METHODIST CHURCH	150
3.13.1	Holy Communion	150
3.13.2	The meaning and significance of baptism	152
3.13.3	John Wesley and baptism	158
3.14	CHURCH PROPERTY	159
3.14.1	Section One: All titles in trust	159
3.14.2	Section Two: Compliance with the law	160
3.14.3	Section Three: Audits and bonding of church officers	160
3.14.4	Section Four: Annual conference property	161
3.14.5	Section Five: The district property	161
3.14.6	Section Six: Local church property	164
3.15	THE JUDICIAL ADMINISTRATION	165
3.15.1	The judicial council	165
3.15.2	Chargeable offenses and statute limitations	172
3.15.3	Procedures for referral and investigation of a judicial complaint	173
3.15.4	Trials	178
3.15.5	Appeals	185
3.15.6	Miscellaneous provisions	188
3.16	CONCLUSION	189

CHAPTER 4	190
AN EVALUATION OF THE EFFECTS OF INSTITUTIONALIZATION ON THE LIFE AND MINISTRY OF THE UNITED METHODIST CHURCH IN ZIMBABWE	190
4.1 ORGANIZATIONAL STRUCTURE AND ADMINISTRATION	190
4.2 SOCIAL PRINCIPLES, NORMATIVE CHRISTIAN ETHICS AND DOCTRINAL STANDARDS	202
4.3 WORSHIP PATTERNS.....	206
4.4 FORMULATED CREEDS AND CONFESSIONS.....	208
4.5 THE JUDICIAL ADMINISTRATION	209
4.6 CONCLUSION	210
CHAPTER 5	211
SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	211
5:1 Summary	211
5:2 Conclusion.....	215
5.3 RECOMMENDATIONS	218
BIBLIOGRAPHY	219
APPENDIX 1	223
QUESTIONNAIRE	223

CHAPTER 1

INTRODUCTION

This study falls under the area of the New Testament studies. In particular it focuses on Early Catholicism, mainly the tenet of the institutionalization of the church. A clear definition of Early Catholicism will be given, as well as that of the organizational structure of the United Methodist Church (hereinafter abbreviated as UMC). The study will also give an evaluation of the merits and demerits of institutionalization on the life and ministry of the UMC in Zimbabwe. Finally, an analysis and conclusion of the findings will be provided.

1.1 DEFINITION OF KEY TERMS

1.1.1 Clergy

The term clergy is used to describe the formal religious leadership within a given religion. It is derived from the Greek word κληρος (a lot) that which is assigned by lot (allotment) or metaphorically, by heritage (Patterson 1990:320). It includes men and women who are ordained religious leaders in a particular religious organization. Clergy in the UMC are individuals who serve as commissioned ministers, deacons, elders and local pastors under the appointment of a bishop (full and part time), who hold membership in an annual conference and who are commissioned, ordained and licensed.

1.1.2 Laity

The word laity is derived from Greek word λαός meaning “people”. In the Christian church, this has always been used as reference to the people of God. These are distinct from the members of clergy, whose job description is clearly defined in paragraph 340 of the UMC’s *Book of Discipline*. More specifically, laity designates those who are not ordained ministers. They are not appointed by the bishop to be in charge of a station, circuit, or extension ministry (Patterson 1990:321).

1.1.3 Early Catholicism

1.1.3.1 Early Catholicism origins and development

The phrase Early Catholicism is derived from the German word (*Frühkatholizismus*) and seems to have been coined round about the turn of the first century. But the issues involved in it go back to at least to the middle of the nineteenth century (Dunn 1990:340). According to

Martin (1978:380) the term Early Catholicism requires some clarification. It goes back to F.C Baur in the nineteenth century, but it has taken a special nuance in contemporary discussion, chiefly because of its employment in 1950 by Vielhauer in a programmatic essay which concluded that Luke-Acts no longer stands within earliest Christianity, but in the early catholic church. The expression Early Catholicism refers to a situation in which primitive apocalyptic expectation has been weakened, and the church as an institution with an organized ministry and sacraments has begun to replace the word as the means of salvation (Marshall 1977:222).

Schweitzer (1972:82) argued that Catholicism first emerged in the second century as a compromise between two rival factions which had dominated first and early second century which are Jewish and Gentile Christianity. In the above discussion the data drawn from Acts are combined with Pastorals letters, Ephesians, Jude, and 2 Peter to form a composite picture of Christian theology and church life in the period between Paul and the emergence of the catholic church in the middle century.

1.1.3.2 Prominent characteristics of Early Catholicism

A number of characteristics and of features are associated with Early Catholicism which indicate church order, institutionalization, fading of the Parousia hope, combating heresies, crystallization of faith into set forms, canonical authority, creedal faith among others. Hawthorne and Martin (1993:223) assert that Early Catholicism is a transition from earliest Christianity to the so-called ancient church which completed with the disappearance of the imminent expectation of Christ (Dunn 1990:343). “Early Catholicism has also been denoted to a hardening of arteries, a fossilization of the faith into set forms, an emphasis on church leaders, a fading of the Parousia hope and a distance from the apostolic age” (Green 1987:53). Some characteristics of Early Catholicism which are apparent from the definitional approach include questions that could have arisen pertaining to Jesus’ coming as imminent or not. The response to such a question necessitated the need to have leaders who are charismatic in nature in the church, who would make sure that after the apostles are gone there is continuity in preaching, spreading and growth of the word of Christ in the future. Therefore, Early Catholicism was a reaction consequent upon failure of the Parousia hope.

In Paul’s preaching there are some cases where elements of hope supposing that Paul would be alive at the Parousia like Romans 15:13, 15:15 are fading. In Philippians 1:6 the Parousia

hope is still strong but Paul seems that he himself will be alive when the day of Christ comes. Hence the fading of the Parousia is an important feature of Early Catholicism. More importantly Luke has been regarded as an advocate of Early Catholicism in various ways. On the Parousia issue, there is a futuristic interpretation of the second coming of Christ as in Acts 1:6-10. It is emphasized that the return of Christ will be in the same manner as the ascension. Underpinning Luke's theology was an idea that the eschaton has been inaugurated, but it awaits a future consummation (Dockey 1990:13). This is supported by Acts 17:31 where it clearly states that Jesus whom God raised from the dead will judge the world with justice. Luke can thus be said to have opened doors of Early Catholicism because of his distant Parousia thus the fading hope of the Parousia qualifies among the characteristics of Early Catholicism.

Another important characteristic of Early Catholicism which can arguably be hardly separated from the delay of the Parousia is that of combating heretical views. Luke legitimized his view of the church in relation to heretical views on the basis of its sanctified realm in the word (Dockey 1990:2). Gnosticism of the time is arguably associated with the false teachings of the New Testament studies.

Increasing institutionalization is the new greatest mark of Early Catholicism (Dunn 1990:351). Institutionalization can be explained as to establish, as a convention or culture. This clearly manifests in Ephesians 2:20 where the term ἐκκλησία is used exclusively of the universal church. Furthermore, note that the titles like, elders, overseers (bishops), deacons begin to emerge as established offices as in 1 Timothy 3:1. The church at this point in time was becoming organized with organized leaders such as Timothy and Titus whom have been given responsibility and authority over the communities they were living and ministering in by Paul.

The issue of institutionalization has also been regarded as church order where ministry has become or was developed and structured with charismatic, spirit-controlled spontaneity as well as flexibility like that reflected in 1 Corinthians 12-14, giving way to hierarchical institution of the ministry (Hawthorne & Martin 1993:223). Thus institutionalization is imperative characteristic of crystallization of faith into set forms through various means that is preservation of the apostolic teachings which is sound doctrine, formulation of creeds as well as the establishment of worship patterns like the liturgy is another imperative

characteristic of Early Catholicism. (1 Tim 6:14, 20) In this case one can note that the role of the church and or leadership is to preserve, to cling to and to protect tradition. Furthermore, the rule of faith which comes in Jude is confronted with the established formulations of the faith (Jude 3:17). However, it has been argued that the expression “once and for all delivered” is simply in reference to the gospel; itself, not to any formalized and unalterable “rule of faith” (Bauckham 1983:8). Furthermore, Bauckham questions the classification of Jude into writings that qualify into Early Catholicism with features like that of ecclesiastical developments and also the rule of faith. In summary one can say Early Catholicism is not so easy to define and hence can be explained in relation to some of the features that the attempted definitions carry which include the delay of Parousia, combating heresies, increasing institutionalization, church order, canonical authority as already mentioned above.

1.1.4 The United Methodist Church

On April 23 1968, the UMC came into being when Bishop Reuben H. Mueller, representing the Evangelical United Brethren Church, and Bishop Church joined hands at the constituting general conference in Dallas, Texas with the words “Lord of the church, we are united in Thee, in thy church and now in the UMC.” The new denomination was given birth by two churches which had distinguished histories and influential ministries in different parts of the world.

1.2 STATEMENT OF THE PROBLEM

The inspiration of carrying out this project has been the problem caused by leaders who are abusing the institutionalization of the UMC in Zimbabwe. The UMC in Zimbabwe has been rocked with problems such as corruption, abuse of power, and nepotism. The question is whether these challenges are caused by institutionalization which has its etymology in Early Catholicism? Did the early church (first century AD) experienced problems due to the transition from authority based on charisma into an institutionalized entity where authority was derived from office? Therefore, this study will draw lessons from the effects of the development of Early Catholicism in the first century AD, and find possible solutions on the challenges that are faced by the UMC in Zimbabwe. This is because institutionalization of the UMC has its roots that are date back to Early Catholicism (Dunn 1990:343).

1.3 JUSTIFICATION

This investigation is necessary because the issue of the effects of institutionalization in the UMC has not been adequately explored before. The reason for carrying out this study is to try and answer the following questions: What were the reasons which influenced the institutionalization of the church? To what extent has this development benefited the life and ministry of the church at large and the UMC in particular? It is important to note that institutionalization that characterizes Early Catholicism is separated by time and space with that of the UMC, however, the whole idea of institutionalization is indispensable to both traditions. Furthermore, to a greater extent both traditions share merits and demerits which are worth exploring. The thesis will assist theologians, pastors, seminarians and Christians in general to appreciate the parallels that exist between Early Catholicism and the UMC institutional structures.

1.4 AIM

The aim of this thesis is to draw lessons from the effects of Early Catholicism in the early church upon the life and ministry of the United Methodist Church in Zimbabwe since there are close parallels that exist between these traditions.

1.4.1 Objectives

The objectives of this study are as follows:

- To define and trace the historical development of Early Catholicism in the early church (first century AD) with particular focus on the tenet of institutionalization of the UMC.
- To delineate the organizational structure of the United Methodist Church.
- To evaluate the merits and demerits of institutionalization on the life and ministry of the United Methodist Church in Zimbabwe.
- To provide an analysis and conclusion to the findings of the research.

1.5 METHODOLOGY

According to Kaplan (1973:10) the aim of methodology is to describe and analyze methods, throwing light on their limitations and resources, clarifying their suppositions and consequences, relating their potentialities to the twilight zone at the frontiers of knowledge.

This dissertation employs qualitative and exegetical research methods. These methods will be defined below.

1.5.1 Qualitative research

According to Leedy and Ormrod (2005:133), qualitative research is a method of inquiry used in many different academic disciplines, traditionally in the social sciences, but also in market research and further contexts. Qualitative researchers aim to engender an in-depth understanding of human behaviour and the reasons that govern such behaviour. The qualitative method investigates the “why” and “how” of decision making, not just what, where and when (Leedy & Ormrod, 2005:134). Patton (2002:48) asserts that qualitative inquiry means going into the field of the real world of programs, organizations, neighborhoods, street corners and getting close enough to the people and circumstances there to capture what is happening.

1.5.2 Social-scientific criticism

Social-scientific criticism of ancient text such as the Bible is that phase of exegetical task which analyses the social and cultural dimensions of the text and of its environmental context through the utilization of perspectives, theories and research done by cultural anthropologists (Elliot 1996:7). Furthermore, Elliot (1996:7) asserts that “social-scientific criticism studies the text as both a reflection of and a response to the social and cultural settings in which the text was produced”. The method asks about the social status and ideological concerns of characters or particular groups, the points of contention or struggle and the ways in which conflicts are resolved. Moreover, Gottwald (1969:190) states that this method has drawn from the social sciences and recognises people as acting and performing according to the regulation within boundaries.

Malina (1981:44) points to the fact that this approach makes use of models such as the structural functionalist, conflict, symbolic interactionist models¹. This study will make use of the structural functionalist model which purports that human behaviour is behaviour

¹ Structural functionalist model presupposes that every society is a well-integrated structure of elements. Conflict model presupposes that all units of social organization are continuously changing unless some force intervenes to correct this change. Whereas symbolic interactionist models presuppose that human individual and group behavior is organized around the symbolic meanings and expectations that are attached to objects that are socially valued.

according to socially shared patterns, performed for a socially meaningful purpose. This model is useful for discovering what sort of patterns, of behaviour are typical of a society and how such behaviour supports and fulfils useful social functions. The model is relevant because the Early Church and the UMC tend to perceive society as an equilibrium, in good balance and the social system tends to persist with minor amounts of adaptive change. For instance, both traditions developed normative ethics that govern behaviour as well as an organizational structure for purposes of continuity, and weeding out false teaching and doctrine. I concur with Elliot (1996:9) who argues that the aim is to get the meaning made possible and shaped by the social and cultural dimensions, since all biblical texts were produced with a social dimension. This helps to study how people live in a society and how they conduct themselves. Social-scientific criticism helps to study a text both in reflection and in response.

The structural functionalist model will be employed in this research in order to ascertain the socio-religious factors which led to the organizational life of the early church during the emergence of Early Catholicism. On the hand, the model will explore the organizational and administrative life of the United Methodist Church in Zimbabwe. In so doing this approach will show possible parallels that exist between these traditions.

1.5.3 Historical criticism

Hayes and Holladay (1987:46) regard historical criticism as based on the assumption that a text is historical in at least two senses: as relating to history as well as having its own history. They assert that the historical critical approach is a composite method encompassing such distinct methods as literary, source, form, redaction and textual criticism.

Krentz (1989:29) defines the historical critical approach as the fundamental rule that the interpreter must be obedient to the text itself. The method seeks to establish the *Sitz-im-Leben* a Germany phrase meaning setting in life, of a text. The approach is essential for the study for exegeting selected biblical texts which are linked to Early Catholicism.

1.5.4 Theological analysis

The term theology comes from two Greek words “theo” God and “logos” word. When compounded it means the study of or science of God. However, this is a very restricted

meaning of the term since it is generally used to cover not only the study of God. His nature, existence and revealed plans and actions, but also his relation to and dealings with the world and man. “The method entails a systematic critical clarification of historical beliefs of the church”. Crystal (1990:99) discovers the various ways through which different people come to a conscious of the divine as they encounter God within their situation and context. Therefore, this method helps to realize the projective and salvific power of God. Stacey (1994:16) defines theology as “words about God or God talk”. Theological analysis therefore suggests the aspect of God talk in the phenomenon of study in this case, what is theological in Early Catholicism. The method is going to be used to identify theological influences behind the emergency of Early Catholicism as well as the institutional structure of the UMC. For instance the method will bring to the fore the theological roles and functions of administrative offices in the early church as well as those in UMC.

1.5.5 Comparative method

Comparative analysis (criticism) is a method used in comparing two different aspects with one another. More so, comparative criticism is a process of considering how things are different and how they are similar (Rundell 2002:279). It is a method of comparing different cultural, ideological or social institutions. This suggests that the method is used to evaluate similarities and differences between two or more distinct phenomena or settings in life. Thus, this method is useful in this study in comparing the life and ministry of the church before and after it was institutionalized. As alluded above Early Catholicism and UMC organizational structures are separated by time and space, therefore, it is imperative to draw a comparative analysis of the two phenomena in order to draw possible lessons for the UMC future administrative prospects.

1.6 EMPIRICAL RESEARCH TECHNIQUES

Questionnaires and unstructured interviews will be used in order to gather information from the clergy and elders of the church, as well as the laity. The study will ask questions related to facts, people’s beliefs and perspectives about the facts, feeling, motives and views.

1.7 LITERATURE REVIEW

This section will review literature relevant to this study. The section will be divided into two segments firstly, the study will focus on books that concentrate on Early Catholicism and

secondly books that deal with the UMC institution. Moreover, the study will identify gaps between the existing body of knowledge and this research.

1.8 LITERATURE DEALING WITH EARLY CATHOLICISM

Dunn, J.D.G 1990. *Unity and diversity in the New Testament*

In an attempt to define Early Catholicism (Dunn 1990:34) takes the approach of tracing the historical background of the phenomenon. According to him, the Germany phrase (*Frühkatholizismus*) “Early Catholicism itself seems to have been coined round about the turn of the twentieth century”. He highlights the idea of Baur and his student Schweigler, who argues in the effect that “Catholicism first emerged in the second century as a compromise between two rival factions which dominated first and early second century Christianity”. However, Dunn cites (Ritschl1967s:201), who argues that Catholicism was not the consequence of reconciliation between Gentile and Jewish Christianity, but was in fact only a stage of Gentile Christianity independent of Paul. Hence, the idea of Early Catholicism in a way helped the early church to wean herself from Judaism, her parent religion. Dunn also makes use of the (Sohm 1967:21), who took Luther’s distinction between the visible and the invisible church as his starting point. In this context, he defines Early Catholicism as the refusal to make any distinction between church in the religious sense and the church in the legal sense. According to him, the fading of the Parousia hope hastened institutionalization. The crystallization of the faith into set forms are the main features of Early Catholicism. He further highlights increasing institutionalization as the clearest mark of Early Catholicism.

Hawthorne and Martin 1993. *Dictionary of Paul and his letters*

The editors of this dictionary are in agreement with Dunn on the idea that the use of the Phrase Early Catholicism goes back to Baur in the nineteenth century. They acknowledge that (Käsemann 1964:71) was probably the first to use the term. In terms of the definition, they cite Marshall who argues that the expression Early Catholicism refers to a situation in which primitive apocalyptic expectation had been weakened, and the church as an institution with an organized ministry and sacraments began to replace the word as a means of salvation. Hawthorne, Martin and Reid also highlight the three main features giving emphasis on the institutionalization of the church. He differs from Dunn in that Dunn talks about increasing institutionalization referring to the development of church order which he went on to define as the Organization of the Church.

Puskas, CB 1989. *An introduction to the New Testament*

In an attempt to define Early Catholicism (Puskas 1989:43) uses the idea of a historian who once described this period of early Christianity as a time when the inner dynamics of the apostolic period were exchanged for laws and rules and the apostolic priority on proclamation became subordinate to the defence of faith. In this context, the reaction to the internal threats of Gnosticism and response to internal pressure from both Judaism and Roman Government is cited as the reason for the institutionalization of the church.

Puskas (1989:24)¹ is credited for a more elaborate presentation of the features of Early Catholicism as compared to other scholars, He presents the features in the following order: a fixed organizational structure, the preservation of apostolic traditions, formulated creeds and confessions, established worship patterns, normative Christian ethics and a distinct collection of writings. A fixed organizational structure, in this a major tendency in organizational structure of emerging orthodoxy was for “leadership to derive its authority from the office rather than personal ability or charisma” (Puskas 1989:239). The preservation of Apostolic traditions, Sound doctrine was needed to combat false teachings. “this succession of tradition motif prevails in Christian literature after the second century but also evident in the late first century writings” (Puskas1989:242). Puskas also present formulated creeds and confessions in the form of kerygmatic which is derived from the Greek word kerygma meaning to preach or proclaim and creedal statements as well as hymns. He also presents established worship patterns, according to Puskas (1989:247) by the late first century distinct liturgical patterns are noticeable. Normative Christian ethics began to emerge, to prevent false teaching and insure sound doctrine, emerging orthodoxy focused on the importance of right living. Finally, by the late first and early second centuries, a collection of Christian writings alongside the authoritative Jewish Scriptures begins to take place. It is also important to note that Puskas also differs from several scholars in that he considers the fading of Parousia as a cause and not a catalyst of Early Catholicism.

Martin, RP 1978. *New Testament foundations: A Guide for Christian students volume 2*

Martin (1978:380) argues that term Early Catholicism requires some clarification. It goes back to FC Baur in the nineteenth century, but has taken on a special nuance in contemporary discussion, chiefly because of its employment in 1950 by Vielhauer in a programmatic essay which concluded that “Luke-Acts no longer stands within earliest Christianity, but in the

nascent early catholic church” (Martin 1978:380) “The expression Early Catholicism refers to a situation in which primitive apocalyptic expectation has weakened, and the church as an institution with an organized ministry and sacraments has begun to replace the word as the means of salvation” (Martin 1978:380).

Martin (1978:381) noted that the organization of the church and ministry has become developed and structured, with the charismatic, spirit-controlled order giving way to a regular hierarchical and monarchical institution of the ministry. “The understanding of the faith has been transformed from an outgoing response to the gospel call to the possession of articles” (Martin 1978:381), to be preserved intact and handed on. The boundaries of the canon are set inevitably by the later churches collecting apostolic writings and thereby erecting a formal principal of canonical authority as a bulwark against Gnosticism and Montanism (Martin 1978:382). The character of the gospel is changed by those new features. The gospel is construed as a new law to be obeyed. Martin gave a detailed account of Institutionalization of the church especially the hierarchical order of the church however, he did not go deep in explaining the preservation of apostolic traditions and the expectations of the Parousia.

Moule, CFD 1981. *The birth of the New Testament*

Moule (1981:98) acknowledges various features of Early Catholicism but is biased on the tenet of institutionalization of the church. According to him (*Frühkatholizismus*) suggests the beginning of Catholicism in the sense of institutionalization and sacramentalization, and may see it rearing its head in the Pastoral Epistles, if not in Luke-Acts and elsewhere. This suggests that the elements of institutionalization of the church can also be felt in the two volume work of Luke in addition to the Pastorals. In addition to the issues of church order and hierarchy, Moule also points out that 1 Timothy and Titus contain directions about the qualities needed in elders, overseers and their assistants.

Guthrie, D 1981. *New Testament theology*

As far as the organizational structure of the church is concerned, (Guthrie 1981:46) is more elaborate in expanding on the roles and responsibilities of the church leaders, particularly the clergy. He observes that in Paul’s view leaders are also there to give service (*diakonia*) which is given out of love without considering one’s official status Guthrie (1981:763). Leaders are also there to edify the church (1 Cor 16:15). Guthrie is credited for giving a distinction between the offices of a bishop and elders which some other scholars use interchangeably

Guthrie observes that the Bishop (*episkopos*) was an elder who performed the special function of oversight.

Urresti, TJ 1970. *Structure of the church*

As the title of the book suggests, (Urresti1970:26) is concerned about the organizational structures of the church. Generally he holds on to the idea that structure is nothing more than an established pattern of relationships which are important in every institution. He also eludes that the purpose of all institutional structure is to serve the welfare of the human persons who belong to them. Unfortunately, the structures can become ends in themselves and lead to a situation wherein church leaders misuse leadership powers: which is one of the concerns of this study.

1.9 LITERATURE DEALING WITH THE UMC INSTITUTION

Nhiwatiwa, EK 1997. *Humble beginnings: A brief history of the United Methodist Church in Zimbabwe*

Humble beginnings came to us at a time when everyone was talking about the need for a written history of the UMC and its ministry in Zimbabwe. Humble Beginnings is the story of salvation event. When the word become flesh, the birth of the Messiah in Bethlehem in Judea took place in the humble setting of a manger in a cattle kraal (Nhiwatiwa 1997:5). From that humble beginning, the good news spread from Zimbabwe to the other parts of Southern Africa, labored faithfully by lay preachers, sometimes in a very hostile socio-cultural environment. After reading this book one would admire how church doctrine, social principles and general rules of the UMC are explained. The book also gives Episcopal heritage. The United Methodist Church is an episcopal church. This means that the church recognizes the bishop as the highest leader in all its affairs in each Annual or jurisdictional conference. When the reformation broke out it challenged the idea of unbroken papal succession going back to St Peter. All protestant churches redefined their understanding of leadership in the church (Nhiwatiwa 1997:139). Methodist faced the same issue when John Wesley, an Anglican Priest, assumed responsibilities over his societies which were none other than Episcopal in nature. This book is of much use when it comes to explaining the roles and responsibilities of bishops, deacons and elders.

Kurewa, JWZ 2011. *Laboring side by side: The local church as the most significant arena for disciple making*

According to Kurewa (2011:8), the local church provides the most significant arena which disciple making occurs. If the local church was to be considered as a manufacturing company, the local church would be its production floor, for this is the place where lives of many people are transformed. It is at the local church level that people have made meaningful commitments to Christ or have had conversation experiences. In this book the writer explains the roles and responsibilities of church leaders within a local church. It also explores various evangelism methods to win new souls to Christ.

The book is directed to the members of the local church who often lack access to reading materials on the ministry of evangelism (Kurewa 2011:9). In this study the book is of much help as it deals with the roles and responsibilities of church leaders within a local church. This information will be used to make a comparison with the roles and responsibilities of leaders during the period of Early Catholicism. For example, in the middle Ages (950-1350), the bishop was more than just an administrator of the church. He was in charge of worship and supervised the entire life of the church in town and the surrounding area. The territorial area that one bishop supervised became known as a diocese (Kurewa 2011:12)

Machinga, 2011. *The time is now: Preparing candidates for baptism and confirmation in the United Methodist Church*

The time is now is a very important book for those preparing to enter into The United Methodist membership list. Since confirmation is the passage way to full membership status, it is imperative that candidates learn the policy of the church. Those being confirmed in the UMC should be fully oriented to its polity, including its history, knowing one's church history connects him or her to the past and helps one to appreciate the heritage of the church (Machinga 2011:50). The beginnings of Methodism reach back to eighteenth-century England prior to the work of Methodists in America (Machinga 2011:51). The history of Methodism in America begins with John and Charles Wesley becoming church of England. Missionaries to the colony of Georgia in 1736 and the lay involvement of Robert Strawbridge, Philip Embury and captain Thomas Webb. The sources also provide the history on how the church began in Zimbabwe. A different dimension is presented that is the contribution of the church and this will be of much help to this thesis it will help in trying to bring the roles of the laity versus clergy.

Mwanabute, NB 2011. *Moving in harmony: An updated polity for the United Methodist Church in Africa*

According to Mwanabute (2011:7) church polity has to do with the form of government, organization administration, legislation, rule, and structures used by the church to govern itself. The United Methodist Church polity is found in *The Book of discipline of The United Methodist Church*. The book contains all necessary information for governance of the UMC polity. This source is of much help as it explores and explains the nature and components of a local church, it also provides necessary information on the ministry of the ordained. The source also provides information on the role and responsibilities of the superintendence and the bishop. It also takes the dimension on church governance and Agencies which will be of much help to this thesis when it comes to the issue of institutionalization of the church. It also helps to provide information on how bishops are elected for example Bishops are elected for a period of four years. If re-elected, they are elected for life (Mwanabute 2011:39). If not re-elected, he or she shall return to a full membership as an elder of the annual conference from which that person ceased to be a member when elected he or she shall return to a full membership as an elder of the annual conference from which that person ceased to be a member when elected for the episcopacy. (Mwanabute 2011:38). This source has much helpful information on church Polity which is going to be of much help to this thesis an analysis is going to be drawn on the roles and responsibilities of bishops and district superintendent.

Patterson, RP 2008. *The book of discipline of the United Methodist Church*

The Book of Discipline is the book of law of the UMC. It is an instrument for setting forth the laws, policy and process by which the United Methodists govern themselves. The Book is an elaboration of the orders in relation to the ministry of ordained ministries of clergy. Referring to New Testament ethics, the Book highlights on the issues of servant hood leadership. The editor states that the “deacon, deaconess and diaconate all spring from a Greek root “*diakonos*” (servant) and “*diakonia*” (service)” (Patterson 1990:701). The role and function of various offices like that of pastor, district Superintendent are all spelt out. Like in the context of the early church during Early Catholicism, the bishop has the responsibility of leading and overseeing the spiritual and temporally affairs of the UMC.

In summary the book deals with the organizational structure of the church, its historical background and governance. Theological guidelines such as Scripture, tradition, experience and reason are well elaborated. The social principles of the UMC are explained which are the natural world, the nurturing community, social community, the economic community, political community and the world community. The social creed of the church is explained as well as the organizational structure of the church, the responsibilities and roles of pastors, superintendents and bishops are well explained. Finally, the book provides the judicial administration of the UMC. The scholar did all this in an orderly manner and this makes it easy for the study.

1.10 RESEARCH OUTLINE

This study comprises of five chapters, Chapter one is an introduction containing definitions of key terms, statement of the problem, justification, aim, objectives, methodology and literature review. Chapter two contains definitions and historical development of Early Catholicism. Chapter three gives the organizational structure of the UMC. Chapter four is an evaluation of the effects of institutionalization to the life and ministry of the UMC. Finally, chapter five presents the summary, conclusion and recommendations.

CHAPTER 2

EARLY CATHOLICISM

2.1 INTRODUCTION

The previous chapter focused on defining the area of study, the justification of carrying out the research, and the aim of the thesis. This Chapter is particularly concerned with defining and tracing the historical development of Early Catholicism, with particular focus on the impact of institutionalization on the life and ministry of the church. The Chapter will highlight and make use of some major sources in which the church began to show signs of being an institution rather than being a charismatic entity. Dunn (1990:342) have identified documents such as Acts, Philippians Hebrews, the Pastorals, the gospel of John and extra-biblical sources like 1 Clement and the letters of Ignatius as sources which shade light on the historical development of the institutionalization of the church. He further submits that the phrase Early Catholicism has its roots in the Germany term *Frühkatholizismus* which emerged as the most common and equal description of the phenomenon of what exactly was happening.

2.2 DEFINITIONS AND HISTORICAL DEVELOPMENT OF EARLY CATHOLICISM

According to Dunn (1990:341) the term which is known as Early Catholicism (*Frühkatholizismus*) was founded in the early genesis of the first century. However, the contents enshrined in it can be dated aback to the middle of the 9th century as a product of the Tübingen school of FC Baur. Schweitzer (1972:81) argued that catholicism first appeared in the second century as the negotiation between two opponents which were the most influential forces between the first and early second-century Christianity, that is, Jewish and Gentile Christianity. Dunn (1990:342) argues that this understanding first came into recognition in placatory documents like Philippians, Acts, 1 Clement, and Hebrews which try to facilitate between the two parties and to play down disagreements which were clearly noticed by the schools of thought. And this it was consolidated later in the second century writings, which are the Pastoral letters of Ignatius and the gospel written by John.

Ritschl (1967:41) asserts that the history of early Christian was not merely an occurrence of two rigid blocks rubbing against one and the other. It is further supported that Peter and the

native apostles were to be distinguished from Jewish Christians who were called the Judaizers because of their Jewish origins, and that there was a purely Gentile Christianity community which was different from Paul and little controlled by him. Furthermore, Ritschl (1967:42) pointed out that catholicism did not emanate as a result of the reunion between the Jewish and the Gentile Christianity, but in actual sense it was solely a stage of the Gentile Christianity, growth of the well-known Gentile Christianity less influenced of Paul.

Harnack (1969:44) defined catholicism as the Christian way of preaching which was greatly influenced, and deeply rooted in the Old Testament, removed from its original setting and then put into Hellenistic schools of thought, and also, into the syncretic modes of thought of that era and the idealistic philosophy. In a significant sense it can be clearly noticed that this development towards catholicism was first noticeable in the Gentile Christian community. For the Greek spirit, the component most usable in Gnosticism was already covered in the initial Gentle Christianity. Paul the apostle who is regarded as the greatest apostle for the Gentiles, stated in his letters to the Corinthians and to the Romans, transformed his gospel to the Greek methods of pure understanding.

However, the above view was questioned from two angles. In the history of the religious schools, the Hellenization which was perceived as the basis for catholicism was related exactly as the sacramentalism that encroached from the religious territory of the Gentile mission into early Christian comprehension of baptism and of the Eucharist.

Catholicism can be described in line with its dependence on the external and observable ritual act and ceremony, perspective readily present in the Pauline letters. On a different take totally, Sohm used the sermon which was preached by Martin Luther titled “The distinction between the law and the gospel in 1532” in this sermon Luther clearly spelt out the difference between the observable and non-observable church. Sohm used this sermon in his book as his entry point rather than the Hellenistic philosophy or sociology of religion. He expounded the aspect of catholicism as the non-acceptance to come up with a separation between the believers in the religious circles and the believers in their lawful sense (Sohm 1967:71). The proclamation of the church’s discernibleness of Christ becomes the most important doctrine in which the entire history of catholicism rests from its infant stages.

Catholicism initially appeared when an organization which was charismatic in its nature which really classified the earliest church gave a vacuum path to institutionalization, where

this organization became recognized as the church with everything which encompasses everything with regards the ecclesiastical order and control of office. The very important tasks were generated from the first letter of Clement which therefore traces the growth of Catholicism. Following the discussion on the relationship between office and charisma, those who accept that there was a transformation from one to the other would rather see it as having happened already within the New Testament and the Pastoral letters giving this ultimate information.

One paramount element which needs to be instituted into this important and constructive discussion since then is “the delay of the Parousia”. Given that primary Christianity was in its nature apocalyptic and dynamic, therefore Early Catholicism can also be explained exactly in terms of its identification by the believers of God that the end is still to come, hence it must calm down to a very long time of expecting and with everything that encompasses in fixed forms of organization determined in safeguarding of the church’s own clear specification with the old past and its anticipated survival into the impending future. Verner (1983:29) asserted that the feasible modification in the hypothesis on the delay of the Parousia was the landmark that propelled Christianity in the direction leading to Early Catholicism. With the rise of Christian orthodox, the reorganization of this primitive church into the orthodox of Early Catholicism was attained as an ongoing operation of the de-eschatologizing of the uncivilized Christianity into the route of Hellenization.

Käsemann (1961:74) subscribed much towards this special discussion after the war times, and described Early Catholicism as a transformation from the initial stages of Christianity to the so called aged church, which concluded with the fading of the impending supposition, with a typical motion towards the universal church which comprehends itself as the Latin term *Una Sancta Apostolica* which refers to all efforts for church unity since the 16th century. He argues that catholicism does not emanate out of the “enthusiastic-mystic” sacramental sanctity of the Hellenistic Christianity of the day instead it is to be clearly understood exactly as the response against every high zealous thought, both Hellenistic and apocalyptic zeal. Therefore, Early Catholicism is identified by three main features.

- the fading hope for the Parousia: the extinction of impending expectation, the loosening of the eschatological strain between Christ’s already existing worldly ministry and the future impending reemerging to bring in the End.

- increasing institutionalization: which encompass the exposure in the notion of office, the difference between the clergy and the laity, a priestly order, the apostolic succession, and sacramentalism, the distinction between the church and institution well organized (Dunn 1990:83).
- crystallization of the faith into set forms: the appearance of a standard regulation of the Christian faith with some clear goals of giving a defense wall in opposition to the zealous and heretical forms of teaching.

These were the features which clearly marked the surfacing Catholic doctrine in the second century when it continued to repel the problems caused by problems of Montanism and Gnosticism

2.3 THE FADING OF THE PAROUSIA HOPE “THE IMMINENT EXPECTATIONS”

Early Catholicism is believed to be almost consequently a second-generation advancement at its best, hence it cannot be precisely pursued backwards to the birth of the earliest Christianity community. Early Catholicism is to be perceived as an organization that will last forever. Early Catholicism can correctly be classified as a response explained based on the failure of the hope for the Parousia. As far as the ultimate anticipation of the impending eschatology is agitated, references can also be made to 1 Corinthians 7:26- 31 and Romans 11:13-17. Enough evidence can be provided to prove that this imminent expectation was slowly beginning to decline before the end of Paul’s life. The initial mark of this change in approach can be 1 Corinthians 15:5-11 where, the Parousia is still anticipated within the framework of his age, death before to the Parousia has become more and more standard. In Colossians, the coming of Christ is only mentioned once (Col 3:4). However, it does not indicate that the coming of Christ is imminent or haste. Moreover, as we indicated above, there is much stronger realized eschatology in Colossians (Col 1:13- 2:12; 2:20-3:20).

In Ephesians we see the same view of hope adjourned coming out more and more strongly. A forward looking into future consummation is still expressed (Eph 1:14,18,21; 4:4; 5:5), also an urgency of exhortation which indicates the emergency of Early Catholicism otherwise this assumption of the imminent eschatology is absolutely missing and the Parousia hope is not also even anticipated (Eph 5:27). Alternatively, the writer of Ephesians foresees a longer period of waiting on this world before the final end occurs (Eph2:7; 3:21; 6:3) the existence

of a new life and salvation are firmly stressed (Eph 2:1; 8:5,8). The hope of completion in Christ and the faith that they belong to him (Eph2:19-22; 4:13-16) has removed every apocalyptic feature (Dunn 1990:93).

The Pastoral letters are not different. Their belief in the Parousia is still strong (2 Tim 1:12; 4:8) as well as the occurrence of Jesus Christ (1 Tim 6:14; 2 Tim 4:1; Tit 2:13). Generally, it is believed that the writer had the belief that himself and his audience are in the last days (1 Tim 4:1:2; Tim 3:1), although 2 Timothy 4:3 clearly indicates that for the writer the final days are yet to commence. Either that or the eschatology has become as something of an elaborate expression missing its initial eschatological zeal, evidently in 2 Timothy 2:2. The point of view has prospectively prolonged the other futuristic declarations that resemble the speech influenced by the doctrine of the End time. However, this doctrine lacks seriousness of the imminent eschatological expectation (1 Tim 4:8; 5:24; 6:7; 2 Tim 2:10; 4:18). Furthermore, we see evidence that deviate in outlook, this dissolution in eschatological tensity becomes the integral and essential part of Early Catholicism.

The disappointment of early Christians' imminent anticipation is clearly noticeable in the book of Luke-Acts rather than in other books of the New Testament. This can be confirmed by the way Luke redacted the contents of Mark on apocalypse and his own demonstration in Acts of the initial Christian community. It appears as though Luke was writing during the time following the destruction of the temple of Jerusalem (AD 70). Luke was confronted by the challenge of how to deal with chapter 13 of Mark which perceived the fall of Jerusalem as part of the Messianic sufferings as dawn of the End. When a comparison is made between Mark 13 and Luke 21, it becomes clear that Luke thoughtfully separated the destruction of Jerusalem from the Parousia. Luke expanded the ultimatum note of Mark in order to prove that the Parousia would take a long period before being realized. Luke pointed out that those who proclaim imminence of eschatology were regarded as false prophets. Mark mentioned the entire world's confusion as the genesis of the anticipated Messianic distresses (Mk 13:8) while Luke excludes the inception this phrase (Dunn 1990:341). Mark alternatively thought that the pain caused by the besiegement and the destruction of the Jerusalem temple as the End time agony. This distraction was so terrible that God would have to reduce it for the purpose of his chosen people (Mk 13:20). Luke splits the destruction of Jerusalem temple from the eschatological time (Lk 21:24). According to Luke some of the people will be pierced by swords and others would be taken as captives to all the nations. Jerusalem would

be destroyed by the Gentles. Mark connected the fall of Jerusalem temple with that of the worldly disturbances of the End time (Mk 13:24) (Bettenson 1963:24). According to Mark in the end times there will be great sufferings, the sun will be dark, the moon will stop shining and the stars will descend from the sky.

The main objective of Luke in separating Mark's impending expectation for the Parousia hope from the fall of Jerusalem and the temple was to reassure the Parousia hope in spite of the failure of Mark's supposition. However, it can be noted that Luke managed to reassure the Parousia hope by rejecting its instant imminence by deferring it into the future or age of another history. Luke gave hope by postponing the Parousia and declining the imminent expectation.

As exhibited above, the primitive Christian community in Jerusalem must have been apocalyptic in all its perception and in self-comprehension. One can begin to figure out how the most important concepts like the resurrection of Jesus, the gift of the Holy Spirit as the first beneficial fruits of the eschatological gains surfaced. Furthermore, one can easily understand how the phrase like *Maranatha* which means our lord Jesus come began to be accepted in our liturgy of worship (1 Cor 16:22). These were more or less impetuous utterances on the supreme belief that the eschatological era had begun. The End would soon take place and the eschatology was just imminent. However, the high expectancy is absent in Acts of the apostle. There is mentioning of the Parousia (Ac 1:11), but the recognition becomes rather concentrated on the management for the worldwide mission activities (Ac 1:6-8) and this sense of impending is hardly conserved in Luke's use of the early substance in Acts (Richardson 1970:76).

The day of Judgement is widely acknowledged as (Ac 10:42; 17:31) as a still distant menace and it is no more perceived as something more imperatively near. The tone of the apocalyptic Joel 2:28-32 is cited and includes the worldly signals (Ac 2:17-21), but as prophetic which was fulfilled on the day of Pentecost. There is one aspect which Luke did not know that is at its initial stages Christianity operated as inflated temperature. Luke had resolved to do away with this important feature. Luke wanted to portray the idea that first generation Christianity was non-apocalyptic when measured from its genesis to the end, and would form the modification of the title "early catholic". Luke wrote the history of Jesus Christ who is our Lord and Savior. He was in fact interceding for new era between the resurrection of Jesus and

the Parousia. The death of Jesus and his resurrection would no longer be considered as the genesis of the end, the peak of the eschatology as Jesus Christ and the first Christians have comprehended it. However, the early Christians saw the death of Jesus and his resurrection as the focal point of history, with an era extending into the time ahead on one ankle and another extending into the past. In short it is deceiving to argue that Luke exchanged the idea of the salvation history for the premature End time doctrine, as a way of solving the difficulty caused by the Parousia delay (Schweitzer 1972:114).

The imminent end-time and salvation history are not contradictory but they complement each other. The salvation history is a basic component of all New Testament writers. Furthermore, the tension between realized and future eschatology is always present in New Testament writings. More so, in Acts the end time has been reduced to a less significant event and the Parousia is placed at the far end of salvation history. Luke urges Christians to reorganize themselves and worship God in this prolonged future, in this way he unlocked the gateway to Early Catholicism (Verner 1983:149).

One cannot ignore that the most powerful utterance of the realized end time message in New Testament is found in the gospel of John. This most important characteristic view is that judgment is considered already happened through the coming of Jesus Christ, who is illumination of the earth which is reflected in their response in him (Jn 3:10). And those who listened to his word and believed in its truth are to be spared in the eternal judgement and have proceeded from death to eternal life. (Jn 5:24). Jesus Christ is believed to be the life as well as the resurrection. When John says, “we beheld his glory” (Jn 1:14) in actual sense John has already abandoned the past and the future glory of the son of man into the era of his worldly mission which has its peak at the crucifixion and resurrection. The corresponding faith in the John endeavors to provoke the trusting in someone who is no longer present and the confirmation of those who were true witnesses of his glory and also those who have not seen him but believed (Jn 20:29-31). When this Johannine Jesus talks of his imminent going and reappearance (Jn 14:18; 16:16-22) what is reasonably in brain is the imminent coming of the holy *Paraclete* a Greek word which describes the Holy Spirit as an advocate (Jn 14:5-26). In the actual view the Parousia of the *Paraclete* which is the life-giving entity has occupied the place Jesus, so that there is a minor reason to contemplate about future Parousia (Verner 1983:150).

One can argue that the gospel of John has a future eschatology, portions like John 5:28, 6:39, and 12:48 cannot be assigned to an editor and then conveniently moved over. And the desire they proclaim becomes less instant than the hope as perceived by the first Christians. In short, it appears as though the future development of the salvation history in John has been totally postponed. In the John what matters most is one's reaction to the words of Jesus Christ who is the spirit and life (Jn 4:23; 5:25; 6:63).

Hebrews is not detached from the eschatology of John. To be cocksure the author of the gospel keeps a clearer supposition of the impending Parousia (Heb 10:25, 18-20; 9:27). However, this eschatology has been remarkably altered by integrating and blending the Jewish doctrine prevailing with the relatively Platonic differentiation between the so-called celestial of the actual and the terrestrial of the shadow (Bettenson 1963:26). By doing this to some extent he has unfastened the most anticipated hope of the full involvement in the cosmic reality from the absolute belief in a future completion. In this way he is able to inspire his audience in their laboring and misery to understand the closeness of the imperceptible cosmos without the insistence on the nearness of the Parousia.

We should also look at 2 Peter, perhaps one of the last books of the New Testament. The striking characteristic about its eschatology is clearly seen in void doctrine. It is orthodox enough when he mentions of getting into the eternal kingdom of Jesus Christ who is our Lord and Savior. Peter also emphasizes the day of judgement and of the inauguration of new heaven and a new world. (2 Pt 1:11; 2:9; 3:7). However, the delay of the Parousia has definitely become a major obstacle. The argument that the Parousia delay becomes the leniency of God in giving time for penitence is widely believed. Peter argues God's concept of time cannot be comprehended by man, with God a day is just like one thousand years and one thousand words are just like a day 2 Peter 3: 8. In Peter the concepts of time is not sufficient when thinking about the act of the Lord. He refuses that Christians can connect hope to any occurrence of the day, man's hour and God's word are not easily harmonized. This automatically influences a sense of unpredictableness into the act of God, and cuts down the fiber of apocalyptic eschatology (Dunn 1990:344).

He asserts that those who have lost hope of an impending Parousia could not be astonished if centuries elapsed before this conventional Parousia was perceived. Shortly, in second Peter this indigenous language of apocalyptic passion has increased in a more premeditated tone of

the eschatology. If Early Catholicism is a response to the duplicated disillusionment of the apocalyptic hope, then it means 2 Peter is the main precedent of Early Catholicism.

It is important to note that the later Pauline letters, the Pastorals letters, Luke-Acts, the gospel of John and 2 Peter are typical New Testament documents with a true reflection of the significant changes in prominence and self-comprehension. They present a long waiting of the Parousia enforced upon the earliest Christians of the second part of the first century and after. These above writings are enough to indicate the important point which is stressed. If early Catholicism is explained in by the remarkable fading of the impending Parousia hope then it means Early Catholicism is already well instituted in New Testament writings (Dunn 1990:345).

2.4 INCREASING INSTITUTIONALIZATION

The increase of institutionalization became the explicit example of Early Catholicism. Institutionalization is when the church begins to form classified institutions based on power and authority invested in leadership positions. From the leadership positions there is differentiation between the clergy and the laity. The clergy leadership has their separate roles and responsibilities while the laity has their own leadership structures with specified duties. At this stage, even grace will be confined to well-established rites used in liturgical worship settings. An observation can be made that the above traits were distorted during the early first century Christianity. In the second part generation the distinction between clergy and laity was now clearly marked (Dunn 1990:351).

The most powerful confirmation that early catholic outlook is readily visible in the book Ephesians is clearly pointed out by the use of the word church ἐκκλησία; (Eph 1:22; 3:21; 5:24). Whereas in the past Paul has asserted that the word ἐκκλησία (church) always characterize all the Christians assembled in the same proximity. In Ephesians, the word ἐκκλησία is used solely of the general church (Eph 1:22; 3:10; 5:23-32) in contrast to Colossians 4:15 and Ephesians 2:20 where it simply interpreted as the utterance designed to revere the first generation dedicated leaders. On the other hand, there are strong analogies between the likeness of the church command in Ephesians 4 and the body image in Romans 12, and 1 Cor 12. Based on the internal proof there is doubt whether Ephesians is the product of an author expanding his own vision of presenting the native church as a fascinating group

adjusting to universal aspects (Eph1:22; 2:19-22; 3:10; 5:23-32;, Col 1: 18:24), or it is the hand of a second-generation follower of the writer starting to reflect the ministry with regards to authenticity of offices within the general church. It can be figured out that in the last-mentioned instance there is no mention or any reference to elders or bishops, therefore we can believe that the writer is withstanding the early catholicizing coercion apart from something else (Dunn 1990:353).

Based on the Pastorals the notion of office is clearly shown through the deacons, the elders and overseers also known as bishops these occupy offices that are well-constituted (1 Tim 3:1). Furthermore, in support of the above assertion we notice these specific leaders who are Titus and Timothy. The two apostles should not be seen as envoys from Paul just visiting one of his founding churches as his spokesman like they used to do in the ancient days (1 Cor 4:17; Phil 2:19; 1 Th 3:2; 2 Cor 7:13; 12:18). They are now acknowledged as assuming the role of monarchical bishops, with the power and authority over the Christian communities and its members, concentrating with the responsibility of upholding their faith (1 Tim 1:3, 4:6; 11-16). They also ordered the life and the inter relationships of these communities (1 Tim 5:1-16). Timothy as the bishop was invested with the power to register a widow or to totally refuse registration, apparently without reference to others, to bestow control and to administer justice not only to the elders but to every member of the church. (1 Tim 5:19). Timothy is still considered as the supreme court of law, and he is on top of the entire leadership, he has the authority to appoint elders as well as the laying on of hands. We also begin to notice the emergence of apostolic succession coming to the fore. This succession is cascaded down from the apostle Paul to Timothy, to faithful men and to others. Although this continuation is not yet official, it is believed that it was emanating from one office to the other (2 Tim 2:2) (Richardson 1970:77). However, it is not clear if a type of sacramentalism had started to appear, the truthful words of Titus 3:5-7 are not remarkably distinct from the initial Pauline understanding of the sacrament of baptism. It is clear that we begin to see the theology of ordination emerging in the Pastorals. Charisma is no longer perceived as a free exhibition of the spirit manifesting via any church member, but as the authority of office imparted direct by the laying on of hands. When hands were laid on the apostle the spirit of the Lord fills him and he has power to control himself when ministering (1 Tim 4: 14; 2 Tim 1:6-23). From the above assertions we have solid proof that the Pastorals are already moving in the route or path of Early Catholicism (Dunn 1990:355).

Luke depicted that initial Christianity was well blended in spirit and similar in organization. This bond and union helped in the spreading of the gospel. We can consider how Luke incidentally concealed the very important and profound dissections separating the Jewish Christians dwelling in Jerusalem and in the broadening mission of the Gentiles. According to Luke the initial divisions between Hebrews and the Hellenists were purely administrative in nature. Luke pointed out that the issue of circumcision was critical and threatened to divide the church. This was amicably and with one accord settled at the council of Jerusalem (Ac 15). But nothing is read in Acts concerning the upcoming conflict between Peter and Paul at Antioch, which Paul considered with neither the uttermost earnestness (Gal 2) nor the magnitude of conflict amidst the apostles in Jerusalem and Paul in 2 Corinthians 10-13, not to state the serious conflict of Galatians 16:9, 5:12 and Philippians 3: 2 and their origins. Likewise, Luke's description of Paul's final journey to Jerusalem in Acts 21 managed to disregard the motive of Paul's journey to Jerusalem to supply the collections. He tried to cover up the conflict that was encountered between the apostle Paul and the elders Jerusalem. The observation of this conflict in Acts was first documented and initially registered by Schneckenberger and more credit his given to him. Luke tried to downplay the differences witnessed between the Jerusalem elders and Paul, he positioned Paul as someone who with a good personality not hostile. Furthermore, Luke points out that Paul respected these leaders though Paul refused that he received his gospel from these elder. Further, cannot this be some type of an early catholic lining over and above the early century fractures (Schneckenberger 1966:53)?

It can be noted that Luke in a clever way tried to focus this unity of the early church in Jerusalem as the root or the fountainhead of early catholic. It is not by accident that Luke's gospel starts in the Jerusalem temple as well as his birth narratives ended in the temple. Furthermore, at the peak to the Lukan style of presentation Jesus's temptations are concluded in this temple. Almost three quarters of Luke's gospels is also bestowed in an outline framework of a pilgrimage from the Galilean province to Jerusalem (Luke 9:51-19:46). And this gospel also ends at its genesis, and the disciples are seen frequently in the Jerusalem temple worshipping the Lord (Luke 24:53). The most striking evidence is perceived in the style in which Luke condensed the stories about the resurrection stories in the city of Jerusalem. Through a straight forward redaction Luke neglects all of the references to the resurrection stories in the Galilean province. Where in Mark it is written "Go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he has

told you” (Mark 16:7, with the references back to Mark 14:28) instead the reading in Luke read “Remember how he told you, while he was still in Galilee, that the son of man must be delivered into the hands of sinful men” Luke 24:6, where Mark 14:28 is merely neglected. Generally, Luke desired to introduce Jerusalem as the true fountainhead of a genuine gospel, the undoubted birth place and the mother church or the birth place of Christianity. Hence, it is not by coincidence that the entire plan of salvation history focuses on the true gospel coming out of Jerusalem in small groups until finally reaching the city of Rome (Ac 1:8, 28:30) (Dunn 1990:82).

In the early phases he has the ability to present leading figures in the city of Jerusalem as controlling some final phases of this broadening assignment or mission (Ac 8:14; 11:1). And in the last part the focal point is Paul and reaches his conclusion on declaring the Apostle Paul as the habitual guest to the city of Jerusalem. Paul in his missionary journeys took Jerusalem as his missionary frontier or base for example when Paul arrived in Caesarea from Corinth he went to Antioch via Jerusalem. Paul after his conversion he went to Arabia, then Damascus and proceeded to Jerusalem to see Peter (Ac 9:28; 12:25; 18:22; Gal 1:17). All this is traditionally kept grounded, at a minimum degree that the apostle Paul has an unquestionable superiority over the Jerusalem Christians. However, Luke has clearly inclined his data by painting the earliest Christianity as a fused unity with an advancement of this gospel from the city Jerusalem to city of Rome. He was supported by the material resources of the united Church around Jerusalem, which was under the threat of heresy but it remained unchallenged. Indeed, this kind of demonstration by Luke proves that he is a typical catholic historian (Dunn 1990:84).

Luke aims to bring out the prevailing union of the universal church. This union was also prevailing among the twelve disciples centered in the city of Jerusalem and also portraying the initial churches to be constant in their administration. Notably, these twelve were distinct from the apostles and where not originally from the same category with the rest. The Jerusalem Church converged around the twelve apostles in the early stages of its life. The earliest outreach outside Palestine and to the Gentiles concentrated around the apostles, and apostleship was probably recognized in terms of mission. Luke has in fact joined the two converging groups and he made them just like one. The focal point of unity to the entire church, is found in the New Testament writings in particular Acts (Ac 1:21-26; 2:42; 4:33; 6:2; 8:14; 9:27; 11:1; 15:22; 16:4) (Dunn 1990:355). This has two strange results. First, Acts

1:8 depicts the entire church in Jerusalem as scattered or dispersed all over Judea and Samaria, in maintaining apostolic continuity with Jerusalem. In conserving apostolic succession to Jerusalem Luke completely ignores this initial notion of apostolic missionary, he portrays those apostles in Jerusalem to be the archetypal, or the institutional center of the entire growing church (Dunn 1990:356). Secondly, he used Acts 1:21 for his clarification of a genuine apostle who was a follower of Jesus starting from the genesis of his earthly ministry and also witnessed the resurrection as well as the ascension. According to Luke the apostle Paul was not part of the twelve apostles. Basing on the same reasoning Luke treated Jesus' appearance to Paul on his way to Damascus as merely a simplified vision rather than a kind of mystical encounter with Jesus. Once again Luke the apologist of Paul was concerned with depicting the early church as united and moving with one voice. He is prepared to accept the most important point which was forcefully presented by the historical Paul in his opposition to the Jewish Christians that Paul was not commissioned by man but was sent by Jesus Christ (Gal 1:1,15-17; 1 Cor 7:16; 15:7-9) (Conzelmann 1973:41).

Luke attained the harmonization with the Jerusalem apostles which was eluded by Paul to the end, but this was done only by blurring these divergences with the church in Jerusalem and portraying Paul like one who was inferior to the apostles in Jerusalem. This same motif is attained in this notion of governing the church. He portrays Paul as the one commissioning church leaders in his established congregations (Ac 14:23) this responsibility cannot be traced anywhere or mentioned in the letters of Paul and this would be a counter attack of his vision on the Damascus road. However, this kind of this position marks the churches of Paul to go in line with Jerusalem motif of governance from the initial stage. Note also the use of "overseers" "elders" (Ac 20:17-18). The above is a utilization and equation prefiguring the post- Pauline consolidation of a well-advanced structure of Pauline churches and also the Jerusalem type of church governance, also involving a higher level of consistency than was apparently the situation (Schweitzer 1972:119). Furthermore, it is unnecessary to give a conclusion that the account of Luke is falsified, nearly all the tasks which became condensed on the overseers and on the elders in this post Pauline's sphere had presumably been achieved from the initial by various members of the charismatic circles in the Pauline churches. We have to argue that the account of Luke is a minimum anachronistic and also pertains what can be instituted as early catholic. We also find the church norms ordering themselves into some various shapes with a constant design of the later decades (Dunn 1990:86).

The gospel according to Luke portrays earliest Christianity and the role of Paul as a compromise perceived between the Gentile and Jewish Christians. Luke tried to iron out the problems which were encountered by the early Christians in an amicable way. According to him Christianity was not a hostile religion as was presented by the heretics of the time. In fact, he was smoothening the wrinkles of a disfigured cloth of the first-generation Christianity and making it up into a suit which would find reasonably acceptable (Dunn 1990:356). On the other hand, this settlement cannot be perceived largely concerning Paul and Peter as asserted by Baur, or around James and Paul including Simon Peter who was a median figure to the harmonization of the two (Ac 15:13). Can this not be allotted as “early catholic”? However, a lot more has to be said on this aspect.

It is important to constantly recall that we have previously related the evangelist Luke as a devotee and that Early Catholicism has to be understood in part as a reaction to enthusiasm, an attempt to throw up a dam against the flood of enthusiasm. However, what is being produced with this unexpected inconsistency is that Luke wanted to portray that earliest Christianity was a united block. Luke also endeavors to reveal the supremacy of the Holy Spirit over and above the universal church. Consequently, beyond the supervision of the Jerusalem church’s mission the track of the Holy Spirit and of enthusiastic vision is given prominence (Ac 1:8; 8:29; 10:19; 13:2-4; 16:6; 20:22) (Dunn 1990:357).

The endowment of the Holy Spirit was considered as the most important aspect for entering the Christian community. The approval or adoption by Jerusalem community and by the apostles was not considered as vital when joining the Christian community. Ananias is described as a devout Jew (Ac 22:12), but no clear attempt has been made in trying to associate him closely with Jerusalem or to assign him as an agent of Jerusalem. It simply meant that one would eventually become a Christian without necessarily being part of the Jerusalem community.

Acts talks of Cornelius together with his close friends (Ac 10:44-48; 11:15-18; 15:7-9) Apollos (Ac 18:25), Aquila and Priscilla were not dependent on Jerusalem just like Ananias, they did not add anything of importance to Apollos’ Christianity. Those occasions also underscore the fact that we do not find advanced sacramentalism in the book Acts. And also, we cannot find the reliance on the Holy Spirit on baptism in this book, Acts 8, 10 and 19. Probably the visible information is that the award of the Holy Spirit becomes the fundamental

aspect which matters most (Ac 8:12-17, 19:2). When the Holy Spirit is already passed on baptism it offers the necessary acknowledgement of Gods earlier act and the ritual point entering in the church (Ac10:44-48). In order to portray accuracy, the writer mentioned that Holy Spirit descended via authority or through the laying on of hands by apostles for example Paul did amazing miracles that his belonging like handkerchief healed the sick in his absent. (Ac 8:18; 14:3;, 19:11). Elsewhere in Acts the practice of laying on of hands is a charismatic aspect, and also the recognition of prayers offered for the special gifts of prevenient grace and mercy (Ac 6:6,9,17; 13:3; 19:6;, 28:8).

Käsemann (1964:49) attempted to destroy this important evidence into compliance with his own comprehension of the gospel of Luke as the early catholic document throughout, also through straining information in the book of Acts above continuity. Likewise, in his effort to assert that in Acts the true word was oscillated to every member of universal church not to the apostles only. Notably, there comes a main subject in the book of Acts in freedom and triumphant development of this faithful word of our lord God. What is most important is that the gospel conveyed itself from Jerusalem up to Rome (Ac 6:7; 12:24; 13:49;, 19:20). According to Käsemann the word was not conveyed by human effort but by the Spirit of God working through humanity. Therefore, one can conclude that the book of Luke can be seen as both early catholic as well as enthusiastic in its nature. Luke has the ability to grasp the two differing striking pieces simultaneously since he wrote in the second generation or age when zeal has abated and some early catholic attitudes had almost become more and more authoritative. Luke declined to take the Holy Spirit as sacrament, or word for the Church, and also declined to paint the initial ministry of Christianity to a type of priesthood family, with such evidence cannot be assigned as “early catholic” (Käsemann 1964:50). The representation of Luke as an early catholic needs certification through the characterization of Luke as charismatic or vice-versa. In summation, if we are to give a conclusion that early catholic proportions were clearly indicated in Acts, it can also be concluded that his zeal granted a restraint brake on these propensities (Dunn 1990:64).

It is believed that the Pastorals and Luke-Acts are only the significant New Testament applicants for the name “early catholic” in the favor of the growing institutionalization, although 2 Peter 1:19-21 can be comprehended as limiting interpretation of the bible to a formal educational ministry, hence the aspect of early catholicism is not clearly shown. The gospel of Matthew and John could also be regarded, since these books voice in one stance

that the church is general or universal (Mt 16:18; Jn 17:20-23). But as we have already seen their theology is actually less officialized and much more individualistic as compared to that of the Pastorals. Their special emphasis of the general church is actually nearer to the one in Ephesians than in Early Catholicism and the Pastorals. The close assessment could be made in the view of 1 Peter, Hebrews as well as Revelation. No visible feeling could be attained from the book of Jude on this aspect, although Jude 20 has come very strong in Pauline reflections. There is no sacramentalism evidence found in the above documents. Matthew 28:19 perhaps foresees a better formalized ritualistic ceremony of baptism, but does not provides any clue of the true sacramentalist aspect of the baptism. 1 Peter 3:21 explains baptism simply as a declaration of one's belief and cannot be taken as an arm of prevent grace. The books of James and 1 Peter do not have explicit references on baptism. The book of Hebrews relates sacrament of baptism to body washing using refined water. Therefore, equates the sacrament of baptism on the same level with Jewish washings (Dunn 1990:358).

John's individualism in particular is credibly understood as objection to institutionalizing tendencies which were apparent in the Pastorals. The Johannine letters are seen in opposition to the sacramentalism which is evidently fixed in the Early Catholicism of Ignatius. The most fascinating fact is the criticism of an elder called Diotrephes meaning nourished by Jupiter in (Jn 3:9). The elder Diotrephes was in the command of the mentioned church and was authorized to reject or to welcome visitors into the Church. He also had the power to ban those who opposed him from attending church services. Diotrephes was excising or acting as the monarchical bishop and had the desire for ministerial greatness and control. On the other hand, presuming that 3 John emanated from the same group as 1 and 2 John, it is best perceived as the reaction of an agreement or unlawful religious meeting typical of nonconformists, anti-organizational and unconventional religiosity in opposition to the growing impact of Early Catholicism. Hence if the ever growing standardization of Early Catholicism started to appear in New Testament writings, in some parts of Luke-Acts and in the pastoral letters (Malherbe 1986:121).

2.5 CRYSTALIZATION OF FAITH INTO SET FORMS

There are true facts that there was an inclination to construct the Christian faith into affirmations from the onset (Rom 1:3; 10:9; 1 Cor 15:3; 2 Tim 2:8). For both John and Paul faith orthodox was seen as zealous tradition. The proclamation looked like charisma and

vocation. A good example is the gospel revealed by Paul to the people of Galatia which was not merely the sequences of traditional statements transmitted onto to Paul from the apostles in Jerusalem. The gospel of Paul was misunderstood by the people of Galatia and many of them deserted the Christian faith. Paul in his letter to the Galatians he responded with an angry tone to the extent that he addressed them as foolish Galatians. In addition, the gospel of John has the formal accumulations of the traditional customs of Jesus Christ which have been fastened from the beginning. His personal edict contributed to the elucidation of the initial traditional material. It is clear that Early Catholicism does not have actual backbone in John and Paul. Early Catholicism does not only involve the molding or the dispatching of customs but is the solidification of orthodox into some set norms. One has the autonomy to explicate and reshape the fixed norms either by repudiating or restricting them to specific group of people (Freed 1986:53). An observation can be made from the above assertions that a more traditionalist view to the orthodox of Judaism represented a clear symbol of earliest community in Jerusalem as well as the Jewish Christians in general or universal church. A clear question is whether some of the Jewish Christian scriptures in the New Testament indicate some early attributes of catholic in honor of Christian tradition? Neither Hebrews nor James arrays any actual signal of the appearance of Early Catholicism at this juncture. Hebrews urges its audience to keep on holding fast because their salvation near (Heb 3:1; 4:14; 10:23) (Cross 1954:211). Mathew 28:19-20 constructs his final assignment to Jesus' followers in terms of transforming the world and in making the followers of all nations, teaching them to discern what was commanded to them. The disparity to the closest parallel in the gospel of Luke (Lk 24:47). Matthew has laid his opinion which is in opposition to the cultural and historical tradition of the rabbis or teachers of the law. He urges Christians to display their law through their faith in Jesus Christ. According to Matthew Jesus was not against the law of Moses, but he came to fulfill the law. Although Jesus's teachings are not part of the law, he encourages Christians to observe the law by expressing love to one another. Although there are some aspects of Early Catholicism in Matthew, we cannot classify it as a purely early catholic document.

The Pastorals presented an orthodox point of view which was against the Jewish customs. Surely here we see the powerful confirmations in New Testament showing an early catholic view of Christian tradition. As cited already in the Pastoral letters some systematic frames of tradition solidified into set norms which acted as well-established cornerstones of a doctrine that has been endowed. The probability of this custom being reshaped or being fashioned into

new alignments can be rejected. The role and responsibility of church leaders is to conserve, hold on and safeguard the customs (2 Tim 6:14,20; 2 Tim 1:14;, Tit 1:9) not to expound it. Paul esteemed prophecy more than preaching for example he says prophecy edifies the church (1 Cor 12:28). Prophecy is also seen in connection to the past than the current and it was also legalized and included in the rite of ordination (1 Tim 1:18; 4:1,14). Paul is portrayed as the guardian of tradition more than its composer. The Holy Spirit is the true upholder of the ancient customs and it guides into the new truth. In the Pauline letters enthusiasm was maintained, while in the pastorals it was avoided portraying early catholicism stands (Dunn 1990:361).

Jude provides proof of the growth of an early catholic bylaw of true faith. In Jude heresy is not denounced it is only challenged by the instituted formulations of faith in Christ. In 2 Peter the idea matured to an expounded and authentic anatomy of truth moved from the prophets the apostles of an earliest generation. However, there is no exact signal in the book of Acts with same solidification of the faith into the set norms, in spite of the assertions elaborated above by Käsemann. Luke portrays an account of the apostle's teachings in Acts 2:42 and speaks of faith in Jesus (Ac 6:7; 13:8; 14:22; 16:5). Nevertheless, to say that the proposition of customs as approved flows continuously and noticeably like a red thread throughout the structure of the entire first segment of Acts is a deduction which is ambiguous (Dunn 1990:362).

Certainly, there is a fastening of customs in the tripartite recurrence of the key incidents of Paul's conversion (Ac 9; 22; 26) and Cornelius's conversion (Acts 10; 11;, 15:7-11). Both Paul and Cornelius saw visions and an angel appeared to each one of them. When the angel appeared to Cornelius, he was terrified same as Paul. Just as the reciprocated information in some of his sermons in Acts probably specify that the author contemplates the personality and principle subject matter of evangelistic proclaiming during his time.

However, the sermons reciprocated and standardized, none of them resembles another through and through each has its own contents (Ac 2:14-21; 10:34-39;, 13:16-25). The proclamations of Acts 7 and 17 do not resemble any of the rest. Likewise, the three versions of the conversion of Paul are distinct in content. In every instance we can actually talk of Luke's fastening of the customs into the set norms. Can there be any specific endeavor by Luke to depict a kind of apostolic continuation or succession of apostolic tradition as

proposed by the Pastorals? The books of 2 Peter and Jude does not present the concept of apostolic succession. Acts 16:4 is the most credible occurrence that can be understood as part of the introduction of Luke's attempt to present the unification of earliest Christianity which does not clearly represent the early catholicizing of tradition. Furthermore, Acts could not achieve the standard which qualifies it to be classified as an Early Catholic document. The Pastorals, Jude as well as 2 Peter thus on this important point will pass the muster.

2.6 THE PRESEVATION OF APOSTOLIC TRADITIONS

From our previous discussions on opposition to false teachings and fixed organizational structures, it can be understood that emerging orthodoxy would be concerned with sound doctrine (1 Tim 1:10; 6:3; 2 Tim 1:13; 4:3; Tit 1:9;, 2:1) and guarding the security of belief (1 Tim 6:20; 2 Tim 1:14). It is a succession of tradition or the apostolic transmission of faith that serves as both the standard and safeguard for authentic teachings in emerging orthodoxy. This succession of tradition motif prevails in Christian literature after the second century but it can also be found in late first century writings. It generally assumes the following patterns: Jesus Christ, who was sent from God, commissioned apostles to spread his teachings, appointed bishops and deacons to preserve this teaching for the church. A similar succession of tradition patterns is found in both the philosophical schools of Hellenism and Rabbinic schools of Judaism (Puskas 1989:241).

In the first letter of Clement to Rome (AD 96) we note the typical pattern of the apostolic succession of tradition which are, the apostles were the recipients of the good news on behalf of us from the Lord Jesus Christ, Jesus Christ was sent by God hence Christ is the true son of God and the apostles were commissioned by Christ. In these cases, normal procedures rely on the will of God. Therefore, the apostles after they have received their messages and were satisfied by Jesus's resurrection and guaranteed by the word of God went out in the comfort of the Holy Spirit to proclaim the good news that the Kingdom of God was imminent. They proclaimed the gospel around the country and in cities, commissioned their first converts, after examining them by the Holy Spirit to be the deacons and bishops of the future church. Other examples where the apostolic succession of faith is employed are in the teachings of Ignatius which say "Defer to the bishop and to one another as Jesus Christ did to the father in the days of his flesh, and as the apostles did to Christ, to the Father and to the spirit" (Richardson 1970:76).

In the Pastoral letters the following pattern can be noted: the writer entrusted with the famous good news of the everlasting and eternal God (1 Tim 1:11; 2 Tim 2:2). The writer has publicly entrusted the gospel to Timothy (1 Tim 6:20; 2 Tim 1:13-14). Now Timothy is exhorted to pass the gospel to righteous followers who will also preach and teach it to others. An apostolic transmission or succession from Paul to Timothy to elders and bishops is therefore evident in Luke. In Luke -Acts we have several succession motifs. In Acts 20:17-38, Paul who was commissioned by Jesus Christ (Ac 9:22-26) appoints the Ephesian elders as his successors (Ac 20: 28-32). In the preaching summaries of Luke-Acts a continuity of proclamation is also detected, Jesus (Lk 4:34, 8:1) disciples (Lk 9:1-2), the twelve (A 4:33, 5:44) others in the early church (Ac 8:4-14) and Paul (Ac 18:11). Luke 1:1-2, the preface of Luke-Acts, also presupposes three successive levels of tradition, which are the events about Jesus Christ, eyewitnesses and servants of the word Luke, and his readers (Puskas 1989:245).

From this succession of tradition motifs, we note the following things only that which is authentic can be passed on from Jesus to the apostles and the church, and the recipients are to participate in the succession of the tradition to preserve and safeguard it. Therefore, the apostolic transmission of the faith serves as both a standard of measurement and the model for preserving it. This procedure for defining the faith and guarding it is a reaction to the more visionary and individualistic groups like the Montanists and Gnostics. They superseded the chain of command and claimed to receive their authority and teaching directly from Christ through visions and dreams (Richardson 1970:78). Although itinerant charismatic prophetic types were tolerated in early catholic communities, precautions were taken to guard against extremists or false teachers.

2.7 FORMULATED CREEDS AND CONFESSIONS

The creeds and confessions of emerging orthodoxy derive from earliest stratum of Christianity. Kerygmatic and creedal statements (Rom 1:1-4; 1 Cor 15:3-7) as well as hymns (Phil 2: 6-11) are found in Paul. Most creeds and confessions originated as hymns in early worship settings (1 Tim 3: 16) or were summaries of early Christian sermons (Rom 1: 1-4; 1 Cor 15: 3-7). From these origins the creeds developed into the standard formulation of the fourth-century great church. The examples of kerygmatic statements derived from primitive Christian preaching are found in (1 Corinthians 15:3-5 Romans 1:1-4; 10:7-9 and 2 Timothy

2:5-6) (Bettenson 1963:23). The creeds and confessions of merging orthodoxy can be viewed as moving on a trajectory toward the creeds of the universal church. In both Tertullian's rule of faith and the Old Roman Creed elements of earlier creedal statements from both 1 Corinthians 15 and 1 Peter 3 can be detected. These particular New Testament motifs were probably utilized in the creeds of the universal church because they coincided with the best beliefs of the fourth century orthodoxy.

2.8 ESTABLISHED WORSHIP PATTERNS

According to Puskas (1989:247), by the late first century distinct liturgical patterns are noticeable. Meetings are done on the day of Christ's resurrection which is Sunday (1 Cor 16:2, Acts 20:7). Gatherings of families in house churches still continued (1 Cor 16:19, Rom 16:5). The ceremony of the breaking of the bread (1 Cor 11:23-25) was maintained. The practice of water baptism also continued (Ac 8:36-37, Mt 28:19). Three examples of worship patterns in emerging orthodoxy and the great church will be given. The first is from a non-Christian source which is Pliny's letter to Trajan (AD100). The second from is Justin the Martyr and the last one from Hippolytus' apostolic traditions (AD 220). Pliny was the Roman governor of Bithynia (AD 110) when he wrote to Emperor Trajan concerning the Christian sect. Although the letter primarily concerns prosecution and punishment of Christians and include a glimpse of early catholic worship patterns (Verner 1983:149).

The early Christians usually met on a certain set day as was their custom, and during this meeting they praised God through singing and worship. They made some promises not indulge themselves in evil deeds such as gambling, theft, fornication, adultery and lying. They promised to be faithful and honest in their day to day lives after which it was their duty to separate, and then rejoin to partake food of a particular standard. From these assertions we learn that the Christians of Asia Minor met early on Sunday, sang antiphonal hymns to the divine Christ and bound themselves to a baptismal vow or Eucharistic confession. The mention of what appears to be a separate agape or fellowship meal later in the day presupposes an earlier Eucharist celebration (1 Cor 11:17-34) (Schweitzer 1972:111).

In the writings of Justin, the Martyr (AD 150) we have a more extensive treatment of the worship service. They convened a meeting on Sunday which was held at a certain place for those who live in the towns or in the remote areas and the biographical stories of the apostles

and the writings of the prophets were read when there was ample time. The leader in a discourse urges people to do the imitation of these righteous things. Finally, in a standing ovation they offered prayers. When they had finished praying, water, bread and wine were brought then leader prayed giving thanks to God in best of his ability then the congregants stood up and proclaimed the word Amen. The circulation and receiving of the blessed elements by each member took place, and they were sent to those who were absent by the deacons (Puskas 1989:248).

By the time of Justin, the agape or fellowship meal had been separated from the Eucharist. Earlier they had been combined (1 Cor 11:17-34). The last example is derived from Hippolytus, bishop of Rome (AD 226). It is a condensed outline of an elaborate Roman baptismal service. The baptismal service includes the following: the examination of catechumens by presbyter and deacon, exorcism by presbyter and deacon with the use of holy water, fasting and prayer and catechumens are encouraged to fast on Friday and continue in prayer up to Saturday. It also includes all-night vigil of reading scripture, prayer over the waters by presbyter at sunrise on Sunday, candidates appear in the nude, first children, next men, then women. Candidates are anointed by presbyter with the oil of thanksgiving and oil of exorcism, candidates descend into the water with the presbyter. They confess the common faith of the church, they are then baptized three times, they are then clothed in white garments. The bishop laid hands on the candidates to receive the Holy Spirit. They are sealed on the forehead to symbolize the seal of the spirit. They receive a kiss of peace from the bishop. Then they pray together with the congregation. Finally, they participate with the congregation in the celebration of the Lord's Supper. Even though this Roman service is quite elaborate, specifications concerning water baptism are found as early as the Didache. It has also been argued that both Ephesians and 1 Peter are baptismal liturgies with epistolary features (Cross 1954:121).

2.9 NORMATIVE CHRISTIAN ETHICS

To prevent false teaching and ensure sound doctrine emerging orthodoxy focused on the importance of right living. The ethical exhortations of Paul are emphasized. Paul's list of vices and virtue become commandments to be obeyed (Cross 1954:122). Catalogues of ethical duties are now provided for every member and class in the congregation. These ethical norms exemplify the period of Christianity adjusting to its new environment. In

emerging orthodoxy, there were household rules for husbands (Col 3:19; Eph 5: 25-28; 1 Pt 3:7), wives (1 Cor7: 10-11; Col 3:18; Eph 5:22-24;, 1 Pet 3:1-6), parents (Col 3:21; Eph 6:4), children (Col 3:20; Eph 6:1-3) and household servants (Col 3:22-25; Eph 6:9). These rules are based on a hierarchical and manhood structure bonded by the principle of obedience. As such they represent an adaption of early Christianity to the social ethics of the first century (Malherbe 1986:74).

There were also rules for the congregation. There were specified qualifications and duties for bishops (1 Tim 3:1-7; 2 Tim 1:1-9), elders (1 Tim 5:17-20; 1 Pet 5:1-4, Ac 20:17, 28-32) and deacons (1 Tim 3:8-10, 11-13). There were also responsibilities delineated for the rich (1 Tim 6:5-10; 17-19) young (1 Tim 5:1; 1 Pet 5:5-9), old (1 Tim 5:1-2; Tim 2:2-3) and women in the congregation (1 Tim 2:9-15; 3:1;, Tim 2:4-8) and care for widows was also enjoined (1 Tim 5:3-16; Jas 1:27). General admonitions were directed to all members (1 Pet 1:22-23; 2:11-12;, Col 4:1-8) and instructions on responsibilities to the state were specified (Rom 13:1-7, 1 Pet 3:13-17). Specific rules of church discipline were also provided (Mt 18:15-18). Finally, church manuals like the *Didache* which is the Greek word for the teaching of the twelve apostles (AD 100) were provided. The *Didache* contains ethical norms for the congregation. They provided directions for church ordinances and liturgy, guidelines for discerning false prophets, and procedures for electing church officers. List of vices and virtues compiled for congregations since the time of Paul were also utilized (Gal 5:19-23). These ethical lists are found in the parenetic sections of early Christian letters and resemble the cynic and stoic ethics of Hellenism (Malherbe 1986:77). Parallels to the ethical norms can also be found in rabbinic Judaism.

2.10 A DISTINCTIVE COLLECTION OF WRITINGS

By the late first and early second centuries a collection of Christian writings alongside the authoritative Jewish Scriptures begins to take place. The Jewish scriptures were considered to be the origins or the roots of authorities of Christianity. They included the Law, Prophets and other books. The last category was undefined in Judaism until the late first century and many early Christians utilized such writings as the wisdom of Solomon, Enoch, and Judith in their worship, preaching and teaching. Along with the Jewish scriptures was the teaching of Jesus, Paul, and other recognized Christian leaders. The words of Jesus are cited as a new norm on matters of faith and practice by Paul (1 Cor 9:14; 1 Thes 4:15). Since Paul and certain

recognized teachers were commissioned by Jesus and possessed God's Spirit, they also spoke with God's authority (1 Thes 2:13; 1 Cor 7:25,40) (Puskas 1989:250).

From the first century to the time of Marcion (AD 140), the following developments took place. The sayings of Jesus were cited with equal authority as scripture (2 Pt 3:2). Paul's writings were also circulated. Clement of Rome makes use of Romans, 1 Corinthians, and Hebrews. Ignatius of Antioch was familiar with Romans, 1 Corinthians, and Ephesians. The author of 2 Peter also mentions an unspecified collection of Paul's letters (1 Pt 3:15-16). At this period, it is unclear if either written gospels were employed or independent oral sayings of Jesus used. However, the *Didache* seems to quote directly from Matthew's gospel (*Did* 8:2; Mt 6:9-13). Papias of Phrygia (AD 120) is acquainted with Mark's gospel and a Matthean sayings collection supposedly written in Aramaic (Cross 1954:91). The first authoritative collection of Christian writings was compiled by Marcion of Pontus. Because he made a sharp distinction between the just, wrathful creator of the Jewish Scriptures (whom he rejected) and the good Father of Jesus (whom he sought to follow), Marcion objected the Jewish writings and adhered only to his own edited versions of Luke and ten letters which are Philemon, Ephesians, Romans, Colossians, Galatians, 1 and 2 Corinthians, 1 and 2, Philipians and 1 and 2 Thessalonians.

The period from Marcion to Origen of Alexandria was characterized by several new developments. In reaction to both the selective scripture of Marcion and the additional gnostic writings and Montanist prophecies, catholic Christians began to specify what writings were authoritative for them. By mid to late second centuries we have Irenaeus, Justin the Martyr, Clement of Alexandria and Tertullian of Carthage supporting the authority of the four gospels of Mathew, Mark, Luke and John, although John was avoided in the Syrian churches. Concerning the use of the letters of Paul and his students in catholic congregations we note the following developments. Polycarp the bishop of Asia Minor was familiar with seven of Paul's letters. The letter of Hebrews was cited early in 1 Clement but its authority in the West was contested until the fourth century. Certain of the general letters circulated during this period. Polycarp was familiar with Peter and 1 John, and Irenaeus cites 1 Peter and 2 John. Justin the Martyr was one of the first to cite the book of Revelation as scripture. Irenaeus also supported Justin's position (Puskas 1989:252). In the East, Clement of Alexandria and Origen regarded Revelation as authoritative but Dionysius questioned its authorship and authenticity.

The New Testament collection of Origen (AD 250) marks the beginning of canonical lists that will culminate in the fourth century.

By the fourth century we begin to see a trend towards the acceptance of the New Testament writings comprising twenty seven books although some are still disputed (Jude, 2 and 3 John, 2 Peter, James) and other extra books are recommended these are *Wisdom of Solomon*, *Sirach*, *Didache*, and *Shepherd of Hermas*. The Easter paschal letter of Athanasius (AD 367) becomes the first canonical list to recommend the New Testament books as authoritative. He permits the use of the extra books in the churches. There are at least four factors that forged the formation of the New Testament canon. First, it was a response to heresy, Marcion's limited scripture, and the extra writings of the Gnostics and Montanists. Second, it was the result of imperial pressure Emperor Constantine ordered fifty new copies of the Bible for use in catholic churches. Third, the public reception of the twenty-seven books by the congregations of the great church was an important deciding factor. Forth, these books adequately reflected the beliefs and perceptions of the catholic Christianity in the fourth century (Malherbe 1956:120).

2.11 CONCLUSSION

It can be deduced that Early Catholicism can be found in some of the New Testament writings. Some distinct clear cuts are found in the New Testament which expanded directly into the catholicism of future generations. The route of Early Catholicism emanated from the early first century and the New Testament records recline securely in it. The transparent instances are toned in the Pastoral letters; in these the hope of the Parousia is dimed of its initial appearance. In this standardization it considered as already developed in these the Christian faith has almost set itself fast into fastened forms (Dunn 1990:363).

An example of Early Catholicism in the New Testament is 2 Peter, especially of its perception of the Parousia and its special appeal to the holy custom from which dates back to ancient Christianity. Jude is only certified for the reason that its faith has already been fastened and confirmed, although evidence seen in this book portrays a vigorous and a limited legalized encounter with the Holy Spirit than could have been the prototype of Early Catholicism (Schweitzer 1972:113).

John and 1-3 John would not be considered as documents which were part of Early Catholicism. In spite of the confirmation of some response against an impending Parousia hope, the Johannine letters are better known as writings which opposed Early Catholicism. The Pastorals and Johannine epistles both addressed the delay of the Parousia though in different ways. Finally, Luke-Acts are New Testament writings to the interrogation of Early Catholicism, can best be comprehended as an endeavor concealed in kind of an amalgamation between an early catholic view and the zeal of first Christians. Baur was moving on the correct track when he perceived Acts as the settlement between Gentile and Jewish Christianity, a settlement that became the format of the early catholic prospect of the so-called *Una Sancta Apostolica*. However, Luke was obviously in picture of the menace of rubbing off this aspect, of denigrating and compounding the spirit to a hierarchical order of the church. There was the danger of encompassing the spirit to fit well into the framework of standards and rituals. Luke wrote like someone who envisaged the church of that generation both in union and in openness to the Holy Spirit. Through the accompaniment of the Holy Spirit the early Christians were so united in a way they have never encountered (Baur 1968:84).

In terms of the historical origin within the first century, Early Catholicism was a belated new comer. Christianity as can be observed from the above assertions surely began as an energetic end time entity. Early Catholicism is a response during the time of distress and excessive zeal.

Early Catholicism can be viewed as the distinctive second age or generation consolidating and stereotyping of the patterns and forms which had become more unpromptedly varied in the eagerness of first-generation Christians. A good example is the institutionalization of the Pastorals in the post-Pauline response to deficiency of Paul's imagination of the fascinating society to allow a permanent form of interior and the inter-church connections. This judgement can be certified in one regard and it is visible that this institution which was there in the church of Jerusalem advanced upon the leadership of James. It can be noted that there were many aspects helpful to Early Catholicism than the Pauline prototype synagogue motif of administration. The Jewish Christianity esteem or custom enhanced an uncomplicated dissemination for Early Catholicism. It can be seen the combination of Jerusalem's design and post-Pauline shape which comprises some of the comprehensible proof of Early Catholicism in Acts and the Pastoral letters (Ac 14:23; 20:17; 1 Tim 3:1-7; Tit

1:5). It can be worthily noted that Early Catholicism was deeply rooted in the conservation of the Jewish Christianity and not in the amalgamation of Hellenistic Christianity (Elliot 1996:70).

Early Catholicism therefore cannot be regarded as the only path or form of Christianity which appear from the first century. It only became dominant in the later decades. However, at its initial stage at the turn of the century it was not yet influential. Unfortunately, the other major options at the last decades of the first century were not actually well composed to supply a specimen on a design of the life of the church that could last. The apocalyptic Christianity simply by elucidation was not able to outlaw more than one generation. Lack of success of the Parousia could not ruin the faith which was encompassed in it. The most outcome instance is a response into some form of Early Catholicism. The forthcoming or impending End expectation is scarcely a custom which can be cascaded down from one generation to another. It can only be renewed again as something new in the following generations. As for the Hellenistic and Jewish Christianity Early Catholicism can be understood exactly as the settlement in the middle aspects which integrated into the longest strands. Which left both the second and third century Christians an alternative between the huge and the middle ground which was adopted by Early Catholicism or by the drastic changes witnessed in Christian Gnosticism and Ebionism (Dunn 1990:364)?

The Johannine's aspect of Early Catholicism has flourished after it was limited only to a supernatural custom within the Christian community. It was squashed into the edges of Christianity only to appear periodically as the unofficially a secret gathering to go against the absolutism in the universal church. A luring question rose whether Early Catholicism can therefore have been taken as the masterful of unorthodox expressions? The Jewish Christians, Hellenistic Christians and apocalyptic Christians were recognized for having inclinations within them and if these were uncontrolled would deviate into false teachings (Ebionism, Gnosticism, Montanism). We can conclude that there were some elements in each of them which could be reinforced and cause the whole aspect to become biased. Was it not going to be better if similar inclinations had been accepted as current within Early Catholicism (Dunn 1990:364)? Amongst those who established the most helpful assertion to the name Orthodox there was a meager identification that Catholicism would become biased on a particular institution. There is little identification that the life of an organization would seriously become over structured. The Holy Spirit maybe locked in ritual acts and in office.

Minor identification proves that the faith can be limited to some systems and choked within the set norms and not only solidified but also terrified. Both John and Luke issued some cautions against such a development however, they were extensively ignored. The only genuine objections in the Western Christianity were found in monasticism, in the increase of the orders and command. Possibly, the disaster of Early Catholicism was seen in its negligence to observe that the largest false teaching of all is the demand that there is nothing but one ecclesiastical compliance and only one doctrine.

CHAPTER 3

THE ORGANIZATIONAL STRUCTURE OF THE UNITED METHODIST CHURCH

The previous chapter delineated Early Catholicism focusing on its characteristics, namely the fading of the Parousia hope, increasing institutionalization, crystallization of faith into set forms, the preservation of apostolic traditions, formulation of creeds and confessions, established worship patterns, normative Christian ethic and distinctive collection of writings. This Chapter explores the following important aspects of the United Methodist Church (UMC): the background of the church; its constitution; articles of faith; theological heritage; organizational structure; social principles; specialized ministries; liturgical calendar; church property; and the judicial system.

3.1 HISTORICAL BACKGROUND

The UMC was established on 23 April 1968. One cannot trace the historical development of the UMC without mentioning the names of two important leaders who are, Bishop Reuben H Mueller who was representing the Evangelical United Brethren Church and Bishop Lloyd C Wicke who was from the Methodist Church. These two significant leaders formed the UMC at the General Conference which was held in Dallas, Texas. The general understand was that these two churches were united by the grace of God, and what God has joined no one has the power to separate. It should be remembered that this new denomination came out of two churches which had famous histories and powerful ministries in different parts of the world. Theological traditions marinated the Protestant Reformation and Wesleyanism the same ecclesiastical forms, and relationships that can be traced back almost two hundred years provided a fertile ground for the union (Patterson 1990:11).

3.1.1 Roots of the United Methodist Church: 1736-1816

The United Methodist Church is not an isolated entity, it shares a common history and heritage with other Methodist and Wesleyan bodies. The important history of John Wesley (1703-1791) and that of his brother Charles Wesley (1707-1788), has a bearing to the origin of the UMC. These ministries were deeply rooted in Wesleyan Tradition. The two brothers

that is John and Charles were missionaries from the church of England and were commissioned to Georgia which was a colony of England. The two brothers arrived in Georgia in 1736, and they preached the good news and many people were converted to Christianity. Their Mission in America did not register success, and both returned to England disappointed and disheartened. In the following years, the Wesleys made a great success in reviving the church and a renewed movement grew up, it became evident that this ministry would spread like wild fire to the American colonies. Methodism in America started as a lay movement which was well organized. Some of its original leaders were Robert Strawbridge, Philip Embury, Barbara Heck and Captain Thomas Webb. African Americans also contributed actively at this initial stage though their contributions were mentioned without providing much detailed accounts. In order to strengthen the Methodist work in the American colonies, John Wesley sent two of his local preachers who were Boardman and Joseph Pilmore (Hunter 1996:19).

After a period of two years, Richard Wright and Francis Asbury were also sent by Wesley to safeguard the growing American Methodist societal organizations. Francis Asbury became the most instrumental and central figure in early American Methodism. He preached powerful sermons which had enshrined echoes of the social principles and ethos of Wesleyan Theology, his preaching also shaped Methodism in America in a way not comparable to any of his generation. In 1773, the first conference was held in Philadelphia which was attended by Methodist preachers in the colonial countries. Those who attended promised to pay allegiance to Wesley's style of leadership and they agreed that they would definitely not administer the two significant sacraments, of baptism and the Eucharist, simply because these were administered by an ordained Pastor. However, a compromise was reached that the congregants were to receive these sacraments of baptism and Holy Communion at the local Anglican church which had an ordained minister. Discipline was a virtue amongst these preachers and teachers of the good news. According to Dodge (1964:37), the American Revolution impacted profoundly on Methodism. Many Methodist preachers became reluctant to be involved in the armed struggle to help the patriots.

When England attained independence, Wesley acknowledged that some changes were inevitable in American Methodism. He commissioned Thomas Coke to be the superintendent of the American church. In 1784 in the month of December, a special conference was held composed of all preachers and leaders at Baltimore, to discuss about the future of the church.

This gathering became known as the Methodist Episcopal church in America. Almost all the American preachers were in attendance. The conference unanimously took a bold stance to denounce the act of slavery. This stance became an integral part of the social principles of the UMC.

In 1785 the Methodist Episcopal church adopted its first book of discipline and in 1792 the church drafted a tentative constitution which was subsequently restructured and refined in 1808. They eventually established a publishing house. During the early stages of the Methodist Episcopal church, two other churches were also established mainly of German special nationals. In 1800 their proponents officially formed the church of the United Brethren in Christ. Another church called the Evangelical Association was also established by Jacob Albright (1759-1808) who was nurtured in Methodist teaching, though himself had a Lutheran background. According to Matthews (1985:56), the Methodist Episcopal church, the Methodist Church, the Evangelical Association later made a union into the UMC in 1968. This church underwent difficult times at its infancy however, against this backdrop it expanded in numbers and geographically.

3.1.2 The Church grows: 1817-1843

The second huge awakening which was realized was the dominant of religious growth witnessed among the Protestants in America, in the first segment of the nineteenth century. Through spiritual growth revivals and spiritual crusades sinners encountered the presence of God and renewed their faith. Circuit lay preachers and the lay pastors were united and preached the gospel and membership enrolment increased significantly. These preachers and lay Pastors were encouraged to have a high level of commitment. They were also exhorted to adhere to the spiritual disciplines and high standards of conduct stipulated by their churches. They were to be controlled by the set general rules and the social principles. They were taught to avoid evil of any kind, to do good and to stay all the time in love with God. The organizational structure of the Methodist, United Brethren and the Evangelical Association churches permitted them to operate in ways that promote, consolidate and extend their ministries (Bundy 1999:107). The General Conference adopted a resolution to hold meetings quadrennially. The Annual conferences also provided some vital mechanism for enrolling and ordaining members of the clergy. They also appointed itinerant lay preachers to their congregants, and provided them with the maximum mutual support they needed. Local

churches as well as classes were established more and more when need arises, and were under the supervision of a class leader who used to visit them regularly, accompanied by the circuit lay preacher. Outreach programmes were laid down, the churches were then able to reach out to people wherever they lived.

Sunday school programmes were initiated by the Sunday school movement. By 1835 Sunday schools were encouraged in all places where they could be initiated and sustained. The church's zeal in education was also apparent in the establishment of both secondary and tertiary schools. In 1845 the Methodists, the Evangelicals, as well as the United Brethren introduced very special courses of study for the benefit of their lay preachers, to make sure that they had some basic knowledge of the Holy Bible, theology and pastoral care ministry. In order to provide Christian literature, these churches established publishing houses, the first to be established was the Methodist Book Concern of 1789. This was the first ever publishing house in the America. These publishing houses started printing hymnals, magazines, newspapers, Sunday school materials and other important literature designed for nurturing the entire membership. The profits which were obtained in these printing houses were used for supporting the welfare of retired pastors and lay preachers. The commitment to missionary work significantly increased, by 1841 each one had commenced some denominational missionary societies to map out some strategies of providing funds for missionary work in America and beyond borders.

However, this founding period had its own serious setbacks. Some members felt mistreated because of their race, for example, Richard Allen (1760-1831) an emancipated slave and also a Methodist lay preacher was mistreated and left the denomination and formed the African Methodist Episcopal church (Foster 1989:202). In 1821 the African Methodist Episcopal Zion church was established. In 1830 the Methodist Episcopal Church witnessed yet another sad rupture which occurred, a total of five thousand lay preachers and lay people deserted the church because of its failure to address the problem caused by not granting lay representation when electing presiding elders and district superintendents. These formed a new denomination called the Methodist Protestant Church. This church remained very strong up until 1939, when it amalgamated with the Methodist Episcopal Church of the southern part of America, these become the Methodist Church.

3.1.3 Slavery question and civil war: 1844-1865

John Wesley was a passionate adversary of slavery. Most of the initial American Methodism had the same view as John Wesley. They castigated this cruel form of human bondage. The United Brethren in Christ took a bold stance to denounce the act of slavery, church members were commented not to sell or buy slaves. In 1837 an edict was issued which prohibited slave owners from attending church services.

3.1.4 Reconstruction, prosperity, and new issues: 1866-1913

There was a civil war in America which caused a heavy blow to the growth of the Methodist Episcopal Church of the south. The southern membership was heavily affected and half to two thirds of the total membership deserted the church (Patterson 1990:172). Many churches were seriously affected both clergy and preachers were killed some were wounded in the war. The educational, missionary and publishing houses were totally disrupted. The African and American membership of the Methodist Episcopal Church of the southern part registered a significant decline during and after the war. During the General Conference of 1870 the members unanimously agreed to transfer their membership to a new denomination, later known as the Christian Methodist Episcopal church.

On the other hand, the Methodist episcopal church was not affected during the war, it remained strong in its membership care and drive registered a significant rise. It also remained vibrant in its spiritual growth programs. The Methodist protestants and the evangelicals and the united brethren also experienced the same growth. Sunday school programs remained vibrant and strong. High standards of education were witnessed within the theological seminars among clergy members. Missionary activities at home and overseas also improved significantly. Schools were established for the former slaves and their children in Latin America (Moreau 2000:29). Thousands of women joined hands to form missionary societies which promoted education for women, fundraising programs were initiated by promoting income generating projects.

There arose two serious problems which caused fundamental debate in denominations during this era which were lay representation and the role of women. They questioned whether laity should be given platform to air their views during general conferences, the United Methodist Protestant Church had previously granted this permission to its lay members. However, the

clergy in the Methodist Episcopal Church, the Methodist Episcopal Church in the Southern part, the Evangelical Association and the United Brethren in Christ were considerably much slow in allowing the lay members to have an official voice in the day to day running affairs of the church. However, all the denominations finally granted the long-awaited voting permission to lay members in their General Conferences, only one denomination remained adamant which is the Methodist Episcopal Church, which did not grant this permission to the lay members of the church.

Dodge (1964:78) pointed out that another controversial issue was the ordination of clergy women. The United Brethren were the first denomination to ordain clergy women. The Methodist Episcopal Church and the Methodist Episcopal Church of the southern part were reluctant in the ordination of women up until their reunion in 1939. The Evangelical Association never took the stance to ordain women. The era between the civil and the first world war was also pronounced by some theological developments and sharp disagreements. The major cases of theological debate were the rise of the holiness movement, liberal theology as well as the social gospel. The Methodist Episcopal Church revealed its seriousness concerning social issues by embracing a social creed in 1908 their General Conference.

3.1.5 World war and more change: 1914-1939

Immediately preceding world war 1, the churches called for some negotiations aimed at ending the war. Some of the church members and clergy decided to openly declare peace. However, in 1917 the United States had to officially join the war and the declaration of peace faded away. When this war ceased churches resumed their missionary works of preaching the gospel to other nations. One of their major tasks was to teach about temperance. These churches published and at the same time distributed many literatures on temperance. Their members made some special vows not to take alcoholic beverages. The Methodist Church in its social principles still argues total abstinence to alcohol (Mushishi 2010:14).

In spite of internal theological divergencies witnessed among different churches, the spirit of cooperative continued to be noticeable and acted as a catalyst in healing the wound caused by schisms which occurred in the earlier years in their own histories. A more significant union was achieved when the Methodist bodies united together which were the Methodist Episcopal

Church, the Methodist Protestant Church and Methodist Episcopal Church of the southern part. In 1916 delegates from these churches converged to forge a way forward or plan of action. In relation to this important union, in 1930 they proposed to divide this united church into six administrative segments named jurisdictions. Many of Methodist Protestants were in favour of this important union, although it pointed out that they have accepted an episcopal type of government which was never introduced before. Proposals and resolutions were made in these churches, and these resulted in the formation of the Methodist Church in April 1939, at its initial stage this church had a total membership of seven million people which was a remarkable start indeed.

3.1.6 Movement towards union: 1940-1967

The Methodists, Evangelicals as well as the United brethren all made some significant efforts to publish some very strong statements which condemned the war, and they all appealed for peace and reconciliation amongst all nations, these efforts did not pay dividend, America decided to join the second world war. When the war finally came to an end, many churches worked actively in preaching sermons and teaching aimed at peace, restoration and reconciliation. Bishops, pastors and some church agencies strongly offered their support for peace and reconciliation, these efforts were not in vain for they contributed much to the formation of the United Nations in 1945.

The Methodist Church was faced with three very important aspects which caught up the attention of the church and its leadership which were, how to maintain ecumenical relations as well as unity. Secondly, these churches were faced with a challenge on how to deal with racism in both the church and the nation at large. Thirdly, debates were held in churches on how to deal with the rights of clergy women and this was included in their plan of union. At the end of this proposal some very important discussions and negotiations between the UMC and the Evangelical United Brethren Church were initiated and these finally resulted in the formation of the UMC (Randolph 1968:63).

3.1.7 Developments and changes since 1968

The UMC was formed in 1968, at its initial stage it registered a membership of approximately eleven million people. This membership made it one of the biggest protestant churches in the globe. Many changes were experienced in the life, organization and structure of UMC. There

was a significant increase in the number of ordained clergy women, some were even appointed to some very important positions like that of district superintendent. Some were eventually elected as bishops. The first clergy woman to be elected bishop was Marjorie Mathews that was in 1980.

The UMC endeavoured to be inclusive in its outlook. This was achieved by preaching the gospel of unity, peace and reconciliation. All people regardless of race, colour and ethnic background were welcomed in the body of Christ and no boundaries were set at all levels of its connectional ministries. The UMC also grappled with a number of critical issues which needed some theological reflections. The church also redefined its mission statement in order to go in line with its own vision. Its discussions were important issues, like HIV/AIDS, world peace, human sexuality, abortion, evangelism, the environment, nuclear power as well as world mission. In order to enhance its worship, the church published its first ever hymn book in 1939. This hymnal also encompassed a new Psalter and revised liturgy for baptism, Holy Communion, weddings and funerals. The UMC is a result of the convergence of three main strands of tradition methodism, the church of the United Brethren in Christ and the evangelical association. The UMC is wholly missionary in its endeavour.

3.2 THE CONSTITUTION

The UMC, like any other church, is a community of true believers born by the Holy Spirit and the guidance of our Lord Jesus Christ to fulfil its sacred mission of preaching the good news. The church has the duty to preach the gospel of salvation to all nations through its missionary work. In order to fulfil its mission statement effectively, the UMC adopted and amended its constitution as summarized below.

3.2.1 Division one: General articles

This part consisted of a declaration of union. They declared that the Evangelical United Brethren Church and the Methodist Church have been amalgamated into one denomination which is the UMC (Erikson 1972:235). They agreed that the name of the church may be freely translated into many languages rather English as permitted by the General Conference. The articles of Religion and the confession of faith of the UMC are the ones esteemed by the Methodist Church and the Evangelical United Brethren Church at the time of their special union. This division also included a part speaking about the inclusiveness of the church. The

UMC is perceived as the general or universal church, which is one body in Jesus Christ. The UMC acknowledges the fact that all persons are regarded as sacred and worth living. They mean all persons regardless of race, national origin, colour, economic condition or status. Everyone shall be considered eligible for attending worship services and participate in the UMC important programs. Every member shall be involved in the partaking of the Lord's Supper and would be admitted into church membership through baptism. Racial discrimination is vehemently discouraged by the church.

Racial justice is highly esteemed, each person is accorded a special value as a unique child of God. Racism is perceived as an enemy which causes divisions and marginalisation at its highest degree. The UMC promotes unity among members and the members of other denominations through ecumenical relations. As agreed, title to properties the UMC encourages all to abide by the book of discipline for it has all information as to how property shall be held and be administered.

3.2.2 Division Two: Organization of the church

It was generally agreed that the UMC shall have a general conference for the whole church, whose powers, duties and privileges are clearly stated. The United States of America shall be controlled by Jurisdictional conferences and the churches outside the United States of America shall be administered by the central conference whose duties, powers and privileges are also prescribed (Patterson 1990:25). Each conference shall have an annual conference as the very important body of Christ. Each circuit shall have a charge conference with such powers, privileges and duties as are hereinafter set forth. The delegation of the General Conference shall have a minimum of six hundred delegates and not more than one thousand delegates, these delegates shall have equal numbers of clergy and laity. Delegates to the general conference shall be elected by the annual conferences. When a need arises a special session of the general conference composed of the council of bishops and elected delegates shall meet, and the purpose of that special session shall therefore be clearly stated prior to its commencement. This special session shall only deliberate on the issue it was called for and nothing else shall be discussed. If there are any other issues deemed necessary to be discussed this shall be determined by two thirds majority vote, thereafter this vote allows the transaction of any other business.

The General Conference shall have the power to fix the proportional ratio of representation in the general, jurisdictional, central conference, annual conference as well as missionary conference. It has the full required legislative authority over the matters linked to its connectional obligation, and to exercise its authority and power on all aspects of the ministry. However, the General Conference has some restrictive rules and regulations, for example it shall not reverse or alter articles of religion or create new norms or regulations and standards of doctrine contrary to the existing and well-established doctrinal standards.

The jurisdictional conference shall have a representation of not fewer than one hundred delegates, delegates shall be elected from the annual conference. There shall also be a central conference for those churches outside the United States of America. The duties and responsibilities of both the jurisdictional and the central conference are in the book of discipline. Besides these two conferences we also have the annual conference which is comprised of laity and clergy delegates. The main purpose of the annual conference is to deliberate on the total ministry of the church. The annual conference will come up with recommendations and resolutions to be implemented by districts, circuits and sections of the entire church. The church also has district conferences, the presiding officer of the district conference is the district superintendent, its mandate is to have an overview of the ministry of the church and to try come up with a plan of action for future ministry. Finally, we have the charge conference which is also presided over by the district superintendent, delegates to the charge conference shall be the leaders from the local churches and shall be professing members of the church. The charge conference has the same mandate as the district conference.

3.2.3 Division Three: Episcopal supervision

The office of the bishop is a very important office in the UMC. For the bishop acts like a spiritual father who has supernatural powers bestowed in him or her by God, hence the UMC is titled the episcopal church. The church is well known for its popular saying “Where the bishop is, that’s where the church is”. In other words, the church affirms the office of the bishop in the UMC is a vital and fundamental one. The Bishops shall be elected by their jurisdictional and central conferences. They are consecrated as prescribed by the book of discipline and in a historic manner and time stated, place fixed by the jurisdictional or central conference. There shall be a council of bishops comprised of all the bishops of the UMC. The

council shall meet at least once a year. The council shall plan the general overview and promotion of temporal affairs and spiritual matters of the whole church and the endorsement of the rules and regulations as well as responsibilities of the church (Foster 1989:79).

3.2.4 Division Four: The judiciary

It is important to note that there shall be a judicial council. The General Conference shall determine the number and qualifications of its members. It shall determine the term of office, and the method to be used when electing members to fill vacant posts. The judicial council has the power and authority to decide or determine the applicability of any rule of the General Conference, this appeal will be based upon majority vote of the council of bishops or at least one fifth of general conference members present. The judicial council has the final say on jurisdictional matters. It establishes and determine right trial for clergy and lay members and their right for appeal.

3.2.5 Division Five: Amendments of the constitution

Just like in any organization, amendments are very vital for the progression of this organization. In the UMC amendments of the constitution has to be made by two thirds majority of the total composition of the general conference delegates present. This vote is enough to affirm a change in the constitution. After passing of the vote, the matter will also go under the scrutiny of the council of bishops. If the council is fully satisfied an announcement is issued to the majority concerning this amendment. Both the jurisdictional or central conference may propose some changes to the constitution of the church and these shall be forwarded to the general conference. A two thirds majority vote by the general conference shall make it necessary for the matter to be cascaded down to the annual conference according to the provision for amendments.

3.3 THE THEOLOGICAL HERITAGE OF THE UNITED METHODIST CHURCH

3.3.1 Basic Christian affirmations of the UMC

Just like other Christian denominations, the UMC confesses belief in the triune God who is the Father, Son, and the Holy Spirit. This confession encompasses the biblical witness to God's action in creation. This embraces God's gracious self involvement in the ethos of history, and anticipates the discourse of God's reign. The created order is designated for the

wellbeing of all creatures at the place of humanity in covenant with the almighty God. As sinful creatures, however, we have defiled that covenant and became alienated from God, wounded ourselves and one another, and caused disturbances throughout the natural order. We stand in need of salvation and liberation. The UMC holds in common with all Christians a faith in the mystery of salvation and through Jesus Christ (Foster 1989:67). The gospel of redemption is God's self revelation in the incarnation of Jesus of Nazareth. Scripture reveals the redeeming love of God in Jesus, life and teachings, his death resurrection, his sovereign presence in history, his triumph over the powers of darkness and his promised Parousia. Because God has true love for humanity in spite of our sinful nature, God summons us to repentance, receives us by his grace, and gives us power, hope and trust. Through faith in Jesus Christ we are reconciled, forgiven and welcomed into the kingdom of God. We are now a new creature and transformed as people of the new covenant. Life in the spirit includes wise use of means of grace such as fasting, praying, attending the sacraments and inward searching in solitude. It also accommodates the communal life of the church in mission, service and evangelism social witness and worship. Christians are incorporated and initiated into this society of faith by baptism, receiving the promise of the spirit that transforms humanity.

Through regular participations in the celebration of the Lord's supper, the UMC members believe that they will be witnessing the presence of Jesus Christ and therefore renewed or rejuvenated for faithful discipleship. Christians work and pray for the coming of God's reign and realm of the word and rejoice in the promise of everlasting life that overcomes death and the forces of evil. The belief of the UMC is that, the reign of God is both present and future reality. In other words, the church believes in both the realized and future eschatology. The church has to be that place where the first signs of the reign of God are being made in Christ. Whenever the resources of and the insights of the gospel are brought to bear on the life of world, God's reign is already effective in its healing and renewing power. Christians also look to the End time in which God's work will be fulfilled. This aspect gives hope in present actions to the individuals and to the church. This expectation saves us from resignation and encourages our continuity and service and witness. The UMC shares with other Christian denominations the acknowledgment of Scripture as authoritative in matters of faith. It also confesses that our justification as sinners is through the grace of God. The church's realization is in need of renewal and continual reformation makes UMC a vibrant church. The church affirms the general ministry of all baptised Christians who shall have the duty for strengthening the church and promoting outreach programs designed for mission and service

into the world. Just like other Christians the UMC declares the important of oneness of the church in Jesus Christ. This rich heritage of shared Christian belief finds expression in the UMC liturgies and hymnody. Unity is confirmed in the creedal statements which confess one, holy, catholic and apostolic church. It is also witnessed in joint ventures of ministry in difficult forms of ecumenical relations. The UMC is nourished by its common roots of its shared Christian heritage, societies of Christ Church have established diverse traditions that enlarge the store of shared understandings.

3.3.2 Distinctive heritage as Methodists

According to Hunter (1996:68), the underlying energy of the Wesleyan Theological heritage stems from emphasis upon practical divinity, the implementation of genuine Christianity in the lives of believers. Methodism did not arise in response to specific doctrinal disputes, although there was theological controversy. Early Methodists claimed to proclaim the scriptural doctrines of the church of England as contained in the articles of the religion. Their task was not of formulating doctrine. Their task was to gather people to experience the sanctifying and justifying grace of God and urge people to increase in the knowledge and love of God through the corporate and personal disciplines of the Christian life. The major task of the Wesleyan movement is evident in his focus on the Scripture as means of salvation. Wesley considers doctrinal matters primarily in terms of their importance for Christian discipleship. The Wesleyan emphasis upon the Christian life is that love and faith should be put into practise in order to attain great results in the disciple making process. The distinctive forms of the Wesleyan theological heritage can be a configuration of doctrinal emphasis that display the redeeming, creating salvific activity of God.

3.3.3 Distinctive Wesleyan emphases

Although Wesley shared with many other Christians a belief in jurisdiction, assurance, grace and sanctification, he joined them in a robust manner to creative distinctive emphases for living the full Christian life. The Evangelical United Brethren tradition, especially as expressed by Philip William Otterbein who was from a Reformed Christian background gave equal distinctive emphases. Grace permeates our understanding of Christian life and faith. By grace we mean the unmerited, underserved and loving action of God in human existence through the ever present Holy Spirit (Wesley 1784:234). While the grace of God is undivided, it precedes salvation as prevenient grace continues in justifying grace and is brought to fruition in sanctifying grace. The UMC asserts that grace of God is manifested in

all creation even though suffering, violence is everywhere present. The goodness of creation is fulfilled in human beings, who are called to a covenant partnership with God. God has equipped us with freedom and dignity and called us to duty for our lives and the way we live. In spite of our disheartenment, we remain creatures brought into being by a merciful and just God. The restoration of God's image in our lives needs divine grace to restore our fallen nature. Christians reckon God's prevenient grace, the divine love that surrounds all humanity and precedes any and all of our conscious impulses. This grace remains our first wish to please God, our first vestige of understanding concerning God's will, first transient conviction of having sinned against God. God's grace is also an awakening aspect in humanity for an earnest longing for deliverance from death and sin and moves us toward repentance and faith.

3.3.4 Justification and assurance

The UMC believes that God reaches out to repentant believer in justifying grace with accepting and pardoning love. Wesleyan theology stresses that a decisive change in the human heart can occur under the prompting of grace and the guidance of the Holy Spirit. In justification we are, forgiven our own sins and restored to God's favour. This granting of relationships by God through Christ calls forth our faith and trust as we experience redemption, by which we are made new creatures in Christ (Wesley 1784:256). This process of justification and new birth is often regarded as conversion. Such a change may be dramatic sudden, or cumulative and gradual. It marks a new genesis, yet it is part of an ongoing process. Christian experience as personal transformation always expresses itself as faith working through love. The Wesleyan theology also encompasses the scriptural promise that we can anticipate to receive satisfaction of our present salvation as spirit working in our hearts and that of our children.

3.3.5 Sanctification and perfection

Wesley (1784:257) believed that the wonder of God's pardon and acceptance does not end God's saving work, which continues to nurture our growth in grace. Through the power of the Holy Spirit, we are enabled to increase in knowledge and love of God and in love for our neighbours. Being born again is the first step towards the process of sanctification.

Sanctifying grace draws Christians toward the fifth of perfection, which Wesley ascribed as the heart, "habitually filled the love of God and neighbour" and as "having the mind of Christ and walking as he walked." The gracious gift of God's power and love, the hope and

expectation of the faithful, is neither attained by human efforts nor limited by our faculties. God's grace is seen in human activity working in union in the relationship of good works and faith. God's grace is human response to discipline. Faith is the only response important for redemption and salvation. However, the general rules remind us that salvation evidences itself in good works. For Wesley, even repentance should be accompanied by works of mercy and piety. Both good works and faith belong within an encompassing theology of grace.

3.3.6 Mission and service

Wesley insisted that personal salvation always involves Christian mission and service to the world. By joining hand and heart, we assert that evangelical witnesses, personal religion and Christian social action are mutually reinforcing and reciprocal. Scriptural holiness involves more than personal piety, love of God is always associated to the love of our neighbours, a zeal for justice and regeneration in the life of the world. The generation rules are typical of a tradition expression of interior relationships between Christian life and thought as comprehended within the Wesleyan Tradition. Theology is the servant of piety, which in turn is the ground of social conscience and the impetus for global interaction and social action, always in the empowering context of God' reign (Mushishi 2010).

3.3.7 Nurturing and mission of the Church

Finally, Wesley emphasized the serving and nurturing function of Christian fellowship in the church. The personal experience of faith is enhanced by the worship community. For Wesley (1784:260) there is no holiness but social holiness, no religion but social religion. The communal forms of faith in the Wesley tradition do not only promote personal growth, but they also mobilize and equip us for service and mission to the world. The Holy Scriptures enables the church to embark on outreach programs. The United Methodists, respond to that work through connectional polity based upon mutual accountability and responsiveness. Connectional ties bind us together in service and faith in our global witness, enhancing faith to become active and love and intensify our desire for justice and peace in the world.

3.4 THE ARTICLES OF RELIGION OF THE UNITED METHODIST CHURCH

The articles of religion are the guiding principles of the UMC. These articles of religion were established by Wesley and documented in 1784. Only two articles were recently added to the original text, namely the articles of sanctification, and duty of Christians to the civil authority.

3.4.1 Article One: Faith in the Holy Trinity

Wesley (1784:90) believed that there is but one living and true everlasting God, without parts or body or infinite power, goodness, wisdom, and the preserver and maker of all things both visible and invisible. In unity of this God had, there are three persons, of one substance, power and eternity, the Father, the Son and the Holy Ghost (Wesley 1784:92). The Son, who is the word of the Father, the very an eternal God, of one substance with the father, took man's nature in the womb of the blessed virgin. That the two perfect and whole, which are manhood and Godhead were amalgamated together in person. The two shall never be divided therefore, Christ is one, very God and very man, who suffered crucifixion, died and buried but resurrected on the third day. Christ rose on the third day and took again his body, with all triumph appertaining to the perfection of man's nature, he ascended into heaven and there sitteth until he returns to judge all humanity of the eschaton. The Holy Ghost proceeding from the Father and the Son, is of one substance, glory and majesty with the father and the son, very and eternal God.

3.4.2 Article Two: The sufficiency of the Holy Scriptures for salvation

The Holy Scripture contains all things needed for salvation. What is not written shall not be proved as authentic and should not be believed as an article of faith. This shall not be considered as necessary for salvation. In the name of the Holy Scripture we do understand these canonical books of the Old Testament and New Testament of whose authority was never doubted by the church. The Old Testament is not contrary to the new in each everlasting life is offered to mankind by Christ who is the only mediator between man and God. Therefore, the Old Testament is the precursor to the New Testament. Both the new and old testaments are indispensable. Although the law given from God by Moses is touching ceremonies and rites which does not bind Christians, but Christians are indirectly observing the law for example church is free from the obedience of the commandments which are called moral (Dodge 1964:159).

3.4.3 Article Three: The original sin and free will

The original sin did not originate with Adam. It is the corruption of every nature of human being, that naturally is engendered of the descendance of Adam, whereby human are far gone from the original righteousness, and of his own nature inclined to evil and that continually. The condition of humanity after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works of faith, and calling upon God. Therefore, we

have no power to do good works, acceptable and pleasant to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

3.4.4 Article Four: Justification of man

We are considered as righteous before God only for the mercy of our savior and Lord Jesus Christ. Furthermore, by faith and not for our own deserving and works, therefore, we are only justified by faith and wholesome doctrine full of comfort. Not every sin willingly committed after justification is the sin against the Holy Ghost and unpardonable. Therefore, the grant of repentance is not to be refused to such as fall into sin after justification. After receiving the Holy Spirit, we departed or alienated ourselves from the grace of God. We have faith out of our glory, God have reconciled us through his son Jesus Christ, who is the giver of hope to humanity.

3.4.5 Article Five: The sacraments

The sacraments are ordained and sanctified by God. They are not tokens or badges given to churches. Sacraments contains certain signs of grace. They are considered as God's good will towards us. God's grace is visibly shown by sacraments. The UMC only considers two sacraments which are the eucharist and baptism (Nhiwatiwa 1997:57). Those five commonly called sacraments which are penance, orders, extreme unction, confirmation and matrimony are not to be considered as sacraments of the gospel. The five have no any visible sign or ceremony ordained by God. The sacraments were not ordained of Christ to be gazed upon, or to be carried about but we should duly use them. As such only worthily receive the same, they have a wholesome effect or operation. As said by the apostle Paul we receive them unworthily, purchase to them condemnation. Baptism is not only a sign of profession and mark of differentiation from others that are not baptized, but it is also a sign of new birth. The baptism of young children is to be retained in the church. Holy Communion is not only a sign of the love that Christians ought to have among themselves to one another, but rather is a sacrament of our salvation through the death of Christ. In taking these into consideration it is right and worth to partake the body of Christ and his blood.

Transubstantiation, or change of the substance of bread and wine in eucharist, cannot be proved by holy communion but it is abhorrent to the plain words of Scripture, overthrowing the nature of a sacrament and have given too many superstitions. The body of Christ is given, taken, and eaten in the supper only after a spiritual and heavenly manner. Having the body of

Christ received and eaten in supper is faith. The sacrament of Holy Communion was not by Christ's ordinance reserved, lifted up, worshipped or carried up. The cup of the Lord is not to be denied to the lay people. Both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians.

3.4.6 Article Six: Sanctification, the Holy Spirit and perfection

Sanctification is the regeneration or renewal of our fallen nature by the Holy Spirit, attained through faith in Jesus Christ. The blood of Jesus is the atonement which cleanses the sins of humanity. All are delivered from the guilty of sin and are cleansed from its pollution.

Christians are also saved from the power of sin, and enabled through the grace, to love with their hearts and walk in his blameless in his holy commandments. In the UMC we believe in the Holy Spirit who proceeds from and is one in being with the Father and the Son (Wesley 1784:272). He convinced the world in righteousness, judgement and sin. He leads humanity through faithful response to the gospel into the fellowship of the church. He sustains, empowers and comforts the faithful and guides into all truth. We believe sanctification is the work of God's grace through the spirit and word, by which those who have been born again are cleansed from sin in their thoughts. Acts and words are enabled to live in accordance with God's will to share for holiness without which no one will see the Lord. Entire sanctification is a state of the perfect, righteousness, love and true holiness. Sanctification regenerates every believer to obtain the power of the Holy Spirit and to be delivered from sin. Through faith in Jesus Christ this gracious gift maybe attained in this life both instantaneously and gradually, and should be sought earnestly by every child of God. We believe this experience does not deliver from the ignorance, infirmities and mistakes common to humanity, nor from the possibilities of further sin. The Christian must continue on guarding against spiritual pride and seek to gain victory over every temptation to sin. We must respond totally to the will of God so that sin loses its power over us, and that the worldly flesh and other evils are put under his feet. Thus, we rule over our enemies with watchfulness through the power of the Holy Spirit. We believe that God was in Christ reconciling the world to himself. The offering Christ freely made on the Calvary is the perfect and enough sacrifice for our sins and of the entire world, redeeming humanity from all sin, so that no other satisfaction is required.

We believe that we are never accounted righteous before God through merit or works, but rather that penitent sinners are justified before God by faith in our Jesus Christ. We believe in the rejuvenation and renewal of humanity in righteousness through Jesus Christ the Lord and savior of all humans, and by the power of the Holy Spirit. By this new life the believer is

reconciled to God and is enabled to serve him with the will and affections. When one is revealed from the bondage of sin, he or she is set free to proclaim the good news with more vigor. When one is not yet liberated from sin the zeal for proclaiming the word will be retarded or reduced.

3.5 THEOLOGICAL GUIDELINES OF THE UNITED METHODIST CHURCH

The United Methodists are mandated to proclaim the good news of the gospel of Jesus Christ who is the living truth at the pivot of the Christian community. John Wesley asserted that the living basis of the Christian faith was revealed in Scripture, illustrated by tradition, substantiated in one's personal encounter, and established by reason. According to the United Methodists there are four sources for doing theology, namely Scripture, tradition, experience, and reason. These are explained below.

3.5.1 Scripture

The UMC has the same belief with other denominations, the belief that Scripture is regarded as the central source and the starting point for Christian doctrine. Through Scripture it is believed that the living Son of God encounters the occurrence of his redeeming prevenient grace (Paterson 1990:836). We are persuaded that Jesus Christ our Lord is the living word of God living amongst us in whom we put our total trust in his life and death. The biblical editors endorsed by the Holy Spirit testified or witnessed that in Jesus Christ is the Son of the almighty God .The Bible carries real evidence of God's self-revelation in the life, death and resurrection of Jesus Christ as well as in God's redemptive work of creation, in the religious journey of the Israelites and in the Holy Spirit is ongoing activity witnessed in the history of humanity. The Bible is the holy canon for Christian community, officially accepted as such by the famous non-denominational councils of the church. The UMC doctrine has identified authentic thirty-nine books of the Old Testament and twenty-seven books of the New Testament.

The adjacent connection among tradition, experience and reason can be clearly noticed in the Bible itself. Scripture offers a diversity of variant traditions and some of these are reflections of elucidations noticed within the early Judeo -Christian heritage. However, these traditions are interwoven together in the Bible in a style that conveys the vital unity of God's self-revelation as perceived and witnessed by people in the divergence of their own lives. The

growing communities of faith judged them to be an authoritative witness to the revelation of God. In acknowledging the intertwines and intelligibility of the four most important resources for theological understanding, the church follows a stereotype that is currently in the biblical text.

3.5.2 Tradition

The theological task is not a new phenomenon in the life and ages of every person. Christianity does not jump from the new times to this current stage, there was a lot that was learnt from so many witnesses in between (Patterson 1990:837). For many centuries Christians have considered to reinterpret in their own time the truth of the gospel. In this attempt, tradition came out to be understood in terms of both form and process, and it has played a very vital role. The passing on and the receiving of the true gospel among regions, persons and generations initiates an energetic element of the Christian history. The practises and formulations that came out of specific instances are comprised of the legacy of the corporate encounters of earlier Christian communities. Scripture remain the only norm through which all the traditions are prearranged and judged. In this understanding of tradition, it can be perceived that all Christians share an important common history. In this sense, Christian tradition therefore proceeds Scripture, and Scripture is also the focal expressions of tradition in this regard.

The multiplicity of these traditions provides a richly important source of any theological reflection and construction. It is conceived that the UMC have certain forms of traditions which are very important and these provides the historical foundations for the church's doctrinal heritage and the different expressions of its communal existence. These traditions help the church to rediscover the so-called biblical witness to God's very special commitment to the disabled, the imprisoned, the poor, the outcast and the oppressed. In all the above groups of people, we come to encounter the presence of Jesus Christ who is the life-giving entity.

Best (1996:74) would like to argue that these important traditions have to underscore the special equality of all persons in our Lord Jesus Christ. They depict the capacity of the true gospel, to make it free to accept the diversity witnessed in human cultures and to appreciate their intrinsic values. They strengthen our own traditional understanding of the intelligibility of our own social, justice and personal salvation. They intensify our responsibility to the

global peace. A critical acknowledgement of these important traditions can force us to understand God in different and new ways, redefine our new vision of shalom, and increase our confidence in God's prudent love. It is also by the careful use of these models and fairness to the appearing forms of the Christian identity that we all try to maintain our fidelity to the so-called Apostolic faith.

3.5.3 Experience

In our theological task we follow Wesley's practice of examining experience of both the corporate and individual, for confirmations of the realities of God's grace attested in Scripture (Nhiwatiwa 1997:39). Christian experience truly interacts with the Scripture, churches read the Scripture in the true light of the events and conditions that help to shape who they are, to interpret their experience in light of the Scripture. The religious experience affects all human experience, and human experience affects their own comprehension of the religious experience. On a personal level, experience is to the individual as tradition is to the church. Experience validates in one's own life truths displayed in Scripture and illustrated or illuminated in tradition, enhancing us to claim the true Christian witness to be of our own. Wesley (1784:274) ascribed faith and assurance as "a sure trust and confidence" and the steadfast hope of all the good things to be received from the Almighty God. The experience of Christians gives new spiritual eyes to perceive the important truth lying in the Scripture. It really confirms the biblical messages for the present time. Lightens up our own comprehension of God and His creation and encouraged us to make some careful moral judgments. Almost extremely personal, the Christian experience is also collaborative, the church's theological task is enlightened by the experience of the entire church and by the common experience of all the human beings. Some important facts of the human experience enlighten our theological understanding of the divinity of God. Many of the people of God live in fear and terror, loneliness, degradation and hunger. The everyday experience of the birth and death, of the growth and life in this created earth, and the awareness of extended social relations also belongs to the serious theological reflections. A flesh awareness of such encounters can inform one's appropriation of the spiritual truths and broaden the acknowledgement of the good news of God's kingdom. Experience, is a true source for the theological reflections like tradition. It is richly assorted, demanding our efforts into the entirety of all the promises of the true gospel. Experience can be interpreted in the norms of the future, the same as our experience influences our understanding of the biblical message.

In this aspect, Scripture remains integral in our endeavours to be faithful in producing our Christian witness.

3.5.4 Reason

Although it is recognized that God's true self-revelation and our experience of the grace of God, frequently surpass the outlook of human reason and language. It is also believed that any regulated theological work appeals for a very careful use of reason. By reason we understand and interpret the Scripture. We discover whether our own Christian witness is visible. We also ask interrogative questions of faith and leads to understanding of God's will and action. In reason we recognize the understandings which compose our own witness or render them internally coherent. By reason we are also able to test the compatibility of our witness, the testimony of the Bible and some traditions that mediate and witness to us. It is also through reason that we are able to relate our true witness to the full variety of the knowledge of humanity, services and experience (Patterson 1990:338).

Since all truth is from the almighty God, the effort to perceive the relationships between reason and revelation, grace and science, nature and faith are very useful attempts in developing authentic and transmitted doctrine. In the theological reflection, the intellectual resources of experience, reason and tradition are integral to our understanding of Scripture. Without exhibiting Scripture's supremacy and faith, the four important sources each with its own distinctive contributions can only be combined to work together in a harmonized way, direct our pursuit as United Methodist for a lively and suitable Christian witness.

3.6 THE MISSION AND MINISTRY OF THE CHURCH

3.6.1 Section One: The church's mission

The mission of the church is to make disciples of Jesus Christ for the transformation of the world. Local churches provide the most significant arena through which discipline making occurs. The mission of the church is to make disciples of Jesus Christ for the transformation of the world by proclaiming the good news of God's grace and by exemplifying Jesus's command. Christians are taught to love God and their neighbours, and to seek the fulfilment of the realm and reign of God to humanity. The fulfilment of God's realm and reign in the world's vision held by Scripture before us. The UMC affirms that Jesus Christ is the true son of God, the saviour of the world, and the lord of us all (Stephen 1964:89). As we endeavour

to make disciples of all nations, we respect persons of religious faith and also defend religious freedom for all persons. The words of Jesus in Mathew provide the church with a clear mission, “Therefore, go and make disciples of all nations, baptising them in the name of the father and the son and the Holy Spirit, teaching them to obey everything that I have commanded you” (Mt 28:9-20). The mission of the church’s grace filled response to the reign of God in the world proclaimed by Jesus. God’s grace is active everywhere at all times carrying out this purpose as revealed in the Bible. This mission’s purpose is elaborated in the covenant of God with Sarah and Abraham, in the exodus of the Israelites from Egypt, and the ministry of the prophets. It is fully enshrined in death, life and resurrection of Jesus Christ. It is experienced on the ongoing creation of new people by the Holy Spirit.

John Wesley, Jacob Albright, Philip Otterbein and other spiritual forebears understood this mission in this way (Stephen 1964:91). Whenever the United Methodist has had a clear sense of mission, God has used the church to serve persons. The church has contributed significantly in encouraging healing relationships, transforming social structures and proclaiming scriptural holiness, therefore changing the world. In order to be truly alive, the church embraced the mandate of Jesus to love God and to love our neighbour and to make disciples of all peoples. The church in the process of carrying out its mission, it seeks to proclaim the gospel, seek, welcome and gather persons into the body of Christ. To lead persons to commit their lives to God through baptism by water and by the spirit and confession of faith in Jesus Christ. It is also the responsibility of the church to nurture people in Christian living through vibrant worship. The church offers sacraments, spiritual formation, and other means of grace, such as Wesley’s Christian conferencing (Best 1996:68). People are sent into the world to justly and lovingly as the servants of God by healing the sick, exorcizing demons, caring compassionate, feeding the hungry, freeing the oppressed, ministry of presence and working to develop social structures that are consistent with the gospel of Jesus Christ. The church is urged to continue the mission of seeking, gathering and welcoming persons into the community of believers.

The church seeks to fulfil its global mission through the spirit given servant ministries of all Christians, both clergy and lay. Effectiveness and faithfulness demand that all ministries in the church be shaped by the mission of making disciples of Jesus Christ. God’s self revelation in the death, life and resurrection of Jesus Christ summons the church in the world through witness by deed and word in the light of the church’s mission. The visible church of Christ as a faithful community of persons affirms the worthy of all humanity and the value of creation

and interrelationships. In the midst of the sinful world, through the grace of God, sinners are brought to repentance and faith in Jesus Christ. They are welcomed in the presence and lifegiving power of God's Holy Spirit. Everyone now lives in the confident expectation of the ultimate fulfilment of God's purpose. Christians are called together for fellowship and worship for the up building of the Christian community. Christians work and advocate for the unity of purpose of the Christian church. All persons are called into discipleship under the Lordship of Jesus Christ. As servants of Christ, Christians are sent into the world to be involved in the struggle for reconciliation, peace and justice. To seek to reveal the love of God for children, men and women of all racial, ethnic, national and cultural backgrounds and to demonstrate the healing power of the gospel with those who are suffering.

United Methodists are thought that the world is bound together in a connectional covenant in which they support and hold each other accountable for faithful discipleship and mission integrally holding connectional unity and local freedom of the church's specific, social and cultural context while upholding a vital web of interactive relationships. At the same time the church desires to celebrate and affirm its relationships, partnerships and covenants with autonomous, affiliated united covenanting, and concordat churches. Other partners in the Wesleyan and ecumenical Christian families are also welcomed. The church's worldwide connectional relationship is one of the ways for carrying out the missional calling beyond regional and national boundaries. For this connectionism to become a living practise, the church needs to carry the worldwide nature of the UMC deep into mission and life of its local congregations (Kurewa 2011:34). Only when the church commits itself to the interdependent worldwide partnership in mission, prayer and worship can connectionalism as the Wesleyan ecclesial vision be fully incorporated. In the guidance of the Holy Spirit, United Methodist Churches throughout the globe are called anew into a covenant of mutual commitment based on shared equity, hospitality and mission. In the covenant with God with each other, the church affirms its unity in Christ and takes faithful steps to live more fully into what it means to be a worldwide church in mission for the transformation of the world.

The church has the commitment to crossing boundaries of language, social, cultural and economic status. Commitments to be in the ministry with all people, in faithfulness to the gospel, seek to grow in mutual trust and love. To participate in the mission of God as partners in ministry, recognising that our God giving gifts, experiences, financial resources are of equal value whether missional, financial or spiritual. Commitment to full accountability and equality in to full accountability and equity in the church's relationships, structures and

responsibilities for the denomination is highly regarded. In covenant with God and each other, the church affirms unity in Christ. The UMC strives in taking faithful steps to live a worldwide church mission for the transformation of the world.

3.6.2 Section Two: The ministry of all Christians

The heart of Christian ministry is Christ's ministry of outreaching love. Christian ministry is the expression of the mind and mission of Christ by a community of Christians that demonstrate a common life of devotion and gratitude, service and witness, discipleship and celebration. All Christians are called through their baptism to this ministry of servanthood in the world to the glory of God and for human fulfilment. The forms of this ministry are varied in interest, scope and denominated accent, yet always universal in outreach and spirit (Kurewa 2011:34). The ministry of the laity flows from a commitment to Christ is outreaching love. Lay members of the UMC are, by calling and history, active advocates of the gospel of Jesus Christ. Every lay person is called to be missional. The witness of the laity, their Christ like examples of everyday living as well as the sharing of their own experiences of the gospel, becomes the primary evangelistic ministry through which all people will come to know Christ and the UMC will fulfil its mission.

The church as the community of the covenant has participated in Christ's ministry of grace across the year and around the world. It stretches out human needs wherever service and love may convey God's love and ours. The outreach of such ministries knows no boundaries. Beyond the diverse forms of ministry is the ultimate concern, that all persons will be brought into a serving relationship with God through Jesus Christ and be renewed after the image of their creator. This means that all Christians are called to minister wherever Christ would have the service and witness in words and deeds that free and heal. This ministry of all Christians in Christ's name and spirit is both a task and a gift (Williams 1998:113). The gift is God's unmerited favour, the task unstinting service. Entrance into the church is reckoned in baptism and may include persons of all ages. In baptism water is administered in the triune God, that is in the name of the Father, Son and Holy Spirit. Baptism is administered by an ordained clergy person or by a licenced local pastor. The Holy Spirit is invoked by the laying on of hands, ordinarily in the presence of the congregation. In this sacrament the church claims God's promises and the seal of the spirit (Eph 1:3). Baptism is followed by nurture and the consequent awareness by the baptised of the claim to ministry of church invested upon their lives by the church. Such a ministry is confirmed by the church when the pledges of baptism are accepted through of confession, and renewed for mission and life. Entrance into and

acceptance of ministry begins in a local church. However, the impulse to minister always moves one beyond the congregation toward the whole human community, Gods gifts are richly diverse for a variety of services yet all have worthy and dignity.

The people of God, who are the church made visible in the world, must convince the world of the reality of the gospel or leave it unconvinced. There can be no delegation or evasion of the responsibility, the church is either faithful as witnessing and serving community or it loses its impact and its vitality or an unbelieving world. There is but one ministry in Christ, but there are various gifts and evidence of God's grace in the body of Christ (Ep 4:4-16). The ministry of all Christians is complementary. No ministry is interior to another. All United Methodists are sent and summoned by Christ to work and live together in mutual interdependence and through the guidance of the Holy Spirit into the truth that frees and the love that reconciles. Connectionalism in the UMC tradition is multi levelled, global in scope and local in thrust. This connection is not merely a linking of one charge conference to another. It is rather a vital web of interactive relationships. Members are connected by sharing a common tradition faith, including the general rules and doctrinal standards (Mushishi 2010:39). Moreso, by sharing the leadership of general superintendence constitutional polity and sharing a common vision which they seek to carry out by working together throughout the conferences. They also shall be a common ethos that characterise their distinctive ways of doing things.

3.6.3 Sections Three: Servant ministry and servant leadership

The ministry of believers consists of service for the mission of God in the world. The mission of God is better expressed in the prayer that was taught by Jesus to his disciples. Thy will be done on earth and in heaven. All Christians, therefore are to live in active expectancy. Christians are urged to be faithful in service of God and their neighbour faithful in waiting for the fulfilment of God's universal justice, peace and love on earth as in heaven. All Christians are shaped by the teachings of Jesus Christ. The transmission of these teachings is dependent on the leaders who are gifted and commissioned by the Lord to proclaim the word (Dodge 1964:124). Some apostles, prophets, evangelists, and some pastors and others teachings. "His purpose was to equip God's people for the work of serving and building up the body of Christ" (Eph 4:11-12). For these persons to lead the church effectively they must embrace the teachings of Jesus in servant leadership and servant ministries and leadership, congregations of the church are faithfully involved in the formation of Christian disciples and totally engaged in the mission of God in the world. The UMC has traditionally acknowledged these callings and gifts in the ordained offices of deacon and elder. The United Methodist tradition

has acknowledged that laypersons as well as ordained persons are gifted and called by God to lead the church (Dodge 1964:125). The servant leadership of these persons is vital to the ministry and mission of the church. They enable to form Christian disciples in convent community within the local congregation through spiritual guidance and formation for Christians living the world.

The ministry of all believers comprises of obligation and privilege. The privilege is a relationship with God that is deeply rooted in the spiritual realm. The obligation responds to God's call to the holy living in the world. In the United Methodist tradition these two aspects of Christian discipleship are totally interdependent. Christians experience transition and growth in their spiritual life just as their emotional and physical lives. Spiritual growth in Christ is a dynamic process evidenced by awakening, birth, growth and maturation. This process requires careful and intention nature for the disciple to reach perfection in the Christian life. There are stages in spiritual transmission and growth. We have Christian beginner, birth, growth and maturity. These require careful intentional nature for the disciple to come to maturity in the Christian life and to engage fully in the ministry of all Christian. The ministry of believers in the United Methodist tradition has always been motivated by deep religious experience, with special emphasis on how ministry relates to our obligation to Jesus Christ. The early Methodists developed a way of life that fostered reliability, and their methodical discipleship is best expressed in the general rules that John Wesley first published in 1743 (Dodge 1964:124).

In the UMC there those persons called to servant leadership, ordained and lay. Such callings are reckoned by special gifts, evidence of God's grace and promise of usefulness. God's call to servant leadership is interior as it comes to the individual and external through the validation and discernment of the church. The privilege of servant leadership in the church is the call for share in the preparation of congregations and the whole church for the mission of God in the world. The obligation of servant leadership is the formation of Christian disciples in the covenant community of the congregation. This involves nurturing and discerning the spiritual relationship with God that is the privilege of all servant ministries. It also involves guiding and instructing Christian disciples in their witness to Jesus Christ in the world through action of devotion, compassion, justice and worship under the influence of the Holy Spirit, and John Wesley attributed this as "Watching over one another in love" (Wesley 1784:302).

Ordained ministers are called by God to a lifetime of servant leadership ministries among God's people. Ordained ministries are called to interpret to the church the concerns, hopes, needs of the world and the promise of God for creation. Within these specialised ministries, deacons are called ministries of service and word, and elders are called to ministries of word, serve, order and sacrament. Through these different functions ordained ministers commit themselves totally to the work of the church and to the up building of the ministry of all Christians. They do this by studying Scripture and interpreting it faithfully, through effective proclamation of the gospel and responsible administration of the sacraments. Furthermore, through diligent pastoral leadership of their congregations for fruitful discipleship (Dodge 1964:137). The members follow the guidance of the Holy Spirit in witnessing beyond the congregation in the community and the ends of the earth. The ordained ministry is described by its faithful commitment to servant leadership following the example of Jesus Christ, by its passion for the hallowing of life, and its concern to link all local ministries with the widest boundaries of Christian community.

3.6.4 Section Four: Called to inclusiveness

The UMC acknowledges that God made all creation and saw that it was good. As a diverse people of God who bring special evidences and gifts of God's grace to the union of the church and to community. The UMC is also called to be faithful to the example of Jesus ministry to all persons. Openness means acceptance, inclusiveness and support that helps all persons to actively participate in the life of the church, the world and the community, therefore inclusiveness rejects every appearance of prejudice. The service of worship of the local church of the UMC shall be open to all persons (Wesley 1784:97). The sign of inclusiveness in the community is one which all persons are open, full accepting, welcoming and supporting of all other persons. The church should enable people to participate fully in the church, the world and the community. A further sign of inclusiveness is the setting of church activities in facilities accessible to people who are physically challenged.

In the UMC inclusiveness means the liberty for the total involvement of every human being who meets the requirements of the United Methodist book of discipline in the leadership and membership of the church in every place and at any level. In the spirit of his proclamation, United Methodist seminaries will make all efforts to meet disability accessibility standards. Exemptions for historical of existing buildings are not allowed under his requirement.

3.6.5 Section Five: The fulfilment of ministry through the UMC

The UMC affirms the spiritual dimensions of the ministry of all Christians as proclaimed in the book of discipline. It is acknowledged that this ministry exists in the circular world and that civil authorities may seek legal definition predicated on the nature of the UMC in seeking to fulfil its ministry. Clergy in the UMC are individuals who serve as commissioned ministers, elders, deacons and local pastors under appointment of a bishop (Foster 1989:74). These hold membership in the annual conference and who are licensed, ordained or commissioned. Ministry in the Christian church is derived from the ministry of Christ. Jesus clarifies this to us that he is a shepherd and not a hireling (Jn 10: 11-15). Similarly, United Methodist clergy appointees to local churches are not employees of the local church, the district or the annual conference. It is recognized that for purposes of benefiting insurance and taxation. Governments and other entities may designate clergy as employees. Such designations are not to be able construed as defining and affecting United Methodist polity, including the historic covenants that bind annual conference congregations, clergy, episcopal appointive powers and procedures or other principles set forth in the constitution. In addition, any such classifications should be accepted, if at all, only for limited purposes, as set forth above, and with the full recognition and acknowledgement that is the responsibility of the clergy to be God's servants.

3.6.6 Methods of organizing a new church

A new mission or church shall be established or founded within the consent of the bishop in charge and the cabinet and in cognisance of the entire congregation. The bishop shall designate the district within whose boards the mission of the church shall be organized. The district superintendent shall be the main agent in total control of the establishment of the new local church. The district superintendent shall avail himself or herself of existing lifestyle, demographic and ethnographic information mission or church shall be organized. The district superintendent shall be the main agent in total control in the process of establishing a new congregation and its location (Dodge 1964:149). The district superintendent may select some of the clergy members to be involved in the process of creating or organizing new churches. A mission congregation may be constituted in the following manner, membership resources and opportunities are limited and not likely to result in chartered congregation for an extended period. A strategic demographic, culture or language opportunity for serving a

limited population is present. If it is expected that a long term sustaining funding from sources outside the congregation will be necessary to enable the existing and the assumption of full connection support items by the congregation is unlikely. It is probable that the annual conference will need to give long term administrative guidance. The bishop may appoint a pastor to launch a new local church, or with the approval of the bishop the district superintendent may permit a group of local churches or a local church to launch a new church by organizing interested people in small group for outreach, Bible study, community building and worship at a place in the vicinity approved by the district BOCLAB. A pastor of the UMC, while serving as the pastor of a new church prior to the conveying of a constituting conference, may receive a person into the membership of the UMC (Mushishi 2010). When a person is received as either by baptism or continuation, the pastor shall send the address, name and related information to the ac secretary for recording on the general membership role

The names of these shall be transferred immediately to the role of the of the new membership records or to another local church upon request if the new church is under the sponsorship of another local church then the names shall be recorded under this local church. Each annual conference shall determine the minimum number of people that shall constitute a local church. The new member shall be involved or grouped into baptismal organizations where they shall be taught various topics which deal with organization of the church. When the number of people interested to be members of this new church has grown significantly the district superintendent upon with consultation with the pastor in charge may appoint an evangelist to nurture the new congregation. The district shall provide funds for the nurturing of these new members.

People wanting to become professing members by transfer or on professing their faith in Christ shall also be given the privilege present themselves for membership. Anyone who has not been baptized shall be baptized, profess their faith and be welcomed as members. Those baptized already shall be received as baptized members. The charge conference may take action, at its discretion directing and authorizing the newly elected trustees to incorporate the newly organized church in accordance with the constitution of the church.

3.7 THE SOCIAL PRINCIPLES OF THE UNITED METHODIST CHURCH

The UMC's concern for social justice has a very long history. The UMC members have often taken outspoken positions on debatable issues concerning Christian principles. The early Methodists have expressed their resistance to the buying or selling of slaves, to the smuggling of goods across the border and the brutal treatment of prisoners. The social principles although they are not taken as church laws, provide a thoughtful and a prayerful endeavour on the top board of the church, which is the general conference (Nhiwatiwa 1997:41). These social principles speak about human aspects from resonate, biblical and theological basis as historically illustrated in the UMC traditions. They are considered as a call to fidelity and are targeted to be informative and effective in line with the prophetic spirit. These social principles remind all the UMC members to be always on prayer, practice and in studies done in dialogues of faith and beliefs. Below are the social principles in detail.

3.7.1 The Natural world

Everything on earth was created by God. Therefore, all humanity has the responsibility of conserving God's creation and should not abuse it. Air, energy resources, plants, water, soil, minerals, space and animal life are to be useful, valued and conserved simply because they are created by God and they are helpful to human beings. God has granted us domain to be stewards of his own creation. Therefore, we should maintain this stewardship relationship as a special responsibility from God (Nhiwatiwa 1997:51). We should act in a manner which proves our respect and loving care to his creation. Political, social, economic and technological advancement have drastically increased our human numbers, extended and enhanced our lives (James 1935:201). However, on the other hand these developments have caused regional widespread loss of lives, defoliation, massive disappearance of species, severe suffering from humanity, overcrowding, excessive improper use of natural and non-renewable resources, especially in the industrial sites. The United Methodist has the obligation to put a high preference on the drastic changes in political, social, economic, and technological way of life. It supports a more environmentally proportionate and bearable world leading to an advanced quality of livelihood for all the creatures of God.

The church supports and encourages the social policies that work for the reduction and the total control of the transmission of industrial waste and by products. The UMC facilitates the safe processing and disposal of toxic and nuclear waste and move toward the total elimination

of both. It advocates for proper recycling and the disposal of municipal waste, soil conservation, and is against water and air pollution. The church calls for the conservation of the jungle forestry and other unique natural treasures, and the conservation of jeopardized species of plants, support the steps intended to maintain and reinstate the natural environmental. It also supports strategies that develop options to chemical processing, growing and the preservation of food and vehemently wish for enough research into their consequence upon the creation of God prior to their use. The universe was created by God and because of this it has intrinsic value, and the church also acknowledges that the current usage of energy resources provides a serious threat to this creation at its very best. According to Hartzell (1964:201), the church supports rules and regulations that offers protection and the conservation of life and the wealth of animals, not excluding the safeguarding of domesticated animals, wildlife, the painless killing of animals, fish and fowl. Acknowledge managed and unmanaged commercial, corporate and multinational utilization of wildlife and the up keep of the environment which they rely on. The church is against demolition of the natural environment which causes unbalance in the natural systems, does not accommodates diverseness and it threatens the ecosystem services. The church acknowledges the worldwide impact of humanity ignorance for the creation of God. Uncontrolled industrialization and the rampant increase which was seen in the use of organic remains of fuels led to the increase of contamination in the atmosphere. The greenhouse gas discharges threaten to change hysterically the climate of the earth for the future generations with harsh ecosystems, social and economic implications. The unfavourable effects of the global climate change superfluously affect the individuals and countries liable and responsible for the emissions. The universe unknown and known was created by God and due respect is to be given to the earth, we acknowledge science as the valid interpretation of the world of God. The church affirms the legitimacy of the declaration of science in illuminating this natural world and in deciding what is considered to be scientific. In recognizing the vital roles of science and technology, the church also believes that human encounter is vital to a full comprehension of the role of humanity in this universe. Theology and science are harmonious rather being mutually irreconcilable. Therefore, the UMC encourages a smooth conversation between theological and scientific communities and look for the type of involvement that enhance humanity to maintain life on this earth by the grace of God and common lives be increased. According to Taylor (1945:222), the UMC supports the policies that safeguard the supply of food, that protects the rights of the public and the content of the food they are taking. It calls for strict inspection and some specific controls on the biotic foodstuffs for humanity

consumption. The church urges for free thinking, testing the chemical residues or remains in the food, and to do away with the market of all the contaminated food which have the potential dangerous or hazardous levels of fungicides, herbicides, pesticides and drug residue from animal antibiotics or hormones, steroids, contaminants are also caused by pollution carried by soil, air or water. The church calls for clear categorisation and labelling of all the processed, genetically modified, or genetically changed foods with the pre-market testing safety recommended. It opposes substandard forms of some organic foods and calls for some clear policies meant to support. The UMC encourages a gradual change to feasible and to an agriculture which relies on ecological processes, biodiversity and cycles adapted to local conditions, rather than the use of inputs with adverse effects in short, the UMC encouraged organic agriculture. The church also supports clear policies that boost the right to quality food, especially for those with very few resources. It affirms sustainable local or small-scale agricultural opportunities that permit communities to love feeding programmes.

3.7.2 The nurturing community

The community becomes the fertile ground for nurturing its people into the total fullness of their humanity. The church believes that the family is the integral part where members are fully nurtured and kept in respect, responsibility, fidelity and love. The church encourages the love for one's children and parents, total support should be provided for these two. It also uploads the taking of marriage as a sacred rite and a covenant instituted by God. Personal commitment, mutual support and shared fidelity between a woman and a man (James 1985:224). Marriage was instituted by God, hence it is a lifelong commitment and faithfulness or fidelity should be upheld. It is the duty of the church to encourage its pastors to help members in pre-marital counselling in order to preserve and create long lasting marriages. The church must vehemently condemn homosexuality, lesbianism, sexual abuse, abortion, gender-based violence and sexual assault.

The UMC affirms the importance of single persons as well as their integrity, it rejects all forms of discrimination and social attitudes. Social practices that are prejudicial against single persons are discouraged. It also recognizes the extra responsibilities carried out by single parents, this includes parental guidance and counselling to their children. The church conforms with Scripture, that all humans are equal both male and female and have the same equality before God. Therefore, no gender is superior to the other in the eyes of God. In this

regard no gender should strive against another, and that members of one gender can receive power, esteem and love only at the expense of another. It rejects the notion that God created certain individuals as unfinished segments and only made complete in the union with another. The UMC calls upon men and women, to share control and power, to learn to receive freely and give freely, to be complete or full, and to have total respect to the wellness of others. The church affirms that human sexuality is a God given gift (Frederick 1974:39). The church calls one and all to be responsible stewards of God's creation. Marriages are highly valued by the church. Sexual relations are only limited and affirmed to heterosexual and the covenant of monogamous marriages. The church denies all forms of abuse, exploitation and commercialization of sex. It calls for very strict international law enforcement against sexual harassments of children and it advocates for full protection, guidance and counselling of the abused children.

The church recognizes family abuse and violence in various forms, be it psychological, verbal, emotional, physical and sexual which utterly damages the covenant of all humanity. Disrespectful, violent and abusive sexual expressions are not in line with God's intention of creation. All sexual expressions that dehumanise humanity are rejected, it is believed that human sexuality is a God given gift and an abuse of this special gift is considered as sexual harassment. Sexual harassment is explained as an unwanted sexual advance, command or demand, either physical or verbal, that is reasonably visualized by the recipient as an intimidation, coercive or demeaning (Dodge 1964:149). Sexual harassment must therefore be understood as an exploitation of any power relationship rather than as an exclusively sexual aspect. Sexual harassment includes and is not limited to the creation of an abusive or a hostile working environment emanating from all forms of discrimination based on gender. Sexual harassment therefore undermines the social agenda of equal opportunity and the environment of mutual respect witnessed between women and men. Unwanted sexual attention is perceived as discriminatory and wrong. Sexual harassment is totally against the church's moral, spiritual and social mission.

Abortion is vehemently condemned by the UMC (Foster 1989:158). The genesis of life and termination are God given set boundaries of human existence. While to a limited degree human can control over when they would die, and now have the great power to examine when new babies will be born. The church's belief on sanctity of the unborn human life forces us to be unwillingly reluctant to allow abortion. The church encourages the pastors to

be well versed of the behaviours and symptoms associated with the stress caused by abortion. The UMC further urges the local congregants to make readily important information for some counselling agencies that provides sound programmes to cater for the post abortion emotional stress to all those looking for help. The church also urges for special programs designed for the counselling of the bereaved and the dying.

The church encourages medical science in an effort to curb and prevent some diseases, illness and the advancement in treatment that expand the meaningful life of humanity. The church acknowledges that every mortal life will eventually end in death. In death God has not totally abandoned us, no matter how the surrounding circumstances the death might be perceived by humanity. Christians are encouraged to accept death as a reality and to be prepared to surrender the gift of this earthly life. They claim the gift of the everlasting life that awaits and can be attained through the death and the resurrection of our Lord Jesus Christ. Its caring for the dying person is seen as part and parcel of stewardship, of the divine gift of life when healing is no longer perceived as possible. According to the church suicide is not a proper way ending life. In most cases suicide is as a result of untreated human suffering and pain as well as untreated forms of depression. The church has the duty to observe that all people need medical and pastoral therapy in their most difficult circumstances that led to the loss of self-esteem, suicidal tendencies and the desire to look for the physician enhanced suicide. We need to encourage the church to address the ethnic biblical and the theological aspects related to the dying and death which includes suicide. A Christian view on suicide emanates from the attestation of faith, that virtually nothing including death and suicide alienates us from the true love of God (Romans 8:38-39). Teaching and preaching of the gospel of love should not be undermined in addressing the problem caused by death.

3.7.3 The social community

The privileges and rights of a particular society bestows the relative esteem to the various groups of that community. The church affirms the equality and value of humanity in the light of our Lord. In this regard each person's own value is acknowledged, strengthened and maintained. Each person has an equal access to education, employment, housing, medical aid, physical protection and legal redress of grievances. The church denounces the evil acts of hatred such as violence perpetrated against groups of people based on colour, age, gender identity, race, national origin, status, religious affiliation, economic condition, disability or sexual orientation. The UMC also puts much respect to the dignity of all humanity, the

church also upholds the universal declaration of human rights (Mushishi 2010:56). It encourages the recognition and implementation of these rights.

The church affirms the rights of ethnic and racial groups, the rights of children, minorities, women, immigrants, the aging, men, young, people with disabilities, these equal rights are implemented regardless of sexual orientation. It also talks of mental health, when defined by the WHO, mental health means a state of well-being when an individual is not able to realise his or her own abilities and is not able to cope with emotional stress, and that individual cannot make some important contributions to his or her own community. Mental health causes stigma, distress and human isolation. The church encourages that those who are mentally ill should seek medical attention with immediate effect before it generates into a serious illness (Kurewa 2011:46). Mental health has negative effects in the way we process information and the way we relate to others in our society. Mental illness is treated just like any other illnesses hence, it should be taken care of by each and every individual. However, we should note that regardless of our health situations we remain as the creation of God, for we are created in the image of God (Gen 1:27) and virtually nothing can separate us from this divine love of God (Rom 8:38-39).

The stigmatisation caused by one's mental illness is highly discouraged by the church, no one deserves to be stigmatised because of his or her mental illness. It is generally believed that those with mental illness are more likely to be victims of stigmatisation and violence by others. When stigmatisation happens within the church it means those mentally ill as well as their families are also stigmatised. The UMC has some very special programmes designed to teach its members on the negative effects of stigmatisation of those who are mentally ill. These teachings are cascaded down from the general conference to the section level. Persons with mental illness and their families have the right to be treated with uttermost respect of common humanity and accurate information. They also have the right and responsibility to get the appropriate care and concern from their family members and from their governments. UMC have policies that promote the care of the mentally ill through compassionate and outreach programmes aimed at eradicating the stigma in the church and in some communities (Stephen 1964:102).

The United Methodist Church (UMC) upholds the rights of ethnic and racial groups. Racism is perceived as the power to dominate or control other races and to see other races as superior

to others. Racism is expressed through attitudes or behaviours that really accepts the assumptions of racism and systems that seek to maintain the benefits of this system. Racism afflicts and paralyzes the people's growth in Christ, in as much as it is contrary to the true gospel. The church remarks and urges the self-awareness of all ethnic and racial groups and the oppressed people. All people should be treated with the same equal rights just like any other human beings. They should be respected and given high esteem so as to give them confidence that they are also part of the community. The UMC recognizes the right of minority groups and these are also highly valued in society. Religious persecution is strongly denounced by the church, the church encourages policies and practises that assure the rights of each and every religious group, and these should be given the freedom of worship they deserve. The various religious groups should be free to practise their faith and be free from political, legal and economic restrains. It condemns all observable and hidden forms of religious bigotry, being especially tactful to their utterance in media typecast. Children's rights are highly esteemed and preserved, children are not to be seen as the property of their parents or guardians, but they are reckoned to be full humans in their own right. However, the society in general is obliged to observe the special obligations of these children. Thus, the UMC supports governments that promote the education of children and which have school syllabuses which enhance children to develop their talents and skills. Children should be taught how to live life after school and be involved in income generating projects using the skills taught at schools. All children have the right to quality education, including full sex education suitable to their age group. The children are encouraged to embrace and utilize these best educational skills perceptions.

The church also acknowledges the risks of people who are physically challenged, assert full humanity and the indent of all individuals with physical, neurological, developmental, psychological and mental disabilities or conditions as the full members of the entire society. The church has a special ministry called the ministry with women and children which deals with the concerns of the these. According to Mushishi (2010:45) church encourages the full participation of youth and adults with physical, developmental, neurological, mental and social condition or disabilities who have some special needs in the areas of communication, mobility, intellectual compensation or personal relationships which might make it more challenging to their environment and that of family members in the life of the community and the church. The UMC also affirms its strong stance on denouncing any forms of taking alcohol, it urges total abstinence from alcohol except under special necessities or through

advice from a doctor. It supports self-restrain from the use of any unlawful drugs. The use of these unlawful drugs as well as the dubious use of alcohol, has caused many crimes, deaths, diseases and family decadence. The church encourages educational programmes and prevention master plans urging total self-restrain from unlawful use of drugs. In this regard those who wish to take alcoholic substances, intentional use with deliberate restrain, should use Scripture as a guide. Many people can testify the benefits of using alcohol and drugs as therapeutic drugs. On the other hand, many people have bad memories on detrimental effects of these drugs and the amount of damage caused to their relatives. The church urges clever and wise strategies relating to the accessibility of potentially harmful instructions over the adverse drugs. It encourages that proper and informative lessons about the use of these medical drugs must be availed and the misuse of these drugs should be reviewed by doctors.

According to (Dodge 1964:235), personal discipline and high social standards of living remain the top priority in the historical traditions of the UMC. In the light of the numerous evidence that prove smoking tobacco and the use of smokeless tobacco as detrimental to people of all ages, the UMC encourages total abstinence from the use of tobacco.

Furthermore, it acknowledges the side effects of passive smoking and uploads prohibition of smoking in all public places and workplaces. The United Methodists Church also says something on rural life. It supports the rights of persons and families living in farms, merchants, professionals and those who resided in the metropolitan places as well as those outside cities. The church has a strong belief that our own heritage and culture is weakened, and people become disadvantaged in a significant way when living in rural areas where life becomes strenuous and unbearable. The UMC acknowledges that the improvement in the standard of lives may help in the productive use lands for non-agricultural motives. Kirby (2000:17) categorically disapproves the none selective deviation of agricultural land for non-agricultural purposes when the non-agricultural land is readily available. The UMC further urges the proper use of land preservation methods for productive agricultural and the use of open spaces for helpful land use programs. The church encourages the use of suitable methods which enhances productivity in the area of agriculture such as crop rotation. Deforestation is discouraged and other systems which may lead to the global warming. The UMC encourages the use of methods that will maintain the support of natural fertility and also promotes the variety or the diversity of fauna and flora. The church also adopts the alternative laws designed to reduce air pollution and the use of harmful pesticides on agriculture. The church aspires for an effective agricultural system were, plants and the

production of livestock conserves energy and maintains the natural ecological cycles which promote the reduction of chemical input at its minimum level.

Communication is vital for the church for it works as a conveyer belt to the leadership and members of the church. On international technology, the church empowers its members to embrace the new channels of communication such as WhatsApp, Facebook, Twitter, Instagram and others. These channels of communication will help members to fully participate in the church programs, the UMC believes that access to these forms of technologies becomes a basic right of church members as well as the world at large. Information communication technologies provides the necessary and vital information for entertainment and also act as a voice of the society. They can be used to improve the lives of the members and enhance social interaction with each other and other cultures worldwide. Most information about the church's upcoming events is disseminated by the cable of internet, broadcasts and the social media. Therefore, our government should not provide laws that limit the use of these communication channels when it does so, it means it has become hindrance to the missionary work of the church. Personal communication channels like the internet allow us to communicate effectively to each other and to access the vast informal resources have cultural, political, personal and commercial value. The internet can be used for nurturing or minds and the spirits of our children and of adults, however when over run for commercial to causes danger to our lives. It should not be used for the distraction of illegal inappropriate material. Therefore, the internet must be properly managed in order to explore the maximum benefits enshrined in it at the same time trying to minimise risk especially to our children. Limiting or denying full access to basic information technologies in today's world, like the internet their unavailability or cost is drawback to the full participation of humanity in their society and government. The UMC highly supports the goal of the universal access to the internet and telephone services at a price which be more affordable to all the people (Dodge 1964:237).

3.7.4 The economic community

The UMC believes that all the economic systems are under the jurisdiction of God as the creator of the universe and everything in it. Therefore, the government is encouraged to develop and implement some fiscal and monetary policies that enhance the cooperate entities

and economic life of individuals, to ensure full employment of people and that they are earning salaries above the poverty datum line. In other words, the incomes should be adequate with a minimum inflation. Kirby (2000:70) argues that the church believes public and private enterprises are the ones which are totally responsible for the social costs in business sectors, such as environmental pollution and employment therefore should be made responsible and accountable for these costs. The church supports governments and policies that put some measures which reduce the accumulation of wealth into the pockets of a few. The church also believes that creation was created by God and therefore ownership of property is under the trusteeship of our Lord. No one has the right in whatsoever to override God's creation at the expense of others. The church supports the right of all private and public employees to have some unions designed for collective bargaining of their own choice. Each and every person has the right to a living wage or a job. The governments should create jobs for the people and this is mandatory to any government when people are employed this will be good for the welfare of the people hence, they live harmoniously and in peace with each other and the government.

The church encourages governments to see to it that companies are manufacturing goods that are necessary and beneficial to the people, and that they are not harmful when used or consumed. The UMC has social principles which discourages members to purchase products from companies or shops where there is rampant exploitation of workers of their gender, sex, economic or social status. The majority of the people especially in Africa live in poverty, it is the UMC's mandate to have some compassionate organizations involved in the provision of food to the needy. The church came up with an organization called UMCOR which is the UMC Committee On Relief. UMCOR is responsible for distributing food to those in need, this goes in line with the church's mission and goal of poverty alleviation and to provide basic needs such as clothing, education, food, shelter and other necessities. In the search of better working conditions, employment and improved wages which are the major reasons for immigration. Governments are encouraged to have policies which are flexible when it comes to employment opportunities across borders.

According to Foster (1989:67), the UMC vehemently denounces gambling which is perceived as a menace to the entire society and also deadly to the best interest of the economic, moral, spiritual, social life, good stewardship and the destructive of good governance. Christians are encouraged to abstain from gambling as an act of faith and concern, and should endeavour to

provide special care to the people under the victim of this practise. Farms are the significant foundation for a free and democratic society therefore family farms should be highly valued. In the recent years agriculture has been affected worldwide due to the fact that farms were in the hands of minority or were owned by a limited number of transitional corporations. Food was also concentrated in the hands of very few people and this gave rise to the global questions of justice which alarmed for total vigilance and action. Corporations have the responsibility to their stakeholders which include their suppliers, vendors, workers, customers and for the communities which offers total support to them to do businesses. The UMC supports the right that people should be guided when making decisions so that these will comply with informed choices concerning which corporations to support. The UMC also applauds corporations which act in compliance to standards that promote the well-being of humanity and which protects the environment.

The United Methodist clearly outlined how finances should be held. The financial institutions play a vital role or responsibility within the society, they act as some custodians or as the stewards for our finances. These must guard against the abusive and deceptive loaning practices which disadvantages the majority at the expense of the poor. Banks should be regulated in order to prevent the exploitation of the poor through unscrupulous interests which keep people in cycles of debt. People should be educated on the disadvantages of borrowing money from some banks.

On trade and investment, the church also supports and teaches on the importance of international trade as well as investment in an interdependent world. Trade and investments should encompass rules and regulations which support the dignity of humanity. Trade investments should also have policies with mechanism to reinforce human rights, environmental as well as labor rights. Democratic mechanism of consultation should be enforced through trade negotiation platforms.

The church highly condemns all forms of corruption and members should see God's creation as a sacred trust which enables people to practice equitable, just, sustainable communities and relationships. Corruption is also denounced as a dishonest and unholy exploitation of other people's power for personal gain (Kurewa 2011:74). Corruption can disturb the societal thread in communities and also erode the moral fibre of the relationship among humanity. Corruption should not be practiced in the judiciary, universities, colleges and all government

institutions. In order to prevent corruption lessons should be taught in churches and this should emphasize the importance of accountability, transparency and integrity. The government must aim to eradicate all forms of corruption through its law enforcing agencies such as the police and the anti-corruption departments.

The church is also concerned by the government's overspending which has also led to huge budget deficits encountered over the years, hence it urges the government to budget wisely. However, the UMC acknowledges that governmental deficits are sometimes inevitable and necessary considering the huge responsibility of these governments on their part. The government must avoid spending as a tentative measure to guard against these deficits and some significant economic challenges facing many nations. The UMC recognizes that if deficits are left uncontrolled this will later have some negative effects to the future generations, and this also leads to mass unemployment, despair and rising economic inflation. This is not just an economic issue but also affects the social status of the society as well as the moral aspect even the children who are not yet born will be affected in the near future. Stewardship should be practiced today and not tomorrow for tomorrow has its own challenges to be solved. Therefore, the church leadership in the UMC connection should urge government to reduce all forms of indepthness and adhere to balanced and fair budgets (Wesley 1784:349).

3.7.5 Political community

The church should pay its allegiance to the government, however the allegiance to God takes precedence. The government is the principle vehicle to the ordering of any society. Paul urges that, "everyone must submit to himself and to the governing authorities established by God, there are no authorities except the ones established by God" (Rom 13:1). According to Paul those who rebel against the authorities will be rebelling against God. The church is also responsible for both the social and political life. According to Dodge (1964:254) The UMC encourages government to observe basic rights such as the freedom of speech, religion, protection, assembly, free and fair elections. It also upholds communication media and petitions for redress of grievances without favor or fear, the right of privacy and to guarantee the right to clothing, shelter, adequate food, healthcare and education. Domestic surveillance and the intimidation of political opponents by the government in power is strongly rejected by the church. The church strongly condemns the fundamental human rights violation. Furthermore, the torture or mistreatment, inhuman, degrading treatment or punishment by the

government for an intended purpose is a violation to the Christian teaching and must be discouraged by Christians.

The church does not approve slavery and the practice of genocides, crimes against humanity, war crimes, atrocious evils and aggression of in famous wars. These evils are detrimental to the development of the country, they also promote impurity and these must be unconditionally abandoned by all nations and these are not tolerated by the church.

According to the UMC, the church and the state should be treated as separate entities, it means there should be no organic union of the church and the state, only interactions are allowed. The separation of the church and the state allows the freedom of worship to humanity. The church should not use its machinery and authority to promote other particular religious beliefs at the expense of others. The government should allow freedom of worship even in public schools for example prayer and worship should not be forced on students, they should be allowed to practice their own faith convictions. All persons have the right to education and all persons have the right to access information regarding their government and its policies. Both the family and the government have the responsibility to provide education to children (Kurewa 2011:56). The church believes that when one is educated, he or she is liberated morally, spiritually, physically and psychologically. It is believed that in academic institutions students will be free to share ideas, hence they will also grow in the way they face challenges of their society when back home. Christians should abide by the laws and should not be above the law and should help the government to implement the law. The UMC denounces death penalty, according to the church life is a God given entity, therefore no one has the right to terminate it, death penalty denies the power of Christ to restore, transform, and redeem all human beings. The church is deeply concerned about the crime, hence it does not condone murder or homicide in this regard, it urges that life is sacred and must be valued. If death penalty is instituted it implies that the individual's life is devalued. It is the responsibility of both the church and the government to come up with programs intended to teach people about the value of life.

Concerning military service, the church urges for peaceful settlements of disputes among nations so as to avoid international wars (Wesley 1784:279) Violence and war are against Gods purpose of creation, for God created humanity out of love hence people should love one another and should learn to live harmoniously with one another. They should be no disparity

among nations. The church longs for a period characterized by peace and harmony. The church rejects national policies which force people to join the military service, this is incompatible with the gospel of peace and justice. Pastors are encouraged to provide counselling services to the young adults who face conscription and who are contemplating voluntary enlistment in the armed forces, including those who refuse this system of conscription.

The church supports those who do not support war and those who refuse to be conscripted into the armed forces. For the church any war is considered as evil and detrimental to the psychological, mental, moral, and spiritual aspects of humanity. It is the duty of the church to have post war intuitive programs like peace building and reconciliation. The church is there to provide healing for those physically and spiritually injured during the war.

3.7.6 The world community

God's world is universal. Technology has enabled us to be one, as they say that the world is now a global village, the church as well as the government shares this global unity. This unity enables humanity to share their challenges and also to share ideas on how to solve some international problems. Some of these problems which need a united approach are exploitation, war, international ecological crisis, pollution, the increase of tyranny in its different forms and the advancement of multinational business companies that function beyond the active control of any governmental organization (Patterson 1990:231). The church also urges the government to eradicate all forms of tyranny. The church wishes to see a united nation or world that is composed of fellowship of persons who love each other in earnest, people should be united in their diversity, the church acknowledges that humanity have cultural, economical, social and moral diversities and this should not hinder us from attaining unit of purpose. In the treatment of citizens, no culture or nation can be absolutely right and just, all have their own shortfalls. The church becomes accountable for the unjust treatment of citizens, if it remains silent in condemning the social evils the church is the conscience of the people and the voice of the voiceless under some difficult circumstances perpetuated by the government, while acknowledging various divergencies in culture and the political philosophy. The church stands for peace and justice in every nation. Some nations are more powerful economically and possess more military powers than others and these may abuse God given resources to abuse others, hence the church should step in to provide a voice by denouncing such an evil act. The UMC endeavours to promote peace building and social

change in each and every nation. Any war is incompatible with the teaching of our Lord Jesus Christ, hence during war times the church tries to encourage the nations at war to enter into some negotiation tables aimed at ceasefire. As the followers of Jesus Christ, we are taught to seek justice and to love our enemies and serve as reconcilers of conflict and resolution, should be at the top of priority of each and every denomination.

Groups and persons must feel secure in their right to life within a society which is ordered, which enforces, maintains justice and the law. The church categorically denounces some immoral or order of life that maintains injustice and hinders the pursuit of peace. People and nations feel secure in the world community where order, law and human rights are respected and upheld. The church endorses the United Nations and its related bodies which are the international criminal court and international court of justice. The church believes justice requires a united approach in addressing these challenges, justice remains the best instrument to achieve a world of law and justice. The church comments some conflict resolutions which can be adaptive through peaceful approaches and countries who pursue world peace through law. The church encourages countries to be members of the UN and when they join this organization it means they also take a more aggressive position in the development of international arbitration of conflicts and actual disputes among countries by developing binding third party arbitration. Multilateral or bilateral efforts outside the UN should work in concert with, and not in opposition to its purposes. The church endorses its social concern for the world as its parish and seek for all people full and equal membership in the world community.

3.7.7 The social creed of the UMC

The UMC believes that God is the creator of all creation including the world and Jesus Christ is our redeemer (Patterson 1990:237). God's given gifts are received through the Holy Spirit which acts as the conveyor belt in the transmission of these gifts to humanity. The church affirms the natural world as God's creation hence it should be dedicated to the God through its conservation, enhancement and faithful use by human kind. The UMC commits itself to the rights of children, young adults, youth, the aging, men, people with disabilities and women to the rights and dignity of all persons and to improve the quality life.

The church believes that it is the duty of every member to work for God's glory and this will be good for themselves and for the protection of God given welfare. People should entirely

work hard to eliminate social distress. The UMC is committed to promote peace and justice among nations (Patterson 1990:235). Members should be encouraged not to violate the laws set by the government these should be observed in totality. The freedom of humanity should be recognized by the government, each and every nation should see to it that its members are liberated socially, economically, spiritually, morally, physically, psychologically and mentally.

3.8 ORGANIZATION AND ADMINISTRATION

3.8.1 Church membership

The UMC confesses in the Apostolic creed and this makes it part of the holy catholic or universal church. In order to be enrolled as a member one has to be baptised and also be confirmed into full membership by professing their faith. The local membership of the UMC comprises of members who have been baptised in this local church or elsewhere or those members who have been baptized in other local churches of the UMC who joined the new local church by producing a letter of transfer. The professing membership of one local UMC includes all those people who have been baptised and have come into membership through the profession of their faith and have been taught through baptismal and confirmational classes (Patterson 1990:341). These classes are headed by the Sunday school superintendent, all the leaders of the board of discipleship, the evangelism chairperson. All the baptised members within a local UMC are also members of this connectional church and the universal church.

The UMC does not deny members who will be in good standing and have been baptised and professed their faith to be united with any UMC worldwide. This person may be received as a baptised member or as a professional, only by producing a genuine certificate of transfer written by his or pastor from the former UMC and this shall be signed by the receiving pastor. This receiving pastor confers this new member by liaising with the former pastor, when confirmed he or she shall enter this new member into the membership records.

3.8.2 The pastor

According to William (1998:181) a pastor is an elder who has been ordained, or licensed and approved by the vote of the clergy members only those in full connection, a provisional deacon may be appointed by the resident bishop to be in charge of a circuit, cooperate parish,

extension ministry, extension church of another denomination or ecumenical shared ministry or a staff of such appointment.

3.8.3 Responsibilities or duties of elders and licensed pastors

These responsibilities are enshrined in ordination hence during ordination, elders are imparted with these responsibilities. Elders in the UMC are obliged to perform the so-called fourfold ministry which are service, word, order and sacrament. It is the duty of elders to teach and to preach the word of God. The elders also provide pastoral care and counselling to those in dire need of these. Elders administer the holy sacraments which are Holy Communion and baptism and these two are recognised as sacraments by the UMC (William 1998:183). It is also the duty of the elders to order the life of church ministry and mission as pastors, bishops and superintendents. The licensed pastors have the same duties as that of the elders in full connection as stated in the fourfold ministry within the jurisdiction of their appointment.

3.9 FOUR FOLD MINISTRY

3.9.1 World ecclesial acts

It is the duty of the pastor to read, and teach the Scriptures, to lead in the worship services, to engage the members in the Bible study, and in witness as well as in the preaching of the word of God. According to Williams (1998:185), he pastor has to make sure that there is a smooth faithful transmission of the Christian faith. To lead in evangelistic outreaches and witnessing as well as discipleship programs so that the church fulfils its mandate of making disciples for all nations. The pastor also has the mandate to counsel people with various challenges, those with spiritual, mental, psychological, moral or ethical struggles. It is also the responsibility of the pastor to perform the ecclesial acts of burial and marriage. Hence some of the pastors are confirmed by the government as marriage officers. It is also the duty of the pastor to conduct memorial services and funerals and to provide grief counselling and pastoral care. Counselling sessions should be done before marriages to ensure that premarital counselling is properly instituted after the marriage ceremony. The pastor is also encouraged to do the post marital counselling. The pastor also has a special duty to counsel those with various challenges hence the need for pastoral care and grief counselling. He or she has to visit the aged, the imprisoned, the sick and those in need. Furthermore, to maintain the confidences inviolate this should be mandatory for every pastor hence, the saying confidentially is a virtue. The is only one instance where confidence should not be considered as a matter of concern is in the

case of suspected child abuse or any neglect or in some cases where obligatory reporting is required by the law.

3.9.2 Sacrament

The pastor is also obliged to administer the sacraments of baptism and Holy Communion. This is done according to Christ's ordinance. Those to be baptised will be taught on the importance of baptism. The UMC recognizes the baptism of children, the parents and the guardians of these children will enter into same classes for baptism and they are also taught the significance of infant baptism (Machinga 2011:17). Some denominations do not baptise children basing on their own understanding of theology. The UMC has its own theological basis for the baptism of infants. It is the duty of the pastor to teach his or her congregants on the importance of the Lord's Supper and to encourage members to regularly participate in the holy communion services. Both baptism and the Lord's Supper are seen as means of grace and help members to grow in faith and holiness. Deacons and lay members are trained to serve the consecrated communion elements. Pastors encourage the private and congregational use of the other means of grace.

3.9.3 Order

The pastor is required to be the chief executive officer or the administrative officer of his or her circuit and ensures that the concerns of the organization are adequately addressed. The pastor is mandated to train the lay leadership through development programs. The pastor gives guidance and pastoral support to his or her own membership. Through the use of the media the UMC give an oversight of its educational programs and encourages members to have full participation in these laid programs (Machinga 2011:42). To be responsible for goal setting, organizational faithfulness, evaluation and planning. It is the responsibility of the church to reach out and call women and men for entire ministry of deacons, local pastors, elders and other church related ministries. The pastor also models and promotes the faithful financial stewardship and also the stewardship of time, possession of talents. The pastor teaches on the principles of biblical giving. Topics should be prepared and thought on, tithing, offerings and thanksgiving. The pastor has the duty to lead the congregation in the fulfilment of its mission which is accomplished through faithful and full payment of all apportioned ministerial support, benevolent and administrative funds. He or she is responsible for the keeping of financial records and the local financial obligations, membership records. The office of the pastor should be seen as the source of important

information which enhances the transmission of the gospel. A good pastor is a well organized pastor who plans his or her work and who is well versed with the doctrinal standards of his or her church. The pastor also participates in denominational and conference programs and in some training opportunities, he or she has some supervisory responsibilities within the connectional system of the UMC, and also leads the congregation in ethnic and racial inclusiveness.

3.9.4 Service

The pastor needs to employ the teachings of Jesus and apply them in servanthood leadership (Williams 1998:201). Humanity is one of the elements in this regard. Without humanity pastors cannot reach out to far and remote areas which need pastoral services. Christ became the example of servanthood when he said that he cannot be served but to serve. The pastors should be involved in some community ecumenical and religious concerns, to encourage people get involved and to offer prayers and labour for the entire unity of the Christian community.

3.9.5 Unauthorized conduct

No pastor shall discontinue services during the course of the year without consent of the district superintendent. If the pastor wishes to do so this shall be done through a written letter addressed to the district superintendent for approval. When the pastor just decides to leave an appointment without this approval, it will be considered as an act of misconduct and has to be treated with the contempt it deserves. A local pastor, a clergy of annual conference or a servant in good standing in the UMC shall obtain a letter from the district superintendent before engaging in evangelic missionary work (Williams 1998:202). No pastor should randomly organize a pastoral charge, or organize any religious service outside his or her own jurisdiction or boundary, this will be taken as interfering with the work of another pastor. This includes pastoral counselling visiting the sick, the bereaved, the aged and those with mental challenges. Each and every pastor shall be confined to his or her own pastoral charge in exercising their duties.

The act of misconduct also applies to the district superintendents, no district superintendent should exercise work and duty beyond the boundary of superintendence. If the person does not abide by the rules and regulations set by the church this shall be regarded as an act of misconduct. Each and every pastor is a custodian of these rules and regulations which were set for the smooth running of the institution. All the clergy of UMC are encouraged to keep

all confidential information, including confessional confidences, excluding in cases of a suspected neglect or child abuse or where there are cases of mandatory reporting required by civil law. According to Dodge (1964:127) homosexuality and lesbianism are totally rejected by the church, no pastor shall ceremonies such wedding of persons of the same sex. In the UMC baptism is done only once and no pastor shall rebaptize members, if he or she does she will be charged by the church.

3.10 THE OFFICE OF THE SUPERINTENDENT AND THE BISHOP

The duty of the district superintendent resides in the office of the bishop who so wishes to extend it to the district superintendent's office. The bishop has the mandate to appoint district superintendents. The bishop retains the privilege and authority of making the final decision on whom he or she wants to work with in the cabinet. Both the bishop and the superintendent possess district and collegial responsibilities (Patterson 1990:421). The mission of the UMC is to make the disciples of all nations for the transformation of the world, from the time immemorial district superintendents have been appointed to serve into his special office which has special responsibilities enshrined in it. The purpose of the district superintendent is to equip both laity and clergy to have the necessary tools to use in the disciple making process.

District superintendents have the responsibility of ordering church life. It is their task to see to it that worship and evangelism programs are effectively conducted. It is the task of the district superintendent to see that all spiritual matters are administered in an orderly manner which does not jeopardize the faithful transmission of a gospel. All the obstacles which might affect the smooth proclamation of the good news are taken care of by the district superintendent. Each pastor is encouraged to be on the safeguard on the missionary work of the church and always remember his or her mandate and the fulfilment of his or her calling. The office of the district superintendent is the nucleus or centre of all activities of the district.

Outreach programs should be done in the district through the district office. The board of discipleship has the mandate to organize evangelistic revivals and leadership programmes. The district superintendent has to move around the circuits to supervise pastors and to see that the spiritual oversight of the district is sound and in line with the church's doctrinal standards (Patterson 1990:421). In order to be competent every pastor is encouraged to be involved in some studies, and to be well versed with the technological advancement of the modern world. It is the duty of the district superintendent to see that the welfare of pastors is

at its best, each and every pastor is entitled to a monthly salary, allowances, medical aid facility and educational support.

Bishops are elected and the district superintendents are appointed from a group of ordained elders to be ministers of order, word, sacrament and service. Bishops participate in the ministry of Christ, as well as sharing a royal priesthood which has apostolic roots (1 Pt 2:9; Jn 21:15-17; Ac 20:28; 1 Pt 5:2-3; 1 Tm 3:1-7). Bishops, superintendents and elders are in full connection. Bishops are elected from the pool of elders and they are set apart for a special ministry of servanthood ministry, they perform the duty of supervisors and general oversight of the divine ministry. Bishops have the authority to guard the faith, liturgy, doctrine, order and the general discipline of the church. They have an oversight as well support of the church for the transformation of the world. In doing all these the bishop will be following the step of our Lord Jesus Christ and of the apostles. The basis of such discipleship lies in the disciplined life of the church. The bishop strives for acquiring the power of the Holy Spirit through prayer and fasting. The duty of the bishop is to faithfully lead, practise, and model the discipline of our faith and to inspire all the clergy and laity and the church to practise what we call the Christian discipleship in their lives through personal holiness. The bishop also leads in some public worship services and in the administration of sacraments. His or her office is also required to prepare some topics which will be taught to members through the office of the superintendent. The bishop should continue to learn and to lead the word of God and to lead in some congregational gatherings in proclaiming the gospel using Scripture, Wesleyan heritage, spiritual discipleship and the doctrine of the church as well church history and tradition (Mushishi 2010:39).

The bishop understands the mission and vision of the church. He or she would make sure that each and every individual is working in compliance to the faithful transmission of the gospel. The bishop is against any diverging voices which have the potential to turn into heretical teachings. He or she leads by equipping, inspiring, strategizing, discerning and implementing the fulfilment of church's mission. In accomplishing his or her mission the bishop works in collaboration with the council of bishops, pastors and the lay leadership. All the people will try to follow the vision of the leader hence the bishop should be a visionary leader. If the bishop does not have a clear vision of the church it means all people will be led astray. The bishop should have a prophetic voice and gift of discernment for the betterment of the church. He or she upholds the social principles of the church as well as its doctrinal standards, encourages and models the mission service and witness in the whole world through the

attestation of the gospel and eradication of human suffering. The bishop aims to see a united church. The role of the bishop is to encourage members to abide by the order and discipline of the church by ordaining, supervising, concentrating, appointing and commissioning persons in the divine ministry of the church and the world. The bishop is the presiding officer of the annual conference, resident bishops provide the required order and leads in some new opportunities in the annual conference. Through the counsel of bishops, the bishops share the oversight of the whole church with colleagues (Williams 1998:341). He or she is held accountable for the work within his or her jurisdiction however, he also works in consultation with the council of bishops and the jurisdictional committees on episcopacy. District superintendents are elders in full connection and are appointed by the bishop to serve this special office, hence exercising their duties they are also in turn disseminating the vision of the bishop in the disciple making process. The superintendents are obliged to teach and lead in worship sessions just like the bishop. The district superintendent's office is an extension of the bishop's office. This connection brings a sound harmony between the two offices.

3.10.1 Election, assignment and termination of bishops

The number of bishops is to be determined on the basis of potentiality in the central conferences. The number of conferences has to be approved by the general conference after receiving a recommendation from the committee on central conference matters (Patterson 1990:437). Before making any recommendations on changes in regards to the number of episcopal areas, this standing committee on central conference matters shall take into consideration the following order of priority. The total number of the charge conferences and the total number of clergy in that episcopal area or areas, the size of the geographical areas of that episcopal area, these are measured by square kilometres or by square miles, and by number of time zones and nations, the entire structure of the of the episcopal areas, which is measured by the number of annual conference as and the total church members in provisional, annual conference and the ministries within the episcopal areas. The context and the national potentiality of these changes in the episcopal area shall be taken into consideration.

In the jurisdiction, the total number of bishops shall be made on the following considerations which are, each jurisdiction which has three hundred thousand members or less shall be qualify to have five bishop, each jurisdiction which has more than three thousand members qualifies to have one extra bishop for its extra three hundred thousand members or great fragment corresponding. If there is a decrease in membership by at least ten percent and

below the number of church members which has formerly qualified the jurisdiction to its number of bishop then the number of bishops to which it shall be resolved on the foundation of the inter jurisdictional committee of episcopacy, on the condition however, that jurisdiction shall be qualified this shall be determined by the number of bishops. It shall be the duty of the concerned jurisdiction through its committee of episcopacy to make a requisition considering its own needs in its missionary work for its own exception, in the nonexistence of such a request. There shall be no commitment on the part of the inter jurisdictional committee on episcopacy to take into consideration such an exception to make a report on such an exception to the general conference. The general conference does not have any power to act into the absence of such a recommendation or to reject any recommendation that might be received. If there is any provision that the number of bishops shall be reduced, that reduction in number should be effective September 1 of the calendar year (Patterson 1990:438).

3.10.2 Election and conservation of bishops.

Bishops are elected at the central conference however, the nominations are done at the annual conference. Ballots are casted during the annual conference session. Lay delegates and clergy delegates shall be legible to cast their votes for the nominees. Only the top three names shall be forwarded to the central conference for election. Those nominated shall write their profiles and be sent to all the annual conferences for assessment and recognition. Each jurisdictional or central conference shall develop its own mechanisms on how to disseminate the information about these nominees. The sending of information shall be done two weeks before the session of jurisdictional or central conference (Patterson 1990:439). During the central conference session, the names of the nominees shall be provided by the presiding officer. The session is allowed to add another name if they wish so, if the name is seconded by five percent of those present it becomes part of the election. The jurisdictional and central conference delegates shall be elect bishops and during election they shall put into consideration race, sex and national origin of the nominee. The jurisdictional and the central conferences shall fix the percentage of those in attendance and voting will be permitted by the presiding bishop. The consideration of the elected bishop shall take place at a place and time prescribed by the conference. Bishops from other jurisdictional or central conferences are invited to attend the consecration service of the newly elected bishop. Representative members from other Christian communities are invited to attend the consecration service including some high profile leadership of the government. The election of the bishops take

place in august which is the set month for the central conferences. After being elected the bishop is consecrated in that same month of august and assumes office on the first of September of that year. All bishops of the UMC assume office on this date which is stipulated by the general conference.

3.10.3 Assignment process

After consultation with the college of bishops the jurisdictional committee on episcopacy shall make a recommendation on the assignment to the place of work awaiting the trial word from the jurisdictional conference to commence work. After all bishops have been elected at that session, there shall be a consultation concerning the residential assignment of the newly elected bishop or elected bishops shall serve in the area or conference of his membership. However, through voting this restriction may be ignored, hence can be commissioned to serve another annual conference or jurisdictional conference. The council of bishops upon its consultation with the committee on episcopacy and the concerned bishop may appoint a bishop to the worldwide mission, for a specific reason but only for a year (Patterson 1990:437). However, when this task is done the bishop shall return to his or her country of residence soon after the completion of his assignment. This type of appointment is usually done during war times or in the event of the death of the resident bishop. This assigning of bishops to other conferences goes in line with John Wesley's popular saying "The world is my parish". In the same view a retired bishop may be called to serve into the church when crisis arises. The retired bishop may be appointed to serve at any conference with need or where crisis occurs. The episcopal fund shall be responsible for the upkeep of the retired bishop on assignment. However, the retired bishop shall not be deprived of his or her retirement package (Williams 1998:239). This assignment may be renewed for a second year by two thirds majority vote of the council of bishops, jurisdictional or central committee on episcopacy and the consent of the bishop involved will also be considered.

3.10.4 Vacancy in the office of the bishop

A vacancy may occur in the office of the bishop on the following reasons incapacitation, leave of absence, judicial procedure, death, retirement or resignation. In the event of the retirement of a bishop on the above conditions another bishop active or retired is assigned to this conference. The college of bishop will do this in consultation with the jurisdictional or central conference, annual conference, the committee on episcopacy as well as the concerned bishop. If the vacancy should occur within twenty four months, a special conference shall be

called for to deliberate on this issue. For purposes of assignment if a bishop is elected under the conditions of this paragraph, the remaining years of the quadrennial under the period of the election shall count as a full quadrennium (Patterson 1990:452). It is mandated that the former episcopal leader serving in the vacant post of this episcopal area should not be appointed to serve in the interim. After being appointed this bishop shall resume work with immediate effect. This assigned bishop shall also be entitled to some benefits such as full salary, allowances and accommodation. He or she shall be residing at a residence as arranged by the concerned conference. He has the power or mandate to call for cabinet meetings. In the event that this assigned bishop also becomes incapacitated, another bishop shall also be appointed under the same provisions.

3.10.5 Termination of office

An elder who was in the episcopal office until the time of his or her retirement shall continue to use the title retired bishop. In the UMC a bishop retires on the thirty first of July prior to the cession of the annual conference of that year (Dodge 1964:111). The election will be done at the central conference or the jurisdictional conference. A bishop shall retire at the age of sixty eight, but however he may retire at seventy if he or she wishes to. The health of the bishop matters most this why they are encouraged to retire at sixty eight. The office of the bishop is a very demanding office, hence one needs to rest. After retirement the bishop is entitled to full package as stipulated by the general conference under the provisions of the global fund. The bishop is also entitled to pension and this is calculated on the basis of the years served. After retirement the bishop will be given a period of three months to vacate from the episcopal residence, this will be paving way for the incoming bishop, who will be staying somewhere as arranged by the committee on episcopacy.

If the retired bishop accepts any responsibility of worldwide assignments, the committee on finance and administration known as CONFAD and the general council, after consultation with the council of bishops shall provide compensation and this should not exceed the maximum level. A bishop may be assigned to serve in some other boards like the general agency of the UMC related institution or higher education (Nhiwatiwa 1797:71). The bishop serving in these institutions is entitled to the benefits as stated above. If a bishop is assigned to a church related institution, that institution shall provide fifty percent of the total benefits. This general agency shall be responsible for the bishop's operational and travel expenses related to the assignment. The assignment of bishop at the church related institutions must be done at the initiative of these institutions and their service the bishop shall comply with the

mandatory retirement ages of the institutions. Appointing a bishop to these institutions is also done in consultation with them. Therefore, the appointment shall be regarded as special in this regard. If a bishop is assigned to a UMC related institution and wishes to join another institution this is done through the consultation of related boards and committees of the church, such as the general conference and the college of bishops, which are the highest governing boards of the church. The UMC is a connectional church no conference operates in isolation, for uniformity is the guiding principle of the church (Nhiwatiwa 1997:94). This unity has kept the church united for many years and there is no reason for separation and dissolution. However, descending voices are always there just like in any other organization, but these are covered by the prevailing unity.

Compensation for any of the special assignment shall be terminated after the bishop has attained the mandatory retirement age stipulated for all ordained clergy, or has completed the assignment, whether the case maybe, except on the condition that retired bishop elected by the council of bishops as ecumenical officer and executive secretary may continue to receive compensation for such special assignment during term of office. The compensation shall be provided by the general conference board of the global fund. Under the provisions this paragraph no fund from the episcopal fund shall be given to any organization that does not qualify (Patterson 1990:487). The status of a retired bishop on a special church assignment shall for the purpose of the residence and other special benefits be considered as that of the retired bishop.

Bishops who have served the church for twenty-seven years of service on full time appointment as local pastors or ordained ministers are allowed to retire, and be given their full package of retirement benefits. They will also receive their pension as stipulated by clergy retirement security program of the global episcopal pension program, or, in either case, any successor bishop pension or retirement plan program, as either may apply. A bishop who has served for at least eight years will be allowed to retire for vocational reasons, but this will be done in consultation with the committee on episcopacy and a written recommendation from the college of bishops. After retirement that bishop shall continue to hold the title of bishop and where necessary can be invited to perform any pastoral duty, he or she may be consulted in some other decision-making processes. Such bishops should be liable to their pensions as stipulated.

The bishop who retires under this position should be considered for health insurance, and he or she is required to pay the health insurance premium for this coverage. The episcopal fund will also cover the immediate family members of this bishop, the deductions will be done on the wages of the bishop, to cover these family members. The funeral policy of the bishop shall also be catered for in the same manner as the health insurance policy, this also includes the funeral policies of the immediate family members. If the employing agent does not provide health insurance to its employees, during employment or during retirement, it means retiring bishop who will be under this provision will be given only health and welfare benefits for retired bishop timeously by the general council of finance and administration.

Bishops who have attained sixty- two years and served for thirty years in full the ministry can be permitted to retire. They have the privilege of acquiring their full pension including other benefits. However, this is done under the approval of the jurisdiction or central conference in consultation from the college of bishops. The bishop who seeks to retire shall notify the president of the council of bishops, this shall be done in the form of a written letter signed by this bishop. The letter should reach to the president of the council of bishop six months prior to the general conference. A bishop may seek voluntary retirement for health reasons and this shall be granted within the consultation of the committee on episcopacy and a recommendation from the college of bishops (Patterson 1990:213). Medical evidence should be provided by the bishop and shall be scrutinized by the medical personnel and when approved the bishop will be granted permission to retire. Such bishops may be invited when need arises to perform some pastoral duties such as the administration of sacraments and counselling the needy. However, those who invite this bishop will be responsible for his or her travel expenses and out of pocket allowances.

A bishop may be placed under retirement after due consideration by the central or jurisdictional conference when the observe that the bishop may be unwilling to retire but will be incapacitated. The committee on episcopacy shall notify the central conference through a written letter and this will be forwarded to the council of bishops. The council of bishop will eventually notify the jurisdictional or the central conference to action. The permission to retire this bishop will be granted by two-thirds majority votes of the central conference. This retirement will be done for the best interest of the concerned bishop and the church at large. The reason for this action shall be clearly stated in the report of the standing committee. However, if the bishop did not accept such an action, he or she is allowed to appeal to the judicial council and the notice of provisions being applicable as set. A bishop may retire for

some health reasons, this retirement may be between sessions of the jurisdictional or central conference. This is approved by two-thirds majority vote, upon the recommendations of one-third of the total members in attendance of the college of bishops. The affected bishop on his or her own request, shall be entitled to a review of his or her health status by a board of professional medical practitioners. This board of medical professionals will meet to deliberate on the results before the meeting by the college of bishops (Patterson 1990:253). The notification of action to retire shall be provided by the secretary or the chairperson of the council of bishops as well as the treasurer of the episcopal fund. The bishop when granted permission to retire by the relevant board, shall receive his or her own pension as stipulated by the clergy retirement security program or the global episcopal pension program as they may apply.

At any time, a bishop may voluntarily resign from the episcopal office. This bishop may resign from the office by the submission of his or her resignation letter to the council of bishops. The council of bishops shall have the authority to take the appropriate action in regards to the resignation of the bishop. The council of bishops is also responsible for the appointment of an acting bishop to lead the conference before a suitable replacement or successor is duly elected and assigned. The consecration papers of this bishop who resigned in good standing shall be properly secured by the secretary of the council of bishops. He or she shall be given a certificate of resignation, this certificate will entitle him or her to full membership as an itinerant elder in the annual conference in which his or her membership was last recorded.

Notification of the action taken shall be provided by the secretary of the council of bishops to the leader and the secretary of the jurisdictional or central conference committee on episcopacy. The resigned bishop shall be entitled to his or her pension benefits according to the set standards permitted under the clergy pension security program. A retired bishop is considered as a bishop of the entire church and in every respect continues to perform as a real member of the council of bishops that is according to the constitution of the UMC (Patterson 1990:254). Retired bishops may attend to the meetings of the council of bishops and as well as its committees as an ex-officio member or as members without vote. They may be requested by the resident bishop to preside over sessions of the annual conference or mission. If given the permission to do so by the bishop assigned to that mission area. In the event that resident bishop will be incapacitated the college of bishops may assign a retired bishop to lead the conference. The retired bishop may in other words be allowed to serve as the

executive secretary or the ecumenical officer of the council. In the event that the resident bishop will not be able to preside over an annual conference for some reasons, the council of bishops shall assign an active bishop to preside over sessions of this annual conference. However, they may not make appointments or preside over the jurisdictional or central conference. However, in the event that a retired bishop is to take over an open vacant post in an episcopal area, according to the constitution of the church that bishop may function as someone under the effective relationship. A retired bishop maybe taken as a member of the annual conference though without vote, for the purposes of appointment to a local church within the said conference.

Upon recommendation by the council at bishops a retired bishop may be appointed to presidential responsibilities. The appointment may be a temporary one, which may have arisen because of death, disability, resignation or a course of action concerning the resident bishop. This appointment shall not extend beyond the next jurisdictional or central conference. College of bishops are encouraged to work in harmony with retired bishops in order for them to be able to invite them whenever need arises. As a connectional church a bishop from the united states may be called or maybe assigned to serve an episcopal conference in Africa or in Europe. These retired bishops are usually assigned particularly on areas which are missional in their nature.

A bishop may be accorded leave of absence with a justifiable reason and this leave must not be more than six months. However, this is done in consultation with the committee on episcopacy or the approval of the college of bishops, and the central committee on episcopacy and the executive of the council of bishops. When this leave is granted the bishop is exempted from all the episcopal responsibilities. Another bishop should be assigned by the council of bishops to preside over the episcopal area concerned. Salary and all other episcopal benefits shall be availed to the bishop assigned to occupy his vacant left by the bishop on the leave of absence. Each and every bishop have the privilege of up to three months leave for the purpose of study, reflection and self-renewal during each quadrennium (Patterson 1990:167). During this time the bishop would have time to study the Bible, to prepare sermons and teachings. It also a time to visit some recreational centres for purposes of self-renewal and rejuvenation as well as spiritual growth. A sabbatical leave may be granted to a bishop who has service for at least two years of the quadrennia, a sabbatical leave may be taken for purposes of renewal or study, but it shall not be more than one year and also must be taken in consultation with the area committee on episcopacy, of course with

the approval of the college of bishops. When the sabbatical leave granted the concerned bishop shall be relieved of his or her episcopal duties within the area. However, another bishop shall be appointed to take charge after the approval and recommendations by the council of bishops. This bishop shall receive half salary and if applicable housing allowance should be given during the period of leave.

Bishops who may be impaired on health grounds are temporarily unable to exercise the responsibility they may be relieved of their duties by the committee on episcopacy (Patterson 1990:269). They are also relieved from the obligation of traveling throughout the connection at large. They may choose a place of residence, and the council of bishops shall be free to appoint them to work that is if they are able to perform episcopal responsibilities. Other benefits as well as salary shall continue to be given via the episcopal fund. In central conferences when a bishop retires, he or she shall not be re-elected simply because he or her term of office has expired. The bishop has attained the maximum age of retirement which is seventy-two years. The bishop's term of office expires at the close of the central conference where their successor will be elected. They shall attend the consecration of their successors. Once retired the bishop shall send his or her own credentials to the secretary of the central conference, who shall provide a notation explaining that the bishop has honourably completed his or her term of office in which he has been elected and has now ceased to be an active bishop of the UMC.

Personal evaluations and assessments are very vital for every individual or organization, in this regard every bishop shall personally evaluate themselves through their peers, that is the council of bishops. This evaluation may be done using questionnaires and in these, they include questions to do with his character, official administration and work. The bishop may make use of those who work closely with him or her like the superintendents, they may produce a fair critical evaluation of the bishop. It is also the duty of the college of bishops to liaise with the committee on episcopacy, so that it will schedule and facilitate in the reviews and these evaluations which will be conducted by the council of bishops and by the superintendents. The duty of bishops is the same as that of pastors as prescribed in the book of discipline, the only difference is that the bishops will be working at the elevated angle, but otherwise the duties and responsibilities are the same, and main goal being of spreading the good news of our Lord Jesus Christ for the transformation of all nations (Patterson 1990:267) . Whenever a bishop deviates from his mandate then the contribution of his episcopal office shall be subject to review. If found wanting, therefore he or she may kindly be requested to

step down. However, the church encourages good methods of conflict resolution which aims for justice, reconciliation in this way healing may be realised, so that everyone who went out of his way may be given another chance to repent.

Any complaint concerning the competence, effectiveness or any offence committed by a resident bishop, shall be handed over to the president of the college of bishops. However, if the offense involves the president, the complaint shall be submitted to the college of bishop's secretary. A complaint is usually a written statement specifying the misconduct, unsatisfying performance of his or her ministerial responsibilities, or more offenses. Upon receiving the complaint within ten days the secretary of the college of bishops shall consult the leader of the central conference committee on episcopacy who shall appoint any one of the professing members and one clergy member in full connection, these are not from the same episcopal area with the bishop under the complaint was raised. These two assigned will exercise fairness within the process, and they must be mature people, as well as seasoned members of the church. They shall not divulge any information pertaining the case at hand, hence confidentiality should be maintained through and through. The college of bishops shall suspend the complainant for a period of not more than sixty days, this is done to allow, the freedom of the committee of investigations to carry out their duty without fear or favour. However, this suspension is instituted with the consultation of the committee on episcopacy. This is also done so as to protect the welfare of the complainant. However, during this period of suspension all the benefits such as housing, salary and allowance shall continue. During this process there is need for administrative supervisory response aimed to attain a just conflict resolution (Patterson 1990:278). However, this shall not be part of the judiciary process, law is law and shall be implemented for justice to prevail regardless of the leadership position of any pastor. The supervisory response should be done in a manner which seeks to maintain confidentiality and should be done also in fairness, and should be completed within a duration of one hundred and twenty days. If the supervisory bishop sees it necessary for some reasons the number of days may be extended to allow a smooth running of the process. There may be a second extension of the days by another hundred and twenty days, this is done through a written mutual consent of the supervisory bishop, the members of the central conference episcopacy committee who will be appointed to the supervisory process, as well as the complainant and the bishop under complaint. The reasons for the extension will be clearly specified so as to avoid any suspicion or corruption during the process.

The supervising bishop should constantly inform all the parties on the process, and shall give notices to all parties within a period of seven days after consideration is reached that the supervisory response will not arrive to the resolution of the case. There shall be no word of mouth recorded and be considered legal counsel (Patterson 1990:279). Both the complainant and the complainant may choose someone to accompany them and who shall have the right to be heard. At the discretion of the presiding president persons with credentials and have vast experience in assessment, interrogation, or healing may be chosen to help in the supervising response.

However, other people may also be consulted. The supervisory response may involve a process which seeks to have a just resolution, where the other parties are helped by highly trained personnel, an independent third party or a mediator is also involved to allow for an agreement which satisfy both parties. The responsible persons, the college of bishops also includes, the secretary that is if the complaint concerns the president. These should enter into a written agreement which call out such a process, which shall include an agreement as to confidentiality. If a resolution is attained, it shall be written, all the terms and conditions shall be included and be signed by all parties (Randolph 1968:223). This written statement of resolution shall be served to the person who shall be in charge of that stage of the process for a further action corresponding with the agreement.

The monitoring of the fulfilment of all the terms of the resolution shall be under the supervision of the two episcopacy committee members who were appointed in the supervisory process. If the bishop in charge of the supervising response does not yield results in resolving the matter the president or secretary of the college of bishops may refer the matter as judiciary complaint or administrative complaint (Patterson 1990:293). If the complaint is based on the allegations of ineffectiveness, incompetence, or inability or unwillingness to perform to episcopal duties the secretary and the president who will be in charge of the process, shall refer the complaint to the jurisdictional or central conference committee on the episcopacy. The committee may recommend disability leave, remedial measures, involuntary retirement, other appropriate action, or finally it can dismiss the complaint. When more offenses are involved and when the central conference committee on episcopacy observes the seriousness of the matter may refer the complaint back to the secretary of the college of bishops and to the president for referral as a judicial to the central conference committee on investigations. Any action that will be reached shall be communicated or reported during the next session of the central conference. Each conference

shall have its own protocol for the care of laity, staff and clergy who are determined to be directly affected by the process of the complaint.

3.10.6 Specific responsibilities of bishops

The bishop of the UMC is responsible for the general oversight of the church to oversee its temporal and spiritual affairs of the church which confesses that Jesus Christ is the saviour of humanity. The bishop also leads the church in its fulfilment of the mission which is the making of disciples of Jesus Christ for all nations and the transformation of the world. Through the leadership of the bishop the church is strengthened, the bishop also gives spiritual leadership to both clergy and laity, and also the building of long-standing relationships among members and the local churches of the area. To teach, guard, proclaim, corporately and individually, transmit, the apostolic faith as it is expressed in the tradition and Scripture endowed by the Holy Spirit to lead the church, and to teach the Bible. The bishop is the custodian of faith, when the bishop will be present members fill the presence of God. Hence the popular saying, “where the bishop is, that’s where the church” (Randolph 1968:223). The bishop’s itineracy involves a lot of travelling, he or she travels throughout the connection. He or she also plans and implement strategies for the concerns of the entire conference. It is the responsibility of the bishop to teach members to uphold the social principles and the doctrinal standards of the church, as well as to embrace the general rules. The bishop works in liaison with the entire leadership to quest for Christian unity in mission, ministry the structural organization. The bishops who wishes to have some missionary work outside his or her own jurisdiction will do so, but would be in consultation with the general conference. It is the duty of the episcopal leader to support and promote the evangelistic strategies of the entire church. In discharging his or her duties the bishop shall take the book of disciples as the main source of reference, so as not to commit any chargeable offence while discharging duties. The bishop convenes the order of elders and the order of deacons and work harmoniously with the elected chairperson of each order. It is also the responsibility of the bishop to teach about biblical principles of giving and acts as a model in supporting and promoting generous Christian giving.

3.10.7 Presidential duties

According to Randolph (1968:234), the bishop presides in the central, annual, jurisdictional and general conference. He or she is the overseer of the total ministry of the entire church, he or she provides a general oversight for the financial obligation and the general operations of

the annual conference. This oversight shall also include the supervision of the work agencies in order to make sure they are complying with the stipulated rules and regulations of the church. These should follow the general church procedures and policies. To ensure the fair treatment of clergy and laity, and also to monitor the performance of clergy, through various committees like the staff pastor parish relations committee (SPPRC). The bishop also supervises the boards and the committees through the connectional ministries director and other boards. The creation of the creations of new districts is also the responsibilities of the bishop in consultation with the superintendents and the connectional ministries director, as well as the recommendation of the annual conference. The bishop's duty is to appoint district superintendents annually. He or she also has the duty to consecrate bishops, to ordain deacons and elders (Randolph 1968:223). The bishop also has the duty to commission deaconesses, to consecrate diaconal ministers, hence missionaries, the bishop has to make sure that names of missionaries are entered into the church records and journals of the church and that the credentials of these missionaries are well kept. The resident bishop also appoints and fixes the appointment of diaconal ministers and laypersons in some other important services like the general board of global ministers. He or she fixes all charge conference membership of the ordained clergy ministers who will be appointed beyond the conference boarders. Those who will be appointed beyond the conference boarders shall constantly furnish the bishop with relevant information that pertains their responsibilities. They shall report to the bishop on every progress made in their respective places, they also provide an annual report and this report will be presented by the cabinet secretary to the cabinet meeting chaired by the bishop. The resident bishop can transfer clergy members to other annual conferences upon recommendation or request from the receiving bishop. However, the said member cannot be transferred without consultation, if the said member agrees to be transferred, both conferences shall notify their boards on ordained ministries and the general board of pension so that the benefits of the said clergy will also be put into consideration. The bishop also chairs cabinet meetings where each and every cabinet member gives his or her own report stating work progress in his or her own jurisdiction. Recommendations and resolutions will be updated at this crucial meeting. The bishop shall be at the helm of the district and he or she oversees all the spiritual affairs of the district.

It is the duty of the bishop to appoint associate members, full members or provisional members to attend any college, school or any theological seminary approved by the university senate, or to be involved in some special programs such as clinical pastoral

counselling, and those programs accredited by the church. The bishop also maintains and keeps some supervisory records of all the district superintendents including other records of all pastors and other records concerning ministerial personnel determined by the bishop or as a requirement of the church, prescribed by the book of discipline or by the action of the annual conference. When a district superintendent has completed his or her own term of office, the supervisory file will be handed over by the bishop to the incoming district superintendent for records sake (Patterson 1990:291). These supervisory records shall provide the guidelines prescribed and approved by the general council on finance and administration. These supervisory records are not to be taken as personal records, but are properties of the annual conference, therefore they shall be well maintained. These records shall be kept in the office under lock and key, as confidential material.

3.10.8 Selection, assignment, term and specific responsibilities of district superintendent

The bishop shall appoint district superintendents, to serve as the extension of his or her own office. The office of superintendence shall be served by any elder in full connection. Before appointing a district superintendent, the bishop shall first consult his or her cabinet, concerning the character and work performance of the said person to be invited into the cabinet. After the consultation within the cabinet, the bishop also makes a consultation with the committee on superintendents of the district which the new superintendent will be assigned for the purposes of determining leadership needs of the district and the annual conference. During the selection of district superintendents, the bishop shall give due consideration to the issues of inclusiveness which are age, sex, race and national origin except in the provisions of mandatory requirement (Williams 1998:294). The term of office of the district superintendent shall be six years, however this may be extended to eight years at the discretion of the resident bishop, this extension shall be done in the consultation with the cabinet and the committee on superintendence.

A district superintendent shall not serve for more than eight years consecutive. No elder in the office of the superintendence shall serve for more than fourteen years, however considerations shall be given to the nature of the superintendence as prescribed. The district superintendent shall oversee the entire ministry of the clergy and of the local charges in the jurisdictions of their district or in their missionaries of witness and service in the world. This overseership entails the superintendent to make use of his or her special gift and talents related to the pastoral, spiritual, administrative programs and personnel leadership. The

superintendent is the chief executive officer or the acting administrator of any pastoral church in which a pastoral vacancy may arise or to a circuit which has no appointed pastor. The district superintendent shall perform all the pastoral duties of the circuit and shall administer sacraments as well as performing ecclesial acts or other services. The UMC expects the district superintendent to be the chief missionary strategist of the district and shall be highly committed to the mission and mandate of the church including the teaching, modelling and the promotion of the generous Christian giving. The district superintendent also aims to develop ecumenical, multiracial, multi-cultural, corporative ministries, Christian ministries and working with the people worldwide to develop church programs of mission and ministry that extend the witnessing of Jesus Christ into the world (Randolph 1968:243).

The district superintendent shall work together with the cabinet and the bishop in the process of appointment making and assignment for the licensed and ordained clergy or in the assignment of the trained and qualified lay persons, lay missionaries and lay persons. The DCOOM shall work with the district superintendent for the development of effective and functioning systems. They are also responsible for the selection and recruitment as well as the examination of the candidates for licensed or ordained ministry and the total oversight of persons approved for licensing. The district superintendent shall aim to establish good working relations with the SPPRC, district lay leaders, clergy and the district executive to develop effective and faithful systems in the ministry within the district.

The superintendent seeks for the formation of creative and effective connections within the local congregations on his or her own district, through the use of congregational studies, charge conferences and other gatherings. The district superintendent should leave a spiritual life which shall be a good example to his or her subordinates. Both the laity and clergy should emulate the superintendent's way of life. The superintendent shall also encourage clergy to continue growing in spiritual formation, through both cooperate and personal worship and participation in the sacraments including devotional practices. It is also the responsibility of the superintendent to offer counsel and support to clergy as to matters directly affecting their effective ministry. Furthermore, the superintendent should encourage the formation of covenant societies and communities among both the laity and clergy families within the district (Dodge 1964:439).

The superintendent should regularly be in contact with the clergy for supervision and counsel, he or she shall record written or softcopy reports of the clergy's spiritual practices, goals for

future ministry, current ministry work and continuing education. The superintendent shall maintain the appropriate records of clergy appointed in his or her own district, as well as records from the boards of trustees which will be dealing with church property and tangible assets of the UMC within the district. No circuit or local church is allowed to sell or buy any property without the knowledge or approval of the district superintendent. The district superintendent shall work in consultation with the resident bishop and the cabinet shall develop the strategic plan for the appointment of the clergy members in the district, including the alignment of charges (Stephen 1964:79). This alignment will also include cooperate parishes, multiple staff congregations, ecumenical shared communities and faith communities. The district superintendent shall interpret and elucidate on all questions of discipline and church law which will be raised by the members in the district, which will be subject to review by the annual conference and the resident bishop. The district superintendent shall work together with the board on ordained ministry in an effort to provide or encourage full support and liaison for the clergy in a period or in case of confirmation relationship or termination. The district superintendent serves on behalf of the bishop, in his or her responsibilities in the total ministry, and in fulfilling the mission of the church. The superintendent assures levels of effectiveness in the annual conference and the district. The district superintendent is allowed to take three months leave for the purposes of study, self-renewal or rejuvenation, and reflection only once during his or her term of office as superintendent. This special leave shall be taken in consultation with the committee on superintendence and the bishop (Williams 1998:346). The commit on superintendence shall avail the necessary information pertaining to such leave. During this time the superintendent shall appoint from his or her pool of elders someone to be in office. The pastor who will be in office shall take the responsibilities of the district superintendent. However, he or she shall not attend to some cabinet meetings.

There is a very strong link between the office of the bishop and that of superintendent as ascribed by the book of discipline. The interdependence of the two offices are for the purposes of collegial type of leadership. However, the two offices are to be embedded in their different context. Although bishops are selected by the central conference, they are bishop for the whole church, a bishop maybe assigned to any annual conference within the globe (Dodge 1964:253). During ordination a pastor is ordained to become a full member of the annual conference, and is subsequently appointed to that pastoral charge, likewise bishops becomes members of the council of bishops by virtue of their consecration and election, and

they are united with other bishops in this special covenant. Bishops express servanthood leadership and accountability as they endeavour to lead the entire church. The counsel of bishops a faith community which is bound by mutual trust and concern responsibility of nurturing and witnessing, for the transformation of all nations. The district superintendent shall prepare a quarterly report showing the work covered in his or her district. The report may be presented during cabinet meeting or may be directed to the Bishop's office.

The council of bishops is the collegial expression of episcopal leadership in the church throughout the world. The church expects the council of bishops to speak to the world and the Christian community, and to promote unity and inter religious relationships. Meetings are very crucial in any organization, so in order to exercise good and meaningful leadership the council of bishops shall meet at some stated intervals. These meetings shall be attended by active bishops without any excuse or apology. Any bishop who fails to attend the meeting shall send an apology to the secretary of the council of bishops. The secretary shall share this information with the president of the council. The council of bishops is responsible for the general oversight of the temple and spiritual affairs of the entire church, to be led in normalised cooperation and consultation with other boards and service agencies of the church. The council of bishops shall assign members in a rotational system to visit other episcopal areas for the purposes of assessment and work evaluation. The one assigned shall be treated as a special visitor and shall be introduced to top leadership of the conference and to the committee on episcopacy which shall be responsible for the up keep of this visiting bishop (Wesley 1784:364).

When requested by the resident bishop, the visiting bishop may perform some episcopal duties, like the ordination of elders and preaching. He or she may be asked to chair the cabinet meeting or to preside over an annual conference. During the stay of this visiting bishop, his or her welfare shall be taken care of by the committee on episcopacy, including his or her travelling expenses. This bishop shall write a report to be presented at the council of bishops meeting, where necessary some bishops shall contribute in response to the presented report, positive criticism shall be encouraged by the president of the council (Patterson 1990:221). The visiting bishop may visit the offices of some district superintendents for purpose of supervision, he or she may be accompanied by resident bishop. The district visited may be asked to appreciate the visitor, they will appreciate according to their own ability. The committee on superintendence will work in liaison with the committee on episcopacy as to how much they can contribute as a way of appreciating the

visiting bishop. The visiting bishop may also be asked to preach at this district or to teach which ever the case may be. After visiting the district, the visiting bishop is supposed to write a report stating the areas which needs to be improved and areas of strength shown by the district superintendent.

Although appointed and assigned to a district, a district superintendent may be given other responsibilities to serve within the conference. All other ordained clergy are first voted to be members of a conference and consequently appointed to be in charge of circuits, likewise district superintendents become members of the cabinet first before they are assigned to their districts. The district superintendent is expected to be the mouth piece of the cabinet, whatever he or she utters represents the whole conference as well as the cabinet. He or she foresees the spiritual and the temporary issues that exist within the conference (Randolph 1968:227). District superintendents are accountable to the cabinet and the bishop. In order to exercise meaningful and constructive leadership the cabinet shall meet at some stated intervals. The cabinet is also responsible for the oversight of temporal and spiritual affairs of the conference. When executing his or her duties the district superintendent shall work in consultation with other boards and committees such as the board of ordained ministry, the committee on superintendence, the finance committee, the board of trustees, the committee on leadership and nominations as well as the district statistician. The district superintendent chairs the district executive meetings and the district conference. It is the duty of the district superintendent to give composite report to the district conference which compromises of his general oversight of the district.

The district superintendents work in liaison with the cabinet in matters pertaining to the appointments and the implementation of some goals and mission of the church. He or she also works hand in glove with the Bishop and the administrative assistant to the bishop in some issues, which he or she wishes to seek clarity. During the cabinet meetings the connectional ministries director shall be invited, when the cabinet considers matters relating to implementation, administration, or coordination of the conference programs, and the presence of the director. The cabinet shall have the responsibility of ensuring that ecumenical relating programs are effectively implemented (Kirby 2000:44). Each and every district superintendent shall give a report indicating the progress of work instated by the ecumenical relations boards in his or her own district. Clergy are appointed by the bishop who shall work together with the district superintendent in assigning pastors to their respective places, at the annual conference the bishop announces these appointments, and he finally fixes these

appointments. Appointments are to be made considering the gifts and the evidence of Lord's grace of the clergy, also of consideration are opportunities and characteristics of the institutions and congregation and with commitment to the faithfulness to an open itinerary. Appointments are done with open itineracy this means they are made without the consideration to gender, colour, race, marital status, age or ethnic origin, except for the conditions demanded by mandatory requirement. The committee on episcopacy shall work closely with the committee on superintendence teaching about the concept of itineracy. The SPPRC shall be equipped on what is to be considered when appointing pastors, teachings shall emphasize the open aspect of itineracy. They should also work in preparation of members to appreciate the grace and gifts of the appointed clergy in spite of ethnic origin, colour, marital status, age, disability or gender, or race. The concept of itineracy is very important, for it helps pastors to rediscover their gifts, and sensitive attentions should be given in appointing clergy personnel who are physically challenged to duties and responsibilities that meet their graces and gifts. Moreso, through itineracy the connectional nature of the UMC is made visible. The bishop and cabinet shall consider itineracy as something of great importance, during the appointing making process (Dodge 1964:137).

The UMC is well known for promoting and upholding with high esteem in offering the opportunity of inclusiveness worldwide. Cross cultural and cross racial appointments are made as a response to the increasing ethnic and racial diversity witnessed in the church and in its leadership. Cross cultural and cross racial appointments of clergy persons to parishes which have the majority of the church congregants of the constituents are totally different from the clergy personal culture and ethnic background. The UMC through its annual conference prepare congregants and clergy for cross culture and cross racial appointments. Bishops, board of ordained ministry, cabinet members shall be responsible for providing specific training when such appointments are made, to the appointed clergy and to their congregation. The process of consultation is vital in this regard, before appointing such a pastor the district superintendent shall first consult with the congregation through the SPPRC, as well as the pastor concerned (Kirby 2000:49). This consultation shall take into consideration the criteria of evaluation, performance and special needs of the appointed under consideration, as well as the mission of the church. In other words, consultation is not simply notification, it is a process that takes days or months. It is not an overnight event. Consulting is not random selection of a pastor and assigns him or her to be a particular congregation the bishop and cabinet will have to consider so many factors during the appointment making

process, hence the importance of consultation. The committee on pastor parish relations only plays an advisory role. Consultation is both a more intensive involvement and a continuous process during the period of change in the appointment of a pastor. The appointment process should be compulsory in each and every annual conference, or in other words it is obligatory or mandatory. Annually the council of bishops shall inquire from their colleagues as regards to the implementation of process of appointments making and consultation in their respective areas.

Appointments shall take into consideration some of the unique needs of a pastoral charge, the context of the community, and the evidence of the grace of God and the gift of a particular pastor. In order to have an effective appointment making process, a curtailed criterion must be established and critically analysed by the bishops, pastors and cabinet. After the analysis the information achieved then is shared with pastors and congregations (Williams 1998:341). A profile that reflects the characteristics, opportunities and deeds shall be developed by the district superintendent in consultation with the pastor and the committee on pastor parish relations of the churches. The profiles developed will be the opportunities for the mission of the church, of course will be in congruence with the church's statement of purpose. The profiles will be updated annually and reviewed when necessary. The profiles should also include the following issues, the size, financial condition, the particular setting of the congregation, the special needs of that pastoral charge and the quality of lay leadership. The profile should also take into consideration the theology, spiritual life, and the convictional strands of the congregation. The outreach, nurturing and witnessing programs of the congregation, this goes in line with the purpose of the church existence in the world. The church should be seen visible in providing service to the people.

The functions and qualities of the pastoral ministry are needed in order to make a fulfilment to the mission, special needs and the goals of the church. The district superintendent shall on an annual basis together with the pastor develop a pastor's profile reflecting, the pastor's evidence of grace, the professional experience and expectations, the pastor's gift and also the concerns and the needs of the pastor's family and of his or her spouse (Williams 1998:344). The profiles shall be annually reviewed and when necessary be updated. In the profile shall also be included, all and commitment to the ordained ministry, personal factors, lifestyle, integration of vacation with family wellbeing and personal life, work throughout the institutional church, experience in continuing education, record of performance and professional experience. To be also included is ability and skills in church administration,

liturgy and worship, evangelism. Aspects like preaching, teaching, nurturing, ability to work in cooperation, counselling, group work, ability in self-evaluation, promoting and interpreting the connectional giving system, and other relation skills are considered important. The ability of the pastor to relate well or effectively to his or her community setting, such as suburban, urban, town, rural and so on (Williams 1998:367).

The district superintendent may develop the called community profiles with the pastor and the committee on pastor parish relations. To be included in the profiles are, national census data, research data from the connectional table, local church, statistics, information from child journals, from annual conference, from the pastor parish committee, and community development agencies. These profiles may be updated and renewed annually, they can be updated when appropriate to include the following trends, sex, age, economic trends, project community changes, sociological, political, historical, the racial ethnic composition of the community development, and the ecumenical components of the surrounding community. The appointment making process shall include the following, a change in appointment may be initiated by a pastor, a district superintendent or a bishop or the committee on pastor parish relations. The cabinet and the bishop shall consider all the requirements for change of appointment, however, due consultation shall be made in the light of the gifts and evidence of grace, the development of the church, the family needs of the pastor and his or her own experience.

When a change in appointment has been determined, the district superintendent shall meet with the pastor and the committee on pastor parish relations these shall meet separately. The purpose of the meetings is to share information pertaining to the basis for such a change and the reasons why the bishop and cabinet have come up with such a change, and to prove the appointment making process. All appointments shall be considered by the district superintendent and by the bishop as well as the cabinet however, appointments are not final up until the time of their fixation by the bishop at the annual conference. The process used in the making of appointment shall be as follows; the district superintendent shall first make recommendations, but are not final up until the time of their fixation by the bishop at the annual conference. Moreso, when making of appointments, the district superintendent shall first consult the pastor about some specific possible appointments and in line with his gifts and evidence of grace, expectations and professional experience. In the appointment making process the family needs of the pastor should also be taken into consideration, these family needs will be expanded by the pastor during the consultation process. If the appointment of a

pastor involves that of beyond the conference boarder serves like government servant to work as a chaplain, the move can be initiated by the pastor or by the bishop and the cabinet.

However due consideration shall be made as to the family needs of the pastor, the spiritual as well as social welfare of the pastor. If the pastor is finally permitted to go and serve into these institutions, his or her welfare in terms of salary and allowances will be catered by these services. These agencies shall be responsible for the provision of transport to this pastor and his or her family. The pastor who joins other agencies shall be removed from the UMC pension scheme, CONFAD shall workout his or her is stipulated pension benefits and they shall give this pastor his or her intended benefits.

The prospective appointee shall have demonstrated some talents and skills in working with these other agencies. If a pastor is a appointed to a position other than that of pastor in charge, his or her consultation process shall include the following, the prospective appointee shall be informed before his or her appointment that his or her position under consideration is part of multiple staff ministry and shall also be furnished on initial when written job description of approved by the pastor parish relation committee. Nhiwatiwa (1997:49) asserts that the pastor in charge shall be informed of his or her appointment. The pastor in charge and his or her appointee shall meet to discuss the job description of the appointee and to have some mutual expectations. When the appointment is a short time appointment, the district superintendent shall meet with the appointee to discuss matters related to proportionate time, salary as well as pension credit and the coverage of benefits. The appointee shall perform his or her responsibilities in consultation with the pastor in charge and the district superintendent. The pastor in charge shall allocate some duties to be done by this less than full time appointee. The district superintendent may call for a special meeting. The appointee shall also work with the pastor parish relation committee of the said parish. If possible, the circuit concerned shall provide accommodation to the appointee and shall also be responsible for his or her travelling expenses. The appointee as an elder shall perform all the duties which can be exercised by all the elders as stipulated in the book of discipline. The district superintendent shall notify the district committee on episcopacy the appointment of the appointee at the district executive. The committee on episcopacy shall also consult with the pastor parish relation concerning the welfare of the appointee (Nhiwatiwa 1997:49). The appointee shall write some monthly reports to be submitted to the pastor in charge and the district superintendent. He or she shall

provide the report in written form for filing purposes. The district superintendent shall create a profile for this appointee.

At each regular conference, it is the responsibility of the bishop to announce all pastoral appointments in the annual conference, or those beyond boarders. Appointments can be made during the course of the year at any time deemed necessary by the resident bishop and cabinet. The length of the stay of the pastor of a particular church can be determined by the needs of this particular church as well as of the pastor and his or her family. However, the bishop and cabinet wish for a longer tenure in local church appointments in order to facilitate a more effective ministry. Deacons who are in full connection shall receive appointments from the bishop in consideration of the evidence of grace and spiritual gifts in them, as well as the needs of the Christian community, and the gifts of the institutions and congregation. The appointment of the deacon shall reflect the nature of the ministry endowed by God in this deacon (Kirby 2000:36). The appointment of a deacon may be through the initiation of the deacon, the bishop and the district superintendent. The agencies seeking this special service shall also initiate such an appointment. An appointed elder shall perform his or her duties as prescribed in the book of discipline.

3.10.9 Ecumenical relations

The UMC and its bishops have power and authority to enter into some provisional and interim ecumenical memorandum of agreement with other Christian bodies. However, all agreements which comprise full communion and also full membership and permanent participation in these ecumenical organizations shall be ratified and approved by the general conference, before they come into effect. Full communion means the relationship which comprises two or more Christian denomination that acknowledges in them, catholic, apostolic faith and holiness as written in the Holy Scriptures as they are confessed in the historical creeds of the church. These churches acknowledge the authenticity of the new sacraments of baptism and the Lords supper and its efficacy, and they extend hospitality on these sacraments to each other's member (Best 1996:56). Acknowledges that their respective ministries are valid, and that all ordained ministers in each and every church are equal. This relationship among churches is considered to be a unity of purpose and with one main goal of working together as partners in mission, in fulfilling the menaces of proclaiming the word of God. However, this does not mean in working together there are no divergencies or distinctions witnesses among the churches, these are there but they shall be well managed so that they do not cause serious divisions amongst members. In these ecumenical formal

relations, the UMC affirms the council of bishops as its primary liaison board in all matters pertaining to this ecclesial board. The council of bishops has an ecumenical officer who is responsible for these ecumenical relationships. He or she plays an intermediary role between the church and the other ecumenical organizations. The office of the interreligious relationships and of the Christian unity shall always make some consultation with the council of bishops in the establishment of guidelines for the administration of the cooperation and interdenominational funds.

3.11 ADMINISTRATIVE COMMITTEES AND BOARDS

The United Methodist is a well organized church with boards and committees to administer the affairs of the church. These boards and committees are connected to each other in a marvellous way. The interaction or cooperation helps the church to have a combined effort in ministry to various communities around the globe. The interconnectedness of these committees and boards provide a synergy which enables a smooth running of the church. To start with, in each and every annual conference there is what we call the council of finance and administration. The purpose of the council shall be to develop, administer, sustain and maintain a comprehensive and fiscal policies, management and procedure services for the annual conference session (Williams 1998:341). This council shall work in consultation with the bishop and the cabinet as well as well as other relevant or sister boards. The boards shall comprise of not less than twenty one members. It is recommended that there be at least one clergy member in this board. The elections procedure shall be determined by the annual conference. There is a recommendation which states that churches of less than two hundred members shall be represented on the conference council on finance and administration. Those elected shall resume offices at the session of the annual conference, at which they are elected and shall be in offices for a period of four years, up until the election of their successor.

The conference employees are not allowed to enter into this board including director of agencies or institutors which participate in the funds of any conference budget (Randolph 1968:241). This is done so as to guard against any act of misappropriation of funds. Any open vacancy shall be filled by the action of this council at the next conference session, the vacant shall be filled by voting members of the annual conference which is constituted by delegated from various charges. The council shall nominate among its members someone who will be occupying the office of the president, a vice president as well as the secretary, and other officers that may deem necessary. No member of council shall vote or be involved in some deliberations on important matters indirectly or directly affecting his or her income,

employment or business or the employment of his or her own spouse or immediate family members. The council shall have power and authority as well as the responsibility to perform different duties. The administration of the annual conference expenses to propose the approval of expenditure for all the funds designated for the annual conference salaries and wages for the clergy. The council also recommends to the annual conference of its actual and determination on anticipated income budget. The council shall also present for approval, the benevolence budgets for the annual conference. The council is also supposed to consider, report, receive and mark some recommendations to the annual conference concerning the following before the final decision by the annual conference. Any submitted recommendation to increase the capital funds for any use, funding any deliberations to any proposal that may arise before the conference (Dodge 1964:213).The council is also responsible for funding any request for funds to conduct a special conference, whether by donations, special collections or any other means. However, accountability is highly demanded by the annual conference to this special board. The board should constantly provide financial reports to the bishop and the cabinet.

The board shall also recommend to the annual conference for its own decision and action the formulas or methods by which the appointments to churches, districts, or charges for duly recognized conference, general, and jurisdiction funds be apportioned. To consult and work in liaison with the committee on communication in providing pastors, appropriate officers of local churches, district superintendent and charge conferences with informative aids and other relevant materials to help in attaining understanding and full support of the conference budget as well as other approved budgets. This shall need the theology of financial giving and high levels of discipline. The board also develops policies regulating the investment of the conference funds, whether in equality or in debt, short term or long term investment with the purposes of increasing the availability of funds for mission in a way consistent with the protection of capital, the policies of social to relatively responsible investment and in line with the social principles of the UMC. It recommends to the annual conference the relevant steps for funding the local churches including giving advice on how funds should be used wisely. The council should advice local churches in most cases to use their funds in acquiring or building church buildings, conference halls, pre-schools and other important facilities. CONFAD also should present to the annual conference a report containing budgeted funds for the day to day running of the conference. This budget also includes funds allocated for missionary work.

CONFAD reviews its budget at least quarterly. It shall also disburse funds according to the needs of the annual conference, and on priority. CONFAD shall also borrow some money if it sees that the income budget does not sustain the workload. However, CONFAD shall first seek the approval of the annual conference before the borrowing of any funds. CONFAD has power and authority to supervise the conference treasurer, the treasurer shall not disburse any funds without the approval of CONFAD (Mushishi 2010:29). The council shall also work in liaison with the bishop and cabinet in matters concerning monetary policy. It works in cooperation with other conference agencies for the design and implementation of a plan by which the annual conference may designate the conference treasury as a central treasury for some designated funds for any or for all the agencies of the conference. In order to build the universal equitable practices and policies in the compensation and employment of the personnel, in cooperation and consultation with some other conferences agencies that employ staff, unless the annual conference has assigned another agency to carry out this special responsibility. The council is responsible for the presentation of the conference benevolence budget to the annual conference for adoption. The recommendation of the allocated budget to the conference program agencies should reflect agreement between the council on ministerial council on finance and administration or other alternative structures.

In each and every annual conference there shall be an interjurisdictional committee on episcopacy elected by the general conference, comprising of people nominated by their annual conference delegates, and shall serve on the several constitutional jurisdictional committees on episcopacy. The committee shall meet on the fifth day of the conference session at the place and time set for convening by the president of the council of the bishops and its secretary shall be elected, as well as the chairperson and the vice chairperson. The function of this important joint committee shall be the discussion of the responsibility of the transfers of bishops. They also discuss the welfare of the bishops looking at their place of residence, travel and phone allowance (Patterson 1990:412). They shall also discuss some of the problems that might be affecting the bishops in their respective places. They try by all means to solve these problems, so that at the end of the day the bishops will be able to able to discharge his or her own duties comfortably. The jurisdiction committee on episcopacy shall evaluate and review the work of the bishops, focusing on their official administration as well as their character. The committee shall also recommend boundaries of the episcopal areas and assignments of the bishops.

A commission of equitable compensation shall be there in each and every annual conference. The commission on equitable compensation provides for the maintenance and functions of the connectional relationships. The composition of this committee includes an equal number of laity and clergy, this also include at least one layperson and one clergy member from those churches with fewer than two hundred members. These two shall be nominated by the annual conference nominations committee and also elected by the amenable to the annual conference. Inclusiveness shall be taken into my consideration during the selection of the commission members. At least one district superintendent selected by the bishop and the cabinet shall be a member of this commission (Patterson 1990:415). The mandate of this commission is to give a maximum support to all full-time clergy serving in pastoral charges of the annual conference by approving recommended conference standards for pastoral support. The committee also administer funds to be used in base compensation supplementation and providing advisory and council material in support of pastors to the district superintendent. The committees of pastor parish relations and the commission of an arranges for a policy which shall be adopted by the annual conference. No pastor shall receive compensation twice within the duration of five years. There shall be a minimum compensation base set by the annual conference. Once the minimum base compensation has been received by the pastor, the annual conference shall not be obliged to any further financial obligation or responsibility to the pastor, to the pastoral charge regarding the pastoral compensation. The commission shall have a careful study on the need for additional pastoral support and the source of income (Mushishi: 2010:51). The commission shall recommend to the annual conference for its action at the schedule of minimum base compensation for all the full time and part time clergy members. The rules and regulations shall be followed as set and adopted by the annual conference.

In some cases, due consideration may be given by the commission on equitable compensation to deacons in full connection who are appointed to a local church. The commission avails funds to the deacons for mission reasons, and the commission shall consult with the bishop and the cabinet prior to the disbursement of funds. The committee shall provide a requisition form to be signed by the chairperson of the committee and the resident bishop. It should be emphasized that the minimum base comparison given to a particular pastor, shall not remove the responsibility of the pastoral charge from performing their obligation. On the other hand, the minimum compassion base comes as a supplement to the allowances given by the pastoral charge. However, when necessary the commission on equitable compensation may

recommend to the annual conference for its adoption, the increase of the minimum base compensation schedule. The adoption of this proposal shall be approved by three quarter majority votes. Priority shall be given shall be given to each pastor who will be serving in ethnic ministries, especially those serving in Native American ministries. The commission works in consultation with the equitable comparison and CONFAD the committee shall make a recommendation for approval to the annual conference its estimate of the total amount required for minimum base comparison for the whole year. When adopted by the conformed funds shall remain in the custody of CONFAD up until disbursement (Nhiwatiwa 1997:77).

The conference council on finance and administration shall disburse the approved amount by the annual conference for the support of clergy to the charges or district as directed by the conference. The equitable compensation fund as prescribed shall be given to pastors who receive less than salary and wages. On top of this fund the council shall also provide supplemental aid from its reserved sources as approved by the annual conference. Pastors in rural areas shall be given rural allowances. It shall be taken into consideration that these pastors have some challenges which are different from their counterparts in the urban set up. The UMC in its consideration shall not deny transfer of pastors from other denomination, especially from the mainline churches. Pastors from other denominations shall maintain their salary grades, they shall earn as per their group as pertaining to the number of years served as their previous denominations and their qualifications. Pastors from other denominations are also entitled to some financial benefits prescribed by the annual conference (Williams 1998:341).

The commission shall gather and allocate to the district and charge helpful material to be used during the process of negotiating the total package of pastoral support this information includes the schedule of base compensation and other relevant information established by the conference. During the appointment making process the bishop and cabinet shall be involved in arranging charges to go in line with the guidelines of the annual conference program of equitable clergy support. Those pastors appointed less than full time who will be appointed to a local charge are eligible for the full participation in annual conference program of the equitable base compensation. It is also the responsibility of the commission to propose a scale to be used by the church when disbursing the allocated funds. The scale should first be approved by CONFAD before being presented for annual conference adoption once it becomes a resolution. When an item becomes a resolution, it means that it is now binding and shall be taken as a matter of law. It the responsibility of CONFAD to see to it that funds are

always available on the base consumption account. The CONFAD shall come up with some fundraising projects so as to supplement this important fund.

The annual conference may establish and create a sustaining fund which shall be used for purpose of giving emergency aid to the clergy of the conference who might be in dire need. On recommendations by CONFAD, this amount may be allocated to the pastoral charges as determined by the conference (Williams 1998:345). The established fund shall be jointly administered by the bishop, the chairperson of the commission on equitable compensation, the appropriate district superintendent or the chairperson of any agency as may be determined by the annual conference. Local churches shall give report to the annual conference, as indicated on the annual conference reporting format, which shows expenditures for the following amounts, amounts paid to pastors as allowances, amounts reimbursed to pastors for the total expenses incurred by them in the fulfilment of their professional duties in addition to the base compensation. Local churches are urged to take into consideration the stipulated guidelines given by the annual conference, reporting and setting the amounts of such reimbursements and allowances. All clergy members of the annual conference who are appointed to serve in extension ministry are obliged to give an annual report to the conference secretary, the time to give such a report shall be determined by the secretary. To be included in this report is the pastor's total compensation for the year. Clergy appointed to the extension ministry shall be established in the annual conference journal. However, when this important information is not availed, the resident bishop and cabinet shall review the appointment of the said clergy person. When there is a change in appointment to such clergy person the equitable compensation committee and CONFAD shall be informed of such a change so that they deregister this pastor from their records. CONFAD shall also notify the bishop of their cancellation.

According to Mushishi (2011:56), the annual conference shall also establish a board of church and society for the purposes of the total ministry and to maintain the connection relationship between the conference and the general board of church and society. The relationship also extends to the local churches and districts. The responsibilities of church and society are related to those of the general board of the church and society worldwide. The structure of the conference board of church and society shall be determined by the annual conference, this conference also has the authority to elect a person who will be serving in this board. To be included in this board also is the mission coordinator for social action of the conference of the United Methodist women and members of the general board of the church

and from the annual conference. The conference board in consultation with the annual conference council on ministries shall elect a coordinator who shall be responsible for administering peace and justice ministries. This coordinator shall move around the conference coordinating programs of peace and justice by providing relevant information to the congregants. The coordinator of peace and justice shall work closely with the chairperson the church and society in promoting peace. The chairperson of church and society shall provide information to the coordinator pertaining to their own initiative programs in their respective places. The church and society in liaison with the mission coordinator may divide people in some small groups or sections, these small groups shall move around the area disseminating information about peace and justice. In providing this social education pastors should also be involved (Williams 1998:342).

The conference board of church and society is the link between the general board of church and society and the local church and the district in relations to the true gospel of Jesus Christ to the entire church and to the structures and persons in the nations, communities and worldwide. Programs shall be made which promote the teachings on our social principles as they are stipulated in book of discipline. The social principles of the UMC are special guidelines as to how one relates with others in a community. They also provide a basis of unity among members. The board shall propose a budget for supporting its work and this should be presented to the annual conference for approval. The approved budget shall be used in transport costs and out of pocket allowances. The budget shall take into consideration the amounts for coordinated workshops and special trainings as well as executive meetings (Randolph 1968:237). A person may also be employed to help in the coordination of programs. Two or more annual conferences may cooperate in an effort of developing their programs and in involving more people.

The board of discipleship shall maintain relationship between the conference and the general board of discipleship, this relationship shall also provide for discipleship functions which are related to these set aims and objectives and the plan of work of the general board of discipleship. The members of conference board of discipleship shall be professing members and in good standing. These members shall be elected by the annual conference during its session. The responsibilities of the board shall be to assist and lead local churches, conference and district in their effort to celebrate and communicate the reconciling and redeeming love of God as revealed in our Lord Jesus Christ to people of every ethnic background, age, sex and social condition (Kirby 2000:47). The board also has the mandate to invite persons to

make commitments of their lives to the church of God and to enhance people to live as the disciples of Christ in the world. To promote and foster an integrated approach to the transformation of the world and in making disciples of the nations. This shall include other ministries such as stewardship, lay development, evangelism, retreat, camping other outdoor activities, worship Christian education, Christian spiritual formation, devotional, personal life, small group ministries, family life, lifespan ministries, leadership, education and other work ministries as may be determined by the annual conferences. In the promotion of the experience and inclusiveness the body shall include persons with disabilities. Camps shall be designed specifically for the pastors who are physically challenged. The district conference shall also sponsor for some recreational activities of this special group. Funds should be budgeted specifically for this group. The general board of discipleship shall provide clergy and laity trainings fostering awareness in how to deal with the physically challenged persons. Lessons can be prepared and taught during Sunday school. To provide training and guidance for related agencies and district lay leaders, committees, officers and local church leadership. The board of discipleship shall promote unit of purpose among members through comprehensive programs such as camps and retreats. It shall also develop programs for leadership development through pastor schools and laity academies. The board shall continue providing programs for training pastors in effective ministry with women and children. It encourages and promotes programs that include the youths and the young adults. Youth directors and advisors shall be trained on how to handle these delicate groups the youth shall meet annually to give reports of progress from their respective charges and districts. There shall be a close link between related district committees and the general body of discipleship with the annual conferences (Kirby 2000:69).

The board of disciples shall also have the responsibilities of supervising the Christian education committee. This committee shall promote and support all programs designed for Christian education. In order to have an effective learning program person shall be allocated into various age groups. In these age groups they discuss on various issues ranging from moral, social and spiritual aspects. When people are in their age groups, they are free to share their challenges and concerns. In these groups a leader will be elected who shall report to the Sunday school superintendent. The Sunday school superintendent shall give reports to the connectional ministry committee. This committee shall evaluate and give recommendations which aims to have an effective Sunday school program. The board have the responsibility of maintaining a well organized system of communication networks, the chairperson of

Christian education committee. The Christian education community shall work in liaison with the chairperson of publications and communication. These two communities shall have a coordinated approach so as to provide effective communication in the charge, district and annual conference. Information shall be disseminated through WhatsApp, twitter, Instagram and facebook. Training programs shall be held from time to time so as to promote leadership development. The committee has to make sure that baptism and confirmation classes are well coordinated and are provided with relevant information. The committee will also provide a Sunday school curricular which shall be presented to the church council for approval, to encourage the congregants to observe the Christian education week and Sunday. The purpose of the Christian education Sunday is to emphasize the importance of Christian education and the receiving offerings for the work of Christian education (Mushishi: 2010:37).

The committee has the responsibility of developing and recommending to the annual conference its goals and plans for the disposition or acquisition of conference retreat properties or camps in line with set standards. The committee is also responsible for promoting church school extension by encouraging the establishment of the new classes and providing learning opportunities in the community and congregation. It also helps local churches in establishing programs of recruiting teachers, training, development, theological, retraining in Bible schools, and in critical thinking and in Christian education teaching methods. To cooperate in the promotion of knowledge about the support for college, universities, schools and seminars which are related to the conference (Patterson 1990:423). The committee shall also work with students in the UMC related institutions. It also develops good working relations with the needs of these institutions and chaplains so as to provide effective learning programs of church education. Christian education Sunday school teachers shall be assigned to teach at the various institutions. The committee shall mobilize for resources for the purchase of Christian education teaching material. The institutions may also assist by providing financial resources for the promotion of the Christian education activities in their respective institutions.

The board of disciples also has the responsibility of supervising and promoting evangelism. It has to develop an effective and comprehensive ministry for people of all ages. To create a comprehensive interest and commitment throughout the conference. The board provides for the training of lay persons and clergy in leadership development. The board also is responsible for distributing promotional literature and is involved in the enlistment and encouragement of local involvement in an ongoing ministry of evangelism, in supporting

church revitalization and new church development. To give enough guidance to some groups which are responsible for the entire work of evangelism in the charge district and annual conference and to the ministry of evangelism.

It gives special emphasise to the promotion of ministries of evangelism, which includes ministries in prison, offenders, jailed, victims and families. Evangelism aims at reaching out to areas or places which do not have church affiliation or with no profession of faith, the clarity and nurturing responsibility of the church comes into play. Annually, the board recommends in liaison with board on ordained ministry, to the bishop and the conference as itinerant evangelist, provided there shall meet the criteria as gazetted by general board of discipleship. The appointed person will save as an ex officio member of the board of discipleship and of evangelism. If there is more than one general evangelist in the conference, another one will be selected through the conference nomination committee, to provide recommendations and endorsement of the ministry of the general evangelist, pastors and leadership of the annual conference.

The board of discipleship is also responsible for the programs of worship for people of all levels within the annual conference. To encourage the use of resources for worship at the conference meetings and the promotion of the UMC hymnal and book of worship. The board is responsible for supervising the use of the UMC lectionary in all worship settings and also set for it that the order of the working of the UMC is followed by all members of the church (Patterson 1990:521). The use of musical instruments in worship also encouraged by the board. The board endorses the Bible as the main source of use during preaching. It also applauds methods of interpreting the Bible such as source redaction criticism. The other exegetical methods are also encouraged like textual criticism and hermeneutical approach to promote theological seminaries for the purposes of Bible study. The board encourages use of musical instruments in worship with particular emphasis on congregational singing. Music is a form of art when well incorporated into worship may provide a vibrant worship service. The committee show work consultation with the bishop and the connectional ministries director. The bishop is responsible for planning all worship services at annual conference level. He or she provides advice in the recruitment of persons who shall serve as musicians. Those who serve as musicians shall have the necessary skills which can be used by the annual conference and enhances worship.

Another critical area is of stewardship. The board of disciples is also involved in the planning and the promotion of comprehensive program of stewardship which encompasses people of all age groups. This shall include such areas of education, stewardship, promotional tithing and giving, time and abilities, planned giving, management of economics and money and general lifestyle. The interpretation of theological and biblical basis for stewardship. It develops fundraising projects within the annual conference, local church and district in continuity with stewardship principles of the UMC (Patterson 1990:531). It also educates churches that tithing is biblical and is the act of being faithful to our God that is the minimal goal of giving. Programs to be designed for training in the area of giving, with particular emphasis on tithing and offering. Skilled people in this will be incorporated to teaching in various charges. The steward committee shall also provide guidance on aspects like the stewardship of time, possessions, talents and money. It is also conscientize people on environmental changes such as global warming. The board shall assign skilled persons to move around the annual conference teaching on giving. The traveling expense of these people shall be the responsibility of the concerned local church or district. The board shall work in consultation with the district superintendent and the pastor in charge. They should also involve the connectional ministries director. The stewardship committee is a subsidiary of the connectional ministries, hence it reports directly to the connectional ministries director (Patterson 1990:21).

There shall be in every annual conference board of laity, to maintain connectional relationships. It is responsible for the provision of the laity related objective of the general board of discipleship as stipulated. It shall include the fostering of awareness of the role of both the local congregation and the laity. It encourages the laity to be involved in some ministries, community workplace and entire world in achieving the mission of the annual conference. It promotes and develops programs related to the cultivation of an adequate comprehension of the biblical and theological basis for the lay persons. This board does not work in a vacuum or in isolation, it endeavours to maintain the connectional synergy with other boards and committees of the conference. The board also work in consultations with the conference lay leader and the resident bishop. The board shall also provide training programs for the lay person through laity academy and other forums initiated by the board. All circuit lay leaders are members of the board of laity. The board shall also have an annual meeting where it shall receive reports from the district. However, the board of laity shall not make binding resolutions, it shall recommend any actions to the annual conference for adoption.

3.11.1 Boards and committees at circuit and district level

The church council is the string board or the governing board at local and district level. As the backbone of the church it is involved in the planning and implementation of the programs. It urges a program of outreach, nature, resources and witness in the local church. It is also involved in the administration of temporal and organizational life. It shall plan, implement, envision and have an annual evaluation of the ministry and mission of the church. The nurturing ministries of the church shall provide attention to the Christian formation, worship, membership, core education and stewardship. The outreach ministries shall also give attention to huge community ministries of advocacy, compassion and justice (Mushishi 2010:54). These ministries include global ministries, campus ministry, church and society, higher education, religion and race, health and welfare, the status and role of women and interreligious concerns. The witnessing ministry of the church shall give special attention to strengthening and developing evangelism efforts and sharing congregational and personal stories of Christian faith, service, experience, lay servant, ministries, communication and other means that give expressions of witness for Jesus Christ. The leadership development and resource ministries shall give due attention to the development and preparation of clergy and lay leaders for the church and of the ministry. The witness, nurture and outreach ministries have other responsibilities which include the consideration of the election of a workshop coordinator, to mobilize resources for the establishment of the rooms or other designated places for prayer. The council shall have quarterly meetings to discuss matters affecting the day to day running of the church. The committee shall meet with the knowledge of the pastor in charge and connectional ministries director (Williams 1998:391).

The church council shall coordinate programs for outreach, it shall be involved in organizing revivals, spiritual formations and crusades. The council shall work in close association with the committee on communication and publications. It shall provide funds for the outreach programs which include door to door visitation, visiting sick in hospitals and visiting prisoners. It is recommended that agenda item at each meeting shall include ministry of witness, nurture and outreach. Coordinators shall be elected to serve in these ministries, they shall report to connectional ministries director and to the pastor in charge. Church council is chaired by the pastor in charge, however, the pastor in charge has the prerogative of choosing someone to chair the church council during his or her own absence, this person shall report to the pastor in charge the proceedings of the meeting (Williams 1998:411).

The council has the responsibility of reviewing the membership the total members of the local church. It also fills some vacancies that may occur among the lay offices of the church during the course of the year. The council has the responsibility of establishing budget basing on the recommendations by the committee on finance. It ensures that there are enough funds to cater for the needs of the church. It provides recommendations to the charge remuneration and salary of the pastor and the staff members. However, the committee on finance works in consultation with the pastor parish committee in all matters concerning the welfare of the pastor. It recommends and reviews the adequate provision of allowances and housing for the pastors. It shall provide a report to the charge conference for the approval of these allowances. Houses provisions shall match with the approved standards on housing policy and parsonage. The provision of a house shall not be regarded as part of the remuneration and compensation. However, the provisions of housing shall only be considered as remuneration when this goes in line with the denominational pension and benefits plan. The size of the church council shall be determined by the charge conference members, if the church shall be incorporated in the ministry and mission of the congregation (Patterson 1990:21). The church council should be constituted by at least eleven members or shall be as many as the charge conference may determine. The church council provides an annual report to the charge conference through various committees such as the board of trustees, finance committee, SPPRC and connectional ministries committee. The pastor in charge shall be regularly informed at the work done by the council.

The charge conference shall be responsible for electing a committee on nominations and leadership development annually. The nomination committee shall be comprised of professional members in full connection to the local church. The role of this committee is to develop, evaluate, deploy, identify and monitor Christian spiritual leadership for the local church. Members of the committee shall be involved in enhancing and developing their own Christian spiritual life as regards to the mission of the church. In doing this work, the committee shall involve theological and biblical reflections on the mission of the church. It shall always consider the primary task of the church which is the making of disciples of all nations and for the transformation of the world. The committee shall identify the abilities and spiritual gifts of the membership. These talents are identified during interaction in some social gatherings. The committee shall work with other administrative boards, or church council in determining the diverse ministry roles of the entire congregation and their related skills needed for leadership. The committee on nominations and leadership serves throughout

the year providing guidance to the church council or alternative structure on matters affecting leadership. It also focuses on ministry and mission for the purposes of guidance, service, training and development of spiritual leaders. It recruits, nurtures and supports spiritual formation groups and also assists the church council in assessing the changing needs of leadership. The other responsibilities of the committee are to give recommendations to the charge conference the names of people who will serve as leaders and officers of the designated ministries of the church council or alternative administrative board as required by the law of the church as the charge conference considers necessary to its work. The members of this committee shall be of sound character, they shall be highly committed to the work of the church. The process of rotation shall be employed to enhance experience among members. The committee shall always work in consultation with the pastor in charge and connectional ministries director.

The committee on nomination and leadership development shall be composed of not less than five and not more than nine people. The pastor in charge and the circuit lay leader are ex officio members of the committee. The charge conference shall elect one young adult to serve in this committee. At least one young member shall also be elected by the charge conference to be included in the committee. A layperson shall be elected by his committee to serve as the associate, vice or chairperson. In order to secure stability and excellence, members shall be divided into three classes, each member serve a three year term. In the selection and identification process, care shall be given as regards to diversity and inclusiveness. The committee shall meet at the request of the pastor in charge. The secretary of the committee shall notify members of this meeting at least three days prior to the intended meeting. Minutes of the previous meeting as well as the agenda shall be availed to the members before the meeting. The secretary shall be responsible for the provision of the transport allowances for the members, he or she works in liaison with the pastor in charge and the committee on finance. The venue of the meeting shall be determined by the pastor in charge in consultation with the vice chairperson of the committee. In the absence of the pastor, the associate chairperson shall chair the meeting.

The charge conference shall elect annually a committee of pastor parish relations in the local church or charge, the elected members shall be professional members of the church. People to serve in this committee should be of sound character and spiritually mature (Best 1996:74). They should be involved in spiritual formation groups so as to exercise proper leadership skills. Gossiping is not allowed in this committee that is why there is special emphasis on

prayer. In conducting work, the committee shall clarify and identify its values in ministry. It shall be engaged in theological and biblical reflection on the vision and mission of the church. It shall focus on the major responsibility and ministries of the local church. The committee shall reflect theologically and biblically on the work and role of staff and pastors and they exercise their leadership responsibilities. The committee shall help staff and pastors assessing their talent, maintaining work, life balance and health care. It is the responsibility of the committee to have a sound communication with the committee on nominations and leadership development when need arises. The committee should develop leadership skills in staff and pastors by helping them in short courses like defensive driving and computer studies. The composition of the committee comprises of not more than five people representing the total charge (Patterson 1990:551). A young adult shall be included in this committee. The lay leader and the delegate to the annual conference are ex officio members of this committee and a pastor, staff members or staff family members may serve into the committee.

Only one person from an immediate family member dwelling in the same house hold is permitted into this committee. In order to have stability and experience, membership shall be allocated into three clusters, one should be elected each year for a three-year term. The lay leader and the lay delegate to the annual conference are not included in this rotation by virtue of their offices. To start this rotational process, the first pair shall be elected for one year, the second pair should go two years and the third goes for three years. When vacancies arise during the course of the year, these shall be filled by the church council. The names shall be presented during the session and elected members shall be notified by the pastor in charge through an official letter (Best 1996:102). The elected members shall for with resume work. In charges which have more than one local church the committee shall induce at least one representative and the church lay leaders from each local church to be members. The committee shall meet at the request of the pastor in charge, district superintendent bishop or the chairperson of the committee. The committee shall meet at least quarterly. The committee shall meet only on the knowledge of the district superintendent or pastor. The pastor parish committee in some cooperative parish ministries shall meet together to help each other on laws to exercise their duties and responsibilities. The committee on pastor parish relations shall also work closely with the district superintendent in providing the helpful information about the work of the pastor.

The pastor shall be present at all meetings of the committee except in cases he or she voluntarily excuses herself or himself. The committee may meet with the bishop or the district superintendent without the pastor (Williams 1998:408). However, the pastor shall be notified prior to such meeting. After the meet the pastor shall be briefed by the chairperson of the committee. The district superintendent may consult with the pastor in matters that may need attention or which may affect the smooth running if the church programs within the circuit. If the issues are so crucial, the district superintendent may consider transferring pastor. The committee shall meet in closed session and information discussed will remain confidential. This is the major reason for elected members who have an attitude for self-control. In the event that a charge has two or more churches committee may meet separately with the pastor. However, the chairperson of the mother board shall be notified of this meeting if he or she feels like attending maybe accommodated by the pastor in charge. The chairperson of the committee shall have regular meetings with the pastor in charge to discuss issues related to the responsibilities and duties of the pastor (Williams 1998:411). The duties and responsibilities of the committee shall include, encouraging, strengthening, supporting, nurturing and respecting the staff, pastors and their families, to promote and foster unity among members. To counsel and confer with the staff and pastor on matters concerning to prioritize for the vision and mission of the church. It has the task of providing evaluation annually for the purposes of staff and pastors ongoing effective ministry and for the identification of continuing educational plans and needs.

The committee has the role to interpret and communicate to the church, the function of ministry and the congregational nature of the UMC as regards to the open itineracy system, the ministerial education fund and the preparation for ordained ministry (Williams 1998:412). It approves and develops written job descriptions and tithes for assistant associate pastor and staff members in consultation with the pastor in charge. The term associate pastor is used to designate any pastoral appointment in a local church other than the pastor in charge. Committees shall be urged to develop specified titles for associate pastors that shade light to the expectations and job descriptions. To consult with the staff and pastor concerning further education, dimensions of personal wellness and health, spiritual renewal, work life balance and to organize with the church council for the necessary time and financial aid for the attendance of the staff or pastors at such self care, further education and spiritual formation. The committee also encourages for the pastors to grow spiritually. It also urges staff members to seek professional certification in their areas of specialization. To interview, evaluate, enlist

and annually recommend to the charge conference, local preachers and candidates for ordained ministry. It is also responsible for enlisting and referring to the General Board of Global Ministries (GBGM) persons for candidacy for missionary work. The committee affirms the theological and biblical support to persons regardless of age, race, gender, ethnic origins and disabilities. The committee shall report to the charge conference a list of students from the charge that are under preparations for ordained ministry, missionary service and diaconal ministry. It shall keep in touch with those students providing the charge conference progression reports on every student. The students are also obliged to supply information pertaining to their study to the pastor parish relations. The pastor parish relations will also be responsible for the welfare of these students. The committee may arrange recreational activities for those students and their families (Kirby 2000:91).

The committee is also responsible for conferring with the pastors and other appointed members of staff if it is proved that it is in the best interest of the pastor and church. The committee shall work closely with the district superintendent, the bishop and the pastor in charge and clergy leadership. It is responsible for recommending to the church council, after consulting pastor and staff on what is needed for a good working environment. The pastor and committee shall provide a recommendation to the church council a written statement of procedures and policy concerning the process of contracting, promoting, evaluating, hiring and dismissing staff personnel who are not subject to Episcopal appointments as ordained clergy. When that policy has been adopted the pastor and committee shall have the mandate to contract, hire, evaluate, retire, dismiss and promote non appointed personnel (Williams 1998:441). When persons are contracted or hired, considerations shall be given to the qualifications, certification and training standards approved by the general church agency to which such positions are connected. The committee shall provide recommendations to the church council for the supply of enough life and health insurance and adequate pay for all lay employees. It has the duty of giving recommendations to charge conference, when the size of the staff of the chat makes it desirable for establishing a personal committee. The committee is made up of members on pastor parish relations as it may design and such additional members as the charge conference shall consider. The committee provides education for the church on the value of variety of selection in lay staff and clergy and develop a committee to serve. Mushishi (2010:46) asserts that members of the committee on pastor parish relations shall keep themselves informed of the personnel aspects in relation to the policy of the

church, liability, civil law and professional standards. They have the mandate to communicate and interpret such issues to staff.

The committee members make themselves available for training and educational privileges provided by the district conference and other areas that will enable them to be successful in their work. The committee's responsibility also involves discussion on matters involving pulpit supply. The committee submit proposals for vacation, life and health insurance, compensation, pension, housing, travel expenses and other pertinent matters influencing the families and work of the staff and pastor. The committee urges members to regard the parsonage as a place of privacy for the pastor and his or her family members. However, the pastor and family members should in turn regard the parsonage as the property of the church and should be well maintained. The committee member should frequently visit the parsonage to see if there are problems affecting the health of the family members and the pastor. The chairperson of the board of trustees, the chairperson of the committee of pastor parish relations and the pastor shall annually review the parsonage to adequate maintainance and give amicable resolution to parsonage issues affecting the wellbeing of the pastor and the family members. It also support, monitor and encourage clergy and lay staff pursuit of wholeness and health. The committee of pastor parish relations plays a pivotal role in bridging the gap between the pastor and the laity. It also provides a good working environment for the staff and the pastor. Without this committee it would have been difficult pastors to perform their duties in a friendly atmosphere.

In each local charge comprising of one local church, there shall be a board of trustees. The board shall not have more than nine or fewer than five persons. At least one third of its leadership should be laymen and one third laywomen. The trustees shall be of the legal age as gazetted by law two thirds shall be professing members of the UMC (Best 1996:251). Pastors do not have voting privileges unless they are elected as members of the board. The membership of this board shall be classified into three groups, each group shall consist of an equal number of members. Members of this committee shall be elected at the charge conference upon the recommendation by the committee on nominations and leadership leading development or from the floor. The elected members resume office at the genesis of the calendar year or at the time set by the charge conference. They shall serve for a three-year term or until the election of their successors. In a pastoral charge with two or more local churches, a church local conference organized and constituted under the provision of the book of discipline of the UMC. In each local church the board shall be entrusted with the

authority to deal with matters relating to personal property of the local church concerned. The local conference shall put in place the board of trustees of that local church in a manner and number ascribed in the book of discipline. The authority, duties and powers entrusted in the charge conference shall be relevant to the church local conference. The board of trustees has to make sure that church property is insured by a renowned insurance company. The board works in synergy with the pastor parish relation and committee on finance. The board shall work in consultation with the building committee in the purchase of property which include movable and non movable assets. The chairperson shall report to the church council on quarterly basis on work progress. The members of the board shall be given to chair some subsidiary committees of the board. The pastor in charge shall give reports on projects initiated by the board to the district superintendent. The book of discipline of the UMC provides guidelines how church property should be disposed. The property of a local church shall be property of the entire church. The bishop or the district superintendent has power to instruct a local church to release a vehicle to be used by the annual conference. The UMC is a connectional church, hence no individual church should claim the ownership of church's property (Dodge 1964:417).

Whenever required under the book of discipline of the UMC for issues concerning personal or real property of the local church or the combination of church, a local church in pastoral charge comprising of two or more local constitute a local church conference. A pastoral charge consisting of two or more churches, each having a local board of trustees. In addition, there shall be a board of trustees for the whole church. The board shall enforce laws to manage the assets belonging to the entire church such as campground, burial ground, parsonage and other property attached to it. It shall administer and receive funds for the charge in compliancy with the by-laws of the provided country or state within location of the property. The board shall be comprised of not fewer than three people, two third of these shall be professing members of the UMC of the determined legal age. The church conference is responsible for the election of these trustees to serve for a period of three years or until the election of their successors. A cooperative parish comprising of two or more charges may be added to the board of charge trustees and local church trustees for the cooperative parish as a whole (Patterson 1990:571).

This board shall have the authority to control the property which belongs to the cooperative parish. The trustees shall be chosen by the church local conference or charge conference similar to the cooperative parish and shall be typical of all congregations that comprise the

cooperative parish. The board of trustees of a charge shall give security of its funds. It is its duty to keep an accurate record of its events and report to charge to which it is answerable. The chairperson of the local board shall work in consultation with the pastor in charge so as to avoid misappropriation of funds. There should be an asset register. The register shall be updated yearly and be given to all top leaders of the church. No one is allowed to use the property of the church without the approval of the board of trustees. At least two thirds majority shall constitute a resolution to give permission to someone to make use of the property of the church.

When two or more local churches constitute a simple pastoral charge with a parsonage and one or more charge combined with another pastoral charge each of these shall be qualified to receive a sensible merit of the parsonage. If the two have invested some funds with the same value tantamount to that of the parsonage they shall share equally this among themselves and sell the parsonage if they wish. Another option is to give to the other local church the money which will be equal to the value of the parsonage. The amount of such value shall be administered by the district superintendent through appointed persons. Those members shall be professing members of the UMC. However, they shall not be attached to any of the parties. They shall not be interested parties to avoid a biased approach (Patterson 1990:592). The committee shall live all interested parties and shall take into consideration the investment of any church property reaching the final decision. The church shall have the responsibility of labelling church properties for the purposes of identity, labelling has its own advantages. Labelling will safeguard the property from being stolen by thieves. The board shall come up with a clear policy for guiding clergy persons in the possession of church vehicles. The vehicle policy shall be in union and shall be applicable to each and every pastor.

There shall be Annual Conference Retirement Health Care Access Board. The board shall be authorised by annual conference and shall respect wellness and health of clergy person. This shall look after the retired pastors by providing medical care. It only caters for those who have retired in accordance with the annual conference retirement policy eligible for medicines and their spouses. However, this fund cannot cater for the children of the retired pastors. It is generally believed that by the time of retirement these children will be adults and also in formal employment. The board shall also help in the purchase of drugs, this is included in the policy prescription drug coverage plan. The retirees and their spouses shall

have access to health care plan that augments medical aid. It also keeps involvement indifferent retiree health care plans and medical aid (Patterson 1990:612). It also helps in acquiring the individual qualification under group contacts with augment medical plan. The board also caters for the subsidy of costs of the retired clergy persons. To provide subsidies of individual medical augment and other retiree policies. It also includes the provision of the fixed dollar retiree health benefits through health stipends and reimbursement plans. However, the conference shall not be compelled to pay such coverage. Additional eligibility may be prescribed by the annual conference.

In the annual conference there shall be a conference commission or history and archives. The terms of office and the members of the commission shall be determined by the annual conference. The determination shall include those who will serve as ex official representatives of each local church. The commission has the responsibility of collecting, preserving and making attainable the authentically notable records of the agencies and the annual conference. The commission is also responsible for connecting data to the history and origin of the annual conference. It also urges and helps local churches in assembling their histories, conserving their records and commemorating their inheritance. The commission is responsible for the provision of lasting preservation of historical records of discontinued and abandoned churches. The commission is also responsible for sustaining a fireproof archival and historical respiratory, and to make sure that issues that evidently have value for future history are carefully conserved. It aims for the provision of possession to real property and to receive bequests and gifts. The commission shall nominate to the general commission of archives and history locations, structures or building within the annual conference to designate heritage land marks as historical sites, to maintain contact with formal authenticated historical sites and heritage monuments in their respective areas and to help the resident bishop or the annual conference planning committee with the correct historical observations at annual conference sessions (Dodge 1964:341). The commission establishes disposition and retention programmes for the local church and annual conference records under guidelines or standards established by the general commission on history and archives. To engage with other ecumenical United Brethren related denominations or Wesleyan Methodist in elevating our heritage. The commission shall keep the history of the church for future generations. Funding shall be provided by the CONFAD at annual conference level and by the finance committee at circuit and district level. This commission shall be served by people who have the zeal for history keeping of our church heritage. In order for the

commission to work effectively it should have enough resources therefore, it can be involved in some fundraising projects to mobilize funds. It may also appeal for special donations from church members. It needs video cameras, photocopiers, laptops, photo cameras and televisions. The commission may coordinate a conference and urge members to aim for the advancement of interest in the preservation and study of the history of the conference and its precursor. The officials of the conference commission on history and archives may be developed as the society may wish. Membership may involve the payment of subscriptions as the society may determine, and in return members shall get officialised publications and published materials given by the community and society and other benefits as may be deemed necessary. Every annual conference commission or history and archives shall work with the racial congregation of the conference to establish and conserve the historical data of these congregants and precursor conferences. The history and archives commission shall work in close association with other committees to achieve satisfaction in capturing membership data records and well maintenance of records.

3.11.2 Specialised ministries

The church conference may choose a coordinator of adult ministries, youth ministries, a care master of family ministries and children ministries. Where specific age level ministries and young adult ministries would be intensified, coordinators of older ministries and young adult ministries may be elected. Where there are scouting ministry units and civic young service agencies there may be elected a scouting coordinator. Where need for designated areas of ministry emanate, coordinators of these areas should be elected. For the fulfilment of the mission of the local church, the charge conference may elect on an annual basis a ministry group chairperson or coordinator for any of these areas, interreligious relationship, Christian unity, church and society, education, community volunteers, evangelism, prayer advocacy, higher education, religion, race, campus ministry, missions, worship, stewardship, church media resources and advocacy for persons with special needs (Randolph 1968:444). Every local UMC may have a campus ministry coordinator, he or she may be attending the church council. The main obligation of the campus coordinator shall be to report contact information and the names of all university students from their local church and every semester to the relevant United Methodist campus ministry, for example the Wesley foundation. The campus ministry coordinator shall be urged to contact every student from their church each and every semester, by email, phone or letter and urges the student to actively participate in the

Methodist United student ministry. The campus ministry coordinator in any church shall get financial and material support from campus ministries, such as the Wesley foundation.

Each ministry group chairperson or coordinator, when chosen shall work with the local church, church leaders and the pastors. Church leaders and pastors shall address the opportunities and the needs of the concerned area. The coordinator shall make use of all suitable assets or resources and relations of the annual conference, church and district. The charge conference may select a coordinator of small group ministries or a superintendent of the church school. The coordinator or the superintendent shall have the responsibility of organizing and supervising the entire program of nurturing faith. The coordinator shall also be responsible for equipping and building Christian communities of all age groups for ministerial purposes. A health and welfare ministry coordinator shall also be elected whose responsibility shall involve working with people in need. He or she shall coordinate programs related to the welfare of the people in times of any epidemics. There shall be elected a communication coordinator who shall help the local church with communication tasks through the availability of resources, skills and ideas (Williams 1998:471). The offering of health and communication services will help people to effectively worship God and to encounter his redeeming love for humanity. To participate fully into ministry people should be grouped into some small group settings. It is the responsibility of the church council to form these groups. No group shall be formed without the approval of the church council. The coordinator shall mobilize the resources which shall be used, such as health facilities and food.

In each local church there should be various small group ministries. The local church should have a group of disciples which is responsible for initiating programs related to the transformation of the world through making disciples of all nations. The small groups may concentrate on learning and teaching, support, fellowship, accountability and community ministries. The members of these groups shall have sound knowledge of the Bible and Christian faith. Programs shall be initiated related to the teaching of the Bible. These small groups shall also be involved in the provision of practical skills for faithful discipleship including faith sharing, worship, Bible study, theological reflection, building, spiritual discernment, prayer communities, the creation of new faith communities, advocacy for peace and service with marginal and the poor. Local churches are urged to establish policies which provide safety to children, youth and infants entrusted to their care. Church schools shall be

established in each and every local church for the purpose of accomplishing the educational ministry of the church.

The church schools are tasked to form communities which enable people to experience the love of God in their lives. The communities shall help in fostering health and peaceful relationships within the community and congregation. The local church shall be divided into sections or classes. Each class or section is led by a class leader or a section leader. The class leader shall be nominated by the committee on nominations and leadership development. This committee shall present the names to the charge conference for elections. The section leader will be responsible for the spiritual welfare of the class members, he or she initiates programs once every week. In sections people should participate in various ways in church activities. The section leader shall report to church lay leader on work progress in his or her own section. Class leaders are faithful disciples of Jesus Christ who should be accountable and supportive to the witnessing ministries of the local church. They shall initiate teaching through justice, worship, devotion and acts of compassion under the influence of the Holy Spirit (Dodge 1964:414) Christian discipleship should be involved in caring for the sick, feeding the hungry and accommodating the outcasts. Through participation in small groups people may be involved in advocating for social justice, providing services to the marginalized and poor. The local church may organize small groups for supporting certain needs for the community and congregation members, including caring and praying for grief recovery and offer support to the bereaving, to people suffering from chronic diseases, the physically challenged and those with mental illness.

There shall be children's ministries, which constitutes all ministries comprising off children in the congregation. These include Bible school, Sunday school, vacation, children's choir, nursery ministries, music ministries, fellowship groups, short term study groups, children worship experiences, mission education experiences and children Bible quiz. The children ministry coordinator shall be responsible for assuring that children are considered within the life of the congregation. The coordinator will be in charge of children's council, and will work in close relations with other related programs. The coordinator is the visionary leader and shall advocate for active programs, especially in the areas of spiritual formation, discipleship and safety. The coordinator will work in consultation with other leaders to assure that policies and procedures are followed properly. Trainings for children ministry leaders should be initiated.

The council of children ministries have the responsibility of visioning, advocating and planning for children within the congregation, the world and the community. The council shall set procedures associated with children, supervise the planning of children short term programs. He or she will communicate with parents and guardians concerning the needs of the children. The children council shall provide resources for the establishment of children's playgrounds and educational facilities.

There shall be a weekday ministry board which is a regularly planned ministry for children. This ministry shall organize the weekday programs of the congregation. The board members shall be full members of the local church, with church staff, parents and weekday ministry staff representative. The board will set guidelines which go in line with the state mandate, congregations' policies and good ethical practises. The board will provide weekday ministries relevant opportunities for spiritual formation, Christian education, safety and evangelism. They will encourage for inclusion of children from different cultural, racial and socio-economic backgrounds. Weekday ministry boards are accountable to the local church. The board shall work in consultation with the chairperson of Christian education, the board of discipleship, the connectional ministries and the pastor in charge. It shall be responsible for programs like children's Christmas outing and sports galas. There shall be the young people's ministries. The term young include all persons from the age of twelve up to thirty years. The term comprises of both adults and young ministries for age pliability given various age definitions for young people in different cultures worldwide. The tittle young ministries encompass all the aspirations of the church and all the activities for the young people. The age group of young ministries in the UMC is comprised of persons approximately from the age of twelve up to eighteen years (Stephen 1964:421). The young people potentially and currently associated with the church and its activities. The professing members within this group have the right and privileges enjoyed by adults, but they shall not vote in matters pertaining to the law. The UMC also has a group known as young adults; this group includes all persons from the eighteen up to thirty years. The young adults are potentially and currently associated with the church on any of its activities. Young adults who are professing members of the church have all rights and responsibilities of church membership.

The council and coordinator shall provide means and resources to inform youth regarding youth service funding and shall cultivate its support. The term young adult ministry is encompassing and inclusive, it comprises all concerns of the church and all activities for young adults. The council and coordinator shall avail financial resources to cultivate its

support for programs and activities which promote young adults. Civil youth agencies and scouting ministries offer a very important role or a setting for ministry to young leaders, children and other families. Each local church, district and conference may have a scouting coordinator who shall work in close relation with the church council, pastor, district superintendent and the bishop. The scouting coordinator shall also work with the district superintendent of the church school, the coordinator of children ministries and of youth ministries and all different structures of the church. The scouting coordinator of a local church may report to the district scouting and annual conference scouting coordinator who shall be training advisors and resource mobilising agents. All churches shall be urged to have an agreement signed by partners of the unit agencies which are part of their ministry. In every local church there shall be a unit of United Methodist women which is directly linked to the conference, district and annual conference organizations of the United Methodist women (Dodge 1964:521). It has the responsibility of organizing and encouraging unit among United Methodist women. It comprises of women who strive to experience the power of God in their lives. These women have creative and supportive fellowships around the globe. They strive for the expansion of concepts of mission through their participation in the global ministries of the church. Membership is not restricted, any woman who has the will and desire to be in this group is accepted into fellowship. The pastor, bishop and superintendent are ex officio members of its executive. However, they do not have voting powers. A president shall be elected by the local unity, a treasurer, vice president, a secretary and committee on nominations. There shall also be additional officers who will be appointed in relation to the plans of the United Methodist women. The national organization shall provide the bylaws as the focal point unity of United Methodist women. Funds shall be secured for various purposes. All funds acquired or generated shall belong to the organization and disbursement shall be done according to the constitution of UMC.

The total amount administered and secured by the established unity in the local church include, donations and other funds for responsibilities and programs of the United Methodist Women. The funds are to be regulated and directed through proper channels of finance. Funds shall be used for missionary purposes and for administration of membership development (Dodge 1964:517). The constituted unity in the local church shall have meetings for the implementation of the set goals and the transaction of business as may be decided by the unit. The established unit of United Methodist women shall urge all women to be totally involved in the work and life of the local church, and shall offer support by taking leadership

positions and responsibilities. Proposed alterations of this meeting may be forwarded to the recording secretary of the United Methodist women's national organization prior the last annual meeting of the organization in the quadrennial.

Every charge or church shall have a well-established unit of United Methodist men constituted and renewed annually by the general commission of United Methodist men. Other well-organized ministry clusters of United Methodist men shall give annual reports to the charge conference. The organization of men shall be funded by the general commission of the United Methodist men. All the local church's men organization shall ensure a committed ministry for building men's spirituality and their involvement in the total ministries of the church. Local resources for the support of men's ministries shall be established by the conference, judicial and district organizations of the United Methodist men (Dodge 1964:591). The United Methodist men committee has its existence in declaring a pivotal role of Christ in the life of every member in men's ministry drive to the spiritual and growth of men and leadership effectiveness. Group and individual master plan from the foundation of The United Methodist men ministry assist evangelism mission work. The organization also enhances spiritual life and men to become servants of Christ. Men call for programs that help in the training of men with the local church, for the promotion of specific ministries including missions, prayer, civic youth ministries and stewardship. To pursue pastoral partnership by men devoted to the successful service and support of clergy and local congregations. Men strive to promote organizational strategy through effectual leadership, membership growth, financial accountability and resource mobilisation. The organizational unit of the United Methodist men should procure funds for the United Methodist men. The funds shall be disbursed in line with the constitution or by laws of the UMC. The United Methodist men's unit may have their own financial account which has to be audited annually.

The UMC has a very important wing called UMCOR. The committee was established to assist United Methodists and churches to become active in health and welfare programs. To have direct ministry to those in need or the less privileged groups of society. The church should be visible during the difficult times to offer the relevant help needed by the people. The church should initiate programs like relief, service and rehabilitation which include issues of hunger, poverty, refugees, epidemics and disaster management (Mushishi 2010:56). The UMC have established institutions, organizations and programs which are aimed for the assistance of the disadvantaged groups of society. The church has a direct involvement attitude for those in need. The directors for UMCOR are elected by GBGM therefore; it shall

operate in a manner designated by this board. The UMCOR has many responsibilities which include seeking to help the need in the manner practised by Jesus Christ. The board also work on the provision of relief to the suffering caused by ecological, natural disasters, epidemics, civil disasters and political turmoil. The board work in consultation with other conference boards and committees and some ecumenical bodies as well as some international agencies in the administration of its duties and responsibilities. It works in providing assistance to the hungry, those in poverty and those in various disasters. The board helps in conserving human dignity with considering race, religion, gender, nationality and sex. It also seeks to assist people to live a high standard life. The board works closely with the general commission on communication in promoting the sharing of resources with the suffering (Dodge 1964:551).

The board initiates printed, electronic, audio-visual resources to support, interpret and communicate with other churches and conferences regarding appeals for donations and information in relation to ministries with hunger, refugees, disaster and poverty. UMCOR is well known for providing assistance and training coordinators around the world and to equip them to address on-going and emerging issues to do with refugee ministries. It is also concerned with identifying the root cause of poverty and hunger. UMCOR is also concerned with disaster relief programs and rehabilitation of prisoners. UMCOR provides assistance to conference units in addressing on going and emanating global health aspects. The board is responsible for an inclusive community-based health care program, AIDS/HIV and ministries with persons with mentally and physically challenging conditions. Upon request UMCOR provides welfare programs to local church units, conferences and districts. It enhances local churches, conferences and districts to establish ministries of healing, wholeness and health.

3.12 LITURGICAL CALENDER

3.12.1 Advent

Advent is the Season that encompasses a four week period. It is comprised of four Sundays prior to Christmas. This season ushers in the genesis of the UMC liturgical Calendar.

According to the church, the advent marks the incarnation and birth of Jesus Christ. The period begins towards the end of November and ends in December. Christmas will be worshipping in their homes and in churches in preparation for the Christmas season. The traditional colours associated with this season are blue and purple. These two colours are considered as colours of joy hence, they signify the awaited advent of Jesus Christ (Nhiwatiwa 1979:29).

3.12.2 Christmastide

Christmastide is a season filled with a lot of joy to Christians. Today in the city of David a Christ has been born to all, he is the Lord and saviour of humanity (Lk 2:11). It is a season where Christians give thanks to the almighty God for his everlasting love. This love was revealed through the incarnation of Jesus Christ. It is the celebration of the birth of Christ and the self revelation of God to humanity. The beginning of the Christmas season starts on Christmas Eve and ends on the fifth day of January and proceeds to Epiphany. Gold and white colours are used in this liturgical season. Traditionally it is believed that God gives an increase in the natural light of the sun in the northern part of the hemispheres. According to the early church, this occurs on the twenty fifth day of December every year. It is believed that on this day Jesus was born in Bethlehem of Judaea. Bethlehem means the home of bread, which is a replica of Jesus who is seen as the bread of life. Our forefathers derived the name Christmas from the feast of our Lord's birth and they held a Mass of Christmas every year, thus "Christ Mass". This was celebrated in a jovial mood (Nhiwatiwa 1979:31).

3.12.3 Epiphany

This word epiphany means to reveal something which was hidden or to make it visible. God's self revelation is seen through the birth of Jesus Christ. Jesus was born in the city of Bethlehem in Judaea during the reign of Herod the king, wise men from the east came to Jerusalem to worship Jesus and to honour him with gifts (Matt 2:1). Hence the feast celebrates the visit of the wise men to the Son of man and thus Jesus' physical appearance to the Gentiles. The colours of epiphany are the same as those of Christmas which are gold and white. These two colours are symbolizing happiness, hope and a new beginning. These are considered as the most sacred days in the Christian calendar. Epiphany is the peak of the Christian calendar and the Twelve Days of Christmas, which stretches from the twenty fifth day December to the fifth day of January. Epiphany colours are observed up until the eighth day of January which marks the baptism of the (Mushishi 2010:29).

3.12.4 Lent

The traditional liturgical season of Lent is composed of forty days starting from Ash Wednesday excluding Sunday. Christians commemorate the forty days and forty nights spent by Jesus in the wilderness praying and fasting. From the wilderness he was taken to the

temple, where he was tempted by the devil. The devil drove him to the temple of Jerusalem and told him stand on the pinnacle of the Jerusalem temple, and said to him, “If you are the Son of God, throw yourself down from here” (Lk 4:9). Lent is a time of repentance and self renewal, where Christians pray for the forgiveness of their sins. Lent is time of preparation for Holy Week. Holy Week is a reflection of the events which occurred before or during the crucifixion, which took place in Jerusalem. Christians will be fasting a praying in preparation for Easter. The lent period ends with the celebration of the resurrection of Jesus Christ. Purple is the liturgical colour for the Lenten season (Nhiwatiwa 1979:34)

3.12.5 Ash Wednesday

Ash Wednesday marks the beginning of the Lent period. Ash Wednesday is celebrated yearly and Christians reflect, fast, and ultimately celebrate the victory of Jesus over his temptations in the desert. During the worship service the pastor will deliver a sermon remorseful for people to reflect upon. The service is usually conducted in a solitary mood and in meditation. A responsive text from Scripture will be read aloud centred upon confession by the congregation and leader. Congregants will encounter communal confession, as well as periods where they are encouraged to silently pray and confess their sins. Following this the attendees will be smeared with ashes on their foreheads. The pastor will place his finger into the ashes, and then put a cross pattern on the forehead uttering the following words, “From dust and ashes you came and from dust and ashes you will return” (Nhiwatiwa 1979:35).

3.12.6 Palm Sunday

Palm Sunday is commemorated the previous Sunday before Easter. This a celebration which marks the triumphal entry of Jesus into the city of Jerusalem. All the four Gospels mentioned this special event. The pastor in charge and his or her members enters into a procession and recession carrying palm tree leaves singing *hosanna hosanna* to the almighty God. The branches resemble the branches they were scattered on the road during the entry of Jesus into Jerusalem (Nhiwatiwa 1979:37)

3.12.7 Maundy Thursday

Holy Thursday is a Christian holy day which comes on the Thursday before Easter. This day is taken as a day of the remembrance of the day which Jesus Christ celebrated the last supper with his disciples. Maundy Thursday also reminds Christians on how Jesus washed the feet of his disciples. It falls on the fifth day of the Holy Week, and it preceded Good Friday. This day is very important in the sense that it ushers in a new epoch of history which is the

passion, death, and resurrection of Christ. All pastors of the UMC are obliged to administer Holy Communion on this day (Mushishi 2010:72).

3.12.8 Good Friday

Good Friday is the day when Jesus was crucified and died on the cross. Good Friday falls within the holly week and is linked the Jewish Passover commemoration. Many governments have constituted Good Friday as a public holiday.

3.12.9 Holy Saturday

The day just after Good Friday is called Holy Saturday. This is the last day before Easter and marks the end of the Holy week. It celebrates the day which Jesus' body spent time on the tomb. This day is also attached to the sorrowful memories of Mary the mother of Jesus grieving at the death of her son Jesus.

3.12.10 Easter

According to the UMC, Easter is the peak event of the salvation history. Hence, we cannot talk of God's redemption without Easter. The cross is a very important aspect in the life of a Christian. It celebrates the resurrection of Jesus. Jesus resurrected on this Sunday and he appeared to Mary Magdalene and her friends. He also appeared to Simon Peter, Cleopas on his way to Emmaus (Randolph 1968:79).

3.12.11 Ascension of the Lord

The Ascension of Jesus comes forty days after his resurrection on Easter. While he was in Bethany, he blessed his disciples and, on this day, Jesus ascended into heaven. The disciples worshiped him and returned to Jerusalem.

3.12.12 Pentecost

Pentecost took place on the seventh Sunday after Easter. It is a significant event which celebrates the descent of the Holy Spirit on the disciples of Jesus after his ascension. Pentecost is sometimes perceived as the birthday of the Church. The liturgical colour for Pentecost is red which symbolizes the Holy Spirit fire and the blood of Jesus.

3.12.13 World Communion Sunday

World communion Sunday began in 1936 in the Presbyterian Church and was adopted by the Federal Council of churches in 1940. Since then, the celebration has grown into an internal ecumenical celebration of Christian unity. The key word for world communion Sunday is communion or unity. It is a day which marks the universal Christian practise of breaking

bread with one another and remembering both the night of Jesus' betrayal and when Jesus instituted what we now call the Lord's Supper as a lasting remembrance and of his sacrifice. This important day of world communion Sunday can perform two purposes. It is both a jovial and purposeful partaking of Jesus' sacred meal with his disciples and a mind opening exposure to different Christian tradition from around the world. World communion Sunday is a truly global celebration. The UMC shares the same ideas with the mainline churches on the origins of the Lord's Supper. According to Dodge (1964:131) theories have been put forward in an effort to trace the exact origins of the Eucharist.

3.12.14 Other special Sundays

The special Sundays in the UMC are intended to demonstrate the Outlook and calling of the church. The special Sundays are placed on the calendar to emphasize their importance and to illustrate the missionary nature of church. Members are constantly reminded to contribute offerings to special programs like the special Sundays. There are five special Sundays which are recognized by the UMC, these are peace and justice, human relations, United Methodist student day, one great hour of sharing and ministries Sunday. There are other four special Sundays without offerings, these are laity Sunday, heritage Sunday, organ and tissue donor Sunday and men's ministry Sunday. Finally, the church has other four churchwide Sundays which are Christian education, disability awareness, rural life and golden cross Sunday.

The special Sundays are approved by the general conference because the central conferences represent a diversity of heritages and history, they shall not be required to observe special Sundays. The central conferences are allowed to observe other special days appropriate and unique to their heritages and history.

Six churchwide special Sundays with offerings shall be celebrated in each UMC. The general conference shall decide the purpose of the church wide offerings upon consultation with general finance and administrators, after receiving a recommendation from the council of bishops and the connectional tables. The purpose of these offerings shall remain unchanged for the quadrennial, and the receipt shall be distributed on ratio to the administering agencies by the treasurer in the general council on finance and administration. The general commission on communication shall encourage for the promotion of these offerings in association with agencies with the responsibility of administering these funds. Each offering shall be remitted in full by the local church to the treasurer of the annual conference, who shall forward the

funds in full, to the general council on finance and administration within thirty days of receipt in the office of the annual treasurer (Matthews 1985:231).

3.13 SACRAMENTS IN THE UNITED METHODIST CHURCH

3.13.1 Holy Communion

It is believed that Holy Communion might have originated from the *Chaburah* Supper. The *Chaburah* were small groups of Jewish friends formed for pious and charitable purposes. The people would move around communities and helped the poor in the Jewish nation during the evening they shared a communion meal. The meal was held in their houses, it was attended by both women and men. Holy Communion is also said to have originated from a meal known as *Kiddush*. This was a supper held on the dawn of the Sabbath day. It was taken as a feast for sanctification of the Holy day that lay ahead. The Jews would be gathered together in one place and they would share this fellowship meal (Foster 1989:107). It was inclusive and they carried the meal to those who would have been left behind at home especially the women and children.

The roots of Holy Communion are also traced back to the Old Testament. It has the connection with the Passover meal (Ex 12:30). Every family of the Israelites was instructed to sacrifice a lamb, mark their doors with blood and eat the meal. This signified a sacrifice offered as a substitute for one's life laid down on behalf of another. The Passover meal was to be celebrated as a remembrance of Israel's liberation from the bondage of pharaoh and the Egyptians. During the Passover meal a lamb was killed and the flesh of the lamb was consumed together with bitter herbs. This was a reminder to the bitter life which was encountered during the wilderness experience. The blood of the lamb was smeared on the doors of the Israelites. The angel of death passed over and the people of Israel were saved in this regard. The blood of Jesus also has the power of saving people from the bondage of sin. The UMC also believes that the blood of Jesus has saving powers in it. The church also believes that the Lord's Supper originated from the Passover meal.

It also strongly believed that the meal originated with Jesus Christ. While Jesus and his disciples were eating around the table, he gave them the first communion and commanded them to continue partaking it in his remembrance (Lk 21:19-26; Mt 26:27; Mk 14:22-24).

The Lord's Supper may be administered at all Christian regardless of denominations, to all Christian baptised in their churches who share the same faith with the UMC. It is administered to both Baptised and professing or full members, children and probation members also partake Holy Communion in the sense that they share the common view that Jesus died and rose from the dead. Ordained Pastors administer the Sacrament. He or she may be helped by lay leaders or local preachers. According to Hunter (1996:307), the Holy Communion has the following meanings:

- Holy Communion makes the church active. The presence of Jesus Christ is felt in this communion.
- It resembles unity among members. Unity amongst members as well as unity with the Almighty God.
- It is a symbol of fellowship. Sharing of this common food and drink is one of the natural and universal symbols of fellowship. This also means that in Holy Communion we fellowship with fellow Christians and at the same time with Christ who is the host of this sacrament, as such this will create a spirit of cooperation among members.
- The Lord's Supper is a word and any preaching in churches is insufficient to make members of Christ's body without administering the Eucharist. The Lord's Supper has to be administered constantly since it fosters and sustains fellowship and relationships in the Christian communities. The Lord's Supper is a visible and viable form of word. It helps in application of the fruits of salvation. Holy Communion seals and confirms the word. The word cannot have its full effect without this sacrament.
- The UMC also regards the Lord's Supper as a covenantal meal. As Jesus shared the bread and wine with his disciples that night, he was making a new covenant. Replacing the blood of animals used in the Old Testament with his blood.
- The Lord's Supper is a sacrificial meal. The UMC takes the Lord's Supper as a sacrifice. The Lord's Supper follows the way that Christ himself offers it. In this way our souls accommodate the spiritual life of Christ.
- The Lord's Supper points to the second coming of Christ, it was designated to keep this hope vivid in the mind of the believers whenever they meet together in remembrance of his death. Those things are not forgettable that is why even those who set laws of the country put public holidays for this event. The love of Jesus with

his power is to be kept flesh in our mind and memory as Christians. The Lord's Supper is a very important sacrament in the UMC we only have two sacraments that is Holy Communion and baptism.

3.13.2 The meaning and significance of baptism

Baptism is greatly valued in the UMC. Those who participate in this sacrament should know its significance and meaning. They should also be knowledgeable to issues related to its administration. Those to be baptised should be able to answer question about the credibility of their baptism. Baptism is regarded as a sacrament in the UMC so those to be baptized should be taught about the efficacy of this sacrament. The Roman Catholic tradition acknowledges seven sacraments, while most Protestant Churches reckon only two. The recognition of two sacraments is traced back to Martin Luther and John Calvin founders of the reformation. When they left the Roman Catholic Church, they only borrowed the sacraments of baptism and Holy Communion (Machinga 2011:24)

Sacraments are conveyor belts for salvation, and John Wesley called them means of grace. Baptism qualifies a person to be considered into the God's kingdom. One prepares one to get salvation. Salvation enables one to perform God's work effectively. Baptism is the acceptance of God's gifts and one will start to use these gifts to participate in the Lord's vineyard. According to the book of discipline of the UMC 2008 the UMC confirms baptism as an entrance into the church (Machinga 2011:13). Through the rite of baptism, a person is introduced into the Christian community. Baptism is regarded as the initial act faith of a new believer. The baptized individual is authenticated as a follower of Jesus Christ, and will be enrolled into the membership records of that local church. Through baptism one becomes a member of the Universal Church. A member is introduced into the catholic, one, holy and universal church. The newly baptized member will remain in the custody of the section leader. The section leader will constantly visit the member in order to encourage him or her to remain faithful to the word. He member is also urged to participate in church programs (Machinga 2011:26).

Some would like to argue that the sacrament of baptism has its roots in the proselyte Christian communities however, this is still under debate. Baptism is associated with confession and repentance, one is forgiven of his or her past sins through the sacrament of baptism. Baptism is a mandatory requirement for on to be a member of ant local church. John the Baptist in the river Jordan called upon people to be baptised and to repent from their

sins (Mt 3:7-10; Lk 3 :7-9). Closely related to repentance is the call for one to denounce sin. Baptism is therefore, one's acceptance of sin, and the advancement toward the life of reconciliation and grace. Baptism and confession are linked to each other or they are indispensable. According to Machinga (2011:14), it is the washing of a sin that stained life. He calls baptism a new orientation and beginning. The concept of conversion or repentance is not a new phenomenon to an African, most of them were once in African Traditional Religion and were converted to Christianity. A newly baptized member can be identified by change of behaviour. His or her relationships and beliefs also change. Therefore, baptism is an outward reflection of one's interior change or inner self. Through baptism one is identified with Christ and becomes a new creature. Baptism is administered in the name of the Father, Son and the Holy Spirit and this same formula was used during the early church (Ac 2:38, 8:16, 10:48, 19:5). Other baptisms are differentiated from Christian baptism in the sense that these do not proclaim the Holy Trinity. These baptisms are not identified with Christ (Rom 6: 1-5). In baptism Christians experience the crucifixion, death and resurrection of Jesus Christ. Baptism as a sacrament was instituted by Christ (Mt 28:19) the apostles also practised baptism, it depicts a believer's identification and union with Christ. Through baptism one also absorbs the nature of Christ which is characterised by Love, peace, hope, just and forgiveness. Jesus was reckoned as the Son of man at baptism (Mk 11, Mt.3:17) so all those in him are united with the Father in their faith (Gal 3:26-27). The UMC encourages all members to be baptized during the Easter season so that the identification with Christ is identified in its fullness (Machinga 2011:27).

Baptism is also attached to the receiving of the Holy Spirit and the cleansing of sins. Peter in Act 2:38 urged people to repent and be baptized so that they can be able to receive the Holy Spirit. In other word for one to receive the Holy Spirit they have to be baptized first. Hence baptism is a prerequisite for receiving the Holy Spirit. The expression of baptism in the New Testament implies that baptism indeed is associated with the activities of the Holy Spirit. The characteristic feature of the church is that it is a community filled with the Holy Spirit. Therefore, the followers should also be filled with the Holy Spirit which enables them to do God's work. John the Baptist who was the precursor of Jesus Christ proclaimed that in order to receive the Holy Spirit one had to be baptised (Mk 1:8). During the baptism of Jesus, the Holy Spirit descended upon him in the form of a dove (LK 3:21-22; Mk1:10; Mt 3:16). Therefore, the sacrament of baptism is viewed as the work of the Holy Spirit. The Holy Spirit

regenerates, empowers life and leads those who believe in a totally new life in Christ (Machinga 2011:28).

The UMC members have got different views as regard to baptism, especially on the matters associated with the administration of the sacrament. The meaning of baptism is revealed by the way how it is administered by the officiating minister. The ritual of baptism is performed on an individual by another individual and this is done according to the protocol and procedures of the church. Hence, one cannot baptize his or herself.

This gave rise to an interesting question, who administers an authentic baptism? This question has been there since time immemorial or since the Early Catholicism period. This was also a controversial question in the Corinthian church (1 Cor 1:11-14). Most ecumenical churches prefer the sacrament to be administered by ordained clergy. In the UMC where baptism is considered as a means of grace, it is administered only by an ordained clergy member. Ordained pastors in the UMC are mandated to perform the fourfold ministry of service, sacrament, word and order. They also perform Lord's Supper and baptism. The Roman Catholic Church permits lay members to administer the sacrament of baptism and the Mass especially in remote or rural areas when the Priest is absent. They also allow this to happen in a case where one is on the deathbed, that is if the Priest is not readily available. By allowing ordained elders to administer this Holy sacrament, the UMC acknowledges the apostolic succession and the mystery of the sacrament. The efficacy of the sacrament holds value when administered by an ordained clergy member. The clergy member is trained personnel who know the theological meaning of baptism and its interpretation. In the UMC, the ordained elder administers baptism in his or her local charge and cannot perform this sacrament beyond the boundaries of his or her circuit unless assigned to do so by the district superintendent. A pastor who is not yet ordained can invite an ordained elder to administer the sacrament of baptism, in consultation with the district superintendent. In the UMC we acknowledge the validity and authenticity of baptised members who joins the church on transfer from their former denomination (Machinga 2011:29). However, this privilege is only granted to members migrating from the mainline churches. Members transferring from other denomination rather the mainline churches are kindly requested to be rebaptized in the UMC, the main assumption is that these members will be coming from religious traditions which do not conform with the UMC doctrinal standards. They are enrolled in baptismal class meeting before they are baptized. They are taught topics like, the importance of baptism, infant baptism, adult baptism, the meaning and significance of baptism, the baptismal mode,

baptismal formulae and the significance of the use of water during baptism. It can be noted that the authenticity of baptism does not rely on the clergy administering it, but relies on the efficacy of the sacrament which is instituted by Christ. The ordained pastor is only a vessel which is used to convey the means of grace (Williams 1998:87).

The UMC approves three methods of baptism which are sprinkling, pouring and immersion with water. An individual has the liberty to choose one of the methods above. Most of the UMC sanctuaries have got baptismal pools designed for immersion purposes. John the Baptist, baptized people in the Jordan river using the immersion method. During the apostolic period baptism was performed in homes and rivers (Jn 3:22-23). Most Pentecostal churches in Zimbabwe favour the method of immersion as compared to the other methods above. These churches believe that baptism is associated with the removal of sins, so during immersion the sins will be washed away by water, hence one's body has to be fully dipped into the waters. In the Pentecostal churches baptism is not a once off event and this will result in one being rebaptized countless times because sin is always there in humans. Baptism is not measured by the amount of water sprinkled, poured or immersed on one's body but, by the spirit in which it is conducted. Christian education is importance in order for people to fully understand the significance of baptism (Machinga 2011:30).

The UMC doctrine acknowledges the credibility of the immersion method as part of the three modes of baptism. However, immersion is instituted on the pretext that there is the presence of running water for example a safe river. It has been significantly noticed that most members prefer the sprinkling method. Before baptism by immersion in the UMC it is recommended that the health committee has to inspect the river, to figure out whether it is safe to use that certain river. A recommendation letter should be forwarded to the church council for consideration before the decision is made to baptize members in a river. It is also encouraged for the prospective candidates for baptism to inspect the river, and consent before baptism take place (Foster 1989:202).

The baptismal formula is described as the words which are used during the administration of baptism. Denominations vary as to which are the correct words to be used during the administration of baptism. There are some churches which baptize their members in the name of Jesus only. Others baptize using the words Holy Spirit alone. In the UMC baptism is done using the Holy Trinity formula, that is in the name of the Father, the Son and the Holy Spirit (Matt 28:19). After baptism a certificate is issued, which states the name, date of birth, place

of birth and place of baptism. In the event of infant baptism, there is additional information which indicates the name of the parents or guardians of the child. In the UMC water is the only substance which is used in baptism. Some churches use other symbols besides water. A good example is the Salvation Army Church which uses their flag to baptize people. However, the majority of denominations use water. Water is used as a sign of life and that is why it is used for baptism.

Baptism can be ascribed as a time when the baptized person is being called to be involved in religious pilgrimage. Therefore, baptism is a calling or a vocation, it needs total commitment to duty. Even our lord Jesus Christ before the commitment of his work was first baptized. Baptism is a prerequisite of proclamation. Baptism is marked the total commitment doing the work of our Lord and Saviour. According to the UMC policy, all Christians are called into the ministry of Jesus Christ through their baptism (Randolph 1968:352). They are also called into the ministries of all believers, and to fully participate in the servant hood ministry. A baptized Christian is easily identified in the Christian community. The baptized person lives a Christ like life, he or she is not supposed to be involved in gossip, fornication, adultery and robbery. The baptized person is considered as a new born creature. In many instances the newly baptized persons are given some social responsibilities within the local church, so as to constantly remind them that they are called to duty.

There are diverging views concerning the baptism of infants in the UMC. The evangelical and some Pentecostal churches teach against infant baptism, the churches only put some special emphasis on personal confession. They believe that infant baptism contrary to the teachings of Jesus Christ as well as the Scripture. However, the mainline protestant churches practise infant baptism, with the exception of the Baptist. Although the practice of infant baptism is not explicitly stated in its Scripture, its justification is always been referred to the household baptism. These households were also comprising of infants and there is no mention in the Scripture that infants were excluded from these household baptisms (Williams 1998:92). These households baptism include that of Lydia at Philip (Ac16:14-15), Cornelius (Ac10:14-48) Crispus the synagogue ruler (Ac 18:8) and the jailor (Ac16:34-35). Paul also refers to the baptism, he instituted at the house of Stephanus (1 Cor 1:16). Luke the writer of Acts stresses the point that everyone who was present in that house was baptized. Murray (1962:460) urges that very young children were part of the household in the Old Testament times (Gen 17:12-13; Ex12:27-30; 1 Sa1:21). He further alluded that the idea of baptism was deeply grounded on the faith of another hence infants were baptized on the faith of their

parents or guardians. A good example is that of slaves in the household, the assumption is that there were baptized basing on the faith of their masters. Therefore, there is no way one can exclude the baptism of infants when even slaves were baptised during the early church (Randolph 1968:6).

It cannot be doubted that the household constituted of the children, slaves, wives, and the father who was the head of this household and who made decisions for the other household members. Most denominations now see no distinctions between infant and adult baptism. They acknowledge both as having the same significance on the basis of prevenient grace, which must be received by all regardless of age, race, gender, ethnic, racial and cultural background. According to Randolph (1968:10), this practise reviews to us that the God of the Christian revelation is the God of prevenient grace and he welcomed us into his communion while we were estranged and alienated from his loving mercy. The grace of God is offered unconditionally, everyone is free to take it through baptism. This is truly unmerited favour before God. Christians are urged to respond to the unearned gift from God. No one can attain this special gift of grace through money or through human effort. For God so loved the world that he gave to humanity his one and only begotten son, that those who believed in him shall not be alienated from his divine mercy. Therefore, through their baptism the infants shall also be granted the grace of God. Denying them baptism is tantamount to deny fellowship with Jesus. The church enters a new covenant with parents by accepting the baptism of their children, these make a commitment to the church and to God to nurture the child in a totally new way. There are some children whose parents are members of the UMC, the church acknowledges that these children can be presented for baptism by their guardians or relatives Murray (1962:217). The guardians are supposed to attend lessons on baptism where they were exposed to various information concerning infant baptism and baptism in general. After attending lessons, the attendees shall write a short test designed to examine whether they have comprehended some basic concepts concerning baptism. Furthermore, infant baptism can also be sustained by the authority of the Scripture or the gospels which talk of Jesus welcoming children who are brought to him, he blessed them and rebuked those who prevented them from coming to him (Mk 9:35-37; Mt 19:13-15; Lk 18:15-17). By welcoming children Jesus resemble what it entails to be part of the kingdom of God. The gesture portrayed by Jesus of embracing infants is a clear mark of their acceptance into his prevenient grace. In other words, if Jesus considered children to be worthy in his own eyes, why should Christians deny the baptism of these children?

Children stand blameless before Jesus Christ, they are seen as innocent and guiltless before God. Hence, they are worth to receive God's mercy through the sacrament of baptism. In this regard they should also be permitted in the partaking of the Lord's Supper. Christians should desist from the Greco-Roman world era, which was a period where the children were considered as inferior and less important for example during the time of census the romans simply gave the number of their sons and daughters who have attained the age of twelve and no number of these infants can be noticed. Thus, childhood was seen as insignificant, weak biological stage or a preface of adulthood. The clearest manifestation of this inferior status was widely noticed in the casting out of new born babies. Children were literally perceived as disposable material (Weber 1979:8). Children should be highly valued as the creation of God and should be welcomed without restrictions into the fellowship of the true believers. No one should refuse them the right to be baptised because Jesus acknowledges children as full humans and valuable, he told his disciples to welcome them. Jesus precisely proclaimed that accepting a child is wishing him or her into the divine kingdom of God and the one accepting this child can also be accepted by God. There is no reason in whatever sense for today's church for not accepting infant baptism. Baptism should introduce children to the family of believers and hence they can fully participate in this fellowship. The UMC considers children as people of great value. Hence it has a ministry of them called the children's ministry. This ministry is responsible for the programs of the children and is led by a coordinator.

3.13.3 John Wesley and baptism

John Wesley was born in England by Samuel and Susanna Wesley, his father was an Anglican priest. After discovering that the Anglican Church was lacking the vibrant type of worship, John and his brother Charles decided to establish their own movement which was later nicknamed the Methodist. The nickname was coined by the Anglicans after seeing the way they administered their movement, they were well organized or they did their work in a certain method, hence they were called the Methodist. John Wesley was a devoted preacher and a teacher of the word. Wesley taught and wrote extensively on baptism. He taught that baptism is a gift from God given to the church by him. Baptism is considered as a plan of salvation. When parents or guidance bring their children for baptism, they avail these children to the grace of God. However, Wesley taught that baptism itself does not stand for salvation it has to be combined by other attributes of salvation. For Wesley baptism is a lifelong process of God invisibly working in human lives (Migliore 1993:215). On his teachings on prevenient grace, Wesley strongly emphasised that baptism is a free gift from

God. Those who accept to be baptized have also accepted faith in Jesus Christ. According to Wesley prevenient grace continues in justifying baptism and is brought to its fruition in sanctifying baptism.

3.14 CHURCH PROPERTY

3.14.1 Section One: All titles in trust

According to Patterson (1990:721), all properties of the UMC agencies, local churches and institutions are held in trust for the benefit of the entire denomination. The usage and ownership of property is subject to the book of discipline. This trust requirement is an important element in the history of the church. It reflects the connectional nature of the church by ensuring that the property will be used only for the purposes agreed by the entire denomination as prescribed by the Constitution of the church. The trust requirement is thus a virtual expression of United Methodist whereby local churches are held responsible and accountable to and benefit from the connectionalism of the entire world wide church. In agreement with the legal definition and self-understanding of the UMC, and with particular reference to its lack of capacity to hold title to property, the UMC is organized in a connectional structure. Titles to all personal and real, intangible and tangible property held at annual jurisdiction, local church or district conference level shall be held in trust for the UMC and subject to the provisions of its discipline. The trust is always irreversible, except when stated by the discipline. Property may be released from the trust, or may be freely transferred or subordinated to the interests of the creditors and a third party only to the extent authority is given by the Constitution. Local churches may hold, acquire, improve, maintain, and sell properties for purposes of continuity with the mission of the church, unless prevented or restricted by the Constitution (Murray 1962:462). The words United Methodist are not to be used as, or as part of a trademark, a trade name or as part of name of any business form or organization, except by corporations or other business units created for the management of the works undertaken directly by the UMC. CONFAD is charged with the registration and administration of all the UMC properties.

In case property purchased is not to be used for both a parsonage or a house of worship, or both, all instruments by which such premises are held shall contain a clause as stated below:

In trust, that the said premises shall be kept, maintained, and disposed of to the benefit of the UMC and subject to the usages and discipline of the UMC. This provision is solely for

the benefit of the guarantee, and guarantor reserves no right or interest in said premises.
(Gonzales 2010:80)

However, the absence of the trust clause as stated above in conveyance and deeds executed previously or in the future shall not exclude a local church of its connectional responsibilities nor shall it exonerate a local church of its accountability and responsibility to the UMC. The local church shall continue holding all of its property in trust for the UMC.

3.14.2 Section Two: Compliance with the law

Local laws shall be interpreted to mean the laws of the state, community, political unity within the geographical bounds of which the church property is located. In order to secure the right to property with the accessories of the parsonage and church the UMC, care shall be taken that all deeds and conveyances be executed and drawn in due conformity to the laws of the respective countries. However, the countries in which the property is located also should respect the laws of the UMC (Kirby 2000:314). Deeds shall be recorded and registered directly upon this execution. No individual or affiliated church body may participate in any suit in the name of the UMC. Any denominational unit authorised to hold title to property and to enforce trust for the benefit of the denomination may bring suit in its name to protect denominational interests. No conference, board, council, local church, agencies, or other units can financially obligate the denomination, or without prior specific consent, any other organizational unity thereof.

3.14.3 Section Three: Audits and bonding of church officers

All persons holding trust funds, moneys or securities of any kind belonging to the annual, general, jurisdictional or provisional annual conference or organization under the control of the general, annual, jurisdictional or provisional annual conference shall be bounded by a dependable company in such a good and adequate sum as the conference may direct. The accounts of such persons shall be audited at least annually by acknowledged public or certified accountants. A report to an annual conference containing a financial statement that the constitution requires to be audited shall not be approved until the audit is made and the financial statement is shown to be correct. Other parts of the report may be approved pending such audit (Kirby 2000:365).

3.14.4 Section Four: Annual conference property

Each and every annual conference may be incorporated in its own name if allowed by law. It shall have a board of trustees which shall be included if the conference itself is not included. The board shall be constituted by twelve people and it is encouraged that one third be clergy, one lay woman and three lay men. The said persons must be of legal age as stipulated by the law. The lay members shall be the members in good standing of the local churches within the jurisdiction of the conference. These people shall be directors of the corporation. They shall be elected by the conference for staggered terms of office. One member shall serve in this office for at least four years. The board of trustees shall meet annually and shall organize the election of the president, secretary, vice president, vice secretary and treasurer, whose responsibilities shall be those usually concerning such offices. They shall be acquiescent to the annual conference shall be filled by the committee on nominations (Gonzales 2010:82).

3.14.5 Section Five: The district property

A district parsonage of the district may be acquired when permitted by the charge conferences of two thirds vote of the district conference. However, the acquiring is subject to the approval and advice of the district board of church location and building which is known as BOCLAB (Patterson 1990:730). Any district conference or district union that owns property or has employees may be incorporated in its own name if allowed by local law. Unless the district union or the district conference is incorporated in its own name, each district's board of trustees shall be incorporated. The district shall comprise of not more than nine or not less than three members. Members shall be nominated by the district superintendent in consultation with the district committee on nominations. After the nomination the names shall be presented to the district conference for election, the district superintendent shall be the presiding officer. On the other hand, they may be elected by district of stewards or by the annual conference on nomination of the district superintendent. Members shall be elected for one-year term and serve up until their successors are elected. They shall provide an annual report, which shall be presented to the district conference or the annual conference (Kirby 2000:234). Title to district property may be held in trust by the incorporated union or district conference. Except as the laws of the country, territory state prescribe otherwise, district property held in trust by a district board of trustees may be sold or mortgaged. However, this shall be authorised by the district conference or annual conference, that if such property is held in trust by the trustees of the annual conference, it may be sold or mortgaged and conveyed by such trustees by the permission of the annual

conference. The district conference or the annual conference in the case of property held in trust by the trustees of the annual conference may include in the resolution allowing such agreed action or direction. Any contract, bill of sale, deed, mortgage or the necessary written instrument may be executed by and on behalf of the appropriate board of trustees. Any two officers shall be duly allowed to carry out the direction of the annual conference or district conference. Any written instrument executed shall be effective and binding as the action of the ac or district conference. The maintenance cost and purchase price of a district parsonage may be equitably distributed among charges of the district by the district board of trustees. The board of directors shall have same responsibilities and duties with respect to the district property as described for district board of trustees (Patterson 1990:734).

When district boundaries are changed by rearrangement, consolidation or division so that a district parsonage owned, purchased, and maintained by one district is included within the boundaries of another district. Each district shall be entitled to receive its just share of a reasonable value of the parsonage in which it has invested funds. The amount such value and just share shall be determined by a committee of three persons. These three shall be appointed by the resident bishop. The committee shall bear claims of each district pertaining to its interests before making a determination. From such a decision, there are reserved unto each of the interest districts the right of appeal to the next succeeding annual conference. The same protocol shall be followed in deciding equities of a district in any other property that may be included in other district by changes in the district boundaries (Gonzales 2010:88).

There shall be in each district of an annual conference a district BOCLAB. The board shall consist of the district superintendent and a minimum of six and a maximum of nine surplus persons nominated by the district nominating committee. It is recommended that membership include one third clergy, one third of laypersons and one third lay women, and shall take into consideration race, age, gender and people with disabilities. These persons shall be professing members of the UMC. These board members shall exclude the district superintendent and shall be divided into three classes. One third shall be elected annually for a three year term. A secretary and a chairperson shall be elected annually at the first meeting following annual conference. The board shall file a report of any decision taken with the charge conference of each local church involved. This report shall be filed and it becomes part of the minutes, this report shall also be handed over to the district superintendent. The board shall also make a written report to the district conference, and this report shall become a part of the records of that conference (Kirby 2000:401).

The BOCLAB shall investigate all proposed church building sites, making sure that such sites are properly located for the community to be served and that there is enough for the future expansion and parking facilities. If there is a district strategy committee for parish development or a metropolitan commission, in the district, the board shall consider its recommendation in planning strategy for continuing the service of the UMC in changing neighbourhoods. If no parish development committee or commission is operative, the board shall study the duties assigned to each and seek ways of promoting continuity of service in the parishes where there is a change in ethnic, cultural or racial character of the residents. One member of the board shall also have membership on the strategy committee on the commission. According to Murray (1962:469), BOCLAB shall investigate all proposed church or parsonage buildings to determine the best method to make such the structure energy efficient. The board shall review the plans of any church in the district which proposes to purchase or construct a new educational building, a parsonage, a church or remodelling of such a building. If the total cost exceeds twenty five per cent of the value of the building reviewing shall be considered necessary. Such proposal shall include a statement of the need for the proposed facilities, cost estimate of the project, preliminary architectural plan, and a financial plan for defraying such costs. Before finally approving the building project, the board shall determine that the preliminary architectural design and financial plans have been approved and gaged by genuine authorities. Where it is applicable and financial resources permitting, renovations plans shall provide for equal access to persons with disabilities. When a local church has secured financial architectural plans and specifications a reliable and detailed estimate of the cost of the undertaking, the board shall require fair submission for approval and consideration. The board shall study the feasibility carefully and financial soundness of the undertaking and decide whether the financial plan will provide funds necessary to ensure prompt payment of all proposed obligations. The board shall provide for the full financial support of the program ministries, including general and church benevolences. It shall report its conclusions to the church to the cabinet in writing (Murray 1962:471).

A financial decision of the board approving building, remodelling or purchase automatically terminate after a period of one year no action has to be taken by the local church to carry out such determination. A decision of the disciplining such purchase, remodelling, or building shall be final unless overruled by the ac, to which there is right of appeal. No district property shall be transferred, sold or leased for a term that exceeds twenty years, or the mortgaged

without the approval of the district superintendent. The district superintendent shall provide a written statement to prove that he or she has approved the decision by the board to sell, purchase or transfer the church property. The district superintendent's written statement evidencing the satisfaction of this condition shall be prefixed to any transfer encumbrance or instrument. Any required written instrument necessary to carry out the action so permitted shall be actioned in the name of the corporation by any three of its officers or its board of trustees. Any written instrument so actioned shall be effective and binding as the action of the corporation (Nhiwatiwa 1997:72).

3.14.6 Section Six: Local church property

In each pastoral charge comprising of one local church, there shall be a board of trustees, consisting of not more than nine and not less than three persons. It is recommended that at least one third be laypersons and one third laywomen. The trustees shall be of legal age as stipulated by the law, and at least two thirds shall be full members of the UMC. No pastor is a voting member of the trustees unless elected as a member. The members of board of trustees shall be divided into three classes, and each class shall consist of an equal number of members. At the charge conference, a recommendation shall be made by the committee of nominations and leadership development or from the floor, to take office at the beginning of the calendar year. These shall serve for a period of three years until the successors are elected and qualified. It is the responsibility of the charge conference to elect such members. In a pastoral charge comprising of two or more local churches, a church local conference, organized and constituted under the book of discipline of the UMC, shall be empowered with the power and authority in dealing with matters relating to the personal and real property of the local church concerned. The local church at its local conference shall elect the board of trustees. The membership of the local church conference shall consist of the persons specified for membership of the charge conference (Mushishi 2010:89).

A pastoral charge comprised of two or more churches, each having a local board of trustees may have the responsibility of holding title and to manage the property belonging to the church. These properties may include campground, burial ground and other property that may be committed to it. The board of trustees shall provide security of its funds, keep accurate records of its proceedings and report to the charge conference which it is accountable.

3.15 THE JUDICIAL ADMINISTRATION

3.15.1 The judicial council

The judicial council is the highest governing body within the judiciary in the UMC. The authority of the judicial council is clearly specified in the United Methodist constitution, under the section of the constitution of the church. The judicial council shall be comprised of nine members and should portray the diversity of the UMC, including ethnic, gender, age, racial, central and jurisdictional and size of the congregation size (Patterson 1990:770). In the year 2000 it was unanimously agreed at the general conference that they shall be three lay persons elected and two ordained clergy, including bishops and these add to the nine elected before. This composition will run for the next sixteen years. In 2004 at the general conference it was agreed that after eight years it, there shall be elected three ordained clergy other than bishops and two lay members who shall be included in the judicial council (Mushishi 2010:17). The lay persons to be elected shall be professing or full members of the UMC. At every session of the general conference elections shall be held that is to replace any member with their term of office expiring at such session. The recommended term of office to serve in the judicial council shall be eight years. A member may serve a maximum of sixteen years in the judicial committee or two consecutive eight year terms, with a minimum of four years before the re-election of this said member. Those members whose terms of office have expired are encouraged to keep all confidential materials. To serve in the judicial council is a God given privilege which should be highly valued by those elected (Bundy 1999:18).

The members of the judicial council shall be nominated and elected using the following procedure. During the quadrennial session of the general conference, the council of bishops shall by the powers invested in them nominate through majority votes three members of the ordained clergy in the annual conference and lay persons to be elected corresponding the numbers of those terms will be expiring at the end of such a session. The central conference shall be represented by at least one nominee. However, it is not compulsory that the central conference, as a group will be represented by an elected member. During the daily proceedings of the session the above nominees will be duly announced, the nominees of both the lay persons and clergy members may be made from the floor, during the session. All the names of the nominees, identified by the conference to which they belong and produce a biographical history of not more than one hundred words, and this information shall be published in the daily Christian advocate, for at least forty eight hours before the election time. The time for election shall be set by the general conference at the session, where the

nomination takes place, and from such nominations the general conference shall without discussion elect by majority vote and ballot, the considerable number of ministerial and lay members (Bundy 1999:21)

There shall be elected at least six alternates for the lay members and six alternates for the clergy members, they shall have the same qualifications as those of the judicial council members. Their term of office shall be four years. The alternates shall be elected in the following procedure or process from the lay and clergy nominees, those who remain on the ballot following the election the eligible member of the judicial council to be elected at the session of the general conference. The general conference through a separate ballot paper, and without any discussion and by the vote of the majority, shall elect the number of lay and clergy alternates to be chosen at the general conference session. If a vacant occurs within the interim between the sessions of the general conference, a clergy vacant shall automatically be filled by the one who was first elected as the alternate, and consequently a lay vacant shall also be filled by the first elected as the alternate. The alternate elected to fill the vacant post shall be in the office as a member of the judicial council for unexpected term of the number of the member whom the alternate succeeds. It is the duty of the secretary to notify the alternate about his or her election. The president at the council shall also confirm by signing this notification (Erikson 1972:27). The alternate shall respond in the form of writing to that he or she has accepted this position and the letter shall be addressed to the president of the judicial council who shall also immediately notify the president concerning this letter of acceptance. The letter shall be filed by the secretary after being read before the other judicial members. If one or more members of the council are absent during the session of the judicial council, that temporary vacancy may be filled by the clergy alternates, the same applies if the vacant concerns the laity, and it shall be filled by a lay alternate. Both the lay and clergy alternate shall be present at the session of the judicial council. However, when the judicial council, for any reason fails to fill the vacant, this does not mean that this shall affect any action that will be taken at this session, as long as those who will be present constitute a quorum. A three quarter majority vote is needed in order to pass an action.

The old members shall only avail or reveal information upon the requisition by the president or secretary of the judicial council. When asked to do so, confidentiality should be maintained to its highest level. The question of the procedure may be raised by the president or secretary of the judicial council (Erikson 1972:32). A member of the council shall be assigned by the president to investigate a case; the secretary of the council shall write a letter

of confirmation and shall be given to this member, so that this will authenticate the assigned member to exercise his or her responsibility with conscience. The assigned member will be free to contact anyone he or she feels may produce relevant information pertaining to the case.

According to Patterson (1990:778), members of the judicial council are not permitted to discuss any matter concerning the pending case prior to the outcome of the judgement. Any discussion of a case by members outside the session may jeopardise the outcome, hence this is strongly discouraged by the council. No member of the judicial council shall publish or communicate through electronic communications to third parties any matters of substance pending in the judicial process. Any conclusion to case shall follow the relevant procedures set by the general conference as presented in the constitution of the church. The judicial council shall not violate any rules and regulations which are prescribed by the church pertaining to how cases are handled. Any of those rules shall nullify the results of the session of the judicial council. The judicial council shall provide its own mechanism of organization and procedure pertaining hearings and appeals as well as petitions for declaratory decisions. All parties shall have the privilege to be given evidence for filing purposes from time to time. However, the evidence of beliefs and arguments should be provided by the council, provided that at the time of filing, copies of such briefs are delivered to all parties of record. The complete wording in the document requesting a declaratory, a ruling on a question of law or appeal shall be posted on the website of the judicial council. This should be done in not less than thirty days before the due date for submission of briefs and arguments to allow enough time for filling of these briefs and arguments. The council shall have a part time clerk to help with the council documenting of all special documents (Erikson 1972:45). He or she shall not work for not more than twenty hours per week and an office shall be provided by the council for the clerk. The clerk shall maintain records and keep in the conducts of the business as directed by the council. Funds should be provided by the general conference for the smooth running of the office of the clerk. The office of the clerk shall be located at a place which is convenient and accessible to the council members, it should be at the centre so that all members will not travel long distances to reach the office. In other words, we are saying that visibility and accessibility are matters of priority when choosing the clerk's office (Weber 1979:57).

The judicial council shall meet quarterly with the general conference, at the same venue and same time. However, it may meet also during the calendar year as it may deem appropriate at

any place it may select or times that may be convenient to the members. The meeting shall be approved by the general conference which is the highest decision making board of the UMC. A quorum is constituted by seven members, except on the questions of constitutionality of the acts of the general conference which says a quorum shall be of nine members or of the alternates who shall be dully seated according to the rules and regulations which were established by the judicial council. At least six members shall constitute an affirmative voice of the council to declare any act as unconstitutional. In other instances, the vote of the majority shall be sufficient for the council to pass a judgement. An appeal may be declined by the council, for the council to pass a judgement. The appeal may be rejected by the council, the council may consider it not necessary or when it does not have enough time to decide on the matter. The constitutionality of an act is determined by the judicial council basing on an approval by a majority of the council of bishops on the basis of the approval of one-fifth of the general conference chapters. The judicial council should have authority to determine the constitutionality of any proposed legislation when such a decision comes as a requisition by the general conference or by the council of bishops (Weber 1979:74). The constitutionality of an act may be determined by the majority of the bishops or the central conference or an appeal made by one fifth of the central conference members. The proceedings of the judicial council shall be documented and filed by the secretary a well as the clerk. The documents should be kept at well secured place, and should not be tempered with or doctored.

It is a mandate of the judicial council to determine whether any action taken by any other board created is legal or not, or the legality of action taken by an authorised or created body of the general conference. The council of bishops can make an appeal to the judicial council to clarify the judgement of the case and to give enough evidence of how they have arrived to such a conclusion (Hunter 1996:67).The council of bishops may decide to take the case upon them if they see that the case may affect the welfare of the church or may cause serious division in the church. A compromise shall be reviewed between the council of bishops and judicial council. The two boards shall meet to elaborate on the matter in order to have an amicable decision, which is not detrimental to the smooth running of the church. The judicial council shall affirm, pass on, reverse, or modify the decisions of the law made by the bishops in the district, annual, jurisdictional or central conference as regarded to the question of law when submitted to them in a written form and such an appeal should have been approved by one fifth of that conference, comprising those who will be present and have the right to vote.

No bishop has the right to deal with a pending case and should not victimize the members concerned. The final decision on the case shall only be determined by the judicial council, after the judgement of any case the secretary of the judicial council shall write a letter of notification to the resident bishop, stating how the case was judged. The details as pertaining to the judgement shall also be provided to this resident bishop. The annual conference secretary shall include in the journal how the case was judged, an exact statement of which the question submitted and the ruling of the judicial council (Erikson 1972:77). When a clergy member has been convicted all the necessary steps as stipulated by the law should be taken. Likewise, if the case involves lay person the law should also take its course of action.

The judicial council shall determine after hearing any appeal, the decision of the bishop on the question pertaining to matters of the law made in a district, annual, jurisdictional or central conference when the appeal has been presented by one-fifth of the voting members who will be present. The jurisdictional council has the power to the decision or opinion made by the committee on appeals of a central or jurisdictional conference if it appears that such a decision or opinion is not in line with the book of discipline. The decision to review can also be made if there is a variance with the book of discipline on a prior decision of the judicial council or a committee on appeals of another jurisdictional or central conference on matters pertaining to law or a decision or opinion passed without taking into consideration of the law of the church (Hunter 1996:81). If the committee on appeal's decision shows some variance with the decision by another committee on appeals the following procedure should be taken into consideration, any part of the decision or opinion, make an appeal of the case to the judicial council basing on the ground of that decision or opinion. The committee on appeal may render the last decision or opinion to certify a case and to file it. The judicial council president may give a directive to the secretary to certify a copy of a sufficient portion of the record which discloses the nature of the case. The whole decision and opinion of the committee on appeals shall be secured for its consideration in the next session. The judicial council shall have and determine the question of law involved and passed upon facts where the question of church law was involved (Mushishi 2010:91). After the decision upon the question of church law, the judicial council shall pass its decision to be clarified to each of the committees on appeal; committees on appeal shall take the necessary action as determined by the judicial council.

All decisions and opinions of the central and jurisdictional conference committee on appeal shall be forwarded to the secretary of the judicial council within a period of thirty working

days following a decision. Those decisions shall be availed to the members involved in trials when needed by those in operation for the trials. The judicial council shall have other powers and duties as endorsed up by the general conference. All decisions of the judicial council shall be taken as final. However, when the judicial council makes a decree that an act is unconstitutional, that decision shall be referred to the general conference with immediate effect. The judicial council shall have the power to make ruling on the grounds of a declaratory decision as to the meaning, application, constitutionality, or law of the discipline or an act of legislation of the general conference. Any decision of the judicial council shall be effectual and binding as a decision made by appeal. The following boards of the UMC are authorised to make petitions of the judicial council for some declaratory decisions of the council of bishops (Hunter 1996:45). Any board established or permitted by the general conference on matters which relate or affect the work of such board and the general conference. The majority of bishops commissioned to any jurisdiction on issues affecting or relating to jurisdictions or work, affecting the central conference. Any board authorized or created by the judicial conference or issues related to or affecting the work of the concerned board (Hunter 1996:47).

When a declaration decision is taken, all persons who claim that any concern would be affected by the declaration, shall be involved in the preceding, and such parties shall be named by the petition. The secretary of the judicial council after receiving such request shall publish on the officialised United Methodist internet pages a summary of the question involved. If the president of the council wishes that other parties not mentioned in the petition would be affected by the decision, such parties shall also be considered. The petitioners or petitioner basing on the discretion of the secretary of the judicial council is mandated to give all parties a copy of the petition within a period of fifteen days following such a decision by the secretary of the judicial council (Hunter 1996:51). The outcome of the judicial council on matters of church law, with a brief of the points of the opinion, shall be secured by the secretary of the general conference and by the chancellor, secretary and the bishop of every annual conference.

The judicial rights and the proceedings prescribed in this paragraph begin upon the submission of a matter as a judicial compliant to the council of the church. Judicial proceedings are terminated at the end of any right of appeal. The supposition of worthiness shall be continued up until the end of the trial proceedings. Special observation should be given to ensure ethnic, gender, age and racial diversity of committees, courts and boards of

the reasonable temperament of all matters. The plaintiff has the following rights, the notice of hearing, and the right to be heard, to be in the company of someone and to be knowledgeable of the resolution. The accused has also the following rights which include to be accompanied, right to be heard, notice of hearing, access to records, and right against double jeopardy (Bundy 1999:105).

The church has its own rights that shall be followed. In the occurrence that the accused could not come to any judicial process hearing, refuses any communication with district superintendent or bishop in other words fails to comply with requests from officialised judicial committee, such in actions or actions shall not be considered as an excuse to delay or avoid any church processes. Any process may be continued without the involvement of such individual. In any judicial proceeding under normal circumstances shall a single part or counsel, in the nonappearance of the other part or lawyer, discuss essential matters with the suspense hearing trial, while the case is unsettled. Questions of course of action may arise and discussed as they come, but only with the secretary of the hearing or presiding officer and the appellate body (Bundy 1999:111).

As part of the judicial proceeding the cabinet and bishop, in liaison with the presiding officer of the pending hearing trial or the body of appeal, shall decide for healing if there has been substantive disturbance to the congregation, the context of ministry and the annual conference by the judicial matter. This may include a just decision process for unsettled conflicts, reconciliations for all who are concerned and support for victims. This process will include sharing information by the cabinet members and the bishop about the essence of the plaintiff that might dissent the judicial process. In order to conserve the purity of the church's legality and to safeguard full involvement in it at all the times, the cabinet, the trial court, the resident bishop, counsels, advocates, assistant counsels, compliant, witnesses, committee on investigation, trial officers, the presiding officer of the trial and all others who involved in the church judicial process shall be exempted from pursuit on grievances brought in opposition to them in relation to their place in a judicial process, unless they have performed a capable offense in conscious and knowing bad faith (Erikson 1972:211) The plaintiff in any proceeding against such person associated with a certain judicial process has the task of proving. He or she shall give enough evidence that such person's actions comprised a chargeable offense, committed willingly in bad faith. The exemption set forth in this facility shall extend to the legal preceding by the civil wars.

A just determination is one which concentrates on repairing any danger to communities and people, attaining all responsibility by making things right and delivering healing to all the parties. Special focus should be cultivated to ensure that racial, ethnic, cultural, gender and age situations are respected throughout the process as regard to their comprehension of justice, restoration and fairness (Weber 1979:221). During the just decision process, the parties may be helped by the qualified facilitator in reaching an agreement which is satisfactory to all parties. Processes that seek a just determination are urged at any time, even during the judicial processes. After the transferal of a case as a judicial complaint from the lawyer for the church to investigation committee, if the process seeks a just determination is used, the relevant persons including the lawyer for the accused, should come up with a written agreement stating such process, including any agreed aspects of confidentiality. If settlement is achieved, a written statement of the decision which includes conditions and terms shall be signed by the very persons who have signed the written agreement stating the process, and all shall agree on any matter to be revealed by third parties. If the resolution ends up in a change of ministerial status, the legal contract agreement shall not prohibit possible readmission as prescribed by the disciplining disclosures (Patterson 1990:791).

3.15.2 Chargeable offenses and statue limitations

A local pastor, clergy member at an annual conference, a bishop, clergy on administrative or honourable location, or a diaconal minister may be charged with one or more of the following offenses that is after trial. Disobedience to the order and discipline of the UMC, crime, disseminating doctrines that are against the established doctrine of the UMC, immorality which include unfaithfulness in heterosexual, conducting ceremonies which celebrate homosexual unions and performing same sex wedding ceremonies. The UMC is against behaviours and relationships that diminish the ministry of another pastor, sexual abuse, and harassment, sexual misconduct including racial harassment, gender or racial discrimination. A clergy member of the annual conference, a diaconal minister, a bishop may be liable to trial when involuntary termination in recommendation by the appropriate body (Patterson 1990:812). A professional member of the church may be brought under charge for committing the following offenses, crime, immorality, disobedience to another and discipline of the UMC. Circulating doctrines contrary to the established standards of doctrine of the UMC is also an offense. The church does not condone sexual abuse, sexual harassment, behaviours that undermine the ministry of persons serving within appointment, sexual misconduct, gender or racial discrimination.

No judicial complaint or charge shall be accepted for any suspected incident that shall not have been committed within six years instantly following the filing of the original grievance, except in cases of child abuse, sexual abuse, crime or immorality (Hunter 1996:217). When the supposed incident includes assertions of sexual abuse or child abuse, no limitation shall be considered. A person shall not be under charge for an offense that was not considered as a chargeable offense prior to the committee of the crime. The book of discipline contains the official language for any field charge. This language is binding with effect from the time the alleged instance has occurred with the exclusion in the case of immorality or crime, or when the alleged incident includes sexual or child abuse allegations. Then it shall be in the book of discipline in effect at the time the charge was situated. Any charge must be relevant to an action stipulated as a chargeable offense.

3.15.3 Procedures for referral and investigation of a judicial compliant

Patterson (1990:823) asserts that each central or jurisdictional conference shall elect a committee on investigation. The college of bishops shall have nominations in consultation with jurisdictional episcopacy committee. On the other hand, nominations may be made from the floor of the central or jurisdictional conference. The committee shall be constituted by seven clergy members in full connection, six alternative members, two lay observers, five shall be clergy members in full connection and one whom shall be a layperson. If alternates are of need, they may be chosen by the college of bishops. Committee members shall be persons of sound character and in good standing. The committee should portray, ethnic, gender and racial diversity. The committee shall choose a chairperson who shall be responsible for the organization and order of the central or jurisdictional conference. A quorum shall be constituted by seven alternate members. In all instances, the bishop, pastor or district superintendent should take administrative steps to resolve any complaints or grievances (Patterson 1990:834). There shall be an investigation committee comprising of not less than four diaconal ministers or full members of the church, three clergy members in full connection, and ten alternate members five of them being full members, diaconal ministers and five clergy members in full connection. In addition, alternate members are needed, the annual conference may elect members to serve for the remaining days of the quadrennial. Committee members shall be deemed of good character in good standing. The committee should display ethnic, gender and racial diversity. The committee on investigation shall organize an annual meeting and elect a chairperson who shall be responsible for the total organization of the committee. Seven members of alternates shall make a quorum (Weber

1979:221). The bishop, pastor district superintendent should take administrative steps to solve any complaint concerning a key person.

The pastor in charge of a local church shall consult with the district lay leader and the district superintendent in the appointment of an investigation committee comprising of not more than four full members and not more than three clergy members in full connection. When bringing the charge, the pastor in charge in consultation with the district lay leader, shall appoint a committee on investigation. The committee shall make a quorum (Patterson 1990:847).

A grievance based on allegations involving the bishop, shall initially be forwarded to the secretary and the president of the college bishops. After receiving the complaint, the president of the college of bishops shall right way send a copy of the complaint to the accused bishop. The president of the council of bishops shall provide a notification to all the active bishops of the nature and existence of the grievance. He or she shall make reference of the complaint to an elder in full connection within the central or jurisdictional conference. This elder shall serve as a lawyer for the church. A lawyer for the church shall be representing the interest of the church in advancing the demands of the person making the plaintiff. The lawyer for the church shall have the power to select one assistant lawyer who may serve as an attorney but without voice. The lawyer for the church shall sign a drafted document by the complaint which shall act as a judicial grievance. This document shall be sent to the central or judicial conference committee shall be representing the church in the judicial proceeding (Weber 1979:99).

When a written grievance is issued against a bishop for any of the stipulated offenses, the lawyer for the church shall sign, prepare and forward the judicial complaint all documented information under deliberation for the chairperson of the committee on investigation. The person who makes the initial grievance and the charged bishop shall be served with all documentary evidence. The accused shall be given a chance to make a submission a written response to the committee on investigation and the judicial complaint within a period of thirty days after receiving the judicial grievance. The chairperson shall call for the meeting of the committee on investigation within a period of sixty days upon receiving the judicial complaint. If seven or more members of the committee on investigation so approve, the jurisdictional committee on episcopacy shall recommend for the suspension of the accused awaiting the completion of the process. If the bishop so wishes that a written grievance is based upon false accusation or one or more offenses, shall prepare and sign the complaint and

sent to the lawyer for the church who shall be appointed by the resident bishop (Nhiwatiwa 1997:65). The lawyer for the church shall be a clergyperson in full connection and shall have the privilege to select subordinate lawyer to be an attorney but without voice. The lawyer shall call for extensive investigation of the matter as he or she shall consider if necessary. The lawyer shall work in consultation with the conference chancellor in deciding the worthlessness of following up on any chargeable offenses. If the lawyer of the church wishes that there is enough evidence in support of a chargeable offense, the lawyer shall sign and prepare a complaint. The grievance shall contain a bill of charges and stipulations, including a bill of charges and stipulations, including documents evidence for each offense. When the lawyer for the church tells the resident bishop that the charges are ready to be circulated the resident bishop shall have the privilege of appointing a presiding officer. The lawyer for the church shall then provide the grievance to the presiding officer of the trial Court (Best 1996:27). The lawyer for the church after liaising with the conference chancellor decides there is no enough information to support a chargeable offense, the lawyer shall refer the matter to the bishop. The lawyer shall recommend that the matter be banished by the bishop after consulting with district superintendents. If the bishop refuses to banish and forwards the matter to a new lawyer for the church, it shall be not taken to double jeopardy (Erikson 1972:301).

When a written grievance is made against a diaconal minister, an administrative response should be established and a just determination process be used. If the supervisory process does not yield in decision, the claimant's district superintendent may decide to appoint a clergyperson in full connection or a diaconal minister as lawyer for the church. The lawyer for the church shall prepare, sign and refer the judicial complaint, with all the correct material, to the chairperson of conference committee on investigation for diaconal ministries. The lawyer for the church shall present the interests of the church in making claims of the person making the initial grievance in any process before the committee. The accused shall be accorded the privilege to hand over to the committee on investigation a documented response to the judicial complaint within thirty days upon receiving the judicial grievance. The chairperson of the conference committee on investigation shall have six days to hold a meeting on investigation after receiving the judicial grievance. If a two third majority vote is attained the committee on investigation and the bishop shall recommend the supervision of the accused from all ecclesial duties awaiting the determination of the trial process (Patterson 1990:869).

When the accused is a layperson, the district superintendent or pastor in charge shall take administrative procedures to solve any complaints or grievances. Such procedures may include a just determination process. After taking such protocols and have not materialized into a decision a written grievance is taken against the layperson for any offenses. The local church's pastor in charge shall consult with the district lay leader and the district superintendent, may appoint lawyer for the church. This lawyer shall be a full member of the UMC. The lawyer for the church shall prepare, sign and refer the judicial grievance, with all important information, to the chairperson of the committee on investigation. If six or more members of the committee so approve, the pastor shall have the power to suspend the accused professing member from holding any church office awaiting the determination of the trial process. All grievances against a full member shall be documented, signed by the persons constituting the initial complaint. The documentary evidence shall be handed over to the pastor in charge of the concerned local church in which the accused is a member and a copy shall be sent to the accused. The member shall be given the privilege to hand over to the committee on investigation a written document to the judicial complaint within a period of thirty days upon receipt of the judicial complaint and the appointing of the committee and before determination of the judicial grievance by the committee (Kraemer 1958:9).

The district superintendent shall be the presiding officer at all committee meetings, shall be given a document of the judicial grievance any response, shall have the opportunity to be present and talk at all committee meetings. The judicial grievance shall be prepared and signed by the lawyer for the church. The grievance should explain to the committee on investigating the supposed events relating or surrounding to one or more changeable offenses and other proofs in support of the judicial grievance may be attached. A copy of the grievance and duplicable document and expositis shall be sent by the lawyer for the church to the accused and to his or her lawyer at the very time as they shall be sent to the investigation committee. The judicial grievance shall include relevant changeable offenses. The responsibility of the committee on investigation into the suppositions made in the grievance to decide if applicable enough evidence to avail a bill of specifications and charges to a trial. If that is so, it shall prepare, sign and verify a bill of specifications and charges. The committee's responsibility is to decide innocence or guilty. Basic course of action shall be made in preparatory meeting. During this introductory meeting, the accused and his or her lawyer, the person making the initial grievance, the lawyer for the church shall have the privilege to present arguments before a determination is made by the chair. All further

procedural determinations and such unexpected decisions as may come in the proceedings of the meeting of the committee on investigations shall be provided in writing and be available for determination in all advance possible stages of the case.

If possible, the accused and the one initiating the initial grievance shall be brought face to face. However, the impossibility to do this shall not disprove an investigation. Notice of hearings shall be handed over to all parties and persons bringing the initial complaint and they shall be allowed to present their testimonies, but not during debate. Proceedings in the investigations shall be informal. No oaths shall be taken, full course of action to be taken shall be made by the chairperson. The chairperson shall have prerogative, whenever necessary in the committee's prudence, to appoint a member of the committee to interview any witness. The interview of witnesses can be conducted when all member parties may be present and have been given a three-day notice. The parties shall be notified of the place and the time of such interview. The person so appointed shall make a word for record of the interview and justify the record by signing the document to be submitted to the chairperson. The committee on investigation may question and call such persons or ask for a written document, including material from the supervisory process (Kraemer 1958:11). It is upon the discretion of the chairperson to determine whether it is necessary to believe whether or not there are reasonable facts for determining a charge on not basing on the information available. The committee may receive suggested lists of people to be interviewed from the lawyers in the form of written document or oral questions.

The committee should only consider evidence or testimony which is reliable and relevant. There shall be word to word record of all proceedings of the committee on investigation, except during executive session meetings. The term executive session means the meeting of the executive committee only with its legal law. The special list should be as simple as possible with evidence such as place, date and specified events alleged to have occurred. The vote to approve any specifications or alterations shall constitute votes. Any bill of specifications and alterations approved shall be sent to the accused within a period of five days. The chairperson of the board on ordained ministry, the district superintendent of the accused, the secretary of annual conference, the lawyer for the church, and the resident bishop shall be served with the bill of changes and specifications (Hunter 1996:59). The accused shall be granted thirty days from the date of receiving the bill of specifications and changes approved by the committee on investigations during which withdrawal from conference, college, church membership surrender credentials or resign. When the accused

fail to do as required within a period of thirty days, the case shall proceed to trial. If the committee on investigation decides that there is no enough evidence for charges, it may discharge the judicial grievance. If the committee on investigation determines that the judicial complaint is not build upon chargeable offences, or other good cause, the committee may refer the complaint to the referring church official for administrative purpose (Patterson 1990:684).

In the event power of a judicial process is relinquished as a result of death or surrender of accreditation by the accused, the committee on investigation may be summoned upon requisition of the presiding bishop to make pastoral investigation into the charges. At the termination of the investigation process, all documentary evidence used by the committee on investigation including the transcriptions of its hearings, shall be forwarded to the secretary of the annual conference, the central or jurisdictional conference or to the bishop who shall be the custodian of these documents and shall be kept under lock and key. Such documentary evidence shall be considered as highly confidential and shall not be released except for reasons of a trial and to the lawyers only and to the presiding officer of the trial court who shall return them to the central jurisdictional, annual, immediately preceding the destination of the trial and any approval (Erikson 1972:349).

3.15.4 Trials

Church trials are to be considered as a stopgap of last alternatives after every commendable effort has been made to amend any wrong, and modify any existing problem reasonable steps should be initiated to institute a trial. All trials, according to the book of discipline of the UMC should be directed in a coherent and consistent manner by appropriately inaugurated court after due deliberation. Officers shall comprise of a presiding officer, who shall have the privilege to appoint a secretary and other officer as deemed necessary. The presiding officer may be a legal practitioner, who shall not be the conference chancellor. It shall be the duty of the annual conference holding the trial court to cater for the expenses of the invited legal practitioner. The main responsibility of this practitioner is to give advice to the presiding officer during the trial process. The official charged with summoning the trial shall also determine the place and time for the trial and will advise the presiding officer, the accused person making the original complaint and the lawyer for the church (Patterson 1990:691).

In most cases, enough time shall be permitted for those persons to come at a given time and place, for the accused to prepare for the trial. All appeals of an approach or essential matters

that have arisen prior to referral of the charges to trial must be appealed to the presiding officer of the trial court before the conveying the trial. The presiding officer may refer the matter as he or she wishes necessary for a process of a just determination to the resident bishop who has to consult with the lawyer for the church and the lawyer for the accused. If a determination is attained, a written document, confirming such decision and any condition and terms, shall be signed. The signing shall be done with the same persons who signed the written document defining process and they shall agree on all matters to be revealed to third parties. The accused may appeal for change of venue. This shall be on the form of a written document appealing to the presiding officer of the court within ten days upon receipt of notice to appear for a trial. If the proposal is accepted, the presiding officer shall name the annual conference outside the episcopal and where the trial shall be conducted and shall inform the resident bishop of that conference, who shall convince the court (Erikson 1972:229). All notices provided or required in connection to investigations. The appeals and trials shall be documented and signed by the body or person giving such notice, and shall be directed to the body or person to whom it is required to be given. In all cases it is directed that notice shall be given to the district superintendent or bishop and the charges are against a certain person. Such notice shall be given, in the case of a bishop within the same area in the case of a district superintendent and the resident bishop.

The notice to appeal shall be handed to such witness as either party may nominate and shall be addressed in the name of the church and shall be signed by the presiding officer of the trial. It shall be the responsibility of all lay members and clergy of the UMC to testify an appeal when called. Declining to appear or to respond to questions ruled by the presiding officer may be regarded as insubordination to the constitution of the church. The refusal will only be considered when refusal to appear is on the basis of a good faith claim. Refusal may also be accepted based on good faith claim that responding might tend to implicate the witness under confederate or state law or is based upon a claim or private communication to a clergyperson for a witness to be certified, does not to be member of the UMC (Kraemer 1958:19). The presiding officer of any court before which a case may be unresolved shall have authority, whenever the obligation of the parties shall demand to nominate, on the request of each part, commissioners on a commissioner, either a layperson or clergy or both. The responsibility of the commissioner includes examining the witnesses given that the three days notification of place and time of taking such evidence shall be given to the conflicting party. The party making this requisite shall have the challenge of showing good motives and

shall carry the costs of such accredited out of the court evidence. The lawyer for both parties shall be allowed to cross examine or examine the witnesses or witness whose evidence is thus taken (Kraemer 1958:22).The commissioners nominated shall take such evidence in writing as may be given by either party. The evidence is consequently verified by the signature of the commissioners the presiding officer of the court before which case is unresolved.

After consultation with lawyers, the presiding officer of the trial may make alterations to the bill of charge, or appeal to the committee on investigation to make alteration to the bill of charges. However, careful attention shall be considered so that they do not change the essence of the charges and stipulations and do not usher in new matter of which the accused has not had due notice (Hunter 1996:300). When amendments or amendment to a bill of charges is or declined by the presiding officer, it shall not be included in the form of evidence in the trial. Stipulations or charges formerly designated and left out by the committee on investigations shall not be instituted in the trial form of testimonies or otherwise. The proceedings of the trial court shall be closed or shall not be reviewed to anyone who is not part of it. All other sessions of the trial shall be open. The presiding officer may, in mitigating cases in his or her judgement on proposition or lawyer for part or the presiding offers, proposition declare a certain session of the court to be closed. The coordinator shall inform the accused in writing to appear at a fixed place and time within sensible time thereafter for selection of members of the trial court. No persons shall serve as members of the trial court who was a member of the cabinet. The board on ordained ministry, or the committee on investigation who considered the case in the process of coming to trial also shall not be members of the trial court. The lawyer for the church and the accused shall have each up to four incontrovertible challenges for cause without limit. If by reason of challenges for cause being assisted the number is lessoned to below thirteen additional appropriate persons shall be chosen in like manner as was the initial forum to take the places of the numbers of challenges, who shall be subject to challenge for cause (Erikson 1972:311). This technique of course of action shall be followed until a trial court of thirteen and two different members has been selected.

The two alternate members shall attend to the trial court as observers. These two shall replace members who fail to attend because of various reasons. The trial court shall always be constituted by thirteen members. They may be less than thirteen if the accused and the lawyer for the church agree to a lesser number. The presiding officer shall allow members of the trail court to ask questions on matters regarding the evidence presented. The alternate members

are also permitted to ask questions just like other members of the trial court (Erikson 1972:331). After the trial is convened the power of the presiding officer shall include setting reasonable time limits, after consulting with the lawyer for the church and the lawyer for the accused, for demonstration of the case considering that such time is equal to both. The power of the presiding officer shall be restricted to the ruling upon actual demonstration of the church and the accused, admissibility of information, adjourning, recessing and convening sessions of the trial. The presiding officer is also responsible for charging the members of the trial court as to the church law comprises in the case at the genesis of the trial and just before they retire to make a verdict (Hunter 1996:98). He also has such power as normally invested in the civil court judge sitting with a jury. The presiding officer shall not have power to announce any verdict against or in favour of the person charged other than to such judgement as may be returned by the trial court. Nobody shall have the complete right to decide the guilty or innocence of the person charged.

After the choice of the trial court, each lawyer may make an introductory statement to tell the trial court of what information is anticipated to the information shall be presented by interrogating of witnesses and by records known to be dependable. Each lawyer shall have the chance to present altercations before the trial court commences (Hunter 1996:110). At the genesis of the trial court the accused shall be allowed by the presiding officer to beg to the charge and the pleas shall be documented. If the accused pleads guilty to the charge preference, no trial shall be obligatory, but information may be taken with uttermost respect to the proper penalty, which shall be instituted. If the accused pleads not guilty or of the accused if the accused should refuse or neglect to plead the plea of not guilty shall be initiated, and the trial shall proceed. The accused shall at all times during the trial except as hereinafter provided, have the right to make evidence and that if witness and to make defence. The court may break between intervals as necessity or convenience may require. During the time of recession, the members of the trial court shall be commanded that under no instance will they talk to one another or to other concerning the trial or carry out media reports concerning the case. When in liaison with the lawyers of both parties the presiding officer considers it desirable, the reserves and members shall be cloistered (Dodge 1964:327). Tampering and threatening the trial court shall be contemplated as insubordination to the order and discipline of the UMC. The presiding officer shall remain and preside until the determination is provided and the recommendations are done and shall therefore certify and sign them.

According to Bundy (1999:211), the protests of any part to the events shall be documented. All decisions on motions, objections and pre-trial appeals shall be documented. All protests and prepositions from the lawyers during the proceedings of the trial shall be availed in open sessions before the trial court and documented along with pronouncements of the presiding officer on all such motions and objective. With the exclusion of the plaintiff and the accused, no witness to be inspected shall be present during inspection of another witness if the rival party rejects. Witnesses shall be inspected first by the party generating them, then inspected by the rival party and may be interrogated by members of the trial court, shall decide all interrogations of the competency and the relevancy of information. A word to word documentary of all proceedings of the trial shall by the counterperson of the other applicable means and limited applicable means and limited writing and verified by the secretary or presiding officer (Erikson 1972:300).

The establishment of any material associating to events occurring before the six-year regulation of the restriction period is information. The information should also act as precedence to information, or as promotion for information in the course of action of trial proceedings may be allowed when the presiding officer, after liaising with the lawyers for both partners, regulations that such evidence is relevant and authentic. Written evidence considered by the presiding officer to be reliable and relevant maybe in tangible possession of the trial court during consultations. The presiding officer shall not provide a charge explaining or reviewing the information worth the merits of the case. The presiding officer shall express no judgement on the law or the details while the court is contemplating (Hunter 1996:99).

If asked by either the party's lawyer, the presiding officer shall order the trial court on church law appropriate to the case. Orders may be given at the genesis or before the trial court begins or during the trial deliberation or a connection of any of these. The trial court shall have full authority to try the accused. The trial court shall be a persisting body until the final disposal of the change. If only alternate or regular member of the trial court fails to attend any part of any session at which information is received or oral evidence is made to the trial court by the lawyer. That person shall meet thereafter the member of the trial court, but the rest of the trial court may go ahead with judgment. It will need a vote of at list nine members of the trial court and constitute an accusation and nine votes shall also be needed for judgment. Fewer than nine votes for judgement shall be regarded for exoneration (Moreau 2000:44). The burden of evidence for a vote to convict shall be convincing and clear. The trial court shall

present for the presiding officer a determination on each charge and each individual clarification under charge. Its discovery shall be final, subject to appeal to the committee on appeals of the central conference or jurisdictional conference, as the case maybe.

Further evidence may be heard and testimonies by the lawyer be given pertaining the type of penalty. The trial court shall decide the penalty which shall constitute a vote of at least seven members. The trial court shall have authority to withdraw the accused from full membership, ordination, commissioning or consecration of the accused. The respondent is suspended for exercising or holding any church office or may fix a lessor penalty. The penalty predetermined by the trial court shall take effect immediately unless otherwise directed by the trial court. When a penalty fixed by a trial court be reduced or alternated as a result of the appellant process, the accused shall be reinstated and appropriately compensated. In the event that the person being charged is also a bishop, the president of the college of bishops of the central or jurisdiction conference shall go on to summon the court (Erikson 1972:357).

The president of the college of bishops may preside or delegate another bishop to act as a presiding officer. The trial shall be summoned with the group of thirty-five clergypersons who are in full connection nominated by the college of bishops with roughly the same numbers from each episcopal area within the central or jurisdictional conference. Special attention should be accorded so that the pool constitutes representative of ethnic, gender, age and racial diversity. The lawyer for the church shall be a clergy in full connection or a bishop of another annual or jurisdictional conference. The secretary of the court shall act the completion of the proceedings forward all trial documents to the secretary of the central or jurisdictional conference, who shall be the custodian of these documents. If an appeal is initiated, the secretary shall send the materials immediately to the secretary of the jurisdictional council. After the hearing of the appeal, the documentary shall be forwarded to the secretary of the central or jurisdictional conference (Hunter 1996:231).

A bishop under suspension from office shall take claim on the episcopal fund for salary, pensions, residence and other benefits related to his or her office. A bishop terminated from office shall have no claim upon episcopal fund for salary, residential pensions and other benefits related to his or her office from the date of termination. The trial of a local pastor or clergyperson in full connection shall constitute a pool of thirty-six or more clergyperson in full connection. In the event that there are enough persons in the allocated classification in the annual conference to constitute a pool, extra persons may be appointed from other annual

conferences. Special attention should be taken in order that the pool includes persons representative of age, ethnic, gender and social diversity. The trial court for a diaconal minister shall constitute a pool of thirty or more diaconal ministers or members of the church were necessary. The lawyer for the church must be a clergy person in full connection (Patterson 1990:542). The secretary of the court shall be at the completion of the court process forward all trial documents to the secretary of the annual or jurisdictional conference, who shall be the custodian for these. Such documentary evidence shall be held in a confidential file and shall not be revealed for other purposes apart from appeal, or new trial for reasons without an order of release from both the presiding officer of the trial court and the clergyperson charged. If an appeal is made, the secretary of the trial court shall send the materials immediately to the president of the jurisdictional or central conference. If a president has been elected, the secretary shall forward all the documents to such members of the courts of appeal as shall be determined by the president of the college of bishops (Patterson 1990:543). After hearing the appeal, the documents shall be sent back to the secretary of the annual conference unless another appeal on a question of law has been initiated to the judicial court, in which case the concerned documents shall be sent to the secretary for safe keeping.

The district superintendent maybe the presiding officer or may delegate another clergyperson in full connection to preside. The trial shall be summoned with the pool of thirty-six or more persons constituting full members of the local church other than the local church of the charged laypersons within the same district. Those to be included into the pool shall be appointed by the district superintendent in consultation with the district lay leader. Special attention should be taken so that the pool takes into cognisance the aspect of ethnic, age, gender and racial diversity. The lawyer for the church shall be a full member or a clergyperson of the UMC (Moreau 2000:78). The person charged may request change of venue if so wishes. However, this requisition shall be made in the form of writing addressed to the officers of the court, and should be within ten days of receipt of notice to appear for trial. The presiding officer shall rule upon special requisition after hearing debate for the defence and the church. If the proposition is accepted, the presiding officer shall nominate another district where the trial shall be conducted and shall give notice to the district superintendent, who shall summon the court. The pool shall be composed of thirty-five professing members from that district. If the trial court finds that the charges are approved by convincing and clear evidence that it may dictate such judgements at it may wish. The

professing membership of the charged person shall be terminated. The responsible officer of the trial shall, at the completion of the preceding, place all documentary evidence with the secretary of the charge conference (Kraemer 1958:9) (Weber 1979:129). If the appeal is granted, the secretary shall supply all documents to the district superintendent. After the appeal has been heard, the documentary evidence shall be sent back to the secretary of the charge conference for custody.

3.15.5 Appeals

All instances of appeal, the accusative shall within a period of thirty days give a documented notice of appeal and at the same time shall provide to the officer receiving such notice and to the lawyer a written document stating the grounds of appeal (Weber 1979:131). The hearing of the appellate board shall be restricted to the grounds set forth in such statement. When an appellate board shall revoke in any part or in whole the discovering of a committee on investigation or trial court, or confine the case for a new trial or hearing, or alteration of the penalty fostered by the trial court, it shall sent back to the summoning officer a written document stating the grounds of its action. An appeal shall not be permitted when the accused had refused or failed to be present personally or to be represented by the lawyer at the trial and investigation. Appeals shall be heard by genuine accusative body unless it appears to the concerned body that the accusative has surrendered the right to appeal by delinquency, such as non-acceptance to go by the findings of the trial court. No appeal shall be granted if one withdraws from the church, or failure to appear in person or by the lawyer to litigate the appeal, before final determination on appeal from judgement. Furthermore, no appeal to be given when one resorted to suit in the civil courts against the plaintiff or any other parties in connection with the church court in which the accusative was tried (Kraemer 1958:44).

The right to appeal cannot be revitalized by any preceding accusative body, when once surrendered or relinquished by neglect or otherwise. The right to arraign an appeal shall not be determined by the death of the person qualified to such right. Legal representatives or heirs may summon such appeal as the accusative would be entitled to do if he or she is alive. The documents and records of the trial, including the information or evidence, shall be used in the hearing of any appeal. In all instances where an appeal is taken and accepted by the accusative committee, after the findings, charges and information have been read and debate concluded, the parties shall pull out of, and the accusative committee shall decide and consider the case. It may revoke in part or whole the discoveries of the committee on investigation or the trial court. It may delay the case for a new trial to decide penalty or

verdict, not above the one attached at the trial or hearing. It neither revokes in part nor in whole the decision of the trial court, nor delays the case for a new trial, nor alters the punishment, the penalty shall stand (Hunter 1996:431). The accusative committee shall not revoke the judgement nor delay the case for a new trial or hearing on the ground of mistakes directly not influencing the outcome. All determinations of the accusative committee shall demand a majority vote. In all instances the right to give information shall be deflated when the case has been heard once on its integrity in the proper court. The church shall have no prerogative of appeal from the discoveries of the trial court. The committee on investigation's determination not to verify costs does not compose an egregious mistake of church law or constitution. When the committee on appeals shall discover egregious mistakes of church administration the committee or law under this part, it may delay the case for a new hearing (Weber 1979:333). On the other hand, may return to chair the committee on investigation a statement on the grounds of its action. In all cases of judicial administration, duties, responsibilities ad rights of diaconal ministers of missionary conferences, and clergy members and provisional annual conferences are equal to those in annual conferences and the course of action is the same.

Direct contacts with members of any accusative body shall be minimized to matters of course of action and be referred only to the secretary or the presiding officer of the accusative body. Each central and jurisdictional conference, upon recommendation of the college of bishops shall appoint a committee on appeals comprised of four clergy members, one full time local pastor, three lay persons who have served at least six successive years as members of the UMC and one diaconal minister and an equal of similar alternates (Dodge 1964:200). This committee shall be in existence until the election of its successors. A member of the conference shall not participate in the hearing of an appeal concerning an appellant in the episcopal area. Any open post shall be filled by the college of bishops. The committee on appeals shall have full authority to determine and hear appeals of bishops. Clergy members on administrative or honourable position, diaconal minister from other conferences, local pastor, missionary or provisional conference with the central or jurisdictional conference, shall also have the privilege to appeal to the committee on appeals. The committee shall choose its own secretary and president and shall embrace its own regulations on course of action. The committee's determination shall be final, except when an appeal is forwarded to the judicial council only upon interrogations of law associated with course of actions by the central conference committee on appeals. A bishop appointed by the college of bishops shall

summon the committee at the venue of central or judicial conference for purposes of choosing officers (Dodge 1964:203).

In case of judgement by trial court, a clergy member, local pastor, clergy on administrative or honourable location, diaconal minister shall have the privilege of appeal to the central or jurisdictional conference committee on appeals. However, the above right of appeal shall be done within thirty days after the sentence. The accusative shall inform the presiding bishop of the conference and the presiding officer of the court in writing of the purpose of appeal.

When notification of appeal has been granted to the presiding officer of the court, he or she shall notify the secretary of the committee on appeals. Documents shall be submitted to the secretary of the annual conference; the secretary is instructed to send the documents to the president of the committee on appeals (Patterson 1990:788). The central or jurisdictional conference committee on appeals within a period of thirty days shall notify the presiding bishop of the conference, where the appeal was taken, and to the accusative the place and time when the appeal will be heard. The hearing shall take place within a period of one hundred and eighty days immediately preceding the notice to the committee on appeals. The counsel for the church shall be appointed by the president or secretary of the college of bishops and the presiding bishop of the conference. All necessary sustenance expenses accrued to the committee on appeals including cost on legal counsel, shall be catered for by the administrative fund. The president of the committee on appeals shall acclaim the costs. Expenses for the church's lawyer and or the accused shall be paid by the accused, unless in the dividend of impartiality, the committee on appeals instructs the annual conference to repay the accused.

According to Kraemer (1958:79), a lay member proven guilty by a trial court shall have the prerogative to appeal and shall serve a written notification of appeal with the district superintendent and the pastor within a period of thirty days of judgement. A district superintendent after receiving the notification of appeal, shall give a written notice to all people involved of the place and the time of summoning the committee on appeals, the time should not be less than ten days or more than thirty days after the delivered notice. The district superintendent shall appoint eleven full members of the UMC within the annual conference other than the accusative's local church, to be members of the committee on appeals. However, none of these members shall have been members of the trial court, or holding any post or office either as lay member of the annual conference or lay leader. The lawyer for the accusative and the lawyer for the church have the privilege to question for

cause and the determinations on the credibility of such provocations shall be made by the presiding officer, who shall be the district superintendent. The outcome of the committee on appeals shall be verified by the district superintendent to the pastor of the church in which the respondent is a member (Hunter 1996:173).

The sequence of appeals on interrogations of law shall be regarded as follows, from the determination of the district superintendent presiding in the charge or district conference to the bishop presiding in the annual conference to the judicial council, and from a central conference to the judicial council. When an appeal is headed on an interrogation of law, written notification of the same shall be given to the secretary of the judicial, from a central conference to the judicial council (Weber 1979:402). It should be the responsibility of the secretary to observe that a correct statement of the interrogation is presented and that the pronouncement of the chair shall be documented in the church's journal. The secretary shall provide a verified copy of the interrogation and the decision the passed on the same to the secretary of the board where the appeal is taken. The secretary who had received and verified the copy shall introduce the same open conference and as soon as feasible place before the presiding officer for determination, which decision must be provided before the final postponement of that body, that decision together with the original interrogation and determination may be recorded in the journal of the said conference. The same routine shall be followed in all succeeding appeals (Patterson 1990:802).

3.15.6 Miscellaneous provisions

Any clergy member serving beyond conference boundaries shall be liable to the course of actions of the book of discipline practised by the suitable officers of the conference in which he or she was a member. However, the presiding bishop of the two annual conferences and the clergy member depending on the course of actions may agree that impartiality will be better offered by having the course of actions to be executed by the relevant officers of the annual conference in which he or she is under appointment, currently residing on if retired. When a clergy member is accused to a grievance, he or she shall be asked by BOOM to surrender his or her credentials (Mushishi 2010:53).

When a full member of the church is convicted with an offense and so wishes to withdraw from the church, he or she shall be allowed to so by action of the charge conference. His or her name shall be removed from the role of professing full members of the church. In which instance, the record shall be removed under protest if formal charges have been introduced.

The concerned member may be allowed to withdraw, in this case the record shall be withdrawn under charges (Patterson 1990:794).

In all cases of judicial administration, the rights, responsibilities and duties of clergy members, clergy on honourable location, local pastor of the missionary conference, and the provisional annual conference are the same as those in annual conferences, and the procedure is the same. For course of action purposes, the judicial process shall be guided by the discipline effective on the date a grievance is presented to the lawyer of the church.

3.16 CONCLUSION

In summation, the above presentation has examined the vital aspects in the UMC. From this summation, it is clear that the UMC is a well structured organization with rich doctrinal standards. The next chapter will evaluate the effects of institutionalization on the life and ministry of the UMC in line with Early Catholicism traits.

CHAPTER 4

AN EVALUATION OF THE EFFECTS OF INSTITUTIONALIZATION ON THE LIFE AND MINISTRY OF THE UNITED METHODIST CHURCH IN ZIMBABWE

The previous chapter was a delineation of the Organizational structure of the UMC. This chapter seeks to analyse the impact of Early Catholicism to the life and ministry of the UMC in Zimbabwe. The following questions will be addressed in the process: Did the UMC benefit by adopting the organizational structure of the Early Church? Are the social principles and doctrinal standards of the UMC comparable to the normative Christian ethics of the early church? Are there any similarities between the worship patterns of Early Catholicism and that of the UMC? Are the formulated creeds and confirmations identical to both the UMC and the early Catholic church? Is the judicial system in the UMC a borrowed phenomenon from the early Catholic church?

4.1 ORGANIZATIONAL STRUCTURE AND ADMINISTRATION

On a positive note, Puskas (1989:41) concurred that it is necessary for the church to have an organizational structure like any other organization. He further argued that the church defined its identity during Early Catholicism. In fact, institutionalization is imperative in the life of the church for it results in a defined and organized Christian community. The early church used to appoint leaders through charismatic hierarchy, on the basis of spiritual endowment displayed. In other words, those who were articulate in discerning the spiritual realm were chosen as leaders. A closer analysis on the reasons the early church shifted from charismatic to an institutionalized type of government. Sohn (1967:20) argued that charismatic type of leadership gave way to institutional type of leadership, because the church wanted to be identified as an institution as opposed to a wonderful group of charismatics. This entails that the church was reaching a stage where its growth was tremendous, as shown in the previous chapter, and credit might be rendered to the process encountered during the

institutionalization period. This characteristic is mirrored in the UMC where the administrative structures are well defined as the fertile grounds for the growth of the Church. In this context, considering the organizational structure of the clergy in the UMC, one is likely to be persuaded to conclude that the structure has defined the church's identity. Tracing it from its historical development, it is historically alleged that the society founded by John Wesley assumed the name Methodist as a nickname. The historicity of this name reveals that this particular society had proved to be methodical in nature. Puskas (1989:30) urges that a major tendency in the organizational structure of the emerging orthodoxy was for leaderships to drive its authority from office rather than personal abilities or charisma. This paradigm shift provides consent and coherent administrative structures in any given organization. The UMC has been consistent over the years in her dogma, teachings and administrative structures. The church enjoys uniformity and identity in connectionalism across the country and beyond. It has helped the church to have reference points and has earned honour and respect worldwide.

Office administration helps the church to have limitations on personal opinions and perceptions from leadership as they have a road map to follow. A good example is that the church has boards and committees to run its affairs, connectionalism is a vital aspect in the UMC. The nature of connectionalism in the UMC is seen in its appointment making process where pastors are appointed everywhere around the globe. The UMC is a connectional church and that practice in its policy sets it apart from other denominations. Connectionalism is the continental association of preaches committed to a united mission to spread Scriptural holiness. In the UMC, the leader has no authority but the office invests power on him or her and his or her reference point is always the question, what does this office expect me to do? A good example is the office of the district superintendent which is usually referred to as the extended arm of the bishops' office. In this connection the district superintendent is expected to give spiritual leadership and pastoral oversight to the congregants. There is need to encourage and to teach both clergy and laity about the importance of initialisation and connectionalism. The district superintendent is responsible for providing a link between the office of the bishop and the district office. As the district superintendent itinerates in the district and presides over the charge conferences and the district conference, those circuits and the district itself are blended to the whole connectional system of the UMC. This connectional link is coiled as the district superintendent works in a collegial atmosphere (Stacey 1994:70).

Institutionalization has brought the systematic way of worship in the UMC and its organized administrative approach. This was the beginning of the current structure and it defines the society which later developed into the church's identity. The UMC like other mainline churches is well organized and it cannot be identified with these other churches which are mushrooming (Muzorewa 1988:48). Furthermore, it was observed that institutionalization was a necessary move to ensure continuity within the church. This is also evident in the life and ministry of the UMC in Zimbabwe. The idea of offices and the process by which the officers are selected into the office ensures continuity and a smooth running of the church programs if well observed. For example, when the term of the bishop expires, elders who feel they need the post are free to contest for the post without fear. The idea of ordination and consecration which was a brain child of Early Catholicism still owes its esteemed value in the UMC. It is interesting to note that the UMC has witnessed continuity in the office of the bishop, which is seen in Early Catholicism. In an interview, one of the clergy members revealed that, there is what we call a coincidence which is almost growing into tradition in the church. Since 1992 the church has witnessed a situation whereby at the retirement of a resident bishop, the one who holds the office of the annual conference secretary of the church is elected into the episcopal office, for instance, at the retirement of Bishop A.T Muzorewa in 1992, Rev C Jokomo, who was the secretary of the church assumed the episcopal office. In the same manner, when Bishop Jokomo retired on health grounds in 2004, reverend E.K Nhiwatiwa, who was the secretary of the annual conference, was elected bishop. In this context, it is important to note that in an institution, the secretary is the one who works closer to the head of the institution, in this case the bishop together with the secretary are involved in the preparatory meetings for the annual conference meetings. Thus, for continuity purposes the secretary or the administrative assistant to the bishop may be elected into the Episcopal office.

The Early Catholic church began to organize itself into set forms with visible offices, and also the distinction between laity and clergy began to emerge as evidenced by the offices of elders, deacons and bishops. Fixed doctrinal standards are also noticed as well as the mission of the church. The UMC in Zimbabwe borrowed a lot from Early Catholicism, for example the church has clear roles for clergy and laity. The word laity is derived from the Greek word *Laos* meaning people. Laity designates those who are not ordained ministers. In the Christian church this has been in reference to the people of God. These are distinct from members of the clergy, whose job is clearly defined in paragraph 340 of the 2008 book of discipline of the

UMC more specifically, they are not appointed by the bishop to be in charge of a circuit, extension ministry and station. Interestingly, all clergy were once members of the laity, especially in the UMC. The roles and responsibilities for clergy were previously elaborated. The roles of the two, clergy and laity, are not in conflict, but are complimentary, one cannot do without the other. The lay people have always occupied a special place and played a very crucial role in the church. The role of the UMC laity is summarised in the following areas, upholding their membership vows, witnessing ministries, nurturing ministries and outreaching ministries.

According to (Dunn 1990:46), institutionalization means that the church become progressively associated with institution, when power simultaneously became identified with office. For Dunn, the new meaning of the term church which earlier own meant all Christians now denotes the universal church which is ministry, in terms of offices. It was at this stage that the concept of office has emerged clearly that is elders, overseers or bishops and deacons became titles for well established offices. The shift from the charismatic office to well-structured offices was a necessity, though it happened in a hap hazard way, the UMC has benefitted from this move. Drawing lessons from Early Catholicism, the UMC came up with its own structures for the enhancement of ministry which are worship, communication, evangelism, stewardship and discipleship. The church is now able to account for its membership. It is from these structures that one may confidently announce that the UMC in the Zimbabwe episcopal area has a membership of approximately two hundred and twenty thousand.

Closely linked to continuity are the issues of order and procedure within the UMC. A structureless community is similar to an ocean without water. Out of this observation, one can note that structures are created precisely because people wish to routine procedural behaviour so that they concentrate on important issues. It is important in this context to note that the idea of institutionalization yielded, among other things, the formulation of creeds and confessions of the Church, and established worship patterns which are still being respected and followed in the UMC today were borrowed from Early Catholicism. To date the UMC is said to have what is called the order of service which is expected to be followed in all congregations during their worship services on Sundays. A similar phenomenon is also witnessed during Early Catholicism. This culture is cumulatively instilling a sense of belonging in church members. This further contributes positively to the life of the church and

ensuring unity among members of the church hence, the reason for the saying the UMC is a connectional church. This unity of purpose is a result of the fact people are governed by the established rules and regulations and brought together in unison by the established order of worship. If it had not been the emergency of early Catholicism with initialisation the UMC would not have benefited (Kurewa 1997:74).

The UMC has drawn a lot of lessons from the process of the institutionalization of the early church. In fact, the church owes its success stories to the institutionalization period, but there is need to pose for an analysis on the demerits or the negative impact of Early Catholicism on the UMC. The UMC did not apply the correct methods of sound hermeneutics in an attempt to unpack the theological discourses of Early Catholicism. Administrative leadership structure provided by institutionalization in the catholic period had some short comings which were not identified by the UMC during its application of Early Catholicism tenets. Puskas (1989:234) clearly points out that the background to the formation of the fixed organizational structure becomes the false or heretical teachings like Gnosticism which was rife and caused problems for the emerging orthodox churches. For him the only effective measure was to establish qualified leadership which would preserve the faith hence the appointment of bishops, elders are dealers. These people were to uphold the correct original teachings of the system.

Stacey (1994:61) affirms Puskas' assertion, by arguing that the most of challenging issue was the danger of heresy which became acute. Bishops were supposed to keep on watching over the right doctrine and engage in a battle against false teachings over and above their duties of proclaiming the word (1 Tim 3:2). Puskas (1989:236) noted that the charismatic type of leadership was slowly and gradually changing into office type leadership. It also meant that charisma which was an entry qualification into leadership was substituted by appointments and ordination (2 Tim 4:14) the proclamation of the word is transferred as a right or duty of office to the office of the bishop. The above assertion points to the calibre of the bishop of The UMC should have. Powell (1990:73) wrote that the bishop must hold firm to the word taught, so that he or she may be able to give instructions in sound doctrine and also to confute those who contradict it. This requires a person who is full of both office authority and knowledge. It is therefore obvious that for somebody to critically analyse the doctrines and deduce the right from wrong teachings, he or she must be somebody of high intellectual esteem. It is from this view that the UMC is found wanting because of its system of the

election of bishops and other leaders. In the UMC, a bishop is elected from elders of the church the criteria for nomination and election does not look for qualifications. Anyone can become a bishop as long as that person is nominated and elected, the church does not consider the academic qualifications of that person. The bishops are therefore elected on popularity basis while the roles and duties demand that they should be appointed on merit (Kurewa 1997:56).

The above notion has shown that authority in knowledge is considered when electing these high positions. It is regrettable that the duties of both the bishop and the district superintendent demand full authority of their offices but the church uses the court government system where authority is vested in the committees and boards. In Early Catholicism for example Timothy showed that he had the authority to enrol or refuse the widow and with all authority to exercise discipline (1 Tim 3:1). He had also authority invested in him to appoint deacons and elders. In other words, bishops like Timothy and Titus had episcopal powers to exercise over all issues of the church. It is a fact that the UMC has made huge loss on the above mentioned function of a Bishop. The church has an evangelical system of governance which is sometimes called the middle way system which promotes priesthood of all believers, as such both laity and clergy shall equal powers in administering the church. It might be inferred therefore that the bishop has no authority outside the boards and committees (Muzorewa 1988:53). According to Nhwatiwa (1997:36) the bishop functioned as a prophet, chief liturgist and administrator. The duties and roles of the UMC bishops are administration, financial leadership, human resources, management, counselling and leadership in general, looking at these roles only one is pastoral in nature. This is contrary to the institutionalized church where duties ascribed to the bishop had great pastoral oversight tendencies than administration characteristics. This is evidenced in the following Scriptures (1Tim 5:1-2). The bishops exercised discipline and authority in the community. (1Tim 5:19-20) led worship services (Tit 2:2). Bishops administered sacraments of the Lord's Supper and guarded against heresy. Although the modern church cannot be the same with the early church, which was at its infant stage, however, it is a theological concern to find out that out of the endless list of bishop's functions in the Early Catholicism, the UMC has heavily concentrated on the administration of church, ignoring other equal important roles like preserving the right doctrines.

The boards and committees in the UMC are well structured and cannot be undermined when passing crucial decisions. Hence the pastor is forced to always adhere to the dictates of these boards and committees. The danger being that if an influential person raises a motion it is likely to be followed hence jeopardizing the majority who are less influential. The other fact that there are some leaders who were elected into office through bribery and other unscrupulous means, tend to influence others to go against the top leadership of the clergy. In some cases when disciplinary actions are being taken against members there is a lot of favouritism and nepotism in how the issues are handled. Unfair decisions are likely to be taken against innocent members. Hence, we can say institutionalization of the church has brought more harm than good if we look at this with a critical mind. Like in the day of Amos, the leaders were perverting justice and paying deaf ears to the pleas of the poor. They were grinding the heads of the poor into the dust and not upholding the truth (Kurewa 1997:67)

The result of this scenario is that, much energy and time is wasted in the administration of the institution at the expense of preaching, winning new souls to Christ, ministering to the people and building up congregations. The evidence of this can be seen in the budget distribution by the finance committee at any level of the church. Anybody can assume that since the mission of the church is to make disciples for Jesus Christ, it is obvious that bigger percentages of the funds of the church should be channelled to that cause. Interestingly, in most cases, at circuit, district and conference level, the amount of money that is allocated for evangelism and church planting does not constitute even a quarter of the total budget of the church. In the same manner, it is observed that during a two-hour worship service, most of the time is spent in making announcements at the expense of preaching the word, which is the core business of the gathering.

The theme of the UMC is in Mathew 28:19-20 summarized as “Therefore go and make disciples of all nations”, in other words the main thrust is on evangelism. More money should be channelled to evangelistic efforts and outreach programmes such as door to door visitations, crusades spiritual growth and revivals. However, these have been overtaken by administration much money is wasted in office work rather than preaching and teaching the word of God. One can notice that when budgets are being allocated as eluded before none is allocated to the travel of preachers and teachers of the word. Much money is allocated to the building of offices and sanctuaries. The Hierarchical nature of the church has destroyed the church. The church has developed so many offices and designed their functions and this has

some negative impact on the church. Some committees are closely related to each other and decisions have to be passed in consultation with each other. A single committee cannot solely pass a decision without the other, hence this can delay some activities to be done in time (Kurewa 1997:64).

Furthermore, like during Early Catholicism the UMC seems to be emphasizing more on order than charisma as the sole basis for authority. In fact, like in the early church anyone who shows signs of being charismatic traits was labelled and given names which have negative connotations. For example, in an interview one of the church members said “if you show signs of being charismatic in our church you are likely to be labelled as practicing witchcraft and you become very unpopular”. The lay person further defends her position by referring to the events of late 1990s. There was a group of charismatic, clergy and laity who were referred as Boka. These people brought a wave of spiritual revival in the church. Unfortunately, they were labelled or heretics or people who wanted to form a new denomination. Her comments suggests that the church leaders are more comfortable in leading a spiritual dry church and are against spiritual revival within the denomination (Machinga 1978:53).

Institutionalization of the church has negatively affected the worship patterns in churches and outside churches the church is now too dogmatic and formal. Freedom of worship is now restricted, for example people are constantly referred to the tradition and experience when worshipping. The church fails to realize that worship is dynamic and is not static, in this modern era new instruments should be used to embrace change in worship. The old and rhetorical types of worship are no longer appealing to the young generation, and hence should be improved for the betterment of the church.

The immediate consequences of the above scenario have got long lasting effects to the church. It can be noted with concern that the church is operating almost at the same level with various secular institutions and political organizations. This view is based on the observation that, the worship services in the UMC are sometimes traditionally oriented or too orthodox and thereby, passive or dry there is no vibrancy. In some congregations, the pastors seen to be fond of following the order of service and do not show signs of being creative or artistic to make the service uplifting. The observation suggests that the Sunday services, in some cases, are not life changing in nature and thereby reducing the church to one of these secular organizations. Unfortunately for the church, its members are exposed to a variety of the so

called Pentecostal churches with their wave of Pentecostalism. Some members go on to attend services and they feel the difference with their own denominations. In these Pentecostal churches people are given the opportunity to participate in praise and worship. In this context, many United Methodists, especially the young generations are leaving the church for these upcoming charismatic churches, they argue that they are leaving the church in search of spiritual greener pastures. The above scenarios have made a great contribution to a great decline in membership especially of the young generation that the church has never witnessed before. This drastic decline in membership has a great impact on the life and ministry, let alone the future of the church at both local and conference level. In this context, (William 1987: 71) further observed that, when a congregation loses members, it is forced to cut back on its programmes to reduce staff, to secure a young and less experienced pastor who receives a lower salary, to delay building maintenance, and to contribute less to the denomination's mission and benevolence programmes. This is a real situation, but of course, a sad one, for the UMC in Zimbabwe, sad because, in a church that believes one of its primary purposes is to win converts to the lord and its way of life, the failure to grow may be interpreted as a failure of mission. This is real in Zimbabwe, especially in the rural areas where there are circuits which cannot afford to raise the salary and allowances of the lowest paid local pastor are located. For example, to date, there are at least four circuits in Mudzi district whose allowances are three to four months behind. When asked to explain their situation the obvious answer will be, we are very few and unemployed. This answer is based on the assumption that most of the young people, the work going ages have left the church for the so called vibrant charismatic churches. Where people claim to receive the gospel of prosperity.

The other obvious result of the membership reduction is an increased emphasis on survival and institutional maintenance. In other words, the UMC can rightly be described as one which is in a maintenance mode. As observed before in the case of the early church, when an institution feels challenged, its energy is directed to self preservation (Dunn 1990: 348). Particular examples according to an adherent, include areas like Botswana and Namibia. The church in these areas, is concentrating on nurturing the members who are in these areas by means of transfers and not on the conversions of the local people to the church, the emphasis is on survival not mission. For instance, in Botswana there are two established circuits, and in Namibia there is one established circuit, but there are very few indigenous people fellowshiping in these churches. In fact, pastors ministering in these countries are

either from South Africa or Zimbabwe. Their worship services, funerals and weddings are conducted in foreign languages. Hence if ever there is any aspiring Namibian or Tswana member, he or she will see that they are not welcome and they do not fit in these Christian communities. This is counterproductive on the part of the denomination.

Secondly, although the hierarchical organizational structure of the church contributes positively to the growth of the church, it may sometimes become rigid, that is opposed to change or transformation. In other words when a denomination becomes, too much institutionalized there is a tendency of taking the form of extreme defensiveness of the status quo. In this context Dunn (1990:352) observes that, the greatest challenges the church as an organization faces are the extensive human temptation to canonize the crucial relationship patterns that evolve to meet the needs of one era but no longer respond to the needs of the present era. On another note (Machinga 1978:39) and Wilson further observed that the persons in the key positions in the UMC today as an institution, are preliminarily managers and not leaders. In a bid to differentiate a leader and a manager, they assert that among the things, a leader must have a charisma that inspires confidence and vision they are able to articulate. In contrast, managers accept the validity of the institutional status quo and give their attention to its maintenance. Their business is to see to it that everything is done consistently with precedent and correctly by the proper person. In due course, the institution becomes an end in itself, rather than a means to an end. The main problem is that the UMC is dominated by managers, who maintaining the institution as their major concern. In this situation special attention is being given in form and composition of the church as an organization than what the groups are actually accomplishing. According to Puskas (1989:348) “the goal of the boards and agencies is not to do but to be” the church, in this context, has to solve a given problem or meet a particular need when an agency has been created and funded in the name of the problem or need. For example, reverend Jonas observed that the need of embarking on various projects around the country and as a result, a project coordinator reverend Mususa was appointed to that effect, unfortunately, no outstanding achievements has been realized by the church so far.

An observation has been made in the previous chapter that the organizational structure of the UMC is hierarchical in nature. This has its own impact on the life and ministry of the church. It is generally believed that, particularly among clergy, most significant positions in the church are those which have to do with administration, more specifically, the positions of the

district superintendent and bishops. These offices are perceived as being more prestigious and as having more status than local church pastors. It is almost acceptable that the individual who moves from being a pastor of a local church to one of these positions is perceived as being promoted. The opposite is true, a person who leaves the position of district superintendent to becoming a pastor of a local church is perceived by other pastors as having being demoted. Of course, the explanation given is that being given the position of a district superintendent is more understood as a privilege than a promotion. However, this lies in the nature of the duties to be exercised by the district superintendent, that of oversight. The district superintendent's office was in the previous chapter defined as an extension of the office of the bishop's office and therefore he or she becomes a chief pastor within the district (Machinga 1978:62). The expiry of the term of office it takes somebody who is well acquainted with the system to understand that the former chief pastor is now accountable to someone else as his or her superior. Hence, to a general member of the church or the community at large, it is a demotion.

The above scenario, which happens to be a result of the hierarchical nature of leadership in the clergy members of the church has more serious implications than one can imagine. As mentioned in the previous chapter, the selection and election of district superintendent and bishops respectively, is done from among the elders within the Annual Conference. Since these offices are considered to be more influential and beneficial in the church, every other elder desire that one day they will be selected into these positions. Consequently, one can commit himself or herself to get that position by whatever means possible, acceptable or unacceptable some may get through bribery and corruption in society. To that effect, the church has categorically designed and preserved a process by which denominational offices, particularly the bishops are chosen. Interestingly, it has been observed that the manner in which the selection or election is done, in most cases, determine the character of an individual who will occupy the position (Kurewa 1997:82). It is important to note that in Africa, the process is highly politicized. Some clergy members openly campaign for the ecclesiastical post just like in the secular world politics. Nowadays some are now using social media to campaign for the post using flyers and posters on Facebook, Twitter and Instagram. This is most obvious in connection to the election of a bishop.

The constitution of the UMC allows the use of social media, on the formal nomination of Episcopal candidates as presented in the previous chapter. Interestingly, getting such an

election is as good as winning a primary election in secular political arena. This has unfortunately led to some campaigns using literature that requires the appeal for funds from adherents or an investment by the candidate. In an interview, a lay person revealed that a lot of campaign flyers circulated during the run up to the episcopal elections of 2007. In my opinion, this can probably lead to the exclusion of persons who have proper attributes to serve into the episcopal office, but who cannot involve themselves in such unethical acts of an ecclesiastical political campaign. As a result, the process by which persons attain church offices plays part in the production of more managers than leaders (Kurewa 1997:71).

Finally, it has been highlighted before on a positive note that institutionalization ensures unity in the church. However, it has to be noted with concern that unity in the church sometimes ignores unity in diversity. Unity in diversity in this context suggests the fact that since people are different, they also view issues differently. A leader in this context must be able to accept the idea that different opinions do not mean enmity. Criticism should then be accepted with a positive attitude, with a motive of considering the points being raised and not the person who raised the points. This counts as part of the good qualities of a visionary leader and one who accepts criticisms and other people's ideas. Unfortunately, this does not seem to be the case in the UMC in Zimbabwe. Just to mention one out of many instances, one clergy person revealed that he was invited to his district superintendent's office and he was told that he was undermining the authority of this superintendent's ministry. Asked to comment on what he thinks about this accusation, the pastor linked this accusation to his comments and questions in various meetings of the church in the district. Hence it is almost confirmed that in the UMC, questioning organizational procedures or programs triggers a negative and defensive response. In fact, as highlighted in the other chapter, critics or those who demand accountability and transparency on the part of the leaders are labelled as disloyal, rebels or opposing and undermining the ministry and authority of the leaders.

The other problem is that, in the UMC leadership hierarchy when one is elected for a second quadrennial becomes a life bishop and this is considered to be a suicidal system. I am of the opinion that this system may result to abuse of office. Therefore, the church needs to revisit its criterion of elections and the appointment of leaders especially the district superintendents. In the UMC, the district superintendent's office expires after serving for six to eight years, however this brings theological conflicts because a district superintendent is appointed by a

consecrated bishop whose term of office does not expire by retirement. Lessons that can be drawn from the institutionalization include both gains and losses. The paradigm shift from charismatic leadership to office authority of the early church which was borrowed by the UMC, especially the administrative structures caused a lot of problems to the church. The use of the term bishop in the UMC does not merit its significance because there are a lot of divergences in the use of this term as compared to its use in the early church, hence it becomes a mockery to some theologians and New Testament scholars. The UMC leadership structure lacks appreciation of the duties and functions of the office of the episcopal office.

4.2 SOCIAL PRINCIPLES, NORMATIVE CHRISTIAN ETHICS AND DOCTRINAL STANDARDS

There are striking similarities between the social principles of the UMC and the normative Christian ethics of the early church. In order to prevent false teaching and to ensure sound doctrine the early church established normative Christian ethics. The Pauline letters and the Pastorals made great emphasis in the ethical exhortations and virtues became commandments to be obeyed. Household rulers were established which gave instructions as to how husbands, wives, children, servants and slaves should live in the Christian community. Rules for congregations were specified as well as qualifications and duties for bishops (1 Tim 3: 1-7; Tim 1: 7-9). The duties for elders were specified (1 Tim 5:17-20; 1 Pt 5:1-4; Ac 20:28-32). There were also duties and responsibilities for deacons, women, the rich and widows (Puskas 1989:250)

Instructions and responsibilities to the state were also specified (Rom 13:1-7; Pt 3: 13-17). Rules for regulating church discipline were also put in place (Mt 18:15). Church manuals were provided with ethical norms for congregants, directions for church ordinances and liturgy. The early church also designed procedures for electing church officers. It also provided a list of virtues to be followed by every member (Gal 5: 19-23; Col 3:5-12; Eph 4:25-5:20). These ethical lists are also found in the social principles of the UMC, they resemble John Wesley's three moral principles namely, do good, do no harm, and stay in love in with God.

The doctrinal standards, social principles like the normative Christian ethics were also designed to guard against heresy. According to Patterson (1990:53) no motif in the Wesleyan tradition has been more constant than the link between Christian doctrine and Christian

ethics. Just like the early church Christians, Methodists in every age have sought to exercise their responsibility for moral and spiritual quality in society. In asserting the connection between doctrines, ethics, social principles and general rules, the UMC provides an early signal of Methodist social consciousness. The UMC seeks to apply the Christian vision of righteousness to social economic and political issues. The UMC's historic utterances against such evils as slavery, smuggling, human prison conditions, child labour and drunkenness were founded upon a vivid sense of God's wrath against wastage and human injustice. The UMC similar to the early church struggles for human dignity and social reform and this has been a response to the God's demand for mercy, love and justice in the light of the kingdom (Patterson 1990:53). It is the Church's conviction that the good news of the kingdom must redeem, judge and reform the sinful social structures of its time. The social principles and the general rules convey the expectation of discipline within the experience and assume accountability to the community of faith by those who claim community's support. Support without accountability is a promotion of moral weakness and accountability without support is a form of cruelty (Patterson 1990:54). A church should not rush to punishment, it should encourage members to seek salvation and God's mercy.

The UMC has maintained its dignity over the years because of its strong ethical conduct through its general rules and doctrinal standards for example, it has some rules which govern people's day to day lives for example, gambling, drunkenness, selling or buying alcoholic beverages or drinking them is strongly rejected by the church, hence the church has promoted high moral standards in society. The church has also reduced the number of family struggles through its prohibition of fighting, quarrelling, brawling, lawsuits, revenge or retaliation, the use vulgar words and the use of many words in selling or buying. A Christian community which practices the above is a just society and it upholds the rule of law. The church has done this through its Christian education system, every Sunday through Sunday school through lessons members are taught the general rules and the social principles. Even pastors are also taught on how to solve these problems each and every year the church has to do pastor schools where pastors are taught new counselling techniques and methods of conflict resolution.

The church has a very strong programme of Christian education. It has topics for each and every Sunday and teachers are assigned to these topics. Members are also discouraged to have unprofitable and uncharitable conversations, especially speaking evil of the magistrates

or ministers both of religion and of the state. In this regard members are also even discouraged to speak evil against the president of the state and government officials, hence this is used as a way of commenting a cordial relationship between the church and the state. The UMC through its emphasis on social principles surely had contributed in society to have good citizens who are not a threat to the government. It also condemns violence of all kinds and upholds for peace and stability within the country. It endeavours to preach the gospel of peace. This quest for peace caused the first black bishop Rev Ebel T. Muzorewa of the UMC to enter into politics and he became the first prime minister of Zimbabwe in 1979 and he ruled for only nine months before the general elections of 1980. Muzorewa changed a lot of aspects within the constitution of the country for example he was the first person to introduce the pay rise of civil servants and restored their lost dignity during the Smith regime. Bishop Muzorewa is remembered by many people of the church in Zimbabwe for upholding social justice during his tenure of office. The main reason was that he was groomed and nurtured in the UMC.

Bishop A.T. Muzorewa managed to do great things which President R.G Mugabe failed to accomplish during his thirty seven years in power. The reason why Bishop Muzorewa is still being remembered is that he greatly improved Zimbabwe's economy. President R.G Mugabe failed to uphold peace and justice like Bishop Muzorewa did. The UMC also encourages its members to refrain from signing songs, or reading books, which do not reflect love or knowledge of God. In a way the church discourages some members to do these so that they have a pure heart and strive to be perfect before the Lord. We understand that no one is perfect but we try by all means to be perfect so as to emulate our Lord Jesus. The UMC also encourages members to practice John Wesley's three social principles which are, do good, do no harm and stay in love with God. Doing good means that one is merciful and kind, hence all are encouraged to observe these social principles. The UMC through the committee of church and society, it helps the less privileged groups of society which those with disabilities, widows, orphans and homeless people. This act of benevolence is also seen in Acts of the Apostles when Paul and Barnabus were involved in the collections for the Jerusalem Church.

Looking at the general rules of the UMC one can observe that these are too dogmatic and unrealistic for example the rules do not permit a member to buy or sell goods that have not been declared at the border. The primary question is how can someone know what I am buying from someone has not been declared or paid the duty? Also, the aspect that members

should not give fake things on usury, that is with unfaithful interest, basing on the hard economic conditions in Zimbabwe one is forced to put more interest of the goods purchased. One would have struggled in order to attain those goods.

The UMC encourages members to uphold its doctrinal standards which are Scripture, tradition, experience and reason the so called pillars of faith. Scripture is God given and no one is allowed to question the authenticity of the Bible as it is considered to be a holy book the danger of that is to take the Bible as a book with no mistakes. The church follows its tradition as passed from generation to generation. From John Wesley to our forefathers who came before us. However, tradition has its own shortfalls which when carried from generations to generations can cause harm to the state of the church. For example, the traditions which have been there since time immemorial is the use of drums, the modern day young peoples would not agree to these they want to use the contemporary instrument like guitars, and key board. The traditionalists are opposed to these new methods in worship. This is viewed by them as divergence from the whole system. Experience itself has its, own problems one cannot rely on all experiences some are detrimental to the church (Machinga 1978:65).

The UMC also upholds the use of reason in whatever we do. However, reasoning is good but there are some situations whereby the use of one's reason cannot apply and one will be going against the Holy Spirit by using one's own reason. On the other hand, it is important to note that some of the unfavourable situations that the UMC finds itself in today are direct results of institutionalization. Firstly, as observed early in the case of the early church, the UMC has been affected negatively in the sense that it is operating in a situation in which administration is given first priority and thereby replacing the word as a means of salvation. In other words, as highlighted by (Dunn1990: 357) charisma has given way to institutionalization, this means that the apostolic priority on proclamation or preaching has been replaced by administration. In this context (William 1987:69) observed that almost three quarters of the constitution of the UMC concentrates on the administration, church property and the judicial nature of the church, at the expense of missionary activities.

4.3 WORSHIP PATTERNS

Early Catholicism and the UMC share common features on some aspects of worship. The liturgy of the early church and that of the UMC are parallel in nature, for example the early Christians used to meet on Sundays in family houses where they ended their services by breaking bread. The UMC also meets on Sundays, and in most instances Sunday services are accompanied by the Eucharist. The singing of hymns is also a common feature between the early church and the UMC. Apart from meeting at sanctuaries members of the UMC are also encouraged to have prayer meetings. John Wesley the founder of Methodism was the first person to establish class meetings or section prayer meetings. These section prayer meetings resemble the agape or fellowship meals of the early church. Just like during the early church the class meetings are conducted in a prayerful manner. During section prayer meetings food was brought from families and at the end they will eat together as fellowship (Machinga 2011:23). Baptism was also administered during the early church and it followed a certain pattern similar to that of the UMC. The deacons and the presbyters were involved in the examination of the catechumens. The candidates were exorcised by the presbyter and deacon using holy water. Catechumens were encouraged to fast from Friday up to Saturday. Immersion was used as a method of baptism, during baptism candidates descend into the water with the presbyter. They were also urged to confess their sins. The candidates were baptized using the triune formula (Cross 1954:34). The bishop laid hands on the candidates for them to receive the Holy Spirit, they were also sealed on the forehead to symbolize the seal of the Holy Spirit. Finally, they prayed together with the congregation, and were allowed to partake the Holy Communion. It has been argued that both Peter and Ephesians are baptismal liturgies with epistolary (Puskas 1989:248).

Just like the early church UMC considers baptism as a sacrament. There are striking similarities between the early church and the UMC on how baptism is administered. Baptism is done by clergy elders in order to preserve apostolic succession or tradition. Just like in the early church baptism is administered using water. The UMC also uses immersion as a method of baptism. Machinga (2011:25) argued that baptism from the time of John to the apostolic era, was carried out in rivers and in homes (Jn 3:22-23). Just like the early church, the UMC recognizes the validity of immersion as one of its three modes of baptism. However, immersion is permitted on the condition that there is clean and running water. In the UMC the pastor uses the Trinitarian formula during baptism. The officiating minister utters the

following words, “I baptize you in the name of Father, the Son and the Holy Spirit”. This utterance authenticates the fullness of the Godhead and of God’s presence in the sacrament. On the day of the Pentecost Peter implored his audience to be baptized in the name of Jesus Christ (Ac 2:38). Phillip at Samaria also baptized the converts in the name of the Lord Jesus (Ac 8:16). The same formula was used at baptisms performed at Ephesus (Ac 19:50) and at Caesarea (Ac 10:48). Jesus also commissioned and directed his disciples to baptize in the name of the Father the Son and Holy Spirit (Mt 28:19). In the UMC baptism includes historic vows and is administered with water, accompanied by the trinitarian formula (Machinga2011:24).

Similarly to the early church water is used as a symbol of cleansing as well as a sign of life. Those baptized in Christ are cleansed of their sins as they vow to continue living a clean life. The ritual for baptism found in the UMC hymnal contains numerous images of water throughout the bible:

- The watery chaos from which God created this magnificent world.
- The water of the flood from which God saved the righteous Noah, his family and the pairs of each of the non-human creatures.
- The water of the red sea, through which God delivered the Israelites, from the bondage of Pharaoh.
- The water of the womb in which each person is nurtured before birth.
- The water we drink, lest we perish in the desert.
- The water of baptism, cleansing human kind of the taint of sin.
- The water into which Jesus was immersed at his baptism; an event that inaugurated his ministry of reconciliation for all humankind (Machinga 2011:24). Based on the above similarities one can argue that the UMC borrowed the phenomenon of baptism from the early church hence Early Catholicism has a direct bearing on the UMC.

A critical examination of the order for the ordination of elders in the UMC automatically reveals its resemblance to the early catholic features. The liturgy for ordination follows the following orders, the bishops greets the people, and they in turn respond. The ordinance reaffirm their baptism, the bishop shall stand near a baptismal front, or vessel of water so as to remind them of their baptism (Machinga 2011:25). Thereafter, a layperson and an elder present to the bishop the ordinances. The bishop stands before the Lord’s Table facing the

people. A layperson shall stand on behalf of the laity of congregations who have examined and approved the candidates. A member of BOOM shall stand on behalf of the BOOM of the annual conference which has recommended and approved the candidates. The full names of the candidates are mentioned and the candidates will remain standing, until a proclamation by the bishop. After the proclamation the candidates shall recite the apostle's creed.

The proclamation is followed by a general examination of the candidate by the resident bishop (Kurewa 2011:39). The following words are enshrined in the general examination, ordination is a gift from God to the church and is exercised in covenant with the whole church and within the covenant of the deacons and elders. Ordained ministers are called to the ministry to be co-workers with deacons, commissioned ministers, elders, bishops and all faithful Christians. Elders are called to serve rather than to be served and to proclaim the faith of the church and to look after the concerns of God above all. The general examination is followed by the invocation of the Holy Spirit and finally the laying on of hands and prayer for the candidates. Family members and friends may be invited to stand where they are for silent prayer during the laying on of hands (Kurewa 2011:25). Finally, the newly ordained clergy members shall administer the sacrament of the Holy Communion. The liturgy of ordination has some certain nuances which are similar to those of the early church, hence one can safely say UMC borrowed many aspects and incorporated them in its worship setup.

4.4 FORMULATED CREEDS AND CONFESSIONS

The confessions and creeds were derived from the earliest stratum of Christianity. Creedal and kerygmatic statements (Rom 1:1-4; Cor 15:3-7) as well as hymns (Phil 2:6-11) are confessions and creeds which originated in early worship services or were summaries of Christian sermons. From these the early church came up with the Nicene Creed. The UMC encourages its members to recite the apostolic creed or the Nicene Creed at the start of each and every prayer meeting. Had it not been the emergency of Early Catholicism the apostolic creed would not have been part of the liturgy of the UMC.

Today the UMC cherishes the social creed which was borrowed from the early Catholic Church. It is recommended that the social creed be continually recited and that it be emphasized regularly in every congregation. It is further recommended that the social creed be frequently used in Sunday worship (Patterson 1990:141). The UMC established a companion litany to the social creed, which is summarised as follows:

- God's self-revelation is encountered in Jesus Christ which renewed in his own grace.

- Jesus Christ and the father are one.
- God is the creator of creation, God's wholeness and healing is witnessed by all humanity.
- God embraces all humanity regardless of diversity and differences. He reconciles sinners to him.
- God bridges the gap between the rich and the poor, and provides justice to all.
- God rebukes those who exalts themselves and exalts those who humble themselves.
- God brings good news to the poor, proclaims release to the captives, gives sight to the blind and sets at liberty the oppressed.

The nature of the UMC social creed is a replica of the early church hence the UMC borrowed this concept from Early Catholicism.

4.5 THE JUDICIAL ADMINISTRATION

Both the early church and the UMC have got their own ways of settling disputes among members. The early church tried by all means to settle disputes whenever they arose. In Acts 6, a dispute arose between the Hellenist and the Hebrew widows, the Hellenist were being neglected in the daily distribution of food. The apostles settled this dispute by appointing seven members namely, Stephen, Procorus, Phillip, Parmenas, Timon, Nicolas and Nicanor these were presented before the apostles, who prayed and laid their hands on them and these were commissioned to do the distribution of food. The word of God spread and the number of followers increased in Jerusalem (Ac 6:7).

In Acts 15, the controversy over the acceptance of the uncircumcised Gentile Christians into the church was amicably solved at the Jerusalem Council. In this council it was unanimously agreed that these uncircumcised should be welcomed into the Christian ministry unconditionally. Bishops and elders exercised disciplinary authority in the community. The bishops were encouraged not to entertain an accusation which is brought before them without two or more witnesses. Those who would have sinned were rebuked publicly so as to warn others not to commit such a crime. Timothy was urged to take no partiality and to avoid favouritism (1Tim 5:19-20). Timothy is referred to in this text as the court of appeal or the appellate body.

The UMC has its own ways of solving disputes which have striking similarities to that of the early church. The church's judicial system is well structured so as to be more appealing to any member of the congregation. The system has duties and responsibilities of the judicial council. It determines how vacancies should be filled. No one is a permanent member of the judicial system for the terms of office expire after a stated period. Members of the judicial council are urged to keep confidential matters. There are procedures to be followed during trials and appeals. The chargeable offences are laid down as in the previous chapter. Based on these one can conclude that the UMC undoubtedly is early catholic in nature.

4.6 CONCLUSION

In summary, this chapter has analysed the contribution of Early Catholicism to the growth and development of the UMC in Zimbabwe.

We have discovered that the UMC benefitted from Early Catholicism in so many ways. The organizational structure, creeds and confessions, worship patterns, judicial system and doctrinal standards we enjoy today are as a result of Early Catholicism. However, there are some negative effects of Early Catholicism witnessed by the church. The UMC has become too institutionalized and legalistic in nature. The church has neglected some nuances like charisma which is an important aspect in evangelism. John Wesley, the founder of the UMC, was evangelic in nature rather than administrative. The next chapter will give a conclusion and some recommendations for the church to embrace.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

The previous chapter analyzed the contributions made by Early Catholicism to the life and ministry of the UMC in Zimbabwe. This current chapter is now focusing on the summary, conclusion and recommendations.

5:1 Summary

The major aim of this study has been an analysis of the impact made by Early Catholicism to the life and ministry of the UMC Zimbabwe. Chapter 1 of this study focused on defining major terms used namely clergy, laity and Early Catholicism. This chapter outlined the statement of the problem, justification aim and objectives, research methodology and literature review.

Chapter 2 delineated the main features of Early Catholicism. The fading of the Parousia hope or imminent expectation was essential to early Christianity. This was a major feature of Christian self-consciousness during the first generation of Christianity. Early Catholicism is defined as a reaction resultant upon the failure of the Parousia hope. Incensing institutionalization is also another feature of Early Catholicism. The church becomes increasingly identified with institution and authority becomes progressively concomitant with office. The distinction between clergy and laity becomes noticeable. The grace of God was reduced to well defined ritual acts. To guard against heresy or false teaching the early church crystalized faith into set forms and was concerned with preserving apostolic traditions. It also established worship patterns and distinctive liturgical patterns became noticeable. The early church also formulated Creeds and confirmations. Kerygmatic and creedal statements in the form of hymnals and sermons were established. To ensure sound doctrine the early church came up with ethical exhortations which emphasized on the importance of right living. By the late first and early second centuries a collection of the Christian writings alongside the authoritative Jewish Scriptures begins to emerge. Overall, these features of Early Catholicism became the major basis upon which the UMC defined itself as an institution.

Chapter 3 chronicled the structural organization of the UMC starting from the historical background up to recent developments. The constitution of the church is also outlined. The constitution of the UMC is comprised of the general articles, the organizational structure, episcopal supervision, the judiciary and amendments. This chapter also contains the theological heritage of the UMC, which encompasses the basic Christian affirmations which includes the confession of the belief in the triune God who is the Father, Son and the Holy Spirit. It also includes the distinctive heritage of the UMC which emphasizes on the practical divinity, implementation of genuine Christianity in the lives of believers. In addition to distinctive heritage, the UMC also puts special attention on Wesleyan teachings which are prevenient grace, justification, assurance and sanctification. Justification and assurance entail the belief in God who reaches out to the repentant believer in justifying grace by accepting and pardoning love. We hold that the wonder of God's acceptance and pardon does not end in God's saving work, which continues to nurture our growth in grace. The theological heritage of the UMC also puts special emphasis on the mission and service of the church. We insist that personal salvation always constitutes Christian service and mission to the world. We emphasize the nurturing and serving function Christian fellowship in the church.

Articles of religion are also delineated in chapter 3 namely; faith in the Holy Trinity; the sufficiency of the Holy Scriptures for salvation, the original sin and freewill, justification of men, the Holy Spirit and perfection. This chapter also contains the theological guidelines of the UMC namely; Scripture, tradition, experience and reason. Wesley believed that the living nucleus of the Christian faith was disclosed in Scripture, illustrated by tradition, confirmed in personal experience and illuminated by reason. The social principles of the UMC are also expounded namely; nurturing community, social community, economic community, political community and social creed. The natural world deals with policies that encourage the reduction of water and air pollution. It also encourages the elimination of the municipal waste and support measures designed to maintain and restore the natural ecosystems. The UMC urges for the correct utilization of energy resources and recycling. The church also supports regulations that protect and conserve the life and health of animals. The UMC discourages the emission of greenhouse gases that threatens the environment. Science and technology are recognized as a legitimate methods of interpreting God's natural world.

The UMC supports policies that protect the food supply chain and upholds consumer rights. The nurturing community supports social climates in which human communities are

strengthened and maintained for the sake of all persons and their growth. The UMC believes that the family is the basic human community through which persons are nurtured and sustained in the natural love, respect, fidelity and responsibility. The sanctity of marriage covenant is greatly affirmed by mutual support, personal commitment, love and shared faithfulness between husband and wife. The church is always on the forefront in providing premarital and post marital counseling in order to create and preserve strong marital relationships. The integrity of single persons is maintained in social practice and those who dehumanize or prejudice single persons are discouraged. The UMC does not condone homosexuality, it regards this practice as irreconcilable with Christian teaching. Sexual abuse, family violence, sexual harassment and abortion are practices that are incompatible with the social principles of the church. The church upholds the rights of racial groups, the rights of religious minorities, children, young people, the aging, women, men, immigrants, persons with disabilities. It also affirms its long-standing support of abstinence from alcohol and illegal drugs. The UMC is also well known for promoting the health delivery system through the establishment of hospitals, clinics and dental care facilities.

The UMC believes that all systems of the economy are under the jurisdiction of God and all other facets of the created order. Therefore, governments are encouraged to develop and implement sound monetary and fiscal policies that promote good standards for the livelihood of humanity. The church supports programs that uphold the basic freedom of human rights, church state good relations and education. Government officials should be servants of God and the people. All persons should be protected from impingement upon their property and governments should establish methods of law enforcement. The UMC urges for peaceful settlements of disputes among nations. The church believes that God's world is one and individuals are affirmed by God in their diversity in cultures. The church rejects wars as instruments of national foreign policy because this is incompatible with the teachings of Jesus. The social principles of the UMC are enshrined in the social Creed and it is advocated that it should be frequently highlighted in every local church.

Chapter 3 also contains the organizational structure and administration of the UMC. This part includes, church membership, specified duties and responsibilities of pastors, district superintendents and bishops which are summarized in the fourfold ministry namely; word, ecclesial acts, sacrament, order and service. Clergy persons are obliged to preach the word, and to teach Scriptures as well as administering sacraments of baptism and Eucharist. To be

the administrative officers of the local church and to ensure that organizational aspirations of the church are satisfactorily provided for. They incorporate the teachings of Jesus in servant leadership and servant ministries. Apart from performing the fourfold ministry there are specific roles and responsibilities designed for the district superintendents and the bishops. The chapter also deals with the election, assignment and termination of bishops. The nomination and concentration of bishops are also elaborated. Vacancies in the office of the bishop may occur due to death, retirement, resignation, judicial procedure, leave of absence or incapacity. The chapter also outlines the administrative committees and boards namely, CONFAD, inter jurisdictional committee on episcopacy, board of discipleship, pastor parish relations and nominations. Apart from these the church has specialized ministries which deals with the concerns of adults, children, men, women and youths.

Chapter 3 also provides the liturgical calendar of the church. There is the advent season, which is a four-week period before Christmas. It marks the incarnation and the birth of Christ. We have the Christmastide season where UMC members give thanks to the almighty God for his everlasting love. The UMC also celebrates epiphany which is the self-revelation of God through the birth of Jesus Christ. We observe the lent period which begins on Ash Wednesday and runs for forty days, excluding Sundays up to Easter. Other special events, days and Sundays observed by the UMC are Palm Sunday, Maundy Thursday, Good Friday, Holy Saturday, ascension, Pentecost and world communion Sunday. The sacraments of the UMC are also included in this chapter which are Baptism and Holy Communion.

Chapter 3 also deals with church property, it encompasses all titles in trust, compliance with the law, audits and bonding of the church officers, annual conference property, district property and the local church property. There is the judicial administration of the church. The UMC has a judicial council which is the highest governing body within its judiciary system. Chargeable offenses are well tabulated. Procedures for referral and investigation of judicial complaint are provided by the constitution. The judicial council also comprises of the trial court which has protocols and procedures to be followed. It has a court of appeal or the appellate body which deals with appeals from accusatives. The Judicial council also deals with the miscellaneous provisions, these are the cases of members serving beyond the conference boundaries.

Chapter 4 analyzed the impact of Early Catholicism to the life and ministry of the UMC. We noted that the organizational structure of the UMC is similar to that of Early Catholicism. The UMC benefited from this structure. However, we have also noted some negative effects of Early Church to the life and ministry of the UMC especially to its organizational structure. We also observed that the social principles and doctrinal standards of the UMC are a replica of Early Catholicism. The worship patterns and the formulated creeds and confessions resemble those of Early Catholicism in their nature and structure.

5:2 Conclusion

The research concludes that the UMC benefited much from Early Catholicism. For instance, the organizational structure, creeds and confessions, worship patterns, the social principles and doctrinal standards, creedal statements and confessions are a similitude or resemblance of Early Catholicism. The roles and responsibilities of bishops and pastors in the UMC are the same as those of bishops, deacons and elders of Early Catholicism. However, the UMC did not adopt everything in Early Catholicism, there are some aspects which the church left out as examined in chapter four. There are some aspects of Early Catholicism which were borrowed by the UMC, but the church failed to implement these in a correct manner.

It can be observed that Early Catholicism was vital in the history and development of the UMC in various ways. This aspect helped the church to guard against internal and external forces or challenges of the day. Institutionalization is a borrowed phenomenon from Early Catholicism which helped the church to ensure continuity. However, this research has also proved that the UMC was negatively affected by becoming more institutionalized than being charismatic in nature. The UMC has lost its core business of making disciples of all nations, it has started emphasizing more on administrative issues rather than evangelical programs. Members especially the youth have deserted the church to some Pentecostal denominations which emphasize more on charisma than administration. The UMC has benefited a lot from Early Catholicism as elaborated in the previous chapters.

The above situation has led the church into taking a secular approach in most of its operations thereby leading the people in key leadership positions to take a managerial rather than a leadership of servanthood approach. The implications can also be evidenced in the process by which key leaders, district superintendents and bishops, are selected or elected into office.

The selection of district superintendents by the bishop tends to be biased on favouritism, nepotism and tribalism rather than on merit as reviewed by research findings. The process of the selection of bishops has been proven to be toward an avert political process in which candidates openly campaign for an ecclesiastical office.

The above analysis can therefore lead to the conclusion that, too much of anything in our case, charisma or organization can have negative implications. If the church becomes too charismatic in nature it is likely to suffer and all the standing structures become eroded. On the other hand, an institutionalized church is likely to turn into a secular than a religious entity. Thus, this situation is not healthy for a church whose purpose is to participate in the accomplishment of the Great commission (Mathew 28 vs 19-20). The United Methodist Church in Zimbabwe should therefore find ways of balancing its charismatic and institutional outlook. Furthermore, it has also been observed that some of the problems are a result of personal weakness in administration as opposed to the effects of institutionalization. Thus, in this sense, attitude of the leaders should be cultivated towards the mission of the church rather than focusing on administrative issues.

While it is obvious that it is the responsibility of bishops to preserve the right doctrines of the church, but the major question to ask is, does the bishop has the capacity to achieve the objectives of the church? In the UMC for example we have the board on ordained ministry which looks at the affairs of ordained pastors this board is responsible also for disciplinary actions against offenders. The bishop does not have jurisdictional powers to charge a minister. It is unfortunate that the church did not recognize the authority invested in the bishop. In this modern world there are some dynamic changes which should not wait for the annual conference to decide. The bishop is mandated to solve some of the challenges but according to the order of the UMC the bishop is always under the chains of the system. In the church there are theological issues which do not require consensus of the majority but which seek for correct hermeneutics for approval by the bishop and cabinet.

On the other hand, in the UMC the district superintendent is appointed by the bishop and cabinet. The term of office of the district superintendent in the UMC expires after serving for at least six to eight consecutive years after which he or she is relegated to an ordinary minister. This also undermines the authority of the bishop who has appointed the superintendent, since the church says the office of the district superintendent is an extension of the office of the bishop hence it implies that the office of the bishops also expires. It also

presupposes that the bishop is not consecrated literally, meaning his or her authority is temporary and there is lack of continuity. 1 Timothy 3:17 the bishop is the custodian of the church to the outside world; he represents the church to the world. Dunn (1990:360) asserts that bishops are the final products of the apostolic succession, this statement invites contrary views because many feels that the bishops have excessive authority by relegating a superintendent once appointed by his or her authority. This also reduces the office of the bishop to an office without powers invested in it. It has become clear that while the UMC has drawn a lot of lessons from Early Catholicism especially the concept of institutionalization, however it has hesitated to articulate some theological issues where it matters most. The church needs to reinterpret the title bishop and unpack the theological mysteries it has. The episcopal office has proved to be a problem in the UMC.

Rev Madzore of Harare West district felt that there is need for the church to open and invite debates from different scholars to come up with research presentations on the suggested areas. It seems the church has done exceptionally well in its systems of administration and governance but may need to revisit leadership function of the bishop. It is now time for the church to encourage theological and doctrinal reflections. We have no doubt that the church has the capacity to realign itself into a modern church.

The United Methodist bishop does not hold much authority and power as most would like to think. The bishop does not vote anywhere outside the council of bishops or the college of bishops. Furthermore, the bishops are deliberately removed from the annual conference records of membership, of which he or she supervises that conference. This is clearer because the bishop once elected becomes a member of the council of bishops other than the annual conference. This is done so that the bishop relates to the conference more as an advisor than an interested party because her or she no longer belongs to that annual conference, but it belongs to the clergy and the laity who are its members. Where is the authority and power of the bishop? There are nascent discussions underway on the nature of the episcopal office. The question is whether the office is more administrative or pastoral in nature. The current criticism is that bishops are more administrators than spiritual leaders. In conclusion, we can say that Early Catholicism contributed positively to the growth and development of the UMC. However, there are short comings which need to be addressed by the church and are going to be recommended below.

5.3 RECOMMENDATIONS

The following recommendations are made based on the findings of this study:

- 1) That the United Methodist Church bishops should be itinerant in the Central Africa conference in order to curb favouritism, nepotism and tribalism in the church.
- 2) That the church adopts charisma and strike a balance between it and administration.
- 3) That there be a stipulated term of office for the United Methodist Church bishops, of at least two terms.
- 4) That church leaders refocus on evangelism and Christian education than on administrative issues.
- 5) That the district superintendents must be elected rather than appointed by the bishop and cabinet so as to make them accountable to the electorate.
- 6) That the tittle of the district superintendent does not expire at the end of one's term of office.
- 7) That bishops be members of both the annual conference and the council of bishops.

BIBLIOGRAPHY

- Bauckham, R.J., 1983, *Jude and 2 Peter*, Word Books Publishing Co., Nashville.
- Baur, F.C., 1968, *Early Catholicism*, SCM Press, London.
- Best, T.F., 1996, *Ecumenical Review*, Abingdon Press, Nashville.
- Bettenson, H., (1963), *Documents of the Christian Church*, Oxford University Press, London.
- Brown, R.E., 1987, *An introduction to The New Testament*, Doubleday, New York.
- Brow, C., 1976, *The New International Dictionary of the New Testament Theology*, Zondervan Publishing House, London.
- Cross, F.L., (1954) *Studies in Ephesians*, Oxford University Press, London.
- Crystal, D., 1990, *The Cambridge Encyclopaedia*, Cambridge, University Press.
- Conzelmann, H., 1973, *History of Primitive Christianity*, Abingdon Press, Nashville.
- Dockey, D.S., 1990, *The Theology of Acts*, Broadman Press, Nashville.
- Dodge, R.E., 1964, *History of Missiology*, Boston University Press, Massachusetts.
- Dunn, J.D.G., 1990, *Unity and Diversity in the New Testament*, SCM Press, London.
- Elliot, J.H., 1996, *A Catholic Gospel Reflections on Early Catholicism in the New Testament*, Abingdon Press, Nashville.
- Erickson, K., 1972, *The life of Bishop Hartzell*, Rodhesia Mission Press, Mutare.
- Filson, F.V., 1964, *A New Testament History*, London, SCM Press.
- Foster, R., 1989, *Celebration of Discipline*, Harper and Row, London.
- Fredrick, A.N., 1974, *The Story of The American Methodism*, Abingdon Press, Nashville.
- Freed, E.D., 1986, *The New Testament, A Critical Introduction*, SCM Press, London.
- Fuller, R.H., 1966, *A Critical Introduction to The New Testament*, SCM Press, London.
- Gottwald, N.K., 1969, *Sociological Method in the study of Israel*, Macmillan Company, New York.
- Green, M., 1987, *2 Peter and Jude*, William B. Eerdmans, Grand Rapids.
- Gundry, R.H., 1994, *A Survey of the New Testament*, The Paternoster press, Carlisle.
- Guthrie, D., 1981, *New Testament Theology*, Intervarsity Press, Leicester.
- Hawthorne, G.F., Martin, D. & Reid, R., 1993, *Dictionary of Paul and His Letters*, SCM Press, London.
- Hawthorne, G.F., & Reid, R., 1993, *The Historical Critical Method*, Fortress Press, Philadelphia.
- Harnack, A., 1969, *Early Catholicism*, SCM Press, London.

- Hartzell, J. C., 1909, *The African Mission of The Episcopal Church*, Abingdon Press, Nashville.
- Hunter, A. M., 1996, *Paul and his Predecessors*, SCM Press, London.
- James, I. H., 1935, *Missions in Rhodesia under the Episcopal Church*, Rhodesia Press, Mutare.
- Kaplan, A., 1973, *The Conduct of Inquiry*, Intertext Books, Aylesbury.
- Käsemann, E., 1964, *Essays on New Testament Themes*, SCM Press, London.
- Kirby, I.E., 2000, *The Episcopacy in American Methodist*, Kingswood Books, Nashville
- Krentz, E., 1989, *The Historical Critical Method*, Fortress Press. Philadelphia.
- Kurewa, W.J.Z., 1997, *The Church in Mission: A Short History of The United Methodist Church In Zimbabwe*, Abingdon Press, Nashville.
- Kurewa, W.J.Z., 2011, *Labouring Side by Side: The Local Church as the Most Significant Arena for Disciple making*, Abingdon Press, Nashville.
- Küng, H., 1963, *Early Catholicism in the New Testament*, Hefder and Herder. New York.
- Leedy P.D. & Ormrod, J.E., 2005, *Practical Research: Planning and Design*, Pearson Prentice Hall, New Jersey.
- Loutorette, K.S., 1953, *A History of Christianity*, Peabody, Prince Press, London.
- Machinga, G., 2011, *The time is now: Preparing candidates for baptism and confirmation in the United Methodist Church*, Discipleship Resources, Nashville.
- Malherbe, A.J., 1986, *Moral Exhortation: A Greco-Roman Sourcebook* Westminster Press, Philadelphia.
- Malina, B.J., 1981, *The New Testament world, Insights from cultural Anthropology*, John Knox, Louisville.
- Marshall, I.H., 1977, *The New Testament Interpretation* Baker Books, Grand Rapids.
- Martin, R.P., 1978, *New Testament Foundation: A Guide for Christian Students* William B. Eerdmans Publishing Co, Michigan.
- Mathews, J.J., 1985, *Set Apart to Serve: The Role of Wesleyan Tradition* Abingdon Press, Nashville.
- Migliore, D., 1993, *Faith Seeking Understanding: An Introduction to Christian Theology*, William B. Eerdmans, Grand Rapids.
- Moreau, A.S., 2000, *Evangelical Dictionary of World Missions*, Baker Books, Grand Rapids.
- Moule, C.F., 1981, *The Birth of the New Testament*, Adam and Charles Black, London.
- Murray, G.R.B., 1962, *Baptism in the New Testament*, St. Martin's Press, New York.

- Mushishi, C., 2010, *Church Administration: A devotional and Motivational Guide*, Wipf and Stock Publishers, Eugene.
- Muzorewa, A.T., 1986, *Arise and Shine*, Mambo Press, Gweru.
- Nhiwatiwa, E.K., 1997, *Humble Beginnings: A Brief History of The United Methodist Church Zimbabwe Area*, Longman Publishers, Harare.
- Patterson, R.P., 1990, *The book of discipline of The United Methodist Church, Africa Central Conference Edition*, Nashville, The United Methodist Publishing House.
- Patton, M.Q., 2002, *Qualitative Research and Evaluation Methods*, Sage Publishing Co, London.
- Powell, A.M., 1990, *What is Narrative Criticism*, Fortress Press, Minneapolis.
- Puskas, C.B., 1989, *An Introduction to The New Testament*, Hendrickson Press, Massachusetts.
- Randolph, D.J., 1968, *Historical, Theological and Practical Considerations*, Abingdon Press, Nashville.
- Richardson, A., 1970, *An Introduction to The Theology of The New Testament*, SCM Press, London.
- Ristchl, A., 1967, *Die Entstehung der Altkatholischen Kirche*, SCM Press, London
- Roberts, G.A., 1971, *Let me Tell you a Story*, The Rhodesia Christian Press, Bulawayo.
- Rundell, M., 2002, *Macmillian English Dictionary*, BloomsburyMacmillian.
- Schneckenberger, M., 1966, *A Theology of the New Testament*, SCM Press, London.
- Schweitzer, A, 1972, *Early Catholicism, A Critical Perspective*, SCM Press, London.
- Short, R. H., 1985, *The Episcopal Leadership Role in The United Methodist Church*, Abington Press, Nashville.
- Sohm, R., 1967, *Wesen and Ursprung des Katholizismus Darmstadt*, Abington Press, Nashville.
- Stacey, J., 1994, *Groundwork of Theology*, Epworth Press, London.
- Tuel, J.M., 1989, *The Organizational of The United Methodist Church* Abingdon Press, Nashville.
- Urresti, T.J., 1970, *Structures of The Church*, New York, Herder and Herder, New York.
- Verner, D.C., 1983, *The Household of God: The social world of the Pastoral Epistles*, Scholars Press, Sonoma.
- Weber, H.R., 1979, *Jesus and the Children*, World Council of Churches, Geneva.
- Wertz, D.F., 1984, *Proclaiming Grace and Freedom*, Washington DC, American Bible Society.

Williams, T.M., 1998, *Celebrating New Life: The Pastor's Practical Guide to Baptism*, UMC Publishing House, Nashville.

Willimon, W. & Wilson, R.L., 1987, *Rekindling the Flame*, Abingdon Press, Nashville.

APPENDIX 1

QUESTIONNAIRE

ACADEMIC QUESTIONNAIRE OUTLINE

UNIVERSITY OF PRETORIA

FACULTY OF THEOLOGY

DEPARTMENT OF NEW TESTAMENT

QUESTIONNAIRE

Student Number :16261900

Edward Mashero: PhD Student with the University of Pretoria South Africa, is doing a Research Study in the Department of New Testament. His research focus on

- (a) To define and trace the historical development of Early Catholicism with particular focus on the tenet of the institutionalization of the United Methodist Church.
- (b) To delineate the organizational structure of the United Methodist Church.
- (c) To evaluate the merits and demerits of institutionalization on the life and Ministry of the United Methodist Church in Zimbabwe.
- (d) To provide an analysis and conclusion on the findings of the project.

Topic of Research

THE EFFECT ON EARLY CATHOLICISM IN THE UNITED METHODIST CHURCH IN ZIMBABWE

This questionnaire will help me understand the views of people concerning their knowledge of early Catholicism and the United Methodist Church. This information will help me in seeing the effects of early Catholicism to the United Methodist Church.

This research is meant to be an academic contribution. The information you will provide here will be strictly for academic purposes and I affirm that this shall be held with strict confidentiality and anonymity. The data will be professionally safeguarded for use in this academic research. You are one of the selected few who have been randomly selected to

assist me in gathering data for research. Your honest and thoughtful responses will be greatly appreciated.

EMPHASIS: - Please note: All your contributions will remain anonymous: they will be with strict confidentiality. May you please do your best in providing this important information.

May you please download the form complete and email it back to me as soon as possible. My email is emashero@yahoo.com

Demographic information

Sex: Male Female

Marital Status: single married

Age: 18-25 years 26-35years 36-45years 46-55 years 56+

Highest Level of education: Diploma Bachelor Masters Other

Category: Christian Non-Christian

How do you prefer your Information Referenced?

Write my name as: -.....

Use a pseudo –name as: -.....

Prefer the researcher to give me one: -.....

Research questionnaire

1. What is Early Catholicism?

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

2. List the four doctrinal standards of the United Methodist Church.

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

3. What are the general rules of The United Methodist Church?

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

4. What are the administrative Posts of the United Methodist Church?

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

5. What are the social principles of the United Methodist Church?

.....
.....
.....
.....
.....
.....
.....
.....
.....

6. Who are the lay people in the United Methodist church?

.....
.....
.....
.....
.....
.....

7. Outline the organizational structure of the United Methodist Church in your own understanding.

.....
.....
.....
.....
.....
.....
.....

8. What is the difference between the central and general conference?'

.....
.....
.....
.....
.....
.....
.....
.....
.....

9. What do you understand by the term Episcopacy?

.....
.....

.....
.....
.....
.....
.....
.....
.....
.....

10. Can you give me any 5 chargeable offences that can be charged against a clergy offender?

.....
.....
.....
.....
.....
.....
.....
.....