

5.11.4 How should we respond?

Reflecting and implementation plan on the Methodist Church of Southern Africa's 5 Imperatives from Mission as well as how to implement them: Spirituality; Evangelism and church growth; Education and Christian formation; Justice, service and reconciliation and Development and economic empowerment.

Imperative	Mission
<p>Spirituality: A spiritual encounter as consecrated or transcendent or in-depth sense of aliveness. Deepening understanding of African and other spiritualities (Yearbook 2016:3).</p>	<ul style="list-style-type: none"> • Workshops and training on Christian spirituality. • Spiritual retreat. • Emmaus Ministries Training.
<p>Evangelism and church growth: Therefore, go and produce apostles of all nations, baptising them in the name of the Father, the Son, and the Holy Spirit (Mat. 28:19).</p>	<ul style="list-style-type: none"> • Outreach ministries. • Cross functional and cultural mission. • Multiracial and multicultural
<p>Education and Christian formation: The system of being transformed to the likeness of Jesus Christ for the glory of God and for the well-being of others (2 Cor. 3:17-18). Co-ordination programs for Christian education, information, and communication (Yearbook 2016:3).</p>	<ul style="list-style-type: none"> • Bible-based teachings. • Christianity as framework. • Christ-led fashion (Rom.12:2).
<p>Justice, service, and reconciliation: Developing significant connections that exceed racialism, sexism, and all other forms of prejudice (Yearbook 2016:3).</p>	<ul style="list-style-type: none"> • The church plays its instrumental role, bringing moral fibre in society.

	<ul style="list-style-type: none"> • Going back to the Wesleyan tradition 'All can be saved to the uttermost'. • Becoming humanitarian. • Practice what you preach. • Education about social justice issues. • Projects on inclusivity.
<p>Development and economic empowerment: Prophetic ministry into socio-economic issues (Yearbook 2016:3).</p>	<ul style="list-style-type: none"> • Focusing on social economic conditions. • Youth empowerment.

5.12 Summary of chapter

This section presented and examined the empirical information from 14 members, 10 of them as church leaders and four pastors of different congregations in the Moreleta circuit. It was done through the Atlas.ti computer program for interviews, the thematic system of the interview timetable was based on the presentation of information. Concerning the clarification and conversation of the findings from semi-structured interviews, referral was made to the research questions and other themes from the research.

The results indicate that there is interracial conflict and cultural divisions, but there is a huge possibility of developing an inclusive missional church in this circuit. Taking from an example of one of the congregations within the circuit the Glen Methodist church which integration is taking place. From a predominantly white congregation and now there is a huge number of black and Coloured people who worship there.

The effects of colonialism and apartheid are associated with apartheid days and are the cause of interracial conflict and cultural divisions. Most blacks there come from

disadvantaged backgrounds, informal settlements, and rural areas with high levels of joblessness. The congregation is challenged by racism, predominantly black, white, and Coloured congregation. The black, coloured, and white congregants have their own rightful place of worship. There is no inclusion because worship was administered in Afrikaans or English, and African indigenous languages were not integrated. The Western congregations worshipped differently from the black African congregations, black African churches worship services are longer than white and Coloured churches.

Differences in language are also a cause of trouble and a character of segregation since language impact the manner we think. In addition, other factors were socio-economic such as illiteracy, cultural, religious segregation, joblessness, and impoverishment. And most of the whites and Coloureds of the Moreleta circuit of the Methodist Church are one step ahead economically and socially than most black members.

Being associated with a certain class is also a serious challenge, some members prefer to be amongst middle- or upper-class people, not wanting to be associated with lower-class congregants in their churches. The upper class are in the rich, the middle class is in the middle and the lower-class is characterised by impoverishment, homelessness, and joblessness. The upper-upper class is more prestigious than the lower-upper class.

The next chapter, which is the last one, the researcher summarises the research by giving a synopsis of each considerable finding, before a conclusion is made. Furthermore, recommendations for further research will be made. In addition, the limitations of the study are stated, as well as implications for future research.

Chapter 6

A possible way forward in developing an inclusive missional church.

6.1 Introduction

Interracial conflicts and cultural divisions seriously hamper ecclesial efforts to build united missional congregations and communities in the Moreleta circuit of the Methodist Church of Southern Africa (MCSA) in the Limpopo district. The premise attributed to the research perceives racial lines, ethnicity, class, language, and even political realities as the reasons for interracial conflict and cultural division. Interracial conflict and cultural divisions should be one of the priorities discussed at the Moreleta Circuit Quarterly meetings, leaders meeting, congregational services, and Synods as well as Conferences since this is a national crisis not just at this church but in the community at large.

This chapter will look at the information from Chapter 1 to Chapter 5 of this study, providing congregational leaders with recommendations to leading the church through the process of change and developing an inclusive missional church. The leaders of the Moreleta circuit will be equipped to engage in practical theological interpretation, and it would be a vital skill for all leaders and pastors to master (Osmer 2008:109). Underneath are proposals that elaborate on what this research points to.

In response to the current situation facing the Moreleta circuit, here are some solutions geared at uprooting interracial conflicts and cultural divisions while embarking on developing an inclusive missional church. The body of Jesus Christ is not of the world but in the world and must be transformative. The congregation must be aware of the politics, the systems, and the trends to be proactive and guide the members on how to interpret and be stewards in the Kingdom of God. The church should clearly proclaim the gospel in and out of season against racial structures that still divide the church. This will facilitate the difficult task of breaking racial and cultural barriers despite South Africa's complicated racial history. This will reinforce unity in the circuit and draw more focus on promoting

multiculturalism, multiracialism, and unhindered advocacy for social change. This results in changes in the way human interactions and relationships occur that will inevitably transform cultural and social institutions, allowing churches to move towards a multiracial missional church, not only in principle and policies but also in practice.

A change in mission strategy is required, such as having a Circuit Quarterly Mission Plunge Week and pulpit exchange. This will purposefully implement an intentional approach to establish robust systems and processes for facing interracial conflicts and cultural divisions in the Moreleta Circuit.

Concentrating on the pragmatic function of practical theological clarification of the mission of establishing and implementation strategies of action that effects events in a desirable manner (Osmer 2008:175). It is a crucial task because it will control situations in the desired ways and lead to a fascinating conversation that reflect the end results and steps that must be taken. Osmer mentioned it as the final stage of the servant leadership function where leaders of a church must be guided and interrogated of how we should respond in practice. How we might respond making it straightforward to make sense of occurrences or situation, and easy to apply in practice and any pastoral case. Moreover, it is instrumental in educating the leaders of the congregations.

Referring to Chapter 5, point 4.2, the interview respondents suggested transformation and empowerment as a process that the circuit should take so that people attain knowledge and skill in dealing with interracial and cultural issues. The style of development mentioned to above correlated to models of guiding transforming. In this sense, Osmer (2008: 176-179) referred to the three forms of leadership: task competence, transactional leadership, and transformational leadership. Task competence refers to the skill to better in doing leadership activities in an institution. Transactional leadership is the skill to enable others along trade-offs, reciprocity, and mutual exchange. It addresses the church leaders of the Moreleta circuit on how to use practical theology to promote competent theological reflection and interpretation.

This study perspective on transformational leadership as the most suitable way to execution the transformation needed in connection with theological training in the Moreleta circuit of the Methodist church. Transformational leadership is disconnected with the past; it requires a readiness from leadership to challenge the situation head-on. It requires visionary thinking and ability to tackle complex challenges facing the circuit, interracial conflict, cultural divisions, and inequality. And courage to make tough decisions. This style of leadership is required at the Moreleta circuit, district and connexional standards. This style of leadership is where the leaders are responsible for leading a group to substantial transformation in all parts, to character, mission, culture, as well as operating procedures. Focus will be placed on each of these four aspects.

6.2 Developing an inclusive missional church

6.2.1 Change in identity.

There are still congregations which are predominantly white, black, and coloured in membership. Still, there are also those congregations where integration is taking place and others where it is not occurring at all, especially in the black African churches. We know that God has not created black, white, or coloured congregations. These divisions in our churches have been socially constructed. Referring to Chapter 3, 3.3.1, being allocated to an exceptional position entails a specific identity. Who are we to God? Created in the likeness of God (Gen. 1:26-27). One interview respondent asked, "Who are we to God? How does he see us?" thus, a theological and ethical category begins with an understanding that all of us are created in God's likeness. One part of our identity is that we are all beloved children of God and loving one another is part of the greatest commandment, welcoming all regardless of our complexion, gender, faith, race, sexual orientation, communal or socio-economic class, and ethnic group (S1, S4, SS3, SS8).

The family of Christ is a Christ-culture, family-based church, loving God, and loving people. There is a place for everybody in the family, whoever you are, wherever you are. Conveying a sense of belonging, being welcomed for who we are: loved, appreciated,

honoured, and pardon. Referring to John 13:34, Christ gives a new commandment to His apostles to love each other just as He loved them. He gave his life for His church, and there is no greater love than this.

Ants are a good metaphor to use in developing an inclusive missional church. They are a superfamily, living in big colonies, structured nest communities, active, cooperative, and collaborative to keep the colony running. They are called social insects because they live together. These superfamilies are divided into three castes – male, workers and queens and each caste perform specific tasks. The church learns from this, that though we might differ culturally, we can still worship, praise, work together and, in this way, build the Church of Christ.

6.2.2 Change in mission.

One of the concerns raised by the interview respondents is that people who have never heard the Word of God are struggling with issues that would make them understand their lives better if they knew the Word of God (S2, SS3, SS7, SS9, SS10). The role of Christians is to bring the heavenly reality into the circumstances of those around us that do not know Him or His will and to share the Gospel with every person they encounter. Chapter 4 point 4.3 refers to that ministries like proclamation, pastoral care, koinonia, and didache need each other to be fruitful. In response, such a proposed strategy must be tested and evaluated initially for one week, then for one month, and finally over a trial period for the term.

The proposition is to have a mission week once a quarter, Circuit Quarterly Mission Outreach Week (CQMOW) and pulpit exchange in the different sections of the circuit, cross-cultural ministry; to have presentations on interracial conflict, cultural divisions, inequality, suburban, township and undertake informal settlement ministry because there is a lot of informal settlements in the circuit.

- To have fun walks in stadiums or open space areas in the circuit, as an opportunity to learn diverse cultures to break cultural barriers.
- To develop prayer meetings and services on race relations and justice.
- Initiating education, workshops, campaigns, preaching, on interracial conflict and cultural divisions.
- Undertaking crusades
- Allocating of resources – wherein one cultural group visit the other and share/interchange resources and places of worship to foster equity, solidarity, and family relationships.

6.2.2.1 Kerygma (preaching)

Chapter 4 point 4.3.1, refers to preaching as transformational because it transformed lives in doing so. And it starts a different understanding of the meaning of the Gospel. For many, “mission” refers to the congregation’s efforts towards communicate the Gospel to those nations or ethnic groups who have not been evangelised. To have pulpit exchange with mixed languages and different worship styles (eclectic worship styles), European/Western and Black African worship styles also promote multiculturalism in a spontaneous manner that is forced upon people. In this manner, we create a situation where we willingly learn from and embrace one another’s cultures. Transformational leaders must be characterised by their ability to communicate effectively, build trust, and inspire others.

When we explore the anthropology of Nomads, we know they are members of a community without fixed habitation who regularly move to and from areas, a community with no permanent settlement.

Wandering group who change residence areas, usually searching for greener pastures for their livestock. This lack of a permanent abode allows them to commit extra time and attention to the things that are truly important, such as relationships, service, and innovative campaigns. Abraham is the first person in Scripture who seems to specifically

identify as living a nomadic lifestyle. In addition, the Israelites were nomads for 40 years after they left Egypt. And they maintained their cultural traditions and customs, continuously adapting to changing conditions and environments. Invariably we also witness their legendary communication skills that allowed their colonies to function as super-organisms.

Moving to a different place brings on an overwhelming desire to calm down across strangeness (Livermore 2006:69). After one foraging cycle is completed, nomads initiate another one to survive, searching for new pastoral land. Translating this concept to the chosen leaders can emulate the nomadic movements from congregation to congregation, and once successfully developed, new leaders start the process all over again – each finds a different location to establish a different colony including starting to produce a different colony. Nomadism involves traveling from place to place without a permanent place, usually following a seasonal pattern. Preachers who would espouse congregational nomadism travelling around to different groups of people would be spreading the Gospel, encouraging, strengthening, and equipping people. Jesus travelled from one town, and one village to the other, proclaiming the gospel of God (Luke 8:9). In this manner, transformation leaders following the nomadic lifestyle could expand their mission to informal settlements and newly developed areas in the circuit they serve. This can be done in the following manner:

- Open-air preaching (Luke 6:17-49)
- Mission Crusades
- Tentmaker (Acts 18:1-5, 20:31-35; 1 Th. 2:9, 2 Th. 3:7-8; 1 Cor. 4:12, 9:6)
- Roadshow ministry

6.2.2.2 Diakonia (pastoral care)

Chapter 4 point 4.3.2 refers to pastoral care and counselling, which contributes to the ongoing restoration of practical caring and counselling programs in which ministers as well as trained lay persons serve as facilitators of healing and transformation. Christian

service is modelling the attitude of Jesus Christ in serving God's creation, to provide caring ministry, which can identify and restore the distress of his suffering people. Multicultural outreach projects dealing with race, cultural and inequality issues happening in the circuit, each section has at least two representations that will report progress to the Circuit Quarterly Meeting.

This can be done by outreach ministries can be done by ministers, preachers, and church leaders. Many short-term missions attempt to face the issue of poverty head-on (Livermore 2006:92). Supporting people experiencing challenges, regardless of the background from which they might come. Once one ant goes wrong, the colony responds to a correcting mechanism that ensures the whole colony's welfare above the individual's benefit. They possess a self-discipline mechanism that secures the interest of the entire colony more than the benefit of the individual. This should be the function of transformational leaders, and this also where the aspect of resources plays a vital role.

There supposed to have been insight and a sense of impartiality in sharing the resources in a local church. The former church could share possessions and property because of the unity as well as the operation of the Holy Spirit in the Christian' lives. The unbiased allocation of assets became a vital characteristic of the early church (see Acts 2:42-47, 4:32-37). The book of Acts gives an outstanding example of the positive effect of equitable distribution of resources. In Jerusalem, the Christians shared everything they had so that everyone be able to benefit from God's inheritances. They felt that what they had was not their own. They adopted the attitude that everything came from God and shared what was already his. They would not let others suffer when others had plenty.

God intends for everyone to gain wealth economically. He equips some with more so that they can bless others who have less, treating everyone the same and giving everyone access to the same opportunities. The affluent committed themselves to distributing their wealth responsibly to the advantage of the community whilst living. This can be done in the following manner:

Circuit Quarterly Reconciliation Service (CQRS), pursuing reconciliation is not a one and done, but a continuous lifestyle of grace and love. The circuit has a quarterly reconciliation service rotating around all sections within the circuit suburban, township, and informal settlement. Reconciliation begins with what Christ accomplished at the cross, he united people from different backgrounds of life. God reconciling all at once through Christ (Ephesians 1:10). The apostle Paul said, “All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation” (2 Corinthians 5:18). Because of his death and resurrection, Jesus provided a way for us all to be reconciled with God and one another.

The process of two previously alienated parties coming together in peace, and it means the restoration of friendly relations or the action of making one. Building bridges between opposing parties and assisting fractured relationships. In addition, it requires honest dialogue, forgiveness, and sometimes self-sacrifice from those involved to achieve peace and understanding. And listening to the voices raised in anger and the anguished cries of your neighbours. Building strong relationships and unity in diverse communities, a more peaceful common future, and sustaining peace.

Furthermore, practicing true reconciliation rather than just tolerating each other’s differences without really trying to understand one another on a deeper level. And gathering to worship Christ and share the Lord’s Supper, for Jesus welcomes sinners and eats with them. Welcoming others as our brothers and sisters, and serving, developing good relationships and to know what life is for others who are different from us. To live a sense of responsibility for everyone else and have necessity of valuing the goodness and humanity of diverse groups. Building a community that empowers everyone through respecting each other’s dignity, and rights.

6.2.2.3 Koinonia (fellowship)

Chapter 1 point 1.1.4.3 suggested Christians commit to oneness to foster faith in the world. The fundamental view of Koinonia is not only the factor of engagement but also of

relationship. Koinonia is about spending time together in the community, building friendships and relationships, eating, playing, praying, worshipping, and working together. Being a sharing society, a community where people care for one another. God's intention to reconcile all things in Christ is through a relation with Christ as well as in fellowship with his people, and that is where reconciliation is found. Paul wrote the epistle of 1 Corinthians to urge the congregation in Corinth toward unification; Koinonia is the fellowship of Christians in the Lord for purposes of worship and ministry (1 Cor. 1:9). It is working together as God's family, recognising the others as brothers and sisters. Through Koinonia, Christians live together and share daily meetings and material resources.

We are 'all in this together' is a commitment to strengthening the community and promoting a just society. For this reason, transformational leaders must inspire a covenant friendship that includes all people of God around the table of the Lord, where the parties eat and drink together, and the relationship is built upon love. There is no distinction between white, black, or coloured, rich, or poor, woman or man, young or old, suburban, or informal settlement. The reality despite our differences, we were all created equally in God's likeness and eventually belong to God and one another.

"The Lord's table refers to the fellowship of Christians formed by the Lord. It is a fellowship where He is during those he has gathered for worship and ministry (1 Cor. 1:9). It signifies a communion or common union with the Lord and others. This should bring the church together in solidarity. Koinonia is what builds trust between disparate parts of the church—finding each other around the table of the Lord and addressing a congregational culture that goes to the heart of our understanding of the Gospel. It's about learning new habits and becoming aware of what we need to unlearn or stop doing.

One of the most significant African proverbs: "When spider webs unite, they can tie up a lion". With teamwork and cooperation, small people can solve huge problems. We can become more prominent than ourselves when we stand together in solidarity and unity. We can accomplish more by working together than individually. This can happen in the following manner:

- Club together will lead the spirit of cooperation to a whole new level, a highly organised and efficient colony. In the ancient times, covenants of friendships were ratified by the parties eating and drinking together.
- Use the colony for the individual's good and sacrifice individual gain for the good of the whole colony.
- When one goes astray, the colony responds to correcting mechanism that ensures the whole colony's welfare above the individual's benefit. And to have a built-in self-correcting mechanism that ensures the welfare of the whole colony above the benefit of the individual.

When we have material wealth, it is tempting to cut ourselves off from one another, concerning ourselves with only our interests and enjoying only our own little piece of the world, but as part of God's spiritual family, it is our responsibility to help one another in every way possible. God's family works best when its members work together.

A covenant relationship is built upon love; the relationship through covenant, may not always like all those who are in it, but you are called to love one another.

6.2.2.4 Didache (teaching)

Chapter 4 point 4.3.4, refers to how the congregation can, to a great extent, be described as people who are learning and discovering who God is and how he works, "Teach them to observe all things whatsoever I have commanded you and behold, I am with you all days, even to the consummation of the world ... and teach them ..." (Matthew 28:20). Teaching includes not only officially recognised Teaching by ordained clergy in the church, but also all the teaching that occurs in Bible studies, Sunday school, and church classes and during Koinonia. It refers to the God-given ability to explain God's Word; the teacher can instruct and communicate knowledge clearly, especially the doctrines of the faith and truth of the Bible (1 Corinthians 12:27-29). Teaching can also happen through the liturgy of life.

The circuit should become a collective foraging where preaching and Teaching are transferred to the church and community to observe it. (Mat.28:20). This can often target restoration, transformation, and healing, which opens the door to engaging with diverse stakeholders. Foraging can also provide diversity and flavour by discovering a range of surprising ingredients, and it is a beautiful way to exercise outside and get some fresh air. Effective Teaching can happen through the following:

- Mission indaba
- Mission lekgotla
- Workshops
- Covenant groups.
- Church retreats
- Bible studies
- Leadership church seminars
- Church protest gatherings

Teaching has the potential to be the seedbed for the renewal of churches, their ministries, mission, commitment to Christian unity and the changing world. In some instances, the church could also make use of coaches that could facilitate cultural change. A text like Jeremiah 32:39 becomes relevant: “I will give them one heart and one way, so that they may fear me forever, for their good and their children after them”. The Jerusalem Christians were all of one mind, experiencing an incredible unity, ‘singleness of heart’. 2 Corinthians 13:11 teaches that Christian maturity requires us to give up old patterns and embrace new ones. As we move into adulthood, everything changes, our words, actions, and even the ways we think.

God promises His people new, unified hearts that will fear and worship him. “One heart” signified a heart of love and compassion, a heart with noble yearnings for virtue and knowledge and a heart ready to strive, grow and serve. One heart symbolises one purpose: to worship God forever for the good of the church and all their descendants. The

gospel way of truth and fullness of life signifies “one way”. Paul’s writing about the fruit of the Spirit is found in Galatians 5:22-23, growing in the life of the congregants and leadership in love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.

For this, the church must open for new possibilities; even seemingly strange ideas may well work in helping to explore new territories. The church must recognise the independence of spiritual, emotional, mental, physical, social, economic, cultural, linguistic, and broader environmental aspects of life. The fact that Jesus ate with sinners shows that He looked beyond culture to people’s hearts. This does not imply embracing sin but embracing the person to influence change. The church may share in the country’s wealth: equal opportunities in and collective ownership of industry. Teaching in this regard can focus on the following:

There should be wisdom and a sense of balance in the matter of sharing the resources of a local church. The early church was able to share possessions and property because of the unity, working through the Holy Spirit in the believers’ lives. The equitable distribution of resources became an important characteristic of the early church (see Acts 2:42-47, 4:32-37). The book of Acts gives outstanding example of how the equitable distribution of resources. In Jerusalem the Christians shared all they had so that all could benefit from God’s gifts, they felt that what they have is not their own. Adopting the attitude that everything comes from God, and sharing what is already his. They would not let others suffer when others had plenty, sharing to eliminate poverty among them.

- God intends for everyone to gain in wealth economically, he equips some with more so that they can bless others who have less, treating everyone the same and giving everyone access to the same opportunities. The rich devote themselves to distributing their wealth responsibly to benefit society while are still alive.

Furthermore, in teaching, we must recognise value the integrity and humanity of one another as brothers and sisters, and work for each other's good, build relationships to understand what life is like for those we differ with culturally or racially.

This can also happen through a Methodist Class meeting, a small relational group of twelve people who meet regularly to establish and nurture themselves in their beloved community. The forum is intended to provide Christian fellowship and instructions among members and include Bible study. In addition, the small group leader must give attention to relational aspects during the time together.

It is the leader's duty to foster the members' spiritual welfare and educate them in all aspects of Christian life. These groups will encourage members to talk, learn, work, and play together over time. Each member is treated equitably. Each person has a voice and is heard. In addition, this group will bring members into the right relationship with each other and the larger congregation. Engaging in activities promoting good relationships, self-care, compassion, kindness, and patience is an ongoing relationship between Christian believers and God.

- Furthermore, building the relationship will bind each other to work together towards a common goal. Members are in daily relationships with their family, neighbours, and friends. This can result in a formal relationship, binding them to lifelong faithfulness and devotion.

It is the responsibility and task of the church to enable the human family to share fully the treasure of material and spiritual good. According to Livermore (2006:54), short-term missions make an impact on the lives and communities is one of the leading motivations. If one member suffers, all suffer together; if one member is honoured, all rejoice together (1 Peter 3:8).

We are called to serve the poor by giving not only our finances but also our time and attention to be in true solidarity with a group of people, one must unconditionally support

them and their inherent beliefs. A critical element of solidarity is the importance of acceptance and culture. Zacchaeus begins a routine of giving half of his possessions to feed people experiencing poverty. Efforts to address inequality are a Christian obligation to justice. The example of Zacchaeus demonstrates that becoming a disciple of Christ meant restoring what has taken place to others. Zacchaeus is a great New Testament example of one who practised restitution. The Golden rule is to do unto others as you want them to do unto you.

6.2.3 Change in culture.

The entire way we view one another may need to be transformed (Livermore 2010:37). Referring to Chapter 5 point 5.2 of the interview respondents, 80 percent suggested multiracial and multicultural churches in the circuit as a critical principle for the church dealing with race and cultural issues, a call for a new mindset and attitude. To bring black, white, and coloured congregations together, unity, inclusion, multicultural, multiracial, and racial integration are crucial. Loving God and loving other human beings motivate the practice of multicultural diversity. The circuit has an opportunity for racial integration, sharing each other's culture, challenges, and racial beliefs. One can see this example by looking at the integration happening in the circuit at the Glen Methodist church.

There is a complete change in form, appearance, and nature, an approach of collective foraging; groups interact and move together while searching for resources regularly. They work like clockwork, with a structured and well-organised routing. They take the spirit of cooperation to a new level, coming together to function as one highly organised and efficient church. The entire congregation is an entire society, living in structured nest communities, active, collaborative, and building a thriving community. The purpose is to encourage and develop relationships in which all parties strategically choose to cooperate to achieve a shared objective.

Diversity, cultural exchange, and new skills are important in developing an inclusive missional church. There must be Mixed Covenant Groups meeting once a week on

Wednesday to pray and discuss challenges facing the circuit around race, culture and inequality issues and this meeting can be done virtually or physically. In celebrating John Wesley's day – the church can also celebrate unity in diversity using different church choirs from the different sections: white, black, and coloured congregations. They can have a variety of hymns/songs in other languages: White people and people of colour can practice singing hymns/songs in African Indigenous languages and Black Africans in Afrikaans and English languages.

To have a mixed circuit church choir represented by all different sections: white, black, and coloured congregants and have a liturgy in other languages, accommodating black, white, and coloured congregants and designing a circuit liturgy used once a month. These must eventually speak to the heart – one heart also speaks of one Jesus. There is no value in changing only outwards but remaining rotten inside. The change of structure must lead to a change of heart and lead to true reconciliation and not a matter of merely moving chairs around.

To have circuit sport day, to use it for circuit come together and evangelise. Paul uses the analogy of runner in a race to depict the motivation of his spiritual life (Phil. 3:12-15). It is a great physical example of the discipline and passion which should be acquired in spiritual walk. Requires self-control and discipline. In addition, first Corinthians 9:25-27 says, "Every athlete exercises self-control in all things". Sports are a microcosm of life; it is prominent in culture and relevant to life, it can increase spiritual awareness, it embraces tension between renewal and failure. And plays a ritual activity, rituals are highly for both athletes and fans.

Furthermore, Christians who have a love for sport can use that passion to build relational connections with those around them to share the love of Christ in their neighbourhoods. It can stir passion to be used to serve the world for good, whether the sport is team, individual, competitive, or recreational. And it can be intentionally embarked on so that relationships can be fostered, and lives touched. Moreover, it can be an area of life that can be offered to God as an act worship. Spending as much time talking about ethics,

racism, crime, and sexuality, as does athletics. Hebrew 12:1, learning from many people who trusted God long ago, they are like a very big crowd surrounded them. And been like people running in a race, throwing away everything that stops them from running well.

6.2.4 Change in operating procedure.

The last aspect is that of change in operating procedures. This is usually a process called strategic planning, but to develop a missional local church, it may be better to call it congregational strategic planning (Nel 2015:222). The standard operating procedure (SOPs) are guidelines for all church organisations and leaders to implement the Bylaws provision.

I would propose the principle of “Go to the ant, thou sluggard, consider its ways and be wise”. Proverbs 6:6. Ants are industrious creatures, small but wise in their ability to optimise their time, skills, and resources. They teach us the necessity to plan and look ahead, plan seasons of work and rest to prevent burnout.

Leadership is the act of influencing and serving others. Highly modified leadership could serve as a system that might respond to ongoing and future interracial conflict, cultural divisions, and inequality in the circuit. This part of transformation must involve good leadership behaviour as an important act of influencing, serving, and inspiring others to achieve the goals of the church. This must be based on character, conviction, Christlikeness, and the ability to communicate effectively, build trust, develop, empower, and inspire others.

Nehemiah is a considered a great transformational leader in the Bible. He organised people to systematically rebuild the walls of Jerusalem despite opposition and challenges. Developing an inclusive missional church is complex; it is influenced by various factors such as good leadership, a collaborative approach, harmonious cooperation, collective behaviour, effective teamwork, enriching the social fabric, and fostering a more interconnected. In addition, mutual respect, trust, and open communication are crucial in

developing an inclusive missional church; they are breaking boundaries. Furthermore, the happiness and well-being of all who are involved is crucial, promoting healthy, respectful, and consensual relationships.

Parties involved should have a clear understanding of their roles and expectations. There are specific ways for church organisations or leaders which achieve the stated duties and responsibilities in the bylaws to be followed. The pragmatic task has endeavoured to develop practical guidelines that could be employed to enhance the effectiveness of the church's task to transform the local church. Once successfully developed, new leaders start the process all over again; each finds a new location to establish a new congregation and begins to produce new congregations. In many parts of a leader's life, they must move to find a new congregation for church growth and evangelism. They are programmed to begin creating a new congregation and are the founders of this congregation. Their role is to develop congregations into maturity, God-loving and God-fearing. The focus should be restoration, transformation and empowerment which opens the door to engaging with diverse stakeholders. The entire society works together and develops an entire thriving community.

The elements needed for the church to be an agent of change are action-driven, including a vision for change and acceptance of responsibility. Teamwork and unity – club together, taking the spirit of cooperation to a whole new level, highly organised and efficient colony. Use the circuit for the good of the individual congregations and sacrifice individual gain for the good of the entire circuit. When one congregation goes astray, the circuit responds to correcting mechanism that ensures the welfare of the whole circuit above the benefit of the individual congregations. And to have a built-in self-correcting mechanism that ensures the welfare of the whole circuit above the benefit of the individual congregation.

The need for effective planning and implementation has been seen from the outset in the descriptive-empirical task as communities returned to their deforestation practice.

6.3 Proposed action plan

The discussion of the four aspects leads to a new proposed action plan. We must set goals and work together to achieve them, dividing jobs among diverse types in each colony. There are scouts, foragers, guards, and fighters, and some even work in sanitation removing waste from the colony. All the ants exist to service the needs of the whole colony. Colonies working together, use the colony for the good of the individual, and sacrifice individual gain for the good of the whole colony. Living in structured nest communities, active, collaborative and possess a syndrome of behavioural and reproductive traits, which includes obligate collective foraging, nomadism, and highly modified leaders.

The heritage of our Methodist roots, Wesley's mission strategy was establishing small groups of disciples who met weekly to study and pray together under the leadership of a class leader.

- Prepare a task team in the local church to deal specifically with interracial issues.
- Suggested workshops, campaigns, preaching, teachings, and other forms of communication on interracial conflict, cultural divisions, and developing an inclusive mission church.
- Monitor the process and follow up.
- Include all the church organisations to help put a stop to problems of interracial conflict and cultural divisions.
- Include stakeholders, e.g., local businesses and companies, to help cover the costs.
- Dedicate one Sunday of the quarter for 'race relations and equality'.
- Workshops and activities on the 5 Mission Imperatives (MCSA).

A weekly program of organisational mission groups and structures within the Methodist church needs to be visible and actively involved for at least an hour and a half once per week. A workable set of timelines demonstrates a reasonable workflow that the leaders and people of the congregation can achieve and accomplish these goals (Callahan 1987:25).

Turnaround strategy: each mission group has at least two days to devote time for doing Spirituality, evangelism and church growth, social justice, reconciliation, and service. Human, economic development, and empowerment, education, and Christian formation, spread over one and a half to two hours per week.

A final timeline Characteristic Continue/ Add Sun Mon Tue Wed Thurs Fri Sat Spirituality Continue Evangelism & Church Growth Continue Justice, reconciliation & service Add Human, economic development & empowerment Add Education & Christian Formation Continue.

6.4 Limitations of studies

In this study, only 14 members interviews were analysed, given that the results of a qualitative study such as this one cannot be generalised, it is necessary that mixed methods of qualitative and quantitative studies be conducted. This would include responses to questionnaires from a wide range of stakeholders. In addition, more participants can be involved through focus group interviews. Furthermore, the semi-structured guide for interviews with ten leaders and four pastors in the circuit may raise concerns regarding its appropriateness in the study.

This study was done during an exceedingly tough time of COVID-19, and there was insufficient time for the research. Therefore, from the research conducted, due to the limitation of resources during the COVID-19 period and the small number of interview participants, we could not control every possible lifestyle during COVID-19, or the observational nature of this design which leaves the possibility of residual confounding, lack of study material available and restricted movement to interview respondents.

This research covers just a particular area of the community. It examines the Methodist congregation within the Moreleta circuit and uses qualitative research methods and semi-structured interviews of 14 church members. Four pastors and ten members are in the

leadership of the church. If a mixed methodology were used to use questionnaires and interviews, it would cover a vast range of participants.

The sampling of interviewees was random and in English; this sampling was influenced by the interviewee's ability to communicate in English, which might not represent all the leaders and pastors in the Moreleta circuit.

It would be impossible to be completely satisfied with one's research in developing an inclusive missional church. One might discover new concepts emerging from the study that one desires to pursue in the future. Furthermore, the results of this study should be treated with caution due to the small sample size and the lack of details regarding the participants' characteristics. Future research could further examine the differences in interracial conflict and cultural divisions. It could also contribute to a deeper understanding of interracial conflict and cultural divisions.

The data analysis was done through Atlas.ti. It is an incredibly challenging software to use if you do not know how to use it. It is expensive but perfect for analysing interviews. In addition, the thematic structure of the interview schedule was adopted to analyse semi-structured interviews.

In addition, the findings of this study cannot be generalised to the whole Moreleta circuit or the whole Methodist Church of Southern Africa (MCSA).

6.5 Recommendations

Given the extent of the seriousness of this matter, the interviewees concluded that there is a lack of theological training for ministers and church leaders, and this is a matter that needs urgent attention in the Moreleta circuit.

It is recommended that workshops, campaigns, preaching, and teachings about race relations and equality should be arranged to improve race and cultural ties. Interracial

conflict and cultural division issues should be one of the priorities discussed at the Moreleta circuit Leader's meetings, Quarterly Meetings, church services, and Synods and Conferences because it is a national problem.

The church must constantly reflect upon its actual existence in the present concerning its origin in the past to ensure its presence in the future. There is an urgent need to engage in critical contextualisation through ongoing dialogue with popular culture, which brings old and new questions to Scripture.

There needs to be sharing and connecting by creating a dialogue of cultural acceptance, initiating civil rights, social justice activities, community development projects, family support groups and counselling, racial reconciliation programs, cross-racial friendships, and partnership across racial lines (See S4, SS2, SS10).

From the interviewees' responses, it was clear that to address the cause of the current circuit state, ministers and church leaders must be taken through theological training and empowerment to deal with issues of interracial conflict and cultural divisions.

The church is becoming the answer to its boundary-breaking mission. Crossing boundaries and welcoming others, the strangers, and the marginalised in the community. Christians should be willing to reach and extend love to the different ethnic groups serving their churches (see Chapter 4 point 4.3.1).

Studies are to be done on cross-cultural and cross-functionality, a concept that recognises the differences among people of different nations and ethnic backgrounds. The dynamic exchanges of diverse cultures, experiences, and different perspectives. (See SS2, SS7, SS10)

Scholarly work must address the socioeconomic conditions and demographics contributing to the circuit's inequalities (See SS3, S4, S1, SS5, SS7, SS10). The unfair

situation in the congregations in the Moreleta circuit, where some people have more opportunities than others and the racial wealth gap is partly due to income disparities.

The pastors and leaders in this situation need to adopt a practical theological stance towards white, Black, and Coloured members of a rapid integration as prophets will help members see the changing realities and encourage them to move with them in seeking ways of integrating as a gift and calling.

6.6 Conclusion

In conclusion, the empirical scope of this study is admittedly limited and does not claim that deductions can be generalised beyond the 14 members that were interviewed and on which this study is based.

The investigation revealed that this research is essential for dealing with interracial conflicts and cultural divisions. On this basis, future research should examine the ability of interracial conflicts and cultural divisions development programs. The current study can be interpreted as a first step in research on interracial conflicts and cultural divisions.



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Theology and Religion

Department of Practical Theology and Mission Studies

Dear

I am currently undertaking research through the University of Pretoria in the Department of Practical Theology, under the supervision of Professor M. Nel and co-supervisor Professor S.J. de Beer, for the purpose of obtaining a PhD in theology.

The problem that I am exploring is the following:

Interracial conflict and cultural division seriously hampers ecclesial efforts of building united and multicultural missional congregations and communities.

In order for me to complete this research, I will need to do an interview survey, and requesting your willingness to participate in an interview.

The interviews will be conducted by me personally and will be semi-structured which means that there will be questions asked but that the flow of the conversation will be respected. The entire process will be kept completely confidential and at no point will names and contact details be disclosed to any third party. I will be recording the interviews on a device and transcribing it, and will keep it in my possession for at least two years.

Please indicate whether you are granting permission to participate in the interviews, so that arrangements can be made for time and place of interviews.

Sincerely

Rev. Thozamile. A. Fuku
079 388 3208

.....



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Theology and Religion

Department of Practical Theology and Mission Studies

Dear Rev.....

I am currently undertaking research through the University of Pretoria in the Department of Practical Theology, under the supervision of Professor M. Nel and co-supervisor Professor S.J. de Beer, for the purpose of obtaining a PhD in theology.

The problem that I am exploring is the following:

Interracial conflict and cultural division seriously hamper ecclesial efforts of building united and multicultural missional congregations and communities.

For me to complete this research, I will need your permission to do interviews in your circuit, yourself as superintendent, pastors and society stewards (leaders): Brooklyn, Glen, St. George's (Eersterust), Mamelodi Central (West) and Mamelodi East.

The interviews will be conducted by me personally and will be semi-structured which means that there will be questions asked but that the flow of the conversation will be respected. The entire process will be kept completely confidential and at no point will names and contact details be disclosed to any third party. I will be recording the interviews on a device and transcribing it and will keep it in my possession for at least two years.

Please indicate whether you are granting permission to do the interviews in your circuit, so that arrangement can be made for time and place of interviews are arranged.

Sincerely

Rev. Thozamile. A. Fuku
079 388 3208

.....



UNIVERSITEIT VAN PRETORIA
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Faculty of Theology and Religion

Department of Practical Theology and Mission Studies

Rev.....

I am currently undertaking research through the University of Pretoria in the Department of Practical Theology, under the supervision of Professor M. Nel and co-supervisor Professor S.J. de Beer, for the purpose of obtaining a PhD in theology.

The problem that I am exploring is the following:

Interracial conflict and cultural division seriously hampers ecclesial efforts of building united and multicultural missional congregations and communities.

In order for me to complete this research, I will need your permission to interview three (3) of your society stewards (leaders) and yourself as the pastor. Will you give me a list of nine (9) leaders from your congregation, which will be randomly select three (3) for the interview.

The interviews will be conducted by me personally and will be semi-structured which means that there will be questions asked but that the flow of the conversation will be respected. The entire process will be kept completely confidential and at no point will names and contact details be disclosed to any third party. I will be recording the interviews on a device and transcribing it, and will keep it in my possession for at least two years.

Please indicate whether you granting permission to do the interviews, so that arrangement can be made for time and place of interviews are arranged.

Sincerely

Rev. Thozamile. A. Fuku
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Make Today Matter

Informed Consent form

1. Title of research:

Developing an inclusive missional local church beyond interracial conflict and cultural division.

Practical theological reflection on the office on interracial conflict and cultural division.

2. I hereby voluntarily grant my permission for participation in the project as explained to me by Rev. Thozamile .A. Fuku.

3. The nature, objective, possible safety and health implication have been explained to me and I understand them.

4. I understand my right to choose whether to participate in the project and that the information furnished will be handled confidentially. I am aware that the results of the investigation may be used for the purposes of publication. How do we say that no names and contacts will be used and no participant will be identified by info used?

Upon signature of this form, you will be provided with a copy.

Signed: Date:

Witness: Date:

Researcher: Date:

Make Today Matter

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