

ANOTHER DIMENSION

JULY 2025



The Methodist Church
of Southern Africa

THE CHURCH CANNOT BE SILENT ON CORRUPTION

Righteousness exalts a nation, but sin condemns any people. (Prov 14:34)

Corruption is more than a headline or a press conference – it is a national wound. It steals from the poor, robs the young of opportunity, and leaves communities trapped in cycles of poverty and hopelessness. We often hear calls for government reform and corporate accountability, but where is the voice of the church in this struggle?

For generations, the church has been a trusted moral compass, present in villages, cities, and townships across the countries of our Connexion. In the gospels, Jesus confronted corruption directly – from overturning the tables of dishonest money changers to condemning leaders who exploited the vulnerable. That same courage is needed now.

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The Presiding Bishop, Rev. Pumla Nzimande attended the SACC National Church Leaders Anti-Corruption Conference.

She is pictured with the Public Protector, Adv Kholeka Gcaleka, who addressed the meeting on the topic: "The Role of the Public Protector: Lessons Learned and Coalition-Building in the Fight Against Corruption."

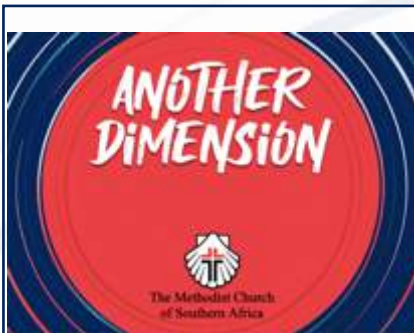
Other speakers included Dr Raymond Zondo, Former Chief Justice of South Africa, Keynote Speaker: "Fighting Corruption, Lessons Learned and Current Dangers."

Ms Tsakani Maluleke, "Patterns of Corruption and Impunity and Possible Intervention."

Mr Ben Theron, CEO, Whistleblower House, "Whistleblower Experiences."

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- MCSA Youth Chart Bold Path for Renewal at 2025 Conference (page 3)
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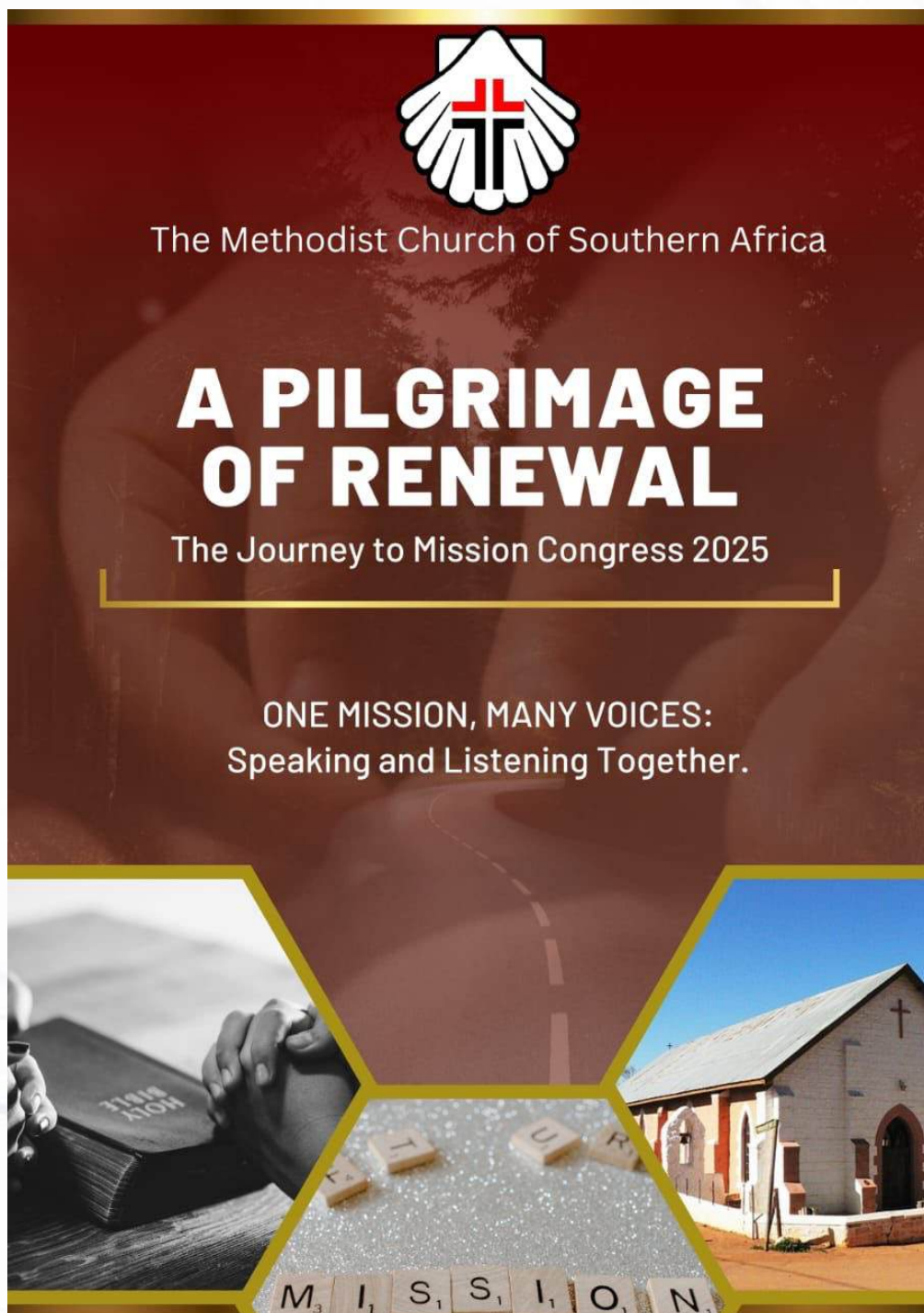
The truth is, corruption thrives in silence. When the church avoids uncomfortable conversations because they threaten relationships, funding, or influence, it risks becoming part of the problem. To lead with credibility, the church must model transparency and accountability in its own governance. Only then can it challenge corruption in society with moral authority. Maybe the coming Mission Congress will be an opportunity to have some of these uncomfortable conversations as the church strives to become an alternative community.

There are practical steps we need to take as a church: teaching congregants to recognise and resist corrupt practices, partnering with

civil society to promote ethical leadership, advocating for stronger anti-corruption laws, and protecting whistleblowers who speak out.

But laws alone will not heal us. The fight against corruption is also a fight for the heart – for a culture where integrity is honoured more than greed. The church can and must lead this cultural change. If it fails to act, it forfeits its prophetic calling.

Corruption is not invincible. But defeating it will take courage, truth-telling, and a refusal to compromise on justice. The time for the church to raise its voice – loudly, clearly, and consistently – is now.



MCSA YOUTH CHART BOLD PATH FOR RENEWAL AT 2025 CONFERENCE

The Connexional Children and Youth Conference (CCYC) has pledged to become a “prophetic alternative community” in response to the pressing challenges of gender-based violence, inequality, and disunity.

Gathering at the Good News Convention Centre from 10-12 July 2025 under the theme “Towards a Pilgrimage of Renewal: Becoming an Alternative Community”, delegates from across the Connexion committed to a future of intentional leadership, unity in diversity, and justice-driven ministry.

Hosted by the Central District – a region that spans the mining towns of the North West, the historic streets of Soweto, and the economic hub of Sandton – the conference brought together voices from all corners of the church, including delegates from Namibia and Camdeboo Districts, whose attendance was made possible by targeted inclusion efforts.

The event opened with a symbolic stand against gender-based violence as all participants wore black in support of the global “Thursdays in Black” campaign. “We will not be silent. We will not normalise violence,” delegates declared in unison.

Grounded in scriptural reflections and Bible Studies led by Rev. Damian O’ Grady, from Joshua, Acts, and Ephesians, the Conference challenged participants to redefine unity not as uniformity, but as “harmonised individuality” – a vision that embraces diversity while working towards a common mission. Through the Bible Studies, the Conference explored what it truly means to be an alternative community: the prerequisite of unity (the posture of our hearts), purpose/collective mission, particularity through embracing diversity and perpetuity of unity as a lifelong pursuit.

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Discussions also explored the meaning of renewal, rejecting outdated traditions that hinder transformation and calling for ministry rooted in collaboration rather than competition.

One of the most powerful moments came during the Pilgrimage of Renewal session, when the Namibian phrase *sida di a* – “it is ours” – became the rallying cry of the gathering. The words signified ownership of the church’s mission, community transformation, and the care of children and youth.

MCYU Director, Rev. Phezile Koekoe, urged the delegates to embody an alternative community that is “the voice of the voiceless, hope for the hopeless, justice for the oppressed, and light in darkness.” He called the delegates into a space of renewal – a radical, ongoing confrontation of systems and behaviours that hinder transformation.

In their closing commitments, delegates resolved to:

- Lead with intentionality and humility
- Build community-rooted ministries
- Pursue unity that is active and inclusive
- Speak truth and seek justice with courage.

As the conference drew to a close, the youth issued a collective challenge: “If not us, who? If not now, when? If not together, how?”



THE CHURCH'S CALL TO CONSCIENCE: LEADING THE PROPHETIC VOICE ON CORRUPTION IN SOUTH AFRICA

The Church is called to serve not only as a moral witness but as a prophetic voice; unafraid to speak uncomfortable truths in pursuit of institutional and societal integrity. This prophetic task is not optional; it is fundamental to the Church's identity. The ministry of Jesus has always stood in opposition to injustice and exploitation. Today, that mantle falls squarely on the Church in South Africa.

In a bold and unified response to the scourge of corruption, national and regional leaders of the South African Council of Churches (SACC) convened for the Church Leaders Anti-Corruption Conference. The gathering was a collective call to moral courage and national responsibility, rooted in the resolution that silence in the face of corruption amounts to complicity. The ongoing erosion of democratic values, social cohesion, and public trust demands urgent and deliberate redress.

This conference reaffirmed the Church's conviction that corruption is not just a legal or political violation, it is a spiritual crisis. Corruption distorts the soul of the nation, weakens public institutions, undermines service delivery, and entrenches poverty. It is evident in municipal dysfunction, water shortages in communities like Makanda, and in state capture that has crippled oversight and empowered impunity. For the Church, which journeys alongside affected communities, the call to action is sacred.

The gathering brought together experienced voices from public service, theology, civil society, and whistleblower networks, who collectively exposed the chilling depth of corruption's impact. Speakers emphasised that the private sector is often both an enabler and beneficiary of corrupt systems. Church leaders were morally outraged, and committed to renewing their public witness by embracing courageous, ethical leadership in words and actions.

A central message of the Conference was that the Church cannot abdicate its responsibility in the fight against corruption. This fight demands more than condemnation; it requires acknowledgement, repentance, and transformation. Healing begins not only through institutional reform but through the personal renewal of conscience. As Scripture reminds us, the renewal of the mind must be accompanied by the renewal of the heart. This process must confront the moral rot of normalised dishonesty, theft, and lack of integrity. Only a deeply rooted internal moral standard, shaped by truth and reverence for God, can strengthen conscience and build a society that rejects corruption.

The Conference also affirmed the bravery of those already engaged in this fight, particularly whistleblowers who defend truth at great personal risk. Their protection and recognition is non-negotiable. Equally, the Church

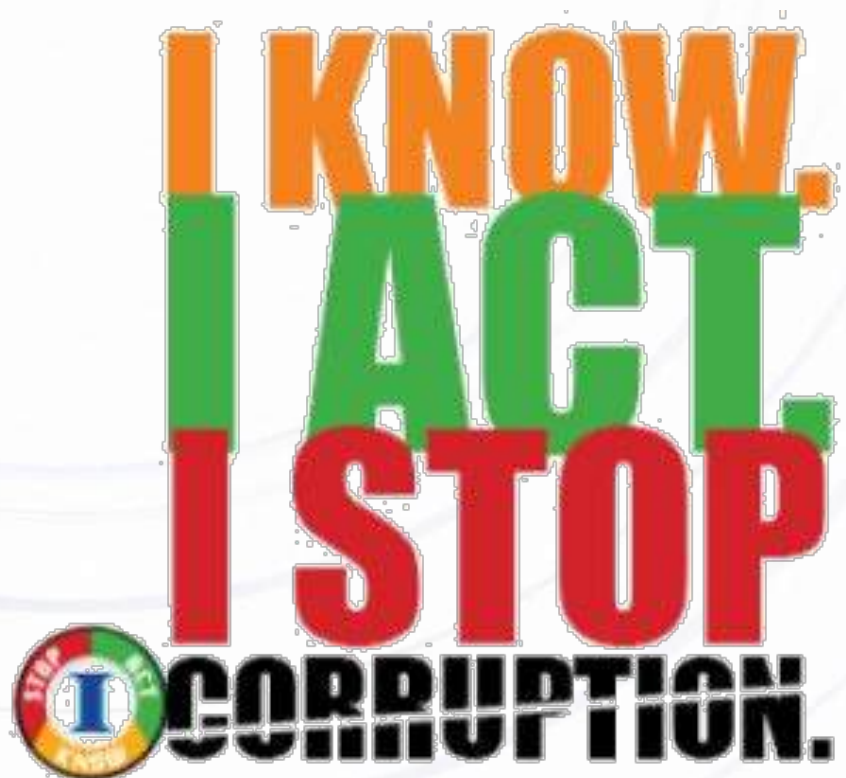
called for the full and swift conclusion of corruption cases that have long remained unresolved. Accountability cannot be delayed indefinitely.

As a demonstration of their commitment, church leaders are preparing to adopt the *SACC Church Leader's Covenant Against Corruption*, which is a solemn declaration before God and the nation. This covenant, which is still being finalised, will include public commitments to:

- Preach and teach consistently against corruption through the pulpit and ministry and formation structures including children's and youth ministries
- Protect and honour whistleblowers in church spaces
- Model and encourage ethical leadership in both public and private sectors
- Strengthen all institutions that fight corruption, especially Chapter 9 bodies
- Promote transparency and compliance within the Church's own governance
- Be at the centre of the formation of a national movement against corruption leaving no space for corruption in politics, business, the Church, or in communities.

The SACC acknowledges that this journey will be long and difficult. Yet, we draw strength from the courage of those who have taken the first steps, and we clothe ourselves in integrity and faith as we go forward.

We take heart and have courage for the road ahead, placing our hope in the Lord, the God of justice who has assured us of His presence to the very end.



LEADERS HAVE A GOD-GIVEN DUTY TO UPLIFT THE METRO COMMUNITY

By Bishop Dr William Leleki – Chairperson of the SACC Metro

Leadership is not about occupying influential positions while failing to improve people's lives. A true leader is someone gifted by God to influence, inspire, and coordinate the actions of others so that the whole community can live better. God appoints leaders to empower people to work together towards shared goals – not to work for the comfort of a few while resources remain unjustly hoarded.

The spiritual gift of leadership is mentioned in Romans 12:8, describing leaders as good influencers, organisers, and managers who lead with kindness and care. Of all the gifts given to humanity by the grace of God, none is greater than His presence through the Holy Spirit, who helps us understand and use our God-given gifts. For those called to lead, genuine leadership begins in the heart, not the mind. It requires vision

beyond present circumstances and the courage to do good in the face of despair.

Moses is an enduring biblical example – leaning on divine strength to lead God's people to liberation. Today's leaders must do the same: build and motivate their communities, speak truth in love, and work to eradicate poverty and injustice. These evils are not accidents; they are often the direct result of poor leadership and the inaction of those with the power to change things.

Nelson Mandela Bay is a paradox – rich in natural resources, industries, and skilled people, yet burdened with chronic poverty. This is a man-made crisis. With effective, committed leadership, the Metro could transform into a city of prosperity.

In our communities, too many people's dignity is crushed by hunger, exploitation, violence, and corruption. Breaking the cycle of poverty requires leadership grounded in both reflection and action – a praxis long absent in our city's governance. The unity of the Church in the Metro, and upcoming engagements with Provincial leadership, give hope that we may yet see change.

We must break the back of poverty to enjoy true liberation. As Isaiah 1:17 reminds us: "Learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow." And as Psalm 82:3 declares: "Give justice to the weak and the orphan; maintain the right of the lowly and the destitute."

Leaders with the will to serve can make this vision a reality. The time to act is now.

SACRED PRESENCE, RESTORING HOPE – ONE LIFE AT A TIME



The National Independent Schools Chaplains Conference met in Gauteng, hosted in both Pretoria and Johannesburg.

Revs. Mogomotsi and Khuzwayo inspired delegates as guest presenters, focusing on the vital theme of African Spirituality in Schools.



They were also honoured to have Bishop Mokgothu join them for the gala dinner at Cornwall Hill College, together with Heads of Schools and leaders from various denominations.

#SacredPresence
#RestoringHope
#ChaplainsConference
#EducationWithFaith

A GRACE-FILLED ENCOUNTER ACROSS GENERATIONS



The Presiding Bishop, Rev. Pumla Nzimande paid a pastoral visit to former Presiding Bishop, Rev. Dr. Stanley Mogoba, and his wife, Mme Johanna Mogoba, honouring his enduring legacy and faithful service to the Methodist Church of Southern Africa. It was a moment of shared wisdom, prayer, and deep gratitude.

In this beautiful moment of honour and connection, The Presiding Bishop celebrated the former Presiding Bishop and Secretary of Conference, Rev. Dr. Stanley Mogoba – his wisdom, legacy, and faithful witness to the Methodist Church of Southern Africa. They spent time looking at pictures from his rich history and reading newspaper articles and excerpts from books.

They shared about the upcoming Mission Congress which the PB invited Rev. and Mrs Mogoba to attend and prayed together.

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NATAL COASTAL DISTRICT HANDS OVER FULLY FURNISHED HOUSE

On July 24, the Natal Coastal District Wesley Guild, led by the District Bishop Rev. L. Mandindi, the District President of the Wesley Guild, the District Executive, and general members, traveled to eNdwedwe Circuit to hand over a fully furnished house to a family in need.

This beautiful act of compassion included not only the house but also food parcels and furniture – a generous gift of love that restored the family's dignity and offered them a fresh start.

Over the past three years, the Wesley Guild of the Natal Coastal District has been living out its missional commitment to build homes for Methodist families without decent shelter. To date, three homes have been built, fully furnished, and handed over to three different families across the district.

We celebrate and affirm what God continues to do through this faithful community.

"But let justice roll down like a river, and righteousness like an ever-flowing stream." – Amos 5:24

#WesleyGuild #NatalCoastalDistrict #MissionInAction
#ChurchOnTheMove #RestoringDignity #FaithInAction #MCSA



THE METHODIST CHURCH OF SOUTHERN AFRICA
NATAL COASTAL DISTRICT 700

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Wesley Guild

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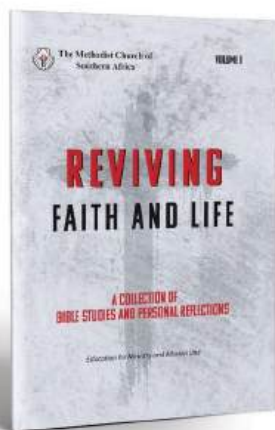
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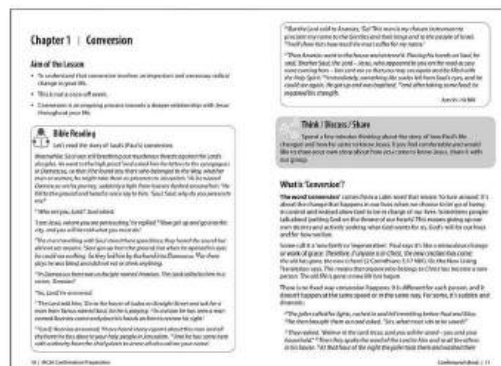
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SANIBONANI

By Rev. Michael Vorster

So, I receive this WhatsApp message on the 8 July 2025:

"Hi Bishop Vorster. I hope that you are good. My name is Chris Makhaye who writes for the Sunday Times. I'm doing a follow up story on the revelations of Lt Gen Mkhwanazi's Sunday expose and the subsequent threat that if Mkhwanazi is fired or the President does not take "appropriate" action on this matter, there are masses who will take to the streets with potential for unrest, violence, and looting akin to what happened in July 2021. What could be your comments regarding these issues? Do you think that the government has adequate contingency measures, given the fact that the SAPS, which is the first line of defence, would be fractured along faction and other lines?"

(He has known me as Bishop and is not aware of my status change.)

I realise I have not been following this news. I decline the interview. Firstly because of my lack of knowledge and understanding and secondly because it would be inappropriate for me to make public commentary.

This prompts me to Google news reports on this issue. I find one link that offers viewpoints from all sides. Especially the comment of a speculative view about a coup d'état.

Firstly, what is a coup:

Websters Dictionary:

a sudden decisive exercise of force in politics and especially the violent overthrow or alteration of an existing government by a small group: coup d'état.

I decide to check what this may mean. So, for the first time ever, I decided to ask Gemini AI. And this is the insight offered.

Can a coup happen in South Africa?

"Certainly, the potential coup risk in South Africa has been flagged by the government as part of its National Security Strategy for 2024–2028. Here is a breakdown of what is going on:

What the Government has said:

- Minister Khumbudzo Ntshavheni, responsible for State Security, confirmed that a coup d'état is listed as a theoretical risk in the country's security assessments.
- She emphasized that no actual attempt has occurred, but some actors may be contemplating destabilizing actions, which are being closely monitored.
- The security cluster, which includes intelligence, police, and military, has implemented preventive measures to mitigate this risk.

Why this is a concern now:

- The warning comes amid political tensions, including explosive allegations by KwaZulu-Natal Police Commissioner Nhlanhla Mkhwanazi about interference in law enforcement by senior officials.
- These allegations have led to Police Minister Senzo Mchunu being placed on special leave, and a Judicial Commission of Inquiry has been announced to

investigate possible misconduct.

What "Potential Coup Risk" Means:

- It does not mean a coup is imminent – it means conditions exist that could allow one to emerge if not addressed.
- Risks like political instability, erosion of public trust, and factionalism within institutions are being monitored as part of the broader security strategy.

Government Response

- The State Security Agency (SSA) and other intelligence bodies are actively surveilling and countering any signs of unrest.
- The government has released redacted versions of its security strategy to promote transparency and reassure the public.

I checked with a reputable analyst friend and he simply says: "This sounds accurate."

Similar conditions may be prevalent in all the countries in our Connexion.

At the risk of doing 'newspaper exegeses' with the above and other articles, immediately what Jesus said comes to mind: "You will hear of wars and rumours of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains." (Matthew 24:6-8)

A question lingers. I ask myself what is our role as the church; the people of God, and more especially, the people called Methodist?

One is tempted to say the Church is no longer relevant; it is inward looking; it has lost its prophetic voice etc. Whilst some of this may be true, it is not the full picture.

We are called to be salt and light in a confused, dark, and crying world.

Let us do what we are good at and intensify our service to our countries by showing God's love to our nation.

Let us be the people of God and intensify our mission by being people of peace, justice, fairness, and equity for everyone.

Let us acknowledge that we are people who mourn, are traumatised, and need to confess our part in corruption, destruction, and violence.



Continues on page 11

How could the church respond preventatively?

The comment that is perhaps most pertinent for the *Missio dei* of the church is:

"It does not mean a coup is imminent – it means conditions exist that could allow one to emerge if not addressed."

In my opinion the phrase *"it means conditions exist"* is where the church (and other religious entities) could focus.

Firstly, we need to unpack what are the conditions that exist already. Gemini AI, based on the news data, offers a few risks yet not all: *"Risks like political instability, erosion of public trust, and factionalism within institutions are being monitored as part of the broader security strategy."*

But what are other conditions that we need to pay attention to?

Is it poverty?

Is it moral decay?

Is it corruption?

I think as a starting point unpacking *the conditions* may be helpful by studying what the MCSA and Ecumenical communities have said and done since our euphoric short-lived start to the new dispensation in 1994.

How do we measure up to God's plumbline for humanity?

Perhaps the following are areas to be studied and discerned as to how has, and where will the Kingdom of God be realised?

What has been said and done through our Conference themes since 1994?

There have been many conference themes that we as the MCSA have been asked to implement. All seem to be pointing in a similar direction of healing and transformation for people, creation, and church; becoming serious about being a discipleship movement; incarnating social holiness; and more recently to awaken and make visible the church as an alternative community.

Other influential moments:

Journey to the new land. (I sometimes have my misgivings about some of what has been implemented since. I think this moment diverted the journey – a discussion for another time.)

Mission Congress 2004 and 2016. If one studies these documents carefully, one will be alerted to the way the MCSA has named the conditions and offered theoretical and practical ways of overcoming these.

Mission Conference 2025 looms. Much work is being done to prepare us for this moment. Will the outcome be reactive or proactive? Passive or active? Theory or praxis? The Conference by and large will be a talk-shop – this is not necessarily a bad thing because it will be a rich 'market place' of ideas and shared experiences, discernment and reflection culminating in a written document. Then the real work begins.

In as much as most of the focus for us is on the internal conditions of the six countries in our Connexion, we need to be alert to the external principalities and powers influencing our local conditions. Metaphorically speaking, every age has its

Anti-Christ who emanates from the belly of the beast. One of the signs of the Anti-Christ's work is the disruption and global death that follows. The Anti-Christ's name will be on the lips of all nations.

It seems it is a small number who are seriously committed and motivated to proclaim the day of the Lord's favour (Luke 4). Let us not be deterred because only a few church members are energised. This seems to be a Biblical tradition:

Daniel and a few others refused to conform to the Decrees by Darius. They faced a fiery furnace and a lion's den – they survived both. And the nation chooses a better way.

Only a few remain loyal to God's way when Moses goes up Mount Sinai and comes down to find the nation worshipping another god.

A handful of Jesus' followers changed the world.

John Wesley only needed one hundred seriously committed lay and clergy to change the hearts of humanity from the pit of hell.

In ten years, at Mission Conference 2035, would we still be faced with the same conditions?

Who will save our land and people? Who can rescue us from wrong? We have slighted God too long. Thy Kingdom come in Africa. As our brown-spread, dusty lands. God bless Africa, we cry. Christ enough to heal our land. We on earth His stretched-out hand. Christ enough for death, for life.



SACC DEEPLY CONCERNED OVER SERIOUS ALLEGATIONS LEVELLED ON MINISTER MCHUNU

From the Desk of Rev. Mzwandile Molo, General Secretary

The South African Council of Churches (SACC) has noted with profound concern the serious allegations made by KwaZulu-Natal Provincial Commissioner, Lieutenant General Nhlanhla Mkhwanazi regarding the potential infiltration and compromise of our Criminal Justice System, including allegations implicating the Minister of Police Mr. Senzo Mchunu. We acknowledge the courage it takes for any law enforcement officer to expose potential wrongdoing within the system, particularly when it involves those in positions of authority. Such acts of conscience deserve our respect and protection.

The Church has always stood as a beacon of truth in times of national crisis like this one. As Scripture reminds us, "The Lord loves righteousness and justice; the earth is full of his unfailing love" (Psalm 33:5). As the voice of millions of South African Christians, we cannot remain silent when the very foundations of justice and law enforcement in our nation are under threat.

These allegations are serious and disconcerting to us as the council. They implicate a minister in serious criminal activities, who himself is charged with leading the country in the fight against crime. They not only undermine the nation's fight against crime but also cause serious reputational harm to the police service, a key national instrument of keeping the nation safe. It is troubling to entertain the thought that someone with all the power and instruments bestowed on him by our constitution and state is possibly using this to facilitate criminality instead of fighting crime. It is a scary thought for our nation.

These shocking and distressing allegations reveal a seeming collapse of trust between the ministry and the South African Police Service (SAPS) itself. These allegations are made at a time where the fight against crime needs all of our collective efforts as the safety and peace of our people is at stake, because of the extremely high levels of crime in our country. Our people's confidence in the police service is alarmingly low as trust in most cases is non-existent. This in itself is a crisis in policing, which is exacerbated by such serious allegations against a senior member of cabinet.

As an organisation rooted in faith, the SACC is guided by truth-seeking as a fundamental Christian value. The pursuit of truth must always be at the centre of all our endeavours as we serve the South African public. It is through this compulsion to seek the truth and our deep concern for the safety of our nation that we register our alarm at the allegations against the Police Minister.

These allegations have left the South African public uncertain about where the loyalties of the leadership of the national and the provincial police services lie, giving way to the question, "Who can actually be trusted when it comes to the fight against crime in SA?". The criminal justice system is essential for a safe and just society, and any compromise of this system undermines the common good. The SACC has noted the

commitments made by the office of President Cyril Ramaphosa to act swiftly and intervene in this matter, and we call on the President for the following:

1. As an essential first step in the search for the truth, the establishment of impartial investigations of all allegations, regardless of who is implicated.
2. A temporary suspension of all implicated parties pending the outcomes of such investigation, to preserve the integrity of the process.
3. The strengthening of oversight mechanisms to prevent future compromises of law enforcement agencies.
4. The protection of whistleblowers who courageously expose wrongdoing within the system.
5. The President to move with speed in ensuring that those who are responsible for fighting crime in our country are beyond disrepute and are able to execute their roles in the best interests of our people.

We also call on all those implicated, including the minister, to search their conscience and put the country first, by fully and comprehensively cooperating with all investigations. This requires that they recuse themselves from state responsibilities as they help society regain confidence in their abilities to lead their respective offices.

We call upon all South Africans to:

- Pray for wisdom for our leaders during this critical time.
- Support law enforcement officers who serve with integrity.
- Demand accountability from those in positions of trust.
- Remain vigilant against attempts to undermine our democratic institutions.

The safety and security of the people is a sacred responsibility of any state and the head of state cannot fail the nation in executing that task by pandering to political and corrupt interests.

We pray that President Ramaphosa will not fail the nation and act swiftly.



FEMALE FIDELITY AND FORTITUDE

By Rev. Maurice Fearn

“Fear not. Mary, you have found favour with God.” (Luke 1:30)

From the moment of creation, a woman had a unique place in the total purposes of God. It blows the mind that in the divine time structure the incomprehensible One would humbly choose Mary's womb to reveal his loving nature as a human being, and enter a society so predominantly patriarchal. Surrounding cultures were different and in Babylon, Egypt, and Greece women had a higher status than in the Hebrew nation. In Hebrew Law, the female monthly cycle kept her 'unclean', debarred her from certain ceremonies and kept her subordinate to men. Yet God chose a woman's birth canal through which to enter into the full experience to which every human being is subjected as they enter the world. In one of his hymns, Charles Wesley wrote “Veiled in flesh, the Godhead see! Hail, the incarnate Deity!”, and in another he exclaims, “Our God contracted to a span, Incomprehensibly made man”. Words were scarcely adequate to express his wonder!

After the gospels were written and as the church slowly formulated its teaching, Mary was accorded the highest esteem, becoming an icon of purity and holiness. Though other women played a significant role in the life of Jesus, they were not honoured by the church to the same degree. The roles played by women such as Miriam, Hannah, Ruth, Esther, Deborah, Elizabeth, Dorcas, and Lydia are highlighted in the Biblical story, but on the whole the structures that perpetuated male dominance in Hebrew society, and in the early church structures continued – and still do in many secular and religious structures throughout the world today.

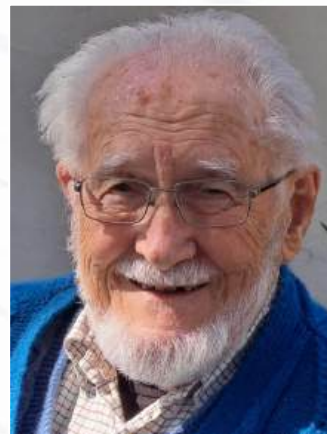
We need to note and thank God for all those women whose faithfulness, fortitude and fidelity have not only sustained the witness of the churches but enriched and enlivened it with their strength of character, forthright teaching, mystical insights, and loving, self-giving sacrificial service down the centuries to the present day. It is worth noting the significance of the feminine words in religious and theological language: Sophia (wisdom), Shekinah (glory), Pneuma (spirit). It is a complete contradiction of the Bible to use it to promote sexism and discrimination, as St Paul himself later realised: “In Christ there is neither male nor female.” (Galatians 3:28) Why, then, were women generally relegated to certain roles, thus weakening the witness of the church in society?

Allow me the privilege of advocating the significant role many women have played, not in any preferential or historical order, but simply to underline their importance in the life of the church. To a Methodist, Susanna Wesley's influence on her family, as wife, mother, and teacher, is immeasurable. The depth of spirituality and religious fervour and character of her two sons, Charles and John, is surely linked to her disciplined prayer life and motherly love. St Teresa of Avila's mystical experiences and teachings exercised a significant influence on the man who became known as St John of the Cross. The prayers of St Augustine's mother spanned many years but were eventually fulfilled beyond her wildest hopes. St Therese of Lisieux and the anchoress, Julian of Norwich, both enriched the church with their contemplative writings and mystical experience.

In a later age, among the strongest and most outspoken witnesses against social injustice, the work of Dorothy Day stands supreme. In the academic realms of outstanding theological and pastoral significance, Sr Joan Chittister, Ilia Delio, Cynthia Bourgeault, Esther de Waal, and many others have made significant contributions to Christian Spirituality. An extraordinary witness was borne amid the horrors of the Nazi regime by the luminous lives of Etty Hillesum, Simone Weil, and others. Missionary love and Christ's tender care were given unconditionally by Mother Teresa to those dying on the streets of Calcutta. Her love for Christ fortified her for the dangerous exposures and cultural pressures of her work on the streets.

In the world outside the religious establishment, but not outside God's rule, it is right that the academic, cultural, technical, physical, economic, political, agricultural, and industrial capabilities and skills of women are being recognised and utilised today. It is also right and just that prejudice, gender discrimination, brutal treatment, trafficking, and sexual debasing of women as objects are being opposed, exposed, and wherever possible, eliminated as a violation of their human dignity.

I seriously doubt that there is any one of us not deeply indebted to at least one woman in our journey through life. There certainly are a number of special women who played a significant role in my spiritual development. In every recorded encounter that Jesus had with women throughout his ministry, he addressed each woman gently with deep understanding and tender compassion, regardless of their race, status, or condition. He recognised their unique personal qualities and their role in divine revelation. He set an example that should have been followed long ago, and in so doing, set the example we should surely follow.



WHAT TO LOOK FORWARD TO IN AUGUST – WOMEN'S MONTH

August	02-03	Connexional Women's Fellowship Mission Outreach	Seth Mokitimi
August	05	Connexional Unit Leaders' Meeting	MCO
August	07	Finance Unit Investment and Advisory Board Meeting	Virtual
August	09	Connexional Men's League Combined event with Women Association	All Districts
August	14	Local Preachers' Department Districts Secretaries' Consultation	Virtual
August	16	Connexional Men's League Fund Raising Project	All Districts
August	18-22	EMMU – New Superintendents' Training	eMseni
August	21	Connexional Trust Property Meetings	Virtual
August	22-24	Connexional Women's Fellowship Spiritual Imbizo	Highveld and eSwatini District
August	27	Connexional Men's League Mother and Daughter Day	All Districts
August	30	Connexional Women's Fellowship General Executive Meeting	Central District

REVISED COMMON LECTIONARY

Ordinary Time	Liturgical Colour: Green
Transfiguration – 06 August, 2025 Exodus 34:29-35 OR Daniel 7:9-14 – Psalm 99 OR Psalm 97 – 2 Peter 1:(13)16-19(21) – Luke 9:28-36, (37-43)	
Proper 14C – 10 August, 2025 Isaiah 1:1, 10-20 OR Genesis 15:1-6 – Psalm 50:1-8, 22-23 OR Psalm 33:12-22 – Hebrews 11:1-3, 8-16 – Luke 12:32-40	
Proper 15C – 17 August, 2025 Isaiah 5:1-7 OR Jeremiah 23:23-29 – Psalm 80:1-2, 8-19 OR Psalm 82 – Hebrews 11:29-12:2 – Luke 12:49-56	
Proper 16C – 24 August, 2025 Jeremiah 1:4-10 OR Isaiah 58:9b-14 – Psalm 71:1-6 OR Psalm 103:1-8 – Hebrews 12:18-29 – Luke 13:10-17	
Proper 17C – 31 August, 2025 Jeremiah 2:4-13, OR Sirach 10:12-18 OR Proverbs 25:6-7 – Psalm 81:1, 10-16 OR Psalm 112 – Hebrews 13:1-8, 15-16 – Luke 14:1,7-14	
Proper 18C – 07 September, 2025 Jeremiah 18:1-11 OR Deuteronomy 30:15-20 – Psalm 139:1-6, 13-18 OR Psalm 1 – Philemon 1-21 – Luke 14:25-33	
Proper 19C – 14 September, 2025 Jeremiah 4:11-12, 22-28 OR Exodus 32:7-14 – Psalm 14 OR Psalm 51:1-10 – 1 Timothy 1:12-17 – Luke 15:1-10	

IN MEMORIAM

Rev. Ntombizifikile Mposelwa
Rev. Harold Nel

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

