



# Seth Mokitimi Methodist Seminary NPC

# PROSPECTUS

# 2022

Seth Mokitimi Methodist Seminary (SMMS) is an accredited institute of higher learning, registered with the Department of Education (South Africa) as a Private Higher Education Institution under the Higher Education Act (Act No. 101 of 1997) -  
**Registration Certificate Number: 2010/HE08/002**

# Seth Mokitimi Methodist Seminary NPC (SMMS)

Postnet Suite 235  
Private Bag X6  
Cascades 3202  
SOUTH AFRICA  
115 Golf Road, Epworth, Pietermaritzburg

Telephone: +27 (0)33 846 8600  
Telefax: +27 (0)33 846 8620  
Email: office@smms.ac.za

President: +27 (0)33 846 8610  
Email: President@smms.ac.za

Website: [www.smms.ac.za](http://www.smms.ac.za)

Before the next print, changes in faculty programmes, curricula, or policies may have occurred. Such changes shall be published from time to time.

Visit our website [www.smms.ac.za](http://www.smms.ac.za) for updates.



**THE REV SETH MOKITIMI  
A Model of Servant Ministry  
and Transformational Leadership**

# CONTENTS

<b>SECTION A – SETH MOKITIMI METHODIST SEMINARY NPC</b>	<b>Page 4</b>
A Brief History of SMMS	
Why Choose SMMS?	
Campus Orientation	
The SMMS Mission Statement	
The Seminary Covenant	
Legal Status of Seminary	
Structure of SMMS	
Partnership Agreements	
Governance of SMMS	
Faculty, Staff and Auxiliary Support	
<b>SECTION B – INFORMATION FOR SEMINARIANS</b>	<b>Page 14</b>
Application Information for Prospective Seminarians	
Seminarian Study Fees	
General Information:	
Accommodation	
Catering	
Chapel	
Communication	
Disability Policy	
Grievance Policy and Procedures	
Health and Wellness Policy	
Language Policy	
Library	
Photocopying	
Seminarian Cards	
SMMS Campus Shop	
Student Financial Aid	
Student Support Services	
<b>SECTION C - ACADEMIC INFORMATION AND PROGRAMS</b>	<b>Page 20</b>
Accreditation of Academic Programmes	
Learning Programmes according to Modes of Instruction	
Admission Requirements	
Recognition of Prior Learning	
Academic Credit Accumulation	
Progression and Qualification	
Assessments	
Upgrade Policy	
Student Enrolment Contract	
Course Descriptions and Outlines	
<b>SECTION D – FORMATION PROGRAMS</b>	<b>Page 44</b>
Formation Programme Information	
Character Formation Outcomes	
Challenge and Commitment	
<b>ANNEXURE A</b>	<b>Page 49</b>

# SECTION A

## BRIEF HISTORY OF SETH MOKITIMI METHODIST SEMINARY NPC

SMMS is built on a long history of theological education and ministerial formation that since 1867 has included Healdtown and Lesseyton, Bollihope, Fort Hare and Rhodes Universities, the Federal Theological Seminary and John Wesley College, Pretoria. Taken together, the story of these places speaks of the Methodist Church's longstanding commitment to invest in the education and formation of those who respond to God's call to the ordained ministry.

In 2004, MCSA Presiding Bishop Ivan Abrahams, concerned by the standards of the ministry, set up a commission to review theological education and ministerial training, chaired by Rev Dr Donald Cragg. The Commission chose to first profile the kind of clergy required for 21<sup>st</sup> Century Southern Africa: "What would an 'effective minister for a church in mission' look like?" and "What kind of training and formation would best produce such a minister?" After in-depth research they presented their findings to the MCSA Conference of 2005.

The central finding of the Commission: Need for a full three-year, residential, "in community" training programme with emphasis on the inculcation of the Christian disciplines of piety, worship, compassion and justice – personal and social holiness - as an academic study.

It was recommended that the new seminary be located in Pietermaritzburg for accessibility to the School of Religion, Philosophy and Classics at UKZN and the opportunity for ecumenical engagement with the Pietermaritzburg Cluster of Theological Institutions.

The 2005 Methodist Conference overwhelmingly approved the proposals of the Commission subject to the availability of funds. In September, 2007 Rev Prof Peter Storey, a retired MCSA bishop, was appointed to set up the Planning Executive with the goal of designing, funding and building a new seminary. Amazingly, this was achieved within three years and the pioneer seminarians actually entered SMMS in January 2009, with the new R64m campus declared open in September, 2010. One unique element in this enterprise is that SMMS is probably the only such campus anywhere in Africa built entirely without foreign funds.

## WHY CHOOSE SETH MOKITIMI METHODIST SEMINARY NPC?

The mission and vision of the Seth Mokitimi Methodist Seminary is to '*Form Transforming Leaders for Church and Nation*'. Therefore, when students of theology consider SMMS, they are choosing a centre of excellence for the study of theology from an African perspective, which is aimed at the transformation, not only of the Africa church, but also of this continent's leadership. This is because SMMS's theology is holistic and contextually relevant. In the words of the late Methodist Prelate and academic, Prof Molaji Idowu, it is "Theology cooked in an African pot".

At SMMS Theological Education draws together experience of the church, the text and scripture. These are brought into a creative synergy that leads to the production of well-rounded ministers of the church who care for the development of their society and leaders of society who care for the spirituality of the world.

SMMS is the official theological school founded, owned and fully supported by the Methodist Church of Southern Africa, which comprises six countries in the region: Botswana, Lesotho, Swaziland, Namibia, Mozambique and South Africa. This means that it is not just a South African school, but one that transcends five borders in the region. It draws its students largely from these countries, but also beyond. Of significance is that the Seminary is ecumenical, meaning that it has open doors to other denominations.

The commitment to ecumenism is undergirded by our Wesleyan tradition, theological commitment and our belief in the universality of the Church of Jesus Christ. It is also significant that SMMS is part of the Cluster of Theological Institutions which comprises Catholics, Lutherans, Evangelicals and Congregational institutions of Theological Education. That means that we seek to do theology together in community with other partners in the theological journey. We also have a collaborative relationship with the University of KwaZulu-Natal, through its School of Religion, Philosophy and Classics. Together we collaborate in teaching, learning and research.

In a world that is faced with growing secularization, toxic theologies and exploitative ecclesiastical practices, we seek to develop intellectual leadership with the ability and commitment to bring about transformative and liberative ministry for the church and the world.

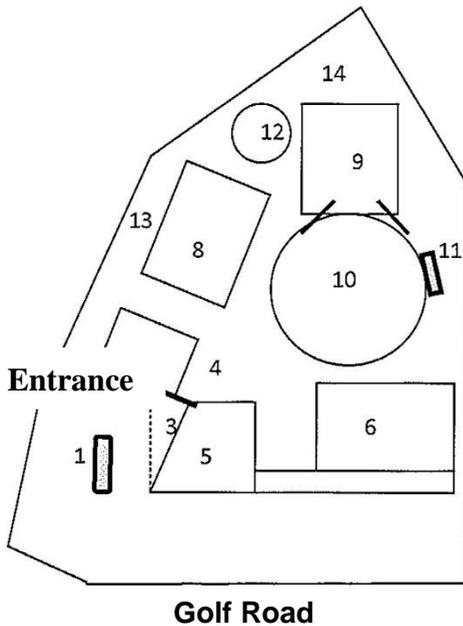
We believe, in the words of Dean Greg Jones of Duke Divinity School, one of the driving forces behind the founding of the SMMS, that “there is no substitute for a passionate, learned clergy” if the church is to be a source of abundant and holistic life and development of society.

We are thankful to the many supporters of SMMS and we are honoured to be associated with a myriad of partners who care and support us. We invite you to join our SMMS community of learning, worship, transformative service, hope and ministry as we seek to respond to God’s call.

THE INSTITUTIONAL GOALS OF SMMS ARE TO BE A –

- Centre of Worship and Spirituality
- Centre of Healing
- Centre of Learning and Theology
- Centre of Hospitality & Openness
- Centre of Mission & Ministry
- Centre of Community in Diversity
- Centre of Leadership Development
- Centre of Commerce and Enterprise (Prophets and Profits)

## CAMPUS ORIENTATION



- (1) Bethelsklip/Methodist Martyrs' Fountain,
- (2) Great Canopy and the Life Door,
- (3) Gabion Wall,
- (4) Seth Mokitimi Bronze,
- (5) McAllister Administration Building,
- (6) Samuel Moseneke Lecture Complex (including Ross Olivier Lecture Hall, Baumann Hall, Hamilton Seminar Room, Richardson Seminar Room),
- (7) Community Life Building/ Cafeteria
- (8) Nelson Mandela & Robert Sobukwe Library, Computer Lan,
- (9) Chapel of Christ the Servant,
- (10) *Inkundla* (Amphitheatre),
- (11) Cross Tower and Foundation Stone,
- (12) Prayer Garden,
- (13) Life Garden,
- (14) Meditation Garden.

## MISSION STATEMENT OF SMMS

The Mission statement of SMMS is: “*To form transforming leaders for church and nation by providing the spiritual formation, academic and practical training required to develop skilled Methodist ministers of integrity, faithfulness and excellence.*”

Our mission statement gives expression to our conviction that transformative leadership is vital if Southern Africa is to achieve its full potential and become a region that is fully healed, reconciled, able to address critical challenges, respect the dignity and basic human rights of all people, and deliver the essential and humanising services that characterise societies at their best – a vision of transformative leadership. Within the sphere of the church, such leaders – ministers - are people:

1. Whose spiritual life has been formed and continues to be nourished by the Gospel and by the rich traditions of Christian Spirituality and the Wesleyan heritage;
2. Whose personal conduct and way of life are above reproach and an example to others;
3. Who have a passion to call people to Christian discipleship, to instruct them in the Faith and to build up the Church of Christ;
4. Who have been trained to think theologically, to interpret and expound Scripture faithfully and to preach effectively;
5. Who have been equipped to serve in any part of the diverse Southern African community and are willing to do so;
6. Who work for reconciliation and the unity of the People of God;
7. Who care pastorally for the needs of God's People;
8. Who can give guidance on ethical issues and are equipped to critique the policies of Government and the practices of civil society in the light of Christian teaching;
9. Who respect the dignity of all people, resisting injustice and seeking to empower all people, especially the poor and marginalized, to develop to their full potential as children of God

**Whilst these virtues and skills have special relevance for the church, they represent characteristics we believe are equally desirable for all transformative leaders working for a just, democratic society, recognising the cultural diversity of our context and expressing our explicit intention to embrace diversity.**

Accordingly, our program is entirely integrated in every respect: the daily chapel services are conducted on a multilingual basis and multilingual resources are constantly being developed for this purpose. The present seminary community includes people from many cultural groups from a number of Southern African nations; men and women; young and old. The intention is that this community is a precursor of the diverse, yet unified, Southern Africa for which so many have sacrificed so much for so long.

## **THE SEMINARY CONDUCT COVENANT (CODE OF CONDUCT)**

**Seth Mokitimi Seminary is committed to forming people to live as Christ-followers. Our personal conduct and the character of our life together must therefore be shaped by Christ, upholding the highest standards of integrity. We, the staff and seminarians of SMMS therefore make covenant, individually and corporately, to hold ourselves and each other to these standards of Christian conduct, and to embody truth, integrity and mutual respect in every aspect of our life together.**

**As persons called by Christ to worship God in the Spirit of Truth, we pledge to always be truthful in our personal and academic pursuits, never lying, cheating, stealing, causing harm to self or others, or misusing property. In joyful obedience to Christ, we gratefully involve our bodies, minds and spirits in this community of discipline and love, recognising that we are at all times accountable to God, to each other and to our better selves.**

### **INTERPRETATION:**

We are a community of disciplined learning. We will respect our places of learning, and help to care for all shared facilities, whether buildings, books or equipment. We will not steal or abuse material or intellectual property. We will not plagiarise, fabricate or falsify our work or aid others in these forms of dishonesty. When we observe any forms of dishonesty we recognize that we are under moral obligation to report it to the appropriate authority. We will foster the honest and respectful exchange of ideas, prepare for class, listen carefully, seek to understand, and give a fair, accurate and charitable account of ideas, positions and arguments with which we agree and disagree. In this vital activity we will open ourselves to judgement, always seeking to learn and not bear false witness.

Our call is lived out in community and we will strive to make our communal residence a family home. We will be hospitable to each other, making a space in which all will feel safe and free to share their struggles and joys. We will live and speak with each other truthfully. We are called to show respect to all, acknowledging in our behaviour on and off campus that we are called to live in the Image of God. We will not exploit one another. We will live honestly before our friends, honouring the friendships God gives us in this place, never cheapening them for selfish or unworthy ends. We will attend to the concerns of our families, avoid neglect and abuse, and be faithful to the covenant of marriage.

Our call is to serve God and the world in and through the Church. We must first learn to be Church. We will be faithful in communal worship, ardently seeking the means of grace and living by the Word. In our group fellowship we will encourage each other to ever-deepening commitment to Christ in prayer, fasting, chastity, worship, study, and acts of charity, justice and mercy. We will seek to “have that mind in us which was in Christ Jesus,” so that our thoughts and opinions become more Gospel-shaped, and our lives more imitative of Christ.

### **COVENANT KEEPING:**

Breaches of this community covenant are grievous matters, affecting us all. The response of the community to both alleged and confirmed fractures of our covenant will be guided by pastoral practice. Members of the covenant community who are aggrieved by the conduct of other members of the community should find a friend and approach the offending party to work out the misunderstanding or offence (Matthew 18: 15-20). However, because of their gravity, matters relating to plagiarism, cheating, theft or abuse of property (including academic property), fraud or personal (and especially sexual or racial) harassment should be brought directly to the appropriate authority. As members of a covenant community, all persons have a moral obligation to report breaches of the covenant.

## **LEGAL STATUS**

Seth Mokitimi Methodist Seminary NPC (SMMS) is registered with the Department of Higher Education and Training as a Private Higher Education Institution under the Higher Education Act (Act No. 101 of 1997) - Registration Certificate Number: 2010/HE08/002.

The Seminary is a registered Section 21 company (registration no. 2008/027039/08) in terms of the Companies Act of South Africa, Act. It also has accreditation with the Council for Higher Education (CHE). SMMS is registered with CIPC as a Public Benefit Organisation (PBO No: 930030962).

SMMS is registered with SARS (Income Tax number: 9217475178) and can issue tax certificates for donations received in terms of Section 18A of the Income Tax Act, No. 58 of 1962.

## **STRUCTURE and GOVERNANCE of SMMS**

SMMS is a Section 21 Company whose Directors have, in terms of the Memorandum of Incorporation, resolved that the overall governance of the Seminary be delegated to the Board. The Board's membership consists of the SMMS Trust, Members of the Non-Profit Company (NPC) and Directors, appointed representatives from the Methodist Church of Southern Africa, partner institutions and experts. The Chairperson of the Board is appointed by the Board. The Board meets at least four times a year, with the AGM in May.

The Board appoints the President of SMMS who is accountable and reports to the Board for the overall leadership, effectiveness, financial administration and general wellbeing of the Seminary, its faculty, staff, seminarians and infrastructure, and its relationship with the MCSA Conference, partner churches, the Ecumenical Cluster and other partner organizations. The President is the Chief Executive Officer, giving leadership as the public representative of the Seminary and chairing the Management Committee, consisting of the Academic Dean, Head of Formation, Head of Community Life, Finance Officer and the Registrar.

The Board has five Committees, chaired by directors: Academic Development, Risk, Finance, Formation and HR.

The Chairperson of the Seminarian Executive Council (SEC) reports to the Board.

## **PARTNERSHIP AGREEMENTS**

SMMS is a partner institution within the Pietermaritzburg Cluster of Theological Institutions which was founded in March 1990. Other members are St Joseph's Theological Institute, the School of Religion, Philosophy and Classics of the University of KwaZulu-Natal (UKZN) and the Evangelical Seminary of Southern Africa (ESSA). The Cluster maximises the resources of the partner institutions and provides many opportunities for ecumenical exchange among students and staff. The partnership includes Cluster Worship, a staff day, an annual sports day as well as the exchange of guest lecturers. These are mainly on a collegial agreement for the purpose of ministerial formation.

### **Cluster Council**

The Cluster Council, chaired by a head of one of the Cluster partners, plans and makes decisions for the Cluster. Each Cluster institution has two representatives on the Council.

## SMMS GOVERNANCE

### **SMMS Trust**

Presiding Bishop of the MCSA (Rev P Malinga), General Secretary of the MCSA (Rev M Hansrod), Chairperson of the Board (Dr P Mnganga), Financial Expert (Mr S Ngundze) and a CUC Member (Rev M Khetsi).

### **SMMS Non-Profit Company**

The Section 21 Company has seven Members:

Bishop of the Natal West District of the MCSA (Bishop V Dlamini), General Treasurer of the MCSA (Mr R Sedumo), a Member appointed by the MCSA Conference (Rev L Marumo), a Member appointed by the CUC (Rev T Ndrazi), Two additional Members (Prof G Zide and Dr P Mnganga).

### **SMMS Board of Directors**

The NPC Members have, in terms of the Memorandum of Incorporation of the Section 21 Company, delegated their powers and assigned their duties as permitted to the Board of Directors, comprising of a maximum of sixteen Directors as follows:

Chairperson of the Board (Dr P Mnganga), President of SMMS (Dr Rowanne Marie), Registrar of SMMS (Mrs C Robinson), Lay President of the MCSA (Mr X Mhlubulwana), General Secretary of the MCSA (Rev M Hansrod), General Treasurer of the MCSA (Mr R Sedumo), Director of EMMU (Rev P Nzimande), NPC Member serving on the Board (Rev L Marumo), Ministerial Representative appointed by MCSA Conference (Bishop D Matsolo), Lay Representative appointed by MCSA Conference (Dr M Modipane), Director with Academic Expertise (Prof M Madise), Director with HR and Legal Expertise (Mrs Margaret McCullough), Director with Risk Management Expertise (Mr T Gcabashe), Director with Commercial and Business Skills (Mr E Roberts), Director with Fundraising Expertise (Mrs I Roberts).

## SMMS STAFF & FACULTY \*

### **PRESIDENT**

### **ACADEMIC DEAN**

HEADS OF DEPARTMENTS (Biblical Studies, Church History, Foundational Development, Practical Theology and Systematic Theology)  
HCCM SPECIAL PROGRAMMES UNIT CO-ORDINATOR  
LECTURERS  
ADJUNCT LECTURERS

**CHAPLAIN and HEAD OF FORMATION**  
FORMATION ADMINISTRATOR

**HEAD OF COMMUNITY LIFE**  
HEAD OF LIBRARY SERVICE  
LIBRARIAN  
LIBRARY ASSISTANTS

**FINANCE OFFICER**  
BOOKKEEPER  
RECEPTIONIST  
GROUNDSMAN  
CARETAKERS

**REGISTRAR**

**\*See Annexure A for current incumbents**

## **AUXILIARY SUPPORT**

EXTERNAL AUDITOR AND ACCOUNTANT  
**Colenbrander Auditors & Accountants**

INFORMATION TECHNOLOGY MANAGEMENT  
**Hawk Electronics (Mr Anthony Clinton-Parker)**

# SECTION B

## INFORMATION FOR SEMINARIANS

### APPLICATION INFORMATION FOR PROSPECTIVE SEMINARIANS

The core of the seminarian population comprises non-private ministers formally designated to SMMS by the Methodist Church of Southern Africa. These seminarians are under the discipline of MCSA, and their seminary training is a core component in their advancement to ordination.

**SMMS also admits private applicants who commit themselves to:**

- Fully participate in the worship, devotional, and spiritual practices of the seminary.
- Abide by the seminary Covenant, Rules, Code of Conduct and Policy on Discipline.
- Complete their degree, diploma or higher certificate studies in the shortest time possible
- Payment of administrative and study fees. Private student applications will only be considered upon the submission of written proof (Guarantee form) of assured financial support.

### SEMINARIAN STUDY FEES

The study fees are mentioned in the Application Form and change from year to year.

Study fees are payable in advance per semester. Official transcripts of seminarians with outstanding fees may be withheld and they may not be allowed to register for the next semester and attend classes until they have settled their study debt.

Seminarians who have outstanding debts or library books will not be eligible to graduate until all debts have been paid.

In the case of cancellation of studies the fees are refundable. Refunds of fees of students who have withdrawn from studies are considered pro rata in each case.

## GENERAL INFORMATION (Listed alphabetically)

### ACCOMMODATION

The student residences are primarily for Methodist non-private seminarians and fall under the auspices of the Methodist Connexional Office (MCO). However new and returning private seminarians may apply as well and, depending on availability, could be accommodated if the MCO still has space for them.

### CATERING

The Teaching campus has a cafeteria open for meals and snacks. Lunch is available to seminarians on teaching weekdays who have purchased meal vouchers. The arrangement regarding meals will be indicated on the seminarian card. The cafeteria menu has been designed to provide a nutritious, varied and balanced diet.

### CHAPEL

Daily worship is a primary spiritual discipline which expresses our devotion to God, celebrates our corporate faith and is a sign of our accountability to each other. The chapel services are also a proving ground for ministerial vocational formation. Visiting preachers from across the wide ecumenical spectrum are invited at various times to preach at services of morning worship. Attendance at daily worship is **compulsory**.

Each Sunday morning a Family service is conducted and welcomes everybody from the surrounding area, but especially to seminarians, their families, staff and visitors and falls within the SMMS Circuit 841. From time to time there are other special acts of worship, including the opening and closing services marking the beginning and end of the seminary year. These are also compulsory for all seminarians.

There is also a monthly Communion Service.

### COMMUNICATION

A Computer lab is available to seminarians in the library. Each seminarian is given a seminary email account for personal use. Internet access and printing facilities are also provided. Wireless access to internet is provided in the residence but cannot always be guaranteed. Technical problems can sometimes interrupt connectivity.

### DISABILITY POLICY

(The complete policy appears in the Student Handbook)

**A student with disabilities has the right to:**

- Equal access to the academic environment which includes information, goods, facilities, and services provided on at SMMS;
- Treated with dignity and respect;
- Reasonable and appropriate adjustments or accommodations to enable such access; and
- Appropriate confidentiality in relation to the disclosure of any information in relation to a disability.

## **GRIEVANCE POLICY and PROCEDURES (Handling Student Complaints)**

In the redress of grievances, seminarians shall be expected to go through the following channels and procedures:

### **Academic and Teaching Matters**

If a student has a complaint about any matter to do with teaching/classroom or related academic matters, the following procedure must be followed:

- The matter must firstly be discussed with the lecturer concerned.
- If the matter cannot be resolved at that level, he / she should bring the matter to the attention of the Academic Dean.
- If still not yet satisfied, he / she may write to, or make an appointment to meet the President who will determine whether the case should be referred to the relevant disciplinary body for further investigation/intervention.

### **Other Matters**

If a complaint is about other matters to do with Seminarian life, the following procedure should be followed:

- The matter should be addressed relationally or through mediation as recommended in the Conduct Covenant.
- The mediation at this stage may involve colleagues, members of the covenant accountability groups to which the concerned students belong, the SRC or eventually any member of SMMS staff.
- Any intervening person(s) shall try by all means to resolve the matter and restore harmony.
- If this fails, the matter will be brought to the Head of Community Life who will determine how to proceed.
- Staff members and Seminarians must follow the above procedures designed to ensure the peaceful processing of grievances.

## **HEALTH AND WELLNESS POLICY**

The Seth Mokitimi Methodist Seminary NPC promotes health and wellness of all students and does not prejudice against any persons who may need

special care. The application process gives students the opportunity to disclose any special medical conditions that may exist, so that the Institution is aware of this and can offer the require support to the facilitate health and wellness of all our learners.

### **General Wellness:**

The Institution aims to foster healthy nutritional and physical activities that support student achievement and that promote the development of lifelong wellness practices. As such, the following measures are put in place:

### **Nutrition:**

The Institution is mindful that good nutrition and healthy lifestyles are important for students to progress and develop. At the inception of the Institution a primary concern was that the general culture of student life is that they do not have sufficient money for nutritious meals. In this regard, and with the support of the Methodist Church of Southern Africa, the Institution's canteen provides one nutritious meal per day, which is aimed to be well balanced and provides all the necessary nutrients as required by students.

Self-care and nutrition education that teaches the knowledge, skill, and values needed to develop healthy eating behaviors, are often integrated into the programme during our Vocation Intensive sessions. The programme aims, amongst other subject areas, at encouraging students to make nutritious food choices, such that they have started their own food gardens as a way of promoting healthy eating habits. Every Thursday morning is dedicated to the Field Education programme where students are given intentional theoretical sessions on food gardening and the nutritional benefits of organically produced food. It is the intention that these skills will not only equip the students but will also empower them within their own local communities.

### **Physical Education and Physical Activity Opportunities:**

Physical education has been identified as an important component of maintaining health and wellness. The Community Life department, together with the SEC (Student Executive Council) create space and opportunities for physical activity and recreation including sporting activities such at soccer and netball, aerobics, games day, gardening, and gym opportunities. The Institution is committed to growing its facilities in this regard in order to contribute to the ongoing health and wellness of our students.

### **Medical Checks:**

A number of our students and registered into a medical scheme where there are regular site visits arranged with the medical scheme provider. There will

be checks on blood pressure, blood sugar level and other primary health care assessments.

### **Students with disabilities:**

Cognisance is taken of those students with special needs and wherever possible, provision is made to accommodate their special needs and disabilities.

### **LANGUAGAGE POLICY**

The medium of instruction at SMMS is English. Seminarians whose first language is not English may be enrolled in a language support class.

### **LIBRARY**

The library has an extensive range of books, journals and subscribes to daily newspapers. SMMS is committed to developing these vital resources.

### **PHOTOCOPYING**

The library has a photocopy machine with charges for private copies.

### **SEMINARIAN CARDS**

The Seminary provides each seminarian with a seminarian card. New seminarians will be told when their I.D. photographs will be taken. Seminarians who lose their seminarian cards will be required to pay R30 for a replacement. Cards must be displayed in the canteen to receive meals.

### **SMMS CAMPUS SHOP**

The Campus Shop, under the management of the Seminarian Executive Council, sells new and second-hand books, as well as other SMMS branded items (caps, jackets, mugs, lanyards, etc.), Christian Connexion resources (bibles, hymnals, commentaries, etc.), and Cluster Publication books. This is an excellent way be equipped with parish necessities, classic theological documents, and current contextual resources. It is also our goal to enable seminarians and campus visitors to establish and grow personal libraries.

### **STUDENT FINANCIAL AID**

The Seminary is unable at this point in its development to offer financial aid to seminarians.

### **STUDENT SUPPORT SERVICES**

The Seminary is committed to providing professional guidance and academic support to all seminarians. Working collaboratively with the entire academic staff complement an array of services and programs is in place to prepare seminarians for academic study, enhance retention, and prepare them for successful graduation.

Assistance is provided by the Academic Development Centre to seminarians in such areas as academic advisement, tutoring, mentoring and related services for seminarians with learning disabilities, language studies, interpretation of relevant policies, regulations and guidelines, and referral to external educational resources.

Seminarian Support Services include family support and endeavours to provide support in respect of medical and pastoral needs.

The relatively small number of seminarians ensures that the staff-seminarian ratios promote individualised academic care and support. Support mechanism include academic and personal counselling, study and language skills, individual tutorials, administrative support and access to relevant external assistance programs.



**The Nelson Mandela and Robert Sobukwe Library**

# SECTION C

## ACADEMIC INFORMATION AND PROGRAMS

### ACCREDITATION STATUS OF ACADEMIC PROGRAMMES

SMMS is fully registered with Department of Higher Education and Training, accredited with Council on Higher Education and listed on the SAQA Directory – Registers qualifications on the NQF (National Qualifications Framework) – for the Bachelor of Theology Honours in Christian Leadership (BTh Hons), Bachelor of Theology (BTh), the Diploma in Practical Ministry (Dip Prac Min) and the Higher Certificate of Christian Ministry (HCCM)

### MODES OF INSTRUCTION:

**Programmes on site at SMMS** (115 Golf Rd, Epworth, Pietermaritzburg):

**Bachelor of Theology Honours in Christian Leadership (BTh Hons):**

120 credits at NQF level 8 (BTh as entrance requirement).

**Bachelor of Theology (BTh):** 120 credits at NQF level 6 & 264 credits at NQF Level 7 (Senior Certificate with endorsement OR Completed Diploma in the field as entrance requirement). Total credits: 384

**Diploma in Practical Ministry (Dip Prac Min):** 360 credits at NQF Level 6 (Senior Certificate as entrance requirement).

### Distance Learning

**Higher Certificate in Christian Ministry (HCCM) (Distance learning):**

120 credits at NQF level 5 (Senior Certificate as entrance requirement).

### Core Components of Programmes:

The BTh Hons programme (one year):

- Biblical Studies
- Theological Studies
- History of Christianity
- Practice of Christian Ministry and Mission

The BTh and Dip Prac Min programmes (three years) with the following core components:

- Biblical and Theological Spirituality
- Personal Growth / Social Skills
- Personal Morality / Ethics
- Transformational Leadership

- Vocational Praxis
- General / Inter-disciplinary knowledge
- Academic / Theological Education

The HCCM programme (two years):

- Biblical Studies
- Theological Studies
- History of Christianity
- Practice of Christian Ministry and Mission
- Denominational Studies (optional)

## ADMISSION REQUIREMENTS

**Bachelor of Theology Honours in Christian Leadership:** Accredited undergraduate Bachelor's Degree in Theology (BTh, NQF 7), with a minimum of 360 credits.

**Bachelor of Theology:** National Senior Certificate with endorsement of having complied with the minimum statutory matriculation requirements for admission to bachelor's degree studies, as defined in the Minister's policy (Government Gazette, Vol. 482, No. 27961), or a foreign equivalent, which must be evaluated by the applicant through HESA.

**Diploma in Practical Ministry:** National Senior Certificate with endorsement of having complied with the minimum statutory matriculation requirements for admission to diploma studies.

**Higher Certificate in Christian Ministry:** National Senior Certificate with endorsement of having complied with the minimum statutory matriculation requirements for admission to higher certificate studies.

All non-South African candidates must submit last school leaving documents for inspection and assessment as per SAQA standards and requirements.

Submission of the fully completed application form and all required documents mentioned therein.

Seminarians who are not from the Methodist Church of Southern Africa must comply with the following admission requirements in addition to the above academic regulations:

- Willingness to fully participate in the worship, devotional, and spiritual practices of the seminary.
- Readiness to complete the full three-year seminary course (credit for previous seminary experience may be granted at the discretion of the Academic Sub-Committee)

- Willingness to abide by the seminary Rules and Code of Conduct
- Submission of a fully completed Application form and all required documents mentioned therein.
- Payment of fees. Fees include the cost of accommodation (when required / if available), meals, registration / study, and an administrative fee. No private seminarian may be enrolled without evidence of assured financial support. Fees must be paid on or before the commencement date for each semester. Seminarians will not be allowed to register or enrol for courses until they have actual or guaranteed funds for the ensuing semester.

**NOTE: Seminarians who have outstanding debts will not be eligible to receive the certificate of completion until the debts are cleared.**

## RECOGNITION OF PRIOR LEARNING (RPL)

### **PREAMBLE:**

Recognition of Prior Learning means the comparison of the previous learning and experience of a learner, in whichever way obtained, against the learning outcomes required for a specified qualification or part qualification and the acceptance for purposes of qualification of that which meets the requirements. The candidate's claim on prior knowledge and skills must be made visible, mediated and assessed for the purposes of alternative access and admission, recognition and certification, or further learning and development.

In order to gain entry into a registered higher education qualification, the above Institution recognises that candidates are required to meet certain access requirements. For most entry level higher education qualifications, a National Senior Certificate is required for access into the Higher Certificate (HCert), the Diploma (Dip) and/or the Bachelor's Degree (BDeg).

In the case of a candidate not meeting the access requirements for admission, alternative pathways are made available. In this case, we focus on one of these pathways which is the Recognition of Prior Learning (RPL), which SAQA (2019) terms as: *“the principles and processes through which the prior knowledge and skills of a person are made visible, mediated and assessed for the purpose of alternative access and admission, recognition and certification, or further learning and development.”*

Within the field of Theology/Religion, it is recognised that there are individuals who may have gained practical experience but may not have the appropriate entrance requirements for the formal qualifications. Such individuals have the capacity to add tremendous value, and as such, the

Recognition of Prior Learning becomes an important entry point for such individuals, who have proven and tested skills and capabilities.

### **Definition of Terms**

The definitions in this section have been sourced from SAQA's National Policy for the Implementation of the Recognition of Prior Learning.

a. "Formal learning" means learning that occurs in an organised and structured education and training environment and that is explicitly designated as such. Formal learning leads to the awarding of a qualification or part qualification registered on the NQF.

b. "Informal learning" means learning that results from daily activities related to paid or unpaid work, family or community life, or leisure, including incidental learning.

c. "Non-formal learning" means planned educational interventions that are not intended to lead to awarding of qualifications or part qualifications.

d. "Part qualification" means an assessed unit of learning that is registered as part of a qualification.

e. "Qualification" means a registered national qualification.

f. "Recognition of prior learning" means the principles and processes through which the prior knowledge and skills of a person are made visible, mediated and assessed for the purposes of alternative access and admission, recognition and certification, or further learning and development.

### **Who qualifies for RPL?**

Students who do not meet the entrance requirements due to various factors, but can prove competence in the relevant field can be considered for Recognition of Prior Learning. In order to apply for RPL the applicant must be 23 years of age or older with at least three years' current, relevant experience, having acquired skills and knowledge through one or more of the following means and methods: formal study in a similar or related field; work experience; informal study; work-based training; working with experts in the field; life experience

### **Why can apply for RPL?**

Individuals who have acquired learning through non-formal education such as work experience, self-study, volunteer activities and other life experience, can be assessed against a qualification, part-qualification and subsequently awarded a professional designation.

It is noted that in the field of Christian Ministry, there are many individuals who serve tirelessly, thus gaining tremendous life and work experience, but may not have the entrance requirements to pursue a formal qualification. RPL provides an entrance opportunity for such individuals.

**The Function of RPL is to:**

- 1) Identify what the applicant knows and can do;
- 2) Compare those skills and knowledge with the qualification;
- 3) Assess the applicant against these standards and requirements;
- 4) Credit the applicant where applicable.

**Underlying principles for the implementation of RPL: RPL processes must:**

1. provide educational opportunities for life-long learning
2. be fair, reliable, valid, ethical and transparent
3. be consistent, avoiding unfair exclusion
4. empower potential learners by correctly placing them in formal and non-formal training
5. recognise the diversity of knowledge, skills and learning styles and provide holistic and flexible assessment
6. meet the quality standards of a particular qualification or part qualification
7. impress upon candidates that there is no RPL without learning (RPL is not intended to be an easy way out but is to reinforce and to contribute to lifelong learning)

**Guidelines for Application for Recognition of Prior Learning:**

If the applicant studied similar courses previously, or has relevant work experience, the applicant can recognition of prior learning. Applications must be based on NQF registered qualifications/part qualifications and need to be submitted with the following documentation:

- proof of provider accreditation (some examples are: DHET, Seta's QAP, Umalusi, CHE)
- NQF level
- SAQA qualification registration number.

For all exemptions applied for, qualifications must have been obtained within the last 5 years i.e. "current" per SAQA requirements or if qualifications are older than 5 years, they must still be NQF registered together with current relevant work experience.

**The following procedures are put in place:**

A formal application should be sent to the Registrar who will direct the application to a subcommittee and then to the full Academic Board. Application forms are available from the office of the registrar.

The applicant will be asked to provide evidence of age, that is, over 23 years old as well as a certified document indicating the last school leaving certificate issued by the education authority from which the applicant comes. The applicant should in addition provide any documentation from a college

or training institution recognized by the government or local authority or NGO, indicating any courses that have been satisfactorily completed. The applicant should provide evidence of work experience, learnerships or other practical work that has been completed.

The applicant may also provide a letter of recommendation from a minister or leader of a church or NGO who knows the applicant and can vouch for suitability in entering such a programme.

The applicant should write a letter of motivation indicating why he or she wants to enter the particular learning programme. It is assumed that the applicant is competent in spoken and written English.

The Academic Sub-Committee who serves as the RPL panel, shall take into consideration the following:

- Work experience of the RPL candidate related to the curriculum against which assessment is taking place.
- Skills required for the work in terms of outcomes reached.
- Successes achieved in terms of testimonials from supervisors.
- Informal and non-formal training with reference to hours and standards

The Academic Board will consider recommendations from the Academic Sub-committee, who assess and consider the learner's application. If the application is successful, it is important to offer the necessary support and mentorship to the student.

Special tutorial times will be scheduled for these students to meet individually with a member of staff in order to gain personal attention and thereby improve their work, ensuring that sufficient remedial measures are put in place, for example, assistance from the Institution's Academic Support Centre.

If such student fails to achieve passing grades they will be required to repeat failed courses, or if they continue to fail, they will be required to leave the programme. In such cases they will be issued with a transcript of courses taken and grades awarded.

If satisfactory progress is made, students will be able to continue into the next year of study.

**NB. It should be noted that as a general rule RPL students should not exceed 10% of applicants into the first year of study.**

## ACADEMIC CREDIT ACCUMULATION and TRANSFERS

The accumulation and transfer of credits from previous studies at another higher education institution is not automatic and is done at the discretion of SMMS.

Students may apply at the start of first year for exemption from particular courses based on successfully completed courses at another higher education institution. These will be assessed on a course-by-course basis, and should also align with the intended outcomes of the each of the courses. Seminarians must be able to demonstrate that the completed course was at the same NQF level as the course for which exemption is sought and that the course content is significantly similar. An official course description from the other higher education institution may be required for this purpose. Additionally, a minimum passing grade of 60% must have been achieved for credits to be recognised.

Local Preaching and Candidature Courses do not count for Academic Credit Accumulation for any applicant/student offering for ministry in the MCSA as per directive of EMMU.

## PROGRESSION AND QUALIFICATION

In order to complete a qualification students need to attain the following:

**Higher Certificate in Christian Ministry** – 120 credits at an NQF Level 5

**Diploma in Practical Ministry** – 360 credits at an NQF Level 6

**Bachelor Degree in Theology** – 384 credits at an NQF Level 7

**Bachelor in Theology (Honours)** – 120 credits at an NQF Level 8

Within each of the above programmes, the following core and fundamental subject areas must be covered:

- Biblical Studies
- Church History
- Practical Theology
- Systematic Theology
- Fundamental Skills

Students who complete a Higher Certificate in Christian Ministry will be allowed to progress into a Diploma in Practical Ministry, or in some instances and depending on academic competence, into a Bachelor's Degree in Theology.

Students who are entering with a complete Theological Diploma (360 credits) from another registered and accredited institution of Higher Learning, will be placed into the 2<sup>nd</sup> Year of B.Th.

As per the requirements of the Methodist Church of Southern Africa all Methodist students, irrespective of previous studies, must complete the 3 SMMS courses linked with Field Education and the 2 Preaching courses.

## ASSESSMENTS

### **RULES FOR ASSESSMENT:**

The purpose of assessment is to assess (measure) the progress of each student in terms of academic attainment against the stipulated standards appropriate to each course within the overall framework of the standards defined in the qualification.

Assessment may be formative or summative in nature. **Formative assessment** describes an assessment process that provides developmental feedback to a learner so that they can adjust their plan for future learning. Formative assessment is often called 'Assessment for learning'. **Summative assessment** describes an assessment process that is generally undertaken at the end of the programme of learning, which is used to make a judgement on the learner's overall attainment. A key purpose of summative assessment is to record, and often grade, the seminarian's performance in relation to the stated learning objectives of the programme and the designated NQF levels.

Whether assessment is conducted in a formative or summative fashion, the design, conduct and outcome must be credible. Inasmuch as assessment is a vital component of our commitment to ensure that any qualification awarded by the seminary is credible in terms of national standards, all assessments undertaken within SMMS must measure the extent to which learners who graduate from SMMS are being prepared for successful progression into advanced studies at any other institution of higher learning, or successful job performance.

Assessments are designed to allow students to give sufficient evidence of performance and progress against appropriate standards and for them to show that they have acquired the knowledge, understanding and skills to satisfy the standards of the qualification.

Assessments should thus always be fair and equitable, appropriate, reliable, integrated, consistent and valid. This will require lecturers to regularly implement a range of assessment methods across a range of situations and contexts which accurately measure the progress of seminarians on the basis of objective criteria which reflect transparent standards of performance.

Various instruments may be utilised for the purpose of assessing seminarians. It is the task of lecturers, in their role as assessors, to decide the most appropriate instrument for any given course, or for any other specific task. Utilising a range of instruments is generally the most effective and objective way to assess the knowledge, understanding, skills and progress of seminarians.

All Degree and Diploma exiting courses are externally moderated.

### **ASSESSMENT INSTRUMENTS:**

- Assignments: Reading Report / Essays et cetera
- Case Studies
- Examinations
- Extended Response Questions
- Journal-keeping
- Multiple Choice Questions
- Multiple Response Questions
- Oral Questions
- Practical Exercises
- Discussions
- Projects
- Role-plays
- Personal Interview Questionnaires
- Simulations

The above list is not exhaustive but intended to stimulate ideas and creativity among assessors and students at SMMS.

### **STUDENT ENROLMENT CONTRACT**

At registration all SMMS students sign an enrolment contract as per DHET regulations. Below is a sample:

I,....., Student number,....., am fully aware that the programme I have enrolled in, that is, the **Bachelor of Theology**, (SAQA ID 80626), is registered with the Department of Higher Education and Training for the Seth Mokitimi Methodist Seminary NPC, as indicated on the registration certificate dated 10<sup>th</sup> February 2010.

.....

Student

.....

Mrs Christel Robinson  
(Registrar)

## **UPGRADE POLICY**

Seminarians may apply to upgrade from a Diploma to B.Th. at the end of the first year. Those with an average of 70% will be considered by the Academic Sub-Committee.

## **BTh Honours COURSE DESCRIPTIONS**

### **HONS400 – Theory and Method**

The course aims to introduce students to a broad understanding of qualitative and quantitative research methods drawn from the Social Sciences and applied to the study of theology. Students will explore a range of research methods and tools in order to conduct sound research in the field of theology. The course will also introduce students to the role of theories in research and how to choose and apply relevant theological/theoretical frameworks to their research.

The course includes critical and analytical readings and interpretation of research, as well as different empirical research approaches. It explores the nature of theological reflection and introduces students to the idea of “thinking theologically” about various topics and issues they encounter both in academic study and in the practice of ministry. The course will also assist students in being able to write coherently about research methodology. In that regard, I may invite some academic peers to hold seminars or speak on different elements of the course.

### **HONS401 – Biblical Foundations of Christian Leadership**

This course explores the potential of the Biblical texts to provide a theology and model (or models) which may be formative for Christian Leadership in (South) Africa today. Essential biblical principles bearing on the purpose and character of leadership will be examined. Part I provides models of leadership and community found in the Old Testament rooted in the covenant God made with Israel. Law, Prophecy and historical and poetical Writings provide both positive and negative examples of theocratic leadership for God’s people. Part II examines Jesus, Paul and Acts as providing models of leadership and community for the kingdom of God and the new people of God embracing all humanity.

### **HONS402 – Theologies of Christian Leadership**

This Course seeks to explore and introduce students to theological thinking and perspectives by covering a range of themes on theories and approaches (praxis) of leadership, contextually focusing on sub-Saharan

Africa. The Course engages selected themes within the intra-disciplinary studies of Christian theology and Leadership using methodological and theoretical framings drawn from Philosophy, Sociology, Systematic and Biblical theology and other Contemporary forms of theological perspectives including African theologies, Feminist studies, Ecumenism, among others.

### **HONS403 – Transformational Leadership: Values Based Ethical Leadership**

This course explores leadership from a practical theological perspective using methods and insights from Christian theological ethics. A variety of themes and approaches to leadership are explored, critiqued and applied to the African context, specifically the sub-Saharan region. Theory is balanced with practice wherein students are exposed to practical leadership situations in which they can learn about, reflect critically on and or evaluate values-based ethical leadership in context. Considered in this course are ethical issues and judgments based on faith convictions, lived experience, biblical teachings and theological values. The ontology of values-based ethical leadership is interrogated from a variety of leadership models espoused by certain characters in church, politics, business, and society at large. Ultimately, the envisaged outcome of this course is that students will internalize transforming leadership values for self and espouse the same in society and the world.

### **HONS404 – Research Project**

## **OUTLINE OF THE ONE YEAR BTH HONS PROGRAM: 120 CREDITS**

Courses are subject to change.

### **SEMESTER 1**

HONS400 – Theory and Method	(20 credits)
HONS401 – Biblical Foundations of Christian Leadership	(20 credits)

### **SEMESTER 2**

HONS402 – Theologies of Christian Leadership	(20 credits)
HONS403 – Transformational Leadership: Values Based Ethical Leadership	(20 credits)
HONS404 – Research Project	(40 credits)

### Biblical Studies

**Objective:** To provide seminarians with a thorough knowledge of the world in which the biblical texts were composed through introducing them to the history, sociology, and ideas of that world. Seminarians are expected to study both biblical languages as an integral part of this. This provides the basis for the seminarians to develop skills in exegesis or interpretation of the Bible, learning to read the text at many levels. The Courses on biblical hermeneutics and social issues seek to enable seminarians to relate the biblical texts to the situations they encounter and to use them with integrity as a source for doing theology.

#### Biblical Studies I

##### **BIB101 - Introduction to Old Testament**

This course will survey the historical, literary, cultural and theological heritage in Ancient Israel from its earliest beginnings to the starts of the Christian era. Following the outline of the Hebrew Bible itself, the course will cover the primeval and patriarchal periods, the exodus, the conquest and monarchic traditions, the message of the prophets, and the exilic and post-exilic periods. Special attention will be to the geographical and historical contexts in which the Jewish Scriptures arose, their social and political settings, and theological message.

##### **BIB102 - Introduction to New Testament**

This course seeks to ground the seminarians in an understanding of the New Testament that is centred in the social and political contexts in which, and for which, the texts were written. It follows a text-centred approach that places particular emphasis on understanding the genres of writings as a critical step in coming to terms with these contexts. The course investigates how and when the New Testament texts were composed, transmitted and canonized and it introduces the various critical methods of studying the New Testaments. It explores the synoptic Gospels and briefly covers the Pauline Johannine and apocalyptic writings.

#### Biblical Studies II

##### **BIB201 – Introduction to Classical Hebrew**

The course provides an introduction to the basic grammar, morphology and vocabulary of biblical Hebrew. The seminarian is introduced to the noun system, including adjectives, pronouns, preposition, the Vav consecutive and the Qal conjugation for the strong verbs. The Course aims to lead

seminarians to read and write Hebrew words, recognize various word forms and grammatical constructs. Seminarians acquire the ability to read and translate simple sentences from Hebrew to English and English to Hebrew.

### **BIB202 – Old Testament Themes**

This second year course explores various Old Testament themes in an in-depth way. The specific themes covered may vary from year to year, but are drawn from, *inter alia*, the socio-historical background of the Old Testament; the content of specific books or clusters of books in the Old Testament; key theological concepts that inform our understanding of the Old Testament, for example the Sabbath, the Poor, Covenant, Creation & Redemption, Power & Oppression, Violence & Peace, Land; institutions in the religious life of Ancient Israel, for example Monarchy, Prophecy, Priesthood; hermeneutical approaches to the reading of the Old Testament, for example Feminist theology, Liberation theology. The course places a strong emphasis on biblical exegesis and seeks to draw clear connections between the theme being studied and the pastoral and political contexts of today. The duration of the course is one semester, and typically will comprise two to four themes

### **BIB203 – Introduction to Hellenistic Greek**

The course is designed to introduce seminarians to the essential grammar, morphology, and vocabulary of the Greek of the New Testament. The aim of the course is to enable seminarians to recognize and write Greek words, learn and memorize a core vocabulary of the Greek words frequently used in New Testament texts, understand morphological and syntactical elements, read and translate simple sentences and short passages from the New Testament.

### **BIB204 – Pauline Writings**

This course is designed to deepen the seminarian's understanding of the authentic Pauline letters through a close and careful reading of the texts. In addition to the discussion of the life of Paul and the genre of the letters, there is a focus on the social and political contexts in which and for which the texts were written. In the course we will also consider the rhetoric of the text – in other words, what argument(s) does Paul employ in order to persuade the recipients to accept his point of view? This will involve discussion of some of the key principles of the gospel that underpin Paul's advice in each of the letters, and will lead into considering how these letters relate to the lives of congregants today.

## **Biblical Studies III**

### **BIB301 – Critical Tools for Biblical Studies**

To introduce seminarians to a critical study of biblical texts and to the different perspectives from which they have been approached and different tools used to analyse them. The course discusses the historical critical and

literary approaches to the study of biblical texts. Contemporary trends in biblical interpretation in Africa such as post-colonial, liberation, feminist, and different contextual approaches are surveyed and evaluated. The course includes practical exercises of interpretation and exegesis applying relevant approaches to selected texts from the Old and the New Testament.

### **BIB 302 – The Bible in Context**

The course builds on the exegetical and hermeneutical skills acquired by seminarians in their previous biblical courses in their first and second years and seeks to apply those skills to selected passages of the Bible. Seminarians practice selecting texts that are relevant to the realities of their local communities. They learn how to ask contextual questions or community consciousness questions which provide the framework for the contextual study of biblical texts and to listen to the text in its own world and in its literary details. The practical exercises in this course consist of preparing Contextual Bible Studies and Expository sermons.

## **Theological Studies**

**Objective: To introduce seminarians to the central and cardinal doctrines of the Christian faith as these have evolved in Christian history, their interrelationships, and their implications for society and the life and ministry of the church; To challenge seminarians to examine the implications of Christian Doctrine for Africa and / or any other context; To develop the seminarians' capacity for considering ethical issues, and making ethical judgments and decisions in tune with their respective faith convictions and biblical / theological values.**

### **Prolegomena**

What is theology?; theology as a discipline (science); theology and the other disciplines; the context and role (task) of theology; religious language; hermeneutics; sources of theology (scripture, reason, tradition, experience, culture); General and Special Revelation; Revelation and Holy Spirit; Revelation and Reason.

## **Theology I**

### **SYS101 – Introduction to Systematic Theology: Doctrines of God and Creation**

#### **Doctrine of God**

Various views of God e.g. theism, atheism, deism, pantheism, panentheism, etc.; arguments for the existence of God e.g. ontological, cosmological / teleological, moral etc.; nature of the theistic God – essence and attributes (natural and moral etc); transcendence and immanence. The doctrine of the Trinity – different views e.g. dynamic / modalistic monarchianism, economic

/ immanent Trinity etc; historical development, biblical foundations, illustrations, analogies (e.g. *Vestigia Trinitatis* etc); its importance to Christian faith and life today; God and gender; feminist critique of the traditional view of God.

### **Doctrine of Creation**

God the creator; attributes of God; theology and biology; theology and evolution / intelligent design; Plato's demi-urge; near Mid-Eastern creation myths; Manichean dualism; indigenous African cosmology; theophanies; theodicy; incarnation; caring for God's creation.

### **SYS102 – Introduction to Doctrines I Christology, Soteriology and Trinity**

#### **Doctrine of Christ**

Introduction to Jesus' life and work; the historical Jesus and Christ of faith; the two natures of Christ; controversies and Chalcedonian settlement; modern views of Christ; kenotic Christology's (high and low); African Christology's

#### **Soteriology (Doctrine of Salvation):**

Old Testament Soteriology; New Testament Soteriology; Key Concepts: Grace, Atonement, Redemption, Forgiveness, Reconciliation; Order of Salvation: Justification; Sanctification; Wesleyan scheme of salvation; historical Soteriology; Denominational Soteriology; contemporary Soteriology: Liberation Perspective, non-violent perspective, African perspective, Womanist / Feminist perspective.

#### **Doctrine of the Trinity**

The difficulty on defining the Divine; the debates in the early church; Unitarianism;

### **Theology II**

#### **SYS201 – Introductions to Doctrines II**

#### **Pneumatology – Doctrine of the Holy Spirit**

The person and work of the Holy Spirit:

- Biblical depictions of the Holy Spirit
  - The question of Montanism
  - The Work of the Spirit
  - The *Filioque* problem
  - Re-newer of the Face of the Earth

#### **Ecclesiology – Doctrine of the Church**

- Models of the Church
- Baptism, Eucharist, Ministry
- The Mission of the Church
- The Relationship between Church and Kingdom of God

## **Eschatology – The Doctrine of Hope**

- Eschatology understood as the doctrine of hope
- Death and resurrection
- A new heaven and a new earth

## **SYS203 – Introduction to Christian Ethics:**

The course is designed to enable seminarians to think critically and theologically concerning moral issues, so that their moral lives may reflect Christian convictions. The course will seek to indicate some of the ways in which the biblical convictions concerning God can inform the moral life, and will also examine some of the moral teachings of the Old and New Testaments. Attention will also be given to the methods and principles used by Christians over the centuries and of the present time to translate Christian moral convictions into faithful moral practice. Specific interpersonal and social problems will be analyzed, and problems and possibilities of applying Christian values to secular society will be considered.

## **Theology III**

### **SYS301 –Denominational Theology**

**Wesleyan Theology:** The Wesleyan Mission Imperative; Wesleyan Evangelical Economics; Wesley's political Theology; Wesley in conversation with South Africa.

**OR Congregational Theology OR Anglican Theology**

## **History of Christianity**

**Objective:** To present seminarians with a survey of the development of the Christian church from apostolic period to the present by examining significant events in the development of the Christian church; To equip them to critically evaluate the past through the lens of the present, and the present through the lens of the past; To encourage an awareness of the church as a living community whose past developments have continual relevance for today.

### **CHH101 – Establishing the Church I**

The course explores the History of Christianity, starting from the early Church up to the Reformation. Due to the enormous content, spanning 1500 years of History, this course offers a window into the plethora of issues impacting the Church. It will cover the following: The birth of the Church, Struggles facing Christians in the Early Church, The defence of Christianity – The Apologists, Teachers of the Church and Persecution in the 3<sup>rd</sup> Century, The Impact of Constantine, Monasticism & Early Church Fathers - Other influential people, including Augustine and the Great Cappadocians, The Ecumenical Councils and the formation of the Creeds, The Church in Egypt and Ethiopia, The Crusades, The Split between the East and West –

Great Schism, The Papacy and the Carolingian Dynasty, Scholasticism and Mysticism, Renaissance to Reformation

### **CHH201 – Reformation and its Consequences in Southern Africa**

This course reflects on some of the key people involved in the Reformation. The course will not only look at these people, but will also analyse their contribution to the Church movement and their subsequent legacy. Some of the people and subjects discussed include: Protestant Reformation, Humanism – including Erasmus and Martin Luther, The Swiss Reformation - John Calvin & Ulrich Zwingli, The Anabaptists – Menno Simons, Balthasar Hubmaier, The Catholic Reformation and revival. The second part of this course takes a closer look at how the Reformed church moved into other parts of the world, notably into Southern Africa. We will critically reflect on the influence of the Methodist Movement in South Africa, with closer attention on Kwazulu Natal.

### **CHH301 – Denominational History**

**Methodism** - The history of Methodism (General); history of Methodism (Southern Africa); If the seminarian is not training for the Methodist Church an alternate course is offered in the history of the UCCSA or the History of the Anglican Church.

**OR UCCSA Church History OR Anglican Church History**

## **Practice of Christian Ministry and Mission**

**Objective:** To equip seminarians to understand and respond to the mission imperative; to give theological focus to the history, methodologies, ideologies, and concepts of expansion, outreach, and frontier-crossing that have shaped the church across centuries and continents; to equip seminarians to bear authentic, sensitive, inclusive and holistic witness to the essential faith convictions of Christianity; to prepare seminarians to live out their faith in the secular realm with proper regard to diversity, multi-cultural and inter-faith relations.

### **PCMM100 – Introduction to Practical Theology**

To introduce various concepts within sociology, social psychology and pastoral care with the purpose of helping seminarians better understand and orientate themselves within a diverse society. The course focuses on topics which will enable the seminarians to connect to a wide audience and improve their capacity for empathy such that they may be better caregivers. The course will encourage seminarians to reflect on how the knowledge, skills and values gained from this course can be applied to their roles as pastors/spiritual leaders in the local congregation and community, regardless of context.

### **PCMM105 – Introduction to Proclamation**

This course will assist students to grow in the knowledge, skills and values the seminarian will need to do contextual theology, think more deeply and critically about Scripture, the Church, ministry and a variety of contexts, to provide an introduction to general theological disciplines, understand the basic elements in sermon construction and what they should accomplish—introduction, central idea (based on an exegetical idea), transitions, illustrations, development of the sermon, and conclusion, begin to develop a skill in writing a sermon manuscript geared to the way listeners listen, develop skills in constructing a clear sermon outline consisting of full, declarative sentences that relate to a basic idea and have a working definition of expository preaching.

### **PCMM202 - Community Development and Theology**

This course is designed to help the learner to understand the foundational principles of the development process, and then progress into further concepts within the development discussion. It helps them to recognize the importance of their involvement in the development process.

It will explore issues of development and what this means for church leaders working in local congregations. In the first half of the course, the nature of development practice will be discussed as well as specific issues such as poverty, health, the environment and gender. The second half of the course will focus on principles of church leadership and the role of the church in development processes. Issues such as power, accountability, and empowerment will be addressed.

The course will focus on the following major themes, amongst others:

- Defining Development
- Poverty and related issues
- Empowerment
- Capacity Building
- Gender and Development
- HIV and AIDS with the Development discussion
- The Role of the Church in Transforming Local Communities

It will offer development theory and will conclude with allowing seminarians the opportunity to discuss/understand their role in the development process. This course will also create space for theological reflection on the development concept.

### **PCMM204 – Preaching 1: Liturgy and Preaching**

This explores the use of liturgy in worship and will include the examination of Liturgies for Holy Communion, Baptism, Marriage and Funerals. It will also examine the creative use of Liturgy. At the same time the course will explore and practice a structured sermon such as the Three Point sermon.

### **PCMM301 - Pastoral Care and Counseling**

The course is designed to empower seminarians to be effective spiritual and pastoral care-givers in church congregations by exploring major themes in the study of Pastoral Care, leading to a greater understanding of the above core components within the broader study of Pastoral Ministry. They will also realise the primacy of Pastoral Ministry within the church's mission and ministry, especially at the local level.

The course is designed to explore major themes in the study of Pastoral Care. The course focuses on the following major themes:

- What is Pastoral Ministry?
- Basic therapeutic skills and practices in listening and caring
- Holistic assessment of pastoral need
- Ways in which faith can be a roadblock or resource to healing and pastoral care
- African perspectives on pastoral ministry (the influence of context)
- The importance of self-awareness and self-care in pastoral care

### **PCMM303 – Transformational Leadership for Ministry and Mission**

The course explores major themes in the study of transformational leadership within the context of Christian ministry, namely:

- Christian leadership within the secular, global context
- Transformational leadership within the context of the Church
- The biblical foundations for transformational leadership
- Classical and contemporary theories of leadership
- The inner work and world of a transformational leader
- Servant leadership
- Models of transformative leadership
- Transformative leadership and conflict
- Transformative leadership and contemporary ethical issues

### **PCMM304 – Preaching 2: Sacraments and Preaching**

This explores an understanding of the Sacraments of Baptism and Holy Communion within the context of worship. At the same time the course will explore and practice expository preaching, such as Preaching on a Text.

### **PCMM310 – Pastoral Counselling**

The course aims at empowering the student to locate pastoral counselling within the discipline of pastoral care, distinguish between secular and Christian counselling, equip the student with practical skills in counselling individuals and groups who present with various needs and challenges and empower the student in developing competence and confidence in the area of counselling.

### **PCMM311 – Pastoral Care**

The course teaches the student to understand and articulate the basic principles of pastoral care, understand and articulate the theology of pastoral care ministry, develop appropriate skills, strategies and systems of pastoral care, respond appropriately to the needs of the sick / dying / bereaved, develop pastoral care theology that is relevant to the African context, become effective spiritual and pastoral care practitioner in his / her context, engage critically with literature on pastoral care, offer pastoral care to people in circumstantial crises (divorce, retrenchment, poverty etc.), have ability to offer ministry of hospitality (welcoming to the stranger / visitor), mobilize self and others for shepherding ministries, respond pastorally to contemporary challenges (HIV and AIDS, racism, tribalism, prejudice, violence and war, morality and corruption and natural disasters) and evaluate pastoral care activities of a Christian congregation and effect creative adjustments.

## **Fundamental Studies**

**Objective: To provide a framework for fundamental courses and electives that expose seminarians to subjects that equip them for study, instill passion for study, and which relate theological and church studies to the broader social context in which seminarians for the ministry of the church may be appointed to serve.**

### **FAS101 – Fundamental Academic writing and Research Skills**

This course is designed to enable students to reach their full academic potential by providing them with, or enhancing their academic skills and academic proficiencies required at the tertiary level. Additionally, vocational skills can be enhanced by improving the students' understanding of the communication situation, the components of a good speech and techniques for effective delivery.

### **FDS101 – English Language**

This course is designed to provide basic grammar, comprehension and literacy skills which are necessary for academic writing.

# OUTLINE OF THE THREE YEAR BTH PROGRAM: 384 CREDITS

Courses are subject to change.  
Unless otherwise specified all courses are 16 credits

## YEAR 1: 128 CREDITS

### SEMESTER 1

- BIB101 – Introduction to Old Testament
- FAS101 – Fundamental Academic Skills
- PCMM105 – Introduction to Proclamation
- SYS101 – Intro to Systematic Theology: God and Creation

### SEMESTER 2

- BIB102 – Introduction to New Testament
- CHH101 - Establishing the Church
- PCMM100 – Introduction to Practical Theology
- SYS102 – Doctrines 1: Christology, Soteriology, Trinity

## YEAR 2: 128 CREDITS

### SEMESTER 1

- BIB203 - Introduction to Hellenistic Greek AND/OR BIB201 in SEMESTER 2
- BIB204 – Pauline Writings
- CHH201 – The Reformation and its Consequences in Southern Africa
- SYS 203 – Introduction to Christian Ethics
- PCMM 204 – Preaching 1: Worship and Liturgy (Year Course)

### SEMESTER 2

- BIB201 – Introduction to Classical Hebrew OR BIB203 in SEMESTER 1
- BIB202 – Old Testament Themes
- PCMM202 – Community Development and Theology
- PCMM 204 – Preaching 1: Worship and Liturgy (Year Course)
- SYS201 - Doctrines 2: Pneumatology, Ecclesiology & Eschatology

## YEAR 3: 128 CREDITS

### SEMESTER 1

- BIB301 – Critical Tools for Biblical Studies
- CHH301 – Church History-Denominational History
- PCMM303 – Transformative Leadership for Ministry & Mission
- PCMM304 – Preaching 2 : Sacraments and Preaching (Year Course)
- PCMM311 – Pastoral Care

### SEMESTER 2

- BIB302 – The Bible in Context
- PCMM304 – Preaching 2: Sacraments & Preaching (Year Course)
- PCMM 310 – Pastoral Counselling
- SYS301 – Systematic Theology – Denominational Theology

## **OUTLINE OF THE THREE YEAR DIPLOMA PROGRAM: 372 CREDITS**

Courses are subject to change.  
Unless otherwise specified all courses are 16 credits

### **YEAR 1: 132 CREDITS**

#### **SEMESTER 1**

- BIB101 – Introduction to Old Testament
- FAS101 – Fundamental Academic Skills
- FDS101 – Basic English (4 Credits)
- PCMM105 – Introduction to Proclamation
- SYS101 – Intro to Systematic Theology: God and Creation

#### **SEMESTER 2**

- BIB102 – Introduction to New Testament
- CHH101 – Establishing the Church
- PCMM100 – Introduction to Practical Theology
- SYS102 – Doctrines 1: Christology, Soteriology, Trinity

### **YEAR 2: 112 CREDITS**

#### **SEMESTER 1**

- BIB204 – Pauline Writings
- CHH201 – The Reformation and its Consequences in Southern Africa
- SYS 203 – Introduction to Christian Ethics
- PCMM 204 – Preaching 1: Worship and Liturgy (Year Course)

#### **SEMESTER 2**

- BIB202 – Old Testament Themes
- PCMM202 – Community Development and Theology
- PCMM 204 – Preaching 1: Worship and Liturgy (Year Course)
- SYS201 – Doctrines 2: Pneumatology, Ecclesiology & Eschatology

### **YEAR 3: 128 CREDITS**

#### **SEMESTER 1**

- BIB301 – Critical Tools for Biblical Studies
- CHH301 – Church History-Denominational History
- PCMM303 – Transformative Leadership for Ministry & Mission
- PCMM304 – Preaching 2 : Sacraments and Preaching (Year Course)
- PCMM311 – Pastoral Care

#### **SEMESTER 2**

- BIB302 – The Bible in Context
- PCMM304 – Preaching 2: Sacraments & Preaching (Year Course)
- PCMM 310 – Pastoral Counselling
- SYS301 – Systematic Theology – Denominational Theology

## HCCM COURSE DESCRIPTIONS

**BIB101C – Introduction to Scripture.** The course aims at familiarizing students with the content and context of the Old and New Testament texts, including formation related to the production and subsequent transmission of these writings. It lays a foundation for the interpretation of Scriptures and explores the theological dimensions of these ancient works, showing their relevance to contemporary Christians.

**BIB102C - Old Testament Theology and Exegesis.** The course enables the students to become familiar with the content of the Old Testament, with an introduction to theology and exegesis of the OT. The course aims at enabling the student to explore the theological dimensions of these ancient works (texts), showing their relevance to the contemporary Christian community and equipping the students with tools to enable them to analyse biblical texts in order to understand its message in applying it for today.

**BIB103C – New Testament Exegesis (The Gospels and Pauline Epistles).** The purpose in this course is to familiarize the students with the content of the Gospels and the Epistles, thereby introducing the basic principles which should guide the interpretation of these NT texts. The course aims at acquainting students with the specific nature of different literary genres and subgenres found in NT texts, the gospels and epistles, and the way these categories affect the process of interpretation of the texts.

**DEV101C – Introduction to Community Development.** This course aims at equipping learners with theoretical and practical skills that are necessary for understanding and working with communities, understand the foundational principles of the development process, progress to further concepts within the development discussion and recognize the important of their involvement in the development process.

**CHH101C -** The course aims to assist students in developing an understanding of the crucial facts, events and issues that have impacted the Christian church, particularly during the first 15 centuries by reading and reflecting on key events in the church and developing ways of learning lessons for their own participation in the broader church. They are challenged to explore ways in which a local church can use church history to transform present situation.

**PCM101C – Introduction to Homiletics (Christian worship, preaching and liturgy).** The purpose of this course is to enable students to improve their skills in leading worship and preaching in the local church by introducing them to a structured model of preaching, developing the worship skills and challenging students to see how the knowledge and skill gained can be applied to their roles as spiritual leaders in their local congregations.

**THEO101C – An Introduction to Theology (Christian Doctrines).** The course intends to provide an overview of five major Christian doctrines at an introductory level to be studied within the context of systematic theology.

**THEO102C – Theology in context.** The course aims at assisting students to boldly engage and carry out their Christian ministry and service from a well-informed theological position, learning the process and methodologies required to do

contextual theology by introducing them to what is meant by ‘theology’, the key sources of ‘doing theology’ and taking context serious when engaged in theological and pastoral praxis.

**WES101C – Wesley Studies.** The course provides a brief overview of the theology of John Wesley within his time and context to understand his distinctive spirituality and what it means to be Wesleyan. It aims to lead students to a place of reflection and introspection into what it means to be a Wesleyan preacher.

## **OUTLINE OF HIGHER CERTIFICATE IN CHRISTIAN MINISTRY PROGRAM: 120 CREDITS/ TWO YEARS**

Courses are subject to change.  
All courses are 15 credits

### **First Year:**

#### **First Semester**

#### **BIB101C - Biblical Studies 1: Introduction to Scripture**

Overview of the Bible and Basic exegesis/eisegesi

#### **CHH101C - Introduction to Church History**

Including History of Christianity in Africa

#### **Second Semester**

#### **BIB102C - Biblical Studies 2: Old Testament Theology & Exegesis**

Genesis, Exodus, Psalms and Prophets

#### **DEV101C – Introduction to Community Development**

Working with Communities

### **Second Year:**

#### **First Semester**

#### **BIB103C - Biblical Studies 3: New Testament**

Synoptic Gospels and Pauline Epistles

#### **THEO101C - Theology 1: Introduction to Christian Doctrines**

Creation, God, Christology, Soteriology and Eschatology

#### **Second Semester**

#### **PCM101C – Introduction to Homiletics**

Preaching, Liturgy and Christian Worship

#### **PCM102C - Distinctive Denominational Studies/Contextual Theology**

Elective 1: **WES101C - Wesleyan Studies and Spirituality**

Elective 2: **THEO102C - Doing Theology in Context OR PCM102 -**

**Equipping Partners of Ministers in Ministry.**

## **SECTION D FORMATION**

*Formation* at SMMS refers to the development of seminarians in two categories – vocational skills and character. We believe that the development of the skills and character cannot be achieved separately from academic learning and that a three-pronged, holistic approach is the best means of preparing ministers and leaders for duty.

Seminarians are assessed in the Formation Programme and issued a transcript each semester. The assessment serves to provide seminarians with self-knowledge to assist them as they seek to grow toward Christian Perfection. The assessment also serves to provide a means to discipline seminarians who do not complete the requirements of the programme as required.

The Formation Programs fall under the leadership of the Dean of the Chapel, under whom lie the Formation Programme Manager, the Head of Community Life and the Field Education and Ministry Coordinator.

### **FORMATION PROGRAMME INFORMATION**

#### **1) WORK-INTEGRATED LEARNING**

##### **a) FIELD EDUCATION AND MINISTRY (FEM)**

The placements in community-based projects have been designed to give students practical exposure to critical social needs, work alongside successful practitioners in the range of designated projects, experience best practice models, and inter-relate with both state and non-governmental agencies. The purpose of such placements is to teach students the role of the church in community transformation and the value of social partnerships across the full range of complex social needs. Each placement site is regularly visited and assessed for programme suitability. Community based placements are on a goodwill rather than a contractual basis, and rely on healthy relationships and mutual beneficence.

All seminarians do FEM for three years regardless of academic status. Unsatisfactory participation may result in the withholding of the SMMS recommendation of Formation to the relevant church upon completing the three years at seminary.

Assessment of Character is an important purpose of FEM. Evaluations of attitude (via peer, supervisor and agency reports) and engagement with

seminary values and formation assessment criteria (via reflections and projects) may be taken into account for Character Formation Assessment.

Assessment of Character is an important purpose of FEM. Evaluations of attitude and engagement with seminary values and formation assessment criteria may be taken into account for Character Formation Assessment.

## **b) CHURCH PLACEMENTS (CP)**

All seminarians do CP for three years regardless of academic status. Certain seminarians are attached to local churches as part of their vocational training. During such placements students will be given opportunities and skills training in a range of ministry subjects pertaining to the ministry and mission of the church.

CP is supervised by Seminary Formation Unit staff and also Senior Ministers within the specific placement.

The degree of involvement, responsibility and output in the CP may vary depending on year at seminary and academic courses currently taken by the seminarian. Attendance and participation (as stipulated each year) is compulsory.

Assessment of Character is an important purpose of CP. Evaluations of attitude and engagement with seminary values and formation assessment criteria may be taken into account for Character Assessment.

CP may be linked directly to the academic courses in the Department of Practical Ministry and Mission and assessments in the field and may contribute to the academic course grades. Repeated absence or lack of performance may result in loss of Duly Performed status for linked academic courses.

## **2. COVENANT DISCIPLESHIP GROUPS (CDG)**

Every seminarian is assigned to a CDG at the start of each year. CDGs are organized primarily by age cohort. CDGs must meet for at least 1 hour each week.

The purpose of CDGs is to promote fellowship and to create a space for seminarians to share their personal and spiritual growth and their personal or spiritual troubles.

CDGs may be assigned structured work (bible-studies, contextual engagement exercises, etc.) as part of Character Formation. They may also be called on to create or run parts of the seminary programme as part of character and skills formation.

Each discipleship group has a staff mentor. The aim of the mentorship component of this programme is to provide seminarians with a senior figure with whom to journey for 3 years in the spiritual and personal aspects of Formation.

### **3. CHAPEL SERVICES**

Chapel Worship Services take place each weekday morning. Attendance is compulsory for all seminarians. A compulsory service is held every Sunday in the Chapel and a Community Holy Communion Service takes place on the first Sunday of each month.

Senior seminarians and covenant groups may at times be called to lead these services. Chapel services provide opportunity to practice skills.

### **4. VOCATIONAL INTENSIVES (VI)**

Vocational Intensives is a compulsory period of one weeks during the mid-year academic break during which a special programme of seminars focusing on developing vocational skills and knowledge is presented.

The content of VIs is designed to supplement knowledge and skills learning from the academic programme with specialized seminars which focus of particular skills or issues. The seminars are presented by a variety of persons and organisations chosen for their specialized knowledge in areas that will better equip ministers.

### **5. FORMATION INTERNSHIPS (FIP)**

The FIP is designed to accommodate the MCSA probationers sent to SMMS for their compulsory three years of residential formation who have completed their academic requirements for entry into ministry or who complete their studies after 1 or 2 years.

All seminarians entering SMMS with a relevant diploma or degree, and who are not yet busy with post-graduate studies, are required to enter the third-year curriculum (at least) at SMMS in their first year. This is due to two reasons. First, the third year curriculum focuses on Methodist history, theology, and other subjects which form part of MCSA required studies. Second, SMMS has an obligation to the MCSA to assess the academic level of probationers to ensure they are at an adequate level, particularly if they are seeking church sponsorship for postgraduate studies. Once complete with the third year (or when the Dean of Studies adjudges so) the seminarians may enter postgraduate work or enter the FIP programme.

The exact nature of an FIP programme may vary from one seminarian to another; the components are determined by the Dean of Studies and Director of Formation in consultation. However, the programme will comprise at least some academic or church studies courses, extended WIL programmes, and full participation in all other formation programmes. FIP seminarians may be placed as interns at surrounding churches who request assistance or FEM agencies.

## CHARACTER FORMATION OUTCOMES

### SMMS VALUES

Dignity	Unity	Servant Leadership
Showing respect for others	Working with others flexibly	Being humble
Showing compassion	Being inclusive	Empowering others
Being forgiving	Being tolerant of difference	Not seeking power
Showing empathy	Being loyal	Not seeking wealth
Showing patience	Being Fair & Just	Not seeking acclaim
Not being judgmental	Being other-centred	Willing to sacrifice
Advocating non-violence		Respecting authority
		Minimizing hierarchy

Stewardship	Integrity	Intellect
Being physically healthy	Being honest	Committed to growing the mind
Having good self-esteem	Being trustworthy	Thinking critically
Caring for family	Handling responsibility	Thinking independently
Caring for own property	Accepting accountability	Having vision
Responsible with money	Speaking truth regardless of consequence	Having creativity
Caring for others' property & money	Handling criticism	Taking initiative
Caring for environment	Working hard	Self-awareness
Responsible with time	Not manipulating others	
	Following rules / laws	

These values are developed by growing one's relationship with God and following the example of Jesus Christ.

This is achieved primarily by studying the bible and growing one's theology, praying and meditating regularly, worshiping with meaning & seeking God's instruction in everyday encounters and experiences.

### **TRANSFORMATION REQUIRES TRANSFORMATIONAL VALUES**

- Foundational principles and qualities we believe are intrinsically worthy
- Spiritual qualities that infer moral excellence and which should guide the ideals, customs and institutions of society
- The positive God-pleasing characteristics of mind and character

### **THE VITAL NEED FOR VALUES**

- Values form the foundation for an institution's ethics and moral behaviour
- Values contribute to ethical decision-making
- Values establish a shared moral culture within the community
- Values permit people to apply knowledge with wisdom
- Values promotes ethical leadership

## **CHALLENGE AND COMMITMENT**

**Every member of staff must be fully committed, in word, leadership, ministry, guidance, teaching, example and lifestyle, to these transformational values.**

**Every seminarian must be fully committed to being formed, educated, and commissioned, to be servant-leaders and bearers of the transformation for which both church and society long.**

*For additional information please consult the SMMS Student handbook or visit [www.SMMS.ac.za](http://www.SMMS.ac.za)*



# ANNEXURE A

## CURRENT SMMS STAFF & FACULTY

PRESIDENT

**Dr Rowanne Marie**, PhD (UKZN)

ACADEMIC DEAN

**Dr Kennedy Owino**, PhD (UKZN)

SPECIAL PROJECTS UNIT CO-ORDINATOR (HCCM)

**Ms Nonhlanhla Mbanjwa**, Dip Bookkeeping (Business College)

DEAN OF THE CHAPEL and HEAD OF FORMATION

**Rev Luvuyo Sifo**, BTh (TEEC), MA (Theol) (UP)

HEAD OF COMMUNITY LIFE

**Dr Eraste Nyirimana**, PhD (UKZN)

RECEPTIONIST

**Mrs Sandra Knoop**

FINANCE OFFICE

BOOKKEEPER

**Mrs Gaynor Harvey**, Dip Bookkeeping, VIP Payroll

BOOKKEEPER and HCCM ADMIN

**Mrs Nelli Madlala**,

HEAD LIBRARIAN and ACADEMIC DEVELOPMENT CENTRE

**Dr Ken Chisa**, DLitt Phil (Information Science), BTh (Hons)

LIBRARIAN

**Mrs Ntombifuthi Nxumalo**, BSocSci (Psychology & Human Resources),

PG Dip Information Studies

LIBRARY ASSISTANTS

**Mr Emmanuel Dlomo**

REGISTRAR

**Mrs Christel Robinson**, BEd, Dip Biblical Studies

CANTEEN

**Mrs Thandi Sibisi**

**Mrs Nompilo Mdletshe**

CARETAKERS

**Ms Nokuthula Mkhize**

MAINTENANCE  
**Mr Clement Luthuli**

## **FACULTY**

### LECTURING STAFF

**Dr Rowanne Marie**, PhD (UKZN)  
**Dr Eraste Nyirimana**, PhD (UKZN)  
**Dr Kennedy Owino**, PhD (UKZN)  
**Dr Ken Chisa**, PhD (UKZN),  
**Rev Dr Wesley Magruder**, DMin (Brite Divinity School, USA)  
**Rev Luvuyo Sifo**, MA (Theol) (UP)

### ADJUNCT LECTURERS

**Dr Roger Scholtz**, PhD (UKZN)  
**Dr Rose Nyirimana**, PhD (UKZN)  
**Rev Dr Rabson Hove**, PhD (UKZN)  
**Dr Kudzai Taruona**, PhD (UKZN)  
**Dr Angela Flint**, PhD (UKZN)  
**Rev Mike Vorster**, MPh/Ecum (Dublin University)

---

Updated: 31<sup>st</sup> March 2022