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FACULTY OF ARTS

DEPARTMENT OF THEOLOGY AND RELIGIOUS STUDIES

**QUALIFICATION OR INVITATION? AN ENQUIRY INTO THE HOLY
COMMUNION SACRAMENT IN THE METHODIST CHURCH IN ZIMBABWE**

BY

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**THIS DISSERTATION IS SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS OF THE THEOLOGY AND RELIGIOUS DEPARTMENT
BACHELOR OF ARTS HONOURS.**

SUPERVISOR’S APPROVAL FORM

I the undersigned do admit that Cloudious Maburutse has consulted me for direction of his research dissertation entitled; QUALIFICATION OR INVITATION? An Enquiry into the Holy Communion Sacrament in The Methodist Church in Zimbabwe until completion. This was in partial fulfilment of the Bachelor of Arts Honours Degree at the Midlands State University. I therefore do advise the student to submit his work for final assessment.

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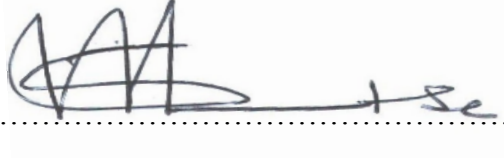
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DECLARATION

I Cloudious Maburutse (Student Registration Number, R15420Z), do hereby declare that this research is a result of my own work and has never been submitted for a degree in any faculty at this or any other University.

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DEDICATION

My dissertation is dedicated to my late mother (Shillah Maburutse nee Dhladhla) who laboured so much for my spiritual life to take shape. I also dedicate this work to my three lovely daughters Winnet, Mazviitashe and Faith. I stretch my dedication to my dearest wife Telia who supported and encouraged me in rough and smooth terrain of my studies.

ABSTRACT

Holy Communion is at the centre of tug of war taking place between two systems of qualification and invitation in the Methodist Church in Zimbabwe. Currently, the Methodist Church in Zimbabwe is at the cross roads and the situation is putting the organization into a serious dilemma. This study tries to bridge a gap between the two theological phenomena at logger heads by taking recourse to a theological reflection on their biblical validity. In fact the research seeks to furnish essential information about the way in which the Holy Communion Sacrament is supposed to be practiced considering the fact that there are two warring Eucharist traditions which are Holy Communion by Qualification and Holy Communion by Invitation. The purpose of this research is premised on the fact that there is no harmony in the way MCZ is supposed to practice Holy Communion hence each minister practice as they are convinced. According to my research findings literature has revealed that the invitation and qualification systems of administering Holy Communion are both biblically evident. The findings from questionnaires to general church members reveals that qualification is more preferable to most Church members despite the biblical validity of both of them. Interviews of some ministers and key Informants revealed that invitation is more preferable to them probably because they are more informed. I argue that both qualification and Invitation systems of administering Holy Communion have biblical validity, and that they should complement each other. I use qualitative methodology, using data gathering methods like, in-depth and phone call interviews, document analysis (both Church documents and researched works on the Eucharist Tradition), being guided by the phenomenological approach. I also use questionnaires and participant observation, methods of gathering data.

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List of Acronyms

MCZ – Methodist Church in Zimbabwe

RCZ –Reformed Church In Zimbabwe

HC- Holy Communion

LS- Lord's Supper

ELCZ- Evangelical Lutheran Church of Zimbabwe

DCOSO- Deed of church order and standing orders

CHAPTER ONE

Introducing the Study

1.1 Introduction

Over the past four to five years there have been heated debates in the Methodist Church in Zimbabwe (MCZ) as to whether the MCZ had a theologically correct position of administering Holy Communion by qualification. Tensions arose in the MCZ as a result of the Invitation system which is being pushed into the system in a bid to drive away the old system of Qualification hence the current method is being strongly challenged by the invitation system. The some lay members and a considerable number of ministers are proposing the rejection of the qualification system and campaigning for the adoption of invitation system. The debate was so heated that it ended up being discussed at the M.C.Z top hierarchical court (Conference). Kadenge L, Madhibha S, Masvotore P, Manhera T and Mararike T. (nd) forwarded their research paper and the findings of the paper were in support of the invitation method challenging the status quo. Holy Communion by Qualification refers to a system of administering Holy Communion which only invites those who are eligible or those who qualify according to the laid standards of The Methodist Church in Zimbabwe. If one has not yet attained full membership of the MCZ they do not qualify to receive Holy Communion. On the other hand if one has defaulted the laid down systems of Methodist membership, automatically their full membership status lapses, by the same token they are no longer eligible to receive Holy Communion.

The invitation method refers to a system which openly invites everyone in the congregation to partake of the Holy Communion as long as they are willing to. This system is not concerned about membership status. This system suggests that Christ died for all, therefore He invites those who confess Jesus Christ as their Lord and Saviour. It also suggests that if Christ has invited everyone to the communion table, who then are we to bar those who want to receive.

The background of the whole debate lies in the qualification practice that administers the Holy Communion selectively. The qualification method stipulates that those who partake of the Eucharist or Holy Communion are supposed to be full members only (members who were baptized and received as full members through a confirmation service in the MCZ).

The Methodist Church in Zimbabwe (2011) stipulates that "... Participation in this sacrament should be regarded as both a privilege and obligation by all full members of the Methodist Church in Zimbabwe. This is to indicate that the membership in the MCZ is in two categories; (i) the full members and the adherents (those who just enjoy MCZ fellowship whilst members of other churches, members whose marriage has failed to comply with the MCZ recommended system, those who attend MCZ worship and those members of MCZ who have been disciplined) (The Methodist Church in Zimbabwe, 2011 p.198).

This position has been challenged seriously in the 2014 Conference. The invitation position views the act of qualification as one-sided, prejudiced, relegating and condemnatory. According to Kadenge et al, the qualification stance brings about inequality and uproar among some members. The claim narrows down to whether it is theologically correct considering that Holy Communion is a means of grace and that the Eucharist belongs to Christ who instituted it, with his grace he has open hands for all to partake at his table. The invitation stand point stresses that the MCZ is incorrectly and inadequately administering the sacrament for no one has mandate to bar others because of their conditions from Christ's sacrament, yet Christ died for all. The Methodist Church Zimbabwe rejected invitation position in its 2014 Conference, but since then the church is divided because there are ministers who represent strongly each of the two constituencies. The split may be invisible but existing, threateningly it is suspicious that the issues will resurface, it is only a matter of time, so the Methodist church may be sitting on a time bomb. So it is according to this background that the researcher understood this subject as valid for research in a bid to shed more light on this emotive issue.

1.2 Background of the Study

Discussions, presentations, and research projects have been held by different individuals at different platforms which points to a big problem in the MCZ. The Methodist Church in Zimbabwe 2013 conference debated on both the Qualification and Invitation systems and eventually agreed on qualification way in 2014 Conference. Eight districts voted, of which four voted for rejecting qualification system while the other four voted against, so far the church is at cross roads hence a research like this becomes valid, (The Methodist Church in Zimbabwe, 2014:69). A research into this issue will also help the MCZ to remain intact thereby avoiding situations that took place in the United Methodist Church where the church ended up splitting into two conferences because of power issues. Be that as it may the

research may help most main line churches like the Reformed Church in Zimbabwe (RCZ), the Evangelical Lutheran Church in Zimbabwe and even the Roman Catholic Church who celebrate the Eucharist as a sacrament, be it Invitation or Qualification.

The fact about the two aspects qualification and invitation is that they both cannot avoid each other. On the qualification note we see that the qualified for Holy Communion are invited to the table by the administering team, thus invitation featuring in. On the other side invitation cannot avoid qualification in that there is a degree of qualification considering that any other condition like, children with twelve years and below may not be in a better position to grasp the real meaning and significance of the sacrament, hence they are exempted from receiving. The condition automatically becomes qualification. To some extent one is expected to be well equipped and well taught in order to receive without ignorance.

Even if the sacrament of Holy Communion is well known to be a means of grace, grace is open to anyone willing to participate in it, it is not totally agreeable that one can just jump into it just from the blues. There is a general consensus that as Paul says, “But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the Lord’s body.” In 1 Corinthians 11:28-29, Paul implies that one has to prepare themselves before they come to partake or else it is dangerous to partake with ignorance. The very condition that one has to be prepared depicts that there is element of being qualified or unqualified to partake, of which the degree of qualification brings about the idea that qualification is inevitable. Nevertheless in such cases qualification is not actioned by human counterparts but it is a way to elaborate that qualification is inevitable because almost every condition manifests into qualification.

The task force forwarded a recommendation that The MCZ stop using Holy Communion as a punitive measure, that is, anyone who is disciplined be denied participation at Holy Communion. It was recommended that other means of punishment be used e.g. no leadership, no leading worship services which include singing in services, no active participation in church life (The Methodist Church in Zimbabwe, 2013:A5).

In the same dilemma of qualification or invitation there is a problematic issue again of polygamy. The MCZ holds that polygamy is not permissible, therefore a member who has been engaged in polygamy has to be demoted from full membership to on trial membership. The above submission then interprets that the member will not receive or partake on Holy

Communion. In fact if either spouses, the husband and the second, third, or fourth wife are willing to be MCZ members, they still remain as on trial members as long as they are in such a marriage. Since marriage is a life time contract, it means they will remain On trial members up until may be one of them dies or when they divorce but this may unfortunately encourage divorce if not properly handled. The invitation position is challenging this position claiming that it is judgmental, selective and stigmatization of those that are concerned. Invitation claims that even God forgives and to a greater extent it is unfair that if the church evangelizes and wins souls of those who were already in polygamous marriage, they still consider them as disciplined members yet they are coming from a world where they did not know that, but now they know, yet marriage is already existing, should they divorce? That being the case, it also suspected that this system may also promote divorce and even bad intentions. However the Church is being challenged to revisit this position and try to bring sanity and transforms to her systems, so that Church may be in a strategic position to preach love despite the fact that Church is using Invitation or Qualification system.

1.3 Statement of the Problem

The research explores the notion of Holy Communion as it is practiced in the Methodist Church in Zimbabwe. This research is going to specifically examine and enquire into this sacrament considering the fact that the MCZ has maintained the qualification method while the invitation method is calling for recognition too. Some ministers and church members are proposing to reject the qualification method for they argue that it is not theologically sound. This work will research on theological validity of the qualification method compared to the invitation method. The question is which of the two is biblically correct and should they co-exist in the Methodist Church in Zimbabwe.

1.4 Aim of the Research

The research seeks to provide essential information for good decisions about the way in which the Holy Communion Sacrament is supposed to be practiced considering the existence of the two systems (Holy Communion by Qualification or By Invitation), that opened a platform for debate in The MCZ .

1.5 Research Objectives.

1.5.1 To discuss origins, and the significance of Holy Communion (Lord's Supper) in the New Testament and its traces to Old Testament Roots.

1.5.2 To examine Wesley's Pastoral systems and Teachings about Holy Communion as a means of grace.

1.5.3 To explore possible sites for the amalgamation of qualification and invitation systems in administering the Holy Communion. Synthesize, and Analyse the Research Observations

1.6 Methodology

1.6.1 Qualitative Methodology

The research employ a qualitative methodology which is characterised by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers, as data for analysis. The qualitative methodology makes the researcher able to gather facts from the participants as they feel upon a particular subject, with special consideration of their views, their feelings, their conviction and their perceptions. Data collection methods to be employed are in-depth interviews of the key informants of the MCZ considering that in-depth interviews are in line with a qualitative research. The researcher will also employ the use of questionnaires to the general church members. The researcher will also make use of the literary and form criticisms of interpreting the bible, in as much as the bible is considered as a source of theology.

1.6.2 Phenomenological Method

This research is also going to make use of the phenomenology of religion as an approach to religious data. This approach is mainly used as an attitude of tolerance of other people's valued material that one will be studying. It encourages a researcher to approach religious data without biases. The believer's testimony and experience are always upheld, resulting in the building of a relationship based on trust. The phenomenological method is going to be used in chapter two, because it is the one which can assist the qualitative data gathering method in which the respondents will express their feelings and perceptions. It assists by way of promoting autonomy of the religious phenomena.

1.6.3 Questionnaires

According to McLeod (1998), a questionnaire is a series of formal questions usually printed with spaces left for the answers devised to obtain statistics, opinions and information generally on some specific subject. These could be submitted to one or more persons. The advantages of using questionnaires are that, they can reach a large number of people

including those who live thousands of miles away. They save travel costs or expenses for the researcher other than telephone call. They make the participants answer questions with confidence and assurance considering that individuals are not obliged to state their names. Questionnaires will be distributed to the Methodist Church in Zimbabwe congregants which the researcher will ask them to share their personal experiences pertaining to the Holy Communion sacrament as it is administered in Methodist Church Zimbabwe in contradiction and or open ended questions. A total number of forty questionnaires will be distributed within the study area, targeting the laity, church members who are in (Chinyenyetu and Mtora circuits) respectively.

1.6.4 Interviews

McLeod (1998) explained interview as a formal meeting and conversation between two persons or parties or a meeting of people face to face to confer about something. Interviews can be useful because they help to get the facts directly from the interviewee. It is also a learning experience, that is, one can learn from different people and have different views. Oral interviews were conducted with six members of the laity and three MCZ ministers were interviewed too. Four key informants will be interviewed too for they are key and influential ministers in the MCZ.

1.7 Justification

Debate around the administration of Holy Communion is growing in the MCZ to an extent that schism and segregation among members in the same church exists. Some say it is unfair to administer Holy Communion to church members who feel excluded from the means of grace. Therefore, I conduct the research so that schism, tensions and divisions be dealt with by providing a theological idea behind the qualification system of the Holy Communion. The research has to mainly benefit the MCZ and possibly some mainline churches who are experiencing same challenges with. MCZ has a position of qualification hence this research is an attempt to provide theological basis for the status quo and balance with invitation system. The researcher is also interested in seeing the church mend and revise some of the issues that show deliberate ignorance in Holy Communion participation is concerned as they affect one another.

The church cannot afford to give a cold shoulder on such matters of barring others from Holy Communion only because of their conditions yet Christ loves them all. As a Methodist minister, I am interested in seeing the MCZ transforming and equalising church members and

treating all church members equally thus shunning all unforgiving, judgmental, stigma and discrimination spirit. Be that as it may, church is also a society of the people called Methodists which has its own culture and tradition of which it is wise enough to maintain the qualification system but at the same time balance with Invitation system so as to cater for everyone. The Church is bound to preach love so that members do not feel rejected, neglected, side lined and excluded by other members from partaking at the Lord's Supper. As a Methodist minister who observed some members who are side-lined at Holy Communion groaning in pain of being relegated at the Lord's fellowship table, am interested in seeing the Church amalgamating the two administering systems so as to strike a balance between the two systems, for the sake of equalising members.

1.8 Scope of the Study

The study mainly focuses on the Methodist Church in Zimbabwe. The geographical coverage of the research is limited mainly to Gokwe North area which covers two rural circuits which are Chinyenyetu and Mtora circuits will be considered especially in chapter 4. A population sample from Chinyenyetu and Mtora Circuits were chosen to represent the whole MCZ community. Be that as it may I will engage MCZ ministers who may be resident in different circuits across the nation and MCZ key informants who may be from different institutions and capacities. The key informants' are ministers who once held influential positions in the MCZ at large without the confinement of Gokwe North area only. Justifiably Ministers are key people in the building of theological practice or doctrine hence the researcher will pick two from any two rural circuits and one minister from urban circuit. For this reason that MCZ ministers are few and scattered around the nation, the researcher will not be only confined to Gokwe North area in as far as interviewing ministers is concerned.

1.9 Literature Review

Literature review is where by the researcher is collecting the scholars whose literature helps him to articulate his research. The researcher will have to build arguments based upon the research work done by others. The purpose of literature review is to argue and base points on different scholars as they present their ideas or arguments. The researcher will be picking a given scholar and show what question they were answering and how does the research benefit from the work and where and why? Literature review will focus on key aspects which have been discussed by other writers in their research works on the Lord's Supper. A considerable number of scholars and authors have written about the Holy Communion sacrament. One

Methodist minister has researched upon the topic, MCZ Holy Communion with an invitation bias. The researcher is very aware and sure of the works but in this study the researcher will mention and review those works which have provided meaningful contribution in as far as this work is concerned.

1.9.1 Grudem. W (1994), *Systematic Theology*:

This is book systematically tacking theological issues and among the theological issues is that of sacraments.

Grudem and discusses about sacraments with a slightly different slant especially the Holy Communion sacraments. According to Grudem means of grace is here presented as ordinances which are not limited or confined to sacraments only. Other ordinances in the church like prayer, giving ministering of the word are also means of grace.

Grudem presents these as means of grace equivalent to sacraments in their capacity to convey God's grace to humankind.

I will in my research try to argue and present facts that all church ordinances have to be equally treated so that believers or church members uphold all means of grace as equal, with potential to equally convey grace. If one misses one means of grace must not feel discriminated if they have partook in all other ordinances which capably convey God's grace.

1.9.2 Masvotore, P. (2010).*An Analysis of the Impact of the Eucharist Tradition in the Synoptic Gospels and Pauline Epistle on the Methodist Church in Zimbabwe, UZ*:

Peter Masvotore mainly scrutinizes the Eucharist tradition in the Synoptic Gospels and all Pauline Literature .His main interest is to review whether the Eucharist tradition still has impact, continuity and or discontinuity between the Early Church Eucharist tradition and that of The Methodist Church in Zimbabwe. He uses exegetical tools like Historical criticism, social scientific criticism, theological and comparative examination .Masvotore further digs the origins and meaning of the Eucharist in the Synoptic Gospels and the Pauline letters to ascertain the biblical validity of the Eucharist Tradition as it is practiced in the MCZ .So the researcher will benefit so much from such critical examination for it will be basis to build arguments since he maintains the Invitation side, a slight slant to the position in this research paper. More so of special interest is the research on same topic about the same institution

which confirms a problem which needs such a research as this to address and try to help the MCZ address silent schism prevailing before the Church divides.

1.9.3 Sulston P, and Pope.L. (1989). *Children at Holy Communion: One Body with Him:*

Sulston and Pope try to offer information and resources as to how differently Methodists in London approach the issue of Holy Communion. The author was trying to answer the question of children at Holy Communion whether they are supposed to partake or not. This book considers children and their participation at Holy Communion hence individuals or congregants and congregations are offered with many different starting points in so far as children at Holy Communion are concerned. Sulston and Pope however gives guidelines and considerations of children who may need to participate at the Eucharist sacrament. They answer questions like “can unbaptized children receive Holy Communion, what about families who do not favour infant baptism. But the author clearly points out that it is an encouragement and a pre-requisite that a child must be baptized and have faith before participating at Holy Communion which proves to be a qualification on its own. (Sulston and Pope: 1985:50-52)

1.9.4 Copeland, K. (2000) *How to Receive Holy Communion:*

Copeland mainly concentrates on interpreting Paul’s instructions of the right condition required to receive Holy Communion .He is a commentator of 1 Corinthians 11:23-24. According to Copeland, Paul’s position on the sacrament of Holy Communion, one has to judge and examine themselves in light of God’s word. Copeland reiterates that one has to receive the Eucharist in faith which means it’s a call to receiving in a worthy state. The researcher from Copeland’s perspective, will examine critically how worthiness and faith can be achieved in relation to the concept of receiving the Eucharist by qualification in Chapter three.

1.9.5 Banana C. S. (1991). *A Century of Methodism in Zimbabwe 1891-1991:*

Canaan Banana comments on the missionary tendencies as they came to Africa and in particular, Zimbabwe. On the aspect of church and African marriage Banana comments that missionaries considered Africa as a Dark Continent meaning they were negative hence they condemned African marriage system as uncivilized. He accuses the church (missionaries) for

discouraging customary and polygamous marriages. Banana notes that in 1953, the synod ruled that people married by customary law could not become church full members and leaders yet marriage (polygamous or monogamous) was considered as a social obligation from African perspective, meaning to say missionaries' judgments infringed on our African customs and culture. The submissions above are critical in discussing the issue of African marriage. Marriage aspect is critical in the sense that it affects the Methodist Church in Zimbabwe membership system, whilst Membership plays a critical and significant role in the Methodist church in Zimbabwe especially that it determines participation at Holy Communion.

1.9.6 Topliffe K. B (1999). *A longing for Holiness: Selected Writings of John Wesley*:

Topliffe compiled some selected writings of John Wesley which include selections from Wesley's journal on his own struggle of transition from knowing about God to personally knowing God. He concentrates on Wesley's Christian perfection portrait (The character of a Methodist). Of special interest he points out at how Peter Bohler influenced his faith by teachings mainly by challenging him with an unforgettable statement that "preach faith till you have it and then because you have you will preach it "Peter Bohler suggested that put faith into action till it puts you into action. Faith being critical element at receiving Holy Communion is pre requisite for every believer who desires to partake. Topliffe will help the researcher to articulate importance of faith and discipline in relation to Christian perfection which was well known as the hall-mark of Methodists. In any new believer faith has to be injected so that they do not partake prematurely and unworthily though it is about grace but grace should not be mistaken for carelessness at partaking.

1.9.7 Heitzenrater,R.P. (1995). *Wesley and the People Called Methodists*.

Richard Heitzenrater presents John and Charles Wesley as much disciplined pair who were very strict, radical, and thorough and disciplinarians. Considering their hall-mark teaching of Christian perfection, they would not take things for granted, in fact they were perfectionists in their approach .In as far as the teaching of salvation by grace through justification by faith was concerned, John shows to have not compromised or mistaken the teaching for ignorance and careless participation on matters of grace. In fact as He (John Wesley) is presented by Richard Heitzenrater, as a thorough careful and passionate teacher who wanted well-

disciplined preachers and church members, hence he conducted thorough examinations, emphasized on discipline and ticket membership which was reviewable yearly for members and preachers search whether they were still walking worth of the gospel and God's grace. In some instances John Wesley would expel some members with a contagious reputation. Richard Heitzenrater's submissions will help the researcher to discuss John Wesley's thorough and radical position in relation to being qualified to receiving Holy Communion.

1.9.8 McGrath. A. E. (1994).*Christian Theology: An Introduction:*

McGrath categorizes Eucharist Sacrament into three doctrinal understandings which are Transubstantiation, Consubstantiation, and Memorial. So it is from McGrath's categorization of these three doctrines that the researcher shall use to elaborate doctrines over one subject, truth or reality can be numerous according to how different groups build their theology but God's grace and operation is not limited to doctrines. God's grace is not confined to anyone or anything of worldly nature for he exceedingly surpasses every situation, so God can exceedingly do beyond human understanding and beyond Sacraments. In short McGrath will help the researcher to articulate his discussion on God's grace is not only limited to how we understand or practice the Holy Communion.

1.9 Limitations

The summary of the limitations to the study are listed below as follows:

- The research was done in concurrency with other modules and as a result this reduced and diverted efforts towards the research project, in fact the time devoted to the research project was somehow compromised.
- Some respondents were unwilling to disclose certain information and unable to participate freely in the research because of the different views in terms of the doctrine and church system. Some lay member respondents seemed to be very reserved especially on issues which they felt were somewhat sensitive.

- Respondents seemed to have been experiencing research engagement for the first time, hence they didn't really have experience and more so some and most of them had a literacy challenge.
- Limited resources and time hampered efforts to cover all aspects of the research. For the research to have been balanced it required respondents from the urban setting but the researcher was limited. The research ended up covering a scope of two neighboring circuits of rural set up only.

1.10 Study Outline

1.10.1 Chapter 2, Origins Historical Overview and Meaning of Holy Communion (Lord's Supper) in the New Testament and its traces to Old Testament Roots.

1.10.2 Chapter 3, reflects upon Wesley's position of Grace in relation to his main thrust of Christian Perfection in order to determine his understanding of Holy Communion as a means of grace. It also discusses the validity of membership as determining factor of receiving Holy Communion in the Methodist Church in Zimbabwe. In this chapter the issue of marriage is also to be discussed as determining factor of membership. Discuss the validity of the aspect faith in Holy Communion Participation.

1.10.3 Chapter 4, explores possible sites for the amalgamation of qualification and invitation systems in administering the Holy Communion. Synthesize, and Analyse the Research Observations.

1.10.4 Chapter 5, Summary and conclusion of findings of investigations from all other chapters and Recommendation.

CHAPTER 2

The Origins and Significance of Holy Communion (Lord's Supper) in the New Testament and its Traces to the Old Testament.

2.1 INTRODUCTION

This chapter will mainly focus on giving a flush back of the Eucharist Sacrament highlighting the origins of the Lord's Supper and its Old Testament roots. This chapter will provide a snapshot of the developmental stages and the forms or shapes that the Lord's Supper has taken over the centuries. This discussion will then create a basis for one to understand some changes that accidentally took place over time and how the Lord's Supper commonly known as Holy Communion in MCZ has taken its position as it stands. This chapter will as well discuss the significance of the Lord's Supper in its primitive sense. At the end of this chapter, one will be in a position to tell how the sacrament has survived and the historical, theological or religious, social circumstances that led to the current state of Holy Communion in the MCZ.

2.2 Lord's Supper linked to Passover Meal / Passover Seder

According to Stein (2004), all three gospels, Matthew, Mark and Luke bear the testimony that the Lord's Supper was celebrated in the *Sitz em Leben* of Passover meal. Somewhere somehow, the Lord's Supper and the Passover meal had a linkage based on the implementation of the bread and the cup.

Stein (2004) outlines the main components of the Passover meal which are as follows:

1. The Passover lamb- it reminded them of God's angel of death passing over them due to this sacrifice.
2. The unleavened Bread- reminded them of swiftness of God's deliverance since they had no time to make bread.
3. The bowl of Salt Water- which reminded them of tears shed in captivity and the crossing of the Red Sea.
4. The bitter herbs- which reminded them of the bitterness of being slaves
5. The *charoseth*- reminded them of the clay that they used in Egypt to make bricks during their captivity.(fruit)
6. The four cups of wine- which reminded them of the promises of Exodus 6 vs6-7. The third cup was known as the cup of blessing and the fourth cup was followed by singing.

Marshall (1980) asserts that it was not coincidence that He (Christ) fixed the Eucharist in the setting of the Passover Meal. He had calculated that the Passover meal was the point of reference for the old promise of people of God. The Passover event defined the redemption notion in the Old Testament.

So the Lord's Supper was not a misfit but deduced his death on the cross as with the power and authority to set free them just as the Passover did (Wenham2001 p14)

Stein (2004), suggests the difference between the Lord's Supper and Passover; and finds that whilst in Passover God remembers His covenant, in The Last Supper He ordains a new covenant. While in the Passover it was about slavery in Egypt, in The Last Supper it was about slavery to sin, whilst it is the blood of Passover Lamb matters, in The Last Supper focus is on the blood of the Passover lamb. In Passover there is the interpretation of elements and call for continual celebration and the same applies with The Last Supper respectively.

Be though as it may that the Lord's Supper has its roots or is anchored in the Passover meal, it is if Paramount importance that we note the fact that the apostles and the early church did abandon the Passover tradition and embraced the Lord's Supper practice. However it does not dismiss the fact that Christ did build his institution of the Lord's Supper on the Passover basis. The Lord's Supper was not celebrated with all the elements that the Passover celebrated (Stein 2004:670)

Other meals related to the last supper which was instituted by Christ the lord himself are, the Passover Seder meal, the Kiddush meal and the *Chaburah* fellowship meal. Scholars are divided over the position that the above mentioned meals were linked to the Lord's Supper.

2.3 Lord's Supper linked to Kiddush / Qiddush

The meal refers to the Jewish benediction and prayer recited over a cup of wine immediately before the meal on the Sabbath eve. After reciting the Qiddush, the master or head of the house sips from there, then passes it round to all family members at the table probably according to their seniority. They would all wash their hands, the head of the house would as well bless the bread, break it and passes it on to family members round the table. This meal was to be celebrated every once a week (Masvotore 2010 p17)

2.4 Lord's Supper linked to Chabura / Haburah / Chaburoth

Masvotore (2010) further supplies another second Jewish Temple meal known as *Chaburah / Haburah or Chaburoth*. The meal was for a group of masculine friends who met at systematic intervals with a ceremonial meal that accompanied their gathering. Mostly, it took place in the evening. Like supper in nature, the meal was held on Sabbath or holy days. Each society member was authorised to contribute towards the provision of the *Chaburah* meal. Each type of food brought was to be consecrated. A special cup of wine called the cup of blessing was sucked by the first leader then all others present. Special prayers and singing of a psalm were recited and sung respectively. From the look of things and theologians and scholars' discussions, the above meals *Qiddush* and *Chaburah* may seem to be the Lord's supper itself but they only carried similar opponents which Christ may have borrowed but Jeremias (1966) denied that the Lord's supper was neither *chaburah* nor a *Qiddush* meal.

2.5 Eucharist in New Testament Period

According to Zizioulas and Tallan (2011), in the apostolic ecclesia, we have slight information regarding to the formula that the celebration of the Eucharist took. Hence it is difficult to interpret since the verification of the New Testament regarding to the Eucharist is tremendously inadequate. That is why it is only evident in four explicit accounts which are as follows; Matthew 14¹⁷⁻²⁶, Matthew 26²⁰⁻³⁰, Luke 22¹⁴⁻²³, 1 Corinthians 11²³⁻²⁶ of which the Pauline tradition is argued by most scholars as the earliest

2.6 Paul's Influence Over the Eucharist Tradition ;(51-52AD): 1 Corinthians 11vs 17-34.

In around 51-52AD, Paul had first preached to the Corinthian natives of Greece, meaning to say his newly born and blossoming congregation was from a heathen *sitz-em-leben* (setting) not necessarily Jewish. Paul was now responding to issues which were presented to him in a letter and the matters happened to be a number of them (1 Corinth 7:1). Paul then had to respond to what he was aware of, that which would take place at their gatherings. The issue of communal meals was one issue among others which are sexual immorality because of lack of self-control, food offered to idols (1 Corinth 8:1-13) and many others. Paul then goes on to remind them that he was passing on to them that which he had received from Lord Jesus Christ Himself as he had instructed His disciples at the Last Supper.

Masvotore (2010) argues that the Last Supper was a unique event though the Eucharist tradition was always practiced more often than not. The two traditions, Last Supper and

Eucharist may appear to be one thing but they were two different traditions. However Jesus's Last Supper had some basics drawn from the traditionally practiced Eucharist.

Masvotore (2010) asserts that it is of paramount importance to note that the religious fellowship practice had always been the order of the day even in the times prior to Paul's existence on the map unless one argues that Paul created and designed it. 1 Corinth 11:17-22 portrays Paul complaining about the manner in which the Corinthians celebrated the Lord's Supper and he therefore implored them to celebrate it in manner worth of its dignity failing which they would be accountable for the body and blood of the Lord Jesus Christ.

Chilton (2008), states Paul's claim as authentic that he surely received from the Lord "For I received from the Lord what I also delivered to you, that the Lord Jesus on the night that he was betrayed took bread..." (1 Corinth 11:23). Paul claims to have received from Christ through Cephas (Gal 1: 18) and in turn he handed over to his audience. According to Chilton(2008), "Paul reminds his hearers that what he had already taught them was authoritative, a teaching from the Lord and most likely necessitated by the ancient pillars meaning to say what he handed over was not from a simple personality but from the highest authority - Christ the Lord. It is therefore evident that Paul introducing the tradition to his audience understands himself as but a medium and or middling agent of the Eucharistic practice.

Chilton (2008), emphasises that Paul claimed to have received the Eucharist as early as AD40 in the Antioch community and he had to hand it down to the Corinthians in AD51 when he first preached to them. According to Paul, Corinthians were challenged to pass on the button of Eucharistic tradition to others too.

2.7 The Influence of Tradition on the Eucharist

Church father Augustine of Hippo (354-430AD) became very prominent in the Western church and mentioned that the adherence of the Eucharist outstandingly varied according to places. There was no recommended set-up or style of the festival but rather some would celebrate daily, some weekly, some at other times, some four times per week, some on the Lord's day, some the fourth day of the week, some on the preparation day and some on the Sabbath day.

According to Maxey (2004), in its early times, the observance of the Lord's Supper be deficient in formality and ritualism, it was celebrated in a very humble manner together with the fellowship meal (The Agape love feast, Jude 12). So this Lord's Table originated as a communion meal or the love meal imitating the Lord Jesus Christ's specimen that it was associated with blessing meaning to say the Eucharist and the Agape meal were celebrated at the same time. The Agape meal was so much fastened on love which stimulated the church to sustain Christian fellowship, but it choked and died. So the church today is also stimulated to consider more the Why (Purpose of Eucharist) Concept than the How (Method of administering) Concept. The why concept is to dig deeper on the purpose Christ instituted the meal. He did not concentrate on the formula – the How concept.

Maxey (2004), further elucidates that the Lord's Supper began to be a complex meal other than a simple meal that was shared by Christian families in their homes and with fellow believers. In fact it was clouded and crowded with a bunch of laws and orders around it. From then on, the church has been in disputes and debates over the practice to an extent that the church would debate of the nature of the elements. What was proper to use, leavened or unleavened bread? Wine or grape juice, does one stand or kneel when receiving the elements, hence divisions and rifts grew because of the so called Sacraments. Invitation and qualification began to be at play because laws and by-laws surrounding the Lord's Supper brought about the qualification system which kicked away the invitation system. In other words the in the Patristic period, Church Fathers concentrated on the formula of administering and receiving Holy Communion that is the HOW part of Holy Communion instead of the WHY part of it.

Stein (2004), states that in the ancient times of the Lord's Supper, it was celebrated every first day of the week meaning weekly (Acts 2⁴²⁻⁴⁷). At the same time it was celebrated in homes, /houses where all family members would partake, which is absent in today's church. Also, it was celebrated with the Agape/Love feast. Which is different from nowadays practice where we only celebrate that Holy Communion. The above assertion confidently interprets that The Lord's Supper was by Invitation because all family members including children and visitors would participate.

Laws around the elements of the Lord's Supper were crafts basically with the idea that they were sacred, so they required special care and laws to regulate their use. Hippolytus of Rome taught the elements were supposed to be revered. He believed and taught that it should be

received early in the day before one takes some other common foods in the stomach. It was not allowed to be dropped or split on dirty floor for it could be defiled.

Maxey (2004), portrays that to a greater extent, followers would take some of the bread home where they would partake their everyday family home communion after every Morning Prayer. Then Hippolytus emphasized that believers were not to haphazardly leave the sacred bread where it would be accessible with an unbaptized person, or even a mouse/rat where it would by accident devour, suggesting that it would then obtain everlasting life. So heaven was not to be rat-infested, hence the elements had to be covetously safeguarded.

Maxey (2004), mentions that Ignatius believed that the elements were the prescription of immortality and the remedy to death while Justin Martyr developed the philosophy that the Lord's Supper's validity was by the performance by a Bishop or other renowned church official, while on the other side, Basil's young brother of Caesarea taught that the "Priestly Blessing" unintentionally transformed the elements into the magnificent blood and body of the Lord. Maxey(2004), points that the centuries that followed up to the middle Ages the debate of the Lord's supper on the concept of the nature of elements and three views wrestled dominantly namely;

1. The Conversion concept – this submitted that both elements would be transformed into the genuine body and blood of Jesus Christ, therefore the real body and blood became formally available again in the Lord's Supper.
2. The Dyophysite view: recognised as the "two nature view" and "the spiritual view". Elements are made up of two natures physical nature which would persist the external look of bread and wine, while the divine nature would interiorly become the real body and blood of Christ available only visible to the spiritual eyes.
3. The symbolic view: states that the elements they are just bread and wine as they are symbols which symbolize the body (bread), blood (wine) of Christ. No transformation, they are just symbols of reality. Unfortunately this was overlooked in its time.

McGrath (1994), presents that Martin Luther also shunned the transubstantiation concept but he still believed in the actual body and blood as a way of toiling to return to the original character of the holy communion hence he started observing Holy Communion once a week on the Lord's day .He established the teaching and later called it consubstantiation which maintained that the real flesh and blood of Jesus *joined with* or *mingled with* the elements of

the Lord's Supper. Thus, Luther believed that the existence of Jesus in the elements was real, but he did *not* understand it as a result of any "priestly wonder of blessing."

According to McGrath (1994), Ulrich Zwingli rejected Luther's perception, accusing that it was very close to the Catholic opinion yet his opinion was that elements were just signs and that Christ was present in the elements representatively and not in literal sense. The Zwingli perspective was that the Lord's Supper stressed harmony at the same time renewing it with Christ. He believed that the Lord's Supper was only commemorative in which we feel closer union with one another and transformed unification with Christ.

According to McMichael (2010), reformers evaluated that tradition problematic and because it was rooted in two authorities i.e. Scripture and the early church. The normative principal of *sola Scriptura (salvation through scriptures)* operated in the liturgical sphere as well as the doctrinal one. Luther retained some elements of a Eucharistic prayer, while Zwingli and Calvin fashioned the institution narrative with numerous prayers aimed at instructing the populaces in a bid to practice the original Eucharistic theology. These three players both focused on the institution narrative.

Even though these Reformers established liturgies based on the narrative, they still deduced the memorial contrarily. In fact they had three theological scopes regarding Christ's presence. From one text the Eucharistic rites were theologically diverse. They still appealed to the tradition of the church fathers, especially in the development of the Anglican Eucharistic liturgies.

McMichael (2010) further elucidates that, while there were main shifts of texts that contained the Eucharistic prayers of the Anglican Books of Common Prayer of 1549, 1552, 1559, and 1662 AD, they all remembered a strong appearance to the earlier tradition. Tradition was not only problematic but a prospect, depending upon one's view of the process or nature of tradition, and one's appreciation of diverse traditions.

2.9 Was the Lord's Supper a meal?

The Lord's Supper took place over a meal yet it is usually overlooked. Meals are of paramount significance in the Jewish life hence the Lord's Supper was instituted in that setting which signifies unity, love, peace and fellowship (*koinonia*). Biblical meals do depict typical intimacy of the family, together with friends and neighbours celebrating military

triumphs, endorsing treaties, escorting anointing of kings, celebrating family extraordinary junctures like birth, marriage and even on deaths Blomberg (2016:165).

The Passover was considered the most consecrated feast of the Jewish religious calendar. It celebrated the last outbreak (plague) on Egypt of which the first born babies of Egypt were put to death while the Israelites were spared, provided they took the order that they had to smear blood of the lamb on their door posts. The meat of the entire lamb was to be roasted and all consumed with unleavened bread and bitter herbs. According to God's orders, the generations to come were to celebrate the feast every year (Exodus 12).

Jesus at the Passover time, during the Lord's Supper which he established himself, he took bread and gave thanks and broke it and shared it with his disciples of which he inculcated them that, "this is my body given for you, do this in remembrance of me". After dining, he took a cup and said "this cup is the new covenant in my blood which is poured out for you (Luke 22¹⁹⁻²¹). After the feast they sang a song and that night they set off for Mount Olives where he (Jesus) was betrayed according to his prediction, by Judas Iscariot, so the new covenant replaced the Old covenant when Christ (Passover lamb) offered himself for sacrifice (1 Corinthians 5⁷, Hebrews 8⁸⁻¹³). Christ phased of the old salvation system and introduced a new one of him being the sacrificial lamb for redeeming humanity from the power of sin to salvation.

Over centuries, the church has trimmed quite a number of important elements of the Holy Communion (Lord's Supper). It was through a meal that the two men who were going to Emmaus realized Jesus at the table which they had compelled him to join them (Luke 24vs 13-31). So the practice of the Lord's Supper is characterized by its lack of formality and ritualism. It was married to the fellowship meal, so they would celebrate the two in their hand in glove state. Disciples followed the example of Christ. This empowered them to keep memories of their master and teacher.

It is believed that the Lord's Supper began as a fellowship meal- the Love feast (Barclay 1967:57). In the middle of the fourth century, the Love feast was forbidden because exploitations clouded the meal (Love feast). The Council of Laodicea (367AD) abolished the Agape meal practice in the church but the Synod of Gangra accepted it to remain. The Synod of Hippo (393AD) and Carthage (397AD) both attempted to ban the Agape Feast and to ensure that it was never linked to the Lord's Supper again. It was rejected altogether as being sinful to practice it, hence the Agape meal died a natural death, (Maxey, 2004).

2.10 Significance of the Lord's Supper

2.10.1 Lord's Supper: A sacrificial meal

The sacrifice system had always been the centre of the temple life to the old covenant people of God. God prescribed sacrifices in their stipulated order

a) Sin offering b) Burnt offering c) Peace/fellowship offering (*Exodus 29¹⁰⁻³⁴, Numbers 6¹⁴⁻¹⁷, Ezekiel 45¹³⁻¹⁷, 2Chronicles 29³¹⁻³⁶*)

Sin offerings and burnt offerings were different types of sacrifices specially for atonement of injustices and wrongdoings while the peace or communion offering was when the worshipper was granted permission to eat most of the beast sacrificed (Lev 7:15-18) (Poythress 1991:47). So basically the three sacrifices were predominantly for forgiveness of sin (burnt offering) as a sign of commitment and finally (peace/fellowship) for celebration of reconciliation (Dumbrell 2012 p43)

By the same token, the Lord's Supper conveys to Christians the order of sacrifices communicated to Israelites. Christians are therefore invited to the table by God through the death of a substitute lamb (Jesus). Jesus Christ is the high priest and substitute who offered and sacrificed his life for his church in a bid to qualify to sit at one table with God. The priest is the sacrificial lamb of the new promise and the very bread and wine for Christians, hence Christians feast in God's presence by faith on the slaughtered lamb (Poythress 1991:47)

So Church celebrates the love of Christ which was demonstrated in his sacrifice for his life which he laid for our sake "I am the good shepherd, the good shepherd lays down his life for the sheep" (John 10:11). At the Holy Communion, we celebrate the sacrifice of a good shepherd who decided to be poor so that we may be rich. "Foxes have dwelling, places, halls but the son of man has nowhere to lay his head. The high degree of Jesus' sacrifice was seen in his denial of all the pleasure and luxury of life up to dying for us only to win or reconcile us to God our father. That is what the Lord's Supper celebrates and at the same time calling us to lead such a sacrifice life for the sake of others.

2.10.2 Lord's Supper is an Eschatological Meal

Eschatology refers to the study of the end times, the end of the world mainly in Christianity and Islamic doctrines. According to Whitely (1964), when talking of Paul's eschatology, one will be talking of the last things or of the end time. In recent years the term earned second meaning that the Messiah has come yet the end of the history is still on pending. Besides the

futuristic significance it also has a new meaning that pertains to the quality of the event, meaning to say the quality event translates to its importance or precious state. The eschatology of an event portrays the event's speciality in as far as the work of God is concerned hence all Paul's teachings about Christ are described as eschatological.

Kelly (1977) explains that the eschatological meal reflects back to the redemptive history which stretches from eternity past into eternity future. God's word has power over the past, present and the future because he tells the truth about the past, he reveals the reality in the present and his future promises are inevitable. So it is termed future history by God assures us of a future that is also packed with redemptive power. So the Lord's Supper is a celebration of the redemptive future through the work of Christ. Grundem (1994) denotes the Lord's Supper as a symbol that the kingdom of God has broken into the present, yet it is a reminder that the best is yet to come, hence the current celebration of the Lord's Supper is likened to a starter or appetizer. Jesus pointed out to his disciples that they would feast in the kingdom (Luke 22:28-30). To the centurion, he exclaimed that the people from the West and East will be invited to a banquet (Matthew 22:1-14). Jesus likened the kingdom to a king who would invite people to a banquet (Grundem 1994:96).

Leithart (2000) portrays not as a sign of Eschatological feast, but that the Lord's Supper must be linked to the Lamb's supper which is in Revelations 19 known as the wedding supper of the lamb. So logically, the Lord's Supper has a message reminder that there is a future to be celebrated but only with the conquerors. So as we partake the Lord's Supper, it reminds us of a future that God knows. Each time we partake at the Lord's Table, it broadcasts, reminds and conscientises followers to celebrate for they will fully partake in a great banquet of those who believed and recognized Christ as their Lord and saviour.

Zens (1983) states that the Lord's Supper is meant for us to remember the past by affirming the new covenant that brings humankind to forgiveness of sins through the shedding of his (Jesus) blood. He established the supper towards his death at the Passover period, Lord Jesus Christ ordained the supper and confirmed that he will forever and repeatedly be remembered as a payer of our blessings through a costly price.

At the Lord's Supper, we are supposed to enjoy the current as we will be fellowshiping with others in the new covenant. As a body (church), we come and eat together Christ's body in his presence. The point emphasized is that, it is a joyous celebration of a new covenant. The historical liberating design portrays that always, celebrative meals would follow the covenant

affirmation, hence at the Lord's supper, people of god would be celebrating as a family, the grace of God that plentiful and certain. The sense of celebration is defeated if it is not participated in an enjoying manner, a celebration has to be enjoyed not endured (Zens, 1983).

Zens (1983) explains that as humanity hopefully looks forward to a triumphant future, humanity also hopes for Christ's return (Heb 9:28). Whenever we share, we celebrate the Lord's Supper now commonly known as the Holy Communion. Christians proclaim his death, this has to be done until he comes back again. Upon his death, he was bodily removed from us, but through the Holy Ghost power, he is with the church, in the church and for the church, which means he is more than present to his church. Luke 22:19-21 narrates the act of Mark 14:17-26, Jesus taking the bread Matt 26:20-30, blessing it and giving it to his disciples, meaning it is Christ who presides over this meal and disciples are only but recipients. He initiated the covenant meal (Howard 1980:p84-85)

The partaking at the table of bread and cup (body and blood) symbolically portrays partaking in the new covenant for the furtherance and expansion of Christ's kingdom. The concept of sharing that which is presented to all disciples depicts the image that Christ is the common denominator of all Christians, all Christians fit in him without pressure or squeezing. So it is important to note that the receiving action was not wholly offering of the giving without the reception of it. Accepting a gift from the Lord indicated the disciples' endorsement or agreement to the offer of the gift and this then marked the Last Supper as a sign of offering and welcome of salvation (Howard 1980 p 84-85).

2.11 CONCLUSION

The origins and the historical overview of the Eucharist tradition has stretched for over 2000 years now. The chapter was in the same way flipping through the events that took place to shape the current Lord's Supper (Holy Communion). In the history of the Eucharist, there are many players and actors whose influential capacities trimmed the Lord's Supper hence though it is a special gift from Christ to us, it has some deformed state, a bit far from its primitive state. Nevertheless it is inevitable to note that we have historical lenses from which one can view the Eucharist's pivotal role in enhancing the faith of believers of the time. Jesus, apostles, Paul and the church fathers all played a role for the conveying of the sacrament to be possible. Christ initiated and instituted the Eucharist and apostles who were directly handed over to, carried it forward as they were instructed. Paul played a major role in

the passing on of the Eucharist but in his time, elements of abuse of the Lord's Supper had begun infiltrating into the Eucharistic system.

The Church is being challenged, from both the qualification and invitation perspective to concentrate more on fellowshiping (*koinonia*) in love which is best demonstrated through sharing with the less privileged on the aspect of partaking either selectively or inclusively .meaning the concept of remembering to fellowship in love as a church in such a way that the church supports the less privileged. The issue is not only to symbolically celebrate the Lord's Supper selfishly but selflessly. The idea behind is to prove that the Eucharist sacrament was initiated by Christ as with an Invitation orientation The qualification aspect came into the Church by default through abuses that prevailed then and different theological perceptions.

Chapter 3

Wesley's Pastoral systems and Teachings about Holy Communion as Means of Grace

3.1 INTRODUCTION

This chapter discusses the teachings and pastoral systems of John Wesley to validate his understanding of the concept of grace. He was convinced that grace is the only way God saves Humanity through his Aldersgate experience of Salvation. His teachings and practical pastoral systems are a manifestation of his understanding of grace.

3.2 John Wesley's Experience of Grace through Faith

According to Heitzenrater (1995), John Wesley as the founder of Methodism on 24 May 1738 felt his heart strangely warmed, which was an experience which marked his salvation, but prior to that experience John Wesley had been studying the book of Romans which outlines the concept of grace and justification by faith. Through the help of Peter Bohler in studying he discovered that salvation was free gift from God which could only be attained by the grace of God through an act of faith, (Topliffe 1997; 34). From then on John Wesley had a new understanding that salvation was not earned by merit but by grace then it led to his deeper reliance on grace too.

In his sermon the "means of grace" he stipulated that grace was the outward sign, words or actions which God used as an intermediate to convey justifying or sanctifying grace to believers. Whilst John Wesley was deeply embedded in the notion of grace, on the other side he stressed the aspect of Christian perfection and discipline this became the Hall mark of Methodism. According to Heitzenrater (1995), John Wesley's teaching about "The Means of Grace", involves partaking in prayer and the Lord's Supper.

Topliffe (1997), portrays Wesley's teaching on Salvation (Justification by faith) as summarized into four Alls,

"All people need to be saved,

All people can be saved,

All people can know that they are saved and

All people can be saved to the uttermost".

This venture into salvation by faith teachings, is evidence that his understanding of the grace concept had deepened because it had reference to God's grace as the source of salvation and justification. Considering that Holy Communion is a means of grace, it is also of paramount importance to also note that Holy Communion is not the only means of grace.

3.3 Wayne Grudem's Approach to the Means of Grace

At this juncture before proceeding to look deeper into John Wesley's pastoral systems, it is worthwhile to have a closer look at Wayne Grudem's approach to the means of grace in a bid to establish or elaborate that, whilst there are stipulated numbers of sacraments acceptable from Catholic and Protestant points of view, it is also a biblical fact that God's conveying of His grace to believers is not only limited to those on temple. God can still convey to His church His blessings through other ordinances which the church practices yet not recognized as sacraments. My effort is to drive a point that whilst Holy Communion may be administered selectively for one reason or the other, it does not translate to the fact that those side-lined have been exempted from God's grace because they can still experience it through these other ordinances. It is a fact that God is not limited by the sacrament theology to convey grace to those who may not be partaking, even though they also have the right to the Eucharist.

For Grudem (1994), all the divine ordinances of the blessings that we experience in our lives are eventually unmerited, they are all means of grace. In fact, for Peter the entire Christian life is lived by Grace (1 Peter 5 vs. 12). Grudem (1994), further elaborates that the means of grace are any activities within the fellowship of the church that God uses to give more grace to Christians.

Most theologians in history confined the means of grace within the church to only three sites, namely Baptism, the teaching of the word, and Lord's Supper. So it is also wise not to be limited in as far as this discussion is concerned. Those three premises of means of grace's administration are only limited and restricted to ordained ministers (Grudem 1994:951).

Grudem (1994), buys Charles Hodge's view that prayer is a fourth means of grace, but nevertheless there are more premises of means of grace which are listed as follows: "a) Teaching of the word, b) Baptism, c) Lord's supper, d) Prayer for one another, e) Worship, f) Church discipline, g) Giving, h) Spiritual gifts, i) Fellowship, j) Evangelism and k) Personal ministry to individuals" Wesley also maintained in his teachings that means

of grace include partaking in prayer either in isolation or as a group, in Bible reading fasting and in Eucharist of which no one has to be forbidden (Masvotore 2010:23). Somehow Wesley goes in same line with Grudem who maintained that all other church ordinances which are not recognized as sacraments are also means of grace. In The MCZ only two sacraments are practiced and administered by ministers only, the other nine Grudem's means of grace, are practiced but not recognised as sacraments of which even lay people can lead on them. This may imply that they are to some extent relegated to a certain lower level yet Grudem understands them as means of grace too. One can pose a question that, are the sacraments more valuable or important than these other means of grace.

Grudem (1994), confidently articulates and narrows down his point to the fact that the Holy Spirit works through all of them to bring various kinds of blessings to all individuals who are believers. This then denotes that God's supplying of grace to believers is not only limited to the three premises which are mainly celebrated even up to this day.

The above assertion points that believers or church members are not only able to receive God's grace limitedly but through every activities that we participate in, when we worship God. Even praising through music is also a means of Grace. Holy Communion is observed on occasional basis about 90% of services in most MCZ circuits every Sunday are led by Lay Preachers who do not administer Holy Communion. Grudem (1994) traces back to the Roman Catholic Church custom of the means of grace. They held that grace comes to people only by the official ministry of the church predominantly through priests of the Church. Therefore when The Roman Catholic Church specifies the means of grace available to people, it recommended only 7 Sacraments which are as follows:

1. Baptism,
2. Confirmation,
3. Eucharist,
4. Penance,
5. Anointing of the sick, the anointing with oil that is administered to a dying person),
6. Holy orders (ordination to the priesthood or diaconate) and
7. Matrimony.

3.4. Faith as a Pre-requisite for Receiving God's Grace

Back to the Pastoral systems established by Wesley it will be discussed here how Wesley understood the concept of faith in relation to receiving God's grace. McGrath (1994), says that the Protestant's view is the one which was coined by the likes of Zwingli, Martin Luther, John Wesley and other Protestants who taught that Salvation was not earned by merit but by Grace through the act of faith of the believers.

On the other hand the Catholic position sacraments is that with or without faith of a believer, the means of grace is still effective. According to Grudem (1995), Paul encourages the application of faith in receiving Holy Communion and that they should give reverence to the Eucharist for it was institutionalised by Christ the Lord himself. Faith is a pre-requisite of receiving God's grace through any means. Holy Communion is not like tablets or medication which can still work even if a patient has been forced, Holy Communion requires to be taken in faith Healing and deliverance prayer or ministering of the word, as means of grace, they all require faith for one to experience God's grace in form of blessings. Be that as it may it is also of paramount importance to note that Holy Communion is widely taken with reverence for it is considered the climax point of salvation, as we remember his death for us, we draw strength from communion with him and anticipate the perfect enjoyment of his presence.

John Wesley widely taught about stewardship, salvation by faith, scriptural holiness regeneration and sanctification, and the means of grace. According to Lewis (1992), the means of grace is "an outward sign, words or actions ordained by God and appointed for this end to be the regular or conventional ways whereby he channels his grace to humanity." This interprets that John Wesley understood means of grace as aids given to human kind who trust and wait upon God's orders. Nevertheless John Wesley understood the concept of grace as one which can be attained by faith. It shows that John did not believe that faith would just mushroom from the blues but that there must be a deposit of God's word, then through the work of the holy spirit salvation through God's grace could be attained. Upon joining the society John Wesley encouraged persons to demonstrate their desire to flee from the wrath to come, to be saved from their sin those who desired to continue in the societies however were expected to evidence their desire to be saved by harming no one ,doing good and attending upon all the ordinances of God. (Heitzerater, 1995:138) The statement above shows that John Wesley would expect persons to act or demonstrate their faith.

The fact that John Wesley believed in the scriptural holiness and taught that believers should be people of one book, (*homounius libri*) the Bible, where in one can find the way to heaven shows Wesley's conviction that faith can grow if one depends on the bible the word of God. (Heitzenrater, 1995:176)

Paul in his letter to the Romans states that faith comes from hearing the word of God "yet faith comes from listening to this message of good news the good news about Christ" (Romans 10vs 17) the scripture suggests that God is the route and source of faith. Faith is a practical expression of one's confidence in something because God's word explains who God is, what he can do and all the promises are clearly laid out in the Bible. That is why John Wesley is convinced about being a believer of one book (Bible).

According to Grudem (1995), the aspect of faith now applies to the issue of the Eucharist that, it is taken in faith and faith is earned by some effort. Holy Communion is not like medication which if one is forced to make will eventually be fine. Holy Communion is effective if one knows what it is, the promises that are packed in it and the mystery of Holy Communion. Chapter two outlines the significance of the Lord's Supper which if, unpacked to a believer, they become a mystery which transforms life.

According to Topliffe (1997), faith is a pre-requisite of receiving the means of grace, faith is then supposed to be understood as the spiritual live wire which activates the believer to have life and be functional and even serve a purpose. So according to John Wesley, means of grace are received through faith, one can only be justified by faith so as to be saved, for God so loved the world that he gave his only son ,so that who so-ever believeth in him will not parish but have eternal life(John 3vs 16).

Heitzenrater (1995), presents John and Charles Wesley as thorough, careful and passionate teachers who instilled faith in believers, class leaders and preachers. They conducted through examination systems that aimed at reaping solid Christians who are objective. Wesley also employed membership tickets pastoral systems which were a tool to gauge whether members were still working worth of the Gospel and God's grace. Wesley would also employ expulsion system in a bid to eliminate members who had contagious reputation.

According to John Wesley the great principle of evangelical religion is that man cannot earn his salvation by his own efforts in church going and pious observances, (Lewis 1992). There must be a change of heart worked by God. Through God's gracious means, believers can

receive God's blessings to have life break through. While using these means of grace it is ideal for a Christian to depend on Christ alone for salvation.

Lewis (1992), further illuminates the means of grace as devotional practice ordained by God to which He (God) has attached his promise those to whose faith is expectant to be visited by his grace. Means of grace are only means not the ultimate, meaning that the power is in God not in the means and can incredibly act or bless. This implies that God is not limited by space, time or means, God cannot be confined to a certain formula. God can make the means available, but means cannot make God available.

Lewis (1992), expatiates the subject of means of grace by offering a fact that believers are to wait for God to give them his gift of justifying faith, but they are not to wait in idleness and indiscipline. They are to earnestly and expectantly use all the means of grace. This entangles the fact that believers have to be active and do something about their salvation, they must work out their salvation through the means of grace available to them with help of the Holy Spirit.

In John Wesley's Twelfth Sermon, he explicitly states that our Lord seriously ordained the Eucharist to be utilised by those who experience growth of grace (Those who have no grace are not to come denoting that careless and impenitent sinners are not invited to the lord's table. Nevertheless solemn inclined seekers are to come to the mass even though they are watchful that they have not yet attained full Christian experience for God can utilise it to convert them) The holy communion is a serious showing forth of the Lord's death both to God meaning it is the church's most deep prayer that God will do for the devotees today what He did for the whole world once and for all, in Christ on the cross, and to man... (Lewis 1992:175)

The above point is an elucidation that John though he believed in Grace as means to earn justification through faith ,but as well he was not loose, he had a water-tight approach to pastoral duty. The above statement by Lewis implies that John expected and taught that the means of grace are not to be enjoyed as an adventure or careless experimentation, as believers may reach that extent if they are let loose. Wesley considered the faith matters as serious and with utmost reverence, such that his intention was to see every believer being seriously rooted in Christ and his principles.

Those whose grace has been increased must therefore tirelessly work to process those who are still babies in faith up until they can now walk alone and even eat solid food (Hebrews 5:12-13,[NLT]) *“You have been Christians for a long time now and you ought to be teaching others. Instead you need someone to teach you again the basic things a beginner must learn about the scriptures, you are like babies who drink only milk and cannot eat solid food....”*

Lewis (1992) sheds more light that the means of grace are the outward signs or symbols that signify the inward experience with grace. The means of grace are physical elements which require the act of faith to be meaningful otherwise there is risk that without faith the elements are not spiritually connected to the grace of God. Physical things refer to bread, wine and the presiding minister, hence both have to be spiritually linked to grace of God through the act of faith which comes not by the blowing of wind but by searching the scriptures *“all scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It strengthens us out and teaches us to do what is right. It is God’s way for preparing us in every way, fully equipped for every good thing God wants us to do”*(2 Timothy 3:16-17,[NLT])

According to Wesley’s understanding, grace is free but not carelessly cheap, hence sees the need to strategically position believers so as to successfully experience God’s grace. By the same token means of grace should not be carelessly availed to believers without seriously engaging them for thorough teaching. Emphasis of faith should not be neglected yet faith does not just sprout into a person without a conducive environment having been created.

3.5 Was John Wesley for Qualification or Invitation?

According to Heitzenrater (1995)’s portrayal, John Wesley maintained the tradition of the church that sacraments were administered only by licensed and ordained people. Church just confined these sacraments to the custody of priests as a priestly duty tracing back to the Old Testament. John’s stance implies that he considered the Qualification approach where he saw it not fit for the preachers to administer.

This then qualifies that it is the church tradition or theology which was crafted around sacraments –separating them from other means of grace those that Grudem (1995) stipulates (teaching of the word, Baptism, Lord’s Supper, prayer for one another, worship, church discipline, giving, etc.

John Wesley as a protestant, managed to revive the worship but on this aspect of sacraments he inherited from the Patristic tradition. John Wesley then maintained the status quo regarding the Eucharist tradition and even baptism. This implies that he understood the sacraments (Eucharist and Baptism) from a Qualification perspective, hence he maintained the Patristic tradition of qualification though he transformed the tradition from Transubstantiation and Consubstantiation ideas to Memorial concept. (Heitzenrater, 1995:2016)

Whilst, Masvotore (2010), postulates that John Wesley's view of Eucharist Tradition was invitational for all who desire God's grace, it is also notable that he had some qualification connotations in his pastoral approach. Masvotore quotes a Methodist hymnal written by Charles Wesley which says;

*“Come sinners to the gospel feast,
Come and partake the gospel feast,
Be saved from sin, in Jesus rest,
O taste the goodness of our God,
And eat his flesh and drink his blood.”*

Masvotore (2010), deduces that even sinners are acceptable to partake of grace at the Lord's Table as the above Wesleyan song states. This statement implies that all people are welcome to the Lord's Table and that Christ invites everyone to his table, where no one has the right to discriminate or bar others from receiving.

Pertaining to the aspect of the Eucharist, John Wesley wrestled with his preachers who wanted to push for their ordination so that they may administer the Lord's Supper. Some of the preachers argued that their pastoral role in the societies would be enhanced if they could administer the sacrament.(Heitzenrater, 1995p206).

It is not very clear though, whether John clearly stated who was supposed to partake or not, considering the fact that he was very jealous about who administers (presiding officers) as reiterated above. He still could not run away from the aspect of qualification style because the Qualification approach may be categorised into two (1) Qualification to administer and (2) Qualification to partake then one way or the other John was also ensnared by this system somehow for he could not accept the other and deny the other element of one aspect.

According to Masvotore (2010), John Wesley was portrayed to have taken the invitation route. This then from closer look may end up suggesting that John Wesley was for both qualification and invitation. Considering John Wesley's pastoral systems he introduced membership system which was divided into two, first full members and second the on trials.

3.6. John Wesley's Disciplinarian Pastoral Approach

John Wesley's Disciplinarian Pastoral Approach links more with the Qualification than Invitation system. John Wesley could be the one who introduced membership style which consist of full members and on trials as Heitzenrater (1995) puts it across:

“In February 1741, Wesley began to use tickets being determined that no disorderly walker should remain within the society .By careful examination before the bands , Wesley took an account of person for whom any reasonable objection was made or those who were not recommended by a reliable person on whose veracity I could depend. Upon examining members of the bands, Wesley issued membership tickets to those who were recommended, the others faced their accusers the innocent and the remorseful were received into the society and given tickets.....Those who did not receive tickets were put on trial again (as they were often were at entrance). Unless they voluntarily expelled themselves ...”

The above explanation of John Wesley pastoral system of membership and examination system clearly indicates the thoroughness of John Wesley even though he believed in the concept of Grace. The above point of membership system strongly suggests that John Wesley would not avail holy communion to members whom he would have disapproved whom he referred to as On trials –“those who of were often at entrance.” The phrase “those who were often at entrance” has strong connotations of qualification. The phrase seems to be pregnant with meaning, possibly that they were not to fully participate in all church activities of grace.

John Wesley's examination system of membership seems to be problematic in that he was a thorough man, a perfectionist more than radical, by the above token his pastoral system was tantamount to Qualification approach. In March 1741, Wesley did team-up some Bristol women who were grown loose in their conduct, into their own bands, and the groups ended up being known as penitential bands meaning a group of those who were in the wrong side or sinners. The group also included of those back sliders (Heitzenrater, 1995:123-124).

The above assertion about Wesley may be equivalent to Stigma and discrimination, of which these are topical in our current times the world at large is encountered with the HIV /AIDS pandemic. Dube (2003) points out that the theological meaning and the succeeding theological controversies about the Holy Communion should not blind us to socio-economic and ethical significance of Holy Communion.

So John Wesley may be critiqued as discriminatory and selectiveness or exclusivity meaning his actions were tantamount to side-lining others because of their weaknesses or condition yet no one is supposed to judge. So John Wesley could have been Qualification oriented meaning his pastoral approach entailed qualification weaknesses as much as he was deeply rooted in the doctrine of grace but he was over taken by his thoroughness and strictness.

Dube (2003), further points out that diseases such as HIV/AIDS are breaking the body of Christ anew .Blood continues to be spilt in a world where the sanctity of life is no longer respected. The world is broken. Dube (2003) further elucidates that "...After reminding his readers of the words of the Lord, Paul proceeded to caution against unworthy eating of the Holy Communion .He recommends a self-analysis before Holy Communion and advises against gluttony at the Fellowship table. "The previously mentioned words of Paul were encouraging oneness, equality and true fellowship while on the other hand shunning discrimination, stigma, segregation and superiority of others over others, which Wesley displayed by grouping Bristol women whose character had grown loose and labelling those penitential groups. Wesley could have understood their behaviours as contagious but if the same system is to be applied today the church goes on spot-light.

Wesley's pastoral approach is evidently Qualification oriented. So it may be safe to assume that John used the Qualification approach or maybe he employed both systems (Qualification and Invitation).

The idea of grace to John Wesley could mean something closer to perfectness. The over emphasis of discipline and perfection was felt by a man called Thomas Willis who stated in his letter to John Wesley that "although I can keep the Saviour's golden rule very near to perfection ,I cannot follow Wesley's directions for the band leaders in the strict –sense as they are penned" . Even though he (Thomas) had his complicated issue of prohibition to buy and sell on Sunday (the Lord's Day) but it is true John was thorough, (letters, 26:116-18).

Jesus Christ, Lord and saviour was accused of dining and fellowship with sinners because he did not chase them away or avoid them. He answered Pharisees that “the son of man came not for the righteous but for the sinners” (Mathew 9:10-13) Jesus accommodated Judas Iscariot though he knew he would betray him but he just could not deny him the Lord’s Supper. He only reminded that “one of you who is eating with me right now, will betray me (Mathew 26:23) This is to say that if it is according to Thomas Willis’s perception about Wesley, he was even more tough than his Lord Jesus Christ who tolerated sinners and not expel them. Heintzenrater (1995), portrays John Wesley’s radicalism which would manifest through the expulsion system in his pastoral system.

Heintzenrater (1995), hereby provides a list for offenses that John responded to by eviction in his journal when he realised that discipline was lax in the society at new castle in February 1743;

1. 2 cases of cursing and swearing,
2. 2 cases for habitual Sabbath breaking,
3. 2 cases for retailing spirituous liquor,
4. 7 cases for drunkenness,
5. 3 quarrelling and brawling,
6. 1 beating his wife,
7. 3 for habitual ,willful lying,
8. 4 for railing and evil speaking,
9. 1 for idleness and laziness and
10. 29 for lightness and carelessness.

It shows that John Wesley was a disciplinarian because he used an iron fist and military approach type of discipline. In 1748, John Wesley extended the examination process to class leaders so as to scrutinize their grace, gifts and their manner of meeting their several classes (Minutes vol 1:40).

So if one contrasts Wesley’s rules to his understanding of grace, they were more Old Testament oriented, was more legalistic bunch of dos and don’ts, yet Paul says law was our guardian and teacher to lead us to Christ until we are made right with God. But now that faith in Christ has come we no longer need the law as our guardian, (Gal 3:24-25).

This then raises strong doubts that Wesley would avail the Lord's Supper to those whom he has no confidence in, those whom he considered worth to be expelled. John Wesley's general rules developed into the doctrine of perfection which he always emphasized and discipline became the hall –mark of Methodism. Perfection also presented difficulties of different sort with some of Methodist preachers. Whilst John Wesley seems to have been tough, Charles was even tougher because he could disapproved those who were approved by John, they were tough team. (Minutes, vol 1:7-13).

In general the Wesleyans' pastoral approach was more qualification oriented than invitational even though they embraced the doctrine of grace so much. They managed to separate themselves from the patristic tradition of not emphasising on grace.

3.7. Probation period: A fertile Ground for Moulding Informed Believers.

Deed of Church Order and Standing Orders of MCZ (1997), one can attain full membership from an on trial status after going through a probation period of not less than three months of teaching and examination so as to deposit the faith factor in a newly found believer or member, there –after one is accepted or confirmed to be a full member. The confirmation service considers that, if one was baptized at infant stage, it is the proclamation that the child is inheritor of God's promises in the gospel then later decision, conversion and reception into full church membership signify that he or she now claims his or her inheritance (Lewis1992:182).

Mukandi C.Z a respected MCZ minister who is former Presiding Bishop said that “the body of our lord is left to the partaker to work out what that might mean to them.” The position is good but members need to be seriously engaged from the on-set of the membership journey, so that they be informed than to leave everything to them. They are supposed to make an informed decision. Disaster is certain if the Church fails to examine her members and her pastoral systems. Through examination system the church can deal with a lot of challenges like extremism, abuse, exaggeration and distortion of the real essence of Holy Communion.

Deed of church order and standing orders of MCZ 920, states that those who exercise discipline must always do so in a spirit of Christian love and with the aim of bringing the offender to penitence and restoration of full fellowship in the church. Though Wesley would use the expulsion system as discussed earlier but the MCZ has to consider that when one

backslides or defaults he or she is still important even though they have been disciplined from full member status, ceased to participate in key areas like leadership, preaching and holy communion but soon after the discipline term ,they get reinstated and continue as usual hoping that they have been restored .The MCZ may not reach John Wesley's extend to expel but they have to correct lovingly .Such a state is considered as the state of falling away from grace in most cases it is a sure case that faith would have lapsed and it even someone to help restore or loads.

3.8. Significance of Discipline in Relation to Faith and Shunning Missionary Tendencies

The idea of faith applies again to disciplined members since they must be accorded opportune pastoral time to put their house in order and rejuvenate their faith. However, there is a serious problem on the issue of marriage. If a member marries a second wife or married as a second wife, the standing order ceases to address the issue as it was stipulated in The Standing Orders that those who exercise discipline shall do it in a Christian love. It seems unfair, it is evident that it was missionaries who imposed this law on the church. British Missionaries had negative attitude to Africans such that they viewed Africans as ignorant backward barbaric and without religion, creed and culture, hence they formed unfriendly rules and regulations to govern membership in the MCZ, (Masvotore 2010:29).

Banana (1991) points out that polygamists were no longer expelled as before from the church but could not become full members. They could not assume any positions either. They would endure as trials for life unless any one of them dies. The first wife of the polygamist could be a full member as she was considered innocent. It clearly shows that the Wesley's approach was to expel was inherited by the missionaries but fortunately a positive development took place when the church agreed to have those members in church can still decide to further develop and agree to accept them into full membership.

The church has authority to upgrade since the fact that the polygamists are not acceptable for full membership fights against us and shooting us down. "All those who confess Jesus Christ as Lord and Saviour and accept the obligation to serve Him in the life of the Church and the world are welcome as full members of the MCZ". (The Deed of Church Order and Standing Orders section 1p3). The Deed of Church Order and Standing Orders section 920 is in black and white that discipline must be exercised in love, more so the aim is to make the offender come back to penitence and restoration of full fellowship in the church. By the powers invested in The MCZ when she was granted autonomy, she can desist from the British

Missionaries attitude towards Africans which caused them to impose unfriendly and harsh conditions on the Africans.

Being a polygamist is not a criminal offense, so the MCZ as she holds her density in her hands can change or transform for better. Yes they may be disciplined for a stipulated period of time but eventually they must be freed so that they come back into full membership and full fellowship with others, Maintaining such a radical and selective stance may mean that the MCZ is judgmental, stigmatizing, unloving, unforgiving and not flexible yet she claims to have been raised by Christ who forgave her for a reason to serve in His vineyard.

At ordination of MCZ Ministers' declaration is said "... when you exercise mercy do not forget justice, as you minister discipline do not forget mercy ..." (Agenda of conference of the MCZ 2012). This implies that there is always room for mercy even justice is ministered in as much as there is enough room for mercy. The two are intertwined and they can peacefully co-relate and co-exist. Justice without mercy in a church institution which claims to proclaim Christ who forgave automatically becomes injustice.

3.9. Conclusion

Having discussed all above presented facts the researcher therefore deduces that if some members receive Holy Communion and others do not, it does not differentiate congregants in the sense of superiority and inferiority. Holy Communion is only but a portion of the whole service which is packed with prayer, praise, preaching of the word, giving, Church discipline, fellowship, worship and others.

I discussed and pointed out that sacraments as means of grace require faith for them to be valid and effective. Faith is a vital component for through it Christ says you can have the blessing or power to move mountains. The faith fact leads to a point that if Holy Communion requires faith for grace to be activated so Holy Communion is indirectly by qualification. So faith is presented as a prerequisite for God's grace. This chapter also focussed on justifying that all other ordinances are considered as means of grace which members should cherish, in the absence of Holy Communion. Wesley is portrayed as a disciplinarian and authoritative fellow who emphasised on Discipline and could be interpreted to mean that he employed qualification in as much as he could be employing invitation system. Discipline, Salvation by faith through grace, Stewardship and Perfection were his special areas of interest. In discussing Wesley's pastoral systems it was deduced that probation period is vital and valid

to mould solid Christians. The chapter discussed the significance of discipline according to Wesley's perception and practice.

The Chapter was mainly focused at examining John Wesley's pastoral systems and relating them to the way he understood the concept of grace in a bid to examine whether his approach to administering Holy Communion was Invitation, Qualification or both. The researcher's analysis therefore was persuaded to believe that Wesley could have been employing both systems considering the facts from his teachings which maintained elements of dualism. Wesley seemed to have a tendency of holding the extreme sides of the sacraments or means of grace .While on the other hand he had serious vetting or examination systems which would hardly spare those found wanting, he also maintained in his teachings that means of grace include partaking in prayer either in isolation or as a group, in Bible reading fasting and in Eucharist of which no one has to be forbidden. Wesley maintained his thorough examination and vetting process and even expel those stubborn members from the societies with the fear that contagious behaviour may go viral in the church? John taught that those who had no grace (careless and impenitent sinners were not invited to the Lord's Table meaning they did not qualify). The above submissions persuades the researche to conclude that Wesley maintained the two systems (Invitation and Qualification). It is safe to conclude that both of the two systems Qualification and invitation have their strengths and weaknesses. Having thoroughly discussed the subject next chapter will be exploring possible sites for merging the two systems of administering (Qualification and Invitation).

CHAPTER 4

Possible sites for the amalgamation of qualification and invitation systems in administering Holy Communion.

4.1 Introduction

This chapter explores possible sites for the amalgamation of the systems. That is qualification and invitation arguing that the two cannot avoid each other.

4.2 Findings from the Origins and Significance of the Holy Communion

Scholars generally agree that the Eucharist was instituted by Jesus Christ. He gathered all his disciples including Judas Iscariot, the traitor. Christ instituted this Eucharist in the context of Passover and with a Passover imitation but there were a few modifications and amendments. Passover is an Old Testament deliverance experience of Israelites from Egyptian captivity or bondage. For the Israelites to experience the Passover the Israelites had to slaughter a lamb and smear the blood on their door-posts. By the same token Christ claimed to be the Passover lamb who was to redeem and deliver humankind from sin, His blood was a significance of a new covenant with Christ and that his body was broken for humankind and that the Church was supposed to break the bread and drink of the cup as they meet and should always do that in remembrance Him. The Sacrament was also associated with *Qiddush (Masculine friends' meal)* and *Chaburah (fellowship meal)*. Generally scholars are divided over the position that the above mentioned meals were linked to the Lord's Supper.

The Eucharist sacrament was and is still likened to the Passover experience but there are some similarities and dissimilarities between the Lord's Supper and the Passover, which does not demystify the fact that Lord's Supper was instituted in the very context of Passover.

Chapter two mainly tackles the progression of the Eucharist Sacrament, from the time it was instituted by Jesus Christ. The Eucharist did not travel an easy road, it faced abuses as a result it ended up being with a deformed shape. Different Church Fathers who passed the tradition on from one generation to another had mixed convictions and perceptions about Holy Communion. But supposedly they all would believe that they are very loyal and true to the Sacrament. Each one of them would passionately claim and practice according to their conviction.

However findings from Chapters two and three confirm that the Qualification system has since existed from ancient the times of the patristic fathers for they surrounded Eucharist with unnecessary rules and regulations which translated to qualification. It is evident that Missionaries who came to evangelise Africa particularly Zimbabwe only inherited the Church fathers' qualification approach. The findings reveal that the Eucharist sacrament was jealously guarded by the responsible clergymen. Such efforts emanated from the wrong perceptions about the sacrament. Different beliefs about the sacrament development infested the Christians' minds. The findings reveal that different theological convictions arose, some were heretic, some unbearable and some were funny. The nature of the sacrament kept on shifting from the primitive sense to a very artificial state to an extent that recently there is new phenomenon, that of online communion and or e-communion.

Passover meal was partaken by every member available, this then gives evidence that the invitation system is biblically true. The Lord's supper has its roots in the Passover meal. Masvotore (2010), clarifies that this meal was a family meal, every family member would participate including children and even visitors meaning the Eucharist is not for the pure in spirit but for those who draw near in faith. It was more invitational than qualification, hence invitation has biblical evidence. Jesus emphasized that "do this in remembrance of me", He intended every believer to participate in the action of partake and remember him.

4.3 Findings from Wesleyan Pastoral Systems

From the findings it was revealed that Wesley was deeply rooted in grace because he had experienced it at his salvation time and beyond .Through God's grace he got to understand that humankind are not saved by might works or by merit but by God's grace through an act of faith. He had a strong basis in the concept of grace which made him through the search of scriptures to understand well "the means of grace". The findings discloses that Wesley was an authoritative, radical disciplinarian who was much organised. He engaged into thorough examination system for the congregants to fight laxity of Christian character.

During this process Wesley would expel those who were found wanting. From the findings it was deduced that his approach was more qualification oriented though it is unfair to conclude that he was not for the Invitation system. He could have employed both systems especially considering his teachings which seemed to have some double standard connotations if one may want to read between the lines. Wesley was not an easy man and he is the one who

introduced the ticket and membership systems as monitoring tools of membership and discipline. With such evidence as above it is worthwhile to compare Wesley's teachings to his position on Holy Communion and try to figure out his position. Be that as it may he pastored a very successful church which had the power to exist for more than three hundred years up to now.

4.4 Responses from the members' questionnaires

Overall analysis of the members who responded shows that 54.4% of the respondents prefer the qualification system over and against 41% who prefer invitation system, and only 4.6% do prefer both of the systems. This may mean that the majority of respondents do want to maintain status quo (qualification system) as it was passed on to the church by missionaries. I suggest that many of these congregants are ignorant about what the bible teaches on the sacrament, they only want to be loyal to the missionary teachings and impositions. They are not worried about the biblical validity of the invitation system meaning hence they lack the theological evidence of the Eucharist as a means of grace. They just know it as the important central practice which they ignorantly guard jealously. The researcher was then prompted to recommend that there is need to fully engage classes in which members will seriously learn about these theological issues, among them being that of Holy Communion, which is controversial. This research is validated by the problem that there is controversy in the MCZ pertaining to the Holy Communion Sacrament's administration. The findings do declare that majority maintains the status quo but it does not rule out the fact that there is a problem. It does not demystify the experience that the Church is going through considering co-groups like polygamists, children, on-trial members and those under disciplined.

From the time of missionaries Holy Communion was used as a disciplinary tool, so the same stance is still ignorantly being practiced. The fact that Invitation is a biblical principle and that MCZ is contrary to it has a problem on its own though the researcher did not include it in the statement of the problem. The fact that the MCZ documents have in them the evidence that the Church divided in deciding about which way to practice, shows a problem which was worth a research and more research studies are still needed.

4.5 Responses from general church congregants

Chaitezvi (2017), understands that Holy Communion is still relevant in The MCZ because his blood is still relevant to Christians today, as long as it is still valid as it will always be then it

is relevant, as the church continues to remember Christ as He commanded. She feels it is unfair to put a rule of denying others to partake unless they themselves feel like not receiving. Chaitezvi (2017), feels that it is theologically wrong to use means of grace as a disciplinary tool. She feels that invitation system is the way to go for it is the biblical principle assuming that one is qualified is misleading for they may be in bad state as compared to those who have been side-lined. Jesus values the heart and faith more than the outside appearance. Copeland (2001), in receiving Holy Communion faith is a pre-requisite and a believer should be in a worth state in receiving and faith can be interpreted to be state. Qualification is made valid by the point that without faith one cannot qualify to partake

Mugabe (2017), feels that it is unfair to selectively administer for it is a hurting attitude towards those who have a condition. She says “Should one kill or divorce their husband or wife so that they qualify to partake. Being a second wife is not criminal, they deserve to be respected too”. How can a sinner judge another sinner? Mugabe feels that invitation system is the fair way to administer Holy Communion.

Masiya (2017), states that Holy Communion can be used for controlling church membership and discipline for it is the best way to sanction and control congregants. The tradition is good to maintain and Qualification system considering that it is the system which the MCZ is used to. He further alludes that the devil you know is better than the angel you do not know.

Moyo (2017), feels that if Holy Communion is a means of grace then anyone who has accepted Jesus as personal savior is free to partake, provided he/she has prepared him/herself for it .Denying others communion for whatever reason is not theologically correct because even Jesus himself feasted the (Last supper) with Judas whom he knew he had already sold him.

4.6 Responses from the Clergy

Gazimbi (2017), points out that Holy communion as a sacrament which holy and was sanctioned and instructed by Jesus Christ to his disciples to partake in this fellowship meal both as a remembrance of salvation and as fellowship meal remains relevant to the Methodist church in Zimbabwe and any other church which believes in Christ. Holy Communion is a celebration of grace of God in his distinguished salvation of humankind from evil. As members partake in this meal they will be celebrating and preaching the sovereignty of God and the importance of salvation.

Gazimbi (2017), further elaborates that Jesus's salvation is for sinners and the Holy Communion is not for the church but for Christ denying Holy Communion to those under discipline is denying salvation of humanity. Based on the essence of salvation elaborated above. Qualification discriminates other people from the benefit which Christ suffered crucifixion and death for. The focus is on Christ not the church denominations. In his view, invitation is more theological than qualification. However those who are invited should be constantly taught to understand the value.

Marasha (2017), thinks that Holy Communion is still relevant in the MCZ though there is need to teach people so that it does not become a cold tradition. He reiterates that It is not fair to deny others the Sacrament. Marasha (2017), stresses his point saying that "if there is anyone who is supposed to be barred from Holy Communion is the one who considers themselves holy and righteous, otherwise the sacrament is for the sinners who want power from the grace of God since it reminds us of the death of Christ the sinner must partake." The blood was poured out for those under discipline, those who are weak and needing strength from the gracious God. Marasha suggests that it is not correct because it is tantamount to punishing the offender being excommunicated from participating in the entire worship activity. Marasha elucidates that Holy Communion helps the sinner, it is a means of grace just like prayer. He thinks Holy Communion is by invitation because Jesus says "... If any man thirst, let him come unto me, and drink" (John 7 verse 37) he says all those that come to me I do not turn away. The question that may arise on qualification is that who qualifies, theologically there can be a problem of who determines.

Mushawatu (2017), believes that theologically it may be good because it gives the church direction and discipline. Qualification is good because it has a period of test the faith of members before they are accepted in to full membership and qualify to partake of Holy Communion in a bid to foster endurance and patience. Mushawatu (2017), portrays that Holy Communion is still relevant in The MCZ but has lost its holiness.

4.7 Responses from Key Informants Responses

Kadenge (2017), suggests that none is perfect before God. "If we say we have no sin we are fooling ourselves and refusing to accept the truth. But if we confess our sins to him he is faithful and just to forgive us and cleanse us from every wrong" (1 John 1:8-9). By virtue of needing God's grace, humanity find themselves being at par with their counter parts.

All key informants who were interviewed subscribed to the idea that Holy Communion is only biblical if it is practised from an invitation perspective. All the key informants having echoed the same sentiments, they all saw Holy Communion as still serving purpose, meaning it is still relevant to the M.C.Z community. Members do not even want to miss any Holy Communion service, such that they seriously consider it on their schedules, in fact they prioritise it.

One respondent Matarirano (2017), stated that “the issue of selectively administering Holy Communion remains a bone of contention”, citing from a theological point of view that it is unfair.”¹ He suggests that they are technical issues for instance Holy Communion is a complex issue which requires newly found believers or church members to be educated about it hence, he suggested that members need to be informed about Holy Communion that requires a slot of qualification system. Kadenge (2017), echoed the same sentiments that Holy Communion is a means of grace, so it’s taken seriously by Christians. He suggests that Holy Communion needs to be partaken almost every Sundays as an opportunity of grace, believers tirelessly need grace, and the only governing factor is that of logistics. Factors like ministers to administrator are few whilst it is unacceptable for members to administer to fellow members. The numbers of ministers does not match with that of societies or branches in the whole connexion. It is a question of logistics that limit the MCZ to administer sacrament every Sunday but it is worth it.

Muzenda (2017), the same idea that Holy Communion is still relevant today in MCZ for Christians continuously need means of grace because through it Christians are continuously sustained and nourished, though Holy Communion is still relevant to the MCZ, it is partly fair to administer Holy Communion selectively. This is because the church cannot give the sacrament without considering the composition of the congregation, so as to engage co-groups like new converts, children who have little or no understanding of how communion is central to Christians. When Jesus instituted the Holy Communion no one else except the disciples was invited including the one who was tasked to prepare the Lord’s Supper. Heinzenrater (1995), confirms the Qualification system as valid technical way to pastor members with special consideration of the composition that is on-trial members and full members and those that have conditions that need attention .Wesley was thorough and

disciplinarian who disliked weak members to a greater extent he could expel some. He majored on teaching his followers deeply

The other side of the coin Holy Communion is a means of grace so even on trial and disciplined members are entitled to it, they have a right to the sacrament. He further echoes that it is unfair to deny Holy Communion to other co-groups like polygamists, because denying others is to judge yet Christ forbids judging others. “Stop judging others and you will not be judged. Hypocrite! first get rid of the log from your own eye, then perhaps you will see well enough to deal with the speck in your friend’s eye” (Matthew 7:1, 5 NIV). Masvotore supported Invitation system citing that Qualification is equivalent to discrimination, segregation and that Invitation was biblically sound.

Banana, (1991), argued that polygamy is only a cultural practise which was recognised as a social obligation is also evident in the Old Testament; it’s a condition which is normal which exists in the Bible. Polygamists like David were known as man after God’s heart and Solomon as wise man. Muzenda (2017), suggests that it is even better to avail the sacrament to someone who has openly and faithfully declared their marital status, considering the fact that some members do play it safe with their small houses or extra marital partners but they continue partaking. Muzenda (2017), quotes words of the Methodist Church English Hymn book “We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, in thy manifold and great mercies, we are not worth so much as to gather crumbs under thy Table ...” Muzenda (2017) argues that Jesus gave Judas sacrament yet he knew he was betraying him..

Kadenge (2017), suggests that if a minister claims to be sinless let them invite congregants to the table with these words “*all those righteous and sinless come and partake*” this interprets that sinners have no right to deny other sinners because they are no way better. This then implies that all Christians and members have a right to partake the sacrament. The three informants both alluded to the fact that it is unavoidable to use the qualification system only because of the inevitable technicalities. Invitation is a more fair system to use for the Sacrament does not belong to anyone except the Lord Jesus Christ.

The key informants both agreed that the qualification system is not biblically sound though it is necessary to incorporate it. They all cited that the invitation system is more biblical therefore theologically correct. Muzenda (2017), points out that Qualification system is relevant according to Tradition which is one of the major sources of theology hence it can be

justified as theological. Tradition played a critical role in theological discourse. Stacey (1977), states that stories about Jesus, the doctrine of Trinity and the Nicene Creed are all products of Tradition. The assertion implies that Qualification has been passed down by one of the valid sources of theology (Tradition), so it becomes qualified for consideration at Holy Communion. The two systems are then linked in that whilst qualification is technically logical, invitation is theologically correct. Mtemasango (2017) says both systems have their strengths and weaknesses so they can be good for the good of God's church.

Muzenda (2017), states that Qualification was brought and imposed by white missionaries, so it is a colonial product which may need to be uprooted, but nevertheless since it is tradition rooted it can still be considered. Banana (1991), echoes the same sentiments with the idea of abolishing the Qualification system accusing missionaries for not considering the African culture as valid useful. He queries that missionaries viewed Africans as barbaric, backward and uncivilised and that they needed them for civilisation. While Qualification is a colonial product of white missionaries. The bible says "I tell you this: whatever you prohibit on earth is prohibited in heaven, and whatever you allow on earth is allowed in heaven...if two of you agree on earth concerning anything you ask, my Father in heaven will do it for you, for were two or three gather together because they are mine, I am there among them. (Matthew 18:18-20). This scripture then validates qualification, Kadenge (2017).

4.8 Conclusion

This chapter was gathering findings which can necessitate potential sites for amalgamation of the two Holy Communion systems (Qualification and Invitation), through Church documents, Wesleyan documentation, scholars and respondents. Evidence from the findings make proves that amalgamation is possible. Biblical and historical evidence gives us that both Invitation and Qualification systems have biblical validity. Through Church tradition it was revealed that Qualification was also implement by the Church fathers. However findings from the general church members who were engaged through questionnaires shows that most members are comfortable with the qualification system. Some few selected members who were engaged through interviews seemed to be siding the Invitation system. The fact that some members are radically comfortable with the Qualification System which is the 54.4%. On the other hand 4.6% of general church congregants are comfortable with both systems and 41% do prefer the Invitation system. Considering the slim line between the percentage differences, it shows that it is almost half to half. If the church implements the Qualification system it

means she has neglected 41% plus those who prefer both. If the MCZ implements the Invitation system, it means she has neglected the 54.4% plus the 4.6%. This may then constitute a potential site for amalgamation. Almost all interviewed ministers and key informants who are theologians by qualification indicated the significance and validity of both systems can have a place in the MCZ because they have a long standing history of functioning in the Church. There is a potential site there of amalgamation because ministers as theologians are informed people theologically meaning they are the Church's think tanks theologically such that they can influence the theological position of the Church. Above everything else the findings show that John Wesley's thorough pastoral approach suggests that he could have employed both systems. If the MCZ may adopt Wesley's approach that is another potential site for amalgamation and these findings suggest that these two systems can be merged and be easily implemented by the MCZ for the betterment of both church members and the church itself. Amalgamation may effectively necessitate peace, harmony and wide pastoral base in the MCZ. Having provided the evidence from data that suggest amalgamation, the research safely concludes that any attempt to abandon Invitation system, is a cultivation of injustice to Jesus Christ's teaching in the Bible which invites all without reservations. By the same token, any attempts to abandon the Qualification system, it is a promotion of prejudice, judging, discrimination, and labelling certain groups. Therefore to use both systems is as effective as using a double edged sword in cutting. The Invitation side is more theologically sharp whilst the Qualification side is more technically sharp. Together they can enhance pastoral oversight of Church members across the board.

CHAPTER 5

Summary, Recommendations and Conclusion

5.1 Introduction

This chapter summarise the whole research work, offer recommendations that are as a result of the research findings of this piece of work and give concluding remarks. Recommendations may help the M.C.Z to strategically and theologically position herself in as far as the Eucharist Sacrament is concerned.

5.2 Summary

It is safe to summarise that Eucharist Sacrament belongs to Christ who instituted it. The sacrament suffered many abuses because the church wanted to manipulate the sacrament for selfish reasons. The church is just a custodian of the ordinances which encapsulates the Holy Communion. The church has no power to manipulate the sacrament in order to achieve unbiblical interests. So it is Christ who invites people to his table for them to receive his grace, remember him as he instructed and proclaim his death until his second coming. Jesus' table is the table of worship together, a place of fellowship, a place of loving one another as brother and sisters, a place of fairness and justice, a place of forgiveness, a place of healing and not a place of competition, discrimination, torment, hate, segregation, and judging others. Whilst it is true that invitation method is biblically sound, qualification has a place also, since it is technically valid.

John Wesley had an understanding of grace which also influenced his understanding the means of grace. John Wesley though he had a deep conviction in the concept of grace which pushed him to write the justification by faith sermon, he had kept a thorough approach to pastoral care. He and Charles his brother were radicals, thorough examiners and disciplinarians. According to the research findings John Wesley applied two systems to the idea of Holy Communion. He had thorough teachings on Christian discipline and Christian perfection. John Wesley believed and taught that a Methodist is a Christian of one book (Bible) and that Scripture is the supreme rule of faith and practice.

Wesley's approach may be very relevant in today's church, where there is a high proliferation of churches and prophets, Christians believers are in search of power, prosperity and miracles, without inner Christian ethics. In as much as it is ideal to seek those above mentioned elements, believers need to be engaged for better understanding of biblical teachings and better understand them practically. Somehow John Wesley's approach was both invitation and qualification.

5.3 Recommendations

i) I do recommend that Amalgamation be the way to go, in order to foster growth, love, peace, fellowship, inclusivity, solidarity, unity, togetherness, professionalism, equality, flexibility and tolerance. The church is challenged to research, consult and employ relevant modalities to amalgamate the two concepts of Qualification and Invitation for they are parallel but can co-exist, as siblings.

ii) The study recommends that the Church should seriously resuscitate, revamp and reinforce the use of Study Classes (teaching and learning classes) as potential sites for fellowship, learning, pastoral oversight and administration, so that the MCZ uses such platform as a fertile ground to reinforce and examine doctrinal knowledge and faith of members, implement Methodism and Connexionalism as it were intended by John Wesley.

iii) The author does recommend that the Church should emphasise on considering all other ordinances which are not sacramentally recognized as means of grace considering that in the MCZ majority of circuits do not administer Holy Communion every Sunday due to the vastness of most circuits over and against one minister in one circuit. All other ordinances can equally convey God's grace because God's means of grace is not limited by space, time circumstances or formulas.

5.4. Conclusion

To conclude, the research was meant to settle the conflict and or friction that arose in the MCZ from 2013 or even earlier than that. The tension emanated from the practice of Holy Communion whether it was correct to be practiced by qualification style or if there was need to engage the Invitation system. As such the research seeks to settle the conflict by providing essential information such that the Church becomes strategically positioned to calm down the doctrinal dispute. As it stands both practices are being practiced only because of ministers'

diversity in understanding but it is causing more confusion and disunity. Agreement of how to do things or to operate makes a strong fellowshiping, relevant and effective Church. In a bid to furnish information which is essential for harmonizing the two concepts the research traced the Old and New Testament roots of the sacrament specifically picking on the origins and significance of Holy Communion. The study had to also delve into the Patristic Era's contribution or influence to the developments of the sacraments be it positively or negatively. The study revealed that the Sacrament suffered many accidents and abuses in the hands of the Ancient Church fathers. The Sacrament took a deformed appearance as a result of twists and turns that happened to it. These developments are of paramount importance because they determine how today the sacrament is being practiced today and how it can be corrected such that the Sacrament becomes the place of peace, love, unity, sacrifice, tolerance, inclusivity, and oneness. The study also probed the pastoral systems of John Wesley The founder of Methodism in a bid to realign The Methodist Church practice with Wesley's line of theology in as far as grace and means of grace is concerned. The study investigates his teachings which were influenced by his radical understanding that faith is a pre-requisite of receiving God's grace and means of grace. The investigation of the study revealed that Wesley's pastoral approach was a radical one which also manifested in his strictness and thorough scrutiny of his members' conduct both in the society and church. The manifestation resulted in the introduction of full and on-trial membership status of which the full member status was attained by going through a thorough teaching and inspection. To Wesley the On-Trial status meant that "those who are still at the door". The study provided evidence that John Wesley understood all other ordinances as means of grace too which were to be enjoyed by those who were still at the door (On Trial Members). Having gathered this information the Methodist Church may be capacitated and or necessitated to seriously and positively consider the amalgamation or merging of the two systems i.e. the Invitation and the Qualification, thereby shunning divisions, intolerance, confusion, discrimination, stigmatization, disunity and conflicts in the Church of God. The Church has an obligation of equipping, resourcing and empowering church members regarding the theological significance of the Holy Communion Sacrament hence this study furnished the related information to settle the schism

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Appendix 1

Dissertation Research Questionnaire

Age

Male

Female

QUESTIONS

RESPONSES

	PLEASE TICK WHERE APPLICABLE						
1. Are you full member or on trial of Methodist Church in Zimbabwe?	FM	<input checked="" type="checkbox"/>	OT	<input checked="" type="checkbox"/>	Adherent	<input type="checkbox"/>	<input checked="" type="checkbox"/>
2. Do you know the significance of Holy communion?	Yes	<input type="checkbox"/>	No	<input type="checkbox"/>	Partially	<input type="checkbox"/>	<input type="checkbox"/>
3. It is fair to administer Holy Communion Selectively?	Yes	<input type="checkbox"/>	No	<input type="checkbox"/>	Not sure	<input type="checkbox"/>	<input type="checkbox"/>
4. Can church membership be controlled by Holy Communion?	Yes	<input type="checkbox"/>	No	<input type="checkbox"/>	Partially	<input type="checkbox"/>	<input type="checkbox"/>
5. Can Holy Communion control discipline or behavior of members?	Yes	<input type="checkbox"/>	No	<input type="checkbox"/>	Partially	<input type="checkbox"/>	<input type="checkbox"/>
6. Should Holy Communion be received occasionally /regularly (every Sunday services)	Occasionally	<input type="checkbox"/>	Regularly	<input type="checkbox"/>	Both	<input type="checkbox"/>	<input type="checkbox"/>
7. Which system is Ok with you (Qualification invitation)?	Invitation	<input type="checkbox"/>	Qualification	<input type="checkbox"/>	Both	<input type="checkbox"/>	<input type="checkbox"/>
8. Is it bad for lay leaders to administer Holy Communion?	Good	<input type="checkbox"/>	Bad	<input type="checkbox"/>	Not Sure	<input type="checkbox"/>	<input type="checkbox"/>
9. Should children under 13 receive Holy Communion?	Yes	<input type="checkbox"/>	No	<input type="checkbox"/>	Not sure	<input type="checkbox"/>	<input type="checkbox"/>
10. Is it good to deny Holy Communion to those in Polygamous marriages forever?	Good	<input type="checkbox"/>	Bad	<input type="checkbox"/>	Not sure	<input type="checkbox"/>	<input type="checkbox"/>
11. Is it bad to deny Holy	Good	<input type="checkbox"/>	Bad	<input type="checkbox"/>	Not sure	<input type="checkbox"/>	<input type="checkbox"/>

Communion to those under discipline?								
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Appendix 2

Interview Questions

1. Is Holy Communion still relevant in MCZ?
2. Is it fair to selectively administer Holy Communion, considering a co-groups such as?
 - i. Those in polygamous marriages
 - ii. Those under discipline
 - iii. Children
 - Iv. On trial members
3. Is it theologically correct to use Holy Communion as a control tool of church membership and discipline of members?
4. Which system between the two (qualification and invitation) is theologically sound