

DECISIONS OF EXECUTIVE COMMISSION 2013 REQUIRING SPECIFIC ACTION AND FEEDBACK

1. Matters needing to be included in Replacement Pages 2013:

Under Clerk of Assembly Report:

7. The Executive Commission enacts remits;
- i GA/12/01. Add "Unless no other alternative exists"
 - ii GA/12/02.
 - iii GA/12/03.
 - iv GA/12/04.
 - v GA/12/05.
 - vi GA/12/06.

Subject to any amendments approved by the Executive Commission in terms of paragraph 12.50(g) of the Manual of Faith and Order of the Uniting Presbyterian Church in Southern Africa.

GA/12/01 UNDER MANUAL COMMITTEE REPORT:

5. The Assembly inserts new para 16.161:

"No retired minister may serve as stated supply in any one congregation for more than a two-year term or a one-year term renewed once subject to 16.8.1 of the Manual of Faith and Order." (add: "unless no other alternative exists")

GA/12/02 UNDER MANUAL COMMITTEE REPORT:

4. The Assembly inserts new para 7.88 (e) and (f) as follows and rules that the current para 7.88 (e) become (g):

"(e) Alternatively, if a Session finds that none of its elders is willing to be commissioned for a year, it may commission elder(s) to each meeting of the Presbytery. If a Session chooses this alternative, the Session Clerk of the congregation communicates this to the Presbytery Clerk at the first ordinary meeting of the Presbytery following the sitting of the General Assembly.

(f) The Session Clerk communicates the names of the person(s) commissioned to the meeting of the Presbytery at least three weeks before that meeting of the Presbytery to ensure that the papers for the meeting can be delivered to the persons so commissioned in good time."

GA/12/03 UNDER MANUAL COMMITTEE REPORT:

2. The Assembly approves the Constitutional Principles for the Zambian Synod as included in Appendix A to this report and the amendments to the Explanatory Notes to Chapters 10 and 11 as included in Appendix B to this report.

GA/12/04 UNDER MANUAL COMMITTEE REPORT:

15. The Assembly amends para 10.3 as follows:

"10.3 A Presbytery is governed by its own Council, which has all the functions and powers of the Presbytery as a corporate body

A Presbytery Council is composed of:

- (a) Ministers of pastoral charges within its boundaries, including Ministers of other denominations serving as resident Ministers of United Congregations in which this Church is a constituent participant;
- (b) Colleague Ministers, Colleagues-and-Successors and Ministers-in-Association; and

Instructs the Faith and Order Committee to submit an amendment to para 16.164 to the 2013 Executive Commission to remove any possible contradiction to this clause.

GA/12/05 UNDER MANUAL COMMITTEE REPORT:

17. The Assembly amends para 15.12 as follows:

"15.12 General Assembly's Administrative Review Panel has jurisdiction over every administrative decision made within the Church, whether by a Session, Presbytery or Synod, or by a Committee, including any Committee of General Assembly, or by an association recognized by the Church, or a council office bearer. In the interests of equity and fairness the General Assembly's Administrative Review Panel may review any administrative decision except decisions of the General Assembly or of the Executive Commission."

GA/12/06 UNDER MANUAL COMMITTEE REPORT:

18. The Assembly amends para 10.84 as follows:

"10.84 In matters other than those falling within the terms of paras 10.35- 61 and/or paras 14.34-40 any enrolled member of a Congregation within the boundaries of Presbytery, directly affected by the decisions of a Presbytery and/or a Session and/or a Committee of the General Assembly, may request the General Assembly's Administrative Review Panel to rule on the question whether or not the Presbytery or the Session or the Committee acted within the powers given by, and/or according to the procedures required by, the Manual. Anyone making such a request is obliged to state clearly the grounds on which he/she considers that the Presbytery or Session or Committee exceeded its powers or failed to act according to the procedures required by the Manual. The person requesting the review gives a copy of the request and of any supporting documents to the Clerk of the Presbytery concerned or, in the case of a Committee, the Clerk of Assembly. Before the General Assembly's Administrative Review Panel considers the matter it gives the Presbytery or Session or Committee an opportunity to comment within a month after receipt of the request and supporting documents, if any, on the allegations."

Under Faith and Order Report:

5. The Executive Commission amends the *Manual of Faith and Order*, para 9.22 to 9.29 as follows:

a) 9.22—replace "Committee on Church Design" with "Faith and Order Committee", so that it reads:

Congregations planning to erect or alter buildings for public worship (including multi-purpose buildings) must contact the Faith and Order Committee before sketch plans are drawn.

b) 9.23—replace the words "Committee on Church Design" with "Faith and Order Committee" and add "or the committee's representative", so that it reads:

In consultation with the Faith and Order Committee the Congregation should have a brief prepared setting out its understanding of the function and structural needs of the proposed project. The Congregation arranges at its expense for the Convener or the Committee's representative to visit the site "save for exceptional circumstances," if the Committee considers this advisable.

c) 9.27—add "the lectern" so that it reads:

Careful consideration should be given to the layout of the Church interior, especially to the chancel end of the building, so that a proper balance may be maintained between the pulpit, the Communion Table, the lectern and the font, as the visual witnesses to the Word and the sacraments.

d) 9.29—renumber 9.28 and add “lectern” in subpara (d), so that it reads:

the position and layout of the font, Communion Table, pulpit, lectern, Elder’ chairs, organ, pews, aisles etc.;

6. The Executive Commission enacts the amendments to the Confession of Faith set out in Appendix B that the Executive Commission adopted and remitted to Presbyteries in remit EC/11/03 in 2011.

Under Mission and Discipleship Report:

11. The Executive Commission approves the changes in the Manual outlined in Appendix 3 of this report and instructs the Faith and Order Task team to make these amendments.

OVERTURE 1

The Executive Commission changes the name of the Presbytery of Amatola to the Presbytery of Amathole.

2. Matters to be sent down to Presbyteries as Remits:

Under Faith and Order Report:

7. The Executive Commission
- a) adopts the amendments to the Confession of Faith proposed in Appendix C ;
 - b) remits them to all Presbyteries in terms of the *Manual*, par. 12.50, as amended; and
 - c) sets the date for returns as 30 March 2014.

This will be Remit EC/13/01

3. Matters requiring responses and comment:

Under Faith and Order Report:

10. The Executive Commission
- a) approves for study, use in all English-speaking congregations and comment the proposed English translation of the Nicene Creed in Appendix E ;
 - b) approves for study, use in all Afrikaans-speaking congregations and comment the revised Afrikaans translation of the Nicene Creed in Appendices F ;
 - c) approves for study, use in all isiXhosa-speaking congregations and comment Appendix G ; and
 - d) calls for comments on all these translations to be sent to the convener of the Confessions Task Team by 31 March 2014
14. The Executive Commission
- a) sends the “Directions for the Celebration of Holy Communion” to the revised version in Appendix I; to all Sessions for study and comment for feedback to the committee by 28 February 2014.

- b) draws the attention of all Ministers and all who are licensed to administer the sacraments to the amended Directions.
17. The Executive Commission
- a) approves the "Directions for the Conduct of a Funeral or Memorial Service" in Appendix K ; and
 - b) commends these Directions to the attention of all Ministers for study and comment, calling for comments to be sent to the convener of the Service Book Task Team by 30 November 2013.
18. The Executive Commission
- a) sends the Order for a Funeral or Memorial Service in Appendix L to all Sessions for comment and feedback to the committee by 28 February 2014; and
 - b) commends it to the attention of all Ministers for use and comment, calling for comments to be sent to the Convener of the Service Book Task Team by 28 February 2014.

Supplementary Report:

2. The Executive Commission
- a) notes the draft Certificate of Profession of Faith ("Confirmation") in Appendix N and
 - b) urges that all comments by 30 November 2013 on the draft Certificate and suggestions for its improvement be sent to the convener of the Service Book Task Team, Rob Calder, at rob@calder.co.za.
 - c) instructs the Service Book Task Team to prepare a new certificate for Baptism of Believers.
3. The Executive Commission commends the amended form of the Profession of Faith and of the Promises in the Certificate of Profession of Faith
- a) for use in the Order for Believers' Baptism and the Order for the Public Profession of Faith ("Confirmation") and
 - b) for comment to the convener of the Service Book Task Team, Rob Calder, at rob@calder.co.za (comments to be sent not later than 28 February 2014).

FAITH AND ORDER REPORT APPENDICES:

REPLACEMENT PAGES 2013:

APPENDIX B

AMENDMENTS TO THE CONFESSION ADOPTED IN 2011

- Note: a) *Amendments that are additions or changes in wording are underlined.*
 b) *Omitted words, however, are not generally indicated.*

Prelude

Amend the third sentence in the Prelude from:

They were to glorify the Creator by loving and serving God and one another, and by delighting in creation and the blessings of life on earth

to:

They were to glorify the Creator by delighting in communion with God and one another, by loving and serving God and one another, and by rejoicing in creation and the blessings of life on earth.

Rationale: Our greatest delight should be in God.

1. The Human Predicament

Amend Article 1.1 by adding to the end of it:

Instead of existing for, and with, God and so also for and with others, human beings have come to exist primarily for themselves.

Rationale: This expresses the fundamental aspect of the Fall that happens to how we relate to God and to others.

Amend the first sentence in 1.2 by adding the underlined words:

It is God's grace and holiness in Jesus Christ that reveal what sinners we are and how empty before God every human claim to be righteous is.

Rationale: The Confession should express clearly that the depth of sin is first properly revealed to us through Christ.

2. God the Son, Revealer and Reconciler

Amend 2.4 by adding the underlined words:

2.4 Jesus came to the Jews as their promised Messiah, identifying with them as an oppressed people. Baptized by John the Baptist, he was anointed with the Holy Spirit. Tempted like us, he overcame temptation and broke the human pattern of failure and sin. Already in his words and works God's rule invaded history with a foretaste of the new creation. He proclaimed God's coming victorious rule especially to the poor, called for repentance in anticipation of that rule, healed the sick in body, mind and spirit, welcomed sinners and outcasts, made God's grace known to all and taught what God demands.

Amend part of 2.5 by adding the underlined words:

2.5 Finally the religious establishment had him arrested and handed him over to Pontius Pilate, the prefect of Judaea. Despite recognizing his innocence, the Roman prefect unjustly gave in to the demands of a hostile crowd and ordered him put to death. He was crucified, as a rival king to Caesar, along with two bandits, or insurrectionists. As a public event in which Jesus and Caesar's representative confronted each other Jesus' trial and death had an irrevocably political as well as religious dimension.

* Heb. 13: 12f.

Rationale: The inclusion of "unjustly" makes clear that Pilate was also at fault and that the trial of Jesus involved the issue of justice.

The sentence added at the end makes explicit that both "religion" and "politics" were involved in the crucifixion of Jesus.

3. God the Father, Creator and Sustainer

Amend the second sentence in 3.2 from:

Christ revealed God as the just Judge and merciful Saviour of humankind, the Father who out of love for humankind sent the Son to live and die and be raised for us

to:

Christ revealed God as the ineffable Creator of the world who reigns over it all in sovereign power and is everywhere present to it, the just Judge of all humankind who yet chooses to be a Saviour abounding in compassion and mercy, the Father who out of love for humankind sent the Son to live and die and be raised for us and our salvation.

Rationale: What Christ reveals of God is not quite adequately enough stated in the Confession as it stands.

6. Revelation, Scripture, Preaching and Personal Witness

Amend the last sentence in 6.15 and the first in 6.16 from:

6.15 Thus preaching, to the extent that it is true to Scripture in bearing witness to Jesus Christ and is empowered by the Spirit, becomes God's own Word to us, despite all its human weakness.

6.16 Likewise the Spirit empowers the halting words of all who bear personal witness to Christ, so that, despite their human weakness, the very Word of God is spoken through them.

to:

6.15 Thus preaching, to the extent that it is true to Scripture in bearing witness to Jesus Christ and is empowered by the Spirit, by God's grace becomes what mere human preachers of themselves cannot utter: God's own Word to us.

6.16 Likewise the Spirit empowers the halting words of all who bear a faithful personal witness to Christ, so that by God's grace it becomes what they of themselves cannot utter: the very Word of God.

Rationale: This is a profounder way of expressing the same point.

7. The Sacraments

Amend 7.10 from

7.10 Members of the Church who fail to pay church dues are not for that reason to be denied God's grace in the sacraments and ordinances of the Church.

to:

God's grace in the sacraments and ordinances of the Church is not to be denied to any church member on account of failing to pay church dues.

9. The Lord's Supper

Amend the beginning of 9.2 to:

9.2 The exalted and living Lord Jesus Christ himself presides as the host at the Lord's Supper. In that it succeeds the Passover meal, the Supper commemorates the Exodus as a liberation from oppression. It also reminds us of Jesus' fellowship at table with sinners and outcasts. But above all other events in the past it commemorates and proclaims Christ's death and resurrection as the ground of our salvation. Through the Spirit Christ himself....

14. The Victorious Rule ('Kingdom') of God

Amend 14 [The Victorious Rule ('Kingdom') of God] by arranging the material in the Article more chronologically and logically as follows:

14.1 The gospel makes clear that this world is not as it is meant to be; instead it lies in the grasp of the evil one. But Jesus Christ showed that, despite all the sin and suffering in it, God has not abandoned this world. For it is God's world; God loves the world and has always ultimately ruled over it and its history, even if in a hidden way. God wants to save sinners—and stands on the side of the poor, the oppressed and the exploited against all social, economic and political structures that oppress them. Jesus proclaimed this in heralding God's imminent coming as King to triumph over all the powers of evil and rule victoriously in a transformed world. This was the good news he proclaimed: the news of a radically new order of righteousness, justice, mercy and peace in which God would save the lost, welcome the outcasts, liberate the oppressed, bless the poor, comfort the weeping, fill the hungry, end Satan's power and bring eternal life in a world freed of all want, sickness, suffering and death.

14.2 The God who is to come was already present in Christ. God's victorious rule broke into history in advance in the person and ministry of Jesus himself. By his exorcisms, healings, miracles, teaching, preaching, eating with sinners and outcasts, forgiveness of sins, and above all by his death, resurrection, exaltation and outpouring of the Spirit, Christ inaugurated God's rule in anticipation of its final victory. Those who by faith in Christ receive the Spirit and are born from above are heirs of that rule. Indeed in believing the gospel and experiencing the Spirit we already experience something of the coming rule of God, taste the powers of the age to come and are transferred from the domain of darkness to be under the rule of his beloved Son.

14.3 The exalted Jesus Christ reigns from God's 'right hand' as Lord and King over every area of life. Though his kingship is hidden from unbelievers now, at the end of the age he will implement it in its fullness, bringing judgement and salvation to all the world.

14.4 God's final victorious rule is no human enterprise that we build or extend: no social activism, political revolution or ethical effort can bring it about or hasten its coming. Nor is it any evolving historical process. Instead it comes and will come as a new creation through Jesus Christ, by God's grace, initiative and sovereign power alone.

14.5 Christ calls us to live in the world already now in eager anticipation of God's final victory and its triumph over evil. We do that by repentance and faith in Christ, by praying for that rule to come, by calling others to repentance, faith and hope,

and by obeying Christ's commands.

14.6 Christ mandated his disciples to do the same works of God's rule as he did and then saw the works they then did as anticipating Satan's downfall. Christ likewise calls his disciples today to witness and work in the power of the Spirit and so signify that God's victorious rule is coming. They are to proclaim the good news, declare the forgiveness of sins, heal the sick in mind and body, care for the needy, embrace the outcasts, and strive for the liberation of the oppressed and a just and free society.

14.7 Every partial triumph of good over evil, of personal holiness over sin and of justice over injustice is a sign of the coming rule of God. For that rule already impacts on the world, and in the end must triumph.

Rationale: This is a more chronological and logical arrangement of the Article.

The underlined additions in 14.2 state the Christocentric nature and realization of God's "kingdom", or rule, to the extent that it is "inaugurated" and present among us.

The addition in 14.3 expresses the significance of the ascension and the point that it is the incarnate Jesus Christ who reigns.

15. Grace, Justification, Regeneration and Faith

Amend the first sentence in 15.3 from:

Through our union with Christ God freely pardons us and accounts us righteous on the sole ground of Christ's perfect obedience and atonement

to:

Through our union with Christ God freely acquits us of all our guilt and accounts us righteous on the sole ground of Christ's perfect human obedience* and his atonement.

* Rom. 5:19, Heb. 5:8.

Rationale: The first amendment here is stronger than the original wording: when Christ's righteousness is imputed to us, we are not simply pardoned, or granted clemency: we are acquitted. No ground for condemnation remains, because God now sees us in terms of Christ's imputed righteousness alone.

The second amendment makes clear that Christ has won our justification by his human obedience, not his pre-existent obedience as the eternal Son of God.

Amend the first words in 15.4 from:

Concomitantly with our justification the Spirit gives us new birth as God's children in Christ...

to:

With our justification the Spirit gives us new birth as God's children because of our union with Christ....

Rationale: Concomitantly is a large word and unnecessary. It may also obscure the point that logically, even if not chronologically, justification precedes regeneration.

The second point is an important one that Calvin rightly made.

16. Grace. Gratitude and Ongoing Sanctification

Amend 16.7 from:

Thus to be a Christian means to repent every day for sin and give unending praise and thanks for God's goodness and grace

to:

Thus being a Christian means to repent every day for sin, to give unending praise and thanks for God's goodness and grace and to seek to live to God's glory.

Rationale: This sentence was originally drafted to relate repentance and thanksgiving to sanctification. But as a description of what being a Christian means it needs the addition.

18. Worship and Prayer

Rearrange 18.1-10 [Worship and Prayer] to read:

18.1 All true worship begins with God. Through the Word and the Spirit God gathers the people of God, God's family, together. Though our disobedience shuts us off from God, Jesus Christ, our incarnate, risen and exalted Lord, has by his own obedience and sacrifice of himself opened the way and won access to God for all. He is not only God's Word to humankind but the obedient human response to that Word and as such the true minister and agent of worship. As our High Priest, through the Spirit, he sanctifies us as a royal priesthood and bears our sacrifice of praise and thanksgiving on high, making it acceptable to God. As our Advocate he intercedes for us before the Father. True worship and prayer is thus through Jesus Christ, the only Mediator, on the basis of not our own but his righteousness, in the communion of the Holy Spirit.

18.2 Our union with Christ in the Spirit unites us in fellowship with one another in the one Body of Christ and brings us into the very presence of the Father. Indeed through the Spirit Christ draws us and our worship into his own communion with the Father and so into the very life of the triune God.

18.2 True worship is thus to the glory of the one true and living God, Father, Son and Spirit.

18.3 Worship is an essential part of our response to God's grace in which we gather not so much to seek God as to celebrate and proclaim that God has first sought and found us. It is a dialogue in which God comes to us in the Word and the sacraments, and we respond in song and prayer, declaring our faith, offering our gifts, and offering ourselves as a living sacrifice. Word and sacrament are thus both central to worship.

18.5 Despite our unworthiness, then, God accepts worship and hears prayer that is offered in Christ's name, and so is in accordance with God's will. Hence we should worship and pray with freedom and complete confidence. What matters is not the splendour of our worship or the power of our prayers but that through Christ God accepts our worship and hears us.

18.6 The Lord's day in particular is ordained for corporate worship and the celebration of Holy Communion, as a time to delight in God. For on this day the Lord rose from the dead, made himself known to his followers and ate with them. It is a time to rest from our work and let God's Word and Spirit work in us.

18.4 Corporate worship, meditating on Scripture and daily private prayer are all integral to Christian life. Through them God arouses and preserves faith, transforms lives, stirs up the gifts of the Spirit and sustains us as Christian disciples. Without worship and prayer godliness dissipates.

18.7 True prayer, like all true worship, begins with God. Through the Word and the Spirit God calls, moves and enables the people of God to pray. As the true minister of worship, Christ, our High Priest, Advocate and Intercessor, is the true minister of prayer: he has won access to God for our prayers and by his intercession bears our prayers to the throne of grace. In the Spirit we pray as those who have access to the Father as the brothers and sisters of Jesus. Thus though prayer is a human activity, at a deeper level it is the Spirit's activity within us. When we do not know how to pray as we ought, the Spirit intercedes through us and for us.

18.8 In prayer we reach out beyond ourselves and speak to God, who has already spoken to us in the gospel and the law. Prayer is offered to God alone. It is addressed primarily to the Father through the Son and in the Holy Spirit, though also to the Son and sometimes to the Spirit.

18.10 Prayer comprises glorifying and adoring God, confessing our sins, waiting upon God, giving thanks, praying for others and for ourselves and dedicating ourselves to Christ's service.

18.11 God answers the prayers of those who abide in Christ* and pray in his name. But as in Gethsemane the Father did not grant Jesus what he first prayed for, so God's answer to prayer may differ from what we request.

* Jn.15:7.

Rationale: These clauses are set out in extenso, but the changes are mainly a rearrangement of clauses and wording in 18.1-10.

(What were clauses 18.11 and 18.12 remain the same but become 18.12 and 18.13.)

22. The Church

Amend the last part of the second sentence in 22.1 from:

It [the Church] is born of the Word and the sacraments through the action of the Spirit

to:

It is born of, and sustained by, the Word and the sacraments, through the action of the Spirit. It is thus the Lord's Church, not ours.

Rationale: The Church is dependent on the Word and the sacraments not only for its beginning but also its continued existence. The added sentence counters the way some members think of the Church and behave as a result!

Amend part of 22.3:

It is sent forth to the ends of the earth with the calling to win people for Christ...

to:

It is sent forth to the ends of the earth to win people for Christ...

Amend the third sentence in 22.10 from:

It is catholic in that it is sent to reach out with the gospel to all the world, to embrace people of every race, culture and class, and be a church also for the poor and those on the margins of society

to:

It is catholic in that the Lord of all the universe sends it to reach out with the gospel to all the world, to embrace people of every race, nation, culture and class, and be a church also for the poor and those on the margins of society.

Rationale: The catholicity of the Church has to do with the universality of the Lordship of Christ. "All the nations" are specifically mentioned in Dan. 7:14, Matt. 24:14, 28:19, Lk.24:47, Rom. 1:5.

Amend 22:11 to:

Christ died to gather the children of God into unity*, and he prays for the Church to be fully united as a community, so that the world may believe. As Head and Lord of the Church he calls it to manifest its unity not just spiritually but visibly before the world, as a witness to it. Yet visibly the Church is a body with severed members, lying bleeding** in a broken world. Its own divisions deeply undermine the credibility of its witness. It needs to pray and strive not for uniformity but for unity in doctrine, fellowship and structure, on the basis of the truth of the one gospel. For unity and diversity are both God's gifts to the Church.

*Jn.11:52

** This reproduces Calvin's language more exactly (Letter to Cranmer, April 1552).

25. Church and State

Amend part of 25.2:

Because sin and self-seeking are liable to corrupt any human Government,

to:

Because sin and self-seeking corrupt every human Government,

26. Peace and Conflict

Amend the first sentence in 26.5 to:

We should work for the end of all war.

28. The Natural Environment

Amend 28.1 and 3 [The Natural Environment] to:

28.1 That God created all the cosmos through, and for, Christ, means that all of creation belongs to God and that God loves and cares for it. God created the earth as a splendid place for plants, animals and human beings to live in as all creatures of the earth. It is a treasure on loan from its Creator to all that inhabits it. Every sabbath was thus set apart to glorify the Creator and to celebrate creation and its goodness. Christ specially honoured the earth by his incarnation and life on it. He died to reconcile not just individuals but the whole cosmos to God, who will not

abandon but recreate it.* Love for the Creator, love for Christ, thus means love for creation.

* Rom. 8:18-21. II Cor. 5:18f., Col. 1:20.

28.3 Sin, however, erodes our sense of the wonder of nature and our respect for it and damages our relation with the created order. Our dominion over the earth has enabled modern science and technology to develop, with the great benefits they bring but also the great threats they pose. Instead of being responsible and caring in that dominion, we dominate, plunder and abuse the earth to an extent that has led to environmental crisis. We destroy the delicate balance between the soil, water, atmosphere, plants and animals of the earth, which together make up an interdependent whole. Our greed for profit, our drive for ever greater industrialisation aided by technology, and the impact of the massive increase of population in many parts of the world are all increasingly ravaging the earth, diminishing its biodiversity, destroying its natural resources, polluting its land and air with waste and fumes and its seas with more and more non-biodegradable debris. Gradually we are making the earth an uninhabitable wasteland.

Rationale: Land and sea are also being seriously polluted.

29. Providence

Amend the second sentence in 29.1 from:

Neither the stars nor any other power but God alone controls the course of all events and holds the future in hand

to:

Neither the stars nor any other power but God alone controls the ultimate course of all events and holds the future in hand.

Rationale: This is more consistent with the point being made.

30. God's Final Victory

Rearrange the clauses in Article 30, so that they read in the following order, and insert the words underlined:

30.1 Human history does not of itself or inevitably progress towards a better state of things. Antichrists appear, misleading many. Some cause great suffering. Some even claim that divine providence has raised them up. Despite persecution, however, the faithful stand firm.

30.2 Christian faith looks beyond the present to the future. To live by faith in the crucified and risen Christ means to hope in his coming and universal rule.

30.3 Already now we may by faith partake of the blessings of that coming rule of God and share in the gift of eternal life. Because Christ's atonement covers all our sins and frees us from all condemnation, no purgatory waits for us. When the faithful die, they go to be with the Lord and are at peace, in sure hope of a blessed resurrection.

30.4 On a day that God has appointed and alone knows, the Lord Jesus Christ will come in power and great glory. He will triumph over all evil and tragedy and all powers opposed to God's rightful sovereignty and establish God's complete rule in the world. The universe itself will be transformed, restored and brought to its unity

and destiny in Christ, to enjoy the glorious liberty of the children of God.

30.5 Everyone who has died will be raised and appear before Christ, who will judge every person's works and the secrets of every heart. Though we can place no limits on the mercy of God toward all humankind, sin condemns us all to be cut off from God's grace in hell for ever. But those who put their trust in God's mercy and grace in Christ will be raised in transformed, glorified bodies like the body of the risen Christ and face the judgement without fear, for their Judge is their Saviour.

30.6 God will bless them [etc.].

(Note: The numbering of clause 30.1 above somehow dropped out of the text as printed in the Papers for the 2010 Assembly, p.85, where it should have been 30.2.)

Rationale: The rearrangement produces a more logical ordering of the clauses.

The insertion makes it clear that in the resurrection our bodies are to be conformed to our Saviour's (Rom. 8:29, II Cor. 3:18, Phil. 3:21, I Jn. 3:2).

REMITTS 2013: (Remit EC/13/01)

APPENDIX C

AMENDMENTS TO THE CONFESSION PROPOSED IN 2012/2013

1. The Human Predicament

1.7 *To the false gods named in the last sentence of this Clause add after "power": "worldly success, fame".*

Rationale: Success and fame are two false gods that the eminent psychiatrist Erich Fromm identifies as particularly worshipped by many modern people.

4. God the Holy Spirit, Life-giver and Sanctifier

Rearrange the content of the first three Clauses in this Article into five as follows:

4.1 The Holy Spirit is the Spirit of God and is one with God as a human spirit is one with a human being. The Spirit is the living, creative, personal and immediate presence and power of the transcendent God that extends into the world and is at work in it and in us. The Spirit is thus fully God in basic contrast to every other existing or supposed spirit, whether ancestral or supernatural.

4.2 The Holy Spirit is likewise the Spirit of Christ, his living presence and power. Through Christ God poured out the Spirit at Pentecost.

4.3 The Spirit was active in creation and is active in the new creation. The Spirit is the Giver of life and of new life. God comes to us and works in us always by the Spirit.

4.4 The Spirit inspired the writings of the Old and New Testaments and enables the Word to take root in our hearts. Through the Word and the sacraments the Spirit brings home to us the judgement and grace of God, enables us to recognize and accept Jesus as Lord and Saviour, moves us to commit ourselves to him and comes to dwell in us. The Spirit unites us to Christ and to one another in his Body, gives

us new birth, sets us free from bondage to sin, and assures us that we are now children of God.

4.5 The Spirit resides in everyone who has faith in Christ, and Scripture calls us to be constantly filled with the Spirit.

Rationale: The arrangement is a bit more logical.

1. Revelation, Scripture, Preaching and Personal Witness

6.4 Amend the last sentence in the Clause from "As such it [Scripture] is the Word of God written and the final rule of faith and life" to: "In that sense it is the Word of God written and the final rule of faith and life."

6.6 Amend the last sentence from "The Bible is a dead letter if the Spirit does not make it the living Word of God for us" to: "The Bible is a dead letter if the Spirit does not enable it to speak to us with the voice of Christ, the living Word of God."

Rationale: Clauses 6.3 and 6.4 identify Jesus Christ as "the living Word of God". The amendment makes for congruence.

2. The Sacraments

7.4 Add to the last sentence the underlined words, "He [Christ] is personally present in the sacraments; his Word and Spirit are the source of all their power."

Rationale: "The word is added to the element, and it becomes a sacrament, indeed, a kind of visible word in itself" (Augustine: Ev. Joh. 80.3) Cf. Martin Luther: Small Catechism, 4.1,3, 5.3f., Calvin's Inst. IV.xiv.3ff. "The sacraments take their power [virtus] from the Word, when it is preached intelligibly. Without this, they are unworthy to be called sacraments" (J. Calvin: Theological Treatises, p.16. Cf. p.203-206, and his Tracts and Treatises, vol. II, p.304).

7.7 Change the Clause slightly, to include the underlined words: "Through the sacraments Christ acts to convey and effect God's promises to sinners, confirm our salvation and strengthen our faith. Thus the sacraments are means of God's grace; only in the second place do they express our response to God's grace and attest our faith."

9. The Lord's Supper

9.3 At the end of the clause, after the sentence "Through this sacrament [the Lord's Supper] Christ empowers us to overcome the temptations we face in this age, renews us to share his mission in the world and gives us a foretaste of the messianic banquet in the age to come" add: "It is therefore to be celebrated with hope and joy."*

* Cf. Lk.22:16, Ac.2:46.

12. Revelation and Culture

12.2 Insert the following at the beginning of the Clause: "We should therefore recognize the dignity and appreciate the positive values of one another's different cultures. At the same time, however, human culture tends...."

12.3 Delete the words "including our own" from the end of the first sentence, so that it reads: "The good news opposes the materialism, consumerism, racism, militarism and sexual licence that are rampant in many cultures."

Rationale: The original wording was meant to refer to all our cultures in southern Africa, but could be misunderstood to be written from a western point of view.

14. The Victorious Rule (“Kingdom”) of God

14.2 *After the two sentences “God’s victorious rule broke into history already in Jesus’ life and ministry. By his healings, miracles and forgiveness of sin and above all by his resurrection, exaltation and outpouring of the Spirit, Christ inaugurated God’s rule in anticipation of its final victory” insert: “God’s rule is thus identified not with the reign of Caesar but with the person whom Caesar’s agents scourged, mocked and crucified.” (The word “Thus” with which the following sentence begins should then be deleted.)*

Rationale: The Confession should include a statement about the relation between God’s rule and Caesar’s.

14.3 *At the end of the clause, after the sentence “But those who believe in him are already delivered from the domain of darkness and transferred to being under his reign” add: “Thus through the gospel the Holy Spirit makes the coming rule of God a present reality in the world.”*

14.4 *In the last sentence in the clause insert the underlined words: “Instead it comes and will come as God’s free gift, as a new creation through Jesus Christ, by God’s grace, initiative and sovereign power alone.”*

15. Grace, Justification, Regeneration and Faith

15.3 *Change the last sentence from “...the Spirit...sanctifies us, cleansing away all our sins with the blood of Christ” to: “...the Spirit...sanctifies us, cleansing us of all our sins with the blood of Christ.”*

Rationale: This is a slightly better, more existential wording.

15.6 *At the end of the second of the following two sentences add the underlined words: “Faith does not mean the absence of all doubt, but remains standing in the face of doubt. For though faith cannot sustain itself, the Word and the Spirit continually uphold faith in the face of doubt.”*

15.9 *Add a new Clause reading: “Faith consists not only in believing with the heart but also in bearing witness with the mouth. No faith is firm which does not bear witness.”*

Rationale: See Rom.10:10. These words are slightly paraphrased from Philip Melancton, as quoted in J. Pelikan: The Christian Tradition. A History of the Development of Doctrine, vol.4, Reformation of Church and Dogma (1300-1700) (Chicago: University of Chicago, 1984), p.3. Cf. also the Scots Confession, Art.1: “We confess and believe.”

16. Grace, Gratitude and Ongoing Sanctification

16.1 *Add the underlined word to the sentence “For us too it [grace] is costly in that it demands repentance, obedience and, in the face of opposition and persecution, faithfulness.*

16.2 *Change the second sentence, “We are saved to live for God and live out the*

love of Christ in the world" to: "We are saved to live for God, which means to live out the love of Christ in the world."

Rationale: The amendment makes clear that "(to) live out the love of Christ in the world" is an infinitive, not an indicative and that living out the love of Christ is the same as living for God.

16.3 *In the middle of the clause, before the sentence "True faith thus always issues in action, or works" insert: "For faith is real only in obedient discipleship."*

16.3 *Change the second sentence, "The Spirit moves us to respond to God's grace not only with faith but with love and glad obedience that seeks to serve God in both our private lives and our public life" to: "The Spirit moves us to respond to God's grace not only with faith but with love and glad obedience that seeks to serve God both in our private lives and in public life."*

Rationale: This is merely to obviate a possible misinterpretation.

21. Marriage, Sex and Children

In the second sentence of what is now Art. 21.8 (see the Proceedings and Decisions 2012, p.426, no.11, and p.470, n.11) add the underlined words:

"Couples should conceive only children whom they will together love and cherish and can care for adequately. Couples with means should also consider fostering or adopting orphans, irrespective of race or class."

Rationale: The amendments make the intended meaning clearer.

22. The Church

22.1 *At the end of the clause, which begins "The Church is a divinely instituted community, founded upon Jesus Christ," add: "It exists for the sake of God's coming rule and is therefore called to live in hope and in obedience to that rule."*

Rationale: The Confession should relate the Church to God's coming rule, or Kingdom.

24. The Keys and Church Discipline

24.2 *Change the second sentence from "They [the keys] mean the authority to declare to all sinners who repent and humbly confess their sins that they are forgiven through the shedding of Christ's blood, provided that they make any appropriate restitution" to: "They [the keys] constitute the authority to declare to all sinners who repent and humbly confess their sins that they are forgiven through the shedding of Christ's blood, provided that they make any appropriate restitution to anyone they have sinned against."*

Rationale: The addition guards against misinterpretation of what "restitution" means.

24.8 *Change the second and third sentences, "But such discipline remains a necessary means of grace. Preaching needs it, lest it be left abstract and ineffectual, and it is an integral part of pastoral care. Without it, church members are more liable to fall into sin and doctrinal confusion..." to: "But such discipline remains a necessary means of grace and an integral part of pastoral care. Without*

it preaching is in danger of being abstract and ineffectual. Church members are also more liable to fall into sin and doctrinal confusion...."

Rationale: This is a bit neater and less ambiguous.

25. Church and State

25.2 *Remove some sentences from this long Clause and reduce it to: "Christ commissions the Church to preach the good news and proclaim God's will for every sphere of life. Thus, though Church and State are distinct from each other and the Church's task is never primarily political, it is always also political. The Church should itself set an example, as a model community, for a better social order; only then can its witness be taken seriously."*

Rationale: The sentences removed belong better in 25.7. See below.

25.4 *Change the second sentence from "The Government transgresses its calling if it seeks to...take over any of its [the Church's] tasks" to: "The Government transgresses its calling if it seeks to...take over any of its mandate."*

Rationale: This makes clear that the statement is not about tasks the Church itself may choose but its basic calling in the world.

25.5. *Before the first sentence, "As the servant of Jesus Christ the Church betrays its calling if it either seeks any political power or becomes a servant or mouthpiece of the Government or of the rich and powerful," insert "On the other hand..." and after the sentence insert: "It must never uncritically ally itself with any ruler or be co-opted by the Government. It should never give religious legitimation to any head of State as specifically elected by God. It must also reject the notion of a 'Christian State'"*

Rationale: This addition is prompted by the way in which Churches gave religious legitimation to Adolf Hitler when he came to power in 1933, to Dr D.F. Malan when he came to power in 1947, to Dr H. Verwoerd and Mr B.J. Vorster, and by the way in which the Evangelical Church in the Ivory Coast gave disastrous legitimation to President Laurent Gbagbo against his political opponents in 2010-2011.

25.6 *Move this Clause, "We are to recognize the authority of the Government within its own sphere..." etc. (without changing it) to immediately follow Clause 25.3, which is about the mandate with which God has instituted the civil Government.*

Rationale: This is a more logical place for it, as both these Clauses are about the authority of the Government.

25.7 *Conflate the sentences removed from Clause 25.2 with 25.7, rearrange 25.7 and divide it into four Clauses as follows:*

25.7 Because the Church knows that ultimate sovereignty and glory belong to God alone as ruler over all, it must bear witness to the limits of the Government's rights and authority. Whenever any human law, policy or command clashes with God's law, we must obey God rather than any human authority. Indeed because sin and self-seeking corrupt every society and every human Government, Christ calls the Church to be a sentinel and prophetically confront both, whenever necessary. Thus the Church is to take a lead in standing for justice and opposing all that is wrong in society. It must oppose all discrimination in civil law and policy, censure all

corruption and unmask all harmful ideologies and false propaganda. It must confront all elitism, oppression and injustice with the radical demands that the vision of God's coming victory over all evil make on us now.

25.8 The Church must speak to the State in the name of justice and the dignity, rights and responsibilities of all human beings. It must therefore speak particularly on behalf of the weak, the vulnerable, the poor, the threatened, the oppressed, the outcasts, the voiceless*. Truth must speak boldly to power for justice to prevail.

* Prov. 31:8.

25.9 The Church must also oppose as demonic any lust the State has for power and glory. It must oppose all nationalism and insist that the State pursue right, not might.

25.10 Whenever the State overreaches its mandate and whenever any person, group or class suffers social or political injustice, the Church is to protest not only in words but if possible in action. It is also to aid the victims. Christians are to cooperate with others in seeking what is best for the civil community. The Church must always be ready to be the Church under the Cross in resisting an unjust or oppressive State. Such resistance recalls a regime to its true vocation under God.

Rationale: The arrangement is more logical. The additional sentences in 25.8 seek to clarify how the Church must speak to the secularized State, in terms of justice etc.

MATTERS REQUIRING COMMENT AND RESPONSES:

APPENDIX E

Proposed English Translation of the Nicene Creed

[For rationales for the details of this translation see the endnotes below it.]

We believe in one God, the Father,
ruler over all things,¹
maker of heaven and earth,
²all that is, seen and unseen;
And³ in one Lord Jesus Christ,
the only-begotten⁴ Son of God,
eternally⁵ begotten from the Father,
⁶Light from Light, very God from very God⁷,
begotten not made,
of the same being as the Father,⁸
through whom all things came to exist⁹

and¹⁰ who for us human beings¹¹ and for our salvation
came down from heaven,
was incarnate by the Holy Spirit from¹² the Virgin Mary
and became a human being¹³,
was crucified for us under Pontius Pilate,
suffered death¹⁴ and was buried,
and rose on the third day according to the Scriptures,
ascended to heaven,
sits on the right hand of the Father
and will come again with glory
to judge the living and the dead,
and his reign¹⁵ will have no end¹⁶;
And in the Holy Spirit, the Lord and giver of life,
who proceeds from the Father [and the Son]¹⁷,
who is worshipped and glorified together with the Father and the Son,¹⁸
who spoke¹⁹ through the prophets;
and²⁰ in one holy catholic²¹ and apostolic Church.
We confess one baptism for the remission of sins;
we await the resurrection of the dead
and the life of the age to come.

Endnotes to the English translation

¹ Whether this line should read “the Almighty” or “ruler of all things” or “ruler over all things” is perhaps the most debatable question in the proposed translation. The Greek word is *pantokratōr*. This is a noun, not an adjective as in the traditional English version. ICET therefore translated it as “the almighty”, and ELLC as “the Almighty”. It is derived from the Greek words *kratos*, which means “force, strength, might, power” or the “supremacy” that power confers. In the Septuagint it translates the Hebrew words *Yahweh Sebha’ōth* and *El Shaddai*, the divine titles translated into English as “the LORD of hosts” and “God almighty”. The “hosts” were first “the battle array of Israel” and later, in the prophets, the heavenly hosts, i.e. “the angels and stars as God’s army”. *Shaddai* probably originally meant “mountain”, used as a metaphor for might and majesty. *El Shaddai*, according to Ex. 6:3 (cf. Gen. 17:1, 35:11), is the name by which God

revealed himself to the patriarchs. In the New Testament *pantokratōr* occurs in II Cor. 6:18 and in Rev. 1:8, 4:8, 11:17, 15:3, 16:7, 19:6, 21:22, 16:14, 19:15, where it is linked with God's sovereignty. W. Michaelis in the *Theological Dictionary of the New Testament* (vol. 3, p.914f. and n.) comments: "The conventional character of *pantokratōr* in the New Testament and the paucity of instances, makes it likely that the adoption of the term in the creed was determined more by OT than by NT usage." He adds that the word refers "not so much to God's activity in creation as to His supremacy over all things.... That the addition [in the Creed] of 'Creator of heaven and earth' was...felt to be necessary shows that the specific ref. of *pantokratōr* itself is not to God's power as Creator." J. Burnaby comments:

The central idea of Biblical religion is not of "omnipotence" as an attribute of God, but of his sovereignty, his rule in action. The kingdom of God is his rule, the government which he exercises in the world. For the prophets, the rule of God means that the history of mankind...is in reality controlled throughout by the will and purpose of God. (*The Belief of Christendom*, p.28)

This means that a more nuanced or precise translation of the Greek noun than "the Almighty", which derives from the Latin *omnipotentem*, is "ruler (or Ruler) of/over all things". This conveys a more dynamic and active meaning than the more static term "omnipotent" or "almighty" and makes the point that God's authority extends over every area of life—a point that Reformed theology and ethics emphasize—rather than stressing just God's power. The Task Team proposes "ruler over all" because it is slightly looser than "ruler of all". (Cf. the Confession of Faith, Art. 14.1: "God loves the world and has always ultimately ruled over it and its history, even if in a hidden way.")

² The Greek has the light conjunction *te* here, but this is probably intended as epexegetical.

³ In accordance with the Greek original and Pickstock's main argument, "We believe" is stated once, at the beginning of the Creed, and (in contrast with the modern English translations of the Creed) not repeated at the beginning of the second and third paragraphs. In the Greek the non-repetition of *pisteuomen* ("We believe") is facilitated by the fact that the whole of the second paragraph and the first part of the third run on without any full stop. We have copied this, using commas and conjunctions and between the three main sections only semicolons.

⁴ The word in the Greek text is *monogenēs*. Its use in the Creed harks back to Jn. 1:14,18, 3:16,18, I Jn. 4:9. It is a compound adjective from *monos* ("only, single") and *genos* ("kind, sort"), and elsewhere in the New Testament means simply "only" (Lk. 7:12, 8:42, 9:38, Heb. 11:17). But the Johannine literature uses it of Jesus alone, and there is some question whether it does so with the close but heightened meaning "only-begotten". The following should be noted:

- Jerome translated *monogenēs* as *unigenitus* ("only-begotten") in the Johannine texts in the Vulgate, but did so with anti-Arian motives;
- the KJV followed the Vg in translating the term as "only begotten Son" in the Johannine texts, which made it the traditional English translation;
- modern translations like the RSV, NRSV, NIV and REB, however, favour "only Son";

- The standard *Greek-English Lexicon of the New Testament and Other Early Christian Literature* by W. Bauer, W.F. Arndt, F.W. Gingrich and F.W. Danker (Chicago University of Chicago Press, 2nd ed. 1979), p.527, states: “The meanings *only, unique* may be quite adequate for all its occurrences” in the Johannine literature as well as elsewhere in the New Testament.
- C.H. Dodd maintains more categorically that at any rate when the Gospel and the Johannine letters were written in the 1st century *monogenēs* meant “alone of his/its kind, unique”. He distinguishes it from *monogennētos* (“only-begotten”, from *monos* + *gennētos*, “born, begotten”)—which does not occur in the New Testament (*The Interpretation of the Fourth Gospel*, London: CUP, 1968, p.305n.).
- R.E. Brown likewise states, “Although *genos* is distantly related to *gennan*, ‘to beget,’ there is little Greek justification for the translation of *monogenēs* as ‘only begotten’” in the Gospel (*The Gospel according to John*, London: Geoffrey Chapman, 1975), vol. 1, p.13).
- On the other hand W. Bauer in his *commentary* on Jn. regards *monogenēs* as already in Jn. and I Jn having the somewhat heightened meaning “only-begotten” (or possibly “begotten of the Only One”) in view of Jn. 1:13 with its emphasis on *gennasthae ek theou* (see W. Bauer *et al.*: *Greek-English Lexicon*, p.527).
- F. Büchsel in the *Theological Dictionary of the New Testament* (vol.4, p.736-741) specifies the word as having two meanings: “only, unique” and “of sole descent, only-begotten”. He states:

It is not wholly clear whether *monogenēs* in Jn. denotes also the birth or begetting from God; it probably does. Jn. calls Jesus *ho gennētheis ek tou theou*, 1 Jn. 5:18. Though many will not accept this, he here understands the concept of sonship in terms of begetting. For him to be the Son of God is not just to be the recipient of God's love. It is to be begotten of God. This is true both of believers [Jn. 1:12f.] and also of Jesus. For this reason *monogenēs* probably includes also begetting by God.

- Even if, as Dodd and Brown maintain, the meaning of *monogenēs* in the 1st century was “only Son”, later in the quarrel with the Arians some orthodox Greek Fathers seem to have understood the word to mean “only-begotten”.
- That this is the meaning the Creed intends may be evidenced by the juxtaposition of the following phrase, *ton ek tou patros gennēthenta pro pantōn tōn aiōnōn* (“begotten from the Father before the ages”), and a little later “*gennēthenta ou poiēthenta* (“begotten, not made”).
- Both J.N.D. Kelly (*Early Christian Creeds*, p.297) and A. Grillmeier (*Christ in Christian Tradition*, p.267) translate the term “only-begotten” in the Creed.

It is thus uncertain how the word should be translated, but we have followed Büchsel, Kelly and Grillmeier in preferring “only-begotten” to the ICET and ELLC translation “only”.

⁵ Literally “before all ages”. We here follow the ELLC translation.

⁶ “God of/from God” is omitted. As already mentioned, though part of the original Creed of Nicaea, it was not part of the text of the Niceno-Constantinopolitan Creed but added in its Latin translation; as also noted, it is in any case a phrase that the Arians did not oppose; more importantly, it adds nothing to “very God

from very God”.

⁷ We have retained the traditional English version’s adjective “very” rather than use the ELLC “true”, because it makes the point more clearly and emphatically.

⁸ This, of course, translates the famous credal phrase *homoousion tō patri*. In the ELLC version of the Creed this is translated as “of one Being with the Father”. This English phrase, however, may well be understood in a Sabellian, or “modalistic”, sense, i.e. as meaning that the Son is one *hypostasis*, or being, one entity, with the Father, instead of that the Son *shares* the same being or “substance” with the Father. (The Sabellians actually used the term *homousios* in a Sabellian sense.) This is aggravated by spelling “Being” with a capital letter, which one might expect if a being or *hypostasis* were meant, as both the ICET and the ELLC versions do and so confuse the point.. (The creed itself, of course, seeks to make a distinction between the one *ousia* that is shared by the three *hypostases* and the *hypostases* themselves.) We therefore prefer “of the same being as the Father” as a more literal and appropriate translation of the Greek. J.N.D. Kelly’s comment should be noted:

whatever the deeper implications of *homoousios*, the original Nicene teaching was, not that the Father and Son are numerically one in substance, but that They share the same divine nature. There is, [however], no real antithesis between generic and numerical oneness so long as the Son’s essential deity is acknowledged, for Godhead (as these fathers were never tired of pointing out) is *ex hypothesi* simple and indivisible.

(J.N.D. Kelly: *Early Christian Doctrines*, p.254. See further p.233-255.)

⁹ The ELLC translation has “were made”, but the verb is *egeneto*, not *epoiēse* or *ektisthē*. The first section of the Creed uses *poiētēn* with reference to the Father.

¹⁰ Adding “and” to this line to make clear that the previous line refers to the Son as the *Logos* (Jn. 1:3, I Cor. 8:6, Col. 1:16, Heb. 1:2), not to the Father.

¹¹ This is what the Greek reads, not just “for us” as the ELLC translates, which, as has been pointed out, could be taken to mean only “for us believers or Christians”. See the comment above from the Lutheran Church of Australia.

¹² The Greek uses one preposition, *ek*, before “the Holy Spirit and the virgin Mary”, but *ek* has both the meanings “by, by means of” and “from, out of”, and surely the two meanings are intended respectively here. The traditional versions recognized this by translating “by the Holy Ghost of the Virgin Mary”. See also the comment above from the Uniting Church in Australia.

¹³ Greek *enanthrōpēsanta*. The traditional and ICET rendering “and was made *man*” is unnecessarily sexist; the Greek means that Christ became a human being, not that he became male in gender. On the other hand the ELLC rendering “and was made truly human” could, as we have seen, be taken to imply that God’s Son took on all human attributes without actually becoming a particular human being. See the comment above from the Lutheran Church of Australia. Besides, the Greek has no adverb “truly” here.

¹⁴ The Greek reads just *kai pathonta*, but *paschein* sometimes means, as here, not just “to suffer” but “to suffer death”. (See W. Bauer *et al.*: *Greek English Lexicon*, p.633f.)

¹⁵ This is a more exact and stronger translation of the Greek than the traditional,

ICET and ELLC word “kingdom”. The biblical word means the dynamic and victorious activity of God against evil and injustice and the state of affairs that that brings about. The English word “kingdom” by contrast, though it had a wider meaning in the 16th century, today is confined to the static meaning of a geographic area, a royal realm.

- ¹⁶ Literally “of whose kingdom there will be no end”, but the English pronoun “whose” can be either singular or plural, which opens the clause to being misunderstood to mean the kingdom of “the living and the dead” who are mentioned in the immediately preceding line.
- ¹⁷ We have discussed the addition of these words (the *filioque*). Whether they should be retained in the Creed is a serious question. Hence our translation follows the ELLC in bracketing them. As already mentioned, the Task Team plans to present a report next year on whether they should be said or deleted.
- ¹⁸ The ELLC has this clause the other way around, but in the Greek the emphasis is on “with” (which it repeats three times).
- ¹⁹ The Greek uses the aorist tense, not the perfect, as the ELLC translation does.
- ²⁰ This run-on corresponds to the Greek and expresses the connection between the Spirit and the Church. However, the Greek lacks “and” here.
- ²¹ The Greek word is *katholikēn*. Luther substituted the word “Christian”, because the Roman Catholic Church applies the term “Catholic” to itself. But neither “Christian” nor “universal” are adequate translations of *katholikē*. The original Calvinistic tradition, like the Anglican and ecumenical traditions, therefore retained the word “catholic”. Besides we should not surrender the claim to be (part of) the catholic (small “c”) Church. See the extensive discussion on this issue in the essay “Should we Drop the Word Catholic?” in the *Papers for the 8th General Assembly 2008*, p.317-320.

APPENDIX F

Voorgestelde Afrikaanse Vertaling van die Niceense Geloofsbelydenis

[For rationales for the details of this translation see both the endnotes attached to the proposed English translation in the previous Appendix and the endnotes below specific to the Afrikaans translation.]

Ons glo in een God, die Vader,
die Heerser oor die heelal,
die Skepper van hemel en aarde,
van alles, sigbaar en onsigbaar;
En in een Here, Jesus Christus,
die eniggebore Seun¹ van God,
van ewigheid af uit die Vader gebore,
Lig uit Lig, ware God uit ware God,

gebore, nie geskape² nie,
van dieselfde wese as die Vader³,
en deur wie alles tot stand gekom het,
wie ter wille van ons mense en ons verlossing
uit die hemel neergedaal het,
deur die Heilige Gees uit die maagd Maria vlees geword het,
en mens geword het,
wat ter wille van ons onder Pontius Pilatus gekruisig is,
tot die dood toe gely het,⁴ en begrawe is,
op die derde dag opgestaan het,⁵ in ooreenstemming met die Skrifte⁶,
na die hemel opgevaar het,
wat aan die regterhand van die Vader sit,
en met heerlikheid weer sal kom
om die lewendes en dié wat gesterf het⁷ te oordeel;
aan sy koninklike heerskappy sal daar geen einde wees nie;
En in die Heilige Gees, die Here en die Skenker van die lewe,
wat van die Vader [en die Seun] uitgaan,
wat met die Vader en die Seun saam aanbid en saam verheerlik word⁸
en wat gespreek het deur die profete;
en aan⁹ een, heilige, katolieke¹⁰ en apostoliese Kerk.
Ons bely een doop tot vergifnis van sonde.
Ons sien uit na die opstanding van dié wat gesterf het¹¹,
en die lewe in die komende era¹².

Amen.

Endnotes: to the Afrikaans translation

¹ Gk *ton huion ton monogenē*. The question in Afrikaans is whether this should be rendered "eniggebore Seun" or "enigste Seun". The 1933/54 version of the Afrikaans Bible favoured "eniggebore" in Jn. 1:14,18, 3:16,18 and I Jn. 4:9; the lexicographers persuaded the translators of the 1983 version to favour "enigste" in these texts (as well as in Lk. 7:12, 8:42, 9:38, Heb. 11:17). But see the

discussion of this in the endnotes of the proposed English translation in the previous Appendix.

- ² More precisely the Greek means the slightly looser word "gemaak", or "made".
- ³ The NGK version of the Creed translates *homoousion tō patri* as "van dieselfde wese met die Vader", the Dutch version as "wezenseen met de Vader" and the German version as "eineswesens mit dem Vater". One Afrikaans rendering the Committee considered is "een wese met die Vader". The problem with this, however, is that like "one being with the Father" it renders the compound adjective *homoousion* as a noun and so can be understood in a Sabellian, or "modalistic", sense. Therefore we prefer the more literal and exact translation "van dieselfde wese met die Vader". See the discussion on this in the endnotes of the proposed English translation in the previous Appendix.
- ⁴ The Greek reads just *kai pathonta*, but *paschein* sometimes means, as here, "to suffer death", so that the Afrikaans translation here expresses the intention exactly. (See W. Bauer *et al.*: *Greek English Lexicon*, p.633f.)
- ⁵ The phrase "according to the Scriptures" in the Greek comes after the words *kai anastanta tē titē hēmera* ("and was raised on the third day") and therefore refers either to this whole clause or else specifically to "the third day".
- ⁶ The plural "Skrifte" is a more literal rendering of the Greek, *tas graphas*, than "Skrif".
- ⁷ Four alternatives were considered here: "die dode", "die dooies", "die ontslapenes" and "die wat gesterf het". In the end the last (which is used in the present Afrikaans rendering of the Apostles' Creed) was felt to be the least problematic.
- ⁸ This more literal translation of the Greek works in Afrikaans, whereas an English parallel would be clumsy.
- ⁹ The different prepositions in "Ons glo *in* die Vader.." and "En *aan* een...Kerk" make a neat distinction in Afrikaans.
- ¹⁰ The German Lutheran tradition influenced the Dutch and in turn the Afrikaans Churches to substitute "algemene" in their translation of the Creed; but "algemene" catches only one aspect of the meaning of *katholikē*. On this see the extensive discussion on "Should we Drop the Word Catholic?" in the *Papers for the 8th General Assembly 2008*, p.317-320.
- ¹¹ See footnote 7.
- ¹² The Task Team wrestled with the question what Afrikaans word should be used to translate the Greek *aiōnos* and eventually resolved on this.

APPENDIX G

Isivumo-Kholo Sasenicene

[For rationales for details of this translation see the endnotes attached to the proposed English translation of the Creed in Appendix E.]

Siyakholwa kuThixo omnye

uYise, umlawuli phezukonke,

uMdali wezulu nomhlaba,

nezinto zonke,
ezinokubonwa nezingenakubonwa;
NakwiNkosi enye, uYesu Kristu,
okuphela kozelweyo uNyana kaThixo,
ozelwe nguYise kwasephakadeni,
uThixo ophuma kuThixo,
uKhanyiso oluphuma kuKhanyiso,
uThixo wenene ophuma kuThixo wenene,
ozelweyo engadalwanga,
ebume bunye noYise;
zabakho ngaye zonke izinto;
ngenxa yethu thina bantu
nangenxa yosindiso lwethu
wehla emazulwini wabayinyama,
ngoMoya oyiNgcwele kwintombi uMariya,
waba ngumntu,
kwaye ngenxa yethu wabethelwa
emqamlezweni phantsi koPontiyo Pilato;
wabulaleka kwade kwase kufeni wangcwatywa;
ngomhla wesithatu wavuka
ngokweziBhalo;
wenyukela emazulwini,
uhleli ngasekunene kukaYise;
wobuya enobuqaqawuli
ezo kugweba abahleliyo nabafileyo;
obukumkani bakhe bungasayi kuphela;
NakuMoya oyiNgcwele,
iNkosi noMdlisi wobomi,

ophuma kuYise [nakuNyana]
unqulwa ezukiswa kunye noYise noNyana,
owathethayo ngabaprofeti;
NakwiBandla elinye elingcwele
elikhatolika lobupostile.
Sivuma ubhaptizo olunye lokuxolelwa kwezono.
Silinde nokuvuka kwabafileyo
nobomi bexesha elizayo.
Amen.

APPENDIX I

Revised Directions for the Celebration of Holy Communion

Frequency

“Jesus Christ inaugurated the worship of the Church when he instituted the celebration of the Lord’s Supper” (von Allmen).¹ The Resurrected Lord then met and ate with his disciples on the first day of the week. According to Jn. he shared his presence with them on successive first days (Jn. 20:19,26, cf. 21:9,12-14, Ac. 1:4, 10:41²). Hence the early Christians met every Lord’s Day to renew their fellowship with him in Word and sacrament (Ac. 2:42, 20:7,11, 1 Cor. 10:16, 11:17ff., Rev. 3:20), in anticipation of his coming messianic banquet (Lk. 22:16,18, 1 Cor. 11:26, 16:22). Christians came together “as a church” (1 Cor. 11:18) *in order* especially “to break bread” (11:20ff., Ac. 20:7 cf. 2:42,46, 20:11). Thus “from the earliest times the central...act of Christian worship has been the eucharist.”^{3,4} Hence the *Didache’s* exhortation: “On every Lord’s Day—his special day—come together and break bread.”⁵

In the Middle Ages the Church continued to celebrate every Lord’s Day, but in making the *sacrifice* of the Mass central it reduced the laity to spectators: they partook only at Easter (and in some places Christmas as well). Luther regarded infrequent Communion (for the laity) as part of the Babylonian captivity of the Church,⁶ and Calvin called it “an invention of the devil.”⁷ Both wanted it at least once a week. Indeed “all the principal Reformers except Zwingli advocated weekly communion in accordance with early universal Christian practice, and in addition... restored communion in both kinds.”⁸ Proper preaching *and* the sacrament, as that which “confirms” and “seals” the Word, were *both* essential to proper worship.⁹ But the magistrates, too used to the medieval practice, prevented weekly celebration in Geneva. Calvin continued to protest against this as defective and urged his followers to restore the apostolic and patristic pattern.¹⁰ Most have stuck with the magistrates. But if both Word and sacrament are central and integral to worship on the Lord’s Day, services without either are fundamentally incomplete and defective.¹¹ As Calvin pointed out, unless we use the sacrament often, as our Lord

intended, “we shall not know well the benefit which it offers us.”¹² Those who truly value the sacrament for our Lord’s renewing presence and power in it *want* to celebrate it every week.

It was Huldreich Zwingli who, in contrast to the other Reformers deliberately broke the connection between Communion and normal Lord’s Day worship by reducing its observance to four times a year. Behind this was the infrequency of lay communion in the Middle Ages and Zwingli’s own “low” view of the sacrament. Communion became infrequent also in Scotland, but that was mainly because of the shortage of ministers after the Reformation.¹³ In some Reformed Churches Elder’s pre-Communion visits, Communion tokens and pre-Communion services did enhance esteem for the sacrament, but such practices have now fallen away. And it is evident today that Churches that celebrate infrequently hold Communion in lower esteem. The UPCSA General Assembly has strongly urged “every congregation that celebrates Holy Communion less often to do so every Sunday or at least every alternate Sunday, wherever possible.”¹⁴

Jesus *instituted* Holy Communion at the Last Supper but as a *sacrament* of his death *and resurrection*—and then celebrated *resurrection* meals with his disciples. Thus it proclaims the Lord’s death (I Cor.11:23-26), but is celebrated on Sunday as the feast of his resurrection—until he comes in glory (I Cor.11:26). As such it should be celebrated every Sunday and especially on the high days of the Christian calendar: Advent Sunday, Christmas Day, Epiphany (or Epiphany Sunday), Transfiguration Sunday, Passion Sunday, Easter Sunday, Ascension, Pentecost, Trinity Sunday and Christ the King Sunday. Because Jesus instituted it to commemorate his death and resurrection, it is inappropriate to celebrate it on Maundy Thursday, as a rite commemorating the Last Supper itself, or on Good Friday, when his death alone is the focus.

Furniture

The Communion Table is the chief and central piece of furniture in church: around it the family of God gathers, for prayer and the sacrament. It should be of a good, indeed impressive, length, suitably high for the person presiding to stand and read a book on it, and with a solid surface facing the congregation. If it lacks such a surface, a broad fall (even just white sheeting) should at all times cover the top and hang down to near the floor on that side. A seasonal fall can be draped over this.¹⁵

The Table should stand not near the wall, as though it were an altar, but always prominently forward, near the congregation, and in the centre. Nothing—whether a pulpit, a lectern, a screen or a music group—should obscure it.¹⁶ It should not be made a stand, whether for a Bible or a vase of flowers, and so be robbed of its own symbolism.¹⁷ Such inappropriate practices reflect the loss of the sense of the sacramental that afflicts many Protestant churches today.

Any lectern on the Table to support a liturgy book should be discrete, not obtrusively high. An alternative is a suitably coloured cushion.

Person Presiding

The *Manual of Faith and Order*, chapter 4, section 2, stipulates who may preside at the sacraments by re-enacting the basic actions that constitute them. By their baptism all Christians are members of the royal priesthood of all believers; but neither the New Testament nor the historical Church from its earliest times¹⁸ interpreted this to mean that any Christian has the right to celebrate (except, of course, in extreme or emergency circumstances¹⁹).

Ministers are instructed in the doctrine of the sacraments and in liturgy and ordained to the ministry of the Word and sacraments. Presbytery can, where necessary, also licence trained lay people to administer the sacraments. For the sake of order (1 Cor. 14:40), pure doctrine and proper administration, however, the sacraments should not be celebrated without such licence.

Elders or other members of the congregation assist in serving the elements at the Minister's invitation.

Children

Baptism admits people, including children, to membership in the Church and so to the holy Table. It is essential that children are adequately instructed, according to their age, in the meaning of Communion; the Minister and the Session are responsible for seeing to this.²⁰ They should sit with their parents or sponsors. If the congregation comes forward to receive the elements, they should come up with their parents or sponsors. Those who are unbaptized may come for the Minister to lay his/her hand on them and bless them. (They signify this by not holding out hands to receive the elements.)

Preparation for the Service

Persisting with the same Order of Holy Communion for a time enables the Minister and the congregation to familiarize themselves with it (and its responses). Ministers should learn by heart the main parts of the Order they use.

Everything necessary should be prepared well before the service. Enough bread and wine must be available. Bread, not unleavened wafers, should be used. A common loaf (and cup) symbolize our unity in Christ (1 Cor. 10:17). Unleavened bread began to be used in the sacrament only in the 9th century, and wafers lose this symbolism.²¹ Even if the congregation uses individual cups, the Minister and servers share a common cup. A flagon (or a short, elegantly shaped bottle) may be used to pour the wine into the chalice during the service. If actual wine is used, it should be mixed with water, as in biblical times and the early Church²².

If the Great Entry is observed, the elements are kept in the vestry. Otherwise they are placed on the Table before the service and covered with a white cloth or veil. This is not just to keep off flies and to symbolize the mystery of the sacrament. It is because, in line with Augustine, Calvin taught that the sacrament gains its meaning and promise only from the Word that precedes it. The cloth or veil is removed during the hymn immediately before Communion and replaced during the hymn immediately after.

The Session need not be constituted before Communion. If it is constituted, it stands adjourned during the service.

Order of the Liturgy

The way in which the Church should copy Jesus' action at the Last Supper was of great importance in the early Church. Likewise the Reformers held the preaching of the gospel and the proper administration of the sacraments to be the marks of the true Church. The sacrament should thus not be deprived of its essential form and meaning by a modern urge for "informality".

The reading and preaching of the Word, even if brief, should precede the sacrament (Ac. 2:42). For it is the Word that attaches the promise to the sacraments and so imparts power to them.²³ (Even the sick at home should at least be read a suitable passage of Scripture.)

The proper Order of "the Liturgy of the Upper Room", i.e. of Holy Communion, is as follows. The constitutive, and therefore essential, parts are the Four Actions. The liturgical elements that accompany them are discussed further on.

1. The Offering (and the Great Entry)
 2. The Pax
 3. The Invitation
 4. (The Warrant)
 5. (The Prayer of Humble Access)
 6. First Action: **The Taking**
(as Jesus took bread)
 7. Second Action: **The Great Thanksgiving**
(as Jesus gave thanks)

The Lord's Prayer
 8. Third Action: **The Fraction**
(as Jesus broke)
 9. Fourth Action: **The Sharing**
(as Jesus gave)
 10. Prayer of Thanksgiving for Communion and Self-Offering.
1. *The Offertory and the Great Entry.* The Offering and its dedication come after the sermon, signifying that in response to God's Word we offer all that we have and are (Ac. 2:42-45, 4:33-35, Rom. 12:1). It comes before Communion, as linked from very early on with the offering of the bread and wine.²⁴ The Great Entry is an ancient tradition, retained by Calvin and Knox and in Presbyterianism until the 19th century. In it the Minister and servers bear the elements and the offering to the holy Table during the service. Calvin held that the elements should be brought to the Table only after the sermon because it is the Word that validates and gives meaning to the sacrament, and the sight of the sacrament should immediately remind us of the Word.²⁵ A psalm or hymn is sung while they are carried to the Table.²⁶

2. *The Pax*. Sharing the peace goes back the Jewish kiss of reconciliation and peace that Jesus and the disciples practised (Lk. 22:7). The early Church based it also on Matt. 5:23f. In apostolic practice it took the form of a kiss (Rom. 15:33, 16:16,20, 1 Cor. 16:20, 2 Cor. 13:12, 1 Th. 5:26, 1 Pet. 5:14); today's equivalent is a handshake. It should precede, not follow, Communion. As the *Didache*, Justin Martyr and Hippolytus already emphasized: "Let no one who has a quarrel with his fellow come [to the Table] with you until they are reconciled."²⁷ It is anomalous and liturgically incorrect to share the peace only after Communion—as though Christ does not reconcile us at the Table and we make peace only afterwards! If modelled on Matt. 5:23f., the *Pax* is appropriately associated with the Offering just before Communion.
3. *The Invitation*. Through this the Lord invites his people to his Table. It thus includes one or two scriptural sentences expressing that.
3. *The Warrant*. The Reformers introduced the practice of reading the narrative of Jesus' institution of the Lord's Supper (usually 1 Cor. 11: 23-26/27) as a "warrant" for the sacrament before the four basic actions (as in the Third Order). A more ancient alternative is for the words of the account to be said during the sacrament itself (as in the First and Second Orders).²⁸ Either way Christ's words of institution must be quoted exactly, but only once.
5. *The Prayer of Humble Access*. This very appropriate prayer (in the Second Order) is from the Prayer Books of Edward VI in the English Reformation but given more overtly Reformed wording.²⁹
6. *The First Action: the Taking*. The Minister, with the appropriate words, lifts up the paten with the unbroken bread and then either a flagon or the chalice with wine in it before the congregation.
7. *The Second Action: the Great Prayer of Thanksgiving*³⁰. This is preceded by the little introductory dialogue called the *Sursum corda* ("Lift up your hearts"). This not only goes right back to the second century³¹; it expresses the Reformers' call to lift up our hearts to the risen and exalted Jesus, who through the Spirit unites us with his body and blood in the sacrament³². (With the response "We lift them up to the Lord" it is appropriate for the congregation to stand for the Prayer.)

The Prayer itself includes:

- thanksgiving for creation and providence,
- the *Sanctus* ("Holy, holy, holy" etc.) and the *Benedictus qui venit* ("Blessed is he who comes" etc.), which are versicles from Scripture that go back at least to the 4th century and probably right back to Jewish prayers;
- the *anamnēsis* (commemoration of, and thanksgiving for, the incarnation, death, resurrection and exaltation of Christ for our redemption);
- thanksgiving for the promise of Christ's coming in glory (God's coming reign); and
- an *epiclesis* calling the Holy Spirit to unite us with the body and blood of Christ³³.

It should also include the "Proper" Preface for the particular liturgical season and appropriately ends with a doxology (preferably a versicle and response).

The Lord's Prayer then follows immediately, as the climax of all prayer.

Besides standing for the Prayer of Thanksgiving, the congregation should participate by joining in the responses.

8. *The Third Action: the Fraction.* The Minister visibly breaks the bread and holds up the two broken pieces before the congregation.

The *Agnus Dei* ("Lamb of God, have mercy on us" etc.) was first sung during the fraction before the 7th century. Most 16th century Reformed Orders omitted it; many modern liturgies restore it as a responsive prayer just after the fraction. It is a moving prayer, but can overwhelm the jubilation of a Resurrection meal that anticipates God's reign (Lk. 22:16,18, Ac. 2:46f.) with a mood of solemn contrition. Hence in our Orders it is optional.

9. *The Fourth Action: the Sharing or Distribution.* The words of Jesus are best translated "Do this in commemoration of me," not "in remembrance/memory of me" or "as a memorial of me". They mean not a mental act of remembrance or a passive memorial but a re-enactment or "re-presentation" of a past event through which it becomes effective now in the present. (Cf. Ex. 13:8f.,14, in which the commemoration applies the Passover's effect to generations after the Exodus.) Silence for meditation, singing and devotional music are all appropriate during the sharing.³⁴

The Four Actions correspond to Jesus' four actions at the Last Supper (indeed at all his public meals) and are what constitute Holy Communion (Matt. 14:19, 15:36, 26:26f., Mk. 6:41, 8:6, 14:23, Lk. 9:16, 22:19f., Jn. 6:11, 1 Cor. 11:23-25). They are therefore the essential, mandatory parts of the sacrament that must all be enacted *in the order that accords with our Lord's institution and with the appropriate words*. The bread should *not* be "taken", or lifted up, or broken during the warrant, if one is read, or during the Great Prayer of Thanksgiving! Not to respect its order is not to respect the sacrament itself. Jesus' words should be quoted exactly, and as a constitutive part of Communion the Prayer of Thanksgiving should retain all its traditional parts.

Conduct of the Liturgy

The Supper should never be treated as an appendix tacked onto the service for which only the especially devout remain behind: hence no benediction should dismiss part of the congregation before Communion.

The Minister stands on the other side of the Table from the congregation to symbolize that God's People gather around it as the family of God.

If the Great Entry is observed, the congregation sings an appropriate processional hymn. (A traditional one is "Lift up your heads, you gates of brass!"). When the hymn begins, the Minister and servers retire to the vestry. The Minister leads the servers back to the Table bearing the elements. The Minister receives the elements from each server and places them on the Table.

The actions of Holy Communion should be clearly visible to the people. In the "Taking" and consecration of the elements the Minister lifts up the main paten and

then the flagon or chalice *at least* a good hands breadth from the Table and lays his hands on the other vessels. The paten and chalice should always each be held with both hands, unless two vessels are held at the same time.

In the Fraction the Minister breaks the bread with the appropriate words, holds the two pieces up before the people and replaces them on the paten. Likewise he/she raises the chalice visibly before the people, with the appropriate words, and replaces it on the Table.

Christ's invitation alone authorizes anyone to partake. Hence the Minister says the words, "Take, eat..." etc. *before* he/she partakes, not afterwards, when the elements are about to be distributed to the congregation. "The Minister receives first, completing his communion in both kinds. This has been the universal practice from earliest times, alike before and after the Reformation."³⁵ This also symbolizes the Minister's need to receive grace in order to be its agent for all those present. Three reasons make it inappropriate also for the Minister to receive last: the sacrament is not the place to display the Minister's humility; receiving first signifies our need for grace before we minister to others; above all, Christ is the host at the holy Table, and the Minister should not act as though he/she were! But it is wise to explain why the Minister receives first, and that no status or hierarchy applies at the Table.

For the same reason Elders not serving the congregation should not sit in special places in front or receive Communion before the congregation, as if they constituted a privileged elite at the Lord's Table.

Mode of Distribution

The congregation either come forward to receive the elements or else remain in their pews. At the Last Supper Jesus and his disciples reclined around a low table. When the actual meal was discontinued in the early Church, the people came forward and stood to receive the elements. In the high Middle Ages this changed to kneeling. With Calvin the people came forward and stood, but he did not oppose kneeling.³⁶ Knox and some English Reformers opposed it as implying adoration of the host.³⁷ Serving people in their pews was an innovation of Zwingli, which the Nonconformists in England took over later.³⁸ With Knox in Scotland, à Lasco and the early Puritans one group at a time came to sit and eat around the Table in front; after the Minister broke the bread they divided and distributed it among themselves.³⁹ Because this took time, people later sat at a long Table down the central aisle, where there was enough room. In 1828 Dr Thomas Chalmers copied the English Nonconformist practice in his church in Glasgow. The Church of Scotland's General Assembly repeatedly denounced this practice,⁴⁰ but it gradually became the Presbyterian norm.⁴¹ A serious consequence of this practice is that it replaces the emphasis on receiving together with the body of the congregation around the Table and so tends to reduce Communion to an act of individual and private piety.⁴²

Ministers are therefore encouraged to invite their congregations to come forward to receive the elements in front, standing near or around the Table. The Minister then serves him/herself and a server, and they then respectively serve the people with the bread and the wine. The appropriate accompanying words are "The body of Christ" and "the blood of Christ" or "the bread of life" and "the cup of salvation". A

common chalice can be used, and be wiped clean after being drunk from. (Alcohol in wine also has a disinfectant effect.) "Intinction", or dipping the bread into the chalice, may also be practised, especially by anyone with an infection.

Alternatively the Minister passes the bread and then the wine to the end of a line of people in front of the Table or a circle around it. Each person then passes them on with the appropriate words, so enacting the priesthood of all believers. The people should find out their neighbour's names and name them in handing on the bread. If the people come up in groups, the Minister can dismiss each group with words like "You have received the body of Christ; (now) go in peace, (and the God of peace be with you)" or a suitable brief quotation from Scripture.

If the people remain in their pews, the appointed servers come to the Table and sit behind it, facing the congregation. They come to the Table with the offering (and the elements, if the Great Entry is observed) or at any rate during the hymn before Holy Communion. After serving him/herself the Minister takes and hands the bread and then the wine to each server with the appropriate words. Alternatively he/she passes bread and then the chalice to the servers to his immediate right and left with these words. The servers on either side then partake and pass on the bread and the chalice to their neighbours with the same words. The servers at the two ends return any remaining bread and the chalice to the Minister.

After a pause servers stand to receive the patens from the Minister to serve the pews. If there are enough servers, others stand to receive the wine trays from the Minister and serve the pews. (Otherwise the same servers return the patens, receive the wine and distribute it.) The servers at all times receive and carry the patens and trays with both hands. The patens and trays should be passed to and along the pews with the same words. Those in the pews also eat and drink as they receive (as at the Last Supper, not all at the same time, as in a "toast"!). When all have been served, the vessels are returned in an orderly way to the Table. The Minister receives them and replaces them on the Table.

If people remain in their pews for Communion, they should be reminded from time to time that they are sitting around the Lord's Table.

If people in need are invited to come forward during the service for the laying on of hands or any other ministry, they sit or kneel in front of the Table. Such ministry is best performed after the Communion, before the Prayer of Self-Offering. If they come forward before receiving bread and wine, they are served with these after receiving ministry. Alternatively those needing ministry are invited to come forward after the service.

Conclusion

If the Great Entry has been observed, the elements are carried out (after the Bible) during the final hymn. The Minister pronounces the commission and benediction and the final hymn as a processional hymn. He/she then hands the elements to the servers and follows them out in procession as the hymn is sung. Alternatively the Minister may return to the back of the church and pronounce the commission and benediction from there after the hymn.

If the Great Entry has not been observed, the elements are covered with a cloth during the hymn, as mentioned, and left on the Table until after the service.

The elements remain bread and wine and outside their use in the ritual are no longer sacramental. But as having been consecrated to be vehicles of grace through which Christ has made himself present to us, they should be disposed of reverently, not thrown into a garbage can or poured down the sink (or the wine rebottled for reuse). The early Church reserved some for delivery to the sick⁴³; after Jewish precedent, it consumed, burned or buried the rest of the bread and poured the remaining wine on untrodden ground. Presbyterians for long did the same. Giving the elements to a hungry person is also a holy act. (Cf. Matt. 14:20, 15:37, Mk. 6:43, 8:8, Lk. 9:17, Jn. 6:13.)

In the apostolic and early Church the wealthy shared food and goods with the needy at the sacrament (Ac. 2:42-47 cf. 1 Cor. 11:20-22; Justin: *1st Apology* 67). "The sharing of the bread also reminds us of Christ's command to share our bread with the hungry as we would share with him" (UPCSA Confession of Faith, Art. 9.6). It is thus a Reformed tradition to take a retiring offering for the poor.

Endnotes to the Directions for the Celebration of Holy Communion

- ¹ J.J. von Allmen: *Worship: Its Theology and Practice* (London: Lutterworth, 1968), p.26.
- ² The Greek verb in 1:4 likely means "to eat (salt) with". (NIV, JB, NRSV mg, GNB mg.). Some early Jewish Christians celebrated the Supper with bread and salt, some with bread and fish (cf. Lk. 24:42, Jn, 21:9 cf. ch.6 with its Eucharistic allusions). Ac. 10:41 implies that it was characteristic of the Rison Lord's appearances that he ate and drank with the disciples. See O. Cullmann and F.J. Leenhardt: *Essays on the Lord's Supper* (London: Lutterworth, 1960), p.10-12..
- ³ W.D. Maxwell: *Concerning Worship* (London: OUP, 1949), p.11. (Maxwell was a Church of Scotland liturgical expert.) The Eucharist (1 Cor. 11:24 etc. cf. *Didache* 9.1, Ignatius: *Smyrna* 7.1, 8.1, Justin Martyr: *1st Apology* 66), the Breaking of Bread (Ac. 2:42), Holy Communion (1 Cor. 10:16) and the Lord's Supper (1 Cor. 11:20) are all biblically based names for the sacrament. The Reformers favoured the last.
- ⁴ The sacrament was celebrated as part of a supper first every evening (Ac. 2:46), then "on the first day of the week" after sundown, when the Jewish day began (Ac. 20:7,11, 1 Cor.11:20ff.). By the end of the 1st century it was separated from the supper and shifted to dawn on the Lord's Day, to coincide with the time of Christ's Resurrection. The supper continued as a separate weekly communal evening meal. (See C.C. Richardson (ed.): *Early Christian Fathers*, LCC vol. I, p.23.)
- ⁵ *Didache* 14. 1 (*Early Christian Fathers*, LCC vol. I, p.178).
- ⁶ *WA* 6, 507. Cf. W.D. Maxwell: *Outline*, p.74.
- ⁷ J. Calvin: *Theological Treatises*, LCC XXII, p.310, cf. 66.
- ⁸ W.D. Maxwell: *History of Worship in the Church of Scotland*, p.51.
- ⁹ J. Calvin: *Institutes* IV.14 *passim*.
- ¹⁰ J. Calvin: *Inst.* IV.xvii.43ff. (1559), *Theological Treatises*, p. 47-50, 150, 154f.,

212. See also W.D. Maxwell: *Outline of Christian Worship* (London: OUP, 1955), p.118.
- ¹¹ So Calvin (see the references in the previous footnote) and K. Barth: *Knowledge of God and Service of God* (London: H. & S., 1938), p.211f.
- ¹² J. Calvin: *Theological Treatises*, p.153.
- ¹³ W.D. Maxwell: *Outline*, p.125f.
- ¹⁴ *Proceedings and Decisions 2004*, p.462. Making time for Communion may mean fewer hymns/songs beforehand, but they can also be sung *during* Communion.
- ¹⁵ On the proper dimensions of a Communion Table and its covering see W. Maxwell: *Concerning Worship*, p.98ff.
- ¹⁶ It has been argued that a significant reason why the Protestant Churches have lost ground in the “marketplace of symbols” is that, in contrast with modern media, they allow so much place to talking but so little to visible symbols.
- ¹⁷ The place for the Bible is, of course, on the pulpit (or the lectern, if there is one).
- ¹⁸ E.g. Clement: *Epistle to the Corinthians* 40 (c. 96), Ignatius: *Smyrna* 8, *Phil.* 4 (98-117), Justin: *Dialogue* 116, *1st Apology*, 65 (c. 155).
- ¹⁹ Tertullian: *De Exhortatione Castitatis* 7.
- ²⁰ *Manual of Faith and Order*, par. 1.6, 4.1-5.
- ²¹ The Jewish Passover used unleavened bread, and the Synoptic Gospels identify the Last Supper as a Passover meal (Matt. 26:17-19, Mk. 14:12-16, Lk. 22:1.7-15). But Jn. dates it on the day before the Passover (13:1, 18:28, 19:14,31,42 cf. I Cor.5:7), and its features are those of a Jewish fellowship meal more than the Passover itself. See, e.g., W.D. Maxwell: *Outline*, p.5-7. Besides, Jesus’ resurrection meals were presumably with ordinary bread.
- ²² The Jews normally drank wine diluted with water. The Church took this over in Holy Communion (Justin: *1st Apology*, 65-67, Augustine: *On Baptism*, 2.14.19 etc.) and in time gave it a symbolic meaning, in line with 1 Jn.5:6,8.
- ²³ “The word is added to the element, and it becomes a sacrament, indeed, a kind of visible word in itself” (Augustine: *Ev. Joh.* 80.3) Cf. Martin Luther: *Small Catechism*, 4.1,3, 5.3f., Calvin’s *Inst.* IV.xiv.3ff. “The sacraments take their power [virtus] from the Word, when it is preached intelligibly. Without this, they are unworthy to be called sacraments” (J. Calvin: *Theological Treatises*, p.16. Cf. p.203-206, and his *Tracts and Treatises*, vol. II, p.304). See the UPCA Confession of Faith, Article 7.5.
- ²⁴ W.D. Maxwell: *Outline*, p.7f.
- ²⁵ See B. Thomson: *Liturgies of the Western Church* (Cleveland: World Publishing Co., 1965), p.192.
- ²⁶ B. Thomson: *Liturgies*, p.306 n.9.
- ²⁷ *Didache* 14.2 (in a section dated as written in the late 1st century). Cf. Mt. 5:23f.
- ²⁸ In the oldest extant full liturgy the words of institution are included in the Prayer of Thanksgiving (Hippolytus: *Apostolic Tradition* iv.9f.).
- ²⁹ Bucer and Calvin both approved Prayers of Humble Access before Communion.
- ³⁰ The verbs in Matt. 14:19, 26:26f., Mk. 6:41, 8:7, 14:22f., Lk. 9:16, 22:19 and 1 Cor. 10:16, 11:24 mean (praising and) thanking God, after Jewish fashion. When

the Jews spoke of offering a blessing over food, that meant blessing, i.e. thanking, *God*.

- ³¹ Hippolytus: *Apostolic Tradition*, iv.3 (c. 200 CE).
- ³² Calvin specially approved the ancient *Sursum corda* (*Inst.* IV.xvii.36), and the Reformers used versions of it. See J. Calvin: *Theological Treatises*, LCC XXII, p.159, 168, 174f., 276 and for the wording Calvin used B. Thomson: *Liturgies*, p. 193, 207 cf. 187, 223.
- ³³ For Bucer, Calvin and the Reformed view in general it was the worshippers, not the elements, that (the Word and) the Holy Spirit blessed and sanctified (B. Thomson: *Liturgies*, p.240, 204f.). On the place where the epiclesis should occur see J.-J. von Allmen: *Worship*, p.28-32.
- ³⁴ In some ancient liturgies and in Luther's Order there was singing during Communion. With Bucer a psalm was sung. With Zwingli and later à Lasco and Knox, Scripture was read. In Calvin's Genevan Order psalms were sung or Scripture read. (B. Thomson: *Liturgies*, p.39, 104, 146, 165, 185f., 208, 307n.15).
- ³⁵ W.D. Maxwell: *Concerning Worship*, p.59. See the explicit rule in Calvin's liturgy (B. Thomson: *Liturgies*, p.207f. , W.D. Maxwell: *Outline*, p.119), the *Westminster Directory* etc.
- ³⁶ B. Thomson: *Liturgies*, p.207f.
- ³⁷ Against them Cranmer upheld kneeling as a simple sign of humility and gratitude for the sacrament's benefits.
- ³⁸ W.D. Maxwell: *Outline*, p.84, 140 n.1, 144, B. Thompson: *Liturgies*, p.150, 242, 318.
- ³⁹ B. Thomson: *Liturgies*, p.242, 304, 307n.15, 316, 341.
- ⁴⁰ The Scots branded it a "mangling of the sacrament".
- ⁴¹ W.D. Maxwell: *Outline*, p.126, B. Thomson: *Liturgies*, p.243, 293f., 346, Church of Scotland Committee on Ecumenical Affairs (ed.): *Holy Communion. Why Can't We Share?*, p.9.
- ⁴² This low, privatising tendency is taken to an extreme in some new independent Churches: at the end of the service the Minister merely declare the Table open; those who wish to, then help themselves to the elements and return to their seats to consume them, with no accompanying liturgy whatsoever! Is this a sacrament at all?
- ⁴³ See already Justin: *1st Apology* 67.5.

APPENDIX K

Directions for the Conduct of a Funeral or Memorial Service

Who "Qualifies" for a Funeral?

The funeral or memorial service, especially of a believing Christian, should take place in church with the congregation present, unless circumstances prevent this. A Minister should never refuse to conduct a funeral service or to conduct it in church on the grounds that the deceased was not baptized or a practising believer or a paid-up member of the congregation or of a church association or did not attend church, or was a suicide. Such refusal contradicts Jesus' attitude to outsiders,

including sinners and the poor, and his death for the justification of the ungodly (Rom. 4:5, 5:6). (See the Confession of Faith, Art. 7.10.)

On the other hand everything that the Minister says at the service should be authentic. If the deceased was not a believer or a church member, any wording that implies that he/she was is to be avoided. Alternatives in the Order that apply only if the deceased was a believer should be used only if that is known. The Minister should not give the impression that the Church subscribes to the folk belief that everyone who dies automatically "goes to heaven". At the same time it is not the Minister's business to judge anyone. God alone will judge us all on the Last Day; meanwhile he offers us his grace in Jesus Christ and calls us all to repent.

Preparation

The Minister should meet with the family before a funeral or commemoration service, listen to their accounts of the deceased, read Scripture, pray and perhaps sing a hymn or recite a psalm with them. The Scripture lesson(s) may be chosen from those listed in the Order for Funerals.

The Minister should also plan the service with the family: what music will be played, which hymns will be sung, whether any special tribute is to be paid to the deceased and, if so, who will pay it. (The Minister may also choose to discuss which Scripture lections are to be read and preached on.) The singing of psalms or hymns and their number (usually two or three) depend on circumstances and the number of people who will attend. Any recorded secular music that is at all inappropriate should be excluded, whether before, during or after the service. Family members or friends may be invited to take part in the service. Anyone reading the lessons, however, should have training in reading or at least practice reading them. (See the document "Reading the Lessons in Church".)

No pictures of the deceased, flowers or other decorations should be placed on or in front of the lectern, pulpit, font or holy Table, turning it into a stand or obscuring it.¹ If a video is played or photographs are shown, this should be before (and perhaps after) but not during the service, unless briefly in an interlude.

If leaflets or song sheets are printed, the family should appoint greeters to welcome the worshippers at the front door(s) and hand these out.

No one taking photographs or videos should in any way interfere with the service or distract worshippers. If they are allowed at all, the Minister should insist that they stand right at the back or right at the side against the wall or sit in the pews, remain still and not impede anyone's view.

The Minister alone is in charge of the service. There should be no other "Master of Ceremonies".

Coffin, Viewing and Expense

Some people today do not want the coffin at the service. But, unless it is impractical or the family cannot afford it, it should be present. This pays due recognition to the deceased. It also helps the bereaved to say farewell and to commit the deceased to God more concretely.

On the other hand if relatives and/or friends wish to “view” the deceased, they should be encouraged to do so at the morgue or funeral parlour before the service rather than at the church. If the coffin *is* opened for viewing at the church, however, this should be before the service. It should be closed before the service begins and thereafter remain closed.

It is wrong to be concerned about status or show at a funeral. A family should not spend a large part of its savings or go into serious debt, in order to provide an expensive funeral, coffin, wake or tombstone. Ministers should discourage such extravagance—and the notion that due honour to the deceased as an ancestor demands this. Informing the family that the coffin will be covered while it is in church can help to this end.

The same simple white pall should be used for all coffins. It should be left on the coffin until the coffin is placed in the hearse.

Ministers should also discourage the expectation that families are *obliged* to provide eats for all who call on them to console them or for a wake for all those who attend the funeral.

The Central Focus

A funeral or memorial service naturally focuses on the deceased and the bereaved. But it should focus more centrally on God as the one who in Jesus Christ gives us life and in the face of death gives us hope and comfort. The main emphasis should be the gospel's promise of final triumph over death in the light of Christ's death and resurrection. It should express solemn awareness of the certainty of death and judgement, but strike a note of confident hope and joy that in Christ God has conquered death and delivered from condemnation all who by grace receive the free gift of righteousness (Rom. 5:12ff., 8:1ff.). In that sense every funeral should be an Easter service.² Thus the sermon, like the liturgy, should proclaim not the immortality of the soul, as though human beings were inherently immortal, but the victory over death that the grace and power of God have accomplished and will accomplish.

This does not mean that the service should exclude lament (or even anger) in the face of death and bereavement. It should make place for the confession of sin and the assurance of grace to all who put their trust in Christ. It should show solidarity with the bereaved and commend both the deceased and the bereaved to God's grace and mercy.

A good practice is to have a leaflet on the gospel's promises in the face of death available for the family and visitors to take home.

Order

The Minister should greet the bereaved family, when they arrive at the entrance to the church.

The Order for a Funeral or Memorial Service is:

God's Call

Call to Worship (appropriate sentence or sentences from Scripture)

(Covering of the Coffin)

The People's Approach

Hymn of Praise

Prayer of Praise

Prayer of Confession of Sins

Assurance of Grace to Believers

(Tributes)

God's Word

Prayer for Illumination

Scripture Lessons

Sermon

The People's Response

(Creed)

Prayer of Thanks for the Life of the Deceased

Pastoral Prayer for the Bereaved

Committal

Final Hymn

God's Sending

Commission

Benediction

Entry of the Coffin

The coffin is brought, closed, into the church either before or at the start of the service. If it is carried in at the start of the service, the Minister first calls the people to stand and face the entrance. The coffin may then be covered with a pall. This is both:

- to signify that Christ covers our unrighteousness with his righteousness (with appropriate scriptural words relating baptism to this); and
- to avoid any display of how costly or inexpensive the coffin is.

The Minister leads the pallbearers and the coffin into the church.

The coffin should be carried in feet first, so placed in the front of the church that if Christ's advent were to occur, the deceased, on being raised, would face the Table and the lectern/pulpit, and carried out feet first.

Tributes

If tributes are paid, they should preferably be no more than two or three and be kept short. Too many or too long tributes displace the prayers and the reading and preaching of God's Word from the central place and focus. Tributes should not be eulogies that make the deceased "a better Christian in his grave than he ever was in life". Where it applies, they should express thanks to God for his grace or goodness in and through the deceased.

The Minister should ask those paying tributes to practise them aloud beforehand and to time them to ensure that they last a maximum of 4-5 minutes. Ideally tributes should be rehearsed in church, with the Minister advising on posture, audibility, eye contact etc. It is appropriate for the tributes to be preceded by, or begin with, a short outline of the life of the deceased.

Various places in the Order are possible for tributes. One mooted place is before the service starts, so that they do not form part of the service itself. The disadvantage of this is that the event as a whole then begins by focusing not on God but on the deceased. Other places are before the Prayer for Illumination and the Lessons or, if there are only one or two *short* tributes, just before the sermon. Longer tributes can be paid at the wake, if there is one.

Sermon

If no separate tribute is paid, the sermon itself may begin with a short outline of the life of the deceased. But the sermon as a whole should not degenerate into a tribute, or eulogy. It should, as always, be an exposition of Scripture and its promises. It should ordinarily focus on God's victory over death in Jesus Christ and the hope that the gospel holds before us. If the deceased was a believer, it should refer to his/her baptism as a sacrament that stands in continuity with Christ's death and resurrection and the seal of God's promises to him/her (Rom. 6:1-11). It should reach out to all those present, calling them to assess their own readiness to face death and to put their faith and hope in Jesus Christ.

If the deceased was a believer, it should refer to the baptism of the deceased and applies their saving effect to the believer. It should also call on the congregation to assess their own readiness to face death and to put their faith in Jesus Christ.

It is appropriate for the congregation, if it consists all or mainly of church members, to respond to the sermon by standing and saying together the Apostles' Creed or some other liturgical confession of faith or singing a credal hymn.

Prayer of Thanks and Pastoral Prayer

The Prayer of Thanks should give thanks for the life of the deceased, for God's grace shown to him/her, for the work of the Holy Spirit in his/her life and his/her trust in Jesus Christ if he/she was a believer, for all in him/her that was good, kind and faithful, and for whatever way in which he/she may have served the Church or society.

The Pastoral Prayer should commend the bereaved to the grace and mercy of God and to the care of the congregation.

From a Reformed point of view prayer for the dead is inappropriate apart from commending the deceased person to God.

Holy Communion

It is an ancient custom going back to the early Church to celebrate Holy Communion at funerals. This is appropriate because Communion celebrates the death and resurrection of Christ and thus his triumph over death for the sake of his people. But whether Communion is celebrated depends on what the family wants and may be inappropriate, if it will divide those who feel unable to partake from those who will partake.

The most appropriate place for Holy Communion, if it is celebrated, is between the Prayer of Thanks and the Pastoral Prayer.

Committal

In a village it is appropriate to process straight from the service in church to the graveside for the burial, the Minister leading the way. One or more hymns may be sung on the way.

If the body is to be buried, the Committal is in any case said at the graveside. As the coffin is lowered into the grave, it is appropriate to recite the Apostles' Creed or another liturgical confession of faith or to recite Jn. 11:25-26, if this has not been done already. If the body is to be cremated, the Committal may either form part of the service in the church or be said at the crematorium. When the Committal is not said in church, the service proceeds directly from the Pastoral Prayer (to the liturgy of Communion, if it is celebrated, and then) to the final hymn, the Commission and the Benediction.

If the body is cremated, it is appropriate for a short liturgy to accompany the interment or scattering of the ashes later.

Exit

At the end of the service the Minister leads the pallbearers with the coffin out of the church, the bereaved family following immediately. The family then greets the congregation either at the church door or in the church hall, if a wake is held there.

Follow-Up

Funeral services should be followed up by the Minister or a pastoral worker or a trained Elder visiting the bereaved to provide pastoral care that includes a listening ear, reading Scripture and prayer.

It is an ancient and appropriate Jewish and Christian custom for a bereaved family to share in a service of memory on the anniversary of the death of the deceased. This can be a means of emotional healing and may take place either in church or at home. Alternatively it may be at the gravestone and include its unveiling, if that has not happened before. (See the Order for the Unveiling and Dedication of a Gravestone.)

Endnotes to the Directions for the Conduct of a Funeral

¹ See the document "The Reformation and Renewal of Worship" in this book.

² The Order for funerals in the *Book of Common Worship* (1993) of the Presbyterian Church (USA) is headed: "The Funeral: A Service of Witness to the Resurrection".

APPENDIX L

Order for a Funeral or Memorial Service

Some of the alternatives below (some in round brackets) are for use if the deceased had explicit faith. Others are for when the deceased had no explicit faith. The prayers in bold are to be said by the congregation. For this they will need to be printed and distributed beforehand or be projected overhead. (Otherwise the Minister says them alone.)

Entry

The coffin is brought, closed, into the church. It is either placed at the entrance of the church, to be carried in at the start of the service, or else directly placed in the front of the nave, with the feet towards the holy Table and/or the pulpit/lectern. When the coffin is carried in at the start of the service, the Minister first calls the people to stand and face the entrance. The pallbearers or the family may then place a white pall over the coffin.

The Minister then says, for all the congregation to hear:

All of us who have been baptized into Christ Jesus
were baptized into his death...
in order that, as Christ was raised from the dead
by the glorious power of the Father,
we too might live a new life.
For if we have been united with him in a death like his,
we shall certainly be united with him in a resurrection like his. *Rom. 6:3-5*

Or

As many of you as were baptized into Christ
have clothed yourselves with Christ. *Gal. 3:27*
In his/her baptism [*full name*] was clothed with Christ.
At the day of Christ's coming he/she shall be clothed with glory.

The reader, carrying the Bible, and the Minister then precede the coffin into the church.

GOD'S CALL

Call to Worship

One of the following scriptural sentences is said:

The eternal God is your dwelling place,
and underneath are the everlasting arms. *Deut. 33:27 RSV*

Or

Our help is in the name of the Lord, who made heaven and earth. *Ps. 124:8*

One or two of the following are also said:

Job declared:
I know that my Redeemer lives
and that at the last he will stand upon the earth...;

then in my flesh I shall see God
whom I shall see on my side. *Job 19:25-27*
Blessed are those who mourn, for they shall be comforted. *Matt. 5:4*

Or

Jesus said:
Come to me, all you who are weary and heavy laden,
and I will give you rest. *Matt. 11:28*

Or

In the tender mercy of our God
the dawn from on high will break upon us
to give light to those who live in darkness, under the shadow of death,
and to guide our feet into the way of peace. *Lk. 1:78f.*

Or

We do not live to ourselves, and we do not die to ourselves.
If we live, we live to the Lord, and if we die, we die to the Lord;
so then, whether we live or whether we die, we are the Lord's.
For to this end Christ died and lived again,
so that he might be the Lord of both the dead and the living. *Rom 14:7-9*

Or

Jesus said:
I am the resurrection and the life;
he who believes in me, though he die, yet shall he live,
and whoever lives and believes in me shall never die. *Jn. 11:25*

Welcome

Welcome to you all, members of this church and visitors,
as we come together to give thanks to God
for the life of [*first and last names*],
to commit him/her into God's hands
and to show our love and support for the family in their time of grief.

The Minister may add:

When Lazarus died, Jesus came to be with Mary and Martha.
He saw Mary weeping and was himself deeply moved.
Jesus wept.
So when a loved one dies, we too may weep
and know the grace of tears.

THE PEOPLE'S APPROACH

Hymn of Praise

Prayer of Praise

The congregation remains standing.

Let us pray.

Eternal and almighty God, our Creator,
we praise you because as morning after morning
the brightness of the dawn disperses the darkness of the night,
so you dispel the dark cloud of death
that hangs over humankind in the wake of sin
with the splendour of the Sun of Righteousness,
who is risen with healing in his wings— *Mal. 4:2*
Jesus Christ our Lord.

We praise you for your glory and for your grace
and pray that you will shine in our hearts
with a light that chases away every shadow of despair
Through Jesus Christ our Lord.

Amen.

Or

Holy, immortal God, Father
of our Lord Jesus Christ and our Father,
whose love and mercy are infinite,
we praise you because for your own love's sake
you created us mortals and breathed life into us.
We bless you because you will not let grow cold forever
the hands that have been raised to hallow your name,
the hearts that longed for your rest.
the eyes that looked for your glory.
You will not let perish in death for ever
those whom you have called
to eternal fellowship and communion with you.
You give to them a share in the mystery
of the death and resurrection of your Son.
You are worthy to receive blessing and honour and praise
through Jesus Christ our living Lord. (*Adapted from an Old Catholic prayer*)

Prayer of Confession

Let us confess our sins to God.

**Forgive us, O God, that we are so unworthy of your love.
For we have not lived as we ought to live;
nor have we loved as we ought to love.
We have not kept your commandments,
and our years are soon past.
Lord, God, have mercy upon us.
Forgive us all our sins, all our failures,
and heal us of all our vain regrets.
By your mercy in Christ Jesus raise us to a new life,
so that as long as we live, we may serve you,
until, dying, we enter into your nearer presence;
through Jesus Christ our Lord.
Amen.**

Assurance of Grace

Hear the good news:
Christ lived for us; Christ died for us;
Christ rose for us; Christ reigns in power and prays for us.
All who trust in him are forgiven.

Or

Hear the good news:
God proves his love for us
in that while we still were sinners, Christ died for us. *Rom. 5:8*
He himself bore our sins in his body on the tree,
so that, free from sins, we might live for righteousness. *1 Pet. 2:24*

Or

God shows his love for us in that
while we were yet sinners, Christ died for us.
He himself bore our sins in his body on the tree,
that we might die to sin and live to righteousness.

(Life Story and Tributes)

(Hymn)

GOD'S WORD

Prayer for Illumination

While we live, we are always being given up to death. *2 Cor. 4:11*
Lord, to whom shall we go?
You have the words of eternal life. *Jn. 6:68*

Let us pray.

Let the light of your Holy Spirit illuminate your Word, O God,
that in your light we may see light,
in your truth find freedom
and in your gospel discover our peace;
through Jesus Christ our Lord.

Amen.

Or

Almighty God, whose love is everlasting,
and who can turn the shadow of death itself into daybreak,
help us to listen to your Word with believing hearts,
so that, through the comfort of the Scriptures
we may learn to have hope
and be lifted above our darkness and despair
into the light and peace of your presence.
Through Jesus Christ our Lord.

Amen.

Or

Almighty God, our refuge and our strength,
our present help in trouble,
help us, we pray, to trust in you,
and to hold firmly to the promises of your Word,
that we may receive grace in this and in every time of need.
through Jesus Christ our Lord.

Amen.

The congregation is seated.

Scripture Lessons

Listen to God speak in the reading of Holy Scripture.

Two or three lections should be read. A Psalm may be read responsively.

Possible lessons are:

<i>Job 2: 11-13</i>	<i>Rom. 6: 3-11</i>	<i>Matt. 5: 1-12</i>
<i>Job 14: 1-2,5-10,14-17</i>		<i>Rom. 8: 9-18</i> <i>Matt. 11: 25-30</i>
<i>Job 19: 21-27</i>	<i>Rom. 8: 18-28</i>	<i>Matt. 25: 1-13</i>
<i>Job 21: 7-17,23-26</i>	<i>Rom. 8: 31-39</i>	<i>Matt. 28: 1-10</i>
<i>Ps. 16</i>	<i>1 Cor. 15: 1-12</i>	<i>Mk. 16: 1-8</i>
<i>Ps. 23</i>	<i>1 Cor. 15: 12-26,55-57</i>	<i>Lk. 7: 1-17</i>
<i>Ps. 32: 1-7, 10f.</i>	<i>1 Cor. 15: 35-44</i>	<i>Lk. 23: 32-33,39-43</i>
<i>Ps. 39: 4-8,11-12</i>	<i>1 Cor. 15: 48-57</i>	<i>Lk. 24: 1-11/12</i>
<i>Ps. 90: 1-12/17</i>	<i>2 Cor. 4: 6-18</i>	<i>Lk. 24: 13-32/35</i>
<i>Ps. 103: 1-19,22</i>	<i>2 Cor. 4: 13-5: 10</i>	<i>Jn. 3: 16-21</i>
<i>Ps. 116: 1-9,12-17</i>	<i>Eph. 1: 11-20</i>	<i>Jn. 5: 19-29</i>
<i>Ps. 118: 5-7,14-23</i>	<i>Phil. 3: 4b-16,20f.</i>	<i>Jn. 6: 27-40</i>
<i>Ps. 121</i>	<i>1 Thess. 5: 1-11</i>	<i>Jn. 6: 47-58</i>
<i>Ps. 130</i>	<i>2 Tim. 2: 8-13</i>	<i>Jn. 11: 17-27</i>
<i>Ps. 139: 1-12,17-18</i>	<i>Heb. 2: 8b-17</i>	<i>Jn. 11: 32-44</i>
<i>Eccl. 3: 1-14</i>	<i>Heb. 11: 1f.,13-16</i>	<i>Jn. 14: 1-6,19,25-27</i>
<i>Isa. 25: 6-9, 26: 3-4</i>	<i>1 Pet. 1: 3-9</i>	<i>Jn. 20: 1-18</i>
<i>Isa. 26: 2-9,19</i>	<i>1 Jn. 2: 28-3: 3</i>	<i>Jn. 21: 1-15-19</i>
<i>Isa. 40: 1-11,28-31</i>	<i>Rev. 7: 9-17</i>	
<i>Isa. 43: 1-7</i>	<i>Rev. 14: 1-3,6f.,13</i>	
<i>Isa. 55: 1-3,6-13</i>	<i>Rev. 21: 1-7</i>	
<i>Isa. 65: 17-25</i>	<i>Rev. 21: 22-22: 5</i>	
<i>Dan. 12: 1-9</i>		

Note: Some lections are included to articulate the desolation, despair or even anger of the bereaved .

The congregation may be invited to stand for the lection from the Gospel, which may be introduced with the words:

Hear and believe in the good news of the gospel.

After the reading of the Scriptures, the Minister may lead in prayer:

Eternal God, we praise you for your Word,
which is a light to us in our darkness.

Help us both to hear and to believe the promises you have spoken;
through Jesus Christ our Lord.

Amen.

A short silence may follow each lection and this prayer.

Sermon

The sermon is preached in exposition of a Scripture lection. It begins:

In the name of God the Father, Son and Holy Spirit.

It is appropriate for the sermon to conclude with an Ascription of Praise and to be followed by a period of silence.

Declaration on the Word and Sacraments

As an alternative to the ceremony with the pall at the start of the service, the following, if it is appropriate, may be said either after the tributes or here.

At the Lectern/Pulpit

(The apostle Paul declares:)

The gospel is the power of God for salvation

to everyone who has faith, as it is written,

"Whoever is righteous through faith shall live." *Rom. 1:16f.*

[Name] heard the gospel and put his/her faith in Christ.

At the Font

As many of you as have been baptized into Christ

have clothed yourselves with Christ. *Gal. 3:27*

By his/her baptism [name] was clothed with Christ;

At the day of Christ's coming he shall be clothed with glory.

At the Table

The bread that we break,

is it not a sharing in the body of Christ? *1 Cor. 10:16*

Through the sacrament at this Table

[name] was kept in communion with Christ and his Church.

It is a communion that continues with all the saints in glory.

THE PEOPLE'S RESPONSE

(Creed/Credal Hymn/Anthem)

Unless it will be said at the graveside or the crematorium, the people may stand to say a creed or liturgical confession of faith together. Alternatively a credal hymn or an anthem may be sung.

Prayer of Thanks

The people remain standing and say together:

O God, before whom the generations rise and pass away:

**we praise you for all your servants who, having lived this life in faith,
now live eternally with you.
Especially we thank you for (your servant) [name],
for the gift of his/her life,
(for his/her baptism through which you laid claim on his/her life,
for your grace shown to him/her,
for the work of your Holy Spirit in his/her life
for his/her trust in Jesus Christ and walk with him,)
and for all in him/her that was good and kind and faithful.**

Here specific service and/or characteristics may be mentioned.

We thank you that for him/her death is past
(and all pain in this life is ended),
and that we can now commit him/her into your mercy;
through Jesus Christ our Lord.

Amen.

Or

We thank you that for him/her death is past
and that he/she has entered into the joy
you have prepared for those who love you;
through Jesus Christ our Lord.

Pastoral Prayer

God of all grace,
who in Jesus Christ our Saviour brought us eternal life:
we give you thanks that by this death and resurrection
he overcame the power of death and sin
and opened your kingdom to all who trust in you.
Grant us to know that because he lives, we may live also,
and that neither death nor life, nor things present, nor things to come, shall be
able to separate us from your love,
which is in Christ Jesus our Lord.

Or

O Heavenly Father, who in your Son Jesus Christ has given us
a true faith and a sure hope:
help us, we pray, to live as those who believe in the forgiveness of sins,
the communion of saints, and the resurrection to life everlasting;
and strengthen this faith and hope in us all the days of our lives; through Jesus
Christ our Saviour.

Amen.

Or

Almighty God, who in Jesus Christ
promised that in your house are many places to dwell:
grant us faith to see beyond our touch and sight
some sign of your reign
and, where our vision dims, to trust your love, which never fails.
Lift from us the weight of sorrow

and give us all such a good hope in Jesus
that we may bravely walk this earthly way
and at last be joined in glory with those whom we love;
through Jesus Christ our Lord,
who was dead but is risen,
and to whom be honour and praise, now and forever.

Amen.

Or

O God our Father, we thank you
that those whom you love pass from this world into a world of light
even though our earthly frailty and sadness hides that light from us.
But draw near to us in our need:
be a father and mother to all who have lost their fathers or mothers;
be a close Companion to all who have lost a husband or a wife ;
be a comfort to all parents who have lost a child.
Comfort us all in our sorrow.
Help us to lift up our hearts to remember
the promise of your new creation
when your kingdom will come and all the world will be young again,
and we shall rejoice with our loved ones in the presence of your glory
through Jesus Christ who lived and died for us and lives for ever.

Amen.

(Hymn)

If the committal is to take place elsewhere, at a graveside or a crematorium, the service concludes with a hymn, the Commission and the Benediction.

THE COMMITTAL

The people stand.

*The Minister may invite the family to stand around the coffin.
They may place their hands on the coffin for the committal, to symbolize their release of the deceased into God's hands.*

Praise be to the God and Father of our Lord Jesus Christ!
In his great mercy he has given us new birth into a living hope
through the resurrection of Jesus Christ from the dead,
and into an inheritance that can never perish, spoil or fade. *1 Pet. 1:3f.*

**O God, who has ordered this wondrous world
and who knows all things in earth and heaven:
so fill our hearts with trust in you, we pray,
that by night and by day, at all times and in all seasons,
we may without fear commit those who are dear to us
to your never-failing love for this life and for the life to come;
through Jesus Christ our Lord.**

Amen.

Holy Father, we thank you

that [name] was baptised in your name
that he/she is a forgiven sinner, cleansed by the blood of Jesus
and that your Holy Spirit, who raised Jesus from the dead,
abides with him/her
in accordance with the sign of his/her baptism,
so that now he/she no longer knows in part
but instead sees face to face and knows the fullness of your love,
even as you have always fully known and loved him/her.
Grant therefore that he/she may shine in glory,
transformed to be like our Saviour in all his resurrected majesty.
For truly she is now a sheep in your pasture, a lamb of your Fold.
So we now commit his/her earthly body to be consumed
(or to return to the dust from which it was made),
trusting in the sure and certain hope of the Resurrection
through Jesus Christ our Lord.

Or

Almighty God, we now commit our departed brother/sister
to you and your great mercy,
as we commit his/her body to be consumed
(or to its last resting place),
earth to earth, ashes to ashes, dust to dust,
in the sure hope that you will resurrect all those who trust in you
to eternal life, in union with our Lord Jesus Christ.

Amen.

Thus we eagerly await our Saviour, the Lord Jesus Christ,
who will transfigure our weak, mortal bodies
to be like his own glorious body,
by the power with which he is able to subject all things to his rule.

Phil. 3:20f.

Thanks be to God, who gives us the victory
through our Lord Jesus Christ! *1 Cor. 15:57*

Jesus said:

Do not be afraid; I am the first and the last, and the living one;
I was dead, and see, I am alive for ever and ever. *Rev. 1:17f.*

Or

Jesus said:

This is the will of him who sent me,
that I shall lose not even one of those whom he has given me,
but raise them all up at the last day.

For it is my Father's will
that everyone who looks to the Son and has faith in him
should have eternal life;
and I will raise him up on the last day. *Jn. 6:39*

If the family have come forward for the committal, they now return to their places. If the committal is at a graveside or a crematorium and the Apostles' Creed has not been said after the sermon, it is appropriate for the Minister to lead the believers present in saying it as the coffin is lowered, or at least say it him/herself. Alternatively he/she may say:

There is no condemnation for those who are in Christ Jesus. *Rom. 8.1*
Who will bring a charge against God's elect?
It is God who justifies. Who is to condemn?
It is Christ Jesus who died, yes, who was raised,
who is at the right hand of God, who indeed intercedes for us.
Who shall separate us from the love of Christ?
We are convinced that neither death, nor life,
nor angels, nor principalities,
nor things present, nor things to come,
nor powers, nor height, nor depth,
nor anything else in all creation,
will be able to separate us from the love of God
in Christ Jesus our Lord. *Rom. 8: 33-35, 38f.*
Amen.

Final Prayers

The Minister may offer more than one of the following prayers:

Almighty God, Father of all mercies, giver of comfort,
deal graciously, we pray, with all those who mourn,
that, casting every care on you,
they may know the comfort of your love.
O God, who has called us from death to life:
we offer ourselves to you;
and with your church through all the ages we thank and praise you
for your redeeming love in Christ Jesus our Lord.
Amen.

Or

O God, whose days are without end,
and whose mercies cannot be numbered:
make us deeply aware of the shortness and uncertainty of life;
and let your Holy Spirit lead us through this present world
in holiness and righteousness all the days of our lives;
so that having served you in our day and generation,
we may be gathered to be with all the faithful who have preceded us
in the fellowship of your Church militant,
in the confidence of a sure faith,
in the comfort of a holy hope,
in favour with you our God,
and in perfect peace with all our fellow men and women.
So raise us at the end of time, when your Son comes in glory
and makes everything new,
so that then (together with [*name*] and with all your people

we may share the never-ending life of your glory;
through Jesus Christ our Lord.

Amen.

Or

Abide with us at the evening of the day, O Lord,
the evening of the day, the evening of life, the evening of the world.
Abide with us when the night of tribulation and fear,
the night of bitter death, comes upon us.

O Lord, support us all the day long,
until the shadows lengthen and the evening comes,
and the busy world is hushed, and the fever of life is over,
and our work is done.

Then in your great mercy, grant us a safe lodging,
and a holy rest, and peace at the last;
through Jesus Christ our Lord.

Amen.

Notices

If any brief notices are announced (for example, an invitation to tea), the congregation are seated for these.

Hymn

GOD'S SENDING

Commission

Jesus said:

I am the resurrection and the life.

Whoever has faith in me, even though he die, will live,

and everyone who lives and has faith in me will never die. *Jn. 11:25f.*

Go forth therefore and proclaim the good news to all the world.

Or

Blessed be the God and Father of our Lord Jesus Christ,
the Father of mercies and the God of all consolation,
who comforts us in our affliction,

so that we may be able to comfort those who are in any affliction
with the comfort with which we ourselves are comforted by God. *2 Cor. 1:3f.*

Go from this place, therefore,

and make it your ministry to bring comfort and hope to others.

Benediction

Jesus said:

Peace I leave with you;

my peace I give to you.

I do not give to you as the world gives.

Do not let your hearts be troubled,

and do not let them be afraid.

Jn. 14:27

So may the peace of God, which surpasses all understanding,
keep guard over your hearts and your minds in Christ Jesus for ever.

Amen.

Phil. 4:7

Exit

Will the pallbearers please take their places.

The Bible, the Minister and the coffin, in that order, process out through the main entrance.

Appendix N

<p>Certificate of the Public Profession of Faith</p>		
<p>THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA</p>		
<p><i>This certifies that</i> [Name of the person], <i>having been baptized as a child</i> <i>in the name of the Father, the Son and the Holy Spirit</i> <i>and having been instructed in the faith and teaching of the Church,</i> <i>has reaffirmed the baptismal covenant</i> <i>by publicly professing his/her faith in Christ</i> <i>and undertaking to live as his faithful disciple</i> <i>and so has been solemnly admitted to the full privileges and responsibilities</i> <i>of membership in the Church of Jesus Christ.</i></p>		
<p>Date of Profession:</p>		<p>Signed:</p>
<p>Congregation:</p>		
		<small>Overleaf are further details</small>

Profession of Faith	Vows	Promises
<p>I put my faith and trust in Jesus Christ as my Lord and Saviour in God as my Father and in the Holy Spirit as my Helper.</p> <p>I believe in God, the Father almighty, creator of heaven and earth.</p> <p>I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven. He is seated at the right hand of the Father, and he will come again to judge the living and the dead.</p> <p>I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.</p>	<p>Jesus said</p>	<p>I promise, with God's help, to turn away from sin in my own life and all evil in the world, to be a faithful member of the family of God, to be diligent in prayer, public worship and reading Scripture, and to serve and witness to Jesus Christ as Lord, seeking his righteousness in my life and his justice, peace and compassion in the world.</p>
<p>Whoever owns me before people I shall also own before my Father in heaven (Matthew 10:32). Be faithful until death, and I will give you the crown of life (Revelation 2:10).</p>		

MISSION AND DISCIPLESHIP REPORT APPENDICES:

REPLACEMENT PAGES 2013:

APPENDIX 3

**Manual Provisions for the Mission and Discipleship Committee
Replacement Provisions for 13.37-13.41 of the *Manual of Faith and Order***

MISSION AND DISCIPLESHIP COMMITTEE

The Mission and Discipleship Committee exists to holistically assist Presbyteries in Evangelism, Church Planting, Congregational Development, Congregational Maintenance and Congregational Integration within the UPCSA. The Committee works to Inspire, Mobilise, Resource and Invest in the development of congregations in order for them to reach outside of themselves in growing the Kingdom of God.

13.37 The Mission and Discipleship Committee seeks to encourage evangelism as a core purpose of the Church. The Committee develops and collects resources on evangelism and motivates Presbyteries and Congregations to become

involved in evangelism. The Committee identifies structures and oversees training programmes for missionaries within the UPCSA.

- 13.38 The Mission and Discipleship Committee encourages the establishment of new congregations within the UPCSA. This is achieved through the oversight of Church Development Evangelists (CDEs), financial support of the purchase, erection and, or extension of buildings for growth work.
- 13.39 Loans, Grants and Subsidies for Church Growth Projects only are to be made by the Mission and Discipleship Committee.
- 13.40 Loans made to Congregations by the Mission and Discipleship Committee for the purchase, erection, or extension of buildings shall bear interest at the normal rate set by General Assembly's Finance Committee. Repayment by the Congregation shall commence at a time agreed by the Finance Committee in consultation with the Presbytery within whose bounds the Congregation falls.
- 13.41 The Mission and Discipleship Committee is not required to pay to any aided Congregation in any one year a Stipend subsidy in excess of one-third of the total minimum stipend applicable.
- 13.42 The Mission and Discipleship Committee oversees the work of the Order of Supportive Lay Ministries (see paras ...) as well as the Administrator of this Order.
- 13.43 The Mission and Discipleship Committee takes the initiative in proposing legislation with regard to minimum Stipends, ministerial transport and ministerial pulpit supply fees. Ministers and office-bearers furnish such information as the Mission and Discipleship Committee may from time to time require for this purpose.
- 13.44 The Mission and Discipleship Committee may make grants in aid of Stipend to Congregations to assist them to pay the minimum stipend. The financial authorities in Congregations needing such grants apply for them through the Presbytery (in Zambia, through the Synod) before the end of April each year. A grant, if given, is conditional upon biannual reports being made by the Congregation to the Convener of the Mission and Discipleship Committee by the end of May and November respectively. If biannual reports do not reach the Convener by the end of the second month following that in which they should have been made, the grant ceases to be paid.

Should a Presbytery make an appointment without the consent of the Mission and Discipleship Committee any grant in aid of Stipend will be the Presbytery's responsibility.

- 13.45 If the Presbytery within whose boundaries a Congregation falls decides that the Congregation ought to merge with another Congregation (note paras. 6.74-76), or that its form of administration ought to be changed to that of a nuclear, or transitional Congregation (note para. 6.29-37), or Preaching Station and neither of these courses proves practicable the Presbytery may, if the General Assembly's Mission and Discipleship Committee agrees, declare that the minimum stipend regulations do not apply to the Congregation.
- 13.46 Mission and Discipleship Committee seeks to strengthen the united witness of the UPCSA through providing assistance to Presbyteries who seek to integrate smaller/less financially feasible/duplicate congregations within geographical areas of the denomination.