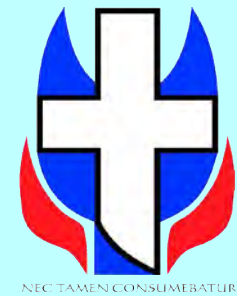


The Uniting Presbyterian Church
in Southern Africa



Papers for the Executive Commission 2013

St. Andrew's Beaconsfield: Free State
9th to 12th July 2013

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UPCSA MODERATORS OF GENERAL ASSEMBLY

YEAR	GENERAL ASSEMBLY	EXECUTIVE COMMISSION	NAME OF MODERATOR	PRESBYTERIES VISITED
1999	Port Elizabeth	Bryanston	The Rev CW Leeuw FICB	Drakensberg & Zambia
2000	Gordon's Bay	Pretoria	The Rev AD Vorster BD, MTh	EGoli
2001	Benoni	Parkview	The Rev MT Chigwida BA, MDiv	Limpopo & E.Griqualand
2002	Pretoria	Strubensvalley	The Rev MK Boshomane DipTheol,BTh(Hons)	Thekwini
2003	East London	Mulbarton	The Rev GA Duncan Bed, BD. MTh, DTh	Zimbabwe & Zambia
2004	Bryanston	Benoni	The Rev J Pillay BTh.(Hons) MTh, PhD	Mthatha
2005		Kempton Park	The Rev J Pillay BTh.(Hons) MTh, PhD	Transkei
2006		Botha's Hill, Kwa Zulu Natal	The Rev J Pillay BTh.(Hons) MTh, PhD	Western Cape
2006	Livingstone		The Rev WD Pool BA (Hons)	
2007		Orlando	The Rev WD Pool BA (Hons)	Thukela
2008		Gcuwa, Butterworth	The Rev WD Pool BA (Hons)	
2008	Eston, Kwa Zulu Natal		The Rev C Mkandawire DipTh, BTh	
2009		Moregloed, Tshwane	The Rev C Mkandawire DipTh, BTh	Free State
2010		No Exco	The Rev C Mkandawire DipTh, BTh	Tshwane
2010	Vereeniging, Lekoa		The Rev Dr G Marchinkowski BA BD DMin	
2011			The Rev Dr G Marchinkowski BA BD DMin	Lekoa
2012		Perridgevale, Port Elizabeth	The Rev Dr G Marchinkowski BA BD DMin	Central Cape
2012	Stellenbosch, Western Cape		The Rev RJ Botsis	
2013		Kimberley	The Rev RJ Botsis	Limpopo

**THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
EXECUTIVE COMMISSION**

(THEME: Inspiring Faith)

PRELIMINARY DRAFT AGENDA

Tuesday, 9th July - Friday, 12th July 2013

SESSION	TIME	EVENT	LENGTH
<u>MONDAY, 8 JULY 2013:</u>	16h00	Arrival and registration (Northern Cape High School)	
	19h00	<u>SUPPER and Orientation</u>	
<u>TUESDAY, 9 JULY 2013:</u>			
FIRST	09h30	Constitution/Opening Service (St Andrews) <i>Welcome</i> <i>Roll of Commissioners</i> <i>Moderators Address</i> <i>Holy Communion</i> <i>In Memoriam Minutes</i> <i>Notices of motion</i>	90
	11h00	<u>TEA (School)</u>	30
SECOND	11h30	General Session <i>Local arrangements</i> <i>Assembly Business Committee</i> <i>Changes in the Ministry</i> <i>Overtures and Petitions</i> <i>Notices of Motion</i> <i>Clerk of Assembly</i>	60
	12h30	<u>LUNCH</u>	60
THIRD	13h30	Open Session (Conversations with Committees)	60
	14h30	Listening Session (1) <i>General Secretary</i> <i>Finance</i> <i>Pension Funds</i> <i>Pension Fund Commission</i> <i>Church Office</i> <i>Court of Assembly and AARP</i> <i>Priorities and Resources</i>	90
FOURTH	16h00	Insaka Session (1)	90
	17h30	Closing devotions	30
	18h00	<u>SUPPER</u>	

**THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
EXECUTIVE COMMISSION**

(THEME: Inspiring Faith)

PRELIMINARY DRAFT AGENDA

SESSION	TIME	EVENT	LENGTH
<u>WEDNESDAY, 10 JULY 2013:</u>			
	07h30	<u>BREAKFAST</u>	60
FIFTH	08h30	Morning Devotions	30
	09h00	Decision Session (1) <i>General Secretary</i> <i>Finance</i> <i>Pension Funds</i> <i>Pension Fund Commission</i> <i>Church Office</i> <i>Court of Assembly and AARP</i> <i>Priorities and Resources</i>	90
	10h30	<u>TEA</u>	30
SIXTH	11h00	Listening Session (2) <i>Ministry</i> <i>Education and training</i> <i>Mission and Discipleship</i> <i>Church Associations</i> <i>Communications</i>	120
	13h00	<u>LUNCH</u>	60
SEVENTH	14h00	Insaka Session (2)	90
	15h30	<u>Fellowship tour to the Big Hole</u>	150
	18h00	<u>SUPPER</u>	60

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
EXECUTIVE COMMISSION

(THEME: Inspiring Faith)

PRELIMINARY DRAFT AGENDA

SESSION	TIME	EVENT	LENGTH
<u>THURSDAY, 11 JULY 2013:</u>			
	07h30	<u>BREAKFAST</u>	
EIGHTH	08h30	Morning Devotions	30
	09h00	Decision Session (2)	90
		Ministry	20
		Education and training	15
		Mission and Discipleship	25
		Church Associations	20
		Communications	10
	10h30	<u>TEA</u>	30
NINTH	11h00	Listening Session (3)	120
		Church and Society	15
		Faith and Order	30
		Stewardship	15
		Ecumenical Relationships	30
		Fraternal Delegates	30
	13h00	<u>LUNCH</u>	60
TENTH	14h00	Recognition of retiring ministers	90
	15h30	<u>TEA</u>	30
ELEVENTH	16h00	Insaka Session (3)	90
	17h30	Evening Devotions	30
	18h00	<u>SUPPER</u>	60
TWELFTH	19h00	(Possible Unfinished business)	30
	19h30	Possible Open Session (Celebrating our theme)	60

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
EXECUTIVE COMMISSION

(THEME: Inspiring Faith)

PRELIMINARY DRAFT AGENDA

SESSION	TIME	EVENT	LENGTH
<u>FRIDAY, 12TH JULY 2013:</u>			
		<u>PLEASE NOTE:</u>	<i>Bus to be loaded before going to breakfast</i>
	07h30	<u>BREAKFAST (With Move to St Andrews')</u>	60
THIRTEENTH	08h30	Decision Session (3) (St Andrews')	80
		Church and Society	15
		Faith and Order	30
		Stewardship	5
		Ecumenical Relationships	25
		Records	5
FOURTEENTH	9h50	Closing Service (St Andrews)	60
		Moderator's Address	
		Holy Communion	
	10h50	<u>PACKEDLUNCH (St Andrews')</u>	
	11h00	Departure	

ADMINISTRATION

COMMISSIONERS 2013

EX OFFICIO

The Rt Rev RJ Botsis, P O Box 552, Bellville, 7535
 ; 021 948 2417; fax 021 948 2419
 The Rev ME Ramulondi, P O Box 219, Witkoppen, 2068
 082 758 5937
 The Rev Dr G Marchinkowski, PO Box 67326, Bryanston, 2021
 ; 083 799 8046
 The Rev Dr J Pillay, P O Box 12744, Benoryn, 1504
 ; 011-849-5320, 082-334-3528
 Mr TW Coulter, P O Box 96188, Brixton, 2019
 ; 011 727 3500; 011727 3506
 The Rev S Loni, P O Box 1684 King William's Town, 5600
 ;
 082 784 8558
 Mr D Anderson, P/Bag Box 14, Bryanston, 2021
 ; 011 727 3500

PRESBYTERIES

AMATOLA

Minister:

The Rev CJJ Moore, 5 Cecil Lloyd St, Stirling, East London, 5241
 ; 082 949 6059; 043 735 1213

Elders:

N Pona, F748, NU10, Mdantsane, 5219,
 ; 082 745 5070

CENTRAL CAPE

Minister:

The Rev G Probert, PO Box 2036, Grahamstown, 6040
 t;

Alt

The Rev N Khalipa, 176 Nkuqubela Street, Kwanokuthula, Plettenberg Bay, 6600;
 ; 083 878 2409

Elders:

Mrs V Mkonto, P O Box 21725, Port Elizabeth, 6000
 078 605 4692

Alt

Mr W Trato, 59 A Avenue, New Brighton, 6205
 ; 082 697 8349;

COPPERBELT

Minister:

Rev Godfrey Msiska, P O Box 280144, Chimwemwe, Kitwe
 ; 0979289907,

Alt

Rev Masauso Nyirenda, P O Box 79, Chamboli, Kitwe
 ; 0979 429 177

Elders:

Mr KP Gondwe, c/o TEEZ, P O Box 23054, Kitwe, Zambia
 ; 00260 977 882 534

Alt

Mr J Ndhlovu, P O Box 80744, Kabwe c/o
 ; +260 977 127 695

DRAKENSBERG

Minister:

The Rev PS Mbanjwa, P O Box 49, Bulwer, 3244
 ; 083 616 9480

Alt

Rev E Mzinyathi, 30 Welsch Grange, Pietermaritzburg, 3201
 072 141 7469; 033 345 8583

Elders:

SD Mkhize. c/o P O Box 76015, Mpolweni, 3225
 082 801 8099

Alt

Mr D Zondi, P O Box 100999, Scottsville, 3209
 ; 082 565 9799

EAST GRIQUALAND

Minister:

The Rev DD Monokoane, PO Box 19, Mount Fletcher, 4770
 ; 072 322 4232

Elders:

Mrs Msulwa, c/o PO Box 19, Mount Fletcher, 4770
 ; 072 322 4232

EGOLI

Minister:

The Rev JA McKane, PO Box 1595, Roosevelt Park, 2129
 ; 011 782 6428; 082 877 3303

Alt

The Rev WV Mkhungo,
 ; 082 952 9888; 011 954 5487

Elders:

Mrs G Kelly, P O Box 57357, Springfield, 2137
 ; 076 942 1816

Alt

Mr Nathi Ndlovu
 ;

FREE STATE

Minister:

The Rev PS Mhike, P O Box 1027, Bothaville, 9660
 ; 076 170 0132

Alt

The Rev MA Thema, PO Box 5343, Lengau, 9503
 ; 082 959 0667

Elders:

Mr HG Booysen, P O Box 30436, Pellissier, 9322
_____; 082 551 3901

HIGHVELD**Minister:**

The Rev R Armstrong, P O Box 15823, Lambton, 1414
_____; 084 500 7027; 011 825 6402

Alt

The Rev Wells, PO Box 10465, Aston Manor, 1630
_____; 083 227 6615

Elders:

Mr Z Jojwana, PO Box 306, Noordwyk, 1687
_____; 012-307-4291, 083-567-3024

Alt

Mrs Dhlamini, c/o P O Box 14, Boksburg 1500
_____; 083 460 9812;

LEKOA**Minister:**

The Rev P Baxter, P O Box 15, Vereeniging, 1930
_____; 081 552 1950;

Alt

The Rev Kim Brown, P O Box 6890, Flamwood, 2572
_____; 084 649 4482

Elders:

Mr S Modise, PO Box 24473, Three Rivers, 1941
_____; 082 476 2276

Alt

Ms MA Frost, 3 GA Watermeyer, Lowrens Park, Orkney, 2619
c/o _____;

LIMPOPO**Minister:**

The Rev TJ Mokoena, PO Box 416, Polokwane, 0700
_____; 078 523 9656

Alt

The Rev SA Mavhina, PO Box 4080, Thohoyandou, 0950
_____; 072 825 4674; f 015 963 3313

Elders:

RR Nkoana, P O Box 840, Juno, 0748

Alt

Mr JTE Mashala, P O Box 462, Chuenespoort, 0745
015 632 4462; 072-289-2675

M'CHINGA**Minister:**

The Rev E Chirwa, P O Box 30996, Lusaka
_____; 097 886 3799

Alt

The Rev Allan Mchulu, P O Box 30996, Lusaka, Zambia
_____; 00260 977 806 818

Elders:

L Makani, P O Box 39696, Lusaka, Zambia
_____; 00260 977 806 818

Alt

Mr HJ Mvula, P O Box 39696, Lusaka, Zambia
_____; 00260 977 7754 497

MTHATHA**Minister:**

The Rev V Mabo, P O Box 44, Mthatha, 5480
_____; 045-932-1213

Alt

The Rev E Theophilus, PO Box 1095, Mthatha, 5019
_____; 084 761 1377; 047 535 8400

Elders:

Mr MC Gelese, P O Box 446, Mthatha, 5099
073-355-9533

Alt

Mr M Dikiso, c/o P O Box 44, Mthatha, 5480
_____; 045-932-1213

MUNALI**Minister:**

The Rev P Kabala, P O Box 34952, Lusaka, Zambia
_____; + 2260 978 509 225

Alt**Rev L Chirwa, PO31449 Box, Lusaka, 15301 Zambia**

_____; 00260 977 496 765; 00211 254 866

Elders:

Mrs Annie Phiri
00260 977 372 106

Alt

Ms Beatice Kondowe,

THEKWINI**Minister:**

The Rev MTA Nkayi, No 5 Portview Place, Durban North, 4051
_____; 082 839 6525;

Alt

The Rev VH Mabaso, P O Box 31271, Merebank, 4059
_____; 031 462 2762;

Elders:

Mark Hinds, 44 Lesley Dr Hatton Estates, Pinetown, 3610
_____ ; 083 791 2700

Alt

Mervyn Henwood, 7 Stephens Ave, Westville, 3629
_____ ; 083 791 2700

THUKELA**Minister:**

The Rev S van der Lingen, 100 Mark St, Vryheid, 3100
_____ ; 034 981 3268; 072 878 1412

Alt

The A Brooks-Neill, P O Box 421, Ladysmith, 3370
_____ ;

Elders:

Mr IVT Nxumalo, P O 25189, Newcastle, 2940
_____ ; 074 894 0446; 034 325 0403

Alt

MV Majola, P O Box 760, Dundee, 3000
083 601 3138

TRANSEI**Minister:**

The Rev Z Maqoko, P O Box 27, Ndabakazi, 4962

Elders:

Mr T Mbandazayo, P O Box 853, Butterworth, 4960

TSHWANE**Minister:**

The Rev A Cameron, 459 Lovers Walk, Lynnwood, 0081
_____ ; 082 561 5454

Alt

The Rev L Mashoko, P O Box 118, Mabopane, 0190
_____ ; 076 957 5473; 012 702 491

Elders:

Mr
_____ ; 082 579 6934; 012 311 3308

WESTERN CAPE**Minister:**

The Rev H Fortuin, 44 General Chris Muller Crescent, Welgelegen, 7500
_____ ; 082 498 2983; 021 931 4578

Alt

The Rev P Langerman, P O Box 180, Durbanville, 7551
_____ ; 082 785 2332;

Elders:

Mr Sipiwu Maqanda, P O Box 20479, Big Bay, 7448
_____ ; 078 901 1622; 021 554 4213

Alt

Mrs Z Kennedy, 3 Rail Street, Tamboerskloof, 8001
_____ ; 021 424 3727

ZIMBABWE**Minister:**

The Rev S Maenda, 60 Samora Machel Ave, Harare, Zimbabwe
_____ ;

Alt

The Rev M Mutonganavo, 60 Samora Machel Ave, Harare, Zimbabwe
00263 05 42 1391

Elders:

Ms Florence Matongo, 60 Samora Machel Ave, Harare, Zimbabwe

Alt

Mr Alfred Keni, 60 Samora Machel Ave, Harare, Zimbabwe
_____ ;

**THE UNITING PRESBYTERIAN CHURCH
IN SOUTHERN AFRICA**

STANDING ORDERS OF THE EXECUTIVE COMMISSION

1. WHO ARE THE MEMBERS OF THE EXECUTIVE COMMISSION?

The Executive Commission meets once every two years in the year that the General Assembly does not meet. It consists of its office bearers as specified in paragraph 13.9 (a) and; along with Commissioners appointed by Presbyteries as reflected in paragraph 13.9 (b) of Manual of Faith and Order.

- 1.1. Approximately three months prior to the meeting of Executive Commission, the Clerk of Assembly shall issue to each Presbytery Clerk forms for the commissioning of ministers and elders to the forthcoming Executive Commission.
Each Presbytery then elects its Commissioners to the Executive Commission in terms of paragraph 13.9 (b) of Manual of Faith and Order.
- 1.2. Completed forms detailing the names, addresses and telephone numbers of Commissioners and their Alternates shall be returned by each Presbytery Clerk to the Clerk of Assembly (paragraph 12.6) not later than two months prior to the meeting.
- 1.3. Should any Presbytery find it necessary to appoint a substitute for a Commissioner unable to attend Executive Commission, his/her name, address and telephone number shall be submitted to the Clerk of Assembly not later than 10 days before the Executive Commission convenes. Any substitute shall be accepted as a regularly appointed Commissioner when the Roll of Commissioners is amended upon presentation to the Executive Commission.
- 1.4. The onus of passing on Papers for the Executive Commission and other briefings or resources supplied by the Clerk of Assembly to a substitute rests upon anyone who is unable to fulfil his/her commission. This should be done in consultation with his/her Presbytery Clerk.
- 1.5. On arrival every Commissioner shall report to the registration office.
- 1.6. Any alleged irregularity regarding the appointment of a Commissioner brought to the attention of the Clerk of Assembly shall be referred to the Business Committee for examination and report to the General Assembly.
- 1.7. Commissioning by a Presbytery obliges a Commissioner to be present for the whole period of the Executive Commission. Leave of absence for any period must be applied for, stating reasons, through the person/s assigned to consider these applications. The Clerk shall report on each application to the Executive Commission and move that it be granted or otherwise.

Commissioners are encouraged to acquaint themselves with the rules by which the Executive Commission operates before coming to the Executive. These can be found in the Manual of Faith and Order chapter 14 and also here in the Standing Orders of the Assembly.

2. WHO IS REGULARLY ASSOCIATED WITH THE EXECUTIVE COMMISSION?

- 2.1 The association of Church members with the Executive Commission is in line with 12.68 of the *Manual of Faith and Order*. The association of any particular person may be moved at the beginning of any Session of Executive Commission after consultation with the Clerk or Business Convener of Assembly.
- 2.2 Any fraternal delegate of a sister Church, local minister invited to bring greetings, representative of an organisation, or individual invited to address the Executive, is for that purpose accorded the status of associate as defined in paragraph 12.68 of the *Manual of Faith and Order*, upon adoption of these Standing Orders.

Associates at the Executive Commission have the right to speak, but not to vote. Only Commissioners may vote. Associates may also not "move" a proposal on the floor of the Executive Commission.

In terms of 14.16 of the Manual of Faith and Order; Associates and others who are not Commissioners must leave the Council when any business is conducted in a "private sitting."

3. ORDERING OF DOCUMENTS SUBMITTED TO EXECUTIVE COMMISSION

- 3.1 The Assembly Business Convener shall send to each Assembly Committee Convener and to the Clerk of each Presbytery two months before the meeting a copy of the Preliminary Draft Agenda for the meeting of the Executive Commission. This agenda will indicate the day, session and order in which it is proposed that the report be heard, discussed and decided upon and also the proposed time allocation.
- 3.2 The Convener of each Assembly Committee shall:
 - (a) send one copy of the completed report to the Clerk of Assembly to reach him/her not later than three months before the meeting;
 - (b) submit to the Assembly Business Convener, to reach him/her not later than one month before the meeting, written or telephonic motivation for:
 - changing the place of a report on the agenda;
 - changing the time allocated to discussion or decision on the report in the Assembly;

REMEMBER

It is not competent for a Convener to put into the proposal of his/her Committee a request to the Executive Commission to make funds available. He/she should deal with this according to paragraph 13.33 of the Manual of Faith and Order.

3.3 The Clerk of Assembly shall on receipt of each report:

- a. review each proposal to ensure that its meaning is clearly expressed and that it is in proper form for printing in the Papers;
- b. consult with the Convener concerned when an alteration to a proposal or other formal document needs to be made to ensure that the meaning is clear and that it is rewritten in proper form for printing in the Papers;

Overtures and Petitions.

- 3.4. Clerks of Presbyteries shall submit to the Clerk of Assembly, by not later than three months before the meeting (see 14.25 of Manual of Faith and Order), one copy of all Overtures and Petitions together with any related documents that have been transmitted to Presbyteries from Sessions and from individual members and other communications to be submitted to the EXCO. In the case of Overtures, a short report may be included if desired. These copies are to be forwarded as follows:
- (i) one to the Clerk of Assembly;
 - (ii) one to the Assembly Business Convener.

3.5. No Overtures or Petitions shall be considered unless the relevant provisions of the Manual have been complied with (including time frames).

Reports.

- 3.6. The report submitted after the prescribed date will NOT be printed in the Executive Papers or in Supplementary Papers. Instead the Clerk will report the matter to the Executive Council and the decision to listen to the report will be taken by EXCO. Should EXCO resolve to listen to the late report; the Convener of the affected Committee will then make copies for ALL commissioners.
- 3.7. No report will be considered as Supplementary unless provisions of the Supplementary report have been complied with; i.e. an initial report has been submitted at an appropriate time and between the time of submission and 14 days between the Council meeting there have been some developments within the work of the Committee that warrant reporting to the Council. The report of the Assembly Business Committee is exempted from this rule
- 3.8. The Clerk of Assembly is empowered to examine Overtures as they are received. The Clerk then recommends to the Assembly Business Committee how Overtures and Petitions are to be dealt with. When there is consensus

between the Clerk and the Assembly Business Committee, the Clerk makes a recommendation to the Executive Commission in his report

Applications from Presbyteries for granting status of minister emeritus

- 3.9. A copy of the Presbytery Minute supporting an application for the granting of the status of minister emeritus must be sent to the Ministry Committee of General Assembly and to the Clerk of Assembly three months before the meeting.

Returns to Remits

- 3.10. Clerks of Presbyteries shall submit two copies of Returns to Remits to the Clerk of Assembly not later than the dates determined by General Assembly.

Assembly Papers and Yearbook

- 3.11. The Clerk of Assembly shall have all the foregoing documents printed and bound, prefaced by a **Content Index**, the **Preliminary Draft Agenda**, these **Standing Orders**, the **In Memoriam Minutes**, the **Roll of Commissioners** with addresses, and the **Changes in the Ministry**. These shall be known as **"THE PAPERS FOR EXECUTIVE COMMISSION"**.

The supplementary reports, proceedings and an Extract of Executive Commission decisions will be published in the UPCS Year Book.

3.12. The Assembly Office shall:

1. Distribute to all commissioners to the Executive Commission and to all conveners of Assembly Committees who are not commissioners;
 - a) the *Papers* in time for them to be read before it meets; and
 - b) the minimum possible number of *Supplementary Papers* to commissioners immediately before it meets and to conveners who are not commissioners as soon as is practically possible.
2. Place the *Papers*, the *Supplementary Papers*, and the final version of the *Proceedings*, the *Decisions* and the *Remits* on the website, each as soon as possible.
3. As soon as possible after the Executive Commission distribute to all commissioners and all conveners of Assembly Committees who were not commissioners copies of;
 - a) all the *Decisions* of the Executive Commission and
 - b) all the *Remits* adopted by the Executive Commission, separately printed and identified.
4. Within two months after the Executive Commission to distribute to all conveners of Assembly Committees and to all Sessions a copy each of the annual

Yearbook, which shall contain;

- a) all the *Papers* and *Supplementary Papers*;
- b) all the *Decisions* of the Executive Commission (of which only one complete copy is necessary, with the decisions affecting [a] Minister, Sessions and Congregations and [b] Presbyteries marked in different ways);
- c) all the *Remits* adopted by the Executive Commission, separately printed and identified.

5. Send hard copies of the *Yearbook* and the *Proceedings* to all archival repositories.

4. APPOINTMENT OF COMMITTEES ACTIVE DURING EXECUTIVE COMMISSION

4.1. The Business Committee

Each General Assembly shall appoint a Convener of a Business Committee for the next Assembly, together with not more than six members to serve with him/her. The Clerk of Assembly shall be a member of the Business Committee. The General Secretary is an Ex-Officio member of the Business Committee. The members of the committee shall, where practical, reside in close proximity to each other.

4.2 The Records Committee

This Committee shall examine the records of Synods, Presbyteries not within the bounds of Synods and Standing Committees of Assembly. They shall be reported on not later than the Session before the Closing Session of the Executive Commission. Records shall thereafter be attested by the Moderator and the Clerk or be dealt with as the Executive Commission may direct.

5. THE ASSEMBLY BUSINESS COMMITTEE'S ROLE

5.1. The Assembly Business Committee shall:

- a. in consultation with the Conveners of Committees arrange the order in which the business of Executive Commission is to be taken and in particular arrange with the Clerk of Assembly to have the Preliminary Draft Agenda printed and circulated with the Papers;
- b. consult with the Moderator and Clerk to decide how communications addressed to the Executive Commission through them are to be dealt with;
- c. make arrangements for: the distribution of documents; projection of presentations and proposals, handling requests for leave of absence; appointment of a "Drafting Committee"; Elections Committee, scrutineers; vote of thanks; appointing of press officer; plans for next Council; translation of speeches; and the nomination and election of the Records Committee;
- d. report at the beginning of the meeting of Executive Commission regarding business arrangements and personnel to be appointed to facilitate the

meeting of Executive Commission, and be prepared to meet thereafter as and when required to guide the Executive Commission in its business;

- e. arrange for the meeting of "Insaka" groups during Executive Commission and advise commissioners on the appropriate words for proposals as well as the appropriate place on the Agenda of Executive Commission where the suggested proposal can be dealt with;
- f. do all it can to encourage the Executive Commission to communicate effectively, use its time well and expedite its business in such a manner as may be well pleasing to the Lord;

Drafting Committee

- (g) appoint a Drafting Committee consisting of up to 3 members who will read the reports of each of the Insaka Groups and prepare, in consultation with those groups, a set of proposals for the Executive Commission's Decision Session. The members of this committee must not be commissioners.

REGULATING OF DEBATE IN THE EXECUTIVE COMMISSION

- 5.2. The Moderator chairs the meeting of the Executive Commission, seated at a table set up at the front of the Council. The Moderator is assisted by the Clerk (seated to the Moderator's left) and the Assembly Business Convener (seated to the Moderator's right). The General Secretary shall also be seated at the "Front Table". The Minute Clerk/s are seated at a table to the left of or behind the Clerk.

Duties of the Clerk

- 5.3. The chief responsibility of the Clerk, during the meeting of the Executive Commission is to see that the minutes are properly kept. The Clerk is assisted in this by one or two Minute Clerks appointed by the Executive Commission. The Clerk of Assembly supervises the process and makes sure that the Minute Clerk/s have all the documents they need to keep the minutes accurately.
- 5.4. The Clerk advises the Moderator on procedure, whether this relates to the rules of debate or to the laws of the Church.
- 5.5. The Clerk moves proposals with regard to overtures, remits and reports.

Duties of the Assembly Business Convener

- 5.6. The Business Convener supervises all the "officers" appointed by Council to perform tasks except the Minute Clerks who are supervised by the Clerk.
- 5.7. The Business Convener advises the Moderator on when notices of motion, overtures and all business not listed on the agenda should be dealt with.
- 5.8. The Business Convener advises the Moderator or the mover of a proposal as to whether the motion is competent in terms of the provisions of the *Manual of Faith and Order*.

5.9. The Business Convener advises the Moderator with regard to the time available for Executive Commission to transact its business and may use proposals contained in paragraph 14.10 of the *Manual of Faith and Order* to help Executive Commission to handle its business more expeditiously.

5.10 Although the Clerk is responsible for advising the Moderator on procedure, the Business Convener may also do so.

6. WHAT HAPPENS FIRST AT EXECUTIVE COMMISSION

Roll of Commissioners

6.1. The Clerk of Assembly shall advise the Council of each apology and substitution. The Clerk shall report on any allegation of an irregular commission. After the decision of the Assembly on these reports has been taken, the Clerk shall move that the Roll of Executive Commission commissioners be adopted.

Changes in the Ministry

6.2. The Clerk shall move the adoption of the report on Changes in the Ministry as printed in the Papers. When the Council has satisfied itself as to the accuracy of the changes reported since the previous Assembly, it shall agree to adopt the report.

Report of the Assembly Business Committee:

6.3. The Assembly Business Convener shall report on, and move for the Council's approval:

- (a) The Final Draft Agenda;
- (b) His/her Committee's nominations.
- (c) Standing Orders

7. WHAT SORT OF RECORD OF PROCEEDINGS IS REQUIRED AT EXECUTIVE COMMISSION?

7.1. The minutes of the Executive Commission shall contain a brief narrative where appropriate on the conduct within any Session of the meeting and record of its decisions.

7.2. Where Executive Commission decides by consensus against a particular proposal, or where Executive Commission chooses to "pass from the subject", or where proposals are referred elsewhere, the manner in which the Executive Commission disposed of the proposals shall simply be noted alongside the number and subsequent proposals shall not be renumbered. The numbering of decisions of Executive Commission may be changed at any time by the Clerk of Assembly so that the decisions follow in an understandable way.

7.3. Proposals introduced by the way of Supplementary Reports or Notices of Motion should be numbered in accordance with the above system.

7.4. The Decisions of Executive Commission shall be listed together as the "Decisions of Executive Commission", in appropriate order.

Confirmation of Minutes

7.5. The minutes of the Executive Commission shall be recorded during the course of the meeting. All except those of the last three sessions shall be distributed during the course of meeting, but none shall be presented to the Executive Commission for confirmation. The completed minutes will be distributed to all Commissioners within 30 days of the end of the meeting of Executive Commission and shall be confirmed within 60 days of the same date.

8. HOW DOES EXECUTIVE COMMISSION MAKE DECISIONS?

The Role of Standing Committees

8.1. Executive Commission receives reports from Assembly's Standing Committees. These reports contain proposals for decisions that Executive Commission is being requested to make. These proposals constitute the beginning of the decision making process. Requests for action can also come in the form of Overtures and Petitions from Presbyteries or Sessions. Without these proposals, the process of decision making may never begin.

The Listening Session

8.2. The Convener of a Committee (or in their absence their nominee, or the Clerk of Assembly) is offered an opportunity by the Council to present their report in the Listening phase of the Council's meeting. This presentation may take the form of a speech, a video, a computer presentation or display. The aim is to showcase the committee's work for the sake of celebrating what the Lord of the Church is doing in the midst of His Church. The proposals are not moved at this point, but their substance forms part of the presentation.

In the case of an Overture or Petition, the person/s appointed by the relevant Council is/are invited to present the proposal. After the report is presented:

8.2.1 Clerk moves that the Council receives the report.

8.2.2. The Moderator allows for questions for the purpose of finding clarity.

8.2.3. Clerk moves which proposals are "T" and "M" (also allows change from "T" to "M" without any debate but the "M" CANNOT be changed to "T".)

8.2.4. Clerk then moves all T proposals as linked proposals for adoption.

8.2.5. Moderator informs Council that "M" proposals are to be dealt with in Insakas

The Discussion Session (including Insaka Groups)

8.3. Any report, having been presented to the Council during the listening stage, is sent by Executive Council to Insaka Groups. Before the meeting of Executive Commission the Clerk shall, in consultation with the General Secretary, divide Commissioners into Insaka Groups of between 8 and 10 Commissioners in size and appoint a facilitator for every group from among the Commissioners. An Insaka Group is a group which shall meet on the days of Executive Commission to discuss reports of Standing Committees, Overtures, Petitions and such other

business as the Executive Commission will instruct these to consider.

- 8.4. An Insaka Group will, at its first meeting, appoint for itself a scribe who will record the Group's decisions and possible amendments. The Clerk of Assembly will prepare a list of proposals for the Insaka Group's consideration. The Group will then discuss each proposal and record its consensus on each. Where the Group is not able to find consensus on a proposal, the reasons for this are stated in the Insaka Group's report. Where consensus can only be found after the proposal is amended, then the amendment is stated in the Group's report.
- 8.5. The Executive Commission may consider certain proposals, overtures or petitions which are regarded by the Moderator, Clerk, General Secretary and Business Convener as needing further discussion in a General Session. All commissioners are expected to attend these Sessions which are held in "open Council".
- 8.6. The Business Committee shall appoint, in consultation with the General Secretary, a Drafting Committee. The function of this committee shall be to study the reports from all the Insaka Groups as well as the content of General Session(s) and then draft a consolidated report and possibly a fresh set of proposals for the Decision Session.

The Decision Session

- 8.7. Only Missional proposals are dealt with at this level and these proposals shall normally be presented by the Clerk of Assembly with the Convener of the relevant Committee assisting if required. The Clerk of Assembly shall move each proposal in turn and the Council shall decide by consensus.
- 8.8. Committees to which matters have been especially referred during the Executive Commission shall deal with those references promptly and shall report as the Executive Commission may direct.
- 8.9. During a Decision Session, the Clerk of Assembly moves the proposal and then the Moderator calls for an indication of the Council's response. This is gauged through the display of indicator cards, each Commissioner showing either the colour "orange" to indicate support for or "blue" to indicate lack of support for the proposal as moved.

The Moderator considers the response of the Council to each proposal or group of linked proposals. If there is no disagreement, consensus is announced either by declaring that the proposal is carried or lost by consensus. In each case, the Moderator declares the decision of the Council and this decision is recorded in the minute of the Council.

If the Moderator observes, from the display of the indicator cards, that there is no consensus on the matter, the Moderator calls commissioners to discuss the issue. Amendments may be moved in the course of the discussion with the Moderator being the judge of when consensus is achieved. A decision is reached when any one of the following occurs:

- (a) all are in agreement (unanimity);
- (b) most are in agreement and those who disagree are content that the discussion has been both full and fair and that the proposal expresses

- (c) the general "mind of the meeting"; the minority therefore gives consent;
- (d) it is agreed that consideration on the matter be postponed;
- (e) it is agreed that no decision can be reached.

- 8.10. If the Council believes that consensus cannot be reached then it may, by a two thirds majority, choose to use the formal majority procedures.

Indicator Cards

- 8.11. The Council may use indicator cards for the purpose of communication between Commissioners and the Moderator. **Orange** indicator cards may be used to indicate approval and **Blue** to indicate disapproval.

Formal Majority Procedure

- 8.12. The Council may, if it votes by two thirds majority, choose to operate by formal majority procedure. This simply involves an indication of those in favour of a proposal and those against. After the votes are counted, the Moderator announces the Council's decision.

Notices of Motion

The use of Notices of Motion is discouraged. Any member of the Uniting Presbyterian Church in Southern Africa is free to communicate with the Clerk of Assembly or Convener of the relevant Assembly Committee regarding an issue that he/she would like the Executive Commission to take up. This may also be done with greater weight by means of an Overture or petition submitted by the member through the Session and/or Presbytery. The use of these procedures whenever possible would limit the necessity for bringing to Executive Commission by Notice of Motion any matter that has not been previously examined in a Session, Presbytery or Committee of Assembly.

- 8.13. A member of the Executive Commission desiring to bring up a matter not covered by a proposal of the appropriate Committee shall take the following steps:
 - (a) he/she shall draft his/her notice on the Notice of Motion form;
 - (b) he/she shall consult with the Convener of the relevant Committee or, if the matter falls under no particular Committee, with the Clerk of Assembly, as to the substance and urgency of his/her notice.
 - (c) He/she shall submit the drafted notice to that person for signature and an indication of the attitude of the Convener towards the proposal;
 - (d) Notices of Motion to be presented at Executive Commission must be handed to the Clerk by morning tea (at the latest before lunch time) on the first day of Executive Commission. (NB this is the only opportunity where Notices of Motions will be received.)
 - (e) a single original copy shall be presented at Executive Commission upon giving notice. The Notices Secretary will then attend to the photocopying and circulating of the required copies;

Notices of Amendment

- 8.14. Notice of Amendment is not required in the Discernment Model of Decision Making. Commissioners are encouraged to make their amendments in their Insaka groups when it is their intention to move a **major** amendment to any proposal of an Assembly Committee. No opportunity will be provided for Notices of Amendment as in the Formal Majority procedures. The Moderator will allow amendments from the floor in the Decision Session only when this seems helpful to finding consensus on the matter.
- 8.15 Any question as to the competence of an amendment shall be decided by the Moderator.
- 8.16. The Drafting Committee has the right to bring a completely amended set of proposals to the Assembly each day after they have studied the reports of the Insaka groups and made every effort to reach consensus with those who have serious reservations about the issue under discussion.

Overtures

- 8.17. When an Overture is presented to the General Assembly, the procedure then followed is that laid down in the *Manual of Faith and Order*, paragraph 14.18 – 14.26.

Time Limits

- 8.18. The timing of speeches is under the direct jurisdiction of the Moderator.
- 8.19. A Convener of an Assembly Committee presenting a report and moving its reception shall not address the Executive Commission thereon for more than the amount of time allocated in the final agenda.
- 8.20. A Convener moving the adoption of subsequent proposals of a Committee shall not speak thereto except when invited by the Moderator to do so.
- 8.21. Other speakers on a report, proposal or amendment shall not exceed five minutes each.
- 8.22. A member submitting an Overture or speaking to a motion, of which he has given notice, shall not exceed ten minutes.
- 8.23. Others speaking to an Overture or a motion of which notice has been given shall not exceed five minutes.
- 8.24. The mover of a proposal has five minutes to reply to the debate on his Motion when it is put as the substantive motion.
- 8.25. Once the Moderator has signalled the end of the speech, the speaker may be given extra time only if the Moderator has ascertained that the Executive Commission desires the speaker to continue.
- 8.26. The Assembly Business Committee, in consultation with the Moderator and Clerk, may at any time during the Executive Commission move the

proportional lengthening or shortening of these limits according to available time.

- 8.27. The Executive Council shall meet in three “postures”, Listening, Discussing and Deciding. Each of these is separate and the Moderator will clearly announce the moving from one phase to another.
- 8.28. In the Listening phase, the Council will be afforded the opportunity of receiving presentations on the work of standing committees. There will be no debate or decision making during the Listening phase.
- 8.29. In the Discussion phase (Insaka Groups), opportunities will be offered for commissioners to discuss reports in groups so as to search for consensus on each proposal. Amendments can be suggested. Each group will write a report for the Drafting committee who will then present a consolidated set of proposals to the Council for Decision.
- 8.30. The Business Committee may provide an opportunity for plenary discussion as well but only pre-selected proposals will be discussed here.
- 8.31. A Decision Session will be held where proposals will be presented, discussed and consensus will be sought.
- 8.32. No Commissioner shall, during the course of the discussion, employ speech that is of an insulting, inflammatory or defamatory nature.
- 8.33. When several members wish to enter the discussion they indicate their intention to the Moderator and then wait to be recognised by the Moderator. The Moderator in any case decides who shall have the floor at any time.
- 8.34. Any Commissioner to Executive Commission may make a **written request** to the Moderator for corporate or shared prayer on an issue confronting the Executive Commission. The decision to accede to any such request shall rest solely with the Moderator, who will determine the form of the prayers and who may lead them.
- 8.35. No Committee, except by leave of the Executive Commission, shall continue to sit after the Moderator has taken the chair.
- 8.36. The distribution of circulars and the making of announcements at Executive Commission must have the prior approval of the Clerk of Assembly and the Assembly Business Convener.
- 8.37. Whenever a physical count of votes is taken, the number of abstentions will be ascertained and recorded.

Press Release

- 8.38. The General Secretary shall be responsible for all Executive Commission’s releases to the Press.

IN MEMORIAM MINUTES

Report to Executive Commission 2013

BRUCE GREEN (ELDER)

Bruce Green was born 14 July 1944 in Benoni, married to Ellie and became a member at Frere Road Presbyterian Church in January 1997. Bruce was ordained an Elder on 26 January 2006 and has served the Church with dignity and honour.

Bruce was a faithful servant, who dedicated his Christian life to one of service. He was very involved and dedicated to the life of the church. He started out in a support role washing dishes when the Alpha course was run, and when need took over the running of Alpha.

He was one of prayer warriors of Glenwood Presbyterian Church, his life and service to God really changed when he attended an Emmaus Walk in May 2005. He started up an accountability group and when he retired he started up and ran the Men's Fellowship, he continually wanted to serve the Lord and heard the call to get involved in the Kairos Ministry, which is a ministry to prisoners in prison where you spend a weekend with them.

Bruce became involved in the veggie market which ministers to older folk in the community, he was regular on door duty greeting people and sharing the love of Christ with them. Bruce loved to see Christians having fun and would organise church outings to Midmar supporting those who were swimming the mile, making sure a group of men would be going to the Angus Buchan mighty men conferences, organising a braai and DVD at Old Year's Eve at the church so that those who were lonely could meet with friends and not have to stay at home by themselves.

Bruce was appointed to Presbytery as a Commissioner in 2010, and volunteered to serve a second term as a Commissioner in 2012 when our Session elected New Commissioners. Bruce passed away on 28 November 2012 with complications after a heart bypass operation and is survived by his wife Ellie. May he rest in peace?

REV. CHRISTOPHER NDOLO HLATSHWAYO

Ndolo was born in Clermont, Durban on 16 June 1962. He was baptised at Clermont Presbyterian Church. He grew up and felt the call to serve in the Ministry. In 1983 he went to the Evangelical Bible Seminary (EBSEMSA). He was ordained in 1987 by the then Presbytery of Drakensberg of the former PCSA.

Between 1987 and 1988 he served as a Minister of the Midlands Congregation. In January 1989 he received a call to Moletsane Congregation under the then Presbytery of Transvaal West, a congregation he served with much dedication for 19 years until he was forced to leave due to ill health.

On 11 April 2011, he was granted a seat in the Presbytery of Thekwini as Minister Emeritus. He passed away on 09 December 2012. Ndolo was married to Nompumelelo and they have been blessed by two children Thembelihle and Moffat.

We give thanks to God for Ndolo's contribution to the Church, and all its Committees, Councils, at Session, Presbytery and Assembly levels.

REV ARTHUR JACOBS (18-10-1918 TO 18-09-2012):

Having been a minister in the Methodist Church for many years, the Rev. Arthur Jacobs eventually entered the ministry of the PCSA and on the 22nd of April 1980 he was appointed the minister to the Bridgetown Presbyterian Church where he served faithfully until his retirement on the 31st of December 1988.

He was deeply loved by his congregation and continued to enjoy his annual birthday visit from the ladies of the Bridgetown Women's Association. Arthur was a member at Kenilworth Community Presbyterian Church for more than 10 years of his almost 24 years in retirement.

He remained lucid in his thinking and speech and was always an encouragement right to the last. His first words after greeting one were almost always "I have nothing to complain about; the Lord has been good to me."

Sadly, one month short of his 94th birthday on the 18th of September 2012, Arthur passed away and into the presence of our Lord Jesus. We give God thanks for Arthur's faithful witness to the risen Christ.

By the Rev. M A Muller

REV. EPHRAIM MAKGAIE

The late Rev. Ephraim Matsobane Makgae was born on 30/03/1922 at Sterkfontein district of Mokopane. He is the third child of four siblings of Mr. Herman and Mrs. Helen Makgae. He had to leave school at Mokerong High School because of lack of finances and he had to work to support his aging and his younger brother. He started working at Bela-Bela when he met and fell in love and got married to Sinah Mabuela. They were blessed with three (3) sons: Moses, Barry and Sello and three daughters: Elsie, Joyce and Jane.

In 1957 the Presbyterian work in Potgieterus began, inspired by Ephraim's efforts and vision. Ephraim was ordained as an elder in 1960. The Presbyterians met in his home for a while and then moved to a local school. Ephraim studied theology through Theological Education by Extension College, completing the Award Course in 1982. He began his full time ministry in Bleskop, Rustenburg, in 1987. In 1990 he moved to St Michael's Klerksdorp and in 1993 to the Witbank District Preaching Station based in Phola, Ogies. He was wise and forthright and taught others to serve the Lord. Even after he retired, he worked as pulpit supply at Ha-Kgapane in Bolobedo Modjadji area until he his passing on to glory. He was a smart man, he nurse himself well even, after the death of his wife. He retired and settled in his home town Mahwelereng was instrumental in building the Church. This church was subsequently dedicated in 1994 under Transvaal presbytery.

During these many years he was ably supported by his wife, Sinah Raisebe Makgae died on 4 August 1994. Significantly her funeral was held in the recently completed church building at Mahwelereng, Potgieterus. This building is the fulfillment of the vision given to Ephraim and Sinah in the early sixties. Ephraim has always been a visionary in the literal sense of the word. Clearly guided by dreams he worked in obedience to his Lord over many years both as an elder and eventually as a minister of word and sacrament. Wherever he went he was compelled to tell others about the

Gospel of Jesus Christ, and his work as an evangelist always bore fruit. Ephraim's life has always been rooted in the scriptures. When described his calling, it was in terms of the word of God to young Samuel, the commissioning of young Jeremiah, the confidence given to Joshua to be strong and courageous, the delight of the Psalmist in Psalm 27 of being in the presence of the Lord, and the willingness of Paul to preach to others in distant places. In every way Ephraim has been an example in humility, Servanthood, prayer, and faithfulness.

He will be missed by his family and the church, may he rest in peace, for the scripture says blessed are the dead who die in the Lord hence forth say the Spirit for will rest from their labour and their deeds will follow them Rev 13. He is survived by his three (3) daughter's children and two (2) sons and 15 grandchildren and died at the age of 88. Those who labour in the Lord their labour is not in vain. They hear master saying well done good and faithful servant, you have ran a good race, fought a good fight and you have kept the faith and all that remains is to receive the crown of righteousness not only those fallen asleep, but for all who await for his coming.

CHANGES IN THE MINISTRY

Report to Executive Commission 2013

AMATOLA:

1. Rev. N Luthuli received a call from Macfarlan congregation. His pastoral tie with Mdantsane NU3 congregation was severed on 2 June 2012 and he was inducted in Macfarlan on Sunday 3 June 2012.
2. Rev. S Ncapayi received a call to St. James Congregation in Port Elizabeth. His pastoral tie with Khobonqaba was severed on 30 June 2012.
3. Rev. E Bossé of St. Paul's accepted a Call to Hungate Church in Beccles, England in the URC of England and Wales. His pastoral tie with St. Paul's was severed on 31 December 2012.
4. Rev. X Vatele received a call to JZS Ncevu Memorial Congregation. He was inducted on Sunday 10 March.
5. Rev. J Herbst who was Stated Supply to the congregation of Adelaide Town relocated to the Presbytery of the Free State and Presbytery appoint Mr. M Langston as probationer on the congregation on 19 January 2013.

CENTRAL CAPE:

1. Presbytery inducted the Rev Howard Hans as minister to the St Matthew's Presbyterian Church on the 30th of June 2012.
2. Presbytery inducted the Rev Sipho Ncapayi to the St James Presbyterian Church on the 7th of July 2012.
3. Presbytery inducted the Rev Warren Muller to St Martin's Presbyterian Church on the 19th of January 2013.
4. Presbytery ordained and appointed the Rev Strauss Joubert to All Saints United Church, Somerset East, on the 26th of January 2013 for 5 years.
5. Presbytery notes that the Rev Ndumiso Khalipa is a Minister-without-charge since the 1st of February 2013.
6. Presbytery inducted the Rev Wayne van Heerden to the Knysna Presbyterian Church on the 2nd of February 2013.
7. Presbytery noted the resignation of Canon Rudi Marais as Stated Supply to Jeffrey's Bay Presbyterian Church from the 1st of May 2013.

DRAKENSBERG:

No submission at time of going to print.

EGOLI:

1. The Revd. Michael Hershensohn was appointed to a Stated Supply position at Mount Faith Presbyterian Church, Krugersdorp, for one year from the 1st of July 2012. The Revd. Hershensohn's Appointment was concluded with the filling of

the vacancy on the 1st of May 2013.

2. The Revd. Gavin Lock's pastoral tie to Midrand Presbyterian Church was severed as of the 31st of July 2012 and he received a call to St James Presbyterian Church, Bedfordview, as of 1st August 2012.
3. The Revd. David Mhlambeni received a call from City Presbyterian Church, Harare, in the Presbytery of Zimbabwe from the 1st of October 2012 and was consequently released into the Care and Discipline of the Presbytery of Zimbabwe.
4. The Revd. Sibusisu Zungu, a minister without charge, was transferred to the care and discipline of the Presbytery of eGoli on the 11th of December 2012.
5. The Revd. David Hutt, a minister Seconded to the Christ Healing Fellowship, but residing within the bounds of the Presbytery of eGoli, was transferred to the care and discipline of the Presbytery of eGoli on the 11th of December 2012.
6. The Revd. Ndoda Mbuyisa's part-time Appointment to St. John's Presbyterian Church, Turffontein, was renewed as of the 1st of December 2012 for a period of three years.
7. The Revd. Vusi Mkhungo's part time Appointment to Kensington United Church was renewed on a temporary basis from the 1st of January 2013 until the 30th of April 2013. The Revd. Mkhungo then received a part time Appointment to Mount Faith Presbyterian Church, Krugersdorp, for a period of three years from the 1st of May 2013.
8. Mr. John Becking's three year term as Stated Supply to St. Ninian's Presbyterian Church, Parkview, was concluded on the 31st of December 2012.
9. Mr. Thembinkosi Nopapaza and Mr. Sandisele Xhinti were licensed to preach the gospel as Probationers to the Johannesburg Congregation and the Diepsloot (St. Mungo's) Congregations respectively from the 1st of January 2013.
10. The Revd. Dr. Kevin Snyman, who is currently seconded to the United Reformed Church in Wales, reapplied for, and received, his Credentials from the 1st of April 2013.
11. The Revd. Roy Wilson, who is currently a minister without charge, reapplied for, and received, his Credentials as of the 1st of April 2013.
12. The Revd. Sello Mamabolo was appointed to the full-time pastoral charge of St Patricks Presbyterian Church, Diepkloof, from the 1st of April 2013 for a period of three years.
13. The Revd. Scott Silver was appointed to a Stated Supply position at St Magnus Presbyterian Church, Randfontein, for a period of one year from the 1st April, 2013.
14. The Revd. Dr. George Marchinkowski's Pastoral Tie with Trinity Presbyterian Church, Edenvale, was severed as of the 30th of April 2013 and he was called to St. Mungo's United Church, Bryanston, as of the 1st of May 2013.

EAST GRIQUALAND:

No submission at time of going to print.

MTHATHA:

No submission at time of going to print.

TRANSKEI:

No submission at time of going to print.

FREE STATE:

1. B Ngebulana to serve probation at Abner Rabaitsile Poho Memorial.
2. Rev TG Galela-Thema remains seconded to Correctional Services and as Interim Moderator at Peniele transitional congregation.
3. Rev LS Seoe completed his probation at Frankfort-Villiers and was ordained and appointed to Parys-Vredefort.
4. Rev CMM Letseleha remains seconded to SAPS and has been appointed to St Andrews Constantia from June 2013.
5. Rev Dr. TPE Tondi remains seconded to the SANDF and was appointed as Interim Moderator to Ebenezer.
6. Rev JK Mapheto remains seconded to the SANDF and was appointed to St John's Batho.

HIGHVELD:

1. The Rev. Fezeka Jobela was appointed as a part-time Minister of Rapodile, Kwa-Thema Uniting Congregation, within the boundaries of the Highveld Presbytery, for a period of three years with effect from 1st January 2013.
2. The Rev. XH Vatela accepted a call to serve in JZS Ncevu Uniting Congregation, within the boundaries of the Amathole Presbytery and this was effective from 1st March 2013.
3. The Rev. LB Bercovich accepted a call to serve in St John's Boksborg Uniting Congregation, within the boundaries of the Highveld Presbytery and this was effective from 1st December 2012.
4. The Rev. Malungelo Jita was ordained and inducted to the pastoral charge of St Peters UPCS, in Tembisa within the boundaries of the Highveld Presbytery and this was effective from 1st of March 2013.
5. The Rev. Joe Zibi, even though he retired at the end of 2012, he is continuing as a Stated Supply Minister of Trinity Uniting Congregation in Katlehong within the boundaries of Highveld Presbytery until end of December 2013.

LEKOA:

No submission at time of going to print.

LIMPOPO:

No submission at time of going to print.

THEKWINI:

1. The Rev D Vorster a retired minister within the bounds of Thekwini Presbytery has been transferred to the care and discipline of Drakensburg Presbytery as from 01 August 2012
2. The Rev S. Zungu a minister without charge within the bounds of Thekwini Presbytery has been transferred to the care and discipline of E Goli Presbytery as from the 01 December 2012.

THUKELA:

1. Rev Kim Brown accepted a call to the Trinity Klerksdorp. She was released into the care and discipline of the Presbytery of Lekoa on 4th August 2012.
2. Rev Donald Ntanda's appointment to the Endumisweni Congregation expired at the end of May 2012. The congregation is vacant and he remains under the care and discipline of the Presbytery of Thukela.

TSHWANE:

1. The Rev Mantsi Mohapi, a seconded minister to SANDF, serves Soshanguve Presbyterian Church as Stated Supply as from 01 August 2012- 01 August 2013
2. The Rev Lentikile Mashoko, having accepted a Call from Mabopane Presbyterian Church, was inducted to the charge on the 02nd September 2012.
3. The Rev Micah Nthali, a seconded minister to Mpumalanga Government, Moral Regeneration, has accepted a part-time appointment to St James Presbyterian Church, and was set apart for the appointment on the 22 September 2012.
4. The Rev Zola Matutu, a minister without charge been received to the care and discipline of Tshwane Presbytery in November Council Meeting after being transferred from Amatola Presbytery.
5. The Rev Frikkie Botha resigned from the charge of Centurion West Presbyterian Church, now remains a minister without charge.
6. Mrs Jackie Barker, having completed her theological training, and having been appointed to Emmanuel Presbyterian Church, was licensed and set apart to her appointment as a Probationer on 17 February 2013.
7. The Rev Glynis Goyns, a seconded minister to Southern African Faith Communities Environment Institute (SAFCEI), accepted a part-time appointment to St Marks Presbyterian Church, and was set apart for the appointment on the 10th March 2013.
8. The Rev Abraham Akih (a seconded minister from Cameroon Presbyterian Church to UPCS), serve Mamelodi Presbyterian Church as Stated Supply from 01 March 2013- 28 February 2014.
9. The Rev. Prof Graham Duncan, a seconded minister to University of Pretoria,

serve Highveld Presbyterian Church (a nuclear congregation under Centurion West Presbyterian Church) as Stated Supply from 1st March 2013- 28 February 2014.

10. Adv Rean Fourie (Church Development Evangelist), serves Rustenburg Presbyterian Church as Stated Supply from 1st March 2013- 28 February 2014.
11. The Rev Mafasa Nyama, a seconded minister to SAPS, serves Ga-rankuwa Presbyterian Church as Stated Supply from 1st March- 28 February 2014.

WESTERN CAPE:

1. The Rev RZ Rashe, at the meeting of the Plumstead Session held on 13 March 2013 gave formal notice of his intention to resign the pastoral charge of Plumstead with effect as at 31 March 2013. The Rev. Dr Rashe has accepted a permanent post as a Senior Lecturer, Faculty of Humanities and Science, Department of Religion and Theology, at the University of Fore Hare. At its meeting on 09 April 2013, the Presbytery accepted Dr Rashes' resignation and resolved to transfer him to the care and discipline of the Presbytery of Amatola.
2. Mr G Price of Kenilworth Community Presbyterian Church and Mr D Kongolo of Church, having been duly examined and recommended by the Ministry Committee of the Presbytery, Presbytery agreed to set these candidates apart to the Order of Lay Preachers. Mr Price was set apart at a meeting of Presbytery on 09 October 2012. Mr Kongolo was set apart at a service of worship in the congregation he ministers in on 03 February 2013

ZIMBABWE:

1. Rev David Mhlambeni having received a call from City Presbyterian Church in Harare under the oversight of the Presbytery of Zimbabwe was released from Meadowlands Presbyterian Church in the Presbytery of eGoli and was inducted to this pastoral charge on the 6th of October 2012.
2. Mr Andrew Makunda was licensed to preach the gospel of the word in the joint pastoral charge of Kambuzuma/ Warren Park Presbyterian Churches on the 28th of March 2013.
3. Mr Ronald Matandakufa was licensed to preach the gospel of the word in the pastoral charge of St Peters Presbyterian Church in Gweru on the 6th of April 2013.

COPPERBELT:

No submission at time of going to print.

M'CHINGA;

No submission at time of going to print.

MUNALI:

No submission at time of going to print.

MINISTERS EMERITUS

Executive Commission 2013

Rev ED Gaunt, Rev G Jameson and Rev D Van Duyker

The following extract of the minutes of the meeting of the Presbytery of Western Cape held on 12 February 2013 applies:

"13/443 **GENERAL ASSEMBLY AND EXECUTIVE COMMISSION**

4. Applications for Ministers Emeritus

It was moved, seconded and **AGREED** that the Presbytery apply to the Executive Commission that, upon retiring, the following ministers be given the status of Ministers Emeritus and be granted a seat on the Presbytery in whose bounds they may reside:

- a) The Rev. ED Gaunt – retiring 31 March 2014
- b) The Rev. G Jamieson – retiring 30 April 2014
- c) The Rev. D van Duyker – retiring 31 December 2013"

Rev GT Mcoteli:

At Erskine's Ngangelizwe outstation on the 22nd March 2013 at which place and time, the Presbytery of Mthatha of the UPCSA met and was constituted with devotional exercise by the Moderator the Revd Z.S Tyandela.

Inter alia

The Council having noted that Revd G.T.Mcoteli will retire at the end of October 2013 resolved to apply to the 2013 UPCSA Executive Commission that he be granted Minister Emeritus status and a seat in the Mthatha Presbytery, within whose bounds he will reside.

Extracted from the Records of Mthatha Presbytery on the 23rd April 2013 by

VP Mabo (the Revd)

Presbytery Clerk

Rev Dr AR Tucker:

Extract from the Minutes of the Presbytery of Free State:

Presbytery noted that Rev Tucker will reach the compulsory retirement age of 68 years during January 2014. In preparation for this event, Presbytery determined the date for the severance of the pastoral tie as 9 February 2014. Presbytery also appointed Rev JS Herbst as Assessor to manage the process of selecting a successor minister to St John's Bloemfontein. Presbytery instructed the Clerk to request General Assembly to grant Rev Tucker the status of Minister Emeritus and a seat on the Presbytery in whose boundaries he resides.

PROPOSALS:

1. The Executive Commission grants the Rev Dr. AR Tucker, the status of Minister Emeritus from 31 January 2014 and a seat on the Presbytery within whose bounds he may reside.
2. The Executive Commission grants the Rev ED Gaunt, the status of Minister Emeritus from 31 March 2014 and a seat on the Presbytery within whose bounds he may reside.
3. The Executive Commission grants the Rev G Jamieson, the status of Minister Emeritus from 30 April 2014 and a seat on the Presbytery within whose bounds he may reside.
4. The Executive Commission grants the Rev GT Mcoteli, the status of Minister Emeritus from 31 October 2013 and a seat on the Presbytery within whose bounds he may reside.
5. The Executive Commission grants the Rev DG Van Duyker, the status of Minister Emeritus from 31 December 2013 and a seat on the Presbytery within whose bounds he may reside.

TRIBUTES TO RETIRING MINISTERS

Report to Executive Commission 2013

REV ELEANOR GAUNT:

I feel honoured to have been called upon to write a tribute to my colleague at Mowbray Presbyterian Church, the Rev. Eleanor Gaunt. Although Eleanor only entered the ordained ministry a few years ago as a mature-aged candidate, she has been a real example to the church of the value that people entering the ministry in their later working years can add to the life of the church. We are so tempted to think that youth is the cure-all for the church's on-going need for renewal and transformation. However, during the relatively short time of Eleanor's service to the church as an ordained minister, she has been a source of great blessing to her congregation at Mowbray, and to the Presbytery of the Western Cape where she has participated fully in its life and work.

Eleanor was born in Durban on 30 March 1949. She is married to Trevor who is a Professor of Electrical Engineering at the University of Cape Town. They have been married for 42 years and have been blessed with four married children (two sons and two daughters), four sons- and daughters-in-law, and eight grandchildren.

Eleanor was ordained to the Ministry of Word and Sacrament by the Presbytery of the Western Cape at Mowbray Presbyterian Church on Sunday, 3 May 2009. Her ordination took place at the time of her call and induction to the office of Colleague Minister at Mowbray.

Eleanor's period of service as an ordained minister has been the culmination of a lifetime of ministry and service for Christ in the Presbyterian Church. She has been a member at Mowbray since 1979, having spent only one year away from Mowbray in 2008/2009 completing her Ministry Probation at Kenilworth Presbyterian Church under the care of the Rev. Mike Muller. Eleanor grew up on the Durban Bluff where she attended Sunday School and Youth Ministry at the St George's congregation during her school and student years. She testifies to having always enjoyed attending congregation worship services and listening to sermons, even as a child and as a teenager. In her days as a young adult woman in the early 1970s, the ordained ministry was not an option to be considered. She channelled her academic interests and love for people into the completion of a degree at the University of Natal (as it was then called), majoring in English and History, with courses in Greek and Latin, followed by a post-graduate qualification in high school teaching.

Eleanor came to a personal knowledge of Jesus Christ as her Lord and Saviour during her teenage years under the ministry of the Rev. Charles Gordon. Charles was at the time a young minister in the Durban Presbytery, with an active ministry to youth and young adults. He played a leading role in the establishment of the Eston Conference Centre. The Eston work-party retreats under his leadership were important times of discipling and spiritual formation in Eleanor's teenage and student years, laying the foundation for a lifetime of service and ministry.

In the years immediately prior to her ordination, Eleanor served as an Elder on the Session of Mowbray Presbyterian Church, responsible for the Pastoral Care and Healing and Transforming Society Portfolios. Having undergone training as a Prayer

Counsellor under the mentorship of Mrs Mary Webster, Eleanor played an active role in the prayer and counselling ministry at Mowbray during her years as an Elder. She began to be aware of a growing sense of a call to prayer after the first democratic South African elections in 1994. This call to prayer began to distil into the early stirrings of a call into the ordained ministry after an important visit to Holy Trinity, Brompton church in London in 1995. During this visit she was deeply impacted by the preaching at a New Wine Conference and the personal prayer ministry she received after responding to an invitation to come forward for prayer. After returning home from this trip, she began to study for her Diploma in Theology through the Theological Education by Extension College, and later followed this up with a BTh (Honours) in New Testament through UNISA.

During the years of her theological studies, I was serving as Colleague Minister to the Rev. Bill Webster at Mowbray. I got to know Eleanor as a faithful and dedicated member of Session and an active member of the Congregation. She joined our Presbytery's Fellowship of Vocation and I began to encourage her take her response to the sense of God's call one step further by applying to the General Assembly's Ministry Committee to be admitted as a Student for the Ministry. She eventually took the plunge and submitted her application while she was completing her UNISA honours degree. We rejoiced when the Ministry Committee confirmed her sense of call and recognised her as a Student for the Ministry. Our Presbytery appointed her to Kenilworth Presbyterian Church to complete her Probation. A year later Mowbray called her back as Colleague Minister after Bill's retirement.

It has been a source of great delight for me to service in a colleagueship with Eleanor at Mowbray for these past four years. She and I share a similar philosophy of ministry and we have been able to continue building on the foundation of colleagueship laid during Bill Webster's time at Mowbray. Eleanor is a gifted pastor and she has a wonderful ability to come alongside people in the pain and struggle of daily life. She is also a scholarly minister who takes very seriously her responsibility as a preacher to exegete Scripture, guided by responsible hermeneutics, and then to apply the Word to the daily lives of her congregation members. Her sermons are always thought-provoking and challenging, providing a fresh perspective on ancient texts. As a woman she brings special gifts to the ministry, not least of all a healthy prophetic challenge and correction to persistent male-domination in Church and Society. This prophetic edge to Eleanor's ministry has been particularly evident in her challenge to the Church to embrace the biblical values of generosity and Servanthood in our discipleship and ministry amongst poor and side-lined people.

In closing, I would like to express a special word of thanks to Eleanor's husband, Professor Trevor Gaunt, for his gracious and generous support of Eleanor in his role as Minister's Spouse. Well done to Trevor in breaking many stereotypical moulds. We salute him for his loving faithfulness to the Lord, to Eleanor, and to the Church. Many have benefited from Eleanor and Trevor's generous ministry of hospitality as they have opened their home to the church and to those in need.

My prayer is that God will richly bless Eleanor in her retirement and that she will continue to be useful to Christ and his Church. She has many gifts to offer, especially to aspirant and trainee ministers. I sincerely hope that she will use the time made available to her in her retirement to pursue further post-graduate theological studies and that she will continue to tutor and mentor others starting out in this exciting task

of ministry to our broken world.

By The Rev Dave Smit

REV GEOFF JAMIESON:

After John Hawkrige left St. Mark's Yeoville the congregation experienced a long and frustrating vacancy. As Interim Moderator I tried hard to find a successor. The congregation was in an area that was rapidly deteriorating and the members were aging. Many of them faithfully drove large distances to be involved in its life. It was not an attractive place to be the minister. At that time the Church Extension and Aid Committee made the initial appointments for students coming out of Rhodes. I approached the then convener of the Education and Training for the Ministry Committee and asked him whom he regarded the best of those about to be available for appointments and without hesitation he replied, "Geoff Jamieson." Armed with that information (insider trading) I went to St. Mark's congregation asking it to waive its right to call and make itself available for an appointment. That is how I came to meet Geoff and Ceridwyn.

The appointment went through all the appropriate channels and was approved. Neither the congregation nor I ever regretted our decision. Geoff and Ceridwyn (for they were always a team) began a very successful ministry under extremely difficult circumstances. Geoff also became part of the PAT group for which I was responsible. He had taken his studies most seriously and so was thoroughly grounded academically. He held strong opinions that he was prepared to defend, at times most vociferously – he does not have red hair for nothing! It was a huge pleasure having him in the group. We often disagreed but always amicably and he was willing to learn and he taught me much.

Apart from his academic ability he is also fortunate to be very adept practically. His preaching, enriched with a powerful evangelical enthusiasm, drew a number of new members and his pastoral concern entrenched the commitment of those who might have considered joining congregations closer to their homes and in more salubrious neighbourhoods. The congregation enjoyed new life and purpose. When he went to visit some of the older members he always took with him his tool kit. Before any serious discussion took place he enquired whether anything in their residence needed fixing. If the answer was in the affirmative he set about the task with great skill. The minister's visit was not something to be dreaded but welcomed, often saving pensioners much expense and inconvenience.

It was not long before the Assembly appointed him to the Church Extension and Aid Committee which he served with enthusiasm and distinction until he left for the Cape. Geoff believed his ministry was not confined to the local congregation but ought to be extended to the whole denomination. The Assembly recognised his ability and appointed him convener of the Education and Training for the Ministry Committee. This was a huge responsibility normally reserved for a full-time appointment. Characteristically he threw himself into it with commitment and enthusiasm. He made a tremendous contribution before, quite unsurprisingly, he could no longer shoulder the burden of a struggling congregation and a massive Assembly responsibility.

Geoff did nothing half-heartedly. He poured himself into whatever task the denomination, at the Assembly or Presbytery levels, laid upon him with vigour and

enthusiasm. He held strong opinions and firm Christian ethical convictions from which he would not budge no matter the cost. He was not open to compromise even if that caused offence or opposition. If one was in opposition to him one could regard him as overly dogmatic, but if he were on one's side he was an enormous asset! Ceridwyn. Like many ministers' wives, has been a calming influence on him creating a home to which it was a delight to return after long days. Together, despite their busyness, they built a sanctuary in which their sons could develop and grow in safety. They in turn have done much to make their parents proud.

When he and Ceridwyn moved to Cape Town many members of St. Mark's shed copious tears. His new congregation was also very challenging but once again he gave it all he had. I have been privileged to conduct a number of courses there and have experienced at first hand the love and respect in which he and Ceridwyn are held. It is very difficult to measure success in the ministry but however one does he has been successful in his commitment to the Christ and his implementing that in practice. The members of the congregation could never be in any doubt of Ceridwyn and his love for them. He demonstrated that in his careful preparation for Sunday worship in prayers and preaching and his dedicated pastoral concern. Once again many tears will be shed when this extraordinary team moves into retirement.

Geoff has always placed his considerable skills into the service of Jesus the Christ. He has worked hard to keep his theological knowledge well-honed to enrich his preaching, but he also used his practical abilities and his skill in the martial arts to show that Christianity is not something theoretical and whimsical but earthy and relevant to the conduct of daily life.

Inevitably someone with strong opinions will be controversial in a world given more to relativism than firmness. Like all of us he may well have offended some but he has brought benefit and enrichment to many more. Geoff, given the failures inherent in all humans, has embodied for me the two most essential qualities – a loyalty unafraid to speak the truth in love and integrity. For the congregations and denominations they have served Geoff and Ceridwyn have been invaluable assets and to Margie and me treasured friends. Their retirement will not mean a withdrawal from the service of the Christ and the life of whichever congregation they happen to become members but will mark a new direction. May theirs be a long and rewarding retirement?

By the Rev. Alan Maker.

REV GT MCOTELI:

Tribute to follow.

REV. DR. ROGER TUCKER:

Roger has, besides his Bachelor's Honour Degree in geology, from Manchester University, and his Theology Degree honours degree, from the London Bible College, and a postgraduate diploma in Business Management, from Bradford Business School, a Master's degree (with distinction) and a Doctorate in Practical Theology, both from the University of Pretoria. He has a passion for training church leaders and members to help them become more effective in meeting the demands and challenges for the church in the 21st century and has prepared and run training programs Roger was involved with the Navigators (a missionary organization) in the

UK, prayed for the Overseas Missionary Fellowship and supported Operation Mobilization in helping to organize visits by their ships to South Africa. He has published several papers in theological journals and presented them at University theological congresses. He was appointed a Research Fellow at the University of the Free State. He has been involved in several community church outreach projects like the Witherow Trust, Eleos Trust, helped facilitate an interdenominational soccer ministry in Cape Town and initiated and supported an outreach program to prostitutes in the Kenilworth area.

On Presbytery level he served as treasurer of Presbytery of Free State, member of Discipleship Development Committee in Presbytery of Western Cape, convener of Discipleship and Missions Committee of Eastern Cape Presbytery, member of PCSA's Life and Work Committee and convener of Youth Committee of the Southern Transvaal Presbytery during his long service as minister of this Church.

I had the privilege of knowing Roger and Anne for the past six years and came to love and treasure them as my own family. I learned a lot from their ministry and I know God's plan with them is not ending when their retirement starts. So I pray that He will lead and guide them on their path ahead.

We who are staying behind have been touched by your conduct and example and will pass on the legacy that you have left in our hands.

May God bless you?

Rev. Chrissie Lotz

REV. DAVID GLEN van DUYKER:

EARLY LIFE.

David van Duyker was born in 1948 in Port Elizabeth, the younger son of two children. He was baptized by the Rev Harold Munro in the Hill Presbyterian Church. His early primary school education was in Port Elizabeth. When the family moved to Newlands, Cape Town, he started attending S.A.C.S. junior school and in Std 5 was chosen as one of the "guardians of the banner" – a small group of head prefects.

He continued his schooling at S.A.C.S. high school where he matriculated in 1966. He was chosen as head prefect in Std 10. David excelled at sport playing first team cricket from Std 7 and also first team rugby. In 1965 he set a school record by scoring 165 not out in a match. He made the Western Province School Nuffield team in 1966. He then studied and achieved a B.A. degree at the University of Stellenbosch where he played 1st team cricket and continued playing rugby. David was also an excellent squash player and continued playing squash until he was 57.

After university, David worked for B.P. for one year before commencing his studies at the Bible Institute in 1972 which continued until 1975. David married his wife Linda in September, 1975 and they had the one daughter, Marian, a professional musician with the K.Z.N. Philharmonic Orchestra in Durban.

CHRISTIAN BACKGROUND AND EXPERIENCE.

David, as he puts it, was a true Presbyterian from his infant baptism. He had the privilege of being brought up in a Christian home. In his own words, "There was

never a time when I did not believe in Jesus". Scripture Union camps encouraged him in his Christian growth and in 1969 he made as he put it "an adult commitment" or re-dedication through the Students Christian Association at Stellenbosch. He soon after realized his calling to the Ministry and as noted above commenced his studies at the Bible Institute in 1972. He obtained the 3 year Diploma in Theology with distinction from the Bible Institute and at the same time studied for and attained his B.D. through London University.

David was a leader of the youth at the Wynberg Presbyterian Church during the ministry of the Rev James Rodger. His youth ministry made a significant impact on many lives and strongly influenced Andrew Brooks-Neill, now Presbyterian minister at Ladysmith towards the Ministry. Andrew married Nanette Roodt, a member of the Mayfair congregation which David later served.

MAYFAIR PRESBYTERIAN CHURCH.

David was accepted and ordained into the Presbyterian Ministry and placed at Mayfair Presbyterian Church for his Post Academic training years of 1976 and 1977. David then received a call from the Mayfair congregation and continued serving there as minister until February, 1982, thus serving just over 6 years at Mayfair. While the Mayfair Presbyterian Church was always a smaller congregation with about 220 members in the church roll when he left, under God, he built up the morning attendance at worship to 60 and the evening attendance to between 40 and 50.

David played in the Mayfair Presbyterian Church soccer team and through this made a significant impact on young adults and young people who were the main supporters of the evening service. There was a flourishing youth group and many of the young adults and young people who had come to faith subsequently continue to serve the Lord and His church. David exercised an effective pastoral and preaching ministry while at Mayfair.

ST KIARAN'S.

David was called as minister to St Kieran's, Fish Hoek and commenced his ministry in March, 1982. He is due to retire on 31 December, 2013 which means he will have served St. Kieran's as their minister for just short of 31 years. David has been a faithful, diligent pastor and continued to exercise his effective pastoral and preaching ministry. Although Fish Hoek is often seen as the popular haven for retired people, David, assisted by successive youth pastors, continued to do an excellent work among the children and youth. David is an excellent organizer and administrator with close attention to detail. He ministers effectively to seniors with a caring ministry to the dying and bereaved. He conducts regular services at senior homes especially Nerina and Silvermine.

From 1989 to 2001 separate morning services were held. The early service was an interactive family service while the later service was more geared to senior members. This tied in with David's involvement with the late Eddie Prest, former director of Scripture Union in "The Decade of the Child". The early service was a successful innovation. It, however, ran its course and from 2001 it was decided to close down the early morning service. Evening services have continued all through David's ministry.

During the time of David's ministry at St. Kieran's, Sean Wells (P.A.T.), Bernie Vos, Rosalie Weller and Natalie van Rooyen worked with him as colleague ministers.

LINDA VAN DUYKER.

David would be the first to acknowledge the vital role that his late wife, Linda, played in both Mayfair and St. Kieran's. Linda was a leader of the worship group of singers and instrumentalists at St Kieran's, leading with her own powerful voice. She played a major part in the early morning family services using her creative and artistic talents to good effect. She was a loyal supporter of David's ministry in all its facets. She was diagnosed with cancer in 2002 and after a brave struggle died in September, 2007. Her funeral service at St Kieran's was a memorable one and a fitting tribute to Linda, not only for her role in David's life but also in St. Kieran's. Her daughter, Marian, has followed in her footsteps not only supporting David in his ministry but also serving the Lord in her local church in Durban.

MASIPHUMELELE.

A small group from the Tiyo Soga congregation in Langa used to hold services at St. Kieran's. At their request, the Tiyo Soga congregation released them into the care of St. Kieran's so David became their minister. From the 15 – 17 members the Masiphumelele congregation has grown to 100. Under David's guidance and initiative the Presbyterian Phumlani Educare Centre was established for 60 children of Masiphumelele and David has remained as the chairman of its Management Committee. The Masiphumelele church building and pre-school was completed and paid for after 5 years and consecrated in 2007. Previously the church and pre-school had met in shacks often under water in winter. Combined services with St Kieran's have taken place regularly and David has ministered at Masiphumelele faithfully. He was particularly moved by the care and concern shown and prayers offered up for Linda during her illness.

MOUNTAIN VIEW.

St Kieran's also started a work at Mountain View, an area of great social need. Rosalie Weller and Natalie van Rooyen, who were both ordained at St. Kieran's and became colleague ministers with David, focused on Mountain View. Since Natalie moved from St. Kieran's to St. Andrew's Cape Town, the work has scaled down but care continues.

PRESBYTERY AND ASSEMBLY SERVICE.

David has played his part at both Presbytery and Assembly level. While in Johannesburg he served as convener of the Youth Committee of the old Transvaal Synod (3 Presbyteries) He also served as Convenor of the Rocky Valley Management Committee at a critical time.

He was elected Moderator of the Presbytery of the Western Cape in 2001 and served as Moderator until 2003.

At the General Assembly level David served on the Christian Education and Ministry Committees as well as Convenor of the Youth Committee. In the 1990's he led the Decade of the Child Committee then supported by Eddie Prest who wrote a number of manuals to help ministers, youth leaders, Sunday School Superintendents and

Christian parents in their role in reaching the children for Christ and building them up in the Faith. This was David's most effective contribution to the wider work of the Presbyterian Church.

CONCLUSION.

David admits that the last 10 years of ministry have been difficult since Linda's diagnosis of cancer and then her subsequent illness and death. In recent times David has suffered with heart trouble leading to a pace-maker being inserted and then underwent 2 traumatic leg operations to cure thromboses in both legs. Despite these setbacks David has continued to minister faithfully and diligently at both St Kieran's and Masiphumelele. David has been one of the most outstanding ministers in recent years of the Presbyterian Church in Southern Africa. He has been a hard-working, faithful and effective servant of Christ and his example and ministry have been a challenge to all of us.

"WELL DONE GOOD AND FAITHFUL SERVANT"

By the Rev HT Asch

OVERTURES

Report to Executive Commission 2013

1. CONCERNING THE CHANGE OF THE NAME OF THE PRESBYTERY OF AMATOLA:

- i At the 23 June 2012 Special meeting of Presbytery the following decision was taken as per the minutes:

7. Motions

7.1. Overture to General Assembly

Rev. Loni presented his overture and after discussion the Clerk moved the following proposals:

1. *Presbytery adopts the overture*

Seconded and AGREED

2. *Presbytery appoints Rev. Loni and Rev. Gwala to speak to the overture.*

Seconded and AGREED

On behalf of the Presbytery I would therefore like to re-submit the overture of Rev. Loni, with the support of the Presbytery to the 2013 General Executive.

- ii At a Presbytery meeting held on Saturday 17 August 2012 Presbytery received a notice of motion from Rev. Loni and made the following decision as per extract from the minutes

12. Motions

Rev. Loni moved the following Notice of Motion

Presbytery

Resolves to instruct the Clerk to re-submit to the Clerk of General Assembly for inclusion in the 2013 Executive Commission papers the Overture for change of name of Presbytery that could not make time for inclusion in the 2012 General Assembly Papers

Seconded and **AGREED**

MOTIVATION FOR THE CHANGE OF NAME OF THE PRESBYTERY FROM "AMATOLA" TO "AMATHOLE"

The Purpose of this overture is to persuade the General Assembly of the Uniting Presbyterian Church In Southern Africa; meeting in Cape Town in July 2012 to adopt the change of name from "Amatola " Presbytery to become Amathole Presbytery. The motivation for this overture is as follows:

1. Historical evidence states that the term Amatola, Amatole or Amathole was used to describe a range of densely forested mountains situated in the Eastern Cape. It seems these terms were used interchangeably.

2. Historical evidence records that the phrase "Amatole" means calves and **Amatole District Municipality**, which lies to the South was named after "Amatole" – the "calves" mountains.
3. It is worth-noting that the term/word "Amatole" meaning calves in a Xhosa language is spelt with an aspirated sound "h" hence "**Amathole**" and not Amatole as in the historical documents.
4. These mountains are called "**Amathole**" meaning "calves of the Drakensberg Mountains" hence in some areas of this Presbytery you have settlements called "**Amathole** Location" and or Amathole Basin."
5. The most important towns that historically form part of currently known as **Amathole** District Municipality are:
 - 5.1. Adelaide, Cathcart and Fort Beaufort that began life as military outposts.
 - 5.2. King William's Town which is the old centre of the region and in this town there is a large museum known as the "**Amathole** Museum."
 - 5.3. At the foot of the mountains is the town of Alice; with the campus of the University of Fort Hare.
 - 5.4. Stutterheim served as a settlement for disbanded soldiers who fought in the "Amatola War."
 - 5.5. Hogsback is a holiday destination.
 - 5.6. East London: The largest town in the region and the main administration centre for the Amathole Region.
6. It is worth-mentioning that the towns mentioned in Paragraph 5 above are the hub of the UPCS membership within the Presbytery currently known as "Amatola" in the UPCS; and known as "**Amathole Region**" in terms of current municipality boundaries of the Eastern Cape.
7. There is already a move in this region towards changing the names that are a result of "corrupted names" to becoming correct names e.g. Amatola Museum has been changed to **Amathole** Museum; Umtata has been changed to **Mthatha** etc.
8. It appears that the term "Amatola" is one of those terms that were "corrupted" and the UPCS used a name that had no accurate historical bearing to the membership of this region; hence this overture i.e. to change from "Amatola" to "Amathole Presbytery."

Submitted by Sibakhulu Orsmond Loni (Rev) 21 APRIL 2012.

PROPOSALS:

The Executive Commission resolves to deal with the Overture as follows:

1. Overture No 1 under the Faith and Order Committee report.

PETITIONS

Executive Commission 2013

1. CONCERNING THE APPOINTMENT OF MRS ZEPHNEY KENNEDY AS A PROBATIONER TO ST ANDREW'S PRESBYTERIAN CHURCH, CAPE TOWN

At a meeting of its Executive on 12 March 2013, Presbytery agreed that, should the Assembly Ministry Committee turn down its final appeal (see appendix for copy of letter dated 15 March 2013), Presbytery would petition the Assembly Executive Commission to instruct the Assembly Ministry Committee to:

- a. Permit Mrs Zephney Kennedy to undertake her probation at St Andrew's Presbyterian Church, Cape Town, subject to the Presbytery approving such an appointment.
- b. Allow Mrs Kennedy's period of probation to run from 1 April 2013 to 31 March 2014.
- c. Allow Mrs Kennedy to attend the two required PAT Conferences in reverse sequence.

The Rev. D Smit, Convenor of the Ministry Committee of the Presbytery and Mrs Kennedy will present this petition to the Executive Commission of General Assembly.

PROPOSAL:

The Executive Commission resolves to deal with the proposals as follows:

1. Petition No 1 be heard under the Ministry Committee report.

APPENDIX A:

Final letter to the Ministry Committee of General Assembly, dated: 15 March 2013

The Revs Awedzani Nemaukhwe, Convener, and Eddie Germiquet, Secretary
UPCSA Ministry Committee
P.O. Box 96188
Brixton 2019

Dear Awedzani and Eddie

APPEAL FROM THE PRESBYTERY OF THE WESTERN CAPE TO THE ASSEMBLY MINISTRY COMMITTEE

CONCERNING THE PLACEMENT OF ZEPHNEY KENNEDY AS PROBATIONER

Thank you for your letter on behalf of the Committee dated 22 February 2013 and about Mrs Kennedy's placement. The contents of the letter were duly reported to the Executive Commission of the Presbytery of the Western Cape at its meeting on 12 March 2013. In response the Presbytery instructed the two of us as its Clerk and the Convener of its Ministry Committee to write to the Assembly Ministry Committee along the following lines.

First of all, may we point out the correct spelling of Mrs Kennedy's name (above)?

Regrettably your letter's report of the Ministry Committee's decision to insist on its earlier decision leaves us puzzled and frustrated. This is because it talks right past all that the convener of the Presbytery Ministry Committee, the Clerk of the Presbytery and Mrs Kennedy herself have written to the Committee. All the arguments spelled out for Mrs Kennedy to be allowed to do her probation in the Presbytery of the Western Cape remain overwhelming, yet also remain unanswered by the Committee. It is true that your most recent letter makes some points to defend the Committee's decision, and we do not in principle question the points it makes that are not personal. But circumstances alter cases, and the letter, like its predecessors, fails to answer or deal at all with the arguments about special circumstances that we put to it. It is true that you state that the Committee took note of the letters written to it. Yet in failing to respond at all to the points and the questions we have put to it the Committee leaves the impression that it has taken none of what we wrote to it seriously.

You have also not responded to our question about how we can appeal against the Committee's decision. It appears that the Presbytery cannot appeal to Assembly Administrative Review Panel against the Committee's decision, until the Assembly Executive Commission enacts the necessary legislation in July. The Presbytery will therefore have to appeal by way of petition to the Assembly Executive Commission. But that, of course, would be the last resort, one that we are very anxious to avoid if at all possible—also because of the expense it will involve. Hence the Presbytery's decision that we send this letter to you as yet another appeal to reconsider its decision. We would be grateful if you could please respond to it by the end of March,

which is the deadline for reports and presumably any petitions to the Assembly Executive Commission. We realize that the Committee meets infrequently and that that is why this matter has been dragged out for so long, but we would plead that you consult with one another by electronic means if you are not due to have another meeting soon.

Let us then reiterate and at some points expand on some of the arguments that to our mind are overwhelming and yet remain unanswered and apparently not taken seriously by the Committee.

1. You have asserted that Mrs Kennedy needs to be tested by having to move out of her "comfort zone". This entirely ignores the fact that she moved right out of her comfort zone already by giving up her teaching career, withdrawing all her pension fund to pay for her B.Th. studies through UNISA by herself and spending it all on her degree. During all this period she had to work part-time to help support her family. She also served on Mowbray Presbyterian Church's Session as the Elder responsible for one of its portfolios, completed our Presbytery's Lay Preachers' training course successfully and was appointed to the Order of Lay Preachers, led Bible study groups and services and preached at Mowbray. Despite all this she worked so diligently on her studies that she completed her part-time degree (including Greek) in the same period that others take to do their degree on a full-time basis—and even passed with distinction. During this time she and the family also moved out of their "comfort zone" by dispensing with any medical aid. She did all this knowing that there was no guarantee that the Church would even accept her as a candidate for the ministry and as a probationer and no guarantee that a congregation would later call her to be a minister. Why does all that seem to count so little—or count for nothing—with the Committee? Your recent letter indeed reinforces the impression that it counts for nothing by repeating the statement that there is a need to "test" Mrs Kennedy's call.
2. You have stated that Mrs Kennedy needed to be placed where she would have a new set of "reference to face". But is all the above not facing a dramatically new situation in life? In any case, while it makes sense to insist on the need for a young person to be moved to a new Presbytery to face a new milieu, why should that be so necessary for a mature and experienced woman of 55, who has lived a full life and fulfilled a wide variety of responsible adult roles during it—and who can in any case face a new setting and milieu in her own Presbytery, as we are proposing? A young person may need to experience the wider Church, but Mrs Kennedy has already done that as a member of several Presbyterian congregations, an Elder in more than one congregation, an acting Session Clerk, a commissioner to Presbytery several times, a member of an important Presbytery commission and a commissioner to General Assembly.
3. Mrs Kennedy has always fully understood and accepted that she will have to move if she is called to be a minister in another Presbytery. But in all the correspondence that she had prior to her selection and afterwards with the convener of the Ministry Committee about requirements *at no point* was it pointed out or even hinted to her that she would, or might, have to move to another Presbytery for her year of probation. Nor does any such warning appear

in the *Manual*. It is therefore quite unfair to think that she should have anticipated this.

4. You have stated that "the importance of moving was discussed with Zephney at her selection interviews", "that she clearly indicated that . . . she was prepared to move" and that "it would be counterproductive to now 'change goal posts' after Selection". In fact, however, when she was interviewed, she stated that while she realized that she would of course have to sell her house and move to the location to which she was being called, *it would be impossible for her to move for her year of probation* on a probationer's stipend. It is of course possible that she was misunderstood, but she thought that she had made herself clear. So it is not she who is now moving the goal posts.
5. You have stated that "during her interviews, when asked what she would do if she was declined, she stated that she would seek ordination in another denomination" and that this makes the Ministry Committee feel that it must seek "evidence that she is serious and committed to the UPCSA and will therefore accept that she be placed outside of the Western Cape Presbytery". But why does the Committee take umbrage at Mrs Kennedy's reply and take this entirely uncharitable and unreasonable point of view instead of seeing her reply as indicative of the strength of her sense of call and her commitment to it? Why does it fail to see that her willingness to make a career change at the age of 55 and devote all her pension money to studying for it is obvious evidence of a deep sense of call to serve Christ and his Church in the ministry of Word and sacrament? She never thought of serving in any other Church until this question was put to her. Surely the sacrifices that she has made and her diligence in applying herself to her studies prove her sense of call to the UPCSA's ministry?
6. Your recent letter entirely ignores, or disregards, the explanation of the convener of the Presbytery Ministry Committee why it is impossible for Mrs Kennedy to uproot her family for one year's probation. Her husband is the family's main breadwinner in that he runs their home as a "bed and breakfast" in Cape Town. They have no manager and could not afford to pay one. Her husband's qualifications do not fit him for another job in this country. Her son Lindsay is (not at the Cape University of Technology, as originally hoped, but) on a 5-week course at Ambutek in Milnerton, Cape Town, which will then be followed by two longer courses. (He could be studying for the next 2 or 3 years.) Meanwhile he has no income of his own (and not even a guarantee of a job at the end of the courses). As you will appreciate, the Church's continued delay in sorting out Mrs Kennedy's future in this situation is a serious problem for the family. The point is that they cannot all exist on a probationer's salary and also pay for Lindsay's costs including his board and lodging in Cape Town, if they are not living here. The convener therefore specifically asked, "Does the Committee seriously mean to demand that Mrs Kennedy and her husband split up for a year and live in separate Presbyteries?" Your letter ignores the question. But this is the type of reality we have to face as a denomination when we accept mature-aged candidates as students for the ministry. The Church cannot just ignore the circumstances of a mature-aged person who is a parent and spouse in circumstances like this. Surely the Committee's rules for young probationers should not be rigidly applied to mature-aged people without taking into any

account the serious impact on them and their families. (Such rules are after all not rigidly laid down by the Assembly or required by the *Manual*.) Surely the Committee should not act like Procrustes but consider each case on its merits, and the rules should not be applied in a way that just ruthlessly ignores a person's spouse and financial and other circumstances. Yet your letter proposes that the Presbytery place Mrs Kennedy as stated supply somewhere (assuming that that would be possible) and implies that next year the Committee will then face her with exactly the same demand....

7. You yourself have emphasized that there is no guarantee that Mrs Kennedy will receive a call after her probation. To some degree her gender and age are disadvantages in that regard, irrational or unfair as that may be. But let us say that by then she has been forced to sell her house and so the family's main source of income and does not receive a call. How does the Committee expect her and her family to live then, after having exhausted her pension on training for the ministry? It is all very well to lay down principles, but the Committee also needs to face up to the hard reality of the circumstances of people it is dealing with.
8. The house Mrs Kennedy owns is in any case not easy to sell, as the Committee seems to assume. It is an old, very unusual house on a steep slope on the mountain with 3 widely scattered rooms that serve as bed-and-breakfast rooms only a step above back-packer lodges. (This is why Mrs Kennedy had to work part time: the 3 rooms do not provide the equivalent of a full salary even when all are taken, which happens for only part of the summer.) It would by no means suit everyone on the hunt for a house to buy or to rent and it is very unlikely in the *present* economic climate that a buyer would be found who would offer anything near its value. Is it then even faintly reasonable or responsible to want to compel her to accept whatever price she can get now?
9. You assure us that the Committee's decisions are not made "in order to complicate her personal and family life unnecessarily". The issue is not only the purpose or aim of the Committee's decision, however; it is much more the consequences of that decision. The decision has already had unhappy consequences and if the Committee persists in it, the consequences will indeed complicate her personal and family life enormously.
10. The Ministry Committee's vision is to provide cross-cultural experience for Probationers. But we have pointed out that St Andrew's Church would in fact very much provide her with a cross-cultural experience. The majority of that congregation are Africans, some Xhosa but most from Zimbabwe and central Africa, and it includes some Coloured members. Nearly all the rest of the congregation are Dutch and Afrikaans-speaking. Does the Committee not accept the truth of that? Mrs Kennedy herself is able to speak Afrikaans and also has a fair knowledge of French and Xhosa, which would be very advantageous in her work in the congregation. Besides this, the minister at St Andrew's, Natalie van Rooyen, works in a ministry to Pollsmoor Prison, and Mrs Kennedy would assist her with that. What more of a cross-cultural experience than all that would one really want?
11. At the meeting of our Presbytery's Executive Commission on 12 March 2013 it emerged that there is a real possibility, subject to the approval of your Committee, of making Mrs Kennedy's probationary appointment a joint appointment, to the congregation of Langa Presbyterian Church as well as St Andrew's. We sincerely hope this will go a long way towards meeting your hesitation about allowing her to do her probation within our Presbytery.
12. Your letter also ignores the question put to it about precedents. The Ministry Committee very realistically took the situation of Eleanor Gaunt into serious account a few years ago in seeing that her circumstances in being married to a professor at UCT precluded her doing her probation outside the Presbytery of the Western Cape. Why does it not apply the same realism to Mrs Kennedy, when her situation is the same? Why does it discriminate against her in this way?
13. Your letter also speaks of affording Mrs Kennedy the opportunity to prove the Ministry Committee wrong about its "reservations". But is this kind of talk not inappropriate and unprofessional? Should the Committee not have made up its mind as a result of the Selection Committee's interviews and report to it? Should it not stand by the decision it made *then* and not now take to voicing "reservations" in this way as a rationale for its decision? How is she to "prove" that the Committee's reservations are wrong? You have not identified what they are, so that we or she can address them. They are just left as a nebulous threat over her. Should we not all have more pastoral consideration of the effect such a statement would have on Mrs Kennedy herself?
14. You have suggested that the Presbytery should take the Committee's "discernment" seriously. But why does the Committee leave the Presbytery's discernment out of account so much, when after all she is much better known to us than to the Committee?

We just do not understand why the Ministry Committee does not address all the arguments and questions that have been put to it, and we appeal to it once more to take them seriously and reconsider its decision. At the very least we would ask it to engage the Presbytery in conversation and reply to what we have pointed out to it and the questions we have put to it.

Finally may we point out that your letter's statement that Mrs Kennedy was "not expected to" attend the Probationers' Conference in March left it unclear whether she was debarred from attending or whether you literally meant that she was not *expected* to attend but might do so if she so chose. In the event that left her feeling that she was not wanted at the conference and should not attend. We would in any case plead that if the Committee does take the arguments in this letter to heart and change its mind, it should allow Mrs Kennedy to attend the next two PAT conferences in reverse order instead of ruling that out.

Yours in Christ's service,
 The Rev. Michael Muller
 Clerk of the Presbytery of the Western Cape
 The Rev. David Smit Convenor of the Ministry Committee of the Presbytery of the Western Cape

RETURNS TO REMITS

Report to Executive Commission 2013:

1. (GA/12/01) CONCERNING RETIRED MINISTERS SERVING AS STATED SUPPLY:

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.”
6. The Assembly rules that:
 3. 5 (new para 16.161)

above constitute a material change in the Church’s constitution and/or its laws regarding government and accordingly sends them to the Presbyteries for their approval. The Assembly instructs Presbyteries to respond to the Clerk of Assembly by 31 March 2013.

REPLIES

1.1 10 in Favour (3 conditional)
 3 Against

Amatola: Against
C Cape: In Favour (Conditional)

See comment under Presbytery of Central Cape in Appendices.

Drakensberg: In Favour
eGoli: In Favour (Conditional)

See comment under Presbytery of eGoli in Appendices.

Free State: In Favour
Highveld: No submission at time of going to print.
Lekoa: In favour (Conditional)

See commentary under Presbytery of Lekoa in Appendices.

Limpopo: In Favour
Thekwini: Against

See comment under Presbytery of Thekwini in Appendices.

Thukela: In Favour
Tshwane: In Favour
W Cape: Against

See comment under Presbytery of Western Cape in Appendices.

Zimbabwe: No submission at time of going to print.

Synod of J H Soga

E Griqualand: No submission at time of going to print.
Mthatha: No submission at time of going to print.
Transkei: In Favour

Synod of Zambia:

Copperbelt: No submission at time of going to print.
M’chinga: In Favour
Munali: No submission at time of going to print.

2. (GA/12/02): CONCERNING COMMISSIONING OF ELDERS:

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.”

6. The Assembly rules that:

2. 4 (amendment to para 7.88)

above constitute a material change in the Church’s constitution and/or its laws regarding government and accordingly sends them to the Presbyteries for their approval. The Assembly instructs Presbyteries to respond to the Clerk of Assembly by 31 March 2013.

REPLIES:

2.1 13 In Favour (2 not conditional)

1 Against

Amatola: In Favour
C Cape: In Favour (not conditional)

See comment under Presbytery of Central Cape in Appendices.

Drakensberg: Against
eGoli: In Favour
Free State: In Favour
Highveld: No submission at time of going to print.
Lekoa: In Favour
Limpopo: In Favour
Thekwini: In Favour
Thukela: In Favour
Tshwane: In Favour
W Cape: In Favour (not conditional)

See comment under Presbytery of Western Cape in Appendices.

Zimbabwe: No submission at time of going to print.

Synod of J H Soga

E Griqualand: No submission at time of going to print.
Mthatha: No submission at time of going to print.
Transkei: In Favour

Synod of Zambia

Copperbelt: No submission at time of going to print.
M'chinga: In Favour
Munali: No submission at time of going to print.

3. (GA/12/03): CONCERNING SYNOD OF ZAMBIA:

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.
6. The Assembly rules that:
 1. Proposal 2 (Constitutional Principles for the Synod of Zambia),

Above constitute a material change in the Church's constitution and/or its laws regarding government and accordingly sends them to the Presbyteries for their approval. The Assembly instructs Presbyteries to respond to the Clerk of Assembly by 31 March 2013.

REPLIES:

3.1 11 In Favour (2 conditional)
2 Against

Amatola: In Favour
C Cape: In Favour
Drakensberg: In Favour
eGoli: In Favour
Free State: In Favour
Highveld: No submission at time of going to print.
Lekoa: In Favour
Limpopo: Against
Thekwini: Against
Thukela: In Favour
Tshwane: In Favour (conditional)

See comment under Presbytery of Tshwane in Appendices.

W Cape: In Favour (conditional)

See comment under Presbytery of Western Cape in Appendices.

Zimbabwe: No submission at time of going to print.

Synod of J H Soga

E Griqualand: No submission at time of going to print.
Mthatha: No submission at time of going to print.
Transkei: In Favour

Synod of Zambia

Copperbelt: No submission at time of going to print.
M'chinga: In Favour
Munali: No submission at time of going to print.

4. (GA/12/04): CONCERNING COMPOSITION OF A PRESBYTERY:

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.

REPLIES:

4.1 11 In Favour (1 conditional)

Amatola: In Favour (conditional)

See comment under Presbytery of Amatola in Appendices.

C Cape: In Favour
Drakensberg: In Favour
eGoli: In Favour
Free State: In Favour
Highveld: No submission at time of going to print.
Lekoa: In Favour
Limpopo: In Favour
Thekwini: In Favour
Thukela: In Favour
Tshwane: No submission at time of going to print.
W Cape: In Favour
Zimbabwe: No submission at time of going to print.
Synod of J H Soga

E Griqualand: No submission at time of going to print.
Mthatha: No submission at time of going to print.
Transkei: In Favour

Synod of Zambia

Copperbelt: No submission at time of going to print.
M'chinga: In Favour
Munali: No submission at time of going to print.

5. (GA/12/05): CONCERNING JURISDICTION OF AARP:

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."

5.1 12 In Favour (1 conditional)

Amatola: In Favour
C Cape: In Favour
Drakensberg: In Favour
eGoli: In Favour
Free State: In Favour
Highveld: No submission at time of going to print.
Lekoa: In Favour
Limpopo: In Favour
Thekwini: In Favour
Thukela: In Favour
Tshwane: No submission at time of going to print.
W Cape: In Favour (conditional)

See comment under Presbytery of Western Cape in Appendices.

Zimbabwe: No submission at time of going to print.

Synod of J H Soga

E Griqualand: No submission at time of going to print.
Mthatha: No submission at time of going to print.
Transkei: In Favour

Synod of Zambia

Copperbelt: No submission at time of going to print.
M'chinga: In Favour
Munali: No submission at time of going to print.

6. (GA/12/06): CONCERNING GROUNDS FOR SUBMISSION TO AARP:

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.”

REPLIES:

6.1 12 In Favour (2 conditional)

Amatola: In Favour (conditional)

See comment under Presbytery of Amatola in Appendices.

C Cape: In Favour
Drakensberg: In Favour
eGoli: In Favour
Free State: In Favour
Highveld: No submission at time of going to print.
Lekoa: In Favour
Limpopo: In Favour

Thekwini: In Favour
Thukela: In Favour
Tshwane: No submission at time of going to print.
W Cape: In Favour (conditional)

See comment under Presbytery of Western Cape in Appendices.

Zimbabwe: No submission at time of going to print.

Synod of J H Soga

E Griqualand: No submission at time of going to print.
Mthatha: No submission at time of going to print.
Transkei: In Favour

Synod of Zambia

Copperbelt: No submission at time of going to print.
M’chinga: In Favour
Munali: No submission at time of going to print.

APPENDICES

PRESBYTERY OF AMATOLA:

Amends remit **GA/12/04** to read as follows:

A Presbytery Council is composed of:

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; Colleague Ministers, Colleagues-and-Successors, Ministers-in-Association and Probationers

Amends remit **GA/12/06** to read:

"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 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 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 Committee an opportunity to comment within a month after receipt of the request and supporting documents, if any, on the allegations."

PRESBYTERY OF CENTRAL CAPE:

GA/12/01

Add after Order, *"except in special circumstances allowed by the Presbytery"*.

Presbytery considers that this amendment is of such importance that it approves of the proposal, as a whole, if the amendment is accepted. It disapproves of the proposal, as a whole, if the amendment is not made

GA12/02

Change the word "willing" to "able".

Presbytery consider that this amendment will improve the proposal, but approves the proposal, as a whole, whether or not the amendment is accepted

PRESBYTERY OF eGOLI:

GA/12/01:

Presbytery approves of the Remit subject to and conditional upon the amendment by the addition of an addendum to the end of the wording of the Remit as follows: "*unless, as determined by the Presbytery, no other viable opportunity for ministry exists*".

PRESBYTERY OF TSHWANE:

1. Constitutional Principles for the Zambia Synod GA/12/03

The proposal:

"The Assembly approves the Constitutional Principles for the Zambia 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."

Presbytery approves the "Constitutional Principles for the Zambia Synod" but would express the following concerns for the Assembly's consideration:

- It is too wordy and cumbersome.
- There is a rehash of procedures that are common to all courts.
- There is too much repetition.
- The defining of the work of the Moderator could be condensed to one paragraph.
- It would appear that the concern is to give more authority and standing to the Moderator of the Synod. This is understandable due to the national nature of the Synod and its need to address issues within its own society and boundaries. However, one cannot see the need to change the generic Constitution of the Synod for this reason. It would be fully within the rights of the Synod to allow such authority within the present Constitution.
- There has been a tendency for manual legislation to be too prescriptive and minute in procedures and this is a fine example.

2. Elders commissioned to Presbytery GA/12/02

Proposal:

"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."

The Presbytery approves the proposal.

3. Term for retired Ministers as stated supply GA/12/01

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."

The Presbytery approves the proposal

God bless,
Lentikile Mashoko
Presbytery Clerk

PRESBYTERY OF WESTERN CAPE:

RETURNS TO REMITS

At its Ordinary Meeting at Pinelands Presbyterian Church on Tuesday 13 February 2013 and the meeting of its Executive on Tuesday 12 March the Presbytery resolved to make the following returns to the remits from the 2012 General Assembly and to send the following rationales to accompany the returns to the Executive Commission.

1. **GA/12/01.** Presbytery opposes proposed new para 16.161 [limiting the service of a retired Minister as Stated Supply in any congregation] as it stands in the remit.

Rationale:

- a) The motivation given for it in the Manual Committee's Report in the *Supplementary Papers for the 10th General Assembly 2013*, at the top of the second column on p.355, envisages a retired Minister's being allowed to serve as Stated Supply in a congregation from which he has retired, whereas para 16.8.1 of the *Manual* precludes this; and
- b) apart from this, para 16.153 adequately covers retired Ministers serving as Stated Supply.

In line with para 16.8.1 and with its opposition to proposed new para 16.161 Presbytery proposes that para 16.153 be renumbered as 16.153(a) and the following be added to it as 16.153(b): "no Minister may serve as Stated Supply in a congregation from which he/she has retired."

Presbytery also points out that if para 16.161 in the remit is nevertheless enacted as it stands, it would be more immediately lucid if "two year" and "one-year" both either had hyphens or did not.

2. **GA/12/02.** Presbytery approves new par 7.88(e) and (f) [allowing a Session to commission Elders to Presbytery for one meeting of Presbytery at a time] as set out in Remit, but proposes that the first sentence in para (e) be amended to read:

Alternatively, if a Session finds that only one or none of its Elders is able to be commissioned for a year, it may commission an Elder or Elders each for two successive ordinary Presbytery meetings at a time.

In terms of the *Manual*, para 12.50(d) the Presbytery's acceptance of the remit is not conditional on the acceptance of its proposed amendment.

3. **GA/12/03.** Presbytery approves the Constitutional Principles for the Synod of Zambia and the "Addition to the Explanatory Notes to Chapters 10 'The Presbytery' and 11 'The Synod'" as set out in the Constitution in the two Appendices to the Supplementary Manual Report in the *Supplementary Papers for the 10th General Assembly 2012*, p.356-367, provided that:
 - c) Presbyteries within the Synod retain the responsibilities and powers listed in par. 40 (a) and (b), including specifically the immediate oversight of Ministers and congregations and the duty of ordaining and of appointing to special work within a Presbytery, instead of losing them to the Synod;par. 41(a) of the Constitution therefore be reworded to read just: "has oversight over the Presbyteries within its boundaries"; the word "Zambian" be inserted before "Presbyteries" in the second last line of the "Addition to the Explanatory Notes" on p.367; and the *Manual* spell out clearly that when the Constitution of the Synod of Zambia conflicts with any paragraph in the rest of the *Manual*, the Constitution takes precedence, if that is the intention.

Rationale:

- d) The word "authority" should be deleted as it is a vague term that could be abused and an unnecessary addition to "oversight".
- e) The Reformed tradition, as distinct from the Catholic, Anglican or Methodist traditions, has always been that the Presbytery has immediate oversight over congregations and Ministers within its boundaries and ordains or appoints Ministers, because the Presbytery functions as the corporate *episcopos*, or bishop, in the Church (see para 10.27, especially (a), (b) and (c), in the *Manual of Faith and Order*).
- f) The purpose of the Constitution is to empower the Synod of Zambia *in relation to the Assembly*, but this is not helped by *disempowering the Presbyteries* in relation to the Synod!
- g) Stating merely that "any question as to the powers and functions of the Zambian Synod or any of the [Zambian] Presbyteries must be dealt with by reference to" the Constitution of the Synod is too imprecise and a potential land-mine of confusion and conflict about interpretation.

The Presbytery's acceptance of the remit is conditional on the acceptance of all the amendments proposed in (a). (b) and (d) in the proviso above.

4. **GA/12/04.** Presbytery accepts the amendment of para 10.3 [giving Ministers-in-Association seats on their Presbyteries] in the remit.
5. **GA/12/05.** Presbytery accepts the amended para 15.12 [giving the AARP jurisdiction over decisions by Councils, committees etc.] as set out the remit, provided that Sessions, Presbytery committees, Presbytery commissions, local associations, individuals and "groups of people" are omitted from the para. and proposes that it be amended to read as follows:

15.12 General Assembly Administrative Review Panel has jurisdiction over any administrative decision made within the Church by any Synod, any Presbytery that is not under a Synod, any Committee

of General Assembly or any denominational Association recognized by the Church.

Rationale: Sessions, Presbytery committees/commissions etc. should be omitted from the para because any appeal against the decision of a Session or a Presbytery committee/commission should in the first place be to the Presbytery Review Panel and any appeal against a decision by a local "association" or "an individual" or "a group of people" should in the first place be to the Session and/or to the Presbytery Review Panel. Any appeal against a decision of a Presbytery that is included in a Synod should in the first place be to the Synod.

The Presbytery's acceptance of the remit is thus conditional on the acceptance of the proviso.

6. **GA/12/06.** Presbytery accepts the amendment of para 10.8.4 [giving any enrolled member of a Congregation the right of appeal to the AARP against a decision of a Presbytery etc.] as set out in the remit, but proposes:
 - a) the *deletion* of the references to decisions of Sessions and
 - b) the *insertion* of the following words before the last sentence of the amended para 10.8.4 in the remit: "The appeal is transmitted to the AARP through the Presbytery, which transmits it with or without its approval or *simpliciter*."

Rationale: Any appeal against a decision of a Session should be in the first place to the Presbytery Review Panel.

The Presbytery's acceptance of the remit is conditional on (a), i.e. on the deletion from the para of the reference to decisions of Sessions.

COMMITTEE REPORTS

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THE CLERK OF ASSEMBLY

Report to Executive Commission 2013

This report covers the following areas of activity in the work of the Clerk of Assembly subsequent to General Assembly 2012:

- 📖 General Assembly 2014.
- 📖 Outstanding Legal Matters.
- 📖 Management of Tiyo Soga House.
- 📖 Role as Principal Officer of Pension Funds.
- 📖 Returns to remits.
- 📖 Proposed changes to format for Papers.
- 📖 Aspects concerning the use of the website.
- 📖 Role in supporting the General Secretary.
- 📖 Submission of documentation for councils of the UPCSAPF.
- 📖 Compensation for Interim Moderators.

1. GENERAL ASSEMBLY 2014:

General Assembly will be held within the bounds of the Limpopo Presbytery in 2014. As has been the practice in the recent past it is suggested that Assembly take place during the school holidays which run from 28th June 2014 till 20 July 2014. It is, therefore, proposed that Assembly 2014 runs from Saturday the 12th July through until Friday 18th July.

This will allow greater flexibility for the host Presbytery should they wish to make use of school or University of Limpopo facilities.

As with the arrangements for EXCO 2013 it is envisaged that Commissioners will congregate at a central venue in Johannesburg and proceed to Limpopo by a hired bus due to the limitations inherent in the options available for flying to Polokwane. This will also allow the organisers to keep costs down.

2. OUTSTANDING LEGAL MATTERS:

- i Ross and Rainy:

The status quo applies in respect of this matter which is very much out of our hands as it is now the State that is the applicant in light of the respondent being in contempt of a High Court order.

Our counsel has suggested that in order to expedite this matter we need to make an application to the High Court to compel the Sherriff to implement the Court Order and that should he fail to do this he will also be held in contempt of court.

It would also appear that the Sherriff may well not have delivered the Court Order in the first instance and consequently the respondents are arguing that they never received such an order.

Unfortunately the application to the High Court will be at our expense.

- ii Randburg Presbyteriaanse Kerk:

This matter is still very much on ice as it is now driven by the legal counsel of Randburg Presbyteriaanse Kerk. Our legal counsel has informed us that the best strategy to adopt is for us to do nothing proactive and to only respond to the Randburg Presbyteriaanse Kerk's initiative.

Again the status quo applies as we wait for a court date to be set.

3. MANAGEMENT OF TIYO SOGA HOUSE:

The building still takes up a lot of the Clerk's time as it is still subject to high maintenance. This has now included the development of serious leaks in the roof. It would appear that the roof trusses and bracing are deteriorating because of age.

We have managed to secure the services of an electrician who is prepared to assist with the electrical compliance of the building but this is taking time and is still some way from completion. It has become apparent that the front wall is falling down to what appears to be landslip and subsidence. We have had an engineer inspect the structure and the Insurance Company has sent their assessor who has repudiated our claim in that they assert that the building of the wall does not comply with the provisions of the Act that governs building regulation.

4. ROLE AS PRINCIPAL OFFICER OF THE PENSION FUNDS:

The Clerk still holds the position of Principal Officer of the PEPF and the UPCSAPF. It has again been a busy year and the reports of the respective chairmen of the Trustees give more detail in this regard.

A lot of extra work has been created due to the assets of the old RPCSA Pension Fund now coming across to the UPCSAPF, a visit from the FSB, a need to communicate and implement a number of rule changes and a change in the investment strategy designed to improve the performance of the investments.

5. RETURNS TO REMITS:

6 remits namely GA/12/01 to GA/12/06 were sent down by General Assembly in 2012. While a more comprehensive report is contained in the Papers under "Returns to Remits" I am in a position to summarise that a majority of Presbyteries responded and in each instance a majority of those responding were in favour of all 6 remits.

6. PROPOSED CHANGES TO THE FORMAT OF PAPERS FOR GENERAL ASSEMBLY AND EXCO:

Currently the Papers for General Assembly and Executive Commission are produced in a two column landscape format using Verdana size 8 font. As it was a decision of a previous Assembly to use this format it can only be changed by a council of this church.

Subsequent to this decision being made it has become apparent that the format, which has now been in use for many years, is in need of review to make it:

- i more user-friendly,
- ii easier to adapt to the needs of technology,
- iii allow for easier posting on the website.and
- iv more receptive to the insertion of tables and other basic graphics.

In the light of this I wish to approach EXCO to change to a portrait format but to continue using verdana size 8 font. Conveners are also requested to use "end notes" and not "footnotes" as these tend to be unstable when copied and pasted from one document to another. A standard template will be prepared at Central Office for circulation to Committee conveners to allow for consistency in presentation.

There should be no real change in the number of pages so the cost of producing the Papers should not in any way be affected.

7. WEBSITE DEVELOPMENTS:

The Webmaster has been busy introducing more and more onto the website and as much of this relates to the work of the Clerk of Assembly I thought it appropriate to draw your attention to these developments as follows:

- i All Papers for Assembly/EXCO are posted at least three weeks before Assembly/EXCO.
- ii The Supplementary Papers and Proceedings and Decisions are also posted on the website.
- iii Past Papers and Proceedings and Decisions from 2005 Executive Commission up until General Assembly 2012 are available on the website. There is also provision for a search facility so that anyone can do research if they wish. It should be noted that these are in PDF format so cannot be altered but can be copied and pasted.
- iv The updated Version of the Manual, including 2012 replacement pages, is also on the website.
- v A Version of the Directory which excludes certain personal information is on the website. This is also updated on a regular basis.

With the advent of iPads and more sophisticated smart phones it should now be much easier for people to access information on the internet and it will become increasingly unnecessary for everyone to have hard copies of documentation.

It has also become a lot easier to download copies of the Papers onto CD's. It is suggested that the Central Office distributes Papers, Supplementary Papers and Proceedings and Decisions to Ministers, and Presbyteries on a CD which is much cheaper and easier to post. To send a single set of Papers, Supplementaries and Proceedings and Decisions can cost in excess of R400 with added postage. This has the potential of saving the denomination in excess of R200 000 in printing and postage costs.

A reasonable number of extra hard copies of the Proceedings and Decisions will be printed and can be posted on request should someone not have access to a computer or the internet.

8. SUPPORTING THE GENERAL SECRETARY:

It has become more and more apparent that people are seeking alternate ways of resolving disputes, particularly those of a personal nature, without resorting to using a legalistic approach and resorting to the Court of Assembly or AARP.

This pastoral approach, where a process of facilitating the parties to solve the problem by reaching consensus and not having an external body impose a decision, needs to be encouraged. It allows for a win-win outcome, which is really more desirable than win-lose or even lose-lose.

The Clerk and General Secretary have been exploring ways of introducing this pastoral approach, which in many ways is more scriptural, and would encourage the denomination to consider using this method in preference to the legalistic approach bearing in mind that it does not take any rights away from the individual to pursue other approaches should it be unsuccessful.

9. SUBMISSION OF DOCUMENTATION FOR COUNCILS OF THE CHURCH:

The age old problem of late submission of reports from Committee Conveners for Assembly/EXCO has again surfaced. Many Presbytery reports are also incomplete. With the introduction of the new committee structure many felt the situation would improve but this hasn't been the case.

I need to remind everyone that this Council of the church and General Assembly can refuse to receive a report which was submitted late as well as a Supplementary Report that does not comply with the definition of a Supplementary as agreed by Assembly.

It is also important for Committee Conveners to note that the reports are Committee Reports and must be circulated to members of the Committee for their input.

10. COMPENSATION FOR INTERIM MODERATORS:

In discussions with various Presbyteries it has become apparent that there is a need for a more comprehensive section in the Manual of Faith and Order on the issue of compensation for Interim Moderators. It would appear that that are

inconsistencies in the practices followed by Presbyteries and Congregations covering matters which include:

- i Interim Moderators being paid a stipend. Some ministers are Interim Moderators in more than one congregation and being paid a stipend by each congregation.
- ii Should Interim Moderators be paid when they preach in the congregation where they are interim Moderator? This is over and above payment for travel and other expenses.
- iii Should Interim Moderators be paid for their time when they attend meetings at the congregation? This is also over and above payment for travel and other expenses.
- iv The period of time when an Interim Moderator can stay in office.

There would appear to be a need to refer this to the Faith and Order Committee who are in the best position to update the provisions of the Manual of Faith and Order.

TW COULTER
CLERK OF ASSEMBLY

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission resolves that, the dates for General Assembly 2014 be set as Saturday 12th July till Friday 18th July.
3. The Executive Commission resolves;
 - i that, all Committee Conveners submit, at the very least, a due diligence report to General Assembly in 2014.
 - ii that, all reports to be considered by the General Assembly in July 2014 be submitted to the Clerk of Assembly by Friday 11th April 2014.
 - iii that, all Supplementary Reports be submitted to the Clerk of Assembly by the end of May 2014.
 - iv that, all Papers of Assembly be made available to Commissioners, Presbytery Clerks and Committee Conveners at least 3 weeks before General Assembly.
 - v that, all reports be posted on the UPCS website at least 3 weeks before Assembly and encourages everyone to make greater use of the website.
 - vi that, the Papers, Supplementaries and Proceedings and Decisions of General Assembly 2014 (Yearbook) be distributed to Ministers and Presbyteries on a CD at the end of the year and that those who don't have access to a computer or internet can make a request for a hard copy.

4. The Executive Commission notes the status of the matters concerning Ross and Rainy and Randburg Presbyteries and Kerk.
5. The Executive Commission notes the improvements and challenges concerning the ongoing management of Tiyo Soga House.
6. The Executive Commission approves the proposed changes to the format for Papers to the General Assembly and Executive Commission as set out in the main body of the report.
7. The Executive Commission enacts remits;
 - i GA/12/01.
 - 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.

8. The Executive Commission refers to the Faith and Order Committee the task of compiling a comprehensive section in the Manual of Faith and Order covering compensation for Interim Moderators.

GENERAL SECRETARY

Report to Executive Commission 2013

Introduction

1. The Psalmist writes in Psalms 125: 1-2: "Those who trust in the Lord are like Mount Zion, which cannot be shaken but endures for ever. As the mountains surround Jerusalem, so the Lord surrounds his people both now and for evermore."
2. The above Psalm bears testimony to the solid foundation we have in God who protects guides, sustains and blesses his people. Though everything around us may seem shaky yet simple trust in God enables us to find strength and assurance in God's presence.
3. We find ourselves in a world with numerous challenges which speaks of violence, insecurity, corruption, political turmoil, civil factions, threats of war, religious conflicts, secularization, poverty and the list goes on. Much of these are enough to shake our faith and disturb our world-view and experience.
4. These experiences also impacts on the church in its life, work and witness. Undoubtedly, we have seen and continue to see the effects of these things on the work and life of the UPCS. In the midst of these concerns there is always the tendency to respond in fear, anxiety and panic, if there is no apathy which also seems to be descriptive of Christians today.
5. In such a context we need to hear afresh the call of the Psalmist to "trust in the Lord" and we need to be reminded that in spite of the unstable ground and changing world God's love, peace and presence remains steadfast and firm.
6. This picture of God surrounding his people gives us joy and hope and the assurance that we find security living under the shadow of his wings.
7. It is this view of God and the knowledge of his presence that has blessed and kept us as a church in the past year in the midst of challenges and struggles we have encountered refreshing hope in the God who surrounds us with his presence.
8. In this report I shall offer insight into some of the things done in the past year, refer to progress on matters raised at the last Assembly and offer some new things to ponder upon.

Central Office

9. The Central Office has consciously attempted to provide an effective and efficient service to the denomination during the past year. Of course, this does not mean that it is perfect in all things and at all times.
10. We are deeply encouraged by the numerous congregations that are turning to the Central Office for assistance with various requests. It seems that the motto we have been driving: "We are here to serve you" is really coming home. We certainly encourage congregations and Presbyteries to never hesitate to be in touch, should assistance be required in any area.
11. The staff have continued to work as a team offering their various expertise and involvement in areas beyond their specific terms of employment and expectation.
12. Central Office goals are set at the beginning of the year by the full staff and evaluated throughout the year. We operate on a performance management system which is followed quite meticulously.
13. The General Secretary reports in writing to every meeting of the Church Office Committee and regular discussions continue on various subjects.
14. The contract for the Rev. Buhle Mpofu as HIV and AIDS Coordinator came to an end on 30th June 2013 after further extensions. The post has now become redundant with the new Mission Priorities and changes in the structures of the UPCS.
15. The position of Presbytery Liaison, currently occupied by the Rev. Mamalotje Magagane, expires at the end of August 2013. Both the Finance Committee and the Church Office Committee, after conducting thorough research and evaluation of such a post, have decided not to continue with it. Some of the work covered in this position will be assumed by the new CFO.
16. The exit of two staff members and the new Assembly Vision, Mission and Mission Priorities have prioritised the urgency to relook at the structure and personnel at the Office.
17. It is my personal belief that we need to restructure the Office taking seriously into consideration the needs and Mission Priorities of the denomination. We need to drive these priorities from the Central Office. This view has been presented to the Church Office Committee and is currently under review.
18. We have attempted as much as possible to address all the deficiencies and gaps in the financial operating system which made it possible for the previous fraud to happen. We have taken the following steps:
 - Drawn up a line of reporting of the CFO to the General Secretary which was not in the system before. The CFO simply reported to the Assembly Finance Committee.
 - Tightened the accounting and reporting relationship between the CFO and the General Treasurer.
 - Put new financial systems of operation in place.
 - Drafted and implemented a new credit policy. The credit card is no longer assigned to the position of CFO.
 - Had detailed discussions with Auditors to firm up accounting operations.
 - The Finance committee has also appointed an Audit Committee.
19. Great efforts have been made to monitor and evaluate expenditure at all levels in the UPCS and specifically at the Office we have managed to significantly reduce costs in a number of levels.

20. I wish to express my sincere thanks and gratitude to the staff for their cooperation and perseverance during the very trying time of addressing the fraud situation. It seemed that the action of one person put all of us under the spotlight and we had to carry the load of criticism and guilt. However, we thank God for the many voices of encouragement and support from the denomination which far exceeded the critical voices and presented another view of strength and wisdom.
21. We often find that a few congregations, particularly ones that are struggling financially, tend to launch severe criticisms against the cost and need of a Central Office. It is sad that staff have to justify the existence of the Office and their job which, sometimes, can be quite demoralising.
22. We would like to invite ministers or congregations that want to learn more about the function and role of the Central Office to please be in touch with the General Secretary. We would be most delighted to share what goes on.
23. The General Secretary often sends out the "Keeping in Touch" letter which is intended for people in the pews. This helps to connect them with the work of the denomination. Unfortunately many ministers and Session Clerks do not share these with their fellow leaders and congregants, and people are deprived of valuable information. I would like to appeal to ministers to share this information because some of your congregants turn to the Central Office for information out of personal interest in the work of the UPCS. It is important that we start working as a team rather than each in our own corners. The picture of the body calls us to do this.

Assembly Committees and Structure

24. Immediately after the 2012 General Assembly we conducted a two day workshop for all the conveners of the new General Assembly Committees to inform them of the new structure, their work, role and responsibilities. The workshop was gladly welcomed and appreciated.
25. We compiled for this workshop a "Tool Kit for Committee Conveners" which will be handed down to all new conveners in the future after a General Assembly.
26. By all indications, the new committee structure is working very well. The General Secretary attended the first meeting of some of the committees to serve as a resource person and help them get started.
27. We are hoping at this Executive to create a session for conversations with committees responsible for the Mission Priorities of the UPCS. This would be an opportunity for the committee to have more time to share its work and, most significantly, for the committee to listen to the challenges, needs and struggles of congregations so that they may direct the committee's work accordingly. This is part and parcel to our endeavour to fulfil our strategic objective of supporting and developing missional congregations.
28. Assembly committees are required to assess and evaluate their work periodically. From the next General Assembly and thereafter they would be required to submit reports which highlight key objectives/goals set for the year or two, action plan, achievements, challenges and evaluation.
29. We are seeking to streamline and direct the work of committees toward spiritual discernment, relevance and broader engagement and consultation with congregations.
30. Committees are asked to align their work to fulfil the Vision, Mission and Priorities of the UPCS, identified in 2012 as what God is calling us to do at this time.
31. Committee budgets have been set for the next year. Whilst all the committees may have not necessarily got what they requested, it is hoped that this will not deter them from moving ahead in doing what God requires of them for the UPCS.
32. I wish to thank all committee conveners for their cooperation and work in the midst of the many other things they are called to do. God bless you!

Presbyteries

33. The life and work of the UPCS continues to find expression in the work of Presbyteries and congregations.
34. In the past year I have visited numerous Presbyteries to conduct workshops, address the empowerment plan and speak about the new Vision, Mission and Priorities of the UPCS. I must say that these were highly enjoyable experiences and my hope is that the work covered will continue to assist the development of each Presbytery visited.
35. It seems that the new Vision, Mission and Priorities of the UPCS are quite well known in Presbyteries and members of our church who are involved with the wider church beyond the local congregation. However, there is a need for ministers and Session Clerks to share this with their congregations in some places. Recently, I was quite alarmed to discover that in a particular group that I was addressing more than 95% of those present indicated that they had not seen the new Vision and Mission Statements. We kindly request those who have not shared this with their congregations to please do so as soon as possible, considering that it is almost a year later.
36. I also visited some Presbyteries by invitation to come and help them with serious matters which needed outside intervention. I am pleased to report that we were able to resolve issues that some of these Presbyteries were struggling with for as much as 4 years. This pastoral intervention approach is undoubtedly surfacing as a new way of addressing problems which often resort into legal processes within the Church. This is a far cheaper option which effects healing and reconciliation in more meaningful and deeper ways. I strongly encourage Presbyteries, ministers and members to go this way in resolving problems rather than rushing to the AARP or courts of the church, and worse, courts outside of the Church.
37. It is becoming increasingly apparent that the current system of decision-making within Presbyteries is not working. Many ministers and elders are becoming disillusioned and dissatisfied. They resort to apathy, isolation and retreat from Presbytery participation and involvement.

38. There are Presbyteries that are currently looking at new ways of discerning and conducting businesses. For example, the Amatola Presbytery is looking at adapting the Assembly consensus model at Presbytery meetings and the eThekweni Presbytery is experimenting with a discernment model currently used by the Dutch Reformed Church.
39. In my humble opinion, I believe that we need to function less on an institutional level and more on a relational one. My view of the role of a Presbytery is more simplistic. It is Christian leaders in a specified jurisdiction coming together to ask the following questions: What is God already doing amongst us? What is God calling us to do together in this place? How best can we serve God's mission in this area? Sounds simple but we have complicated it with by focusing on many other non-essentials which often leads to conflicts and quarrels.
40. In order to encourage more relationship building we need to sit together around God's Word and allow the scriptures to speak to us afresh. We have put together an Interactive Bible Study to be used at Presbyteries at the start of its ordinary meetings. We would like to encourage Presbytery Moderators to use them.
41. In addition, I would like to encourage Presbyteries establish ministers consistories, if they do not already have one. This is also in accordance with a previous decision of the General Assembly which some Presbyteries have not enacted.
42. At the 2012 General Assembly, the Priorities and Resources Committee was requested to (re)look at the role and function of Presbyteries. I know that they have already started to look at this. I would like to encourage them to bring something substantial to the 2014 General Assembly on this matter.

Presbytery of Zimbabwe

43. The 2012 General Assembly agreed to establish 2 Presbyteries in Zimbabwe as per the overture from that Presbytery.
44. Soon after the General Assembly an appeal was lodged against the General Assembly decision based on the fact that the procedures for an Overture were not followed as set out in the Manual of Faith and Order. This appeal/review thus prevented the implementation of the General Assembly decision.
45. The General Secretary visited the Presbytery and met with the Presbytery Committee charged with the responsibility to oversee the establishment of the 2 Presbyteries. He explained the situation regarding the non-compliance of the procedures related to an Overture and how it reaches the General Assembly. He then suggested ways in which it could be rectified.
46. The Presbytery of Zimbabwe consequently took the corrective measures by sending the Overture down to its congregations for approval. The Presbytery received 32 responses: 28 in favour, 2 rejected and the remaining 2 approved with conditions.
47. In the meantime, many differing voices emerged with regards to splitting the Presbytery into 2 which created a lot of confusion and concern.

48. The General Secretary undertook to meet with representatives of the Presbytery and the South West Region to discuss the matter. Various concerns were expressed but it was evidently clear that the South West was keen to be constituted as another Presbytery.
49. It was decided that the Presbytery appoint an Implementation Team with the following terms of reference: 1) to study the implications of the General Assembly decision for the UPCS work in Zimbabwe and the current Presbytery, 2) provide a sustainability plan for both Presbyteries, and 3) determine what needs to be done in order to implement the decision to establish 2 Presbyteries in Zimbabwe. The General Secretary will serve on this Team to provide direction and assistance.

Church Associations

50. The 2012 General Assembly passed the following resolution with regards to the matter of Church Associations:
"The General Assembly instructs the General Assembly to engage the services of Church based professional external mediators for the Associations which are acceptable to all parties involved, in accordance with the 2009 Executive Commission decision."
51. Immediately after the 2012 General Assembly the General Secretary informed all concerned about the decision of the Assembly. In addition to this he prepared a discussion document on possibilities of external mediation and presented it to the various groups to consider. It was hoped that before the end of 2012 we could have agreed on the External Mediators but it seemed that the some of the groups needed more time to discuss and consult among themselves.
52. On 6th April 2013 the majority of groups we represented at a meeting called by the General Secretary and chaired by the Moderator of the General Assembly, to gain consensus on the External Mediators.
53. The meeting decided by full agreement that we should approach the PC (USA) and the All Africa Consultation of Churches (AACC) to each send us a person with the necessary skills and further, it was agreed to approach two South African Church Leaders to be part of the Team as well. They are the Prof Tinyiko Maluleke from the Evangelical Presbyterian Church and Archbishop Buti Tlaghlae from the Roman Catholic Church.
54. The General Secretary immediately made contact with these folks and is pleased to report that at the time of the writing of this report 3 parties have responded quite positively, the AACC, Prof. Maluleke and the PC (USA). The AACC has indicated that they would only be available to be a part of this process after their Assembly in June 2013. Hence immediately after their Assembly I will continue to set up the initial meeting between the external mediators and the respective groups.
55. I wish to express my sincere thanks and appreciation to all groups concerned for their cooperation and support. My prayer is that we would be able to reach a final decision on this issue and a concrete way forward at the 2014 General

Assembly, if not sooner.

CWM PROPOSAL

56. The 2012 General Assembly passed the following resolution: "The Assembly authorises the General Secretary, in consultation with the relevant committees, to make application to CWM for MPSF".
57. I am pleased to report that this process was completed and a detailed submission was made to the CWM Africa Region Round Table and members of the CWM Global Office in November 2012. CWM has allocated just over R3 million to the UPCS for mission programmes and projects, to be given to us over a period of 3 years. We wish to express our sincere thanks and appreciation to CWM for their kind generosity and constant support.
58. The Finance Committee supported by the Priorities and Resources Committee have appointed a small group of people consisting of the General Secretary, the CFO and the 4 conveners of the Assembly committees attending to the UPCS Mission Priorities to take responsibility for disbursing and accounting for the use of CWM funding. This group will serve as a Disbursements Committee dealing with the applications for funding programmes/projects, disbursements of CWM money, monitoring and evaluating progress and reporting on programmes and providing a full report to CWM.
59. We have requested 120 000 pounds for the current year. As soon as this money is given to us we will start the process bearing in mind the funding proposal we have already presented to CWM.

Moderator of General Assembly

60. Moderators of General Assembly have generally operated on a budget set by the Finance Committee. Whilst this has been always properly managed, we are finding that expenses incurred by this Office are becoming quite excessive largely due to the fact that the Moderator is invited for numerous reasons to Presbyteries and congregations, as expected.
61. Whereas in the past inviting Presbyteries and congregations have shared in the costs related to these visits, it seems that now most of the costs are picked up by the Moderator's budget. Hence, we have found it necessary to draw up a Policy which addresses these concerns and documents the responsibilities assigned to each party in different instances. The Policy was approved by the Finance Committee (see attachment).
62. The document also gives attention to what should usually be the responsibility of the Presbytery which the Moderator will tour during his/her term of Office.
63. This Policy document will be distributed to all Presbyteries for information and action and to congregations that plan to invite the Moderator for any special event/celebration, etc.
64. It is becoming increasingly difficult for Moderators because of their work load to attend and preach at funerals of ministers. In a number of instances Moderators

have requested former General Assembly Moderators to stand in for them. This is, of course, a very sensitive subject with differing perspectives and practices in different cultures within the UPCS family. However, it is important for us to discuss this and to formulate a Policy acceptable to the whole denomination. Consequently, I will propose that this matter be referred to the Priorities and Resources Committee to work on and present to the 2014 General Assembly.

65. The Moderator of General Assembly usually appoints a chaplain/s to serve at the General Assembly/Executive Commission. The Manual of Faith and Order does not provide an adequate description of the role and function of the Chaplain. I have discussed this with the current Moderator of the General Assembly and he has helped to put together a document which provides details of the role and responsibilities of the Moderator's Chaplain/s (see appendix 2).
66. There are many ecumenical organisations and other such bodies that are regularly requesting updated information about the UPCS. Whilst we are able to provide them with information from time to time, it is a concern that we do not have more precise and accurate information. As a result, we will be attempting from the Central Office to obtain more updated information on our Church, for which we will require the assistance and cooperation of our Presbyteries and congregations.
67. In conclusion, I wish to express my thanks and appreciation to all our ministers, elders, congregations and Presbyteries for your faithful and sacrificial service. It is truly you who keep the witness to our Lord Jesus Christ alive and burning and we at Central Office are here to serve and enable you in this continued endeavour. Let us continue to trust our Lord to surround, protect and lead us so that He may be glorified in and through the Church.

JERRY PILLAY GENERAL SECRETARY

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission affirms the intention to restructure the Central Office to adequately drive the Mission, Vision and Mission Priorities of the UPCS.
3. The Executive Commission urges ministers and Session Clerks to distribute letters and information intended for congregants to its members.
4. The Executive Commission requests Presbyteries to attempt to resolve conflicts by first using the pastoral approach instead of immediately resorting to the legal processes within the church and, to engage the services of the Central Office where necessary.
5. The Executive Commission requests Presbyteries that are experimenting with the consensus or other models of discernment/decision-making to report these to the Assembly Business Committee.
6. The Executive Commission urges Presbyteries to use the Bible Study material

provided by the General Secretary for devotions at Presbytery meetings.

7. The Executive Commission notes
 - i) The challenges encountered in enacting the decision of the 2012 General Assembly to establish 2 Presbyteries in Zimbabwe,
 - ii) the action taken to address the situation, and
 - iii) requests the General Secretary to report fully on this matter to the 2014 General Assembly.
8. The Executive Commission notes the development in the attempt to secure external mediators, and urges all parties concerned to participate fully in the processes of addressing the issues related to the conflict.
9. The Executive Commission requests the General Secretary to express its gratitude and appreciation to CWM for its further financial support for the UPCS mission projects and priorities in the Mission Support Fund (MSF) 3.
10. The Executive Commission adopts the Policy drafted to address the expenses of the Moderator and Moderator -Designate of the General Assembly.
11. The Executive Commission requests the Priorities and Resources Committee to consider the current practice on the role of the General Assembly Moderator regarding the funeral of a minister and to report on this to the 2014 General Assembly.
12. The Executive Commission endorses the document on the Role and function of the Chaplains to the Moderator of the General Assembly (as contained in Appendix 2).
13. The Executive Commission requests Presbyteries and congregations to assist and cooperate in the process that will be undertaken by the Central Office to obtain more accurate information on the UPCS.

APPENDIX 1

GENERAL ASSEMBLY MODERATOR'S EXPENSE POLICY

1. At the beginning or during the time of the Moderator's term of office he/she may purchase a set of clothing deemed suitable for the task not exceeding R3000 for the full term. This is inclusive of clothing which may be bought for the Moderator's spouse.
2. The Moderator's robe, cassock, stole and ring are usually presented as gifts by the Moderator's Presbytery and/or congregation. Where this is not forthcoming, the Finance Committee will assist as much as possible.
3. The Moderator's Budget is determined and set by the Finance Committee of the General Assembly. The CFO will inform the Moderator in writing of the budget set for his/her term.
4. The Moderator is expected to keep a log of all expenses and to furnish the appropriate slips/invoices and documents for reimbursement on expenses to aid the CFO/Finance Department to complete the reconciliation of expenses.
5. All flights, car rentals and accommodation bookings may be done through the Central Office or by any other facility approved by the CFO and/or General Secretary. In the case where the Moderator assumes this responsibility, all documents must be submitted to the CFO/Finance Department at least within 15 days of statement.
6. When the Moderator uses his/her own personal or local church vehicle for Moderatorial duties the rules of the UPCS Travel Policy shall apply.
7. The Moderator may request the use of a lap top or equipment appropriate to help with moderatorial duties which will need to be approved by the CFO and/or General Secretary. Any such equipment shall remain the property of the UPCS unless otherwise determined by the Finance Committee, especially at the end of the Moderator's term in Office.
8. The expenses for the Moderator's Presbytery tour are normally borne by the inviting Presbytery. The CFO should ordinarily inform the Presbytery concerned about this in writing so that there are clear understanding of expectations and responsibilities. Where a Presbytery is unable to bear the costs related to the Moderator's tour, it can be negotiated with the CFO and/or General Secretary. It is, however, expected that the host Presbytery would at least bear some cost in this regard, especially in the areas of accommodation and meals.
9. When the Moderator is invited by a Presbytery to conduct the funeral of a minister, preach or participate at any other gathering the Presbytery is normally responsible for all costs related to the Moderator's visit. However, if the inviting Presbytery is unable to meet the full cost it can request assistance from the CFO and /or General Secretary.
10. When a congregation invites the Moderator to preach or attend a special celebration/event it would normally be responsible for all the costs related to the Moderator's visit. If a congregation is unable to meet the full costs related to this visit it may request assistance from the CFO and/or General Secretary. A congregation defaulting on its assessments (not paying the basic minimum or as expected to and have not discussed this with the Assembly Finance Committee) will not be entitled to any assistance in this regard.

11. Moderators who do not have any secretarial assistance and may so require outside of the Central Office, arrangements can be negotiated through his/her local church or place of employment. A negotiated hourly rate may be considered for such assistance where such infrastructure is not available.
12. The Moderator's spouse may accompany the Moderator on an official overseas trip, where possible, no more than once per year in Office and no more than 2 times during his/her term, at the cost of the UPCSA. In such an event the full details of all costs involved must be approved by the CFO and/or General Secretary prior to any arrangements are made.

APPENDIX 2

The Role of the Chaplain(s) to the Moderator of General Assembly

The role of the Chaplain(s) to the Moderator of General Assembly

1. It is customary for the Moderator of General Assembly to be assisted by a chaplain, sometimes 2 chaplains.
2. It is not obligatory, nor essential for the Moderator to have a chaplain. It is the choice of the Moderator to be so assisted or not.
3. The Moderator can choose any members of the UPCSA to be Chaplain to the moderator. (The choice is not restricted to Ministers or Elders).
4. The Chaplain shall be introduced to the General Assembly during the 1st service of worship at the Assembly at which the Moderator is inducted. The introduction shall immediately precede the final hymn of that service.
5. The dress code for the chaplain shall be decided on by the Moderator.
6. The Chaplain shall serve for the full period of the Moderator's term of office and shall attend the Inducting Assembly, the Executive Commission and the Retiring Assembly of the Moderator served.
7. Should the Chaplain be a minister of the UPCSA the Moderator Designate shall inform the Session of that minister's selection as chaplain and shall forward to the Session this document on the Role of the Chaplain.
8. The Business Committee and Local Organising Committees of the General Assembly and Executive Commission shall be informed by the Moderator of the Chaplain/s attendance and of the Chaplain's travel and accommodation needs.
9. When the Moderator tours the Presbyteries appointed by the General Assembly to be toured, and should the Moderator's spouse be unavailable for such tours, the Moderator may invite the Chaplain to tour with him/her. Such information shall be forwarded to the Clerk of the Presbytery to be toured. Alternatively, the Presbytery shall appoint a person to act as the Moderator's Chaplain during the Presbytery tour.
10. Other duties and responsibilities of the Chaplain shall be decided by the Moderator and may include any or all of the following:
 - a. The Chaplain shall be seated close to and in line of sight of the Moderator during each Session of the Assembly and Executive Commission.
 - b. The Chaplain shall be responsible for Vestry prayers for the Moderator and Assembly prior to each Session of Assembly and Executive Commission.
 - c. The Chaplain may be invited by the Moderator to participate in the leading of worship for the main Assembly and Executive Commission services and/or the Daily Devotions.
 - d. The chaplain shall be responsible for the setting of the Communion table for all Communion Services at the Assembly and Executive Commission. The Chaplain shall liaise with the Local Organising Committee who shall

provide the elements, tablecloths and communion ware as per the Moderator's requests.

- e. The Chaplain will act as "secretary" to the Moderator and all requests for Assembly to be called to prayer or for an appointment with the Moderator during the Assembly or Executive Commission shall be handed to the Chaplain for delivery to the Moderator.
- f. The meeting and initial greeting of all official guests and fraternal delegates to the Assembly and the Exec Commission shall be made by the Chaplain after consulting the General Secretary. The Chaplain will escort the guest to their prearranged seating.
- g. The meeting and initial greeting to Retiring Ministers and their spouses who are to be formally presented to the Assembly or Executive Commission shall be by the Chaplain who will bring them into the Council to their prearranged seating.
- h. The Chaplain shall, as far as possible, precede the Moderator in any reception line and on entering and leaving the Assembly and Executive Commission, except when the Moderator is led in by fellow past Moderators for his/her induction. In this case the chaplain shall be seated as close as possible in front of the congregation.
- i. The Chaplain shall be responsible for the safekeeping and neatness of the Moderator's robes during the Assembly and Executive Commission.
- j. On a daily basis during the Assembly the Chaplain shall ask the Secretarial Staff if the Moderator has to sign any documents, letter or minutes and is responsible for bringing these to the Moderator to sign.
- k. Each morning during the Assembly and Executive Commission the Chaplain is to check with the local Organising Committee if there are any illnesses or if there are any other pastoral concerns and celebrations among the Commissioners and these are to be brought to the Moderator's attention as soon as possible.
- l. As far as is possible the Chaplain should not be a Commissioner from his/her Presbytery as to allow his/her full attention to be given to the task of being Chaplain. Out of courtesy, the Chaplain should ask the Moderator's permission before he/she speaks on anything before the Council.

FINANCE

Report to Executive Committee 2013

Meetings of Finance Committee

Since the General Assembly held in July 2012, the Finance Committee of General Assembly had met on 5 occasions viz. 22 August 2012, 14 November 2012, 20 February 2013, 17 April 2013 under the chairmanship of the General Treasurer and Convener of the Finance Committee, Mr Doug Anderson. The Committee has applied itself to the careful management of the finances of the denomination in a responsible and dedicated manner.

Attendance at these meetings has varied and approximated to the 2010 Executive Commission decision rather than the enlarged membership approved at last year's General Assembly. The aim as expressed to the 2010 Executive Commission was for a smaller committee of experienced members resulting in reduced travel expenditure.

Financial Issues

There are a number of issues that need to be brought to the attention of the Executive Commission which are listed below and dealt with in detail in comments which follow:

1. Audited Financial Statements for the year ended 31 December 2011
2. Action implemented to prevent the perpetration of fraud in the Central Office
3. Draft unaudited accounts for the period to 31 December 2012
4. Audited financial statement for the Sedibeng Trust for the period to 31 December 2012
5. Presbytery Assessment analysis – 10 year.
6. Report on Assessments received per congregation in 2012
7. Report on impact of new assessment fees basis since 1 September 2012
8. Response from Presbyteries to the scale of fees submitted by Craig Smith to the General Assembly in Stellenbosch
9. Applications received for Assessment Relief
10. Growth in unallocated deposits
11. State of CEA loans
12. Budget 2013/2014
13. RB Hagart Trust Funds
14. Litigation matters
15. Creation of Disaster Fund
16. Census of fixed properties
17. Mpolweni Missions farm
18. Thanks to:

- a. Investment Committees
 - b. Geoff Jooste and his staff
19. Association financial statement

The Appendices which support the report referred to above are as follows:

1. Audited Financial Statements of the UPCSA for the year ended 31 December 2011.
2. Draft Management Accounts of the UPCSA for the period to 31 December 2012.
3. Audited Financial Statements of Sedibeng Trust for the period to 31 December 2012.
4. 10 year Assessment Analysis per Presbytery.
5. Assessments received per Congregation in 2012.
6. Unallocated Deposits at 31 December 2012 totaling R633913.27.
7. List of outstanding CEA Loans.
8. Disaster Fund Framework- supplementary papers.

1. FINANCIAL STATEMENTS OF THE UPCSА

The audited financial statements of the UPCSА for the year ended 31 December 2011 form an integral part of this report and are included as Annexure 1. We were successful in removing one of the qualifications relating to asset management and in particular depreciation as we had proved compliance with accounting policies. Since signing the accounts we believe we are in a position to adjust or totally remove a further qualification. This too will be reported in the supplementary papers.

The impact of the "Vieira Saga" has been highlighted as a specific note on page 19 of the Financial Statement which reflects the extent of the fraud and the effect of the mistreatment of Restricted Purpose Funds on the UPCSА Income Statement. The 2009-2010 comparative figures have been adjusted to show the correct position.

The net loss resulting from the misappropriation of funds is R710 633 as can be seen from the detailed expenditure report on page 21.

Notwithstanding this loss, the overall result for the period 2009-2011 reflects an unsustainable picture of rapidly rising deficits.

During the past year, management has on a number of occasions experienced cash flow problems. This situation is likely to recur unless,

- i) assessment income increases
- ii) assessments are paid evenly over the year or
- iii) committee expenditure is severely curbed.

2. ACTIONS TAKEN TO IMPROVE CENTRAL OFFICE CONTROLS

A number of important changes have been introduced by management to ensure that financial controls result in disciplined management of expenses. The steps taken are as follows:

- a) claiming for expenses must be accompanied by a signed claim and supporting vouchers;
- b) with the exception of the General Secretary and the Ministry Secretary, flight booking card held by the clerk of general assembly, all other personal credit cards have been cancelled;
- c) salary administration payment has been successfully outsourced and monthly salary schedules approved by two (2 out of 3) authorised signatories;
- d) duties within the Accounts Department have been clearly defined and responsibilities reallocated;
- e) an Audit Sub-Committee has been established comprising 3 financially experienced, non-executive members of the Finance Committee, together with the Chairman and CFO in an advisory capacity.

This Sub-Committee of the Finance Committee has already met on 2

occasions:

- i) to finalise the 2011 Financial Statements
- ii) to prepare its mandate, now approved by Finance Committee and endorsed by our auditor. To consider the scope of this year's audit, and the audit budget fee. On the basis that management will be able to prepare all required audit schedules, we expect a reduction in fee in 2012/13.
- f) All critical risks have been identified and against each risk a policy has been framed with a clear indication of control measures to deal with each risk.
- g) All insurance cover is now reviewed by the Finance Committee to avoid conflict with other Committees.

3. DRAFT UNAUDITED ACCOUNTS FOR THE PERIOD TO 31 DECEMBER 2012

The draft unaudited financial statements were presented to the finance committee and are subject to a report being prepared on variances. This will be included in the supplementary papers.

4. AUDITED FINANCIAL STATEMENT FOR THE SEDIBENG TRUST FOR THE PERIOD TO 31ST DECEMBER 2012

The audited accounts are attached. details on this will be reported under the ministry report.

5. PRESBYTERY ASSESSMENT ANALYSIS FOR 10 YEARS

Attention needs to be drawn to the fact that the number of churches which are paying assessments has grown marginally from 50% to 50.51%. The number of congregations still not paying the minimum amount continues to be a source of concern. Presbyteries were instructed by General Assembly to examine this situation but the results show little improvement or commitment to the church and its programmes.

6. REPORT ON ASSESSMENTS RECEIVED PER CONGREGATION IN 2012

7. REPORT ON IMPACT OF NEW ASSESSMENT FEES BASIS SINCE 1ST SEPTEMBER 2012

8. RESPONSE FROM PRESBYTERIES TO THE SCALE OF FEES SUBMITTED BY CRAIG SMITH TO GENERAL ASSEMBLY IN STELLENBOSCH

There has been a very poor response to this request and this will be reported on in the supplementary papers

9. APPLICATIONS RECEIVED FOR ASSESMENT RELIEF

The finance committee received 14 applications for assessment relief. 10 were approved on the moratorium basis allowed for by the general assembly on arrears up to 2009. 4 were approved under the general assembly decision of July 2012 supported by their Presbytery finance committee where there was no or limited ability to settle outstanding assessments. The finance committee

followed strict guidelines in the application of these decisions.

10. GROWTH IN UNALLOCATED DEPOSITS

Whilst every effort has been employed to trace the source of these deposits, the amount of unallocated receipts stands at R633913.27 at the end of January 2013(R639019.06 end December 2012). The bank is currently investigating the current ones for us at a transaction fee of R20 each. We will provide an update in the supplementary papers. This is still a problem as congregations persist in transferring monies without the appropriate remittance advices notwithstanding the forms being available on the website and distributed to congregations.

11. STATE OF CEA LOANS

The total loans outstanding at the end of December 2012 were R354094.87. These loans were referred to presbyteries and since the general assembly only 3 loans have been settled with assistance of two presbyteries. No other payments have been received.

12. BUDGET 2013/2014

The budget meeting of Convenors of newly constituted General Assembly committees met on 19th March 2013. This meeting was scheduled to precede the Priorities and Resources meeting which took place on the following day so as to avoid unnecessary travel expenses for those delegates who serve in both capacities.

I regret to report that both meetings were not well attended and a number of convenors had to be contacted on more than one occasion so as to receive their budget requirements.

Budgets were analysed into major expense areas which indicated that the cost of holding meetings amounted to R1, 600,000. This again raised the question of

- (a) whether all committees have to be of the same size
- (b) the expense involved when committee members are drawn from varied regions
- (c) the lack of regular attendance by many committee members
- (d) the lack of contribution made by some members.

The largest expense item is that of the Central Office representing salaries and duties performed on behalf of the church. Elsewhere in this report, the Central Office expenses have been analysed into separate clearly identified activities.

The other two major users of assessment income are Ministry which supplies new blood into our Ministry, Mission and Discipleship which performs an essential outreach activity.

From the attached summary the reader will note that requests totalled R11 210 684 against a projected income R9 646 000. During the 2011 audit it was discovered that income attributable to "restricted purpose funds" since 2008 had been allocated to the Church. Correcting these entries meant that +/- 3 years income on these funds was available for distribution but equally increased the Church loss for these years by a similar amount.

A total of R1 359 000 was therefore appropriated to meet the shortfall while recognising that income available for distribution in future years will be considerably smaller.

Adjustments to a small number of budget requests enabled income of R11 005 000 (R9 646 000 + R1 359 000) and expenditure to balance.

Committee convenors need to recognise in advance that unless steps are taken that succeed in increasing assessment income, budget allocations next year are likely to be lower than for 2013/4.

13. RB HAGART TRUST FUNDS

This fund has assisted retired ministers with extraordinary medical expenses and in the year in the amount of R37084.00 was provided. Ministers are reminded that applications for assistance can be made through the General Secretary for assistance. There is currently a small amount available but we have applied for more funding.

14. LITIGATION MATTERS

1. JJ MYBURGH ACCIDENT CLAIM. We successfully settled with Zurich who refunded us our costs.
2. RANDBURGSE AFRIKAANSE KERK. On-going. We are the defendant and this is pending. We have a very strong case but we await the plaintiff's decision.
3. UMTATA DEFAMATION MATTER. We have tried to settle out of court but the plaintiff refuses to accept settlement. This is a very costly case and we are attempting to finalise this as soon as possible.

15. CREATION OF A DISASTER FUND

A draft document has been prepared and the final draft will be included in the supplementary papers.

16. CENSUS ON PROPERTY

Presbyteries have been sent a copy of the current status of deeds. They have been urged to follow up the lists with congregations within their bounds. Rev Dr A Maker and others are also assisting with tracing and following up on this matter. As this task is still in progress we continue to have a qualification on our financial statements.

17. MPOLWENI MISSION FARM

The decisions taken at the 2010 General Assembly to dispose of the farm which was reaffirmed in Stellenbosch last year, has again been conveyed to the task team headed by Mr Dumisa Mtshali. The task team has acknowledged receiving notification of the General Assembly decision and have been requested to finalise the sale through our attorney in Pietermaritzburg viz J Leslie Smith. Firm action is required. The sale of this farm has been stalled for over 2 years. We have instructed our attorney that the KZN department of land affairs willing

to purchase the farm.

18. THANKS TO:

- a. Investment Committees.
- b. Geoff Jooste and his staff.

19. ASSOCIATION FINANCIAL STATEMENTS

At the time of the submission of this report the finance committee has not received a copy the association's financial statements as requested by General Assembly.

MR D ANDERSON
GENERAL TREASURER

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission approves
 - (i) The audited Financial Statements of the UPCSA for the year ended 31st December 2011
 - (ii) The audited Financial Statements of the Sedibeng Trust for the year ended 31st December 2012
 - (iii) The appointment of RSM Betty and Dickson as auditors for the 2013/2014 financial year
 - (iv) The appointment of Cassels Accountants Inc. as auditors for the Sedibeng Trust for the 2013/2014 financial year.
3. The Executive Commission notes
 - (i) The decision taken in the 2011 Executive committee to limit the size of the Finance committee to 8 persons comprising 4 ministers and 4 financially experienced lay persons and agrees that this decision be placed before the 2014 General Assembly
 - (ii) The establishment of an Audit committee as a subcommittee of the Finance committee.
4. The Executive Commission notes
 - (i) The unaudited Financial report for the 12 months ended 31st December 2012
 - (ii) And that this is the earliest that the church accounts have been available at either the General Assembly or meeting of the Executive Committee.
5. The Executive Commission notes that in the light of the poor response to proposals submitted by Craig Smith and the limited number of applications for assessment relief in terms of the decisions taken in Stellenbosch the Finance Committee is working with the General Secretary as part of the Presbytery Improvement plan, to work with key congregations and Presbyteries to resolve the assessment issue.
6. The Executive Commission notes
 - (i) The growth in unallocated funds despite steps taken by the central office finance team advising presbyteries and having all the correct forms sent to presbyteries and these remittance forms also being available on the UPCSA web site.
 - (ii) That in respect to CEA loans, new loans will only be considered once existing loans are redeemed. Presbyteries are urged to follow up on the settlement of these loans.
 - (iii) That the RB Hagart Trust Fund is able to assist retired ministers and their spouses to meet emergency medical expenses which are not met by medical aids. All applications to be clearly motivated.
7. Mpolweni. The Executive Commission
 - (i) Requests the General Secretary to express to the task team our disappointment that the General Assembly decisions have not been acted upon.
 - (ii) Should the Task team not be appoint persons to serve on the Community Property Association by 31st August 2013, the Executive Committee to instruct the Presbytery of Drakensburg to make appointments by 30th September 2013.
8. The Executive Commission thanks
 - (i) The investment committee for diligent manner in which the investments of the Pension fund of the UPCSA are monitored
 - (ii) The C.F.O. and his staff for their efforts in overcoming past problems and improving the standard of reporting.

Appendix 1

ANNUAL FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2011

**THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
(REGISTRATION NUMBER MM 0021/01/04)**

**ANNUAL FINANCIAL STATEMENTS
FOR THE YEAR ENDED 31 DECEMBER 2011**

**THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
(Registration number MM 0021/01/04)
Annual Financial Statements for the year ended 31 December 2011**

Page 1

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The reports and statements set out below comprise the annual financial statements presented to the finance committee:

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The following supplementary information does not form part of the annual financial statements and is unaudited:	
Detailed Statement of Comprehensive Income	20 - 21

INDEPENDENT AUDITORS' REPORT

To the General Assembly of The United Presbyterian Church in Southern Africa

We have audited the annual financial statement of The Uniting Presbyterian Church in Southern Africa, which comprise the statement of financial position as at 31 December 2011, and the statement of comprehensive income statement of changes in equity and statement of cash flows for the year then ended, and a summary of significant accounting policies and other explanatory notes, as set out on pages 5 to 19.

Finance Committees' Responsibility for the Annual Financial Statements

The finance committee is responsible for the preparation and fair presentation of these annual financial statements in accordance with International Financial Reporting Standards for Small and Medium-sized Entities. This responsibility includes: designing, implementing and maintaining internal control relevant to the preparation and fair presentation of annual financial statements that are free from material misstatement, whether due to fraud or error; selecting and applying appropriate accounting policies; and making accounting estimates that are reasonable in the circumstances.

Auditors' Responsibility

Our responsibility is to express an opinion on these annual financial statements based on our audit. We conducted our audit in accordance with International Standards on Auditing. Those standards require that we comply with ethical requirements and plan and perform the audit to obtain reasonable assurance whether the annual financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the annual financial statements. The procedures selected depend on the auditors' judgement, including the assessment of the risks of material misstatement of the annual financial statements, whether due to fraud or error. In making those risk assessments, the auditors consider internal control relevant to the organisation's preparation and fair presentation of the annual financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the organisation's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by management, as well as evaluating the overall presentation of the annual financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our qualified audit opinion.

Basis for Qualified Opinion

In common with similar organisations, it is not feasible for the organisation to institute accounting controls over cash receipts from donations and bequests and assessment income prior to the initial entry of the receipts in the accounting records. Due to the inherent limitations, it was impractical for us to extend the examination beyond receipts actually recorded.

[illegible]

BSM Betty & Dickson Chikumbulo; Practice No. 80426 is a member of the BSM network. Each member of the BSM network is an independent accounting and advisory firm which practices on its own right. The BSM network is not itself a separate legal entity in any jurisdiction. The South African member firms of the BSM network practice independently from each other in Cape Town, Durban, Johannesburg and Swakop.

The church was unable to provide Title Deeds and supporting documentation relating to certain properties occupied by the church, furthermore properties were noted in the name of the church on deed searches which are not recorded in the financial statements of which the value is unknown. Consequently, we were unable to obtain sufficient appropriate audit evidence to satisfy ourselves as to the completeness, existence, valuation and classification of the property disclosed in the financial statements.

The church was unable to provide supporting documentation relating to certain expenses incurred by the church amounting to actual expenses of R931 036 and projected expenses of R2 752 581 as determined by samples tested. Consequently, we were unable to obtain sufficient appropriate audit evidence to satisfy ourselves as to the occurrence, accuracy and completeness of some of the expenses disclosed in the financial statements.

Qualified Opinion

In our opinion, except for the possible effects of the matters described in the Basis for Qualified Opinion paragraph, the annual financial statements present fairly, in all material respects, the financial position of The Uniting Presbyterian Church in Southern Africa as at 31 December 2011, and its financial performance and cash flows for the year then ended in accordance with International Financial Reporting Standards for Small and Medium-sized Entities.

Supplementary Information

Without further qualifying our opinion, we draw attention to the fact that the supplementary information set out on pages 20 to 21 does not form part of the annual financial statements and is presented as additional information. We have not audited this information and accordingly do not express an opinion thereon.

RSM Betty & Dickson
(Johannesburg)

RSM Betty & Dickson (Johannesburg)
Registered Auditors

Per: Louis Quintal CA (SA) RA
Partner

Date: 22/01/2013
Randburg

FINANCIAL COMMITTEES' RESPONSIBILITIES AND APPROVAL

The financial committee is required to maintain adequate accounting records and is responsible for the content and integrity of the annual financial statements and related financial information included in this report. It is their responsibility to ensure that the annual financial statements fairly present the state of affairs of the church as at the end of the financial year and the results of its operations and cash flows for the period then ended, in conformity with International Financial Reporting Standards for Small and Medium-sized Entities. The external auditors are engaged to express an independent opinion on the annual financial statements.

The annual financial statements are prepared in accordance with International Financial Reporting Standards for Small and Medium-sized Entities and are based upon appropriate accounting policies consistently applied and supported by reasonable and prudent judgements and estimates.



The financial committee acknowledges that they are ultimately responsible for the system of internal financial control established by the church and places considerable importance on maintaining a strong control environment. To enable the financial committee to meet these responsibilities, the financial committee sets standards for internal control aimed at reducing the risk of error or loss in a cost effective manner. The standards include the proper delegation of responsibilities within a clearly defined framework, effective accounting procedures and adequate segregation of duties to ensure an acceptable level of risk. These controls are monitored throughout the church and all employees are required to maintain the highest ethical standards in ensuring the church business is conducted in a manner that in all reasonable circumstances is above reproach. The focus of risk management in the church is on identifying, assessing, managing and monitoring all known forms of risk across the church. While operating risk cannot be fully eliminated, the church endeavours to minimise it by ensuring that appropriate infrastructure, controls, systems and ethical behaviour are applied and managed within predetermined procedures and constraints.

The financial committee is of the opinion, based on the information and explanations given by management, that the system of internal control now provides reasonable assurance that the financial records may be relied on for the preparation of the annual financial statements. However, any system of internal financial control can provide only reasonable, and not absolute, assurance against material misstatement or loss.

The financial committee has reviewed the church's cash flow forecast for the year to 31 December 2012 and, in the light of this review and the current financial position, they are satisfied that the financial committee has access to adequate resources to continue in operational existence for the foreseeable future.

The external auditors are responsible for independently reviewing and reporting on the church's annual financial statements. The annual financial statements have been examined by the church's external auditors and their report is presented on pages 2 to 3.

The annual financial statements set out on pages 5 to 19, which have been prepared on the going concern basis, were approved by the finance committee and signed accordingly.


Chief Financial Officer

Convener of the Finance Committee

23. 1. 2013
Date
23/1/2013
Date

STATEMENT OF FINANCIAL POSITION

Figures in Rand	Note	2011	2010	2009
ASSETS				
NON-CURRENT ASSETS				
Property, plant and equipment	3	4 076 081	4 322 388	4 445 287
Loans receivable	4	31 419	-	33 951
Investments	5	25 908 003	25 173 048	24 782 409
		30 015 503	29 495 436	29 261 627
CURRENT ASSETS				
Inventories	6	173 701	-	-
Trade and other receivables	7	1 619 054	1 579 332	949 914
Cash and cash equivalents	8	6 289 172	7 504 329	10 815 356
		8 081 827	9 083 661	11 765 270
Total Assets		38 097 430	38 579 107	41 026 897
EQUITY AND LIABILITIES				
EQUITY				
Reserves		10 524 622	9 341 410	9 202 965
Retained income		1 788 479	5 067 655	7 559 626
		12 313 101	14 409 065	16 762 591
LIABILITIES				
NON-CURRENT LIABILITIES				
Restricted purpose funds	9	22 059 096	20 373 081	20 916 544
CURRENT LIABILITIES				
Trade and other payables	10	3 725 233	3 796 761	3 347 762
Total Liabilities		25 784 329	24 169 842	24 264 306
Total Equity and Liabilities		38 097 430	38 579 107	41 026 897

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STATEMENT OF COMPREHENSIVE INCOME

Figures in Rand	Note	2011	2010	2009
Revenue	14	8 946 873	8 856 853	8 771 650
Other income		233 936	179 488	318 198
Operating expenses		(12 494 452)	(11 549 984)	(10 226 118)
Operating deficit	15	(3 313 643)	(2 513 643)	(1 136 270)
Investment revenue	16	34 267	33 669	-
Finance costs	17	-	(11 797)	(451 917)
Deficit for the year		(3 279 376)	(2 491 771)	(1 588 187)
OTHER COMPREHENSIVE INCOME:				
Available-for-sale financial assets adjustments		1 183 212	138 445	(2 021 277)
Total comprehensive deficit		(2 096 164)	(2 353 326)	(3 609 464)

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STATEMENT OF CHANGES IN EQUITY

Figures in Rand	Available for sale reserve on investments	Revaluation reserve on land and buildings	Total reserves	Retained income	Total equity
Opening balance as previously reported	8 731 807	471 158	9 202 965	9 969 912	19 172 877
Adjustments	-	-	-	(2 410 286)	(2 410 286)
Prior period error	-	-	-	-	-
Balance at 01 January 2010 as restated	8 731 807	471 158	9 202 965	7 559 626	16 762 591
Changes in equity	-	-	-	(2 491 771)	(2 491 771)
Total comprehensive loss for the year	138 445	-	138 445	-	138 445
Movement in reserves	138 445	-	138 445	(2 491 771)	(2 353 326)
Total changes	138 445	-	138 445	(2 491 771)	(2 353 326)
Opening balance as previously reported	8 870 252	471 158	9 341 410	7 971 384	17 312 794
Adjustments	-	-	-	(2 903 529)	(2 903 529)
Prior period errors	-	-	-	-	-
Balance at 01 January 2011 as restated	8 870 252	471 158	9 341 410	5 067 855	14 409 265
Changes in equity	-	-	-	(3 279 376)	(3 279 376)
Total comprehensive loss for the year	1 183 212	-	1 183 212	-	1 183 212
Movement in reserves	1 183 212	-	1 183 212	(3 279 376)	(2 096 164)
Total changes	1 183 212	-	1 183 212	(3 279 376)	(2 096 164)
Balance at 31 December 2011	10 053 464	471 158	10 524 622	1 788 479	12 313 101

Note(s) 11&18 12

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STATEMENT OF CASH FLOWS

Figures in Rand	Note	2011	2010	2009
CASH FLOWS FROM OPERATING ACTIVITIES				
Cash used in operations	20	(3 308 175)	(2 469 880)	(484 950)
Interest income		34 267	33 669	-
Finance costs		-	(11 797)	(451 917)
Net cash from operating activities		(3 273 908)	(2 448 008)	(936 867)
CASH FLOWS FROM INVESTING ACTIVITIES				
Purchase of property, plant and equipment	3	(131 825)	(101 311)	(3 669 144)
Sale of property, plant and equipment		87 722	-	117 705
Net movement in investments		448 257	(252 195)	257 178
Net cash from investing activities		404 154	(353 506)	(3 294 261)
CASH FLOWS FROM FINANCING ACTIVITIES				
Movements in loans receivable		(31 419)	33 951	205 368
Movement in restricted purpose funds		1 686 016	(543 464)	1 869 711
Net cash from financing activities		1 654 597	(509 513)	2 075 079
Total cash movement for the year		(1 215 157)	(3 311 027)	(2 156 049)
Cash at the beginning of the year		7 504 329	10 815 356	12 971 405
Total cash at end of the year	8	6 289 172	7 504 329	10 815 356

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ACCOUNTING POLICIES

1. PRESENTATION OF ANNUAL FINANCIAL STATEMENTS

The annual financial statements have been prepared in accordance with International Financial Reporting Standards for Small and Medium-sized Entities. The annual financial statements have been prepared on the historical cost basis, except for certain financial instruments at fair value, and incorporate the principal accounting policies set out below.

1.1 SIGNIFICANT JUDGEMENTS

In preparing the annual financial statements, management is required to make estimates and assumptions that affect the amounts represented in the annual financial statements and related disclosures. Use of available information and the application of judgement is inherent in the formation of estimates. Actual results in the future could differ from these estimates which may be material to the annual financial statements. Significant judgements include:

Available-for-sale financial assets

The church follows the guidance of IAS 39 to determine when an available-for-sale financial asset is impaired. This determination requires significant judgement. In making this judgement, the financial committee evaluates, among other factors, the duration and extent to which the fair value of an investment is less than its cost; and the financial health of and near-term business outlook for the investee, including factors such as industry and sector performance, changes in technology and operational and financing cash flow.

Fair value estimation

The fair value of financial instruments traded in active markets (such as trading and available-for-sale securities) is based on quoted market prices at the balance sheet date. The quoted market price used for financial assets held by the church is the current bid price.

The carrying value less impairment provision of trade receivables and payables are assumed to approximate their fair values. The fair value of financial liabilities for disclosure purposes is estimated by discounting the future contractual cash flows at the current market interest rate that is available to the church for similar financial instruments.

Provisions

Provisions were raised and management determined an estimate based on the information available.

Property, plant and equipment

Management has made certain estimations with regards to the determination of estimated useful lives and residual values of items of property, plant and equipment, as discussed further in note 1.2.

1.2 PROPERTY, PLANT AND EQUIPMENT

The cost of an item of property, plant and equipment is recognised as an asset when:

- it is probable that future economic benefits associated with the item will flow to the financial committee;
- and
- the cost of the item can be measured reliably.

Property, plant and equipment is initially measured at cost.

Costs include costs incurred initially to acquire or construct an item of Property, plant and equipment and costs incurred subsequently to add to, replace part thereof. If a replacement cost is recognised in the carrying amount of an item of Property, plant and equipment, the carrying amount of the replaced part is derecognised.

Property, plant and equipment is carried at cost less accumulated depreciation and any impairment losses.

Land is stated at cost and is not depreciated as it is deemed to have an indefinite life.

ACCOUNTING POLICIES

1.2 PROPERTY, PLANT AND EQUIPMENT (continued)

Property, plant and equipment are depreciated on the straight line basis over their expected useful lives to their estimated residual value.

The useful lives of items of Property, plant and equipment have been assessed as follows:

Item	Average useful life
Buildings	50 years
Furniture and fixtures	5 years
Motor vehicles	6 years
IT computer equipment	3 years

The residual value, useful life and depreciation method of each asset are reviewed at the end of each reporting period. If the expectations differ from previous estimates, the change is accounted for as a change in accounting estimate.

The gain or loss arising from the derecognition of an item of Property, plant and equipment is included in profit or loss when the item is derecognised. The gain or loss arising from the derecognition of an item of Property, plant and equipment is determined as the difference between the net disposal proceeds, if any, and the carrying amount of the item.

1.3 TAXATION

Current tax assets and liabilities

The organisation has tax exemption as a public benefit organisation under Section 30 of the Income Tax Act.

1.4 LEASES

A lease is classified as a finance lease if it transfers substantially all the risks and rewards incidental to ownership. A lease is classified as an operating lease if it does not transfer substantially all the risks and rewards incidental to ownership.

Operating leases – lessee

Operating lease payments are recognised as an expense on a straight-line basis over the lease term. The difference between the amounts recognised as an expense and the contractual payments is recognised as an operating lease liability. This liability is not discounted.

Any contingent rents are expensed in the period they are incurred.

1.5 INVENTORIES

Inventories are measured at the lower of cost and net realisable value.

Net realisable value is the estimated selling price in the ordinary course of business less the estimated costs of completion and the estimated costs necessary to make the sale.

The cost of inventories comprises of all costs of purchase, costs of conversion and other costs incurred in bringing the inventories to their present location and condition.

ACCOUNTING POLICIES

1.6 IMPAIRMENT OF ASSETS

The church assesses at each balance sheet date whether there is any indication that an asset may be impaired. If any such indication exists, the church estimates the recoverable amount of the asset.

If there is any indication that an asset may be impaired, the recoverable amount is estimated for the individual asset. If it is not possible to estimate the recoverable amount of the individual asset, the recoverable amount of the cash-generating unit to which the asset belongs is determined.

The recoverable amount of an asset or a cash-generating unit is the higher of its fair value less costs to sell and its value in use.

If the recoverable amount of an asset is less than its carrying amount, the carrying amount of the asset is reduced to its recoverable amount. That reduction is an impairment loss.

An impairment loss of assets carried at cost less any accumulated depreciation or amortisation is recognised immediately in profit or loss. Any impairment loss of a revalued asset is treated as a revaluation decrease.

A reversal of an impairment loss of assets carried at cost less accumulated depreciation or amortisation other than goodwill is recognised immediately in profit or loss. Any reversal of an impairment loss of a revalued asset is treated as a revaluation increase.

1.7 EMPLOYEE BENEFITS

Short-term employee benefits

The cost of short-term employee benefits, (those payable within 12 months after the service is rendered, such as paid vacation leave and sick leave, bonuses, and non-monetary benefits such as medical care), are recognised in the period in which the service is rendered and is not discounted.

The expected cost of compensated absences is recognised as an expense as the employees render services that increase their entitlement or, in the case of non-accumulating absences, when the absence occurs.

1.8 PROVISIONS AND CONTINGENCIES

Provisions are recognised when:

- the church has a present obligation as a result of a past event;
- it is probable that an outflow of resources embodying economic benefits will be required to settle the obligation; and
- a reliable estimate can be made of the obligation.

The amount of a provision is the present value of the expenditure expected to be required to settle the obligation.

Where some or all of the expenditure required to settle a provision is expected to be reimbursed by another party, the reimbursement shall be recognised when, and only when, it is virtually certain that reimbursement will be received if the entity settles the obligation. The reimbursement shall be treated as a separate asset. The amount recognised for the reimbursement shall not exceed the amount of the provision.

Provisions are not recognised for future operating losses.

If an entity has a contract that is onerous, the present obligation under the contract shall be recognised and measured as a provision.

Contingent assets and contingent liabilities are not recognised.

ACCOUNTING POLICIES

1.9 REVENUE

Revenue comprises the following: donation income, assessment fees, interest and dividends. Only assessments on income of congregations for the current year which are received before year end are accounted for.

1.10 BORROWING COSTS

Borrowing costs are recognised as an expense in the period in which it is incurred.

1.11 STATEMENT OF FINANCIAL POSITION

The statement of financial position does not reflect the assets and liabilities of congregations, presbyteries, schools and missions, even where assets and liabilities of those entities may be registered in the name of The Uniting Presbyterian Church in Southern Africa.

1.12 RESTRICTED PURPOSE GRANTS AND DONATIONS

Donations and grants received to be utilised for specific purposes are recognised as non-current liabilities on the date of receipt.

Any interest income incurred on the unspent fund is credited to the restricted purpose fund balance and is not recognised as finance income in the organisation's income statement.

An expense incurred on the specific project is deducted from the restricted purpose fund and is not reflected as expenditure on the income statement.

NOTES TO THE ANNUAL FINANCIAL STATEMENTS

Figures in Rand

2. FIRST-TIME ADOPTION OF INTERNATIONAL FINANCIAL REPORTING STANDARDS FOR SMALL AND MEDIUM-SIZED ENTITIES

The Church has adopted International Financial Reporting Standards for Small and Medium-sized Entities, for the first time for the 2011 year end to provide a starting point for the reporting under International Reporting and Accounting Standards for Small and Medium-sized Entities. In principle, these standards have been applied retrospectively. However, there has been no effect on the carrying amount of assets, liabilities and equity on the comparative period from adoption of the standard. The transition to the new Standards has had no impact on the reported financial position, financial performance and cash flows.

3. PROPERTY, PLANT AND EQUIPMENT

	2011			2010		
	Cost	Accumulated depreciation	Carrying value	Cost	Accumulated depreciation	Carrying value
Land and buildings	3 889 369	(170 776)	3 718 593	3 807 524	(120 794)	3 686 730
Furniture and fixtures	70 015	(43 890)	26 125	155 954	(112 960)	42 994
Motor vehicles	774 375	(452 207)	322 168	1 041 659	(526 410)	515 249
IT equipment	23 815	(14 620)	9 195	136 778	(59 353)	77 425
Total	4 757 574	(681 493)	4 076 081	5 141 915	(819 517)	4 322 398

	2009		
	Cost	Accumulated depreciation	Carrying value
Land and buildings	3 766 425	(90 357)	3 676 068
Furniture and fixtures	155 954	(99 390)	56 564
Motor vehicles	1 041 839	(380 330)	661 509
IT equipment	76 565	(25 439)	51 126
Total	5 040 783	(595 516)	4 445 267

Reconciliation of property, plant and equipment - 2011

	Opening Balance	Additions	Disposals	Depreciation	Total
Land and buildings	3 686 730	81 845	-	(49 982)	3 718 593
Furniture and fixtures	42 994	-	(6 475)	(10 394)	26 125
Motor vehicles	515 249	-	(85 501)	(107 580)	322 168
IT equipment	77 425	49 980	(64 682)	(53 528)	9 195
Total	4 322 398	131 825	(156 658)	(221 484)	4 076 081

Reconciliation of property, plant and equipment - 2010

	Opening Balance	Additions	Depreciation	Total
Land and buildings	3 676 068	41 098	(30 436)	3 686 730
Office furniture	56 564	-	(13 570)	42 994
Motor vehicles	661 509	-	(146 260)	515 249
IT equipment	51 126	60 213	(33 914)	77 425
Total	4 445 267	101 311	(224 180)	4 322 398

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NOTES TO THE ANNUAL FINANCIAL STATEMENTS

Figures in Rand	2011	2010	2009
3. PROPERTY, PLANT AND EQUIPMENT (continued)			
Details of properties			
Parktown Property			
Parktown Erf 257, Parktown			
- Purchase price: 2009	3 104 880	3 104 880	3 104 880
- Additions since purchase or valuation	81 845	-	-
	3 186 725	3 104 880	3 104 880
Blairgowrie Property			
Blairgowrie Manse, Erf 1686, Blairgowrie			
- Purchase price: 2002	162 126	162 126	162 126
- Additions since purchase up until revaluation	16 716	16 716	16 716
- Valuation 2003	471 158	471 158	471 158
- Improvements 2008	11 545	11 545	11 545
- Improvements 2010	41 099	41 099	-
	702 644	702 644	661 545
Total	3 889 369	3 807 524	3 766 425

4. LOANS RECEIVABLE**Loans receivable balances consist of the following:**

Church extensions	404 062	491 177	534 666
The Sedibeng Trust	-	-	33 951
Thekwini Retirement Project	-	75 000	75 000
	404 062	566 177	643 617
Impairment of loans	(372 643)	(566 177)	(609 666)
	31 419	-	33 951

The loans are unsecured and interest free with no fixed terms of repayment. In the absence of contractually agreed repayment terms, the fair value of these loans is deemed to be equal to the carrying value. Long outstanding loans where repayments are not deemed likely are identified at each balance sheet date and assessed for impairment.

5. INVESTMENTS**Available for financial instruments at fair value**

Unit trusts - Allan Gray Stable Fund	25 663 452	24 973 226	24 563 295
Unit trusts - Oikocredit	244 551	199 822	219 114
	25 908 003	25 173 048	24 782 409

Fair values are determined annually at balance sheet date based on open market value.

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NOTES TO THE ANNUAL FINANCIAL STATEMENTS

Figures in Rand	2011	2010	2009
6. INVENTORIES			
Finished goods	269 853	-	-
	269 853	-	-
Inventories (write-downs)	(96 152)	-	-
	173 701	-	-
7. TRADE AND OTHER RECEIVABLES			
Provision for bad debts	-	(24 500)	(24 500)
Deposits	7 998	7 998	7 998
Other receivables	111 056	336 653	328 643
John Vieira - Gross	2 148 049	1 259 181	637 773
John Vieira - Provision	(648 049)	-	-
	1 619 054	1 579 332	949 814

8. CASH AND CASH EQUIVALENTS**Cash and cash equivalents consist of:**

Cash on hand	8 435	5 831	6 534
Bank balances	1 650 574	1 393 214	1 443 236
Sanlam - cash on call	2 220 793	3 807 717	7 196 853
Guild Cottage investment	2 409 370	2 297 567	2 168 733
	6 289 172	7 504 329	10 815 356

The cash and cash equivalents relating to restricted purpose funds, as detailed in the note 9, has not been disclosed as the information is not available. The balance of funds relating to restricted purpose funds is either invested in investments, as detailed in note 5, or retained in cash balances.

9. RESTRICTED PURPOSE FUNDS

Restricted purpose funds comprise donations and bequests which are to be used for specific purposes only. Donation and bequests received for restricted purposes are not recognised as income but are recognised as a liability. Similarly disbursements made from these funds are not recognised as expenditure in the income statement but is offset against the liability.

Exchange reserve	37 355	34 056	32 863
Justice and Social Development Funds	802 567	731 689	706 062
Church Growth Funds	290 919	265 226	255 937
Mission Program Support Fund	1 726 678	1 751 676	2 747 785
EE Courts Fund	5 091 599	4 730 430	4 382 103
David Watson	5 077	4 803	27 979
W Jardine and DM Craig	11 348	10 735	62 538
PAYTS Studies	267 593	-	-
Presbyterian educational/bursary funds	1 295 170	1 134 431	1 091 821
Andrew Smith Bursary Trust	441 159	402 198	388 111
T McLeod	3 025	2 861	16 669
Century Thanks Giving Fund	1 106 831	1 270 917	1 344 500
Robert Niven Trust	13 405	12 681	73 872
Alexander and Mary Robertson Kerr Memorial Fund	737 763	298 873	297 814

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NOTES TO THE ANNUAL FINANCIAL STATEMENTS

Figures in Rand	2011	2010	2009
9. RESTRICTED PURPOSE FUNDS (continued)			
External Mission Fund	57 304	54 207	315 789
Fedsem	760 858	968 266	1 081 508
JA Swan	605 622	475 459	378 215
Mission Priority	1 715 700	1 631 960	1 478 074
Irene Cuthill Beuest	8 792	8 317	48 450
R B Haggart	65 231	123 044	213 167
Church extention	1 729 230	1 576 513	1 521 297
Gordon Memorial	21 885	20 703	120 605
Guild Cottage Trust fund	1 077 354	879 352	724 231
E M Gwall	15 331	14 503	84 487
Sunday Schools	7 293	6 899	40 190
Ministry Funds	1 893 117	2 091 625	2 251 667
KMC Duncan	1 289 099	1 175 252	1 134 090
Merge of old Funds	751 018	679 802	-
HHK Currie Fund	213 222	-	-
Aylmer Hunter Trust	17 551	16 603	96 720
	22 059 096	20 373 081	20 916 544

10. TRADE AND OTHER PAYABLES

Non trade payables and accrued expenses	1 340 837	1 362 177	1 146 197
Long leave fund	2 384 396	2 434 584	2 201 565
	3 725 233	3 796 761	3 347 762

11. AVAILABLE FOR SALE RESERVE

Fair value adjustments on available for sale financial instruments:

Balance at beginning of year	8 870 252	8 731 807	10 753 084
Total comprehensive income	1 183 212	138 445	(2 021 277)
Balance at the end of year	10 053 464	8 870 252	8 731 807

12. REVALUATION RESERVE

Revaluation reserve arising from the revaluation of land and buildings:

Balance at beginning of year	471 158	471 158	913 215
	471 158	471 158	471 158

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NOTES TO THE ANNUAL FINANCIAL STATEMENTS

Figures in Rand	2011	2010	2009
13. GRANTS			
Grants include specific allocations made by the Ministry for training, accommodation, subsistence, university fees, student allowances against specific fund accounts shown as liabilities in the balance sheet, and allocations made from the centenary and thanks giving funds for various denomination projects, and supplementary pension and medical aid subsidies (i.e EE Coutts, various bursary allocations to be drawn on as and when required, ministerial training, ministerial formation, The FEDSEM educational fund, centenary and thanks giving funds).			
14. REVENUE			
Donations and bequests	290 065	454 803	587 921
Rental income	500	1 000	3 000
Book sales	338 565	194 651	194 332
Assessment fees	8 317 743	8 206 399	7 986 397
	8 946 873	8 856 853	8 771 650

15. OPERATING DEFICIT

Operating (deficit)/surplus for the year is stated after accounting for the following:

Operating lease charges

Premises	-	-	50 662
• Contractual amounts			
Loss on sale of assets	(68 936)	-	(3 376)
Depreciation on property, plant and equipment	221 484	224 181	163 107
Employee costs	3 971 833	3 455 141	3 141 229

Included in employee costs is an amount of R157 643 in respect of expenses of fees for pension administration.

16. INVESTMENT REVENUE

Dividend and interest revenue			
Loans	34 267	33 669	-

17. FINANCE COSTS

Available for sale debt instrument	-	3 000	-
Finance costs - restricted purpose funds	-	8 797	451 917
	-	11 797	451 917

18. OTHER COMPREHENSIVE INCOME

Components of other comprehensive income - 2011

	Gross	Tax	Net
Available-for-sale financial assets adjustments			
Investment held	1 183 212	-	1 183 212
	1 183 212	-	1 183 212

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NOTES TO THE ANNUAL FINANCIAL STATEMENTS

Figures in Rand	2011	2010	2009
18. OTHER COMPREHENSIVE INCOME (continued)			
Components of other comprehensive income - 2010			
	Gross	Tax	Net
Available-for-sale financial assets adjustments			
Investment held	138 445	-	138 445
	138 445	-	138 445
Components of other comprehensive income - 2009			
	Gross	Tax	Net
Available-for-sale financial assets adjustments			
Investment held	(2 021 277)	-	(2 021 277)
	(2 021 277)	-	-
19. AUDITORS' REMUNERATION			
Audit fees (includes the audit of the UPCSA Pension Funds)	300 232	304 612	300 755
20. CASH USED IN OPERATIONS			
Surplus for the year	(3 279 376)	(2 491 771)	(1 588 187)
Adjustments for:			
Depreciation on property, plant and equipment	221 484	224 181	163 107
Deficit/(surplus) on sale of assets	68 936	-	3 376
Interest income	(34 267)	(33 669)	-
Finance costs	-	11 797	451 917
Changes in working capital:			
Inventories	(173 701)	-	-
Trade and other receivables	(39 723)	(629 418)	(547 969)
Trade and other payables	(71 528)	449 000	1 032 806
	(3 308 175)	(2 469 880)	(484 950)

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
(Registration number MM 0021/01/04)
Annual Financial Statements for the year ended 31 December 2011

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NOTES TO THE ANNUAL FINANCIAL STATEMENTS

Figures in Rand	2011	2010	2009
21. RELATED PARTIES			
Relationships			
Key management personnel			The church collects subscriptions for Medical Aid and contributions for Pension Funds on behalf of its ministers.
Related party balances			
Balances - owing by related parties			
Trust investment - Guild Cottage	2 409 370	2 297 567	2 168 733
The Sedibeng Trust	-	-	33 951
Church extensions loans	404 062	491 177	534 666
The Kwini Retirement Project	-	75 000	75 000
Balances receivable from ministers			
Medical aid contributions	49 735	109 897	95 612
Income received from various Presbyterian ministries			
Assessment income	8 317 744	8 206 399	7 953 912
22. PRIOR PERIOD ERRORS			
It was noted during the year that fraudulent expenditure for personal benefit was incurred by the former Chief Financial Officer in the current and prior financial years. A forensic audit was performed and expenditure isolated and restated from the identified Statement of Comprehensive Income to the loan of the former Chief Financial officer.			
It was also noted that prior years investment revenue was realised to the Statement of Comprehensive Income. This investment revenue is attributable to the special purpose funds held within the church and should therefore have been capitalised to these special purpose funds in prior years.			
The correction of the errors results in adjustments as follows:			
John Vieira			
Trade and other receivables	1 259 181	1 259 181	637 772
Retained earnings	(1 259 181)	(637 772)	(41 505)
Profit and loss	-	(621 409)	(596 267)
Restricted Purpose Funds			
Restricted purpose funds	(3 853 403)	(3 853 403)	(2 784 949)
Trade and other payables	(309 304)	(309 304)	(263 109)
Retained earnings	4 162 707	3 048 058	-
Profit and loss	-	1 114 649	3 048 058

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
(Registration number MM 0021/01/04)
Annual Financial Statements for the year ended 31 December 2011

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DETAILED STATEMENT OF COMPREHENSIVE INCOME

Figures in Rand	Note	2011	2010	2009
REVENUE				
Donations and bequests		290 065	454 803	587 921
Rental income		500	1 000	3 000
Book sales		338 565	194 651	194 332
Assessment fees		8 317 743	8 206 399	7 986 396
	14	8 946 873	8 856 853	8 771 649
Gross surplus		8 946 873	8 856 853	8 771 649
OTHER INCOME				
Recoveries		113 936	43 488	-
Fund transfers		120 000	120 000	120 000
Other income		-	16 000	198 198
Interest received	16	34 267	33 669	-
		268 203	213 157	318 198
Expenses (Refer to page 21)		(12 494 452)	(11 549 984)	(10 226 118)
Operating surplus	15	(3 279 376)	(2 479 974)	(1 136 271)
Finance costs	17	-	(11 797)	(451 917)
Deficit for the year		(3 279 376)	(2 491 771)	(1 588 188)

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
(Registration number MM 0021/01/04)
Annual Financial Statements for the year ended 31 December 2011

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DETAILED STATEMENT OF COMPREHENSIVE INCOME

Figures in Rand	Note	2011	2010	2009
OPERATING EXPENSES				
Administration and management fees		310 738	486 209	964 555
Assembly		20 410	-	-
Auditors' remuneration	19	300 232	304 612	300 755
Bad debts		(114 382)	155 947	(596 627)
Bank charges		97 002	81 648	82 947
Bursaries		962 521	1 136 502	546 092
Committee expenses - including travel		1 241 001	1 786 632	1 528 974
Computer expenses		8 107	(10 720)	(882)
Conference costs		105 043	213 570	517 344
Consultative Committee		2 415	-	-
Consumables		8 400	-	-
Depreciation		221 484	224 181	163 107
Employee costs		3 971 833	3 455 141	3 141 229
Grants	13	1 421 500	1 375 101	1 104 368
Insurance		110 894	58 859	147 202
Lease rentals on operating lease		-	-	50 662
Legal expenses		724 621	143 085	210 020
Loss on disposal of assets		68 936	-	3 376
Ministers and Spouses retreat		423 985	-	-
Moderator costs		272 147	404 768	350 095
Motor vehicle expenses		87 175	132 170	122 855
Printing and stationery		309 980	354 713	362 843
Provision for loss: John Vieira		710 633	-	-
Repairs and maintenance		358 084	457 430	403 777
Resource purchases		273 528	179 391	188 538
Retrenchments		-	20 696	-
Secretarial fees		-	-	7 000
Subscriptions		2 000	3 000	38 967
Sundry expenses - ministry and committees		362 638	320 681	314 057
Telephone and fax		233 527	266 368	274 864
		12 494 452	11 549 984	10 226 118

Appendix 2

Draft management accounts

UPCSA for year ended

31st December 2012

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA ANNUAL FINANCIAL STATEMENT OF COMPREHENSIVE INCOME

Figures in rand	2012	2011	2010
OPERATING EXPENSES			
Administration and management fees	578408	310738	486209
Assembly	88323	20410	
Auditors remuneration	1 430435	300232	304612
Bad debts	0	-114382	155947
Bank charges	91728	97002	81646
Bursaries	1055978	962521	1136502
Committee expenses- including travel	2 2530318	1241001	1786632
Computer expenses	33035	8107	-10720
Conference costs	250508	105043	213570
Consultative committee	0	2415	
Consumables	-500	8400	
Depreciation	56000	221484	224181
John Vieira loss provision	18602	710633	
Employee costs	3720256	3971833	3455141
Grants	1370981	1421500	1375101
Insurance	19396	110894	58859
Legal expenses	137092	724621	143085
loss on disposal of assets	0	68936	
Ministers and spouses retreat	0	423985	
Moderator costs	248426	272147	404768
Motor vehicle expenses	247234	87175	132170
Printing and stationery	353558	309980	354713
Repairs and maintenance	255024	358084	457430
Resource purchases	147783	273528	179391
Retrenchments		-	20696
Secretarial fees Brendon Hills	68883	-	
Subscriptions	0	2000	3000
Sundry expenses- ministry and committees	153491	362638	320681
Telephone and fax	248985	233527	266368
	12103944	12494452	11549984
1. Forensic Audit/Extra time cost R87750			
2. General assembly cost R1688585.96			

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
UNAUDITED FINANCIAL STATEMENTS FOR THE YEAR ENDED 31ST DECEMBER 2012
STATEMENT OF COMPREHENSIVE INCOME

Figures in rand	2012	2011	2010
Revenue	9236925	8946873	8856853
Other Income		233936	179488
Operating expenses	-12103944	-12494452	-11459984
Finance costs			
Operating Profit	-2867019	-3313643	-2513643
Investment revenue	27151	34267	33669
Finance costs	-20465		-11797
Profit for the year	1	-2860333	-3279376

1. Note: This is the indicative of the lack of controls of the past.

The General assembly was budgeted at R451500 and it cost R1.6 million

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
Annual Financial Statements for the year ended 31 December 2013

STATEMENT OF FINANCIAL POSITION

Figures in Rand	2012	2011	2010
ASSETS			
NON-CURRENT ASSETS			
Property, plant and equipment	4025812	4076081	4322398
Loans receivable	-124414	31419	-
Investments	25008002	25908003	25173048
	28909400	30015503	29495446
CURRENT ASSETS			
Inventories	173701	173701	-
Trade and other receivables	1 1628582	1619054	1579332
Cash and cash equivalents	4182022	6289172	7504329
	5984305	8081927	9083661
	34893705	38097430	38579107
EQUITY AND LIABILITIES			
EQUITY			
Reserves	10524622	10524622	9341410
Retained Income	-1071859	1788479	5067855
	9452763	12313101	14409265
LIABILITIES			
NON-CURRENT LIABILITIES			
Restricted purpose funds	22204570	22059096	20373081
CURRENT LIABILITIES			
Trade and other payables	3236372	3725233	3796761
Total liabilities	25440942	25784329	24169842
Total Equity and Liabilities	34893705	38097430	38579107

1. Includes JV debt

Appendix 3
Audited Financial
Statements
Sedibeng Trust
Year ended
31st December 2012

THE SEDIBENG TRUST
ANNUAL FINANCIAL STATEMENTS
31 December 2012

GENERAL INFORMATION

Trustees

M.E Ramulondi
E.G Stopforth
E.A Germiquet
G.T Mcoeli
G.W Marchinkowski
K.V Baloyi
L.M Mosotho
R.D Johnson

Registered office
21-0th Street West
Menlo Park
Pretoria

Place of business
Pretoria

Nature of business
Church Trust

Bankers
Standard Bank of South Africa

Accounting officer
J.Bhika

THE SEDIBENG TRUST
ANNUAL FINANCIAL STATEMENTS – 31 December 2012

CONTENTS

	Page
General information	1
Approval of annual financial statements	2
Report of the accounting officer	2
Annual financial statements:	
Statement of Financial Position	3
Statement of Comprehensive income	4
Statement of Changes in Net Investment	5
Cash flow statement	6
Notes	7

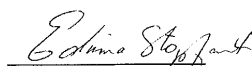
APPROVAL OF ANNUAL FINANCIAL STATEMENTS

The Trustees of the Trust are responsible for the preparation of the annual financial statements of The Sedibeng Trust, and to ensure that appropriate accounting policies have been applied in the preparation thereof. The trustees of the trust confirm that as at 31 December 2012, the assets of the corporation exceeds its liabilities.

The annual financial statements have been approved by all trustees or by trustees holding at least 51% interest and are signed on their behalf by:-

M.E Ramulondi
E.G Stopforth
E.A Germiquet
G.T Mooteli
G.W Marchinkowski
K.V Baloyi
L.M Mosotho
R.D Johnson


Trustee


Trustee

Date: 4/04/2013

REPORT OF THE ACCOUNTING OFFICER

I have performed the duties of Accounting Officer to The Sedibeng Trust, in accordance with South African Statements of Generally Accepted Accounting Policies for small to medium size Entities. No audit was conducted. Accordingly I do not imply or express an opinion or any other form of assurance on the annual financial statements.

Compilation engagement

In addition to my duties as accounting officer and on the basis of information provided by the members, I have compiled, in accordance with the International Standards on Related Services (ISRS4410) applicable to compilation engagements, the financial statements set out on pages 1 to 7 for the year ended 31 December 2012. These financial statements comprise the statement of financial position as at 31 December 2012, and the statement of comprehensive income, statement of changes in funds and cash flow statement for the year then ended, and a summary of significant accounting policies and other explanatory notes. The trustees are responsible for these financial statements.

Duties of accounting officer

I have determined that the annual financial statements are in agreement with the accounting records, summarised in the manner required by the Act, and have done so by adopting such procedures, and conducting such enquiries in relation to the accounting records, as I considered necessary in the circumstances. I have also reviewed the accounting policies that the Trustees requested to be applied in the preparation of the annual financial statements, and I consider that they are appropriate to the business.


Accounting Officer

Date: 4/4/2013

THE SEDIBENG TRUST
STATEMENT OF FINANCIAL POSITION – 31 December 2012

	Notes	2012	2011
ASSETS			
Non-current assets			
Property, plant and equipment	2	1 739 535	1 580 072
Investments	3	4 793 877	4 308 800
Total non-current assets		R 6 533 412	R 5 888 872
Current assets			
Trade and other receivables	4	320 653	25 482
Cash and cash equivalents	5	599,019	519 807
Total current assets		R 919,672	R 545 289
Total assets		R 7,453,084	R 6 434 161
FUNDS AND LIABILITIES			
Capital and reserves			
Trust Capital	6	6,861,653	6 266 653
Reserves	7	1,389,994	904 917
Retained Deficit		(828 364)	(788 163)
Total capital and reserves		R 7,423,283	R 6 383 407
Current liabilities			
Trade and other Payables	8	29 801	50 754
Total current liabilities		R 29 801	R 50 754
Total liabilities		R 29 801	R 50 754
Total members' funds and liabilities		R 7 453 084	R 6 434 161

Appendix 4

10 Year Assessment

Analysis by Presbytery

PRESBYTERY OF AMATOLA											
GENERAL ASSEMBLY ASSESSMENTS RECEIVED											
CONGREGATION	2 003	2004	2005	2006	2007	2008	2009	2010	2011	2012	
ADELAIDE	8 860	8 055		2 400	5 643	3 051	14 911	7 163	14 962		
ADELAIDE TOWNSHIP											
ALICE	300								1 500		
AULD MEMORIAL	13 015	15 000	20 000	25 000	10 000	20 714	20 000	20 000	30 000	55 625	
BURNSHILL	33 016	22 500	3 900	30 000	30 000	73 000	38 000	36 000	25 800		
DAVIDSON MEMORIAL	300										
DORRINGTON	10 266	7 701	3 600	6 290	20 000	25 086	35 251	2 141	3 888		
DT NTSIKELELO	10 271	10 371	300	300	37 720	300	300	600	300		
DUNCAN VILLAGE	14 700	26 000	20 000	57 091			300	300	300	59 275	
HENRY ARENDS											
JOHN KNOX BOKWE, BISHO	2 298	2 400	1 200			28 120	9 669	3 522		10 464	10 720
KHOBONQABA	1 200	1 200	1 200								
LOVEDALE	1 200	2 400	1 200								
MACFARLAN	1 200	2 400	1 200								
MDANTSANE											
MGWALI	504						31 102			42 603	
PARKSIDE	300			2 400							
PIRIE	5 641	11 286		5 645	5 645	2 400		1 200		2 400	
QUEENSTOWN	1 300	16 054	9 654	5 760	8 912	8 064	5 645	10 000			
SEMPLE MEMORIAL	31 168	24 000	15 000	24 626	23 200	31 267	23 000	4 608	8 064	32 846	
ST ANDREW'S KINGWILLIAMSTOWN	15 521	1 884								55 919	
ST ANDREW'S WEST BANK	2 400	300	1 200	2 400	1 200	1 200	31 267	1 200	26 300		
ST COLUMBA'S QUEENSTOWN	10 599	22 991	13 715	10 000	25 000	19 501	44 087	1 200	1 200	2 566	
ST GEORGE'S EAST LONDON	22 991	34 587	39 735	41 088	45 832	46 129	62 826	51 000	97 138	46 361	
ST JOHN'S FORT BEAUFOUR	2 400								62 500	62 000	
ST JOHN'S KINGWILLIAMSTOWN			300			15 281					
ST NICHOLAS UNITED BEACON BAY	26 955	15 445	29 661	34 074	28 220	64 172	32 243	27 996	25 584	23 334	
ST PAUL'S EAST LONDON	4 514		2 400	9 720	2 700	15 825	16 147	16 147	22 950	17 044	
ST PHILIPS ZWELITSHA			9 802	10 445	4 867	26 787	26 787		27 140	34 376	
STIRLING	50 000	66 225	250 214	300	402 816	243 986	250 600	139 340			
STUART MEMORIAL, KEISKAMMAHOEK	1 000							1 000			
STUTTERHEIM				7 000	11 000	12 000	13 000	11 000	12 000	13 000	
TARKASTAD	9 313	19 616	21 300	21 397	30 000	25 000	34 023	30 000	5 100		
WHEATLANDS						2 500					
ZOLAWINTERBERG	1 800									1 464	
	216 633	293 009	487 322	282 009	678 471	642 518	715 102	615 476	397 011	459 533	

PRESBYTERY OF CENTRAL CAPE											
GENERAL ASSEMBLY ASSESSMENTS RECEIVED											
CONGREGATION	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	
ALL SAINTS UNITED, SOMERSET EAST	9 261	11 772	13 588	12 494	10 629		8 914				
ARCADIA	300						1 200	300	1 200	300	
BEDFORD	1 200	2 400	2 400					8 071		6 285	
BLUEWATER BAY UNITED, P. E.											
D. M. SOGA MEMORIAL			3 000								
GEORGE	113 589	67 611	87 997	78 746	72 472		70 277	112 157	106 800	92 192	
GLEN AVON										600	
GRAAFF-REINET										1 800	
GRAHAMSTOWN [TANTU]										300	
JEFFREYS BAY	300	400	500	1 200	2 000	2 400	2 400	4 596	300	15 166	
JUR JOLOBE										350	
JY HUSO MEMORIAL	7 200	4 676	4 445	6 081	2 400		8 400	7 597	2 400		
KNYSNA (A CONRADIE)	40 588	29 205	31 814	26 524	31 919	32 354	26 106	40 032	37 662	12 310	
KNYSNA (B SOKOVI)		900									
KWAZAKHELE	1 200		2 400	2 400	2 400	300	300	2 400	300		
LINGELHLE											
M. MAKWETU MEMORIAL	300									300	
MAKANA'S KOP	300									2 400	
NONZWAKAZI							1 800	1 000	3 000	300	
OUTSHOORN	16 288	18 568	23 324						77 396	40 000	
PATENSIE											
PORT ALFRED	225	24 137	11 000	22 000	32 614	42 324	77 968			12 000	
SOMERSET EAST										900	
ST ANDREW'S WALMER, P. E.	500	17 479	18 537	30 718	24 369	50 217	19 561	39 840	42 166	38 911	
ST ANDREW'S SOMERSET EAST				1 200							
ST BARNABAS KWAZAKHELE	2 400	1 200					2 400	10 000	9 450	12 000	
ST COLUMBA'S NEWTON PARK, P. E.	47 038	45 000	30 000		38 682	160 437	45 804	16 000	18 000	24 000	
ST FRANCIS UNITED, SEDGEFIELD											
ST JAMES ZWIDE	19 740	26 140	33 789	600	300	300	7 940	300	17 200	300	
ST MARTINUS KABEGA PARK, P. E.				16 058	19 946	351	4 600	300	2 400	300	
ST MATTHEWS MOTHERWELL, P. E.	1 500	1 400	1 200	30	2 400	2 400				1 200	
ST PATRICK'S NEW BRIGHTON	4 152	9 280	9 348	9 317	6 700	9 167	10 500	11 200	18 148	8 718	
ST THOMAS' KWA NOBUHLE	8 361	9 120	10 380	9 120	7 344	14 141	16 167	19 189	21 112	19 216	
SUMMERSTRAND UNITED	20 929	25 000	25 524	32 000	32 000	147 379	18 099		1 800		
THE HILL, PORT ELIZABETH		300	600							2 400	
THEMBALETHU, GEORGE	84 064	89 532	74 308	55 428	66 073	77 271	73 136	75 192	34 949	16 440	
TRINITY GRAHAMSTOWN		1 200				5 833	6 000	4 200	1 000		
UITENHAGE											
	262 546	430 999	359 188	310 786	375 008	627 146	404 722	305 855	380 380	337 787	

PRESBYTERY OF DRAKENSBERG											
GENERAL ASSEMBLY ASSESSMENTS RECEIVED											
CONGREGATION	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	
ALL SAINTS UNITED PMBURG	21 353	26 680	28 932	38 230	46 674	35 220	54 156	57 804	35 472	35 472	
EDENDALE	5 050	15 281	8 605	12 400	13 000	10 883	4 597	8 000	13 792	13 300	
ENTAMBENI									900		
ESTCOURT		1 200	300	1 200							
GLENBAIN											
IMPENDLE	400	800								1 500	
MIDLANDS								3 124			
MPOLWENI	2 400	2 400	2 200	2 600	2 600	2 200	2 600	22 680	5 040	19 661	
NORTHDALE, PIETERMARITZBURG											
PHOLELA	300							1 200	400		
PIETERMARITZBURG	250										
RICHMOND			600								
SCOTTSVILLE	24 302			800	2 800	2 000	830			50 000	
ST DAVID											
ST JOHN'S GOWRIE	34 555	27 557	31 382	24 709	35 686	80 218	56 479	82 942	24 079	600	
ST JOHN'S UNITED PIETERMARITZBURG	16 621	16 421	16 416	39 617	47 165	49 824	29 119	39 766	33 250	34 689	
ST MICHAEL'S UNITED BOSTON	330	78	78	80	320	320	320	700	700	700	
TRINITY ESTCOURT					400						
TSEKONG											
UPPER UMGENI		75 291	71 658	65 952	55 584	84 982	87 895	128 670	226 477	173 453	
	105 561	185 708	160 170	185 199	204 210	265 647	185 199	185 199	204 210	328 775	

EAST GRICQUALAND PRESBYTERY											
GENERAL ASSEMBLY ASSESSMENTS RECEIVED											
CONGREGATION	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	
BALASI											
BUCHANAN		1 200								300	
GILLESPIE		2 400	2 280		1 200	1 200		11 400		5 000	
MAFUBE		1 200	1 200								
MBONDA	2 400	4 205	600	2 400							
MPHARANE		900	300					1 500			
PABALLONG	900	300	1 200	900				1 200	1 200	2 400	
RIETVLEI		300						900			
SPRINGSIDE		900									
ST COLUMBA'S KOKSTAD	17 139	23 129	28 013		64 347	34 572	40 311	57 036		57 620	
SITE B/MACASSAR											
STIRLING MEMORIAL	750	300	300		300			600		300	
TSEKONG											
UPPER MKEMANE		300									
YEKELO-MBALI MEMORIAL		300	1 700		600	300				300	
MATATIELE PREACHING STATION											
	21 189	35 434	35 293	3 300	66 447	38 072	40 311	72 636	1 200	65 920	

PRESBYTERY OF eGOLI											
GENERAL ASSEMBLY ASSESSMENTS RECEIVED											
CONGREGATION	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	
ALEXANDRA PREACHING STATION	1 200			4 152	900	1 500	600	600	1 200	900	
BARAGWANETH										600	
CENTRAL JOHANNESBURG	3 600								1 500	5 117	
DAXINA			300								
DIEPKLOOF		300	300								
DOBSONVILLE											
ELDORADO PARK											
FOUR WAYS						21 002	38 200	63 392	59 860	45 766	
HAMILTON MEMORIAL						300					
JOHANNESBURG	3 399	3 832	4 227								
KAGISO	310	300					300	16 700	800	1 000	
KENSINGTON	6 883	21 486	26 840	22 670	26 238		29 982	5 984	2 400		
MOUNT FAITH - KRUGERSDORP	17 981	2 400	300	21 203	48 077	81 175		24 480	179 758	67 280	
LINDEN	179 467	72 000	210 222	113 434	248 342	180 754	151 809	161 476	198 711	217 182	
MAYFAIR					1 000		1 000				
MEADOWLANDS				1 500					300		
MIDRAND	129 236	183 976	191 727	229 074	276 817	289 516	368 283	398 793	501 295	473 694	
MOLETSANE	600			300	600		300	300	1 659	2 660	
ORLANDO	1 000	3 397	6 275	11 093	5 960	5 500	11 369	6 435	22 368		
PARKMORE TRANSITIONAL CHURCH		500					1 300				
RANDBURG		9 000									
RANDPARKRIDGE UNITED	17 866	15 202	3 711		2 482			4 400	15 082	14 070	
ST BARNABAS UNITED	29 624	40 648	25 720	34 015	25 951	32 350	43 173	25 289	38 268	39 959	
ST COLUMBA'S PARKVIEW	347 604	358 231	388 006	506 327	568 382	387 000	628 436	346 308	758 052	877 397	
ST GILES	24 582	17 005	6 325	75 879	42 000	62 052	7 426		50 538	12 000	
ST JAMES										152 309	
ST JOHN THE EVANGELIST	3 500	5 000	5 000	10 000		5 000	6 000	7 500			
ST JOHN'S TURFFONTEIN	15 600	15 000	11 250	30 300	24 686	17 500	15 750	19 000	7 097	10 850	
ST MAGNUS	3 616	26 571	13 887	10 489	13 322	12 839	18 369	18 171	13 667		
ST MARK'S YEOVILLE	45 500		42 500	132 538	17 909	42 445	97 547	46 091	25 000	42 250	
ST MUNGOS UNITED	158 028	188 757	244 972	218 644	260 705	290 404	305 734	328 684	373 757	315 915	
ST NINIAN'S PARKTOWN NORTH	6 445	6 586	14 014	5 728	7 627	44 395	24 000	28 800	28 800	54 400	
ST PATRICK'S DIEPKLOOF	300	600	600	300							
ST PAUL'S UNITED MULBARTON	14 447	17 174	16 675	14 753	26 538	31 742	64 631	38 780	48 405	91 105	
ST STEPHEN'S ROSETTENVILLE	28 021	35 165	12 000	26 425	24 695	30 880	18 000				
STRUBENS VALLEY UNITED	26 432	20 260	25 592	21 327	18 285	17 193	21 403	26 441	27 429	27 083	
TRINITY EDENVALE	127 211	143 798	138 081	136 145	216 395	189 144	294 667	225 717	229 991	268 838	
	1 190 429	1 187 187	1 388 523	1 626 295	1 856 812	1 742 690	2 169 897	1 793 351	2 585 737	2 720 396	

PRESBYTERY OF THE FREE STATE											
GENERAL ASSEMBLY ASSESSMENTS RECEIVED											
CONGREGATION	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	
AR POHO MEMORIAL											
BRENT PARK											
EBENE/KOPPIES				1 800	300	300	300	1 000		2 440	
FRANKFORT-VILLIERS		600	300								
IKAGENG TRANSITIONAL	300			300	300		600				
PARYS											
PHOMOLONG	1 000	3 300	2 500		2 400					300	
ST ANDREW'S BEACONSFIELD	6 727	26 914	28 903		10 000	44 021	28 049		13 259	20 000	
ST ANDREW'S BOTHAVILLE		1 017					1 200		44 693	300	
ST ANDREW'S CONSTANTIA		1 500	800		2 400						
ST ANDREW'S HEILBRON		600	300	300		300					
ST ANDREW'S KROONSTAD	5 800	6 000	1 500	1 600	800						
ST ANDREW'S VERGENOEG	1 500	1 000	800	500			10 738	3 671	4 857	6 822	
ST AUGUSTINE'S MOTSETHABONG					1 200	300			300	300	
ST JOHN'S BATHO							900				
ST JOHN'S BLOEMFONTEIN	90 535	106 287	85 154	86 443	106 340	96 811	113 307	119 337	98 654	24 393	
ST LUKE'S HOOPSTAD	600		300								
ST MONICA'S, ODENDAALSRUS	300	300		300		300			900	300	
ST PAUL'S WELKOM	13 370	300	1 000			16 521	6 000	6 000	6 000	6 000	
THABA NCHU BOTSHABELO UNITED	600	300	300	300	300		300	300	300		
WELKOM		300	300								
WITSIESHOEK UNITED			1 200								
ZAMDELA		350									
	120 732	149 068	123 057	91 543	124 040	158 553	163 794	130 308	169 263	60 855	

PRESBYTERY OF HIGHVELD											
GENERAL ASSEMBLY ASSESSMENTS RECEIVED											
CONGREGATION	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	
ALFRED K MAJA MEMORIAL	250	300	300	400				900	1 000	1 000	
ALL SAINTS UNITED BALFOUR											
BO YANTA		300	1 500	300				600		1 000	
CRYSTAL PARK	300	300	300	300			300				
DALPARK	1 200	1 200	300								
DI FLAAT JIE		1 150							1 500	600	
EAST RAND	300	600	300	300							
EBENEZER	1 200	1 200		11 600	1 200		1 200	1 200	1 200	1 200	
GATEWAY UNITING (KEMPTON PARK)	136 838	143 806	84 132	194 338	162 051	138 044	240 832	282 624	181 062	232 705	
HEIDELBERG	3 800	12 130	16 461	7 289	31 500	14 100	27 474	48 881	50 875	23 052	
HENRY ARENDS MEMORIAL						300				421	
ST ANDREW'S BENONI	184 509	241 060	300 053	225 733	344 988	320 188	238 042	388 734	264 388	291 200	
ST ANDREW'S BRAKPAN	1 200	2 400	2 804	2 400			2 400				
ST ANDREW'S GERMISTON	38 093	42 000	71 500	65 175	73 300	84 500	72 000	78 000	65 000	105 544	
ST DAVID'S NIGEL	665	3 419	2 905	2 294	9 365	2 617		7 498		51 738	
ST JOHN'S BOKSBURG	23 843	33 963	91 076	83 007	71 952	42 000	90 934	60 000	84 000	84 000	
ST LUKE'S RATANDA		300									
ST MARK'S DAVEYTON	300	4 073	2 599	2 400		2 400	500	18 100			
ST MICHAEL'S SPRINGS	35 954	74 878	84 321	94 227	73 117	80 000					
ST PAUL'S ALBERTON	9 500	84 881	16 340	23 020	28 471	20 392	16 500	1 500			
ST PETER'S DUDUZA	900	300	300		300						
ST PETER'S TEMBISA				3 000							
ST PETER'S UNITED, SECUNDA								21 618			
TRINITY KATLEHONG	300	200	100						2 400	6 395	
TSAKANE					200						
WATTVILLE		300			1 200	1 200	600	300	300		
	439 151	648 760	674 989	715 783	797 944	706 041	690 782	910 255	670 290	795 856	

PRESBYTERY OF LEKOA											
GENERAL ASSEMBLY ASSESSMENTS RECEIVED											
CONGREGATION	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	
ALL SAINTS, KLERKSDORP	300	1 200							1 500	300	
BM MOLABA MEMORIAL							750		600	300	
SOLOMON RATHERBE MEM	600	300		600		400	200	600		300	
ST ANDREW'S HEINLEY-ON-KLIP	42 001	30 166	24 562	42 340			1 952	28 451	58 079	162 746	
ST ANDREW'S KURUMAN	900										
ST ANDREW'S WESTONARIA											
ST ANTHONY'S SEBOKENG	300	600		300	300	1 000		1 200	2 400	2 400	
ST DAVID'S KURUMAN					900				600		
ST LUKE'S VERERENIG	34 519	48 473	31 077	37 751	41 920	40 834	56 155	40 000			
ST MARK'S VANDERBIJLPARK		600						900			
ST MATTHEWS CHARLETONVILLE				1 717	11 348	15 864	1 133	17 850	25 730	12 099	
ST PAUL'S SHARPEVILLE	600	1 000	2 300	400	300	800	1 000	300			
ST PETER'S BOIPATONG	300	400	300	400	300	300	850	300		150	
ST SILAS MASOHENG, EVATON	1 000		300	300	300	400	522	708	1 790	1 200	
ST STEPHEN'S VANDERBIJLPARK			3 600	1 200	300	8 987	32 788	15 000	1 000	54 591	
ST TIMOTHY'S SEBOKENG	300	300	300	300			1 000	1 000	1 000	2 000	
STILFONTEIN											
TRINITY KLERKSDORP	10 136	12 014	12 000	2 000	9 000	6 000	12 784	12 598	8 500	9 300	
VAAL SEBOKENG	673	11 133	15 621	9 871	6 631		18 873		10 000	5 000	
VRYBURG UNITED	91 529	106 184	90 060	96 478	70 699	89 974	128 007	118 607	112 199	315 044	

PRESBYTERY OF LIMPOPO										
GENERAL ASSEMBLY ASSESSMENTS RECEIVED										
CONGREGATION	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
BLAAUWBERG	1 200					1 200	4 000	3 590	5 812	6 572
DONHILL	1 500									14 400
GA-KGAPANE SOVENGA										
GOOLDVILLE	4 800	4 842	3 862	2 815	3 369	4 543	8 760	5 028	20 165	17 121
LEBOWAKGOMO		600		1 200				2 819		
MAHWELERENG	1 200		2 000	1 000		2 832	2 832		0	
MAKWARELA		2 400	3 000	3 600			7 625	34 099	18 000	18 000
MATANGARI		320	2 200	1 800	400	11 000				
MOUNT HOREB	59 063	87 708		217 823	95 412	99 915	99 302	106 649	107 714	
PHALABORWA										
POLOKWANE	2 400	2 400	2 400			2 400				
SESHOGO	3 000	2 000	2 500			2 600	4 800	7 398	10 927	
STUARTVILLE	4 800			2 000				20 000	12 000	300
TZANEEN PS		600	300	300	300	300	300			
WEIRDALE	300			1 200	300					
WILLIAM MPAMBA MEMORIAL										
WILLIAM SAMSON MEMORIAL	1 818	2 598	2 700	9 579	2 400				4 800	
	80 071	103 269	18 962	241 317	102 181	124 790	127 619	179 581	179 418	56 393

Presbytery of Thekwini										
GENERAL ASSEMBLY ASSESSMENTS RECEIVED										
CONGREGATION	2003	2 004	2005	2006	2007	2008	2009	2010	2011	2012
ALFRED COUNTY										
AMANZIMTOTI	3 600	4 800	63 380	30 000	25 000	15 000	300	74 981	38 271	25 676
BEACH MISSION				2 400				13 100	3 300	1 700
BEREA	4 800	5 000	-2 600	2 400			8 030	2 400	2 500	2 500
CHRIST THE REDEEMER PHOENIX										
CLAREMONT										
DURBAN	400	500								
DURBAN CENTRAL UNITED					25 671	2 400	2 400	2 400	1 200	
ERNEST REIM MEMORIAL	300	300	1 200		300		5 700	2 400		
ESHOWE		900		300	7 575		5 000	44 147	57 829	53 920
ESIKHAWENI								900		
GLENWOOD										
FRERE ROAD	127 197	60 000	123 077	148 783	105 000	45 978	140 000	48 000		
GREYVILLE			3 000	7 500	16 500	16 500	18 000	18 000	18 000	18 000
HAMMARSDALE		600								
HIGHLAND HILLS UNITED	750		300							
HILLCREST	97 268	149 627	144 941	116 526	173 748	171 960	57 553	372 385	100 318	
KHAYELIHLE	3 000		1 200	2 100	1 670	1 837	9 750	10 304		5 083
MARGATE UNITED	300			900	1 200	250	8 624		1 200	
MATATIELE PREACHING STATION		300								
MEREBANK	7 201	2 400	17 432	10 591			3 200	17 600	24 000	24 000
NORTH DURBAN	3 600	3 600	3 600	49 185	82 862	68 425	188 402	110 578	108 300	128 400
PINETOWN	15 000	126 179	39 740	43 625	47 155	73 263	75 610	91 077	105 376	209 868
RICHARDS BAY			2 000	20 000	13 255	26 000	29 953			2 250
ST ANDREW'S UMZINTO	300	300		300	300	1 200	2 400	2 400	2 400	2 400
ST AUGUSTINE'S UMLAZI				300	300					
ST GEORGE'S BLUFF									3 942	
ST MARGARET'S BRIGHTON BEACH									900	900
ST PAUL'S KWA MASHU	1 200	1 200	1 320	500	100	1 600		2 400	2 880	2 880
SHALOM										
STELLA	12 000	22 000	24 000	14 000		16 000	10 000	22 000	4 000	
TEMBALIHLE	900	300								
TRAFALGAR	1 200	1 200	300	1 200	2 400	4 400	3 016		1 200	
WESTVILLE	95 347	120 723	144 999	185 048	26 837	22 577			64 738	143 391
	370 763	495 129	567 589	635 658	529 873	488 010	590 590	837 172	541 554	618 068

PRESBYTERY OF THUKELA										
GENERAL ASSEMBLY ASSESSMENTS RECEIVED										
CONGREGATION	2003	2004	2005	2006	2007	2008	2009	2010	2011	
BERNARD W ZULU MEMORIAL								900		
DOUGLAS										
ENDUMISWENI								7 609		
ERNEST NTULI MEMORIAL		900								
GORDON MEMORIAL	300	900	600	600	600				1 000	
JOKWENI	31 596	29 180	37 476	38 019	36 000	41 244	52 485	37 969	58 263	
LADYSMITH		1 200	2 400					900		
MSINGA	2 400	3 300	3 600	3 600	3 600	14 400	14 400	16 000	16 800	
NEWCASTLE		33 000	31 500	60 544	31 099	21 754	53 109	27 500	42 500	
ST ANDREW'S NEWCASTLE	2 400	2 400	3 525	350	2 050	2 400	10 393	16 723	14 045	
ST MARGARETS DANNHAUSER									500	
STEADVILLE	881	1 200	2 700	2 200	1 230	1 400	6 000	3 600	16 908	
TRINITY DUNDEE							300	1 200		
ULUNDI	6 000	17 219	11 114	15 715	24 150	5 400	16 746	19 825	9 718	
VRYHEID										
	43 577	89 299	92 915	121 028	98 728	86 598	153 433	132 226	159 734	

PRESBYTERY OF TRANSKEI										
GENERAL ASSEMBLY ASSESSMENTS RECEIVED										
CONGREGATION	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
BUTTERWORTH		1 200		600						
COLUMBA	1 200	1 200						3 600		
CUNNINGHAM	600	300					3 000	2 000		1 000
DD STORMONT MEMORIAL	600	300			600		1 800			900
DUFF	300	300	2 400	2 400	2 400	2 400	2 400			2 400
EE XOKOZELA MEMORIAL		600		300						
GCUWA	300	1 200	1 200	2 720			600			
IRVINE NJOLOZA	900	600		350				900		
K MANAKAZA MEMORIAL		300		300						
KIDSTON		600		300						
LUNDIE MEMORIAL	600									
MACLAY	350	300	900	300			2 100	300	1 200	
MAIN	1 500	1 200		2 400						
MALAN		2 400						-2 400		
MBULU	1 200	1 200			1 200					
NCISININDE	1 200		300				1 276			
NDABAKAZI			300							
NDAKANA	900	900		650						
NUKELANA		300						1 200		
TUTURA		1 200		1 200	1 200					
	9 650	14 100	5 100	11 220	5 400	2 400	11 176	5 600	1 200	4 300

PRESBYTERY OF TSHWANE											
GENERAL ASSEMBLY ASSESSMENTS RECEIVED											
CONGREGATION	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	
CENTURION WEST PRESBYTERIAN	4424	9 492	7 533	35 200	6 400	29 245	15 635	66 000	110 404	105 950	
EMMANUEL GARSEFONTEIN	39 111	56 835	97 437	99 691	141 097	125 437	163 765	176 686	173 678	259 737	
GA RANKUWA		300		300	1 000	2 000	9 798	13 517	900	24 000	
GRACE		9 939		46 064				20 856	2 400		
HIGHVELD COMMUNITY CHURCH	2 048	18 612		2 500	2 200	39 952	1 500	11 000	27 000	3 400	
JONAS LEDIGA				300		300					
KHAYAKULU RUSTENBURG	1 200	4 932	500	1 400	500	7 000	2 500	3 500	13 775	31 245	
MABOPANE	400	400	400	400	400	500	675	500	2 700	2 400	
MAMELODI							300	300		600	
MAMELODI GARDENS	24 832	4 000	12 511	3 073					2 000		
NELSPRUIT			1 200						5 465	2 500	
PREMIER MINE											
PRETORIA	1 200	5 438	1 400	2 200	2 167	1 000	28 947	8 000	4 000	500	
RUIGHOEK	55 446	70 229	64 450	83 951	74 316	105 019	75 057	72 171	108 030	105 963	
SANTS	1 200	300	1 500	1 500	1 500	1 000	5 190		500	11 234	
SOSHANGUVE	40 291	30 650	46 000	14 000		70 525	73 448				
ST ANDREW'S PRETORIA	15 357	7 000				106 055	27 193	54 946		53 101	
ST ANDREW'S WITBANK	58 477	33 000	9 000	92 469	97 043	65 000	113 000	21 509	81 066		
ST COLUMBA'S, HATFIELD, PRETORIA	73 741	31 384	35 869	24 000	17 865	29 905	14 917	900	1 553	1 000	
ST FRANCIS, WATERKLOOF, PRETORIA									837		
ST JAMES, NELSPRUIT	68 743	56 000	73 057	83 424	77 062	80 224	93 726	140 731	147 533	206 184	
ST JOHN'S, MIDDLEBURG	12 505	11 861	23 510	19 765	27 100	32 418	26 062	42 746	6 338	24 054	
ST MARK'S, TOTILSDAL, PRETORIA					1 500						
ST PAUL'S, MARITE					1 340						
ST PETER'S, MOTHOTLUNG									400	500	
ST THOMAS' TEMBA		300									
THUMEDI MAKGAHELE CONGREGATION	159 816	136 805	145 738	133 695	232 882	176 082	203 401	249 043	228 992	215 216	
TRINITY, LYNNWOOD, PRETORIA											
	559 692	487 578	518 625	637 932	684 371	872 862	856 314	882 405	917 571	1 047 484	

PRESBYTERY OF MTHATHA											
GENERAL ASSEMBLY ASSESSMENTS RECEIVED											
CONGREGATION	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	
DV SIKHUTSHWA MEMORIAL		300				300	580	600			
ERSKINE	600	1 200	1 200	2 400	2 400	2 400	2 400	2 400	2 400		
GT VIKA MEMORIAL			300	300	300	300	300				
JOHN KNOX BOKWE, UGIE	300		300	300	300	300	5 168	11 571		1 000	
KHULANI			600	600	600	300	300	500		500	
LOWER NGQWARA		1 200	1 200	1 200	2 400	2 000	2 852				
LOWER RAINY		1 200	300	300		300	300	500			
MILLER			1 200	300		300	300	500			
RAINY											
ROSS											
SB NGCOBO MEMORIAL	300	5 280	2 400	6 603	6 200	2 400	2 400	2 400	2 400	2 400	
SOMERVILLE		2 600	300	300	510	1 500					
ST ANDREW'S UMTATA	2 400	2 400	2 400	300	3 462						
TP FINCA MEMORIAL		1 500	300	300	1 200	1 200	1 200	1 200	2 400	2 400	
VV DIPA MEMORIAL	600		300	300	600	300	300	500		1 000	
WILLIAM GAVIN MEMORIAL		1 500	300	350		300	300	500			
	4 200	17 180	11 100	12 653	17 072	11 900	16 400	20 671	7 200	7 300	

PRESBYTERY OF THE WESTERN CAPE											
GENERAL ASSEMBLY ASSESSMENTS RECEIVED											
CONGREGATION	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	
ATLANTIS UNITED	27 011	21 603	21 600	41 620	40 403	21 204	8 624	300			
AUREI ST UNITED	151 895	250 900	262 868	249 766	262 643	238 716	143 500	251 000	13 856	13 856	9 500
BELLVILLE									311 863	410 088	
BLUE DOWNS UNITED											
BRIDGETOWN	40 521	21 271	48 497	20 000	26 283	11 000	2 000		7 500	400	
CAMPS BAY UNITED	25 360	16 001		19 532	28 985	31 852	36 028	36 412	47 869	48 826	
DARLING	2 400		12 326	9 897		40 786	32 113			61 102	
DELFT UNITED											
ELIZABETH UNITED	69 302	84 000	104 000	88 000	180 935	121 000	159 600	148 380	160 745	300 771	
ELSDORP UNITED											
ELGIN UNITED											
ELSE'S RIVER	5 180	23 576		26 122	15 536	16 500	30 760	34 067	39 246	21 150	
FREEMAN BAYUMA MEMORIAL											
GARDENS, CAPE TOWN		16 800									
GG NDZOTYANA MEMORIAL		600		300							
GOODWOOD	58 898	37 101	81 371	68 573	79 429	80 604	99 318	71 139	95 526	82 403	
GORDONS BAY UNITED							3 600				
GUJULETU MANENBERG UNITED	1 850	7 872	14 600	4 500		17 290			10 610		
HERMANUS UNITED											
JL ZWANE MEMORIAL											
KENILWORTH	26 000	32 800	31 696	34 162	45 838	36 289	42 136	47 755	37 251	36 000	
KHAYELITSHA UNITED					167		700				
KRAAIFONTEIN	300										
KUILS RIVER UNITED											
LANGA						300					
MABULULE											
MALABE											
MATLAND		300	600	300		900		300	300	300	
MELKOSSTRAND											
MILNERTON	77 983	46 469	7 305								
MITCHELL'S PLAIN UNITED	2 925	2 822	3 007	3 125	10 800	3 500	600	5 000	7 500	14 000	
MOVBRAV	202 115	114 843	117 237	96 214	216 836	95 479	207 333	242 173	226 992	200 815	
NYANGA											
ORANJEMUND UNITED						41 615	26 260	23 074	36 246	2 600	
ORANGEFISH	43 458	38 828	90 257	68 117	95 037	57 986	53 628	77 384	58 000	14 170	
PLIMSTED	12 056	13 688	9 000	9 000	22 000	26 000	16 206	16 243	29 557	26 054	
PROTEA VALLEY CHURCH		1 500	11 000	3 000	22 000	19 500	18 000	18 000	18 000	18 000	
RETREAT	300	600	578	41 710	50 384	55 337	85 121	25 312	41 598	82 480	
RONDEBOSCH UNITED	27 847	28 530	41 420	36 733							
SALEM UNITED											
SOMERSET WEST UNITED	56 742	97 150	88 057	135 946	87 434	74 093	130 257	177 525	148 891	151 292	
ST ANDREW'S CAPE TOWN	10 055	9 519	29 784	29 079	17 680	6 329	3 757	28 893	30 056	16 065	
ST GEORGE'S WELLINGTON	69 514	41 321	71 975	54 883	97 000	108 325	78 111	32 206	30 281	12 900	
ST KARAN'S FISH HOEK	78 983	49 273	127 754	69 182	110 888	85 570	119 237	67 690	137 217	113 549	
ST KATHARINE'S UNITED	37 097	32 203	49 350	45 730	47 915	52 550	58 991	65 920	70 219	75 120	
TABLEVIEW UNITED	4 050	11 531	17 674	18 622	12 316	11 718	7 339	41 294	21 000	6 468	
TIYO SOGA MEMORIAL											
TRINITY MEADOWRIDGE	11 638	11 000	56 380	89 507	207 463	87 416	79 370	128 520	85 164	28 127	
TYGERBERG											
VREDENBURG UNITED				59 300	68 844	74 750	118 300	89 557	77 952	88 480	
WOODSTOCK PREACHING STATION	300	300	300	300	300	300	300	300	300	300	
WORCESTER UNITED	34 000	36 000	36 000	33 000	43 560	78 899	42 651	54 982	27 302		
WYNBERG MEMORIAL											
WV MASINIPA MEMORIAL											
	1 069 960	1 048 765	1 383 740	1 354 219	1 798 535	1 559 498	1 729 415	1 845 443	1 861 760	2 087 484	

Appendix 5

Assessments received per Congregation in 2012

Assessments received in 2012 by Congregation.									
Account	Short Name	Name	Assessments	% of total	Cum %	Rank	% of Total Congregat		
307	GSTCOPK	ST COLUMBA'S PRES CHURCH	877397.44	9.70	9.70	1			0.25
300	GMIDRAND	MIDRAND PRES CHURCH	473694.00	5.24	14.94	2			0.51
2	WBELL	BELLVILLE PRES CHURCH	410087.88	4.53	19.47	3			0.76
315	GSTMUNG	ST MUNGO'S UNITED	315915.16	3.49	22.96	4			1.02
7	WDURB	DURBANVILLE PRESBYTERIAN CHU	300770.60	3.33	26.29	5			1.27
233	HSTANBE	ST ANDREW'S PRES CHURCH	291200.00	3.22	29.51	6			1.52
324	GTINRED	TRINITY PRES CHURCH	268838.00	2.97	32.48	7			1.78
277	SEMMA	EMMANUEL PRESBYTERIAN CHURCH	239541.00	2.65	35.35	8			2.03
416	WPROTE	PROTEA VALLEY CHURCH	232705.45	2.57	38.00	9			2.28
230	HKEMP	GATEWAY UNITING PRES CHURCH	232705.45	2.57	40.57	10			2.54
296	GLIND	LINDEN PRES CHURCH	217182.16	2.40	42.97	11			2.79
275	STRIN	TRINITY PRES CHURCH	215215.58	2.38	45.35	12			3.05
92	KPINE	PINETOWN PRESBYTERIAN CHURCH	209968.00	2.32	47.67	13			3.30
268	SSTIOMI	ST JOHN'S PRES CHURCH	206184.00	2.28	49.95	14			3.55
21	WMOWB	MOWBRAY PRESBYTERIAN CHURCH	200815.16	2.22	52.17	15			3.81
54	DUPPE	UPPER UMGENI PRESBYTERIAN CH	173453.00	1.92	54.09	16			4.06
156	LSTANHE	ST ANDREW'S PRES CHURCH	162746.32	1.80	55.89	17			4.31
290	GSTJAMES	ST JAMES PRESBYTERIAN CHURCH	152309.22	1.68	57.57	18			4.57
32	WSOME	SOMERSET WEST UNITED CHURCH	151291.76	1.67	59.25	19			4.82
103	KWEST	WESTVILLE PRESBYTERIAN CHURC	143391.23	1.59	60.83	20			5.08
91	KNORT	NORTH DURBAN PRESBYTERIAN CH	126400.00	1.40	62.23	21			5.33
30	WSTRIA	ST KILIAN'S PRESBYTERIAN CHU	113548.67	1.26	63.49	22			5.58
232	HSTANGE	ST ANDREW'S PRES CHURCH	106544.26	1.18	64.66	23			5.84
261	SSAIN	SAINTS PRESBYTERIAN CHURCH	105962.96	1.17	65.83	24			6.09
399	SCENTURI	CENTURION WEST PRES CHURCH	105850.00	1.17	67.01	25			6.35
195	IGEOR	GEORGE PRESBYTERIAN CHURCH	92192.00	1.02	68.02	26			6.60
58	GSTPAMUL	ST PAUL'S UNITED - MULBARTON	91105.00	1.01	69.03	27			6.85
39	WYGER	TYGERBERG PRESBYTERIAN	88490.00	0.98	70.01	28			7.11
236	HSTJOBO	ST JOHN'S PRESBYTERIAN CHURC	84000.00	0.93	70.94	29			7.36
27	WROND	RONDOBOSCH UNITED	82490.00	0.91	71.85	30			7.61
11	WGOOD	GOODWOOD PRESBYTERIAN CHURCH	82403.00	0.91	72.76	31			7.87

Assessments received in 1012 by Congregation.						
Account Short Name	Name	Assessments	% of total	Cum %	Rank	% of Total Congregat
33 WSTELL	STELLENBOSCH UNITED	75120.00	0.83	73.59	32	8.12
295 GKRLUG	MOUNT FAITH PRES CHURCH	67279.70	0.74	74.34	33	8.38
167 LSTLVE	ST LUKE'S PRES CHURCH	63957.20	0.71	75.04	34	8.63
127 ASTGEEA	ST GEORGES PRES CHURCH	62000.00	0.69	75.73	35	8.88
6 WDARL	DARLING PRESBYTERIAN CHURCH	61101.66	0.68	76.40	36	9.14
118 AGON	GONUBIE PRESBYTERIAN CHURCH	59275.08	0.66	77.06	37	9.39
96 ESTCOKO	ST COLUMBA'S PRESBYTERIAN CH	57620.00	0.64	77.70	38	9.64
71 ASEMP	SEMPLE MEMORIAL CONGREGATION	55919.00	0.62	78.31	39	9.90
137 AALUD	AULD MEMORIAL PRESBYTERIAN	55624.94	0.61	78.93	40	10.15
173 LSTSTVA	ST STEPHEN'S PRES CHURCH	54591.40	0.60	79.53	41	10.41
317 GSTNINPK	ST NINIANS PRES CHURCH	54400.00	0.60	80.13	42	10.66
82 KESHO	ESHOWE PRESBYTERIAN CHURCH	53919.70	0.60	80.73	43	10.91
264 SSTANWI	ST ANDREW'S PRES CHURCH	53101.05	0.59	81.32	44	11.17
235 HSTDANI	ST DAVID'S PRES CHURCH	51738.00	0.57	81.89	45	11.42
53 DSCOTT	SCOTTSVILLE PRESBYTERIAN CH	50000.00	0.55	82.44	46	11.68
5 WCAMP	CAMPS BAY UNITED	48826.00	0.54	82.98	47	11.93
126 ASTCOQU	ST COLUMBA'S PRES CHURCH	46361.00	0.51	83.49	48	12.18
430 GFOURWAY	FOURWAYS UNITED	45766.44	0.51	84.00	49	12.44
109 AMACF	MACFARLAN PRESBYTERIAN CHURC	42603.00	0.47	84.47	50	12.69
314 GSTMARK	ST MARK'S PRES CHURCH	42250.00	0.47	84.94	51	12.94
202 COUTT	OUTDSHOORN PRESBYTERIAN CHUR	40000.00	0.44	85.38	52	13.20
306 GSTBARUN	ST BARNABAS' UNITED	39959.00	0.44	85.82	53	13.45
204 CSTANWA	ST ANDREW'S PRES CHURCH	38910.62	0.43	86.25	54	13.71
37 WKENI	KENILWORTH COMMUNITY CHURCH	36000.00	0.40	86.65	55	13.96
48 DALLPMB	ALL SAINTS UNITED	35472.00	0.39	87.04	56	14.21
51 DSTLOPMB	ST JOHN'S UNITED	34689.00	0.38	87.43	57	14.47
131 ASTPHZW	ST PHILIP'S PRES CHURCH	34376.40	0.38	87.81	58	14.72
56 TLADY	LADYSMITH PRESBYTERIAN CHURC	34235.00	0.38	88.19	59	14.97
70 AQUEE	QUEENSTOWN PRESBYTERIAN CHUR	32846.39	0.36	88.55	60	15.23
278 SMAABO	MABOPANE PRESBYTERIAN CHURCH	31245.00	0.35	88.89	61	15.48
34 WTRIN	TRINITY PRESBYTERIAN CHURCH	28127.00	0.31	89.20	62	15.74

Assessments received in 1012 by Congregation.						
Account Short Name	Name	Assessments	% of total	Cum %	Rank	% of Total Congregation
61 ITRIN	TRINITY PRESBYTERIAN CHURCH	28000.00	0.31	89.51	63	15.99
322 GSTRUB	STRUBENS VALLEY UNITED	27083.05	0.30	89.81	64	16.24
25 WPLUM	PLUMSTEAD PRESBYTERIAN CHURC	26054.00	0.29	90.10	65	16.50
59 TSTANNE	ST ANDREW'S PRESBYTERIAN CHU	26000.00	0.29	90.39	66	16.75
74 KALFR	ALFRED COUNTY PRESBYTERIAN	25676.01	0.28	90.67	67	17.01
165 FSTJOBL	ST JOHN'S PRES CHURCH	24939.00	0.27	90.94	68	17.26
269 SSTMATO	ST MARK'S PRES CHURCH	24054.27	0.27	91.21	69	17.51
90 KMERE	MEREBANK PRESBYTERIAN CHURCH	24000.00	0.27	91.47	70	17.77
206 CSTCOPE	ST COLUMBA'S PRES CHURCH	24000.00	0.27	91.74	71	18.02
254 SGARA	GA RANKUWA PRES CHURCH	24000.00	0.27	92.00	72	18.27
129 ASTNICH	ST NICHOLAS'UNITED	23333.59	0.26	92.26	73	18.53
229 HHED	HEIDELBERG PRESBYTERIAN CHUR	23052.00	0.25	92.52	74	18.78
245 WELGI	ELGIN UNITED COMMUNITY CHURC	21150.00	0.23	92.75	75	19.29
153 FSTANBE	ST ANDREW'S BEACONSFIELD	20000.00	0.22	92.97	76	19.54
67 DMPOLW	MPOLWENI PRESBYTERIAN CHURCH	19661.00	0.22	93.19	77	19.80
212 CSUMM	SUMMERSTRAND UNITED	19216.27	0.21	93.40	78	20.05
26 WRETR	RETREAT PRESBYTERIAN CHURCH	18000.00	0.20	93.60	79	20.30
84 KGREY	GREYVILLE PRESBYTERIAN CHURC	18000.00	0.20	93.80	80	20.56
151 TNEWC	NEWCASLE CONGREGATION	18000.00	0.20	94.00	81	20.81
414 NMAKWAR	MAKWARELA PRESBYTERIAN	18000.00	0.20	94.20	82	21.07
17 WMAIT	MAITLAND PRESBYTERIAN CHURCH	17989.00	0.20	94.40	83	21.32
60 ISTMADA	ST MARGARET'S PRESBYTERIAN C	17509.27	0.19	94.59	84	21.57
207 CSTJAAL	ST JAMES (ZWIDE)	17199.60	0.19	94.78	85	21.83
106 NGOOL	GOOLVILLE CONGREGATION	17121.20	0.19	94.97	86	22.08
130 ASTPAEA	ST PAUL'S PRES CHURCH	17044.00	0.19	95.16	87	22.34
214 CTRINGER	TRINITY PRESBYTERIAN CHURCH	16440.00	0.18	95.34	88	22.59
28 WSTANCP	ST ANDREW'S PRESBYT. CHURCH	16065.13	0.18	95.52	89	22.84
139 CIEFF	JEFFREY'S BAY CONGREGATION	15165.58	0.17	95.69	90	23.10
220 NDNH	DONHILL PRESBYTERIAN CHURCH	14400.00	0.16	95.84	91	23.35
24 WPINE	PINELANDS PRESBYTERIAN CHURC	14170.00	0.16	96.00	92	23.60
304 GRANDPK	RANDPARK RIDGE UNITED	14069.72	0.16	96.16	93	23.86

Assessments received in 1012 by Congregation						
Account Short Name	Name	Assessments	% of total	Cum %	Rank	% of Total Congregation
18 WMILN	MILNERTON PRESBYTERIAN CHURCH	14000.00	0.15	96.31	94	24.11
73 DEDEN	EDENDALE UPSCA CONGREGATION	13300.00	0.15	96.46	95	24.37
133 ASTUT	STUTTERHEIM & DISTRICT	13000.00	0.14	96.60	96	24.62
29 WSTGLWE	ST GEORGE'S PRESBYTERIAN CHURCH	12900.00	0.14	96.74	97	24.87
197 KKNYP	KNYSNA PRESBYTERIAN CHURCH	12310.00	0.14	96.88	98	19.04
168 LSTMACA	ST MATTHEW'S PRES CHURCH	12099.14	0.13	97.01	99	25.13
205 CSTBAKWA	ST BARNABAS' PRES CHURCH	12000.00	0.13	97.15	100	25.38
215 CPORTA	PORT ALFRED PREACHING STATIO	12000.00	0.13	97.28	101	25.63
309 GSTGILE	ST GILES' PRES CHURCH	12000.00	0.13	97.41	102	25.89
273 SSOSH	SOSHANGUVE PRESBYTERIAN CHURCH	11233.50	0.12	97.54	103	26.14
312 GSTJOTU	ST JOHN'S PRES CHURCH	10850.00	0.12	97.66	104	26.40
119 AJOHN	JOHN KNOX BOKWE PRESB. BISHO	10720.21	0.12	97.78	105	26.65
40 WAURE	AURET STREET UNITED CHURCH	9500.00	0.11	97.88	106	26.90
176 LTRIN	TRINITY PRES CHURCH	9300.00	0.10	97.98	107	27.16
210 CSTTHKN	ST THOMAS' PRES CHURCH	8717.50	0.10	98.08	108	27.41
110 TENDUMIS	ENDUMISWENI PRES CHURCH	7775.00	0.09	98.17	109	27.66
157 FSTANKR	ST ANDREW'S KROONSTAD	6822.24	0.08	98.24	110	27.92
187 NBLAA	BLAAUWBERG CONGREGATION UPSCA	6572.00	0.07	98.31	111	28.17
19 WTABL	TABLEVIEW UNITED CHURCH	6468.00	0.07	98.39	112	28.43
244 HTRIN	TRINITY PRESBYTERIAN CHURCH	6394.92	0.07	98.46	113	28.68
192 CBEDF	BEDFORD PRESBYTERIAN CHURCH	6285.18	0.07	98.53	114	28.93
172 FSTPAWE	ST PAUL'S PRES CHURCH	6000.00	0.07	98.59	115	29.19
217 GCENT	CENTRAL JOHANNESBURG CHURCH	5117.00	0.06	98.65	116	29.44
393 KKHAY	KHAYELIHLE PRESB CHURCH	5083.35	0.06	98.70	117	29.70
113 EGILL	GILLESPIE CONGREGATION	5000.00	0.06	98.76	118	29.95
178 LVRYB	VRYBURG UNITED	5000.00	0.06	98.82	119	30.20
209 CSTPANB	ST PATRICK'S PRES /I JOLOBE	5000.00	0.06	98.87	120	30.46
20 WMITC	MITCHELL'S PLAIN UNITED	3600.00	0.04	98.91	121	30.71
255 JSONA	JONAS LEDIGA MEMORIAL	3400.00	0.04	98.95	122	30.96
336 WMELKBS	MELKOSSTRAND UNITED CHURCH	3275.54	0.04	98.98	123	31.22
72 TMSIN	MSINGA CONGREGATION	3000.00	0.03	99.02	124	31.47

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Assessments received in 1012 by Congregation						
Account Short Name	Name	Assessments	% of total	Cum %	Rank	% of Total Congregation
201 KNONZWA	NONZWAKAZI PRESBYTERIAN CHURCH	3000.00	0.03	99.05	125	31.73
99 CSTPAKW	ST PAUL'S PRESBYTERIAN CHURCH	2880.00	0.03	99.08	126	31.98
301 GMOLE	MOLETSANE PRES CHURCH	2679.63	0.03	99.11	127	32.23
23 WORAN	ORANJEMUND UNITED	2600.00	0.03	99.14	128	32.49
123 ASTANKI	ST ANDREW'S PRES CHURCH	2566.18	0.03	99.17	129	32.74
76 KBRE	BEREA PRESBYTERIAN CHURCH	2500.00	0.03	99.20	130	32.99
378 SPREM	PREMIER MINE UPSCA P.C	2500.00	0.03	99.22	131	33.25
262 FEBENKOP	EBENE/KOPPIES PRESBY CHURCH	2440.00	0.03	99.25	132	33.50
89 KSTANUM	ST ANDREW'S SCOTBU (UMZINTO)	2400.00	0.03	99.28	133	33.76
121 APARK	PARKSIDE PRESBYTERIAN CHURCH	2400.00	0.03	99.30	134	34.01
145 CJYHL	JY HILSO MEMORIAL	2400.00	0.03	99.33	135	34.26
182 LSTANVA	ST ANTHONY'S PRESB. CHURCH	2400.00	0.03	99.36	136	34.52
213 CTHEM	THEMBALETHU PRES CHURCH	2400.00	0.03	99.38	137	34.77
218 UCENT	SB NGCOBO MEMORIAL CHURCH	2400.00	0.03	99.41	138	35.03
222 RDUFF	DUFF PRESBYTERIAN CHURCH	2400.00	0.03	99.44	139	35.28
257 SMAME	MAMELODI PRES CHURCH	2400.00	0.03	99.46	140	35.53
327 CCMMAKWE	M MAKWETU MEMORIAL	2400.00	0.03	99.49	141	35.79
348 EPABA	PABALLONG PRESB CHURCH	2400.00	0.03	99.52	142	36.04
368 UTPFINCA	T.P. FINCA MEMORIAL CHURCH	2400.00	0.03	99.54	143	36.29
93 KRICH	RICHARDS BAY PRESBYTERIAN CH	2250.00	0.02	99.57	144	36.55
320 LSTLIF	STILFONTEIN PRESB. CHURCH	2100.00	0.02	99.59	145	36.80
160 CGRAA	GRAAFF REINET PRESB. CHURCH	1800.00	0.02	99.61	146	37.06
196 CHILL	THE HILL PRESBYTERIAN CHURCH	1800.00	0.02	99.63	147	37.31
88 KAMANZIM	AMANZIMTOTI UNITING PRES CHURCH	1700.00	0.02	99.65	148	37.56
43 DIMPE	IMPENDLE CONGREGATION	1500.00	0.02	99.67	149	37.82
402 AWINTERB	WINTERBERG PRES CHURCH	1464.00	0.02	99.68	150	38.07
144 HEAST	EAST RAND CONGREGATION	1200.00	0.01	99.70	151	38.32
181 LSTSIMA	ST SILAS PRESBYTERIAN CHURCH	1200.00	0.01	99.71	152	38.58
200 CSTMATPE	ST MATTHEW'S PRESBYTERIAN CH	1200.00	0.01	99.72	153	38.83
375 WWPNTDI	WPT NDBONGO MEMORIAL CHURCH	1200.00	0.01	99.74	154	39.09
219 RCUNN	CUNNINGHAM PRESB. CHURCH	1000.00	0.01	99.75	155	39.34

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Assessments received in 1012 by Congregation						
Account Short Name	Name	Assessments	% of total	Cum %	Rank	% of Total Congregat
249 HALIMAJ	ALFRED MAIA MEMORIAL	1000.00	0.01	99.76	156	39.59
267 SSTFRPR	ST FRANCIS PRES CHURCH	1000.00	0.01	99.77	157	39.85
284 UJOHN	JOHN KNOX BOKWIE PRESB, UGIE	1000.00	0.01	99.78	158	40.10
293 KGAGI	KAGISO PRES CHURCH	1000.00	0.01	99.79	159	40.36
367 HBDYANTA	BD YANTA MEMORIAL CHURCH	1000.00	0.01	99.80	160	40.61
406 UVV DIPA	VV DIPA MEMORIAL CHURCH	1000.00	0.01	99.81	161	40.86
98 KSTMARB	ST MARGARET'S PRESBYTERIAN	900.00	0.01	99.82	162	41.12
161 CCSOMERS	SOMERSET EAST CONGREGATION	900.00	0.01	99.83	163	41.37
184 RDDST	DD STORMONT MEMORIAL CONG	900.00	0.01	99.84	164	41.62
283 GALEX	ALEXANDRA PREACHING STATION	900.00	0.01	99.85	165	41.88
323 LSOLO	SOLOMON RATHIBE MEMORIAL PC	900.00	0.01	99.86	166	42.13
64 DSTMICH	ST MICHAELS UNITED	700.00	0.01	99.87	167	42.39
231 HDI PLAA	D.T. PLAATJIE MEMORIAL	600.00	0.01	99.88	168	42.64
280 SMAMGA	MAMELODI GARDENS PRES CHURCH	600.00	0.01	99.88	169	42.89
288 GBARA	BARA PRESBYTERIAN CHURCH	600.00	0.01	99.89	170	43.15
325 GLENNAVO	GLEN AVON PRESBY CHURCH	600.00	0.01	99.90	171	43.40
225 TSTEADVI	STEADVILLE PRES CHURCH	500.00	0.01	99.91	172	43.65
272 SSTHTE	ST THOMAS' PRES CHURCH	500.00	0.01	99.91	173	43.91
286 UKHUL	KHULANI PRESBYTERIAN CHURCH	500.00	0.01	99.91	174	44.16
305 SRUSTP	RUSTENBURG PRES CHURCH	500.00	0.01	99.92	175	44.42
287 HRAPODIL	RAPODILE STREET PRESBY CHURCH	421.00	0	99.92	176	44.67
4 WBRID	BRIDGETOWN PRESBYTERIAN CHUR	400.00	0	99.93	177	44.92
292 CJUR IOL	JIR JOLOBE MEMORIAL CHURCH	350.00	0	99.93	178	45.18
31 WSALE	SALEM UNITED CHURCH	300.00	0	99.94	179	45.43
36 WWOOD	WOODSTOCK PRESBYTERIAN CHURCH	300.00	0	99.94	180	45.69
57 WTIYO	TIYO SOGA MEMORIAL	300.00	0	99.94	181	45.94
149 FPARY	PARY'S PRESBYTERIAN CHURCH	300.00	0	99.95	182	46.19
154 FSTANBO	ST ANDREW'S BOTHAVILLE	300.00	0	99.95	183	46.45
164 FSTALIMO	ST AUGUSTINE'S PRES CHURCH	300.00	0	99.95	184	46.70
169 LALLSAIN	ALL SAINTS PRES. CHURCH	300.00	0	99.96	185	46.95
170 FSTMOMO	ST MONICA'S PRES CHURCH	300.00	0	99.96	186	47.21

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Assessments received in 1012 by Congregation						
Account Short Name	Name	Assessments	% of total	Cum %	Rank	% of Total Congregat
188 EBUCH	BUCHANAN CONGREGATION, UPCS	300.00	0	99.96	187	47.46
191 CARCA	ARCADIA PRESBYTERIAN CHURCH	300.00	0	99.97	188	47.72
199 CMARA	MAKANASKOP AND THEOPOLIS	300.00	0	99.97	189	47.97
208 CSTMARPE	ST MARTIN'S PRES CHURCH	300.00	0	99.97	190	48.22
259 WILZW	JL ZWANE MEMORIAL PRES. CH.	300.00	0	99.98	191	48.48
308 WMASIPHU	MASIPHUMELE FISH HOEK	300.00	0	99.98	192	48.73
333 LBMOLAB	BM MOLABA MEMORIAL	300.00	0	99.98	193	48.98
339 CTANTYI	TANTYI PRESBYTERIAN CHURCH	300.00	0	99.99	194	49.24
364 ESTIR	STIRLING MEMORIAL PRESB CHUR	300.00	0	99.99	195	49.49
365 NSTUA	STUARTVILLE PRESB. CHURCH	300.00	0	99.99	196	49.75
376 EYEKE	YEKELO-MBALI MEMORIAL CHURCH	300.00	0	100	197	50.00
429 CLINGEL	LINGELUHL	300.00	0	100	198	50.25
395 LSTPETER	ST PETER'S, BOIPATONG	150.00	0	100	199	50.51
1 WATLA	ATLANTIS UNITED	0.00	0	100	200	50.76
3 WBLUE	BLUE DOWNS UNITED	0.00	0	100	201	51.02
8 WKRAA	KRAAIFONTEIN PREACHING STAT	0.00	0	100	202	51.27
9 WEAST	EASTRIDGE UNITED	0.00	0	100	203	51.52
10 WWARD	GARDENS PRESBYTERIAN CHURCH	0.00	0	100	204	51.78
12 WUGUGU	GUGULUTU PRESBYTERIAN CHURCH	0.00	0	100	205	52.03
13 WHEID	HEIDEVELD-MANENBERG UNITED	0.00	0	100	206	52.28
14 WKHUN	KHAYELITSHA UNITED	0.00	0	100	207	52.54
15 WKUIL	KUILS RIVER UNITED	0.00	0	100	208	52.79
16 WLANG	LANGA PRESBYTERIAN CHURCH	0.00	0	100	209	53.05
22 WNYAN	NYANGA PRESBYTERIAN CHURCH	0.00	0	100	210	53.30
35 WVBRED	VREDENBURG UNITED	0.00	0	100	211	53.55
38 WDELFI	DELFT UNITED CHURCH	0.00	0	100	212	53.81
41 WWORC	WORCESTER UNITED CHURCH	0.00	0	100	213	54.06
42 WMBUL	MBULU CONGREGATION	0.00	0	100	214	54.31
44 DGLN	GLENBAIN CONGREGATION	0.00	0	100	215	54.57
45 RMAIN	MAIN CONGREGATION	0.00	0	100	216	54.82
46 EMATU	MAFUBE CONGREGATION	0.00	0	100	217	55.08

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Assessments received in 2012 by Congregation						
Account Short Name	Name	Assessments	% of total	Cum %	Rank	% of Total Congregat
47 RMACL	MACLAY CONGREGATION	0.00	0	100	218	55.33
49 DMIDL	MIDLANDS PRESBYTERIAN CHURCH	0.00	0	100	219	55.58
50 DNORT	NORTHDALE PREACHING STATION	0.00	0	100	220	55.84
52 DRICH	RICHMOND PREACHING STATION	0.00	0	100	221	56.09
55 DSTJGO	ST JOHN'S GOWRIE PRESBYTERIAN	0.00	0	100	222	56.35
62 TVRYH	VRVHEID PRESBYTERIAN CHURCH	0.00	0	100	223	56.60
63 FWITS	WITSIESHOEK UNITED	0.00	0	100	224	56.85
65 URAIN	RAINY CONGREGATION	0.00	0	100	225	57.11
66 UROSS	ROSS CONGREGATION	0.00	0	100	226	57.36
68 MASIPHUM	MASIPHUMELE FISH HOEK	0.00	0	100	227	57.61
69 SSTJAME	ST JAMES PRESBYTERIAN CHURCH	0.00	0	100	228	57.87
75 KTRAF	TRAFALGAR PREACHING STATION	0.00	0	100	229	58.12
77 KCHRI	CHRIST THE REDEEMER	0.00	0	100	230	58.38
78 KCLER	CLERMONT PRESBYTERIAN CHURCH	0.00	0	100	231	58.63
79 TGDOR	GORDON MEMORIAL CONGREGATION	0.00	0	100	232	58.88
80 KDURBLN	DURBAN CENTRAL UNITED CHURCH	0.00	0	100	233	59.14
81 KERNE	ERNEST REIM MEMORIAL	0.00	0	100	234	59.39
83 KFER	GLENWOOD PRESBYTERIAN CHUR	0.00	0	100	235	59.64
85 KHIGH	HIGHLAND HILLS UNITED CHURCH	0.00	0	100	236	59.90
86 KHLIL	HILLCREST PRESBYTERIAN CHURCH	0.00	0	100	237	60.15
87 RMALA	MALAN CONGREGATION	0.00	0	100	238	60.41
94 KSTALUM	ST AUGUSTINES PRESBYTERIAN	0.00	0	100	239	60.66
95 KESIKHAW	ESIKHAWINI PRESBY CHURCH	0.00	0	100	240	60.91
97 KSTGEORG	ST GEORGE'S PRESBYTERIAN CH	0.00	0	100	241	61.17
100 KSHAL	SHALOM PRESBYTERIAN CHURCH	0.00	0	100	242	61.42
101 KSTEL	STELLA PRESBYTERIAN CHURCH	0.00	0	100	243	61.68
102 KMWARG	MARGATE UNITED CHURCH	0.00	0	100	244	61.93
104 KNDAK	NDAKANA CONGREGATION	0.00	0	100	245	62.18
105 KMGWAL	MGWALI CONGREGATION	0.00	0	100	246	62.44
107 KUTE	UTENHAGE CONGREGATION UPSCA	0.00	0	100	247	62.69
108 DTRINES	TRINITY PREACHING STATION	0.00	0	100	248	62.94

Assessments received in 2012 by Congregation						
Account Short Name	Name	Assessments	% of total	Cum %	Rank	% of Total Congregat
111 RGCUW	GCUWA MISSION	0.00	0	100	249	63.20
112 KMANAK	K MANAKAZA MEMORIAL	0.00	0	100	250	63.45
114 AALICE	ALICE PRESBYTERIAN CHURCH	0.00	0	100	251	63.71
115 ACAMB	CAMBRIDGE PRESBYTERIAN CHURC	0.00	0	100	252	63.96
116 ADORR	DORRINGTON PRESBYTERIAN CHUR	0.00	0	100	253	64.21
117 ASTJOHN	ST JOHN'S UNITED CHURCH	0.00	0	100	254	64.47
120 AMDAN	MDANTSANE PRESBYTERIAN CHURC	0.00	0	100	255	64.72
122 ASTANWE	ST ANDREW'S PRES CHURCH	0.00	0	100	256	64.97
124 USTANUM	ST ANDREW'S PRES CHURCH	0.00	0	100	257	65.23
125 ETSEK	TSEKONG CONGREGATION	0.00	0	100	258	65.48
128 WIGORDON	GORDON'S BAY UNITED	0.00	0	100	259	65.74
132 ASTIR	STIRLING PRESBYTERIAN CHURCH	0.00	0	100	260	65.99
134 ATARK	TARKASTAD PRESBYTERIAN CHURCH	0.00	0	100	261	66.24
135 AWHEA	WHEATLANDS PRESBYTERIAN CHUR	0.00	0	100	262	66.50
136 WFREEBAY	FREEMAN BAVUMIA MEM	0.00	0	100	263	66.75
138 RBUTT	BUTTERWORTH PREACHING STATIO	0.00	0	100	264	67.01
140 RKIDS	KIDSTON CONGREGATION	0.00	0	100	265	67.26
141 KHAMM	HAMMARSDALE CONGREGATION	0.00	0	100	266	67.51
142 DESTC	ESTCOURT PRESB CHURCH	0.00	0	100	267	67.77
143 ASTUA	STUART MEMORIAL PRESBYTERIAN	0.00	0	100	268	68.02
146 TULUNDI	ULUNDI UNITING PRESBYTERIAN	0.00	0	100	269	68.27
147 EMBON	MBONDA MISSION	0.00	0	100	270	68.53
148 FFRAN	FRANKFORT-VILLIERS PRES CHUR	0.00	0	100	271	68.78
150 PFHOM	PHOMOLONG PRESBYTERIAN CHURC	0.00	0	100	272	69.04
152 FARPO	AR POHO MEMORIAL CHURCH	0.00	0	100	273	69.29
155 FSTANHE	ST ANDREW'S HEILBRON	0.00	0	100	274	69.54
158 FBREN	BRENT PARK PREACHING STATION	0.00	0	100	275	69.80
159 FSTANVE	ST ANDREW'S VERGENOEK	0.00	0	100	276	70.05
162 LSTANWE	ST ANDREW'S PRES CHURCH	0.00	0	100	277	70.30
163 FSTANLE	ST ANDREW'S CONSTANTIA	0.00	0	100	278	70.56
166 FSTIOMA	ST JOHN'S PRES CHURCH	0.00	0	100	279	70.81

Assessments received in 1012 by Congregation.						
Account	Short Name	Name	Assessments	% of total	Cum %	Rank
171	LSTPASH	ST PAUL'S PRES CHURCH	0.00	0	100	280
174	LSTISE	ST TIMOTHY'S PRES CHURCH	0.00	0	100	281
175	FTHABA	THABA N'CHU-BOTSHABELO UNITED	0.00	0	100	282
177	LCOME	SOMERSET EAST CONGREGATION	0.00	0	100	283
179	FZAMD	ZAMDELA PRESBYTERIAN CHURCH	0.00	0	100	284
180	FSTLUHO	ST LUKE'S PRESBYTERIAN CHURCH	0.00	0	100	285
183	UMILL	MILLER PRESBYTERIAN CHURCH	0.00	0	100	286
185	GPARKMOR	PARKMORE TRANSITION CHURCH	0.00	0	100	287
186	FBALA	BALASI CONGREGATION, UPSCA	0.00	0	100	288
189	SGRA	GRACE PRESBYTERIAN CHURCH	0.00	0	100	289
190	AADLAP	ADELAIDE PRESBYTERIAN CHURCH	0.00	0	100	290
193	CBUE	BLUEWATER BAY UNITED	0.00	0	100	291
194	ADAVI	DAVIDSON MEMORIAL	0.00	0	100	292
198	AKHON	RHOBONQABA PRESBYTERIAN CHUR	0.00	0	100	293
203	LCSTANSE	ST ANDREW'S PRESBYTERIAN CHUR	0.00	0	100	294
211	CALLSE	ALL SAINTS UNITED CHURCH	0.00	0	100	295
216	ABURN	BURNSHILL CONGREGATION UPSCA	0.00	0	100	296
221	TDUG	DOUGLAS PRESBYTERIAN CHURCH	0.00	0	100	297
223	TBWZULU	DUNDEE CONGREGATION, UPSCA	0.00	0	100	298
224	UDVSI	DV SIKHUTSWA PRESB. CHURCH	0.00	0	100	299
226	HALLSAIN	ALL SAINTS UNITED	0.00	0	100	300
227	HCYS	CRYSTAL PARK PRES CHURCH	0.00	0	100	301
228	HDALP	DALPARK PREACHING STATION	0.00	0	100	302
234	HSTANBR	ST ANDREW'S, BRAKPAN	0.00	0	100	303
237	HSTMAADA	ST MARK'S PRES CHURCH	0.00	0	100	304
238	HSTMISP	THE TREASURER	0.00	0	100	305
239	HSTPEDU	ST PETER'S (DUDUZA)	0.00	0	100	306
240	HSTPEUSE	ST PETER'S UNITED	0.00	0	100	307
241	HSTPETE	ST PETER'S PRES CHURCH	0.00	0	100	308
242	REEXO	EE XOKOZELA PRESB CHURCH	0.00	0	100	309
243	HEBEN	EBENEZER PRESBYTERIAN CHURCH	0.00	0	100	310

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Assessments received in 1012 by Congregation.						
Account	Short Name	Name	Assessments	% of total	Cum %	Rank
246	DENTAMBRE	ENTAMBENI PRESBYTERIAN CHURCH	0.00	0	100	311
247	TERNE	ERNEST NTULI MEMORIAL CHURCH	0.00	0	100	312
248	UERSK	ERKINE PRESBYTERIAN CHURCH	0.00	0	100	313
250	WGGNDZ	GG NDOTYANA MEMORIAL CHURCH	0.00	0	100	314
251	LSTDVUKU	ST DAVID'S PRESBY CHURCH	0.00	0	100	315
252	RIRVI	IRVIN NJOLOZA PRESB. CHURCH	0.00	0	100	316
253	WMASIBUL	MASIBULELE PRESBYTERIAN	0.00	0	100	317
256	NWEIR	WEIRDALE PRESBYTERIAN CHURCH	0.00	0	100	318
258	NMOUN	MOUNT HOREB PRES CHURCH	0.00	0	100	319
260	NWILLIAM	WILLIAM MPAMBA MEMORIAL	0.00	0	100	320
263	SSTANPR	ST ANDREW'S PRES CHURCH	0.00	0	100	321
265	DSTDDAVID	ST DAVID'S UPSCA	0.00	0	100	322
266	SSTCOHA	ST COLUMBA'S PRES CHURCH	0.00	0	100	323
270	SHIGHVEL	HIGHVELD COMMUNITY CHURCH	0.00	0	100	324
271	SSTPEMO	ST PETER'S PRES CHURCH	0.00	0	100	325
274	NSESH	SESHOGO PRES CHURCH	0.00	0	100	326
276	NWILL	WILLIAM SAMSON MEMORIAL	0.00	0	100	327
279	NMAHW	MAHWELERENG PRESBYTERIAN CH.	0.00	0	100	328
281	NLEBO	LEBOWAKGOMO PRESBYTERIAN CHU	0.00	0	100	329
282	GJOHA	JOHANNESBURG PRESB. CHURCH	0.00	0	100	330
285	TIOKW	JOHANNESBURG PRESBYTERIAN CHURCH	0.00	0	100	331
289	GDAKI	DAXINA PREACHING STATION	0.00	0	100	332
291	GHAMI	HAMILTON MEMORIAL PRES. CH.	0.00	0	100	333
294	IKENS	KENSINGTON UNITED	0.00	0	100	334
297	GMAYF	MAYFAIR PRES CHURCH	0.00	0	100	335
298	GMEAD	MEADOWLANDS PRES CHURCH	0.00	0	100	336
299	GDOBS	DOBSONVILLE PREACHING STAT	0.00	0	100	337
302	GORLA	ORLANDOO PRES CHURCH	0.00	0	100	338
303	GRANDBG	RANDBURG PRES CHURCH	0.00	0	100	339
310	CCGARO	GARDEN ROUTE PRESBYTERIAN	0.00	0	100	340
311	GSTIOEV	ST JOHN THE EVANGELIST	0.00	0	100	341

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Assessments received in 1012 by Congregation.						
Account Short Name	Name	Assessments	% of total	Cum %	Rank	% of Total Congregat
313 GSTMAGN	ST MAGNUS PRES CHURCH	0.00	0	100	342	86.80
316 NPOLOKW	POLOKWANE PRESBYTERIAN CHURCH	0.00	0	100	343	87.06
318 GSTPATR	ST PATRICK'S PRES CHURCH	0.00	0	100	344	87.31
319 HSTPAAL	ST PAUL'S PRES CHURCH	0.00	0	100	345	87.56
321 GSTSTRO	ST STEPHEN'S PRES CHURCH	0.00	0	100	346	87.82
326 CKWAZ	KWAZAKHELE PRESBYTERIAN CH.	0.00	0	100	347	88.07
328 ALOVE	LOVEDALE PRESBYTERIAN CHURCH	0.00	0	100	348	88.32
329 ULWERN	LOWER NGOWARA PRESB. CHURCH	0.00	0	100	349	88.58
330 ULWERR	LOWER RAINY PRESBYTERIAN CH	0.00	0	100	350	88.83
331 C D.MSOG	D. M SOGA MEMORIAL	0.00	0	100	351	89.09
332 EMPHA	MPHARANE PRESBYTERIAN CHURCH	0.00	0	100	352	89.34
334 RNCIS	NCISININDE PRESB. CHURCH	0.00	0	100	353	89.59
335 KSTJOHNS	ST JOHN'S (GROUTVILLE)	0.00	0	100	354	89.85
337 RNJIK	NIJELANA PRESB CHURCH	0.00	0	100	355	90.10
338 KBEACHM	BEACH NISSON PRES CHURCH	0.00	0	100	356	90.36
342 FWELK	WELKOM CONGREGATION OF UPSCA	0.00	0	100	357	90.61
360 NPHAL	PHALABORWA PRESB. CHURCH	0.00	0	100	358	91.37
361 DPHOL	PHOLELA PRESBYTERIAN CHURCH	0.00	0	100	359	91.62
362 DPIET	PIETERMARITZBURG PRESB CHURC	0.00	0	100	360	91.88
363 APIRI	PIRIE PRESBYTERIAN CHURCH	0.00	0	100	361	92.13
366 KTEMB	TEMBALHLE PRESB CHURCH	0.00	0	100	362	92.39
369 RTUTUKA	TUTUKA PRESBYTERIAN CHURCH	0.00	0	100	363	92.64
371 EUPPE	UPPER MIKEMANE PRESB CHURCH	0.00	0	100	364	92.89
374 FVILJ	VILJOENSKROON PRESB CHURCH	0.00	0	100	365	93.15
377 CZWI	ZWIDE PRESBYTERIAN CHURCH	0.00	0	100	366	93.40
379 SPRET	PRETORIA PRESBYTERIAN CHURCH	0.00	0	100	367	93.65
380 ERIET	RIETVELI PRESBYTERIAN CHURCH	0.00	0	100	368	93.91
382 SRUG	RUGHOEK PRESBYTERIAN CHURCH	0.00	0	100	369	94.16
384 USOME	SOMERVILLE PRESB. CHURCH	0.00	0	100	370	94.42
386 ESPRI	SPRINGSIDE PRESB. CHURCH	0.00	0	100	371	94.67
387 LSTDAVID	ST DAVID'S PRESB CHURCH	0.00	0	100	372	94.92

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Assessments received in 1012 by Congregation.						
Account Short Name	Name	Assessments	% of total	Cum %	Rank	% of Total Congregat
392 SKHAY	KHAYAKULU UNITING	0.00	0	100	373	95.18
394 ULWERNG	LOWER NGQWARA PRESBYTERIAN	0.00	0	100	374	95.43
396 ASTJOHNS	ST JOHN'S, KEISKAMMAHOEK	0.00	0	100	375	95.69
397 ADUNCAN	DUNCAN VILLAGE UPC	0.00	0	100	376	95.94
398 WMBEKWEN	IMBEKWE NI PREACHING STATION	0.00	0	100	377	96.19
401 FIKAGENG	IKAGENG TRANSITIONAL CHURCH	0.00	0	100	378	96.45
403 RCOLIMBA	COLUMBA MISSION	0.00	0	100	379	96.70
404 ADR NTSI	DR NTSIKELELO CONGREGATION	0.00	0	100	380	96.95
405 RLUNDIE	LUNDIE MEMORIAL CHURCH	0.00	0	100	381	97.21
408 UMT WILL	WILLIAM GAVIN MEMORIAL CHURC	0.00	0	100	382	97.46
410 NTZANEE	TZANEEN CONGREGATION	0.00	0	100	383	97.72
411 LSTMARKS	ST MARK'S VANDERBUIL	0.00	0	100	384	97.97
413 NMATANGA	MATANGARI PRES CHURCH	0.00	0	100	385	98.22
417 HWATTIVIL	WATTVILLE PRESBYTERIAN CHURC	0.00	0	100	386	98.48
419 STHUMED	THUMEDI MAKGAHLELA CON	0.00	0	100	387	98.73
423 UMTGT VI	GT VIKA MEMORIAL	0.00	0	100	388	98.98
426 HTSAKANE	TSAKANE PRESBYTERIAN CHURCH	0.00	0	100	389	99.24
427 AHENRYA	HENRY ARENDS MEMORIAL	0.00	0	100	390	99.49
428 CSTBARPE	ST BARNABAS PRESB. CHURCH	0.00	0	100	391	99.75
431 WVVVMAS	WV MASINDA MEMORIAL CHURCH	0.00	0	100	392	100.00
		9045214.65				

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Appendix 6

Unallocated Deposits

31st December 2012

UNIDENTIFIED DEPOSITS AS AT 31/12/2012					
Short Name	Doc Ref	Doc Date	Order Ref	Nominal Code	Original Value Local
UNIDENTI	SANTAM	2003/01/08	EFT		-804.00
UNIDENTI	SURPLUS	2003/01/23	AMT		-100.00
UNIDENTI	8325731	2003/01/30	23		-400.00
UNIDENTI	FUNGWE	2003/02/27	NKATU		-1000.00
UNIDENTI	PNGBG	2003/03/26	POLOKWANE		-807.92
UNIDENTI	SANTAM	2003/03/27	EFT		-1000.00
UNIDENTI	J KGOARE	2003/04/01			-300.00
UNIDENTI	MAGTAPE	2003/04/17			-7412.00
UNIDENTI	F NKATU	2003/06/27			-500.00
UNIDENTI	ASSESS.	2003/10/31	NELSON		-300.00
UNIDENTI	CAR	2003/11/26	REFUND		-300.00
UNIDENTI	HOUSING	2003/12/24	LOAM/PEN		-3787.50
UNIDENTI	UPCSA	2004/01/13			-1400.00
UNIDENTI	MAGOBOME	2004/01/17	SHABULELA		-4800.00
UNIDENTI	TRINITY	2004/01/21	PC		-2400.00
UNIDENTI	KUYUSA	2004/02/05	BOOK STORE		-500.00
UNIDENTI	TRINITY	2004/05/05	LANDSDOWNE		-24.50
UNIDENTI	KING	2004/05/24	WILLIAMS		-9385.00
UNIDENTI	PC	2004/08/11	REFORMED		-300.00
UNIDENTI	CM	2004/09/20	NTWASA		-334.50
UNIDENTI	CM	2004/10/15	NTWASA		-334.50
UNIDENTI	M	2004/11/02	MASKO		-600.00
UNIDENTI	A	2005/01/27	NDUKWANA		-150.00
UNIDENTI	GERVANS	2005/03/24	PTY		-20.00
UNIDENTI	4733925	2005/04/07	479		-307.38
UNIDENTI	PENSION	2005/06/07	BEACON BAY		-3175.00
UNIDENTI	XHOSA	2005/06/14	SPEAKING		-86.00
UNIDENTI	MODHEHE	2005/07/16	HEIDELBERG		-500.00
UNIDENTI	STANCOM	2005/08/01	81667 UNIV		-146.14
UNIDENTI	UPCSA	2005/08/02			-500.00
UNIDENTI	JACOBS	2005/08/25	REF0355		-300.00
UNIDENTI	NKATU	2005/08/26	NY		-50.00
UNIDENTI	DURBAN	2005/09/15	REF0355		-300.00
UNIDENTI	B	2005/09/22	MBNETHYANA		-4786.05
UNIDENTI	UPCSA	2005/09/29	MONTICLEAR		-300.00
UNIDENTI	FREDDY	2005/10/14	WEST END		-300.00
UNIDENTI	PENSION	2005/10/18	MINISTERS		-2200.00
UNIDENTI	MED	2006/01/12			-28231.00
UNIDENTI	EGOLI	2006/01/30	VPWF		-2600.00
UNIDENTI	ASSESS.	2006/02/15	RINK STR.		-4200.00
UNIDENTI	ASSESS.	2006/02/22			-12362.00
UNIDENTI	ASSESS.	2006/02/23	2003		-13000.00
UNIDENTI	UPCSA	2006/04/11	ASSESS.		-2000.00
UNIDENTI	MM	2006/05/05	MIKHUNGELA		-1800.00
UNIDENTI	MTIKELA	2006/05/16	MA		-200.00
UNIDENTI	LADYSMIT	2006/05/29	164339442		-7800.00
UNIDENTI	UPCSA	2006/08/02	ST ANDREWS		-2400.00
UNIDENTI	UPCSA	2006/08/05	ST ANDREWS		-1800.00

UNIDENTIFIED DEPOSITS AS AT 31/12/2012					
Short Name	Doc Ref	Doc Date	Order Ref	Nominal Code	Original Value Local
UNIDENTI	B BRUCE	2006/08/07			-1775.00
UNIDENTI	UPCSA	2006/08/11	ST PAULS		-300.00
UNIDENTI	PRES.	2006/08/31	OF EGOLI		-500.00
UNIDENTI	LEBOGO	2006/09/06	EM		-1120.25
UNIDENTI	NGUBANE	2006/10/07	SG		-600.00
UNIDENTI	NGUBANE	2006/10/07	SG		-600.00
UNIDENTI	MURRAY	2006/10/19	DE		-50.00
UNIDENTI	ASSESS.	2006/10/25	2004/5		-2400.00
UNIDENTI	ASSESS.	2006/10/25	2004/5		-2400.00
UNIDENTI	NA	2006/10/26	846298074		-260.00
UNIDENTI	ASSESS.	2006/11/08	2005		-27680.00
UNIDENTI	UPCSA	2006/11/13	GA USCW		-6792.06
UNIDENTI	LEBOGO	2006/11/14	EM		-1120.25
UNIDENTI	ASSESS.	2006/11/25	PROSPECTION		-300.00
UNIDENTI	NGUBANE	2006/11/25	SG		-300.00
UNIDENTI	CBUS	2006/12/18	ASSESS. 2006		-20401.66
UNIDENTI	UNALLOCA	2007/01/01			-3747.79
UNIDENTI	LELALA	2007/01/09	KM		-1200.00
UNIDENTI	NKUKANA	2007/01/16	N		-300.00
UNIDENTI	UPCSA	2007/02/16	TRINITY		-2625.00
UNIDENTI	MF570941	2007/03/19	60007193766		-7989.01
UNIDENTI	UPCSA	2007/06/04			-880.00
UNIDENTI	PC	2007/06/21	MATANGARI		-1000.00
UNIDENTI	ASSESS.	2007/06/28	2006		-29936.00
UNIDENTI	UPCSA	2007/07/04			-880.00
UNIDENTI	UPCSA	2007/08/03			-880.00
UNIDENTI	UPCSA	2007/09/04			-880.00
UNIDENTI	PENSION	2007/09/06	ALBERTON		-880.00
UNIDENTI	LEBOGO	2007/09/07	EM		-1000.00
UNIDENTI	LEBOGO	2007/09/07	EM		-1000.00
UNIDENTI	PC	2007/09/17	REFORMED		-12000.00
UNIDENTI	UPCSA	2007/10/03			-880.00
UNIDENTI	THE MALL	2007/10/16	ST COLUMBAS		-880.00
UNIDENTI	BHENGU B	2007/10/19	LADYSMITH		-1784.16
UNIDENTI	GONTSANA	2007/10/31	KOKSTAD		-1800.00
UNIDENTI	PRESBY.	2007/11/01	CENTRAL		-280.00
UNIDENTI	UPCSA	2007/11/03			-300.00
UNIDENTI	ASSESS.	2007/11/13	OCT/DEC		-880.00
UNIDENTI	UPCSA	2007/12/04			-1500.00
UNIDENTI	AID	2007/12/24	STUNBOKS		-880.00
UNIDENTI	6291	2008/01/04	UPCSA		-250.00
UNIDENTI	6333	2008/02/04	UPCSA		-880.00
UNIDENTI	6411	2008/03/01	LF MAKAKA		-880.00
UNIDENTI	6516	2008/04/14	P/FUND 0208		-720.00
UNIDENTI	6541	2008/04/25	GLEN AVON		-1281.85
UNIDENTI	6553	2008/05/05	PENSION		-300.00
UNIDENTI	6582	2008/05/24	BFC JHB SUP		-1281.25
UNIDENTI	6623	2008/06/12	T1206		-8703.13
UNIDENTI					-1235.00

UNIDENTIFIED DEPOSITS AS AT 31/12/2012					
Short Name	Doc Ref	Doc Date	Order Ref	Nominal Code	Original Value Local
UNIDENTI	6653	2008/07/03	BURNSHILL		-5268.64
UNIDENTI	6664	2008/07/15	VDBP		-1113.90
UNIDENTI	6670	2008/07/22	M NTULI		-600.00
UNIDENTI	6719	2008/08/07	PP RATHEBE		-500.00
UNIDENTI	6759	2008/09/03	UPCSA 309		-500.00
UNIDENTI	6805	2008/10/13	THS CONG		-300.00
UNIDENTI	6806	2008/10/13	ALICE082		-1900.00
UNIDENTI	6812	2008/10/17	MLP THOHO		-4019.60
UNIDENTI	6822	2008/10/28	ASSESS.		-2400.00
UNIDENTI	6846	2008/11/05	PTA 828511		-500.00
UNIDENTI	6850	2008/11/05	PTA 832511		-6294.33
UNIDENTI	6902	2008/12/12	MANTJIE BT		-320.00
UNIDENTI	6923	2008/12/17	NCUKANA		-700.00
UNIDENTI	6908	2008/12/19	HEARTL		-70.00
UNIDENTI	6910	2008/12/22	PTA ASS.		-500.00
UNIDENTI	SITHOLE	2006/11/30	F		-200.00
UNIDENTI	CWM TIM	2008/04/15	QUEENSWOOD		-7500.00
UNIDENTI	6641	2008/06/27	T2706		-140.00
UNIDENTI	6667	2008/07/18	CREDIT TRSF		-2000.00
UNIDENTI	T280109	2009/01/28	OVERPAYMENT	OVERPAYMENT	-595.00
UNIDENTI	T0201C	2009/02/01	P O BOX 630F	P O BOX 630FFT 9830/722901926	-600.00
UNIDENTI	T040309	2009/03/04	LAMOLA EDWAR	LAMOLA EDWARD FAUNA PARKS 719403	-3000.00
UNIDENTI	T170309	2009/03/17	NN LESAOANA	NN LESAOANA MATATIELE	-161.50
UNIDENTI	T250309	2009/03/25	BABALWA MASH	BABALWA MASHIY	-5780.00
UNIDENTI	T300309	2009/03/30	UPCSA VAN DE	UPCSA VAN DER WALT	-750.00
UNIDENTI	T210409	2009/04/21	MAY FORT BEU	055210670 MAY FORT BEAUFOR	-2561.00
UNIDENTI	T240409	2009/04/24	MOTHEBE	MOTHEBE THEBANE2404	-1400.00
UNIDENTI	T240409	2009/04/24	ASSESS	ASSESSMENTS9696	-7632.00
UNIDENTI	T140509	2009/05/14	0088//760917	0088//7609175978080	-89.41
UNIDENTI	T280509	2009/05/28	VAN DER BILJ	VAN DER BILJPARK.36206002805	-1000.00
UNIDENTI	T080609	2009/06/08	CREDIT TRANS	CREDIT TRANSFER	-45.68
UNIDENTI	T080609	2009/06/08	CREDIT TRANS	CREDIT TRANSFER	-2000.00
UNIDENTI	T170609	2009/06/17	AFRICAN BAPD	AFRICAN BAPDS PAYMENT	-89.14
UNIDENTI	T290609	2009/06/29	MEYERTON	VANDERBILJPARK MEYERTON	-1000.00
UNIDENTI	T150609	2009/06/15	CHEQUE DEPOS	CHEQUE DEPOSIT ASSESSMENTS	-600.00
UNIDENTI	T060709	2009/07/06	INSURANCE	MF66931142014810132	-7571.05
UNIDENTI	T240809	2009/08/24	ASSESSMENTS	ASSESSMENTS9171	-7632.00
UNIDENTI	T101009	2009/10/10	CASH DEPOSIT	CASH DEPOSIT	-130.00
UNIDENTI	T291009	2009/10/29	JOAN/REV NTO	JOAN/REV NTONG A2910	-3608.00
UNIDENTI	T091109	2009/11/09	SEABELA	SEABELA CK GEN ASS ASSESSMENT	-2400.00
UNIDENTI	T271109	2009/11/27	CHEQUE DEPOS	055210670 FORT BEAUFOR1632711	-2561.00
UNIDENTI	T071209	2009/12/07	PAID INTO	PAID INTO CONTRIBUTION A/C	-263.00
UNIDENTI	T231209	2009/12/23	CHEQUE DEPOS	A TOWNSENDSUTTON SQUAR 5432312	-705.29
UNIDENTI	T281209	2009/12/28	DONATION RET	DONATION RET MIN PENS FUND	-762.00
UNIDENTI	T181209	2009/12/18	CHEQUE DEPOS	GARDENS PRESBY TERIAN1812	-250.00
UNIDENTI	T070110	2010/07/01	CASH DEPOSIT	ST PAUL'S ASSESSMENT	-200.00
UNIDENTI	T100110	2010/01/12	V MDLALOSE	V MDLALOSE	-1323.00
UNIDENTI	T120110	2010/01/12	DOWIE	DOWIE	-2840.20

UNIDENTIFIED DEPOSITS AS AT 31/12/2012					
Short Name	Doc Ref	Doc Date	Order Ref	Nominal Code	Original Value Local
UNIDENTI	T120110	2010/01/12	UPCSA CONTRI	UPCSA CONTRIBUTION ACCOUNT	-263.00
UNIDENTI	T120110	2010/01/12	PINELANDS	PINELANDS	-1230.00
UNIDENTI	T220210	2010/02/22	ST LUKES	ST LUKES RIVER SQUARE 4892202	-3032.00
UNIDENTI	T220210	2010/02/22	PRESBYTERIAN	PRESBYTERIAN CHURCH2202	-4724.50
UNIDENTI	T220210	2010/02/22	US PROJECT	US PROJECT 160233312202	-7400.00
UNIDENTI	T050310	2010/03/05	ST BARNABAS	ST BARNABAS	-60.00
UNIDENTI	T050310	2010/03/05	AFRICAN BAPD	AFRICAN BAPDS PAYMENT	-102.31
UNIDENTI	T150310	2010/03/15	ESTHER	ESTHER MKHWAN E1503	-300.00
UNIDENTI	T310310	2010/03/31	CHURCH ASS	CHURCH ASS REFUND OBOSE PBOSE	-18939.00
UNIDENTI	T070410	2010/01/07	AFRICAN BAPD	AFRICAN BAPDS PAYMENT	-102.31
UNIDENTI	T100410	2010/04/10	UPCSA	UPCSA MABOPANE GA-RANKUWA	-250.00
UNIDENTI	T060510	2010/05/06	AFRICAN	AFRICAN BAPDS PAYMENT	-102.31
UNIDENTI	T200510	2010/05/20	2009 ASSESS	2009 ASSESSMEN T2005	-1200.00
UNIDENTI	T270510	2010/05/27	VUYI BATCHES	VUYI BATCHES WONDERPARK	-300.00
UNIDENTI	T280510	2010/05/28	SEMPLE MEM	SEMPLE MEM	-4412.50
UNIDENTI	T010610	2010/06/01	DLUDLU HEIDE	DLUDLU HEIDELBERG	-900.00
UNIDENTI	T170610	2010/06/17	AFRICAN BAPD	AFRICAN BAPDS PAYMENT	-102.32
UNIDENTI	T080710	2010/07/08	AFRICAN BAPD	AFRICAN BAPDS PAYMENT	-102.31
UNIDENTI	T100710	2010/07/10	MAGTAPE CRED	MAGTAPE CREDIT	-240.00
UNIDENTI	T100710	2010/07/10	THUNDEZWA DY	THUNDEZWA DYASI	-900.00
UNIDENTI	T230710	2010/07/23	MAGDELINE NT	MAGDELINE NTULI	-800.00
UNIDENTI	T290710	2010/07/29	REF JULY PAR	REF JULY PARKTOWN 100	-2812.00
UNIDENTI	3	2010/08/20	T200810	CATS THIRD AFRICAN BAPDS PAYMT	-102.32
UNIDENTI	4	2010/08/24	T240810	CHEQUE DEP GENASSEMB2006PUPC24	-2400.00
UNIDENTI	5	2010/08/30	T300810	WILFRED MAJOLA PINE CREST CASH	-150.00
UNIDENTI	6	2010/09/02	T020910	CHEQUE DEPOSIT ASSESSMENT 2009	-7000.00
UNIDENTI	7	2010/09/07	T070910	PRESBYTERIAN CHURCH CHEQUE DEPOS	-2700.00
UNIDENTI	8	2010/09/16	T160910	AFRICAN BAPDS PAYMENT	-102.32
UNIDENTI	9	2010/09/23	T230910	ASSESSMENT BUTTERWORTH CHEQUE	-350.00
UNIDENTI	10	2010/09/27	T270910	LINET 083426804 CHEQUE DEPOSIT	-900.00
UNIDENTI	13	2010/10/06	T061010	PORT ELIZABTH 080390374	-6748.81
UNIDENTI	14	2010/10/08	T081010	AFRICAN BAPDS PAYMENT	-102.31
UNIDENTI	15	2010/10/08	T081010	INTER-CHURCH LIAISON BOARD	-12710.62
UNIDENTI	16	2010/10/11	T111010	INTER-CHURCH LIAISON	-5549.22
UNIDENTI	17	2010/11/18	T181110	ASSES SOUTHERNWOOD	-29803.00
UNIDENTI	18	2010/11/18	T181110	L/L SOUTHERNWOOD	-2575.00
UNIDENTI	19	2010/11/19	T191110	AFRICAN BAPDS PAYMENT	-102.32
UNIDENTI	20	2010/11/19	T191110	ASSMENT + LLEAVE	-3020.00
UNIDENTI	23	2010/12/28	T281210	STMA 23 RET MIN PENSION	-1136.00
UNIDENTI	21	2010/12/03	T031210	AFRICAN BAPDSPAYMENT	-102.31
UNIDENTI	22	2010/12/07	T071210	CHURCH GROWTH LOAN	-500.00
UNIDENTI	32	2011/01/31	T120111	AFRICAN BAPDS PAYMENT	-104.65
UNIDENTI	31	2011/01/06	T060111	QUEENSTOWN THE MALL SER 872601	-2400.21
UNIDENTI	35	2011/02/04	T040211	ASSESSMENT & LONG LEAVE402	-6040.00
UNIDENTI	37	2011/02/12	T120211	AFRICAN BAPDS PAYMENT	-105.39
UNIDENTI	44	2011/03/07	T070311	AFRICAN BAPDS CATS THIRD PARTY	-105.38
UNIDENTI	45	2011/03/25	T250311	AFRICAN BAPDS CATS THIRD PARTY	-7.07
UNIDENTI	46	2011/04/09	T090411	AFRICAN PAPDS CATS THIRD PARTY	-113.88

UNIDENTIFIED DEPOSITS AS AT 31/12/2012					
Short Name	Doc Ref	Doc Date	Order Ref	Nominal Code	Original Value Local
UNIDENTI	50	2011/05/19	T190511	MODIBA KEMPTON SERV CHEQUE DEP	-1800.00
UNIDENTI	55	2011/06/06	T060611	AFRICAN BAPDS CATS THIRD PARTY	-112.94
UNIDENTI	59	2011/07/06	T060711	AFRICAN BAPDS CATS THIRD PARTY	-112.94
UNIDENTI	60	2011/07/12	T120711C	T120711C	-32390.99
UNIDENTI	61	2011/08/05	T050811	BAPDSCATS THIRD PARTY PAYMENT	-112.94
UNIDENTI	62	2011/08/12	T120811	ASSESSMENT2010FREESTATEPRESBET	-1800.00
UNIDENTI	63	2011/08/29	T290811	JM VAN ZYL BRAKPAN	-2400.00
UNIDENTI	65	2011/09/09	T090911	AFRICAN BAPDS CATS THIRD PARTY	-112.94
UNIDENTI	67	2011/09/27	T270911	BOPHELONG EBENEZER	-300.00
UNIDENTI	68	2011/09/28	T280911	010278648 PRETORIA NOR	-400.00
UNIDENTI	69	2011/10/13	T131011	GEN ASSESSMENT PARKTOWN	-900.00
UNIDENTI	70	2011/10/22	T221011	ST MICHAELS UNITED MAGTAPE CRE	-700.00
UNIDENTI	72	2011/11/15	T151111	2010 ASSESSMENT CASH DEPOSIT	-8000.00
UNIDENTI	73	2011/11/15	T171111	LONG LEAVE NIGEL CHEQUE DEPOSI	-1092.00
UNIDENTI	75	2011/11/17	T171111C	COMMUNION MOND CORRECTION	-9478.00
UNIDENTI	78	2011/12/31	T311211	M MAKWETU ASSESSMENT CHEQUE DEP	-2400.00
UNIDENTI	85	2012/01/11	T110112	CHEQUE DEP ASSESSMENT 2010&201	-5000.00
UNIDENTI	87	2012/02/07	T070212	SANDRA MANDLAZ 1702 CASH DEPOS	-60.00
UNIDENTI	88	2012/02/29	T290212	UCCSA VREDENBURG CHEQUE DEPOSI	-300.00
UNIDENTI	90	2012/02/09	T090212	LONG LEAVE NIGEL	-1092.00
UNIDENTI	93	2012/03/27	T270312	ST PETERS D/VILLE ASSESS	-3725.00
UNIDENTI	95	2012/03/16	T160312	LONG LEAVE 6 MONTHS CHQ DEPOSI	-1092.00
UNIDENTI	101	2012/05/11	T110512	MILLICENY PHATHI CASH DEPOSIT	-1000.00
UNIDENTI	102	2012/05/12	T120512	THE UNITING PRESBYTERIAN	-600.00
UNIDENTI	103	2012/05/28	T280512	ABSA BANK CHURCH	-1902.00
UNIDENTI	104	2012/05/29	T290512	PRESBY - ASSESS 2011	-1700.00
UNIDENTI	105	2012/06/08	T080612	BOPHELONG EBEN VANDERBIJLA	-108.00
UNIDENTI	106	2012/06/19	T190612	LONG LEAVE UP TO JUNE 2012	-1092.00
UNIDENTI	107	2012/06/28	T280612	ABSA BANK CHURCH MAGTAPE CREDI	-1902.00
UNIDENTI	112	2012/07/24	T240712	ABSA BANK ASSESSMENTS	-3596.00
UNIDENTI	116	2012/08/25	T250812	ABSA BANK ASSESSMENTS	-4065.00
UNIDENTI	120	2012/08/21	T210812	CASHFOCUS OWD726711	-7598.01
UNIDENTI	124	2012/09/05	T050912	CHEQUE DEPOSIT	-280.00
UNIDENTI	125	2012/09/12	T120912	MESHACK MCHUNU	-600.00
UNIDENTI	126	2012/09/25	T250912	MF76851907024078337	-3020.00
UNIDENTI	127	2012/09/25	T250912	ABSA BANK ASSESSMENTS	-3458.00
UNIDENTI	128	2012/09/28	T280912	ST LUKES UPOSA DIMBAZ	-610.00
UNIDENTI	131	2012/10/22	T221012	CHEQUE DEPOSIT BRANCH CODE	-280.00
UNIDENTI	132	2012/10/22	T221012	CREDIT TRANSFER JOONSTENBERG	-350.00
UNIDENTI	133	2012/10/30	T301012	ABSA BANK ASSESSMENTS	-3755.00
UNIDENTI	139	2012/11/07	T071112	ST MARK ASSEMENT	-3600.00
UNIDENTI	140	2012/11/12	T121112	PRISCILLA DINO LICE CASH DEPOS	-1000.00
UNIDENTI	141	2012/11/12	T121112	ASSES ST THOMAS 7XMONTHS	-12218.50
UNIDENTI	148	2012/12/31	T311212	UPCSA VANGATE MALL	-400.00
					-633913.27

Appendix 7
List Of Outstanding
CEA Loans
At 31st December 2012

CHURCH GROWTH LOANS as at 31/12/2012

Account	Short Name	Name	Total Debt Local
4	FS MAFOK	THE REV. C MAFOKOANE	3993.95
14	HI ZIBI	THE REV MJ ZIBI	8232.89
34	HI MOLEP WC	THE REV SP MOLEPO	410.27
38	KUZWA	THE REV CB KUZWAYO	34291.28
46	AM SAM	THE REV SP SAM	18449.22
51	FS MOSIK	THE REV GI MOSIKARE	4974.92
63	WC MPETS WC	THE REV I MPETSHINI	1943.35
74	LANGA	LANGA PRESBYTERIAN CHURCH	56601.06
81	THE PHOE	CHRIST REDEM/PHOENIX CHURCH	51430.65
83	CC MZEND	THE REV X MZENDANA	22068.41
107	CC RAMBA	THE REV MP RAMBANI	2039.71
111	ZIM CHAT	THE REV S CHATIKOBO	32801.49
115	NP THOBE	THE REV TMC THOBEJANE	19971.19
118	WGOSA	THE REV T GOSA	36074.08
121	DR BHENG	THE REV N BHENGU	27934.68
123	EA PITO	THE REV T PITOI	32877.72
		Total	354094.87

UPCSA PENSION FUND

Report to Executive Commission 2013

This report covers the following activities which have taken place since General Assembly in 2012.

1. Trustees

1.1 Member Trustees:

The election for the Member Nominated trustees was held in late 2012. No formal election was required as the existing "Member" Trustees were the only persons nominated by the members and were re-elected en bloc.

The Member Trustees are C Leeuw, A Maker, J McKane and D Potgieter with G Sinclair as a general alternate. They will serve for 5 years from 1 January 2013 to 31 December 2017.

1.2 Employer Trustees:

The Employer Trustees term of office terminates at the Executive Commission. It is requested that the Executive Committee appoints the existing Employer Trustees D Anderson, C Henley, N Mashalaba, and A Wentzel with G Kelly as a general alternate for a period of 5 years to 31 December 2017.

1.3 Appointment of Chairman:

At the request of the existing Trustees I reviewed my involvement with the Fund. Initially I would have resigned once the merger of the RPCSAPF with this Fund was finalised. This has now been achieved. I am willing to make myself available for re-appointment to provide an opportunity for the leadership of the Church to identify a suitable person to take over from me in due course.

1.4 Trustee training:

The majority of the Trustees attended a one day training. Such training is likely to be mandatory in the future. This will prove to be a benefit to the members of the Fund.

1.5 Fund audit:

I personally, with the added involvement of the Principal Officer, liaise with the Auditors and NMG to ensure that our audit is completed timeously. the audit for 2012 is now underway and all preliminary steps have been completed.

2. Investments

The trustees are indebted to the Investment Committee of the Church under the Chairmanship of Mr Doug Anderson for their skilful management of the assets of the Fund. At 28th February 2013 the current value of the combined portfolios stands at R 195 589 676.

3. Compliance Visit from the Financial Services Board (FSB) on 10 April 2013.

- 3.1 A quorum of Trustees, plus an Executive from NMG and the Principal Officer met with the official from FSB.
- 3.2 It was a very open and positive visit. The ongoing difficulty of monthly instalments being missed was a major topic of discussion.
- 3.3 The report from FSB should be received during June 2013. This will be tabled at Executive Commission if it has been received.

4. Rule Amendment

- 4.1 There have been eight rule amendments since the establishment of the Fund. A consolidated set of Rules is currently being prepared.
- 4.2 The major rule amendment is the reclassification of a member as a Deferred Pensioner if the member fails to contribute for three consecutive months.
- 4.3 The Amendment in 4.2 will solve some of the problems for the Fund. However this will have repercussions for the church relating to the requirement of Ministers to be members of the Pension Fund.
- 4.4 There is a requirement for the Fund to collect interest on late contribution payments.

5. Possible rationalisation of retirement benefits through the Church

The Trustees of the UPCSAPF and those of the Presbyterian Employees' Pension Fund are considering the implication of merging the two funds.

6. Administration

- 6.1 Tom Coulter is currently the Principal Officer. Arrangements will need to be made to fill this position when his contract terminates at the end of 2025.
- 6.2 The Trustees hold 5 statutory meetings per year, and where necessary pass Round Robin Resolutions between meetings.
- 6.3 Preparation for the meetings is handled by a meeting between NMG, the Principal Officer and the Chairman. In addition there is an Admin Sub-Committee that clears queries on the Admin Report before the meeting of Trustees.
- 6.4 Andre Prinsloo collates the contributions received for members and pays this to NMG monthly with a reconciled schedule attached.

7. RPCSAPF

This fund has now terminated and its assets of R12 Million absorbed into this fund.

8. Thanks

I would like to thank my co-Trustees for their support and diligent work. I also

thank the Principal Officer, NMG and Arthur Els and Associates for their assistance with the management of the Fund.

ALLAN E WENTZEL
CHAIRMAN OF BOARD OF TRUSTEES

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission re-appoints D Anderson, C Henley, N Mashalaba and A Wentzel as Trustees, with GC Kelly as a general alternate, till 31 December 2017.

PRESBYTERIAN EMPLOYEES PENSION FUND

Report to Executive Commission 2013

The Trustees have much pleasure in presenting the following report:

The number of trustees serving on the Board has now been increased from six to eight, with four representing the employer and four serving the members.

The quorum for a meeting remains at four trustees, two each from employer and members. As a result we now have had a full quorum at every meeting which means that all meetings were fully constituted and able to make decisions and not have to wait for them to be ratified at the next meeting.

An election will be held shortly to fill a vacancy which arose as a result of the removal of the previous Financial Officer as a trustee.

In October 2012 all the trustees and the Principal Officer attended a training course at NMG on the Roles and Responsibilities of Trustees.

The trustees are happy with the changes at Central Office and in particular with the processing of contributions and dealing with queries from members.

The trustees would like to make all the UPCS churches in South Africa aware of the Pension Fund and the add-on benefits their staff can enjoy by belonging to the fund.

At the General Assembly in 2012 employers contributions were increased from 12.5% to 13.2% on the recommendation of the fund's actuaries. This effectively means that the Fund is able to meet its actuarial obligations. A letter was sent out to all employers advising them of the change and the increase has now been fully implemented

All matters relating to the previous Financial Officer at Central Office, who was a member of the PEPF, are still in the process of being resolved. It is hoped that monies owing to the UPCS will be paid over soon from the Pension Fund, and may even have been paid over as this Executive Council sits.

Yours in Christ

GC KELLY
CHAIRMAN OF THE BOARD OF TRUSTEES

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission urges all Presbyteries to make sure that church employees join the PEPF.

PENSION FUND COMMISSION

Report to Executive Commission 2013

Membership, Brief and Meetings

The 2012 General Assembly appointed the following Commission: the Rev. John McKane (Convenor), the Rev. Derek Potgieter, Mr. Tshepo Ndlovu, Mr. Tom Coulter, the Rev. Cliff Leeuw and the Rev. Bob Samson to: "investigate the effect of the proposed rule change on ministers and congregations who can't afford to pay their contributions and submit a full report and proposed plan of action to Executive Commission in 2013".

The Commission has met three times since General Assembly (August 2012, November 2012 and February 2013) and is pleased to present this report to Executive Commission.

Proposed Rule Change

It was reported to the General Assembly that in order to remain within the Rules of the Pension Fund and within the law prescribed by the Pension Funds Act it was necessary for the Trustees to apply for a Rule Amendment as follows: "If a member fails to contribute for three consecutive months he (sic) is removed as a member of the fund and his (sic) contributions are returned to him (sic)".

At the time of General Assembly in 2012 this Rule Amendment was awaiting approval from the Financial Services Board (FSB). The FSB have granted permission for this Rule Amendment, which, therefore, means that this Rule is now in effect within the Pension Fund and it has been in operation since 01 January 2013.

It must be noted that the following portion of the report to General Assembly in 2012 is incorrect: "he (sic) is removed as a member of the fund and his (sic) contributions are returned to him (sic)". If a member fails to make his/her contribution to the Pension Fund for three consecutive months that member will automatically become a "Deferred Member" and their previous contributions will remain within the Fund until such time as they are legally entitled to withdraw those contributions from the Fund in terms of the Rules of the Fund. This is normally only at the age of retirement.

The Rules of the Fund (as at August 2010) can be found at:

www.upcsa.org.za/upcsa-financial.html#pensions

The Pension Fund identifies Members as follows:

1. Member in Good Standing

This is a Member whose contributions to the Fund are all up-to-date with no arrears.

2. Defaulting Member

This is a Member who is in some arrears in his/her contributions to the Fund. Defaulting Members who are in arrears with two consecutive contributions are the ones who are in danger of becoming Deferred Members according to the

Rule Amendment. The word "consecutive" is important in this regard.

3. Deferred Member

This is a Member who has requested his/her membership to be deferred (suspended, put on hold), because s/he is no longer serving fulltime as a Minister in a Congregation (i.e. Seconded, etc.) and is a member of another Pension Fund. Ministers-Without-Charge automatically become Deferred Members of the Fund. Ministers in Part-Time Appointments may choose to become Deferred Members. Members who fail to make three consecutive contributions will automatically become Deferred Members in terms of the Rule Amendment.

Deferred Members may become Members of the Fund again when they begin making contributions to the Fund again and once they have made application to do so. The only benefit of the Pension Fund that is affected by Deferred Members returning to the Fund is the Insurance benefit, which only becomes effective again in the following Calendar Year. All contributions will be credited to the Members Accounts and these will continue to generate interest as before. It should be noted that while members may be deferred more than once they are paid only one pension on retirement i.e. their deferred components are consolidated into one pension.

4. Withdrawn Member

This is a Member who used to be a Member of the Fund who has cancelled his/her Membership of the Fund. There are specific criteria outlined in the Rules of the Fund, which governs who may withdraw from the Fund and under what circumstances.

Perspective

The Commission wishes to commend the Board of Trustees of the Pension Fund who were already investigating the effect of the Proposed Rule Amendment on Members of the Fund before the Commission was appointed. The work commissioned by the Trustees was exclusively used in gaining a perspective on how many Members could/would be affected by the Rule Amendment. The bi-monthly Administration information supplied to the Trustees by the Pension Fund Administrators - NMG - was interrogated by the Commission together with the Trustees' investigation and the following became apparent:

Membership of the Pension Fund:	197
Members possibly affected by Rule Amendment:	15

This constitutes 7,61% of the Fund.

Consequently the extent of the problem/challenge might have been overstated originally in the report to General Assembly in 2012.

However, in order to be true to the Brief of the Commission, the 15 Members who could/would possibly be affected by the Rule Amendment were contacted, or an attempt at making contact was made in order to ascertain if the reason(s) behind the non-contribution of three consecutive contributions was affordability, or if there was/were other reasons. The following has been forthcoming in this regard:

1. In many instances Members and Congregations are unaware that there is a two-tiered Contributions system in place where one can choose between a:
R1,200 Congregation contribution and a 7,5% Minister contribution,
R 800 Congregation contribution and a 5,5% Minister contribution.
For some the R1,200/7,5% is unaffordable, but the R800/5,5% is not.
2. Monthly payments are problematic. In many instances Congregations hold annual Fund-Raising events in order to make their Pension Fund Contributions, which is why there are instances where Contributions are paid only once a year. This, obviously, has ramifications for the benefits of the Members i.e. the Insurance is placed in jeopardy and a Member will lose out on the benefit of compound interest.
3. The non-payment, or late-payment of Pension Fund Contributions is symptomatic of a larger challenge within the denomination and that is the inability, or reluctance, or otherwise of Congregations to uphold their financial support undertakings with regards to the payment of Stipends, Travel Allowances, etc. Just about every Minister that was interviewed indicated that not only were their Pension Fund Contributions not up-to-date, but neither were their payment of Stipends etc.

Notwithstanding the overstatement of the problem/challenge and the information gleaned from the interaction with the Ministers the Commission still believes that it is imperative for ALL Ministers of the UPCS to take very seriously personal and adequate financial planning in terms of Retirement Planning.

Retirement Planning

The Commission ascertained that many Financial Planning Institutions the world over advocate that in order to retire on a similar financial footing as one enjoyed prior to retirement it would be necessary to receive in retirement funding approximately 70% of ones income prior to retirement.

However, the financial arrangements that pertain to Ministers are vastly different in that during a "traditional ministry" a Minister would expect to receive a Stipend as the only cash portion of his/her monthly emoluments. Housing, Medical, Transport, Pension, Long-Leave and other benefits are usually covered and paid for directly by the Congregation. Upon retirement the elements of the Emoluments covered by the Congregation have to be picked up by the Minister, which means that Ministers would need to have more than their monthly Stipend in order to cover these additional costs if they have not made provision for the same during their ministry.

One retired Minister put it this way: Upon retirement it would be necessary for a Minister to have AT LEAST one year's Stipend in Savings in order to proceed with the purchase of a House and a Motor Vehicle. In addition to this it would be necessary to have additional retirement funding to cover the additional costs previously covered by Congregations. This additional cost could conservatively be 40% more. Currently one could not expect to receive more than 85% of Stipend from the Pension Fund

upon retirement.

NOTE THAT THE FOLLOWING IS FOR ILLUSTRATIVE PURPOSES ONLY!

i.e. If a minister currently receives R 10,000/month as Stipend:

1. S/he should have a MINIMUM of R120,000 in Savings to cover the purchase, or payment towards a House, and, or Motor Vehicle.
2. S/he would have to face the real prospect of requiring R14,000/month for living expenses.
3. Currently s/he could not expect to receive more than R 8,500/month from the Pension Fund.
4. **ADDITIONAL** Retirement Funding of R5,500/month would need to be sourced from additional sources in order to cover 2. above.

A failure to provide for the above would see numerous Ministers of the UPCS underfunded in their retirement.

The UPCS Pension Fund is a Defined Contribution Fund, which means that the size of ones pension on retirement is directly related to the amount of money which has been contributed to the Fund during the time of ones Membership. The simple principle of "money in - money out" applies.

CONCLUSION

It is the opinion of the Commission that the current two-tiered Contributions scheme adequately addresses the differing financial realities of the Ministers of the UPCS in that it gives ample opportunity for all Ministers to be able to afford to belong to the Pension Fund and that it should **NOT** be changed!

The Commission wishes to remind Ministers that in terms of the Manual of Faith and Order of the UPCS and the Rules of the UPCS Pension Fund ALL Ministers serving full-time in Congregations **MUST** be Members of the Pension Fund. Membership is not elective, but compulsory and Members are expected, in terms of South African law, to fulfil both the Rules of the Fund as well as the relevant provisions of the Pension Funds Act. Failure to comply with these provisions may result in criminal action being brought to bear on Members by the Financial Service Board.

The Commission wishes to remind Presbyteries that according to paragraph 10.27 (o) "The Presbytery ensures that each Minister within its boundaries, who is eligible for admission under the rules of the Pension Fund, becomes a member of that Fund; ..." The Commission believes that this paragraph implies that not only does the Presbytery ensure that Ministers become members of the Fund, but that they have a role to play in ensuring that Ministers remain Members in Good Standing of the Fund while they remain under the care and discipline of the Presbytery.

The Commission wishes to inform Ministers that they should not rely solely and completely on the UPCS Pension Fund for their Retirement Planning. Advice from authorised Financial Planners should be sought in order to ensure that upon retirement Ministers will be in a sound financial position to do so.

The Commission wishes to emphasise that Retirement Planning is and should remain the individual responsibility of the Ministers of the UPCS. It is directly incumbent upon the Ministers to take responsibility for his/her Retirement Planning, which includes the timeous and full payment of Pension Fund Contributions.

PROPOSALS

1. Executive Commission receives the report.
2. Executive Commission resolves that the current two-tiered Contributions scheme of the UPCS Pension Fund adequately addresses the differing financial realities of the Ministers of the UPCS.
3. Executive Commission reminds Ministers that membership of the UPCS Pension is compulsory.
4. Executive Commission reminds Presbyteries that they:
 - a. have to ensure that Ministers become members of the UPCS Pension Fund in terms of paragraph 10.27(o) of the Manual of Faith and Order, and
 - b. have a role to play in ensuring that Members remain in good standing of the UPCS Pension Fund.
5. Executive Commission informs Ministers:
 - a. that they should not rely solely and completely on the UPCS Pension Fund for their Retirement Planning, but
 - b. should seek advice from authorised Financial Planners in order to ensure that upon retirement they will be in a sound financial position to do so.
6. Executive Commission emphasises that Retirement Planning is and should remain the individual responsibility of the Ministers of the UPCS and that it is directly incumbent upon the Minister to take responsibility for his/her Retirement Planning, which includes the timeous and full payment of Pension Fund Contributions.
7. Executive Commission dismisses the Commission with thanks.

CHURCH OFFICE

Report to Executive Commission 2013

MEMBERS

The Rev Professor M J Masango (Convener), the Right Rev R J Botsis (Moderator), the Rev Dr J Pillay (General Secretary), Mr D Anderson (General Treasurer) the Revs Z A Makalima, R Mkandawire & Mtetwa, Mr H Cochrane, Mr Z Jojwana, Ms P-J Kirkby, Mr G. Matika, Dr. I Taylor & Mrs. S Hunt.

MEETINGS

The committee has met twice since the General Assembly. In order to save on travel cost, the committee attempted to use the teleconference facility at the Central Office to include its members from outside of Gauteng. However, this facility was not used by all concerned.

At the first meeting the spirit was low, due to the financial issues that emerged at Assembly. The committee addressed the relevant issues related to the fraud and were quite satisfied that the General Secretary and the Finance Committee had put in place the necessary structures to deal with the situation (see the Reports of the GS and the Finance Committee for more details). The new committee was quite satisfied that there is a very comprehensive Standard Operating Policy (SOP) Manual used by the Central Office. This SOP also contains a specified Code of Conduct but the Committee is currently in a process of revising this in the light of the 2012 General Assembly request.

In November 2012, the committee conducted an appraisal of Staff as per standard practice. We took a pastoral approach in order to care for staff members. The senior staff members were also met with on an individual basis. Out of the interviews it was decided that the convener visit the Ministry Secretary with his wife at home since there were issues of hurt and pain related to matters addressed by the Ministry Commission appointed by the 2011 Executive Commission. This was a fruitful visit that affirmed the family, especially the wife.

DECISIONS

It was brought to the committee's notice that contracts for two positions in the Central Office were coming to an end. They are as follows:

- (a) The Presbytery Liaison Officer's (Rev. Mamolotje Magagane's) position is due to come to an end on 31st August 2013. In accordance with the recommendation of the Assembly Finance Committee, it was decided not to renew this appointment. The convener was requested to talk with him with the intention of preparing him for exit.
- (b) The HIV-AIDS Co-ordinator's position (Rev. Buhle Mpofu) came to an end at December 2012 but was extended for a further 6 months until 30th June 2013. In light of the new General Assembly Committee structure, the position became redundant. The General Secretary was asked to draw up a new job description in consultation with the Church and Society Committee. This was completed and approved by the Church Office Committee. It was decided that this position

should be ended on the 30th June 2013. The convener was requested to conduct an exit interview with Rev. Mpofu.

GENERAL SECRETARY

The General Assembly Moderator and I met with the General Secretary (Rev. Dr. J Pillay) and affirmed his work and encouraged him, especially after the financial problems experienced at the Central Office. We also requested him to consider ways of restructuring the Central Office to provide the most effective and efficient structure and personnel to assist him in the work of the Central Office. The General Secretary's appointment comes to an end on 31st January 2014. The committee is asking that he be re-appointed for the second term of five years. This issue was discussed with him, and he has agreed to be re-appointed.

CONCLUSION

The committee will continue caring for the staff. We are also re-structuring appraisals so that they may be in line with the work that the staff is involved in.

PROF MAAKE J MASANGO
CONVENER

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission expresses it's thanks to the Revs. Buhle Mpofu and Mamolotjie Magagane for their service to the UPCSA in their respective positions and wish them well in their future ministry and work.
3. The Executive Commission renews the appointment of the General Secretary for a second term of five years.

THE COURT OF ASSEMBLY AND THE AARP

Report to Executive Commission 2013

Moderator and Commissioners, four matters were referred to the AARP for the period under review and there were no matters referred to the Court of General Assembly.

The first matter was a request to review a decision of the General Assembly of 2012. The AARP felt that this fell outside of its jurisdiction as it is not authorised to review a decision of the highest council of the church.

In the other three matters, procedures were clearly not followed and after consultation with the complainant and the Presbytery, it was amicably agreed that there was no reasonable chance of success if the complaint went ahead. In the above three cases, the matters were pastorally settled with the assistance of the General Secretary whose guidance and support were very much appreciated.

The fourth matter will be dealt with by the AARP on the 8th May 2013. We raise our disquiet; however, as this complainant lodged his appeal in May 2012, but the formal response by the Presbytery was only forwarded to us in March 2013.

SMALL COMMITTEE OF AARP

In line with the General Assembly decision of 2012, a *Small Committee* of the AARP will be appointed in our first meeting since General Assembly which will take place in May to review whether complaints submitted to the AARP have any reasonable chance of success. This now means that the Court of Assembly and the AARP will have a *Small Committee* where previously this was only the case in the Court of Assembly.

Moderator, we enjoy serving the church in both the Court and AARP and justice and fairness are always uppermost in our thoughts when we deal with any matters referred to us.

CLIFF W LEEUW
CONVENER: COURT OF ASSEMBLY AND AARP

PROPOSAL

1. The Executive Commission receives the report.

PRIORITIES AND RESOURCES

Report to Executive Commission 2013

Preamble

The report is mainly a due diligence report which covers the work referred to the Priorities and Resources Committee by the General Assembly of 2012. The work of the Committee has been divided among committee members in task teams to ensure that the committee functions effectively. It was also decided that the committee would frequently be in touch with Presbyteries and congregations where there is a need, as well as communicating with other committees of General Assembly to facilitate cohesion with regard to the work of the church, while it provides for a more comprehensive picture of the state of our church that goes beyond the committee or its membership. So far the committee has met twice since general assembly of 2012, on October 9, 2012 and March 20, 2013.

The Committee

The Rev J B Gaborone, the Rt Rev R J Botsis, the Revs S Maenda, NW Meyer, J Nyirongo, B B Finca, Dr VS Vellem, Dr J Pillay (General Secretary), Dr E G Germiquet (representative of Ministry Committee), Mr T Molebatsi, Mrs E Stopforth, Mr D Anderson (representative of Finance Committee).

The Priorities and Resources Committee recognised the need to have the Moderator Designate the Rev ME Ramulondi as a member of the Committee as it will be beneficial to the work of the Committee and the Church as a whole both now and in the future. Fortunately this addition to the membership of the Committee would not result in a financial strain on the church and is still in line with the size of committees as stipulated by General Assembly. The Committee then decided to co-opt the Rev M E Ramulondi and requests the Executive Commission to ratify this decision.

Instructions from General Assembly

The 2012 General Assembly instructed the P&R to:

- Provide theological and scriptural basis for the vision, mission priorities and values of the denomination. This is work in progress
- Draw up a strategic action plan to implement in consultation with other General Assembly committees and other relevant contributors. This is still work in progress but was partly dealt with in a consultation of Committee Convenors, which was organised by the general secretary.
- Develop mechanisms for delivery, monitoring and prepare a report on the progress to be presented to the 2013 executive commission. This is still a work in progress. The Committee is working on a template for this purpose. The template will be finalised and communicated with the other committees of assembly at the earliest convenience.

Budget

Having satisfied itself that the budget allocations were in line with the vision mission Priorities of the Denomination, the Priorities and Resources Committee approved the

budgets for 2013/2014.

THE REV B GABORONE CONVENER

PROPOSALS:

1. The Executive Commission receives the report.
2. The Executive Commission ratifies the Committee's decision to co-opt the Rev M E Ramulondi, Moderator Designate.

MINISTRY

Report to Executive Commission 2013

A. INTRODUCTION

List of members elected at the 2012 General Assembly:

Rev AR Nemaukhwe (Convener); Rev Dr EA Germiquet (Ministry Secretary); Rev M Black; Rev E Chirwa; Rev JH Gordon; Rev D Hunter; Mr GC Kelly; Rev VP Mabo; Rev Prof MJ Masango; Rev T Mpambani; Rev D Mushayavanhu; and Dr I Taylor.

B. FELLOWSHIP OF VOCATION

The Fellowship of Vocation in each Presbytery remains the point of first entry for candidates for the Ministry. Presbyteries need to be reminded that candidates whose names are being forwarded to the Ministry Committee of General Assembly need to have been attending FoV for at least one year, (see Manual 17.13).

C. SELECTION

The results of the 2013 Selection Conference will be made available in the Supplementary Papers.

D. STUDENTS FOR THE MINISTRY

The list of students currently studying for the ministry is as follows:

	NAME	INSTITUTION	COURSE	YEAR
1	Adams, Daniel		MTh	Final Year
2	Bower, Douglas	Pretoria	Hons	Final Year
3	Chilembo, Zacchaeus	JMTUC	BTh	Fourth Year
4	Garande, Tatenda	Stellenbosch	BTh	Third Year
5	Gwangwava, Garikai	UTC	BTh	First Year
6	Hlati, Caroline	TEEC	BTh	
7	Kadewe-Sakala, Faresy	JMTUC	BTh	Third Year
8	Kasere, Tafadzwa	JMTUC	BTh	Third Year
9	Lungu, James	Stellenbosch	BTh	Final Year
10	Mambi, Gleness	UTC	Dip Theol	Third Year
11	Manabile, Nelson	Stellenbosch	BTh	First Year
12	Manzi, Khayaletu		BTh	
13	Mathabatha, Doctor	JMTUC	BTh	First Year
14	Mazanhi, Brian	UTC	BTh	Second Year
15	Mbatha, Gladys	Stellenbosch	Post Grad	Final Year
16	Mbhele, Celani	Pretoria	BTh	Third Year
17	M'hone, Kennedy	JMTUC	BTh	Third Year
18	Mokeng, Lawrence	Pretoria	Hons	Final Year
19	Mshumpela, Bongani	Pretoria	Dip Theol	First Year
20	Mumba, Susan	UTC	BTh	Third Year

21	Musedza, Everisto	UTC	Post Grad	Final Year
22	Mususa, Biggie	JMTUC	BTh	First Year
23	Neshangwe, Lydia	Denver Sem.	MDiv	Final Year
24	Nota, Thomson	UTC	BTh	Third Year
25	Riley, Chantal	UNISA	BTh	Final Year
26	Ruzivo, Sam	JMTUC	BTh	Second Year
27	Simango, Elias	UTC	BTh	Second Year
28	Simbanegavi, George	UTC	BTh	Second Year
29	Smit, Andries	TEEC	BTh	Final Year
30	Subroyan, Cecil	TEEC	BTh	
31	Tem, Roger	Pretoria	BTh	Second Year
32	Tungunu, Clarence	UTC	BTh	First Year
32	Williams, Brett	UNISA	BTh	Final Year

Withdrawal as a Candidate

Andrew Lamont-Turner who was selected as a candidate in June 2012 informed the Ministry Committee in August 2012 of his withdrawal as a candidate. The reason for his withdrawal was his decision to join another denomination.

E. SEDIBENG HOUSE OF STUDIES

The house continues to be well managed and our grateful thanks go to Mrs Berenice Venter the House Manager. Maintenance and improvements continue to be implemented as required. The rear wall of the property was replaced in January 2013.

Sedibeng Trust

See Appendix A. (Financialstatement- See separate report under Finance Committee)

F. POST ACADEMIC TRAINING (PAT)

The following is the list of all the Probationers for 2012 who were issued with Ministry Certificates:

	SURNAME AND NAME	CONGREGATION	PRESBYTERY
1	Banda, Anna	Mhangura	Zimbabwe
2	Chikanya, Tichaona	Rustenburg/St Columbas	Tshwane
3	Jita, Malungelo	St Peter's Thembisa	Highveld
4	Joubert, Jacobus	All Saints United	Central Cape
5	Mutimwii, Kurauone	Masvingo	Zimbabwe
6	Seoe, Stephen	Frankfort - Villiers	Free State

Probationers 2013

There are presently 11 Probationers appointed to congregations.

The list of Probationers for 2013 is as follows:

	SURNAME AND NAME	CONGREGATION	PRESBYTERY
1	Barker, Jacqueline	Emmanuel and Grace	Tshwane
2	Bowa, Arthur	Kabushi	Copperbelt
3	Gugushe, Joseph M	St John's Groutville	eThekwini
4	Langston, Mark L	Adelaide Town	Amatola
5	Makunda, Andrew	Kambuzuma and Mufakose	Zimbabwe
6	Matandakufa, Ronald	St Peter's Gweru	Zimbabwe
7	Ngebulana, Bongiwe	Abner Rabaitsile Poho M.	Free State

8	Nopapaza, Thembinkosi	Johannesburg	eGoli
9	Ngúni, Phillip	Chilanga	Munali
10	Thupha, Bulelani	BW Zulu Memorial	Thukela
11	Xhinti, Sandisele	St Mungo's United	eGoli

Probationer Conferences

According to the practice of previous years, 2 Conferences are being held in 2013. The first Conference was held at Rocky Valley Christian Camp in March. The Theme of the conference was "The Church belongs to God" with the exegesis sessions being done under the heading "Do not be afraid."

The second conference will be held in August 2013 at Simonsberg (Western Cape). This conference will focus more on the practical aspects of ministry.

The March Pat Conference was privileged to have for one week the Convenor and Secretary of the Ministry Committee of the Church of Scotland, Revs Neil Dougal and Marjory McPherson. Future contact on Probationer exchanges are envisaged. The Conference was also blessed to have the presence of our Moderator (Rod Botsis) and Ministry Convenor (Awedzani Nemauxhwe) for three days.

Mrs Z Kennedy

Unfortunately Mrs Z Kennedy who was Selected in 2012 for Probation in 2013 has not been able to comply with the Ministry Committee's discernment that she should do her probation outside of her home Presbytery. The Presbytery of Western Cape has lodged an Appeal to the Executive Commission concerning this issue.

FURTHER TRAINING

Mrs Anna Banda, a probationer in 2012 is being assisted to participate in CWM's Face to Face Programme which will be held in Fiji from 8th July – 23rd August 2013.

G. POST ORDINATION STUDIES AND TRAINING (POST)

The names of ministers who have been allocated grants for 2013 are:

NAME	INSTITUTION	COURSE
Chemvumi, Tinashe	Pretoria	PhD
Hawkrige, Ian	Stellenbosch	MTh
Maenda, Staben	ZOU	BA Hons

Motebele, Linsby	Pretoria	Honours
Moyo, Nhanganiso	Pretoria	PhD
Mufanebadza, Garikai	Pretoria	PhD
Munaro, Cleto	Pretoria	MTh
Mushayavanhu, David	Pretoria	MA
Mutale, Jackson	UCZ/UWC	BTh
Mutaurwa, Michael	Pretoria	MA
Mutimwii, Kurauone	Pretoria	MTh
Mutonganavo, Matorofa	Midlands State	Honours
Zinduru, Knowledge	Pretoria	BA Hons

WORLD COUNCIL OF CHURCHES - GETI

Rev Fundiswa A Kobo has applied for, and been accepted on the WCC programme for further Ecumenical Theological Education programme which will host a Global Ecumenical Theological Institute in South Korea from 25th October to 9th November 2013.

H. SECONDMENT

The Ministry Committee continues to be concerned about ministers who get employed before they ask for secondment.

The Ministry Committee is recommending that the Executive Commission supports the Secondment of the following ministers, who have all been supported by their Presbyteries.

- 1. Wonke Buqa to the SANDF** under the arm of the South African Air Force as Chaplain.
- 2. Marius Brand to Cornerstone College.**
The General Assembly of 2012 referred this request back to the Ministry Committee so that Rev Brand's position at Cornerstone College could be clarified. The necessary clarification has been received.
- 3. Ernie Bosse to United Reformed Church of England and Wales, Eastern Synod.**

Below is the list of the Seconded Ministers:

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Below is the list of the Seconded Ministers:

MINISTER	SECONDMENT	PRESBYTERY
Akih	Tshwane	PC Cameroon
Bernhardi, CI	South African National Defence Forces – Retired	Western Cape
Bosiki, CB	SANDF	Highveld
Brand, M	Cornerstone Christian College	Western Cape
Chatikobo, S	Christian Care	Zimbabwe
Duncan, GA	Faculty of Theology, Pretoria University	Tshwane
England, G	United Reformed Church, UK	Kidderminster
Fox, PC	St Luke=s Hospice	Western Cape
Fortuin, H	South African Police Service	Western Cape
Galela-Thema, TG	Department of Correctional Services	Free State
Gevers, DT	Bible Society of South Africa	Thekwini
Goba, M	South African National Defence Forces	Thekwini
Goyns, G	SAFCEI	Tshwane
Hove, NM	United Reformed Church, UK	London
Hurter, PJ	United Reformed Church, UK	Thames North
Hutt, D	Christ Healing Ministries	eGoli
Jita, JN	Department of Correctional Services	Central Cape
Letseleha, CM	South African Police Service	Free State
Lotz, CJ	South African National Defence Forces	Free State

Makalima, A	South African National Defence Forces	Tshwane
Manaka, WL	Department of Correctional Services	
Masango, MJ	Faculty of Theology, Pretoria University	eGoli
Mbambo, H	Presbyterian Church New Zealand	South Dunedin
Mbuyisa, N	South African National Defence Forces	eGoli
Mogale-Aneto, MP	SANDF-SAMHS	Western Cape
Mohapi, MJ	South African National Defence Forces	Tshwane
Mpetsheni, L	South African National Defence Forces	Tshwane
Mtila, MA	South African National Defence Forces	Transkei
Mudenda, RB	United Reformed Church, UK	
Neshangwe, P	Presbyterian Church - USA	Denver
Nkayi, MTA	South African National Defence Forces	Thekwini
Nonjojo, VN	South African National Defence Forces	Tshwane
Ntshona, FP	South African National Defence Forces	Tshwane
Nyama, MM	South African Police Services	Tshwane
Prior, AB	Uniting Church in Australia	South Wales
Rambani, MP	South African Police Services	Central Cape
Sam, SP	South African Police Services	Amatola
Sayimani. WR	United Reformed Church, UK	
Sparks, TS	United Reformed Church, UK	South Province
Taylor, MA	TEE College	eGoli
Van Schalkwyk, JD	International Sailors' Society S.A.	Thekwini
Vatela, XX	South African Police Services	Highveld
Vellem, VS	University of Pretoria	eGoli
Walker, D	Zimbabwe	Church of Scotland
Wolmarans, JP	University of Johannesburg	eGoli
Woodhurst EA	Amatola	URC-UK

I. RESTORATION OF CREDENTIALS AND GRANTING A SEAT AT PRESBYTERY

Rev Paul Andrianatos left the congregation in Bulawayo, where he was ministering to when he was threatened by the government in reaction to comments he made concerning the killing of his parishioners. He ministered in England and in Australia but now wishes to return to Southern Africa.

The Uniting Church in Australia together with the Presbytery of Zimbabwe both support his application for re-admission into the UPCS. As Rev Andrianatos was formerly a minister of the UPCS and inadvertently allowed his credentials to lapse. The Executive Commission is asked to restore his credentials so that he can seek a call in the UPCS.

J. ADMISSIONS AND RE-ADMISSIONS TO THE UPCS MINISTRY

Rev Scott Silver comes from the PCUSA. He has ministered at St Magnus (Presbytery of eGoli) for a number of years. He has been interviewed by the Ministry Committee and attended two PAT Conferences and has integrated well. It is recommended that he be provisionally admitted into the Ministry of the UPCS in terms of Manual Chapter 17.55. His application is supported by the eGoli Presbytery.

Rev Gerard Langeveld has resigned from the Dutch Reformed Church and has ministered in both Eshowe Presbyterian Church and for the past four years at eMalahleni (Witbank). He has fulfilled the requirement set by the Ministry Committee and his application is supported by the Tshwane Presbytery.

The Executive Commission is asked to admit him provisionally into the Ministry of the UPCS (Manual Chapter 17.55)

K. UPCS ACADEMIC STAFF AT UNIVERSITIES

The 2012 General Assembly placed the sponsored academic staff at the University of Pretoria under the auspices of the Ministry Committee. The responsibility of the Ministry Committee is therefore to prepare a budget for the sponsored position and to conduct the required appraisal.

The Ministry Committee appointed a task team to meet with Prof. Duncan on the 22nd February 2013.

Prof Duncan is appreciated at the Faculty and is making a contribution in the writing of articles and books. Prof Duncan is to retire in 2014 and thought has to be given as to the filling of the position that will be available to the UPCS at Pretoria.

The issue of Prof Duncan having been found guilty by the Commission of 2011/2012 of undermining the Ministry Committee and the UPCS has (at the time of writing) not been resolved. The General Secretary and Moderator of the UPCS have been approached by the Ministry Committee to assist in its resolution. The Executive will be informed of developments.

L. MINISTERIAL MARRIAGES AND FAMILY CARE TASK TEAM

The Ministry Committee has appointed Prof. M Masango as the Facilitator of the Task Team. A number of meetings have been held and assistance and guidance has been offered to those seeking it.

Unfortunately a number of divorces in the Ministry have occurred which have not been referred to this Task Team and which have also created much pain and gained negative public attention.

M. ASSISTANCE TO RETIRED MINISTERS

This new area of responsibility was placed under the Ministry Committee by the 2012

General Assembly. A more detailed report will be presented at the 2014 General Assembly.

N. ORDER OF LAY PREACHERS

Rev Jon Gordon has taken responsibility for this Task Team. The Ministry Committee has decided to take the TEEC Certificate Course (one year programme) as its basic requirement. This task team is also working on a UPCS directory of Lay Preachers.

O. FORMS OF MINISTRY

This is a new area of responsibility given to the Ministry and Mission and Discipleship Committees at the 2012 General Assembly. Preliminary contact with other denominations on this topic has begun.

A more detailed report will be presented at the 2014 General Assembly.

THE REV A NEMAUKHWE CONVENER

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission notes the withdrawal of Andre Lamont-Turner as a candidate for the ministry.
3. The Executive Commission notes the Probationers of 2012 who have all been issued with Ministry Certificates.
4. The Executive Commission notes the list of Probationers who have been placed for 2013.
5. The Executive Commission notes the list of Ministers who have received Post Ordination Study grants.
6. Executive Commission Seconded Rev W Buqa to the SANDF as an Airforce Chaplain and places him under the care and discipline of the Presbytery of Tshwane.
7. The Executive Commission Seconded Rev M Brand to Cornerstone Theological College and places him under the care and discipline of the Presbytery of Western Cape.
8. The Executive Commission Seconded Rev E Bosse to the United Reformed Church of England and Wales.
9. The Executive Commission notes the list of Seconded ministers.
10. The Executive Commission grants credentials to Rev Paul Andrianatos.
11. The Executive Commission provisionally admits Rev Scott Silver into the ministry of the UPCS in terms of Manual 17.55.
12. The Executive Commission provisionally admits Rev Gerard Langeveld into the UPCS ministry in terms of Manual 17.55.

APPENDIX 1

SEDIBENG

Report to Executive Commission 2013

Composition of the Trust

At the commencement of the period under review, the Trustees were the following:

M.E. Ramulondi (chairman)

E.G. Stopforth (secretary)

E.A. Germiquet

G.T. Mcoeli

G.W. Marchinkowski

K.V. Baloyi

L.M. Mosotho

R.D. Johnson (treasurer)

Due to pressure of other work, Rev GW Marchinkowski tendered his resignation towards the end of 2012. The Trustees expressed their thanks for several years of service and accepted his resignation with regret. He will be replaced by Rev Gary Sinclair. Other changes in the composition of the Trust may follow.

Finance and Administration

The new accounting procedure (in terms of which the Trust has employed a part-time bookkeeper) has proved both efficient and less expensive. The Trust also took the decision (as is done in congregations) not to have a full audit performed, and opted for a financial review. The audit firm responded with a quote of approximately R 18,000. The Trust appointed Mr Jathil Bhika, a BCom Accounting student who is busy with his articles, and who is registered with SAICA as a Trainee Accountant to perform the review at 33% of the price above, to assist him in funding his accounting studies. Mr Bhika performed not just a review for the Trust, but an in-depth audit. We value and appreciate the effort and time put in. We are pleased to report that no material differences were noted. The annual financial statements are attached to the Finance Report.

When considering the financial statements, it should be borne in mind that the primary purpose of the Trust is to provide accommodation for UPSCA students for the ministry during their years of study. For this reason, the Trust does not charge the Ministry Committee for student accommodation and relies on ministry students from other denominations and private students for accommodation income. Had the UPSCA students' accommodation in fact been paid for, the Trust would have broken even, or perhaps even have shown a slight surplus, rather than report the current deficit of R40 201 for the year.

Our financial assets have performed exceptionally well and as at the end of December 2012, our cash available to us was R5.4 million.

House of Studies, Pretoria

During the 2012 academic year, the House of Studies accommodated 19 students of which 6 were UPSCA ministry students, 7 were EPCSA ministry students, and 6 were

private students.

Sadly and for technical reasons, it was necessary, during 2012, to write off certain amounts owing to the Trust for accommodation provided. Every effort is nevertheless still being made to collect these amounts. The Trustees have now implemented a formal student debt policy to deal with students who have arrear monies owing, which policy includes the possibility of instituting legal action. The situation is now being monitored on a monthly basis.

For the 2013 year, the house has 5 UPSCA students, 7 EPCSA students and 8 private students residing in it. Out of total of 20 students, 15 are studying Theology.

Structural improvements to the property included the replacement of the rear boundary wall (the old wall was becoming potentially dangerous) and an internal wall and door conversion. We acquired a net for the pool to make the area more safe, should small children ever be in this area.

As the students accommodated at the House of Studies fall within the bounds of Tshwane Presbytery, the Presbytery appointed Rev Gary Sinclair as their Chaplain. In this capacity, in addition to being available to the students at all times, Rev Sinclair oversees weekly devotions at the House.

Staff

The Trust wishes to express its thanks and gratitude to the house manager, Mrs Berenice Venter, for all the hard work and effort that she puts into the House and for making it a pleasant and enjoyable place to stay.

We would also like to thank our caretaker and gardener (Daniel) and our cook and housekeeping assistant (Nozuko) for keeping the gardens neat and tidy, the students well-fed and the communal living area of the house clean and presentable.

Weidenhof House, Stellenbosch

The Trust contributed an amount of R200,000 to the Stellenbosch University Faculty of Theology which will guarantee us 3 places in Weidenhof House to accommodate UPSCA students each year, for 10 years. A memorandum of understanding was drawn up between both parties that should the agreement be ended before the 10 year term has come to an end, the Trust would be refunded proportionately for the remainder of the term. In 2013 there are 4 UPSCA students residing in the house.

United Theological College (Harare)

The Trust awaits the transfer of the property on which the College is situated into the name of the United Theological College (of which the UPSCA is a partner) before considering investments to improve the living facilities of our students.

EDUCATION AND TRAINING

Report to Executive Commission 2013

Convener: The Rev. Dr M Young,

Members:

The Rev Dr GW Marchinkowski, the Rev M Cook, Ms M Mosotho, Mr B. Njobvu, the Rev N Moyo, the Rev X Vatela, Mrs L Kenyon, Mrs E Stewart, the Rev MA Thema, Dr Zwelethemba Mpono, Dr S Stofile, Ms E White.

The Committee has met twice since the Assembly of 2012. The first meeting was in November 2012 the second was in March 2013.

The first meeting was for the members to meet and discuss the various aspects of this committee's work as set out by the General Assembly 2012. According to their brief the following needed to be attended to:

- Early Childhood Development
- Schools
- Training of Eldership
- Bursaries
- Translation
-

The following people were appointed to attend to the various duties as follows:

- Early Childhood Development- Ms M Mosotho
- Training of Eldership- Mrs L Kenyon
- Bursaries. (Presbyterian Education Fund)- Ms E White

The Committee noted that the representatives from both Zambia and Zimbabwe would have to coordinate all aspects of this committee's work within the boundaries of their respective presbyteries. The following people were appointed to oversee the work of the schools.

- Zambia- Mr B. Njobvu,
- Zimbabwe- The Rev Dr GW Marchinkowski, The Rev N Moyo.
- South Africa- The Rev. Dr M Young, The Rev M Cook

Translations not yet allocated.

At the first meeting 13 November 2012 the committee looked at times and frequency of meeting. It was originally decided to meet three times a year. After the budget allocation meeting of the general assembly it was recognised that because members came from Zambia, Zimbabwe and Cape Town, it would be best if we met twice a year and the respective representatives submitted quarterly reports to the convener who would forward these to members of the committee.

This initial report comprises reports received from the various portfolios of this committee.

1. Early Childhood and Development Report

Ms M Mosotho reported that there was a need for a database on the work of ECD within the denomination. As Ms Mosotho is also a member of Discipleship and Evangelism she does work for ECD at the moment when attending to other work within the denomination. After a recent visit to Zimbabwe Miss Mosotho presented this report:

Visit to Zimbabwe Presbytery on the dates of 20 – 23 February 2013

The following congregations/projects were visited in Bulawayo, Gweru and Harare:

1. Makokoba Presbyterian Church. Despite there being huge buildings, these stand barely utilized. The congregation once had a well-run Preschool fully supported by UPCSA ECD Committee. The congregation is currently without a Minister.
2. Njube Presbyterian Church has a congregation of 150 people and is also without a Minister. They have a huge project, but it is half finished.
3. Robert Sinyoka Presbyterian School has 560 students and 22 teachers. The local congregation of about 60 members use a classroom to hold worship services.
4. VTC. This where evangelist receive vocational/skills training. Evangelist receive short courses. 2 groups of evangelist already completed the course. During discussions it was identified that there could be improvements to strengthen the partnership between UPCSA and Zimbabwe VTC.
5. Kadoma Presbyterian Church has 53 members and is led by their session clerk as they have no Minister. Their building needs some renovating, but the congregation showed signs of determination and good intentions. They have plans for a Preschool and other projects.

2. Training of Eldership report

The Elder Awareness programme used in Elder Training in the PCSA and now the UPCSA was researched and procured from the Church of Scotland by Rev Eddie Perkins and Rev Mandla Hlongwane, and was developed by Mr Tom Carmichael for the use of the denomination. Tom Carmichael was employed for two years to develop and promote the programme.

History

Elder Training since 2000

- the programme was originally called "The Elder Training and Awareness Programme", the words "and Awareness" seem to have been dropped from the title in later years
- the main programme used is an "Elder Training Awareness workshop", and it is called a workshop in the Manual of the denomination
- the Elder Awareness Workshop was adopted by various General Assemblies and is a requirement for the ordination of all elders in the denomination (The Manual of Faith and Order of the Uniting Presbyterian Church in Southern Africa – item 7.58 and 7.59)
- in 2000 General Assembly agreed that Presbyteries appoint or reappoint

Conveners for Training in Eldership in each Presbytery. This was done by the original convener Godfrey Botha, but the list has not been maintained and is now out of date. This needs to be rectified by my committee.

The Programme/Workshop

Many ministers and Sessions in the denomination are not aware of the programme and there is resistance by others, to a lack of understanding of what the workshop is about.

Many ministers believe that a course of training should be a series of lectures and talks, designed to impart a lot of facts and knowledge to a receptive audience. While there is a place for this approach, it is not used in this instance. It is in engaging with Scripture in guided conversation with other elders and potential elders that an awareness of the task of the elder is engendered in the delegates.

The Training in Eldership programme examines and addresses the call to eldership and the elder's response to this call, with the delegates working in groups to examine their own faith, relationship to Session, the congregation, understanding the structure of the denomination and the various levels in it and the call to eldership, leading into plenary sessions. There are five modules in the programme which all follow on from each other, and which cannot be "cherry picked" or chopped and changed by someone who does not understand the whole workshop and its concept.

The format of the course

In its earliest format the course was printed in hard copy, and mailed out to Elder Training Conveners in files. These were unwieldy and bulky and difficult to follow.

The five sessions could be covered in two Saturdays, or over five sessions over five weeks. This created problems as not all the delegates attended all the sessions, but still wanted certificates of attendance.

The course has been revised and made more user friendly for the Trainer, and can now be covered in one day. None of the content has been changed, the format and timing of the sessions has been tightened up and shortened, and icebreaker exercises cut out.

The course is available in electronic format with a PowerPoint presentation for the input and guided sessions. The handouts are available electronically, to be printed by the trainer/facilitator as well as a guide on how to run the course. A standard attendance register has been introduced, to record the details of all elders who have attended workshops.

Hard copy files are still available for Presbyteries which will run workshops in areas which do not have internet facilities, or even electricity.

Elders trained in the past two years

The model used in the Presbyteries listed are for workshops in the Presbytery for several congregations together, and have included serving elders as well as prospective elders. The experiences of different congregations from different areas are shared, serving elders are encouraged and can become quite enthusiastic and will share wisdom and experience with prospective elders.

The following workshops have taken place:

Presbytery/Congregation	No of Elders	Trainer
Upper Umgeni	15	Eddie Stopforth & Liz Kenyon –this was a handover session
Tshwane Presbytery	71	Eddie Stopforth
East Griqualand	80	Work was done with Caroline Hlati the Elder Training Convenor with the first group of 20. Caroline trained the other 60.
Egoli	61	Liz Kenyon – 3 workshops in 2012
Total	227	

Further collaboration and material for Training elders

It has been found that every workshop that has been undertaken there is a distinct lack of knowledge and training of a lot of the Elders in this denomination. It is also disturbing to realise that some Ministers prefer to have elders who do not know what is going on in the church, the denomination or the Presbytery.

In the session on the structure of the denomination, an introduction to the Manual of Faith and Order is made to the delegates, and they are given details of how they can get copies for themselves. Delegates often ask for more discussion on the Manual. It is disturbing, (as it would seem) that many ministers do not encourage their elders to get a Manual, neither do they want their elders to know the contents or the details of the working and the authority structure of the denomination.

Every workshop is different, and out of every workshop new questions arise. Some are theological and some practical. One comes away from each session realising that there is a great need for further training in other aspects of the work of elders in the denomination.

There is good material already, written by people such as John Hawkrige, Bill Webster, Mandla Hlongwane and others, which can be updated for the UPCS, as well as the references to the Manual. This will be a relatively simple exercise.

Contact has been made with the Church of Scotland, as the initial programme came from them. While the Elder Awareness Programme has been taken off their website, and their Mission and Discipleship committee is reviewing it, there is nevertheless a lot of other material available.

Elder Training Committee

Rev Rodney Brits has been approached to help with the work of elder training. Rodney has several years' experience in running Elder Awareness workshops in the King Williamstown Presbytery and understands it well, and has made some suggestions on improving the format of the workshops.

Liz Kenyon, Elder Training Task Team Co-Ordinator

3. Report on schools

a. Zambia:

To date there is no report on the schools in Zambia as the Zambian representative was unable to attend the March meeting. From all accounts the Presbytery of Zambia have given their full support to the work of the schools and are looking for a more formalised structure with which to support each other in the work they do.

b. Zimbabwe

Whilst the work in the schools in Zimbabwe is really going well, there has been some unfortunate fall out for the schools emanating from the desire to form two presbyteries in Zambia. For the sake of the Executive Commission I will submit a full report on proceedings thus far.

Notes on a meeting held in Bulawayo 14 February 2013.

Purpose of meeting:

In November, on a trip to Bulawayo to see the hostel which had burned down at David Livingston School (DLS) it became apparent that there was severe tension on the Zimbabwe Education Trust between those who represented the School's Trust in the South and those who represented the School's Trust in the North.

It seemed as if this tension arose from different perceptions by members of the trust. These perceptions will be referred to later in this report.

The Rev. Dr Young (Convenor of the Education and Training Committee of the UPCSA) in consultation with the Chairperson of the Zimbabwe Education Trust, Mr Fred Chaquidwa called a meeting of the Trust and other relevant stakeholders to take place in Bulawayo on the 14th February 2013 at St. Andrew's Presbyterian Church Hillside. Dr Young also asked the treasurer of the trust to prepare a full set of audited accounts of the trust for 2011 and 2012 as allegations were made against the trust and some of the trustees on certain allocations of funds used within the trust.

The Rev. Dr George Marchinkowski and Dr Young flew to Bulawayo on the 13 February and were met at the airport, as previously arranged, by the Rev. S Moyo, the School's Chaplain working at DLS. On the drive to the hotel the Rev. Moyo informed both Dr Marchinkowski and Dr Young that none of those who represent the schools on the trust from the south would attend the meeting that had been arranged. Rev. Moyo, never once indicated that he himself would not be at the meeting either. His reason for the others not attending was that none of the members in the South would attend as they did not recognise Mr. Chaquida as the legitimate Chairperson of the Zimbabwe Education Trust and therefore had no right to call the meeting.

Believing that Rev. Moyo would use his motor vehicle to transport Dr's Young and Marchinkowski whilst in Bulawayo, Dr Marchinkowski gave Rev. Moyo \$100-00 (US) for petrol. Later that afternoon a driver sent by Rev. Moyo dropped off the "bakkie" normally used by the schools at our hotel and we were advised

that this would be our transport while in Bulawayo.

The next morning Dr's Young and Marchinkowski visited DLS to see what progress had been made regarding the rebuilding of the dormitory which had burned down in 2012. We are glad to report that other than the cupboards which needed to be replaced the children had moved into the dormitory.

On returning to Bulawayo, a visit was made to the School's office in Bulawayo, it was quite apparent that the School's superintendent Mr Ntnkhulu was not expecting our visit. On further questioning he too was either not aware of the impending meeting and or had no intention of attending the meeting which had been called.

The meeting

The meeting was attended by the chairperson of the trust, the chaplain of Gloag Ranch School, the Moderator of the Presbytery of Zimbabwe as well as the Clerk of the presbytery.

During the meeting the Convenor of the UPCSA's School's Committee tried to understand what had caused the breakdown in communication between the northern and southern regions of the Presbytery of Zimbabwe. We were able to sketch the following:

1) Back in 2010 the General Assembly of the UPCSA granted an application by the Presbytery of Zimbabwe to remove the Schools in Zimbabwe from the then UPCSA's School's Committee. This petition was granted by the Assembly and the Convenor of the UPCSA's School's Committee Rev. Dr Young and Rev. G Marchinkowski never attended further meetings of the ZEC Trust, as this work no longer fell directly under the UPCSA's School's Committee.

It was during this time, it would seem, as if the Presbytery of Zimbabwe approached the ZEC Trust (which had been established by the UPCSA's School Committee, at considerable cost) to institute a levy on every school child who attended the schools governed by the Trust. The levy was set at \$5-00 per child per month. This money raised by these levies was then to be given to the Presbytery of Zimbabwe and used by the Presbytery as income.

It would seem that the amount of money raised through these levies meant that the Presbytery of Zimbabwe would now have a further income stream a greater financial viability. It would also seem that this new source of funding led to a further development. The Presbytery of Zimbabwe again petitioned the Assembly of the UPCSA in 2012. The petition requested that the presbytery of Zimbabwe be given permission to divide itself into two Presbyteries. It seems as if the Southern region, although they have no other ministers than the two School Chaplains at the time, believed the new income derived from the levies from the schools and a saving made from travel expenses to Presbytery meetings would provide the new found Presbytery with the financial viability to do their own work. This was all based on the assumption that David Livingston and Gloag Ranch's levies would come to their Presbytery as these schools, along with three other primary schools, were within the bounds of the envisaged new Presbytery.

Once the Assembly had granted permission to form the two Presbyteries, the "southern region" began preparing for the formation of the new Presbytery. Elders in various congregations were trained, leadership roles were explained and it then became apparent that the schools from the south stopped paying their levies to the Zimbabwe Education Trust. In response the School's Trust stopped sending money for the feeding schemes raised from outside the Trust to the schools in the south. As stated, the money for the feeding scheme has and is still raised from congregations and organizations outside of Zimbabwe. It was extremely disappointing to hear that because of an internal feud regarding to the payments of these levies, the school children were no longer being fed on a daily basis as has always been the case. As no members from the south were at the meeting, it was difficult to establish why money raised from the levies had not been diverted to the feeding scheme.

2) During this meeting it also became apparent that not only were the newly imposed levies a source for the breakdown in the Education Trust, but also a misunderstanding on the role of the person appointed to represent the Presbytery of Zimbabwe on the newly established Education and Training Committee set up by the Assembly in 2012.

At the 2012 General Assembly, the Assembly moved that all of the existing Assembly committees be rationalized and restructured. The Assembly moved to reduce the number of its committees from approximately 70 to approximately 10 major committees. In the restructuring, the former UPCS School's Committee was incorporated into the newly formed committee; Education and Training. The Assembly's Selection Committee then appointed people from the three countries Zambia, Zimbabwe and South Africa to be on these new committees of the General Assembly Committee. Rev. Dr Martin Young was appointed as the convenor and Rev Moyo was appointed as the representative from the Presbytery of Zimbabwe. It would appear that the Rev. Moyo assumed that as the person appointed to the newly formed Assembly Committee dealing with education and training, he in this portfolio would automatically be the Chairperson of the Zimbabwe Education Trust. It was this assumption that lead to questions been raised as to the legitimacy of the current Chairperson of the Trust and the power they had to call a meeting of this trust. As the south thought that Rev. Moyo should be the chairperson, they did not respond to the call for a meeting, believing the current chairperson had no right to call such a meeting.

The Convenor of the Assembly's Committee of Education and Training emphasised that it needed to be understood that the representative of the Assembly's committee on Education and Training from Zimbabwe has a much broader brief than just the trust and or the schools in Zimbabwe.

3) Actions taken

The Convenor of the Assembly's Committee of Education and training instructed the Chairman of the Zimbabwe Education Trust to release monies held in the Trust for the feeding scheme to the South which meant that the children would once again receive a daily meal.

The Convenor said he would speak to the General Secretary of the UPCS Rev Prof Jerry Pillay to arrange a meeting of the Presbytery of Zimbabwe, to meet with the members of the Zimbabwe Education Trust with both Rev. Dr's Young and Marchinkowski in Bulawayo to try and end the confusion and misunderstanding which has affected the work of the Schools and Presbytery.

The Convenor of the Education committee then called for a further meeting with Dr George Marchinkowski and the General Secretary the Rev Prof Jerry Pillay to be held on the 11th April in Bulawayo. This meeting would coincide with meetings that were set up by the General Secretary and the Presbytery of Zimbabwe. Although all members of the trust had been informed of the meeting, the members from the southern region chose once again not to attend. After a lengthy discussion the which included the Moderator of the Presbytery of Zimbabwe a decision was made as follows:

- a) The trust would continue to levy parents at the schools \$5-00 per term.
- b) The money raised by the levy would no longer go toward the funding of the Presbytery, instead 2% of the levy would go toward the administration costs of the Zimbabwe Education Trust and 3% of the levy toward the on-going development of the primary schools.

c. South Africa

Pholela:

It was reported now that the appropriate leases had been signed with the Kwa Zulu Natal Education Department and that the school at Pholela was now classified as a "Government School on Private Land" the school could now concentrate on the role of educating learners. Unfortunately the hostels had to be closed as they were no longer financially viable, but the headmaster sought permission to use the available space for extra lessons for the matric pupils. This has resulted in the matric pass rate reaching as high as 92%.

The education department has also started a pre-primary and primary school for special needs education on the grounds. This will be visited by a representative of the committee and we will endeavour to assist wherever we can.

The greatest challenge to the committee is securing a long term water supply to the school as the lease requires the church to provide water to the ground that has been released.

United Church Schools

Rev. Melanie Cook has visited this school recently and is in the process of re-establishing a working relationship between this committee and the school. By all accounts the school is doing well.

Thohoyandou

To date no one on this committee has visited this school but will do so in the near future and furnish a fuller report to in the next report to the General Assembly.

4. PEF See Appendix 1

**THE REV DR M YOUNG
CONVENER**

PROPOSALS:

1. The Executive Commission receives the report.
2. The Executive Commission:
 - a) expresses its sincerest thanks to all whose donations to the PEF ensure the on-going work of the fund and thanks the trustees for their role in its continued work.
 - b) thanks Mrs Brink for her service to the PEF and wishes her well in her retirement.
3. The Executive Commission declares Sunday, 15 June, 2014 PEF Sunday and requests all congregations to hold a retiring offering for the PEF on that Sunday or another of the congregation's choosing.
4. The Executive Commission upholds the decision made by the Zimbabwe Education Trust to use levies raised by the trust from the learners in the schools in Zimbabwe for the purpose as laid out in the body of the report.
5. The Executive Commission thanks all of those on the committee and its sub-committees for their tireless efforts in support of the work of this committee.

APPENDIX 1

PRESBYTERIAN EDUCATIONAL FUND

The committee met five times in 2012:

Mrs Marilyn Brink resigned from the committee with effect from 30 June, 2013, after 11 years of service. The committee thanks her for her years of faithful service and her contribution to the work of the PEF, and wishes her well for the future. Her presence on the committee will be missed.

"R40 for 40 years" campaign

- The campaign celebrated the 40 years since the establishment of the PEF and aimed to raise funds to boost the capital investments.
- Response to the appeal for contributions was gratifying although it did not meet the level originally hoped for – 101 congregations contributed resulting in R **134,785.68**, a 23.26% increase in the total donations from congregations.
- 43 of the 101 had not contributed in 2011, when 95 congregations contributed.
- Sadly for whatever reasons, 37 congregations that had contributed in 2011, did not contribute in 2012.
- Approximately 2/3 of congregations (over 300 congregations) have not contributed at all in the last three years.
- Donations from Associations and the Robert Niven Trust amounted to R **48,774.53**, including gifts from the eGoli MCG and the Tshwane Youth. It is especially gratifying to have received a donation from the Youth of a Presbytery, and they are to be highly commended for this.
- Individual donations brought in R **85,460.00** a really wonderful response, for which the trustees are most grateful.
- In total R **269,607.21** was donated as against R **159,112.10** in 2011.
- A **celebration tea** attended by the Moderator of General Assembly, the General Secretary, past conveners and trustees, as well as the current committee, was held on 11 October at Tiyo Soga House.

Contributions received.

A detailed schedule of donations received appears at the end of this report.

Awards made in 2012

A schedule of awards made for study in 2012 can be found at the end of the report.

Applications received for 2013

- Approximately 200 applications were received:
 - over 100 of these were received after the closing date
 - approximately 20 did not qualify based on age
 - approximately 30 did not qualify based on academic results

Of the remaining 150 potential recipients, many have required follow up as final results, or other documentation required to confirm an award, were not submitted.

- Failure to submit supporting documentation hampers the efficient processing of

- applications and delays the finalization of awards and payments to institutions.
- Ministers are requested to do all in their power to assist applicants to complete the forms and supply correct answers to the questions asked of them.
- A detailed list of common errors made and misconceptions about the PEF can be found in the report to the 2012 General Assembly.
- To avoid the bottleneck caused by late applications, the cut-off date is to be brought forward to 30 September in future, and will be strictly enforced.

Website

- The web-page on the UPCS website was updated. Schedules of donations received in the last three years and the awards made in 2012, as well as an article and pictures from the celebration tea have been posted on the web-site.
- For the first time Application Forms were available on the website. These can be printed out, completed and submitted to the PEF Administrator. Unfortunately it is not possible to submit applications online.
- The banking details of the PEF also appear. Please note that all donations should be paid directly into the PEF bank account and notification should be sent to the administrator. Deposits made into the general UPCS bank account can be mistaken for assessment or other payments and without written/emailed documentation, there is no way of knowing that the donation is for the PEF.

Financial Statements

- The CFO of the UPCS prepared a revised Financial Statement as at 31 December, 2011. As soon as the 2012 figures are available they will be posted on the website.
- As at 31 December, 2011 PEF investments were worth just under R5,5 million.
- The amount available from income on investments for 2014 awards is expected to be no more than R200-220,000.00, which emphasizes the need for continued giving, at least at the 2012 level. All congregations and individuals are encouraged to contribute generously to the PEF on a regular basis.
- In order to preserve and grow the capital it would be prudent to disburse less than the above amount in a given year, meaning that greater income from donations would be required to meet the required levels of assistance needed by our young people.
- This is especially necessary since 2012 awards covered no more than a third of recipients' tuition costs, and families must still pay for boarding where necessary, books, uniforms and transport, all of which is a huge financial burden on under-resourced families.

Corresponding Trustees

The Trustees thank those Corresponding Trustees who have actively promoted the Fund and diligently reported to their Presbyteries.

Since the PEF now falls under the Christian Education and Training Committee, each Presbytery will in future liaise via a member of this committee.

Administration

The Trustees wish to thank the denomination for continuing to support the work of the PEF by carrying the cost of the administrative function of the fund, and respectfully bring it to the attention of the Executive Commission that the data base which was developed for the PEF over ten years ago now requires enhancement or replacement in order to serve the current needs of the administration of the fund more fully.

TP LETSHELEHA PEF TASK TEAM CO-ORDINATOR

DONATIONS RECEIVED for 2012			
PRESBYTERY	TOTAL	CONGREGATION	AMOUNT
AMATOLA	R 18,463.82	Adelaide, Fort Beaufort	4,000.00
		Auld Memorial	2,200.00
		Dr N Katiya Mem,	2,000.00
		Queenstown, Mlungisi	4,401.00
		St Andrew's, KWT	1,622.82
		St Columba's,	1,000.00
		St Georges, East London	1,500.00
		Stutterheim & District	1,490.00
		Zola - Winterberg	250.00
			R 18,463.82
CENTRAL CAPE	R 8,633.00	Jeffreys Bay	393.00
		Lingelihle	500.00
		M Makwetu Memorial	1,000.00
		St Andrew's, Som East	500.00
		St Andrew's, Walmer	600.00
		Uitenhage	2,000.00
		The Hill	2,040.00
		Trinity, Grahamstown	600.00
		Zwide	1,000.00
			R 8,633.00
CENTRAL CAPE	R 1,638.00	George Presby	1,414.00
REGIONAL COMM		Oudtshoorn	224.00
			R 1,638.00
DRAKENSBERG	R 2,000.00	Northdale	1,000.00
		Upper Umgeni	1,000.00
			R 2,000.00
EGOLI	R 30,379.81	Presbytery	3,775.31
		Alexandra	3,000.00
		Baragwanath	40.00
		Mayfair	600.00
		Midrand	12,000.00
		St Columba's, Parkview	6,644.50
		St Giles	720.00
		St Mark's, Yeoville	1,100.00
		St Mungo's United	2,500.00
			R 30,379.81
FREE STATE	R 370.00	St Andrew's, Kroonstad	370.00
			R 370.00

PRESBYTERY	TOTAL	CONGREGATION	AMOUNT
HIGHVELD	R 10,315.00	AK Maja	500.00
		East Rand	500.00
		Gateway	975.00
		St Andrew's, Germiston	500.00
		St Andrew's, Benoni	6,000.00
		St Mark's, Daveyton	1,500.00
		St Peter's, Duduza	300.00
		Wattville, Benoni	40.00
			R 10,315.00
LEKOA	R 1,240.00	All Saints, Klerksdorp	1,240.00
			R 1,240.00
LIMPOPO	R 1,320.00	Mount Horeb	500.00
		Weirdale	820.00
			R 1,320.00
MTHATHA	R 6,000.00	D V Skutshwa	400.00
		Erskine	400.00
		G T Vika	400.00
		John Knox Bokwe	400.00
		Khulani	400.00
		Lower Ngqwara	400.00
		Lower Rainy	400.00
		Miller	400.00
		S B Ngcobo	400.00
		Sommerville	400.00
		St Andrews	400.00
		T P Finca	400.00
		V V Dipa	400.00
		William Gavin	400.00
		Nuclear	400.00
			R 6,000.00
THEKWINI	R 1,865.00	Amanzimtoti	535.00
		Eshowe	500.00
		St Andrew's, Scottburgh	830.00
			R 1,865.00
THUKELA	R 6,906.00	Ladysmith	4,000.00
		Newcastle	1,506.00
		Trinity, Dundee	1,400.00
			R 6,906.00
TRANSKEI	R 9,262.20	Columba	1,200.00
		Cunningham	1,000.00
		D D Stormont Mem	480.00

PRESBYTERY	TOTAL	CONGREGATION	AMOUNT
		Duff	521.00
		Gcuwa	884.50
		Irvin Njoloza	600.00
		JL Sokupa	300.00
		Kidston	200.00
		Lundie Mem	500.00
		Maclay	300.00
		Main	1,005.70
		Malan	300.00
		Mbulu	300.00
		Ncisininde	471.00
		Tutura	1,200.00
			R 9,262.20
TSHWANE	R 13,802.15	Cullinan	600.00
		Emmanuel	5,300.00
		Ga Rankuwa	1,500.00
		Mabopane	827.00
		Mamelodi East	2,000.00
		Mamelodi Gardens	1,000.00
		Pretoria Central	1,362.00
		St John's, Middelburg	1,000.00
		St Mark's, Moregloed	213.15
			R 13,802.15
WESTERN CAPE	R 22,590.70	Bellville Presby	4,597.00
		Darling	8,175.00
		Durbanville	1,000.00
		Goodwood	319.00
		Gugulethu	482.70
		Kenilworth	660.00
		Michells Plain	400.00
		Mowbray	1,306.00
		Oranjemund	2,000.00
		Pinelands	847.00
		Retreat	124.00
		St Andrew's, CT	2,500.00
		Vredenburg United	100.00
		Woodstock	80.00
			R 22,590.70
	R 134,785.68	TOTAL	R 134,785.68

ASSOCIATIONS, TRUSTS, INDIVIDUAL DONORS			
WOMEN'S	R 32,252.00	Amanzimtoti WA	500.00
ASSOCIATIONS		UPWF	31,752.00
			R 32,252.00
MEN'S ASSOCIATIONS	R 600.00	eGOLI MCG	600.00
			R 600.00
YOUTH	R 630.00	Tshwane Youth	630.00
			R 630.00
TRUSTS	R 15,292.53	Robert Niven Trust	15,292.53
			R 15,292.53
INDIVIDUALS	R 85,460.00	Anonymous	50,000.00
		Andre Kruis	1,505.00
		Mrs Elizabeth Cook	20,000.00
		Luther Feros	1,550.00
		J Burness, Richard's Bay	100.00
		Booyens, L	40.00
		Joshua, B (Bridgetown)	40.00
		Rev C Jongeleen	160.00
		Innes Family (Cullinan)	100.00
		Samson Family	400.00
		Mrs E Stopforth	50.00
		Rev Nyama	40.00
		Rev MC Magagane	40.00
		GR Jooste	200.00
		Geoff & Sandra Clark	500.00
		60th birthday	620.00
		Freddy:T. Makgahlela	40.00
		Mrs Melia Lambrianos	50.00
		Jan	10.00
		Mrs Silma Koekemoer	10,000.00
		Anon	15.00
			R 85,460.00
TOTAL	R 134,234.53		R 134,234.53
SUNDRY			
SALE OF BOOKMARKS	R 250.00		250.00
			R 250.00
UNKNOWN	R 337.00	"PEF payment"	337.00
			R 337.00
TOTAL	R 269,607.21		R 269,607.21

P E F: SUMMARY OF AWARDS MADE IN 2012, BY INSTITUTION

	SCHOOLS		UNIV/COLL		TOTAL	
	NO	R	NO	R	NO	R
SA	45	164,091.20	34	165,294.00	79	329,385.20
ZIM	14	44,679.80			14	44,679.80
ZAM	2	1,435.00	4	24,500.00	6	25,935.00
TOTAL	61	R 210,206.00	38	R 189,794.00	99	R 400,000.00

P E F: SUMMARY OF AWARDS MADE IN 2012, BY PRESBYTERY

	SCHOOLS		UNIV/COLL		TOTAL	
AMATOLA	4	17,000.00	2	11,000.00	6	28,000.00
CENTRAL CAPE	5	19,500.00	1	3,000.00	6	22,500.00
DRAKENSBERG	3	11,000.00	2	8,120.00	5	19,120.00
EAST GRIQ	1	500.00	1	4,500.00	2	5,000.00
EGOLI	11	44,666.20	4	19,500.00	15	64,166.20
ETHEKWINI	1	700.00			1	700.00
FREE STATE	3	13,000.00			3	13,000.00
HIGHVELD	1	4,000.00	2	20,000.00	3	24,000.00
LEKOA			3	14,490.00	3	14,490.00
LIMPOPO	1	4,500.00	1	2,000.00	2	6,500.00
MTHATHA	2	2,300.00	1	4,000.00	3	6,300.00
THUKELA	1	4,000.00	2	8,500.00	3	12,500.00
TRANSKEI	2	5,000.00	3	13,500.00	5	18,500.00
TSHWANE	3	8,025.00	2	9,002.00	5	17,027.00
WESTERN CAPE	7	29,900.00	10	47,682.00	17	77,582.00
SUB-TOTAL SA	45	R 164,091.20	34	R 165,294.00	79	R 329,385.20
ZIMBABWE	14	R 44,679.80			14	R 44,679.80
COPPERBELT	1	925.00	2	14,500.00	3	15,425.00
MCHINGA			2	10,000.00	2	10,000.00
MUNALI	1	510.00			1	510.00
SUB-TOTAL ZAM	2	R 1,435.00	4	R 24,500.00	6	R 25,935.00
TOTAL	61	R 210,206.00	38	R 189,794.00	99	R 400,000.00

MISSION AND DISCIPLESHIP

Report to Executive Commission 2013

The Committee on Mission and Discipleship is a Standing Committee of the Assembly vested with responsibility for Church Growth, Congregational integration and supporting growing and struggling congregations. The Committee has met twice since the Assembly, on 13 and 14 September 2012, and on 5 and 6 March 2013. The Committee members are: The Revs. Theo Groeneveld, Chris Judelsohn, Petson Kabala, Mamalotje Magagane, John McKane, Motorofa Mutonganavu, Khali Nonjojo and Mukondi Ramulondi, Mrs Jackie Barker, Mrs Sheila Hunt (Secretary), Mrs Mmakobo Mosotho and myself.

What does the Committee do?

INSPIRE

The Committee seeks to inspire the UPCSAs to think Church Growth. Many of our congregations are fighting for their lives. Dwindling membership, depleted reserves, changing demographics and reducing income is causing many congregations to question whether they have any future. This committee seeks to encourage Presbyteries to strategically consider where new churches can be planted and how struggling congregations may be assisted. We encourage congregations to consider whether they should move their buildings. We encourage the UPCSAs to think in a strategic manner about the future of the Church.

MOBILIZE

The Committee seeks to call the UPCSAs members into mission. Every member has a skill to offer the local congregation whether that is in ministry to the young or the elderly, teaching the faith or ministering to the poor. We support ministers in Grant receiving congregations, making it possible for them to serve congregations who can't fully support them financially. We call members into supportive roles in congregations.

RESOURCE

The Committee seeks to make helpful resources available to members of the UPCSAs. We profile helpful books and courses. We keep a repository of bible studies and other resources on our website in formats accessible to the UPCSAs. We search for training courses that people can use and we endeavour to use the expertise available in the UPCSAs to assist Presbyteries and congregations in need of consultation and advice.

INVEST

The Committee is a vehicle through which a significant percentage of the UPCSAs' Assessment income is returned to congregations. Primarily, this is done by means of Grants in aid of Stipend, support of Church Development Evangelists and Grants for New Church Development. The Committee also liaises with agencies such as the Church Development Trust and other charitable Trusts to co-fund ventures of a Church Growth nature.

REACH

The Committee seeks to audit and celebrate missionary support in which local congregations are involved. We search for good resources in the area of Christian Evangelism and we look to be involved with existing Mission organisations in support of their work.

What does the Committee bring for celebration?

1. The Committee has completed two Presbytery Mission Consultations

The Revs Chris Judelsohn and Mamalotje Magagane visited the Presbytery of Amatola from 19 to 21 April this year. They visited during the tour of the Moderator of the Assembly to that Presbytery. They visited various congregations in and around the city of East London, including some in areas of Presbytery focus. The team addressed a few gatherings about the work of the Committee and consulted about ways in which the committee could partner with the committee.

The Amatola Presbytery encouraged the committee to offer an interpretation of the word "mission" or "missional congregations". The committee has taken this up with the General Secretary and with the Convener of the Committee on Faith and Order. A conversation on the subject has been scheduled.

The Committee was affirmed for its role in returning Assessment money to the congregations by means of Grants.

The Rev Mukondi Ramulondi and Mrs Makoba Mosotho visited the Presbytery of Zimbabwe from 20 to 23 April. They started their visit in Bulawayo and travelled to Gweru and ultimately Harare. They visited various congregations, various buildings and even some schools. They met with some of the UPCSAs Church Development Evangelists and the Vocational Training Centre where Evangelists are trained. It was the smaller congregations that were most inspirational and the work of the CDEs in rural areas that must be celebrated. The consultation team wondered whether the two large tracts of land at Gloag Ranch and Vim Ridge may not be of better use to the Presbytery or to provide facilities for mobilising the laity of the UPCSAs in Zimbabwe.

2. The Committee has disbursed more than R450 000 of Assessment income in Grants in the first six months of this year. Of this amount, 26 South African congregations have received R169 000, congregations in Zambia (3 Presbyteries) have received R90 000 and congregations in Zimbabwe (1 Presbytery) have received R62 000. We have supported 58 Church Development Evangelists (a total of R16 000 in South Africa, R52 000 in Zambia and R53 000 in Zimbabwe). Around R30 000 has been paid out in property/development grants. Buy-out grants have been discontinued but a total of R48 000 has been paid to conclude this project.

3. The Committee has established and maintained a website of resources. We want to make as many free resources on Church Growth and Mission & Evangelism available to the UPCSAs. The easiest and most cost effective way of doing this is through our website:

www.upcsa-mad.org.za

We encourage congregations, ministers and lay leaders to use this website freely and extravagantly. Publicise it. We will publicise it too. In addition, if you have a recourse or (one has been used in your church) which is copyright free, send it to us and we will look at it and see whether it can be put on our website.

4. The Committee has arranged a Mission & Discipleship Conference for September this year.

Just to repeat some of the key info:

- (a) The conference is being held in Benoni (at the eMseni Christian Centre) from the 9th to 11th of September. (Starts and ends with lunch)
- (b) The conference is for those who are passionate about Church Growth and Church planting. We expect that there may be between 80 and 120 people. We hope we will get a mix of people ranging from ministers, Stated supply's, CDE's, and people passionate about growing the Church.
- (c) There will be numerous workshops 90 minutes long and repeated 3 times, once on the afternoon of the 9th and twice on the afternoon of the 10th. There should be between 15-20 people in each workshop.

We will have one plenary speaker who will address the conference as well. A detailed pamphlet is provided with more in-depth information.

5. The Committee is showcasing the work of the International Mission to Sailors.

It is one of the responsibilities of the M&D Committee to draw the attention of the UPCSA to programmes of evangelism both locally and abroad. To this end, we have decided to showcase the work of the International Mission to Sailors this year. One of the UPCSA's ministers is the organisation's administrative head and several ministers and members of the UPCSA are actively involved. See the in-depth leaflet for further information.

6. The Committee is launching the Order of Supportive Lay Ministries

The Order of Supportive Lay ministries has been 'on the cards' for two years. It is an Order which supersedes the Order of Lay Preachers. It is a structure that seeks to encourage deliberate, organised and well trained lay involvement in important ministries within the local congregations. We want to celebrate this and launch the Order on 1 January 2014. A proposal follows.

7. The Committee is recommending Harold le Roux's book.

Harold le Roux is an elder in our Gonubie congregation in the Presbytery of Amatola who teaches Missiology at the University of Fort Hare. He has published a book, The Church and Mission. The Committee recommends this book to Presbyteries and congregations for study. This will help members of the UPCSA who are interested in learning how to be missional. Copies will be available for sale at the time of presenting the report.

8. The Committee wants to focus on the Presbytery of Limpopo in the second half of 2013.

The Committee is in the business of inspiring Presbyteries to act strategically to grow the Church. To this end, another Mission consultation is planned for the second half of 2013. This time, we are engaging the Presbytery of Limpopo. There has already been contact with a cluster of three congregations from the Vhembe district about possible collaborative projects.

9. The Committee wants to know how the UPCSA's congregations are supporting missionaries.

We're doing an audit. We'd like to celebrate what our congregations are already doing in supporting missionaries and missionary work across the world and right here at home. We are appealing to congregations not to consider these questions invasive or a burden. We want to celebrate but first we need to know. See the committee's indepth pamphlet on this subject.

What does the Committee bring for discernment?

- 1. The Committee is bringing further proposals about the Order of Supportive Lay Ministries.** Attached to this report is an appendix (1) relating to the procedure to be followed when a congregation seeks to make an appointment to the OSLM. The Commission is referred to this. In addition, the detailed pamphlet on the OSLM refers to educational courses currently available and planned which members of the OSLM can use to develop themselves in skills for their particular ministries. The Committee has also concerned itself with mechanisms for the ongoing support of OSLM members.

An important aspect of what the committee is bringing before the Council is the final decision for the appointment of the OSLM. Financing for this role has been sourced from the Council for World Mission. This will be clearly described in the supplementary papers for the Executive Commission. Appendix 2 describes the position which was approved by the Executive Commission of the UPCSA in July 2011. A proposal follows.

- 2. The Manual needs to catch up with the Assembly.** The committee has taken a careful look at the Manual provisions governing its work. Appendix 3 is the Committee's proposal on how the Manual can be brought up to date with the General Assembly's decisions in 2010, 2011 and 2012. A proposal follows.
- 3. The Models of Ministry discussion is taking some time.** The 2012 General Assembly instructed this committee to do research into the models of ministry (particularly the ordained ministry). The Committee has initiated a conversation with the Committee on the Ministry. We have commenced some research into what our sister Churches in the ecumenical family are doing but we have realised one very important reality that this matter is complicated. It is going to necessitate wide research, broad consultation and a detailed conversation with the committee on the Ministry. We are committed to do the work but we think that we won't make the deadline of General Assembly 2014.

4. The Committee proposes minimum Stipends for 2014

After Consultation, the committee is proposing the following minimum Stipends for the year 1 January – 31 December 2014 for ministers living and working in South Africa:

	2013	2014
0 – 5 years	R 5 720	R 6 148
6 – 15 years	R 6 101	R 6 589
16 – 25 years	R 6 702	R 7 238
26 – 35 years	R 7 777	R 8 399
35 years +	R 8 597	R 9 208

A minimum Stipend of K 2 500 per month is proposed for ministers in Zambia. Kindly note that the Zambia Kwacha has recently been revalued.

For ministers in the Presbytery of Zimbabwe, we propose the following scale:

	2013	2014
0 – 5 years	US\$ 740	US\$ 792
6 – 15 years	US\$ 805	US\$ 861
16 – 25 years	US\$ 840	US\$ 899
26 – 35 years	US\$ 870	US\$ 931
35 years +	US\$ 900	US\$ 963

For ministers in South Africa, a monthly travel allowance of R 4 840 is proposed and for Zambia, an allowance of K 250 per month and for Zimbabwe US\$ 150.

We propose a pulpit supply fee of R 450 per service in South Africa, US\$ 45 in Zimbabwe and K 250 for Zambia.

GW MARCHINKOWSKI CONVENER

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission notes the two Presbytery Mission Consultations conducted by the Committee during the past year and the intention of the Committee to visit the Presbytery of Limpopo in the second half of 2013.
3. The Executive Commission notes the disbursement of up to R 450 000 of Assessment Income (for the first six months of 2013) to congregations through Grants.
4. The Executive Commission commends the website of the M&D Committee to ministers, CDEs and congregations for their use.
5. The Executive Commission commends the M&D Conference, to be held at eMseni Conference Centre, Kempton Park, from 9 to 11 September 2013 to ministers, CDEs and lay leaders interested in Church Growth.
6. The Executive Commission commends the work of the International Sailors Society to congregations and members of the UPCSA encouraging them to support this organisation with prayer, service and financial support.

7. The Executive Commission resolves that the Order of Supportive Lay Ministries will open for members and commence its work on 1 January 2014 and the Commission approves Appendix 1 of this report.
8. The Executive Commission commends the book by Harold le Roux, The Church and Mission, to all members of the UPCSA for their reading.
9. The Executive Commission instructs the Clerk to circulate the "Audit of Missionary Activity" to all congregations of the UPCSA and to United congregations within 30 days after the Commission's meeting.
10. The Executive Commission
 - (a) instructs the Church Office Committee to appoint a suitably qualified person as Administrator of the OSLM in terms of Appendix 2 to this report in consultation with the M&D Committee;
 - (b) gives thanks for the funding provided by the Council for World Mission in the UPCSA's Mission Support Programme Grant;
 - (c) instructs the Church Office Committee to endeavour to have the new member of Staff begin work on 1 January 2014.
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.
12. The Executive Commission notes the Committee's caution regarding timeframes for reporting on changes to the Models of Ministry of the UPCSA.
13. The Executive Commission approves the scales for minimum Stipends for ministers in South Africa, Zambia and Zimbabwe; the transport allowances and the pulpit supply fees.

APPENDIX 1

Steps to be taken by a Session in making an OSLM appointment

- 1) Deciding to appoint a member of the Order of Supportive Lay Ministries to lead a ministry as specified/defined under the Order:
- 2) Drawing up a ministry and appointment description.
- 3) Defining accountability and reporting responsibilities to Session
- 4) Determining the terms of appointment and letter of appointment
- 5) Discerning ability, capacity and call: interviewing the candidate.
- 6) Directory of members of the Order – Administered through the office of the OSLM

Step 1:

When a Session/Council decides to appoint a member of the congregation to lead a ministry in the life of the congregation that falls under the definition of Supportive Lay Ministries, the Session/Council may choose to make the appointment in terms of the guidelines governing the Order of Supportive Lay Ministries and thereby either appoint an existing member of the Order to the position or follow the steps necessary for the appointee to be admitted into the Order.

The Session/Council also decides whether or not the appointment will be a remunerated position.

The ministries that fall under the definition of Supportive Lay Ministries are: Children Ministry, Church Associations, Pastoral Care, Preaching, Worship.

The ministry appointments pertaining to the defined ministries are:

Association President	Children's Ministry worker/Co-ordinator
Youth Pastor/Co-ordinator	Pastoral Co-ordinator/Assistant
Organist or Worship/Choir Director	Lay Preacher
Evangelist (CDE)	

Step 2:

The Session/Council or duly appointed sub-committee considers the ministry needs of the congregation as well as what is hoped to be achieved in the future through the ministry concerned and then draws up an appointment (job) description accordingly.

Step 3:

The Session/Council or duly appointed sub-committee defines what the reporting responsibilities of the appointee will be as well as to whom the appointee will be accountable to for the fulfilment of his/her duties. The Session/Council could decide on any or more of the following:

- 1) The appointee reports directly to the Session and is accountable to the Minister for his/her duties.
- 2) The appointee reports directly to the Session and is accountable to a Session/Council member who oversees the duties of the appointee.

- 3) The appointee reports to a sub-committee of Session/Council and is accountable to the Minister for his/her duties.
- 4) The appointee reports to a sub-committee of Session/Council and is accountable to a Session/Council member who oversees the duties of the appointee.

Whichever option, or other, the Session/Council decides upon, the point is for the Session/Council to set up clear lines of communication and reporting responsibilities which will assist the appointee in fulfilling his/her duties without an confusion over who he/she is accountable to.

Step 4:

The Session/Council or duly appointed sub-committee determines the terms of the appointment using the following as a guideline:

- 1) Period of the appointment
- 2) Working hours
- 3) Remuneration (or not)
- 4) Travel reimbursement
- 5) Use of the congregation's resources, i.e. telephone, equipment, buildings etc.
- 6) Place of work, i.e. will an office or work area be provided?
- 7) Period of probation
- 8) Leave – sick, family responsibility and maternity leave, days off, weekends off.
- 9) Further training or study
- 10) Termination of employment (if remunerated).

A letter of appointment using the above terms is drawn up.

Step 5:

The Session/Council or duly appointed sub-committee may or may not choose to advertise the ministry position as defined under the Order. However, the Session/Council may not proceed with the appointment without interviewing the possible candidate or candidates. The interview must include and determine the following:

- 1) Whether the giftedness and/or ability of the candidate is suitable for the envisaged ministry position
- 2) Discern whether or not the candidate has sensed a call to the ministry in question.
- 3) Discuss the terms of the appointment, as determined in step 4
- 4) Discuss the ministry and appointment description as drawn up under step 2
- 5) Discuss the reporting responsibilities as defined under step 3.

Step 6:

Once a Supportive Lay Ministries appointment has been made, the Session/Council reports this fact to the Order's Administrator so that the Directory of the Order can be updated. The Order's Administrator will also inform the Clerk of the relevant Presbytery so that the necessary steps can be taken for the setting apart of the member of the Order at a Stated meeting of the Presbytery.

APPENDIX 2

Order of Supportive Lay Ministries

The Co-ordinator

A mornings only person (20 hours per week):

Duties:

- Administer the Presbyterian Identity Course
- Work with committee to develop processes
- Be available to advise congregations who want to appoint people (Sample contracts, Interviewing Tips, Guidelines)
- Maintain a register of OSLM members
- Arrange events for training and equipping
- Visit Presbyteries to launch the concept (in first six months)

Job Definition:

The Supportive Lay Ministries Co-ordinator will be at the heart of the process to encourage lay people in congregations to embrace their gifting and calling to serve God in the local congregation. The co-ordinator will motivate, advise and guide individuals and congregations in equipping and preparing themselves by providing logistical guidance, training material, opportunities for growth and development and a central repository of other useful material.

Restrictions

This is a three year appointment renewable once with a three month trial period.

Ideal Candidate:

- Strong Administrator
- Working knowledge of the UPCS and the Manual
- Willing to travel to Presbyteries as needed.
- E-mail and Communication Strengths
- Ability to deal with basic documents like draft contracts of employment and have some experience in this area.

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 UPCS. 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 UPCS.
- 13.38 The Mission and Discipleship Committee encourages the establishment of new congregations within the UPCS. 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.

CHURCH ASSOCIATIONS

Report to Executive Commission 2013

The composition of the Committee:

The following serve as members of the Committee:

Rev M.L. Mshumpela (Convener)
Rev S. Mtonga (Synod of Zambia Convener)
Rev A. Banda (Presbytery of Zimbabwe Convener)
Rev L. Obose (MCG President)
Mr. B. Boshielo (MCG General Secretary)
Mrs. Z. Xapile (UPWF President)
Ms X. Ngubeni (UPWF General Secretary)
Mrs. Z. Nkayi (IYZA President)
Ms C. Sunga (IYZA General Secretary)
Mr. N. Cebesha (ACCM President)
Mrs. S. Sandlana (ACCM General Secretary)
Mr. L. Dingani (YF President)
Mrs. T. Lolo (YF General Secretary)

Functions of the Committee

The Church Associations Committee continues to perform its function as stated in the terms of reference adopted at Executive Commission 2011, viz;

1. To help constituted Associations to understand and fulfill their role in the UPCSA.
2. to ensure that these Associations report annually to the General Assembly or Executive Commission; and
3. to deal with any conflicts, divisions or other difficulties within these Associations and any similar organizations that may be formed in the UPCSA and with any difficulties in relationships between the constituted Associations and such other organizations or groups or between them and General Assembly.

Precisely for its size, the committee resolved to streamline the meetings to take place only twice per annum. The purpose for this approach is to ensure that resources are utilized efficiently. Instead of reducing the committee to eight members, the committee recommends to the Executive Commission that five Church Associations' representatives to the committee be paid for by associations themselves when attending meetings. This leaves the General Assembly with eight members to budget for. This is in a way an indication that associations are committed in assisting the church.

Mediation

Church Associations are fully committed to this process of mediation. They are trying every thing they can in order to make sure that this process is constructive with positive outcomes that are in line with the vision of the UPCSA viz, "to be a

reconciled community of Christians exercising a prophetic witness to Christ". Preparing for this process, the committee convened an Associations Convention in February where a team was elected and mandated to represent all associations in the mediation process. The Church Associations Committee is optimistic that this process will yield positive results that will produce lasting solutions to the present challenges faced by Associations. We appeal and pray for all those who are involved in this process to uphold great freedom to Christ and their willingness to be true to the Gospel.

Church Associations Committee also resolved that because we had to convene the Convention to ready associations for the mediation process, there will be no imbizo this year.

Transnational issues

Church Associations have welcomed with both hands the trans-nationality of our Denomination. This is reflected by the great work they are doing in this regard. As it was reported in the last General Assembly that the MCG, Youth Fellowship and IYZA were planning to hold their Denominational Councils in Zimbabwe, it is pleasing to report that this dream was realized.

We also acclaim the strides made by MCG in particular, that of participating in the fellowship of Presbyterian Men in Africa. This indeed will empower members of the MCG by learning good practices and make them understand that as Africans they should be converted to the Gospel rather than to a foreign culture.

Conclusion

The detailed reports which outline the life and work of various Associations are attached. The committee is discussing with the associations trying to show them the importance for them to take upon themselves at one mission priority of the church and run with it. The resolution taken at the MCG Conference that the business of the MCG should centre on EVAGELISIM is very encouraging. We will engage with all associations to redirect all their efforts and resource to this mission priority of the UPCSA.

Lastly I wish to thank the General Assembly for entrusting me with this huge responsibility of guiding our associations at this critical time in the life of our Denomination. It is my prayer that one day our associations will be united only for the purpose of going to the world and TELL the Good News of our Lord Jesus Christ. I also wish to thank Rev Obose, my predecessor for the work he did in the previous years. My sincere thanks also go to the members of the committee for their support and commitment to the work of the committee.

THE REV M.L. MSHUMPELA CONVENER

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission notes the work of the Committee.

3. The Executive Commission resolved to allow associations to pay for five members of the committee when attending committee meetings.
4. The Executive Commission notes that associations convened the Convention to prepare for the mediation process.
5. The Executive Commission commends associations for the great work they are doing in regards to the trans-nationality of our Denomination.

APPENDIX 1

MCG'S REPORT TO CHURCH ASSOCIATION COMMITTEE

01. INTRODUCTION

The Church Associations' Committee

The MCG has been substantially growing in the past few years. Despite the challenges related to the divisions amongst men, we remained on a steady growth, with younger men joining the Guild. We are even pleased that some of our brothers who disaffiliated from our Guild are steadily re-joining.

02. CONFERENCES

The Guild held its twelfth conference in the Presbytery of the Free State in September 2012 under the theme, MCG, The Evangelist. The conference, held at the Kimberly Convention Centre was one of the highly attended conferences, with over four hundred and fifty delegates from over 263 branches. In this conference we had twenty seven delegates from our Presbytery in Zimbabwe. Though the Zambian delegation could not attend, they were able to attend our Implementers Forum held in Ethekwini in November 2012.

The essence of our theme for the conference was to express the key mandate of our Guild, with its focus on evangelism. In this regard, conference received two presentations which sought to develop a strategy to roll out our evangelism programme. Resulting from these presentations, conference resolved that we should focus on the training of MCG members on evangelism to roll out this programme. We are currently developing a tailor made programme which will ensure that we equip our member's ability to engage in this project.

03. YOUNG MEN MUTUAL IMPROVEMENT PROGRAMME

As an attempt to prepare young boys for manhood and membership of the MCG, the Guild has initiated a project termed, "Young Men Mutual Improvement Programme" which runs under our training and development committee. As reported previously, the project is coordinated by Bro Victor Letuka, who has been the youth President for a long period.

The rationale for the project arises out of the fact that we have realized that young men did not have a facility to groom them. Each Presbytery and Branch has a Coordinator, who spends a lot of time with the young boys, teaching them about the life of a Christian man. The success of the project is only seen in some Presbyteries, and it is the MCG's intention to make this one of our flagship projects.

04. JUSTICE AND SOCIAL RESPONSIBILITY

The MCG has a dedicated social programme focusing on both members and non-members. These include adoption of children from destitute families and assisting them with schooling, to donation of food parcels and clothing to needy families. This is one programme which has seen a lot of success, especially with regard to the donations.

In the past year, we have seen men donating uniforms to our members in Zimbabwe who could not access any. We have also seen in Transkei our members donating food parcels to needy families. The Free State has been consistent, where on an annual basis they identify needy families and donate food parcels to them. A child was identified in the Msinga Congregation, who was sponsored at school for the entire 2012 academic year. Clothing was donated during the IYZA and Youth Fellowship Councils in Zimbabwe.

With these programmers we hope to see the MCG making a positive impact in the lives of the people of God.

05. EVANGELISM

As alluded to earlier, the MCG Conference has resolved that our business as a Guild should center around evangelism. It is our view that the challenge facing us as a church, is to teach and spread the word to both believers and unbelievers as our constitution stipulates. In this regard, for this year, 2013, we hope to train 32 members to do this work. We are also making a database of evangelists, who are MCG members, who will coach our members and usher them into evangelism work.

The Deputy President of our Guild, Rev Mpetseni has been assigned the task of driving this agenda to ensure that it receives the highest attention in our Denominational Executive Committee. So far we have designed a business plan which was approved by our Implementers Forum, which will guide all our Presbyteries and branches. The success of the project will be evidenced by the high visibility of the MCG in our church events.

We indeed request the support of the whole church in this endeavor.

06. TRAINING AND DEVELOPMENT

The registration of the MCG Leadership Development Foundation has been completed, and we envisage the first intake of trainees in June this year. We are about to sign a training contract with ESSET, linked to the SACC, which will provide training to men. In this regard, we have resolved that our training endeavors will also incorporate the other associations. Rev Mzendana, who is driving this programme, will be finalizing the service a level agreement with ESSET by May this year.

We have also discussed with our brothers in Zimbabwe to find for us training opportunities for men and people who will be willing to tailor make training programmes for us.

07. TRANS-NATIONALITY

The MCG takes the issue of the trans-nationality of our church very seriously. In this regard, we constantly keep in touch with our brothers in these countries. In the past year, we have visited both Zambia and Zimbabwe and engaged with their members. These engagements enabled us to build a strong family with our brothers in these countries.

Through our engagement with our brothers in these countries, we also got

involved with the Presbyterian Church Men's Fellowship in Africa, which is a fellowship of Presbyterian Men in Africa. So far we have the participation of countries in East Africa, Zimbabwe, Zambia and Malawi. South Africa has been requested to link up with men in Mozambique. So far we attended two conferences of the PCAMF in Ndola, Zambia and Mombasa, Kenya. Through this forum we learn good practices from each other. The forum does not interfere with the independence of each Association, but it's merely an information sharing forum.

08. MEDIATION PROCESS

The MCG remains committed to the process of mediation as decided by the General Assembly. In this regard we have participated in all engagements initiated by the Church Associations Committee. In our Denominational Executive Committee meeting, we have also decided that we will continue to engage with our brothers both within and outside these processes. It is our hope that a solution will be found by the end of the year regarding this matter.

09. CAMPAIGNS AND ORGANISING

The MCG is running a campaign to discourage members and society from engaging in expensive and lavish funerals. The reason for this campaign, as alluded to before, arise out of our concern that people incur heavy debts from funerals, sometimes resulting in them getting court judgments, as a result of bad debts. The campaign has not been a major success in many Presbyteries, but we continue to pursue it as we believe it is in the interest of our people.

10. CONCLUSION

The MCG is confident about the future, and we are hopeful that we will continue to grow from strength to strength. In this regard, we will make the streets our home, and ensure that the Gospel of Jesus Christ occupy the public space.

BENNY BOSHIELO
DENOMINATIONAL SECRETARY

APPENDIX 2

YOUTH FELLOWSHIP REPORT TO THE CHURCH ASSOCIATIONS COMMITTEE

The report seeks to provide a brief summary of the work of the Youth Fellowship for the period July 2012 – April 2013.

Youth Fellowship Assembly (YFA) Office

The Youth Fellowship Assembly held within the bounds of the Presbytery of Central Cape in July 2011 elected the following Committee Members to serve for July 2012 – July 2013 are as follows:

President	: Brother Linda Dingani
Vice President	: Brother Tobela Madubela
Secretary	: Sister Thabile Lolo
Recording Secretary	: Brother Pumelele Wakaba
Treasurer	: Brother Lubabalo Mdabula
Arts & Culture Convener	: Sister Lusanda Cengimbo

The new Committee will be elected in the 2013 Youth Assembly hence Nominations for a new committee have commenced. We pray that the spirit of God will lead us in acquiring leaders that will perform God's work with zeal.

LIFE AND WORK:

Executive Meeting

The Committee in the current year had one executive meeting within the bounds of the Presbytery of Lekoa. All the committees of the Youth Fellowship were invited and attended the meeting.

Committees

Finance, Worship, Organising and Entertainment and Health and Wellness Committees. The Finance and Organising and Entertainment Committees were invited as to perform their duty in ensuring or to evaluate the state of readiness in relation to preparations by the hosting Presbytery. To present financial report and propose activities for the 2013 Youth Fellowship Assembly programme to the Executive committee for consideration.

The Youth Fellowship Executive through its President, Vice President and Secretary had an opportunity to visit the Presbytery of Zimbabwe through the assistance (subsidy) from the Denominational MCG Executive during their Council meeting that was held within the bounds of the Presbytery of Zimbabwe in Masvingo from 8 – 10 June 2012.

Council meeting

The fellowship managed to have two council meetings one in November and the other in April.

November Council

A council meeting was held at Sample Congregation within the bounds of the

presbytery of Amatola. The council was convened specifically for Transformation Leadership Development Training.

Council members were exposed to a Finance Workshop, Presbyterianism, Rules of Debate and a general Leadership Workshop.

Facilitators were as follows:- the former UPWF Treasurer, Mother Vazi, past President of the Youth Fellowship, Brother Letuka, past General Secretary of the General Assembly, Rev Dr Vellern and the Moderator of the JH Soga Synod, Rev Mkentane.

April 5 – 6 /2013 Council

A council meeting was held at Mhondoro Uniting Presbyterian Church High School in Mhondoro, within the bounds of the presbytery of Zimbabwe in Harare. The council was convened specifically for Youth Fellowship Assembly preparations.

In preparing for the upcoming Youth Fellowship Assembly, Youth Fellowship Council members convened to finalise differed items from the previous Assembly and to receive reports in preparation for the 2013 Youth Assembly from all Committees and the Executive including life and work from Presbyteries.

Projects

It is with pride to report that Presbyteries have managed to sustain its behavioural programmes and support communities as well as support families within our Church.

Amongst important projects undertaken in this current term, is the reviewal of a Constitution of the Youth Fellowship as well as its Standing Orders. A committee dealing with this project is convened by Brother K Jonas; a report will be tabled at the YFA. A step has also been undertaken to ensure that our finances are being handled professionally.

Transnational issues

In our previous report to the Church Associations Committee, it was reported that we would work tirelessly to ensure that our Association reflects the transnational nature of our denomination. It is with pride to report that we have managed to meet with our Zimbabwean Brothers and Sisters and they successfully hosted the 13th Youth Fellowship Assembly Council in Mhondoro, Zimbabwe. The challenge now is to ensure that they affiliate to the Youth Fellowship as well as attend the 11th Youth Fellowship Assembly.

Youth Fellowship Assembly 2013

The dates for the Youth Fellowship Assembly 2013 will be held at Vandelbijlpark (El Shaddai Christian School) within the bounds of the Presbytery of Lekoa as from 4 July – 7July 2013.

The Youth Fellowship has had a drastic increase of 22.7% in membership from 1601 assessed members for year 2011 to 2071 assessed members for the year 2012. The correct figures for 2013 will be established in the 2013 Youth Fellowship Assembly.

INTER-DENOMINATIONAL RELATIONS

Church Association issues

The Youth Fellowship is an active participant of the Church Associations Committee and entirely supports the Mediation Process that is currently being driven by the office of the General Secretary of the General Assembly. The Youth Fellowship is currently being represented by Sister T Lolo and Brother V Letuka.

We also have maintained the spirit of supporting other Associations in all their activities.

Council World Mission (CWM)

Delegation has been sent to Botswana under the leadership of Brother Z Malindi through the CWM programme.

The Youth Fellowship is still however faced with the challenge of its members not being in possession of passports. One of the Presbyteries has reported in the last Council that they have undertaken to address this challenge by having a project that will ensure that the relevant age group of its members acquire passports.

Conclusion

The Youth Fellowship is growing in strength day by day and we will not rest until all Presbyteries of our Denomination are all represented.

THABILE LOLO
YOUTH FELLOWSHIP ASSEMBLY SECRETARY

APPENDIX 3

ACCM REPORT

President: Mr. Nkululeko Cebesha
Vice president: Mrs Nontobeko Kweza
Secretary: Miss Sindiswa Sandla
Vice secretary: Mrs Dikeledi Madumo
Treasurer: Mr. Green Moeketsi
Music Convener: Mr. Vuyani Mahleza
Additional members:
Mr. Joy Peter
Mrs Olga Nthite
Mr. Vuyo Grootboom

The report covers the period from January 2012 to March 2013.

LIFE AND WORK OF ACCM

MEMBERSHIP

We started the year with 21 member choirs and we are now happy to have grown to 24.

MEETINGS

The DEC is experiencing problems in holding meetings due to financial constraints. We communicate mostly via emails and then meet at the AGM and at the Conference. We had our DEC meeting on the 16-17 November in Bloemfontein.

AGM

The AGM was held on the 20 to 21 April 2012 in Bloemfontein. The choirs sent for members of their committees. Presently that is our practice to accommodate the choirs since we had only one Presbytery – Tshwane. This year's AGM shall be on the week-end of the 19 April

Ministers are also expected to attend to give guidance.

RESOLUTIONS OF THE AGM

They are as follows:

Member affiliation of R20 is expected to be paid by the beginning of August. Our Conference is in the last weekend of August i.e. 24-26 for 2012 and one cannot take part if not an affiliated member

Each choir has to pay an affiliation fee of R250 effective immediately

As a fundraising drive since the Association has no money to run its affairs each choir is to pay a once off fee of R200

Hospitality fee for the Conference is now R60

Merchandise – The ACCM is to sell some goods to raise funds. These will be available

soon and choirs are to send their orders to the Treasurer Mr. Green Moeketsi.

The DEC encountered some problems at the AGM venue and had to pay for empty rooms because of choirs that confirmed that they were coming to the AGM and cancelled very late. The AGM resolved that these choirs will have to pay for the accommodation

Conferences start on Friday and end on Sunday. The choirs are to stay until the end and are to attend the Sunday Service. It was resolved that any choir that leaves before the Sunday Service has to pay a penalty fee of R500 starting from the 2012 conference

The ACCM now has a uniform and members are to put on uniform during Conferences

VISIT TO ZIMBABWE

Two members of the ACCM managed to join other Associations on the visit to Zimbabwe and we as the ACCM would love to work with our brothers and sisters from Zimbabwe and Zambia and to have them at our conferences.

CONFERENCE

Our conference was held on the 24 to 26 August 2012 within the bounds of the Amatola Presbytery at Dr Ntsikelelo Katiya Congregation

14 choirs took place in the music competition on Saturday. From Friday we were blessed by the presence on of number of our Ministers.

On Saturday we marked the 10 years of existence of the Association of Church Choirs and Musicians. This year's Conference will be within the Presbytery of eGoli and shall be hosted by Orlando on the week-end of the 30 August to 01 September 2013.

COMMUNITY OUTREACH

During our conferences the choirs bring some clothes which we donate to a home identified by the hosting committee. This is done annually during our Conferences

RELATIONS WITH THE SISTER ASSOCIATIONS

We do work with the other Associations e.g. attend their conferences and invite them to ours.

ACHIEVEMENTS

- ACCM Constitution approved by the Assembly
- Formation of the Central Cape Presbytery
- Joining of two Presbyteries in 2013 i.e. Highveld and Transkei Presbyteries.
- The four choirs that joined in 2012
- Merchandise successfully introduced
- Being able to attend other Denominational Conferences

CHALLENGES

- Taking the ACCM to all Presbyteries even in those where ACCM exists it is difficult to involve all churches due to disunity within our church
- Lack of support by some Ministers
- Financial problems

S SANDLA
ACCM GENERAL SECRETARY

APPENDIX 4

IYZA

REPORT FOR THE PERIOD SEPTEMBER 2012 TO APRIL 2013

1

GREETINGS:

Church Associations Convener, Rev L Mshumpela and Church Association Committee members, I greet you all in the name of our Lord Jesus Christ Amen. It gives me great pleasure to give a report on behalf of our Association.

AFFILIATION

We have 14 Presbyteries who have affiliated this year and I'm happy to report that Free State Presbytery who was inactive last year is active this year and they have paid almost all the outstanding dues. Our membership currently stand at 1 261. We are hoping that this number will increase as some of the Presbyteries have not yet affiliated. I'm also happy to report that the membership for Zimbabwe Presbytery has increased from 40 to 85.

PRESBYTERIES CONFERENCES

Presbyteries hold their conferences in September as per our constitution. Almost all Presbyteries who are active managed to hold their conferences. Nearby Presbyteries invite each other when they are having Presbytery conference.

COUNCIL MEETING

We hold our Council Meeting 3 times a year as per our constitution. Our second Council Meeting is held within the boundaries of the Presbytery who will be hosting the conference. The second Council Meeting was held at Drakensberg Presbytery on 12 – 13 October 2012. The main objective of the second Council Meeting is to get a report on the readiness of the hosting Presbytery and finalise the preparations for the Denominational Conference. This year we had our Council meeting within the boundaries of the Presbytery of Zimbabwe together with the Youth Fellowship at Mhondoro Presbyterian High School. It was really a success because all the 14 Presbyteries that are active were represented and we were accompanied by MCG and ACCM.

DENOMINATIONAL CONFERENCE

Our Denominational Conference was held on 29 November to 02 December 2012 within the boundaries of Drakensberg Presbytery. There were 14 Presbyteries that were represented in the Conference. The Conference was officially opened by the Moderator of General Assembly Rt Rev R Botsis.

TRANSNATIONAL MATTERS

To show commitment within the IYZA each Presbytery pledges a minimum amount of R500 for our Zimbabwe sisters to meet them halfway for their travelling costs. We as IYZA's are looking forward to visit our sisters in Zambia.

WELLNESS DESK PROJECT AND SPIRITUAL ACTIVITIES

We are having wellness project from Congregational Level up to Denominational level. During our Denominational conference we give out parcels to the identified families by the hosting Presbytery. It is compulsory for each Presbytery to have an outreach according to the needs of that Presbytery although they do outreach at Congregational level. Egoli Presbytery has also adopted a Children's charity home. We are also having spiritual activities from congregational level up to Denominational level.

COLLABORATION WITH SISTER ASSOCIATIONS

At congregational level we do joint projects with our sister associations and support each other. We have honoured invitations by our sister associations and participated in their conferences.

CHURCH ASSOCIATION COMMITTEE MEETINGS

We have attended all CAC meetings that were scheduled.

CHALLENGES

- Lack of Commitment from some of the IYZA's
- Members not adhering to due dates
- Difficult to get hold of Inactive Presbyteries
- High rate of unemployment

CONCLUSION

With God's grace we will be able to overcome all the challenges that we face and we trust the Almighty God in all our ways and deeds. I would also like to thank the CAC for the support that he gives and the guidance. We would also like to thank the Church for the guidance that it (Church) gives our association. We will continue to be ambassadors of Christ. I thank you.

MISS S CHUMIA
SECRETARY

MRS Z NKAYI
PRESIDENT

APPENDIX 5

UNITING PRESBYTERIAN WOMEN'S FELLOWSHIP

"Arise, Praise and Pray Continually."

2012/13 QUARTERLY REPORT TO THE CHURCH ASSOCIATIONS

Convener of the Church's Associations

Greetings in the name of our Lord and Saviour, Jesus Christ of Nazareth.

1. Purpose

The purpose of this report is to provide the Church Associations Committee with a synopsis of the life and work of the Uniting Presbyterian Women's Fellowship for the period 29 July 2012 to 31 March 2013.

2. Life and Work of the UPWF

2.1 Membership

The UPWF membership continues to grow despite challenges of the existence of the Aggrieved Groups in some Presbyteries.

2.2 Key achievements

The following achievements can be highlighted for the period 27 July 2012 to 31 March 2013:

- The 2012 Annual General Meeting was held within the bounds of the Tshwane Presbytery from 26th to the 29th July 2012 with the theme: **"Lord gives us the faith that will move mountains" (Matthew 17:20)**.. Except for Zambia all Presbyteries were represented at the AGM.
- AGM was wrapped up with the successful election of the new General Executive Committee, Alias: GENEX:
Ms. Zethu Xapile – General President, Ms. Zoleka Vatela Vice-General President, Ms Xolisile Ngubeni – General Secretary ; Ms Grace Ngidi – Assistant General Secretary; Ms Lorraine Kubheka – Treasurer , Ms Badikazi Masikane – Assistant General Treasurer , Ms Khanyisile Chonco – Prayer Coordinator and Ms Nomaswazi Khoza – Social Responsibility Coordinator.
- On the 05 – 06 October 2012 the outgoing GENEX led by the outgoing UPWF General President Ms Zolisa Loni handed over to the new office bearers and the whole occasion was done under the watchful eye of the Convener of Church's Association: Reverend Mshumpela
- First Central Committee meeting was held successfully on the 27 October 2012 and the resolution taken from that meeting was that the focus of the UPWF should be to implement AGM adopted policies as per the UPWF strategic plan and AGM resolutions.

- A Social Responsibility Coordinator's Workshop was held within the Highveld presbytery on 03 -04 June 2013, this initiative is the first implementation of the UPWF plan as per the 2012 UPWF AGM resolutions.
- The UPWF continues to provide financial support to its members and other deserving UPSCA members through their bursary schemes.
- Retired ministers and spouses were provided with Christmas presents, this was done late due to the teething issues of handover.
- Participation in Church Associations Committee activities, and in denominational IYZA and MCG conferences, including participation in the 29 November 2012 – 01 December 2012 Church Associations Imbizo.
- **Lekoa Presbytery Visit:** GENEX visited Lekoa on the 26th of January 2013 as part UPWF resolutions. Resolution number: **UPWF AGM 2012/8 instructs GENEX to provide support to Presbyteries experiencing continued decrease in membership and other challenges.** The visit was very successful with women participating fully in the discussion. What was highlighted is the negative impact of Sessions that are biased towards the aggrieved and are adamant to kill all the activities of the UPWF in their congregations and self doubt by UPWF members as a result.
- Visit to uThukela to oversee and support the Presbytery in the preparations of the UPWF AGM planned for the 25th – 28th July 2013. The plans were according to the schedule as per the guidelines of the UPWF AGM preparation plan.
- **AGM Theme:** The theme of 2013 AGM is: **"But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light". 1 Peter 2: 9.**
- Next Central Committee will be held within the bounds of Highveld on the 26th – 27th April 2013
- 2013 is the 10th anniversary of the existence of the UPWF and the commemoration thereof will be included in the activities of the 2013 AGM that will be held within the bounds of the Thukela Presbytery. The UPWF is excited and looking forward to the AGM where we will be celebrating this mile stone. We ask for the prayers and hope all association will be joining us to celebrate this event. This is continuation of implementation of UPWF 2012 resolution: UPWF AGM 2012/7.

2.3. Mediation

The church association convention led by Convener of Church's Association: Reverend Mshumpela held at BD Yanta within the bounds of the Highveld Presbytery on the 6th of April 2013 and UPWF was well represented by Dr Reverend B Hans, Ms Sindiswa Nyauza (previous GENEX) and Ms Z Xapile GP; Ms Z Vatela VGP and Ms Xolisile Ngubeni GS and Presidents and Secretaries of highly affected Presbyteries like Tshwane, Highveld, Egoli, Lekoa etc.

2.4. Transnational Issues

The involvement of Zimbabwe UPWF members in the UPWF activities has continued to grow. The presence of the Zimbabwean sisters was positively felt in Central Committee meetings and at the AGM.

3. Recommendations

It is hereby recommended that:

- 3.1 The Church Associations accepts the report here presented as a summary of the life and work of the UPWF during the period under review.

Prepared By:

Ms. XP Ngubeni and MsTG Ngidi:

General Secretary and Assistant General Secretary

Approved By: **Ms. Z Xapile:**

General President

Date: 10 April 2013

COMMUNICATIONS

Report to Executive Committee 2013

Working Committee:

Mr. B Boshielo, Rev. J Brummer, Rev. MM Machchamise, Mr. C Mokeng, Rev. TJ Mokoena, Mrs J Morrison, Rev. MA Muller (Convenor), Ms S Sekole, Rev. ST van Schalkwyk, Mr I Wilson

Corresponding members: The Clerk of the Presbytery of Zimbabwe and the Clerk of the Synod of Zambia

Ex-officio member: The General Secretary

Shortly after the 2012 General Assembly, the Committee met in line with instructions given to all the new Committees on 18 October 2012 at Tiyo Soga House from 09:00 to 13:00. At that meeting:

- a) The Committee took time to get to know one another and consider their role and future contribution to the work of the Committee.
- b) The Committee noted that it had representation from at least five presbyteries and considered that this gave it an advantage in doing its work as the members could provide feedback and insights from their respective contexts.
- c) A brief SWOT Analysis was performed with a view to assessing how the Committee's work might be shaped going forward. This was finalized and sent to the General Secretary.

SHORT-TERM PROJECTS

The Presbyterian Link

The following decisions were taken:

- a) The Rev. J Brummer was appointed to compile, collate and do the layout of the Presbyterian Link.
- b) It was agreed that since the General Secretary determined the content of the publication, that for the sake of clarity, he would be known as the Executive Editor, while Mrs J Morrison was the Editor of submissions.
- c) The Committee members would source submissions based on the theme.
- d) As it is extremely expensive to have a large quantity of publications printed and mailed to about 450 to 500 congregations, the method of distribution would be to encourage:
 - Presbyteries or churches to request copies directly from Central Office if required;
 - Presbyteries to provide copies of the publication to congregations, on request, who did not have the means to produce them;

- Churches with the means to produce copies for their own members; and
- the distribution of the publication electronically to those who were able to receive e-mail.

The production of the Presbyterian Link has been very challenging and the success of it lays not only in the work of the Committee, but predominantly in the quality and quantity of the submissions received from contributors within the church and finally, the "ecclesiastical will" of our Presbyteries and Ministers to promote and distribute the Presbyterian Link.

It is perhaps still premature to properly assess how well the publication is faring. With time and ongoing promotion, informed by feedback, issues can and will be addressed as they are raised.

MEDIUM-TERM PROJECTS

New Website

It was agreed that a new website would be phased in to replace the current one. This would be developed using the "Wordpress.org" framework. A Content Management Systems expert who is a member in a local UPCS church had agreed to help set it up. Mr I Wilson would continue as the Webmaster. The new website would be more interactive for those visiting. It would cater for visitors from every walk of life and not simply be a repository of information for ministers only, but where the unchurched might encounter the Gospel, find a church to visit, and discover what the UPCS believes and what it stands for in terms of current affairs. It is hoped that the new website might be up and running by mid-2013.

Promotional Video

The General Secretary had requested that the Communications Committee apply its mind to the production of a 7-10 minute video to promote the UPCS Vision and Mission. This is still a project to be tackled in 2013.

LONG-TERM PROJECTS

Radio Station

The Committee did consider the possibility of setting up a radio station from which the UPCS might have a voice. Subsequently the Rev. Boshielo forwarded a document outlining basic requirements for such a project. While this is still a dream, it is an aspect of Communication that has yet to be explored, perhaps in partnership with other like-minded denominations.

THE REV M MULLER CONVENER

PROPOSALS

1. Executive Commission receives the report.
2. Executive Commission encourages our Presbyteries and ministers to assist in making the Presbyterian link a valued publication through:

- a. Assisting in its distribution
- b. Contributing to its content
- c. Encouraging congregants to contribute to its content as well.

CHURCH AND SOCIETY

Report to Executive Commission 2013

PREAMBLE

The Church and Society Committee of the General Assembly has met two times since the formation of new structures and we here-by take this opportunity to share our new vision and objectives. You may be aware that the General Assembly consolidated HIV and AIDS, Justice and Social Responsibility and Gender into a single Church and Society Committee that will guide UPCSAs response to all these socio-economic, political and ecological challenges that pose a great threat to the Church's Mission.

UPCSA Church and Society Context, Vision and Mission

The Church and Society Committee has acknowledged the need to speak boldly and prophetically on critical issues that deny God's people the right to an "abundant life" (John 10:10). Our communities continue to experience the realities of poverty, gaping inequalities, deep-seated racism, crime, violence, abuse of women and children, rapes, unemployment, corruption and many evils of our time. Despite huge progress made in industrial and technological advancements, the majority of people continue to live in poverty, a situation worsened by poor planning and lack of service delivery on part of our governments.

As the Oikotree Movement notes; "Capitalism is moving from dominating the global economy to controlling and transforming the larger civilization in its many institutions and relationships. The capitalist market and the empire are "diabolically mutating." Peace is being devilishly separated from justice. Empire decides what peace is, what justice is, what life on earth is". This is our context, and while we think globally on these issues, we need to find ways of addressing them locally, otherwise evil will thrive. According to Burke Edmund, "All that is necessary for evil to triumph is for good men (and women) to do nothing".

We are working with Presbyteries and local congregations to develop strategies to provide a response to these challenges. Ministry happens at local context and therefore, congregations are an integral part of the church, the best place for implementing UPCSAs vision and mission. In that regard, we have made appeals to Presbyteries and congregations to explore ways by which we can live out the new UPCSAs Church and Society vision:

- Promoting health, wellness and addressing HIV and AIDS, including stigma and discrimination.
- Addressing violence (including Police Brutality), poverty, unemployment, crime and substance abuse.
- Speaking and acting prophetically on all social, economic, political and ecological aspects of our life
- Addressing gender discrimination, rapes, violence against women and children

In order to ensure the effective implementation of the above vision, the Church and Society Committee has identified the following Priority Areas:

Objectives	Action
Mobilizing Congregations	Workshops, community mobilization and raising awareness
Health, Well being and Social Justice	HIV and AIDS continued work and addressing stigma and discrimination through the Compassionate churches campaign and implementing the HIV and AIDS Policy. <ul style="list-style-type: none"> 1. Promoting health and wellbeing 2. Poverty alleviation <ul style="list-style-type: none"> (a) Consultations with the poor and marginalized (b) Income generating projects with the poor 4. Addressing social, political and economic
Reconciliation, Promoting Justice, Peace and Unity	Addressing Racism, Tribalism and Ethnical divisions, improving the welfare of ministers on minimum stipends
Addressing sexual violence and abuse of women and children	Raising awareness against abuse of women and children. Addressing rapes and violence against women and children.

Things that we have done so far:

- **A call for UPCS members to address Violence in our communities**

In the wake of increasing incidences of rape, violence, abuse of women and children and the brutal murder of people in Police custody the Church and Society Committee worked with the General Secretary and Moderator to issue statements calling for leaders to act. We have also appealed to our members to speak out against these abuses.

- **Daveyton Police Brutality**

In the incident involving a Mozambican taxi driver dragged by a Police van in Daveyton, East of Johannesburg we participated in meetings with government representatives and called upon UPCS members to participate in local

activities organized to raise awareness and protests.

- **A call to address violence against women and children**

Towards the International Women's Day on 8 March, we highlighted the horrific violence against women and children across the world and shared information on the Inter-Ministerial Committee on Violence against women and children to set up by the South African government to investigate the root causes of violence in general and against women and children in particular with a view to developing a comprehensive strategy to deal with this scourge. We are aware the through SADC, governments in Zambia and Zimbabwe have also enacted various pieces of legislation to provide better protection for women and children, although there is a need to move from policy to action in order to provide stronger focus on prevention and early intervention to support women and children.

- **Zimbabwe Peace and Healing Project**

In Zimbabwe we hope to work in Partnership with EPART, an organisation working on Peace and Conflict resolution projects to run a workshop on Peace and Reconciliation with the Presbytery of Zimbabwe. The plan is to have the workshop before the next General elections.

- **Healing of Memories Project**

In line with the General Assembly decision on the TRC Recommendations, the C&S Committee is currently exploring ways of implementing Healing of Memory Project within the UPCS.

HIV/AIDS POLICY

We are also working diligently to continue the work of our previous Committees. In this regard, we have been sharing information on the UPCS HIV and AIDS Policy and guiding its implementation. We are also conducting workshops to address stigma and discrimination; an initiative which is a partnership with Lesotho Evangelical Presbyterian Church (LEC), Presbyterian Church of Africa (PCA), and Evangelical Presbyterian Church in Southern Africa. This program involves four day training workshops for church leaders through funding provided by EMPACT (Empowering Pastors To Act). EMPACT is a US based organization involving members of the Presbyterian Church of USA. The four days training program is called "Compassionate Churches Campaign" and is aimed at equipping local leaders with skills to address stigma and discrimination.

THE REV T CHEMVUMI CONVENER

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission notes the vision and activities of Church and Society Committee.

FAITH AND ORDER

Report to Executive Commission 2013

1. Introduction

The 2012 General Assembly established the Faith and Order Committee to take over the work of the following former committees: Life Concerns, Manual, Church Design, Worship, Doctrine, Ethics and Discipline, and Ad-hoc Committee on Confessions. The terms of reference of the new Faith and Order Committee include the following:

- to stimulate and assist the UPCSAs thinking on theological and ethical issues;
- to help the UPCSAs develop meaningful resources for worship;
- to help the UPCSAs formulate positions and policies on moral and social issues;
- to consider and approve building plans for new buildings to be used for worship and alterations to existing places of worship;
- to draft, correct and clarify the provisions of the *Manual of Faith and Order* as required; and to bring to the Assembly any other proposals concerning the doctrine, law and procedures of the UPCSAs.

In some cases a considerable amount of outstanding work was left over by the committees that the Faith and Order Committee replaced, and part of the Committee's first year's work has been to establish a method for dealing with the volume of work that now falls within its ambit. First, Faith and Order took the decision in principle to conduct its business in smaller task teams and, where necessary, by email, as almost all of the work of the Committee is document-based. This meant that the Committee was able to draw on expertise from every corner of the UPCSAs, both of those who are members of the Committee and those who are not, without incurring any costs for transport to meetings.

Three reports are presented here by the Faith and Order Committee. The first is this Main Faith and Order Report with its Appendices. Second is the Confessions of Faith Report with its Appendices. Third is the Service Book and Ordinal Report with its Appendices. The Proposals follow after the end of the third report, and are divided into three sections for ease of reference.

2. Marriage

In March 2013 the General Secretary circulated a letter to all ministers of the UPCSAs dated 29/08/2012, from the Parliamentary Desk of the Dutch Reformed Church of South Africa (Appendix A). The letter detailed the outcome of "talks and negotiations with the Department of Home Affairs on 25 July [2012]" concerning the role of External Marriage Officers (i.e. Church-appointed marriage officers). The Faith and Order Committee believes that the occasion and content of this circular along with the behaviour of the Department of Home Affairs (DHA) over the past 18 months, demands an urgent response by the UPCSAs.

To summarise the basic principles pertaining to marriage and the relationship between Church and State in dealing with marriages:

- i) The Church defines marriage "not simply as a private arrangement or a social convention but a divine institution.... It is God...who joins husband and wife. Thereby they become 'one flesh'" (*Manual*, par. 5.2).
- ii) Church law demands that "Ministers, as servants of God called to a special vocation, have a responsibility, and are expected:
 - a) to uphold the Church's teaching on marriage;
 - b) to set a good example to others in their own marriages;
 - c) to do what they can to enrich the marriages of the members of their Congregations; and
 - d) to be good pastors to people whose marriages are in difficulty or under strain" (*Manual*, par.5.4).
 Furthermore "Ministers have a responsibility to see that any couple they agree to marry receive appropriate pre-marital counseling and instruction on the nature and requirements of Christian marriage" (*Manual*, par.5.38).
- iii) The State, for its part and through the offices of the DHA, appoints ministers who have been recommended for registration by their denominations as Church marriage officers (now called "External Marriage Officers") in terms of Act 25 of 1961 (The Marriage Act).
- iv) Provision is made at law for non-Christian and customary marriages through the Customary Marriages Act 120 of 1998 and the Civil Union Act 17 of 2006.

During the past 18-24 months a number of disturbing developments have taken place, culminating in the distribution of the letter from the DRC Parliamentary Desk to ministers of our denomination. Firstly, several changes were made to the Marriage Act itself, ostensibly to implement better controls over the legality of marriages, especially of South Africans to foreigners. Secondly, a new Marriage Register and Marriage Certificate were introduced with embarrassing printing errors. And thirdly, Church marriage officers began to receive new instructions from DHA offices about the administration of marriages. The last of these developments has been most disturbing due to the frequency of such administrative changes and the inconsistency of the changes from office to office of the DHA. It should be noted that during the same period a bill has been before Parliament to make provision for the recognition of Muslim marriages.

The circular which has come to us via the Dutch Reformed Church introduces itself as follows:

During the latest talks and negotiations with the Department of Home Affairs (DHA) in Pretoria on 25 July, it was agreed that the following information/arrangements in connection with the confirmation of marriages by external marriage officers would be communicated to all concerned.

It goes on to list 6 "principles" whereby church marriage officers are appointed and then to detail certain arrangements to which marriage officers must adhere.

This document provokes a number of concerns. The first is that this is not a DHA

letter but has come to us third-hand, as it were. It is deeply concerning that the DHA has not deemed it necessary to communicate directly with each of the denominations with which it partners in the administration of marriages. It is not clear from the DRC document who the participants were in the “talks and negotiations” with the DHA, but for our part the UPCS was excluded from these talks. There seems to be an arrogant assumption on the part of the DHA that marriage is the territory of the State to regulate as it sees fit without reference to religious institutions and their views. We recognize the need for Government to police the administration of marriages because of the legal consequences such as citizenship, the right to work and receive state benefits, tax implications and so on. We would nevertheless remind the State that these are not the only consequences of marriage: there are also spiritual, moral and social implications to marriage. These are areas over which the Church sees herself as the guardian, especially in a country in which the majority of the citizens would identify themselves as standing within the Christian tradition. (The Government website <http://www.info.gov.za/aboutsa/people.htm> states that “Almost 80% of South Africa’s population follows the Christian faith”.)

A second matter of concern is the assumption expressed in the letter’s “principles” “that church marriage officers will only facilitate legal/state marriages where ONE or BOTH of the parties are indeed members of the external marriage officer’s own church denomination...” and further that “To be registered by the state as a church marriage officer should be considered a privilege so that pastors/ministers/priests are able to serve their OWN congregants more comprehensively in all aspects of life.” In the first place, we do not see the solemnizing of marriages as a privilege conferred by the State upon the Church or her ministers, as if the Church should beg permission from the state to administer her own sacramental signs. Instead we see the solemnizing of marriages as a duty enjoined upon ministers by both Church and State to uphold the sanctity of Marriage, to ensure the legal integrity of marriage contracts, and faithfully to administer the rite of marriage. In the second place the presumption that marriage officers will only facilitate state marriages where one or both parties are members of their own churches reflects an incorrect view of the role of the Church in society—namely the view that the Church exists only for the benefit of her own members. On the contrary the Church claims a much broader role in society—especially a society in which the majority of the population identifies with the Christian tradition. The Church exists for the benefit of the whole of society and to limit our witness to the care of our own registered members alone is to relegate the Church to a religious ghetto. It would be analogous to suggesting that the Government of the country has responsibility for and authority over only the registered members of the ruling party.

Perhaps the most disturbing concern is the intimation that “The DHA has appointed and empowered a lot more officers as internal marriage officers in their local/regional offices.” The implication seems to be that the trajectory which the DHA is following is to make religious marriages the exception if not entirely obsolete. The danger of losing the sanctity of marriage is immense. If marriage is reduced to a mere administrative exercise carried out by minor State functionaries without any reference to Church law, community involvement and proper marriage preparation and counselling, then the very welfare of human society is at stake since, in the words of the UPCS Marriage Formula, society “can be strong and happy only where the marriage bond is held in honour.”

The Committee recognizes the need for the state to make provision for couples outside the Christian faith to have access to the legal benefits of a marital relationship. We believe that the Customary Marriages Act, Civil Unions Act and the proposed “Muslim Marriages Bill” are adequate for this purpose. However, we protest in the strongest terms against the undermining of the role of the Church in upholding the integrity of Christian Marriage in terms of the Marriage Act. It is our opinion that most couples getting married will still have wedding ceremonies, whether or not the celebrant is able to solemnize the marriage legally. In the past, because Ministers of recognized denominations have been able both to solemnize and to celebrate the marriage rite, the Church has had some measure of control over the faithful administration of the rite. Our fear is that under the new dispensation couples will simply fulfil the legal requirements at an office of the DHA and then make up their own rites for the ceremony without any reference to the traditions of the Church.

The Committee therefore requests the Executive Commission to instruct the General Secretary to write to the Minister of Home Affairs outlining the Church’s concerns as set out above, and to engage our ecumenical partners through the CUC and the SACC to enter into meaningful discussions and negotiations with the DHA to define a more appropriate relationship between the State and the Church in dealing with Christian Marriage.

3. Church Associations

The 2012 Assembly referred a chapter on Church Associations proposed for inclusion in the *Manual* to the Faith and Order Committee to report to the 2013 Executive Commission. Although the Committee was asked to comment on the whole of the document, the fundamental principle proposed in the document seems to be the question of the status of the Associations, in particular the following: “Associations shall assume the status of a Presbytery in relation to the General Assembly as detailed below.” These “details” spelled out in the document refer to the constitution of a “Presbytery of Association” in terms of Chapter 10 of the *Manual*, representation of such “Presbyteries of Association” at General Assembly in terms of Chapter 12 of the *Manual*, and the right of General Assembly to assess the income of Associations and the right of Associations to own property.

After lengthy discussion the Committee feels that we cannot support the proposed giving of the “status of Presbyteries” to Associations. In particular this is so for the following reasons:

- i) The *Manual* (par. 10.2) defines a Presbytery’s legal status as “an association of Congregations of the Church” and its function in regard to the proclamation of the gospel as follows: “In its geographical area it is responsible for the regular and faithful preaching of the Word, the administration of the Sacraments and the pastoral care of the Congregations and their members. In addition it has oversight, discipline and jurisdiction over Ministers, Congregations and Sessions. It plays a vital role in Calls to Ministers to fill vacancies, and the appointment of Ministers to Congregations without the right to Call.” (*Manual* ch.10, Explanatory Note). By contrast the proposed chapter defines Associations as “the coming together of Christians, i.e. males, females or a combined group with similar objectives who seek to witness to the power of the Triune God in the best way they feel, know and understand. It is the coming together of Christians whose

experiences compels them to identify with one another through worship, preaching, teaching and capacity building. It can also be defined as a group of Christians who seek to understand God in their context of living and collectively find hope in Jesus Christ, the Lord.” Furthermore each Association has its own constitution in which the objectives of the Association are laid out. It is therefore clear that at the basic levels of definition, legal status and objectives Presbyteries and Associations are very different creatures. Presbyteries are by definition, design and tradition part of Presbyterian polity and within that polity they exist specifically to govern, whereas Associations exist for quite other purposes. It is therefore wholly inappropriate for Associations to want to extend their function to exercise a role parallel to that of Presbyteries. Such a move would be analogous to the various national sports federations approaching the Government to be given the powers of a provincial government.

- ii) Chapter 10, Section 3, of the *Manual* lists 31 functions and duties of the Presbytery, most of which could not possibly be transferred to Associations without seriously affecting the doctrine and polity of the Church as a whole. By contrast the proposed chapter on Church Associations lists only 3 functions of Associations that may in some way resemble those of Presbyteries: representation at General Assembly, the levying of assessments, and the right to own property.
- iii) The way in which Associations should be represented at General Assembly needs to be thought through carefully, firstly because the Councils of the Church are made up of Commissioners (i.e. people who gather to discern the will of the Spirit) rather than Representatives (i.e. people who represent a particular interest group) and, secondly, because it could give rise to a situation in which certain individuals are commissioned twice (i.e. both by a Presbytery and by an Association), which would raise constitutional questions.

The Committee did receive a document for consideration entitled “Motivation for the Associations to be granted a status of a Presbytery”, but we have chosen not to respond to this document in any detail for three reasons. First, it was received in draft form only. Second, after discussion with the Convener of Church Associations it became clear that the document does not represent a unanimous voice from within the Associations. Finally, while the document does describe some of the frustrations experienced within Church Associations and seems to argue for a stronger voice for the Associations within the structures of the Church, it is not at all clear from the document how recognizing Associations as Presbyteries will solve any of the problems expressed.

In the end the Committee would make the following comments and suggestions:

- a) The Committee believes it is long overdue that the Associations, as an important aspect of the Church’s life, receive formal recognition in the *Manual* and would like to thank the Church Associations Committee for the preliminary work it has done to this end.
- b) The Committee would suggest the establishment of a joint working group or task team with representation from both the Church Associations and the Faith and

Order Committee to redraft a more comprehensive chapter on Church Associations for the *Manual*.

- c) In preparation for such a chapter it would be helpful if the Church Associations Committee could establish what powers and responsibilities in particular the Associations would like to have entrenched in the laws of the Church (the right to own property and so on).
- d) It may also be helpful to investigate how our sister denominations (especially within the CUC) deal with Church Associations in their Church laws.

6. Baptism and Confirmation Certificates

The Assembly in 2012 requested the Faith and Order Committee “to design single sided Baptism and Confirmation certificates which can be framed for display” (*Proceedings and Decisions of the 10th General Assembly 2012*, p. 490/536 no.18). The Committee has been reminded that our denomination should be using the CUC Certificate of Baptism, which is single-sided. This is presented in the last Appendix (Appendix M) below. The Committee proposes that this be placed on the UPCS website, so that it can be downloaded and the names be inserted before each Certificate is printed. The UPCS Central Office should also keep a stock available for purchase, however. The Committee hopes to have a Certificate of the Public Profession of Faith ready for the Supplementary Papers.

7. Word and Worship

Ministers and academics from at least six denominations, including our own, participated in the writing, editing and publication of the first edition of the preachers’ aid, Word and Worship, which covered the Church year from Advent 2011 to Christ the King Sunday 2012. Ministers of our denomination took part again in the production of the second issue of Word and Worship, which covers the liturgical year for 2012-13. The Committee of Faith and Work would encourage the regular purchase and use of this annual publication—or of its Afrikaans equivalent, *Woord en Fees* (previously *Preekstudies*). It provides weekly resources for worship and preaching, with liturgical suggestions as well as exegetical, hermeneutical and homiletical notes for preaching on each Sunday in the Church year, based on the lections in the Revised Common Lectionary.

Those who do not yet have the 2012/2013 edition of *Word and Worship* or *Woord en Fees* can order copies at the special subsidised price of R100 each from: The UPCS Central Office, P.O. Box 96188, Brixton, 2019, or email gensec@presbyterian.org.za.

The UPCS is a founding member of the Word and Worship project. UPCS ministers have the privilege of participating in the writing of the material, and those who have participated to date have delivered a high standard of writing. The Committee would encourage others in our denomination to offer their energy and skills for this project. Until now transport and other costs have been prohibitive, and as a result we have been limited to those ministers who happen to live in the Western Cape. This year, however, provision has been made for writers from further afield to travel to Cape Town for the writers’ seminar in October. Any ministers who wish to be part of this exciting project, please contact the Convener, the Rev Neil Meyer, at elginunited@gmail.com.

8. Church Design

The member of the Faith and Order committee specifically assigned to Church Design is the Rev. A G Robinson. His contact details are: P O Box 552, Bellville, 7535,. Cell: 0824558281,. E-mail: _____. The following architects have agreed to form part of a sub-committee with him: Mr G Gush (Senior Professional Architectural Technologist), Mr T C Conradie (Senior Professional Architectural Technologist), Mr G Botha (Professional Architect). All are members of Bellville Presbyterian Church, UPCSA.

The following building plans were received and approved during the past year:

- i) a new sanctuary and facilities for Esikhaweni Nuclear Congregation in Richards Bay.
- ii) a new Church Complex for Protea Valley Church.
- iii) a new Church complex for Ga-Rankuwa Congregation.

The Report includes proposals to amend the *Manual* in line with the new structure for the work of Church Design.

9. Thanks

The Convener wishes to thank the members of the Faith and Order Committee:

Douglas Bax, Jaco Bester, Rob Calder, Dirk Gevers, Peter Langerman, Garikai Mufanabadza, Tony Robinson, Rory Spence, Overs Banda, Thando Lubanga and Advocate Shaba, as well as the many others who have been involved in the work of the Committee and its task teams over the past year.

NEIL MEYER

CONVENER OF THE FAITH AND ORDER COMMITTEE

Email: _____

PROPOSALS

1. The Executive Commission receives the report of the Faith and Order Committee, along with the report of the Confessions of Faith Task Team and the report of the Service Book and Ordinal Task Team.

Faith And Order: Main Report

2. The Executive Commission instructs the General Secretary to:
 - a) write to the Minister of Home Affairs to express the Church's concerns about the recent developments in the administration of marriages by the Department of Home Affairs as set out in the section on **Marriage** in the Faith and Order report; and
 - b) engage the UPCSA's ecumenical partners through the CUC and the SACC to enter into discussion and negotiations with the Department of Home Affairs to define a more appropriate relationship between the State and the Church in dealing with Christian marriage.
3. The Executive Commission instructs the Church Associations Committee and the Faith and Order Committee to establish a joint task-team to draft a Chapter on

Church Associations for inclusion in the *Manual of Faith and Order* for presentation to the 2014 General Assembly.

4. The Executive Commission
 - a) thanks all the Ministers of the UPCSA who have continued to work on the *Word and Worship* series; and
 - b) commends the series or its Afrikaans equivalent, *Woord en Fees*, to all Ministers and preachers in the UPCSA as a resource for preaching and worship.
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, 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, Elders' chairs, organ, pews, aisles etc.;

Confessions Of Faith Report

6. The Executive Commission enacts the amendments to the Confession of Faith set out in Appendix B above that the Executive Commission adopted and remitted to Presbyteries in remit EC/11/03 in 2011.
7. The Executive Commission
 - a) adopts the amendments to the Confession of Faith proposed in Appendix C above;
 - 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.
8. The Executive Commission instructs the webmaster to replace the recension of the UPCSA Confession of Faith presently on the UPCSA website with the 2013

recension, including

- a) all the amendments that the Executive Commission enacts this year and
 - b) all the amendments that the Executive Commission adopts and remits to Presbyteries this year, with the latter identified by being underlined.
9. The Executive Commission instructs the Translation Task Teams to incorporate into their translations of the Confession of Faith all the amendments that the Executive Commission has so far enacted.
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 above;
 - b) approves for study, use in all Afrikaans-speaking congregations and comment the revised Afrikaans translation of the Nicene Creed in Appendices F above;
 - c) approves for study, use in all isiXhosa-speaking congregations and comment Appendix G above; and
 - d) asks for comments on all these translations to be sent to the convener of the Confessions Task Team.
11. The Executive Commission instructs the webmaster:
- a) to place all three translations of the Nicene Creed in the Appendices (English, Afrikaans and isiXhosa) on the UPCS website; and
 - b) to attach to each of them a note stating that the Assembly/Executive Commission has approved it for study, use and comment and has called for comments to be sent to the convener of the Confessions Task Team.
12. The Executive Commission
- a) sends the section on the Nicene Creed in the main part of the Report and Appendices D and E to the English Language Liturgical Commission [Monsignor Kevin McGinnell, Chairperson of the ELLC, at _____ in response to the ELLC's invitation to comment on its work; and
 - b) requests the ELLC to respond with its reaction and comment.

Service Book And Ordinal Report

13. The Executive Commission
- a) adopts the "Directions for the Administration of Baptism and the Public Confession of Faith" together with all the amendments in Appendix H above;
 - b) instructs the webmaster to place the amended Directions on the website; and
 - c) draws the attention of all Ministers and all who are licensed to administer the sacraments to the amended Directions.
14. The Executive Commission
- a) amends the "Directions for the Celebration of Holy Communion" to the revised version in Appendix I above;
 - b) draws the attention of all Ministers and all who are licensed to administer

the sacraments to the amended Directions.

15. The Executive Commission amends the Orders for the Baptism of Believers and for the Baptism of Believers' Children in accordance with Appendix J above.
16. The Executive Commission adopts the two additional rubrics proposed in the main body of the Report for insertion into the Orders for the Ordination and Induction of Ministers.
17. The Executive Commission
- a) approves the "Directions for the Conduct of a Funeral or Memorial Service" in Appendix K above; 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) approves the Order for a Funeral or Memorial Service in Appendix L above; 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.
19. The Executive Commission instructs the webmaster to place the following on the UPCS website:
- a) the (amended) Directions for the Administration of Baptism and the Public Profession of Faith (Appendix H above),
 - b) the (amended) Directions for the Celebration of Holy Communion (Appendix I),
 - c) the Directions for the Conduct of Funerals (Appendix K) and the Order for a Funeral or Memorial Service (Appendix L).
20. The Executive Commission
- a) commends the CUC Certificate of Baptism in Appendix M above to all Ministers and Sessions for use in their congregations; and
 - b) instructs the webmaster to make this Certificate available for downloading from the website.

APPENDIX A

LETTER FROM THE DRC PARLIAMENTARY DESK CONCERNING EXTERNAL MARRIAGE OFFICERS

PARLIAMENTARY DESK

Dutch Reformed Church of South Africa

082 332 8700

DATE: 2012-08-29

SUBJECT: **Marriages Foreigners and Widows/Widowers/Divorcees**

TO: All External Church Marriage Officers (Conventus)

IMPORTANT!

During the latest talks and negotiations with the Department of Home Affairs (DHA) in Pretoria on 25 July, it was agreed that the following information/ arrangements in connection with the confirmation of marriages by external marriage officers would be communicated to all concerned. This meeting was also marked by a revisit to the principles whereby external marriage officers (such as church marriage officers) are appointed (or empowered) by the DHA (state) to conduct marriages in terms of Act 25 of 1961. When reflecting upon these matters, we should keep in mind that:

1. We have now entered into a new phase. At the dawn of our new constitutional dispensation the relationship between state and church is also revisited in terms of this function of church marriage officers.
2. The Marriage Act has undergone quite a few amendments, in other words: various amendments have been made to the Marriage Act in order to align it with two other acts, namely the Customary Marriages Act 120 of 1998 and the Civil Union Act 17 of 2006. By the way, but still important to take note of: we as pastors of the Dutch Reformed Church (NG Kerk) are registered as marriage officers only in terms of Act 25 of 1961. This implies that none of us may conduct civil unions or customary marriages. Thus, one can only officiate as marriage officer according to the act that you were appointed/registered for.
3. The term/expression "external marriage officers" in contrast to "internal marriage officers" now becomes an important distinction, also in terms of communication by the department. The DHA has appointed and empowered a lot more officers as internal marriage officers in their local/regional offices. This implies that the idea of getting married "before the magistrate" only remains a technical term. Magistrates very seldom conduct any marriages. This duty is referred to officials of the court/DHA, who are responsible for conducting marriages on a daily basis, as arranged by the local DHA office.
4. Church marriage officers, now regarded as external marriage officers, are recommended for registration by their church/denomination. This is done primarily to enable them, as part of their official duties as ordained ministers/pastors, to serve their congregants in the most comprehensive way

possible.

5. The presumption at point 4 above is that church marriage officers will only facilitate legal/state marriages where ONE or BOTH of the parties are indeed members of the external marriage officer's own church denomination, by whom he/she has been recommended for registration as a marriage officer. To be registered by the state as a church marriage officer should be considered a privilege so that pastors/ministers/priests are able to serve their OWN congregants more comprehensively in all aspects of life. It goes without saying that in doing so they also alleviate some of the DHA's pressure regarding the officiating of marriages of SA citizens.
6. The abovementioned implies that it is obvious that only those pastors/ ministers/ priests whose church/denomination officially warrants them as capable and competent to act as pastors qualify to be registered as marriage officers. Should a pastor lose his/her status as official pastor of his/her denomination (for whichever reason), the responsible Synodical/church office of that church, which is responsible for overseeing their ministers/ pastors/priests, will inform the DHA about such a pastor to be deregistered. All documentation (the marriage register etc.) is then to be returned to the DHA.

Keeping in mind all of the above, is it important to take note of the following arrangements for the confirmation of marriages to be adhered to by all church marriage officers:

1. **FOREIGNERS:** In future external (church) marriage officers are requested not to conduct any marriage where one or both parties do not have South African citizenship (ID). The reason for this request is to allow the state to determine beyond all doubt if the legal marital status of the foreigner will indeed allow him/her to be married (eg that he/she is not still married in the country of origin). The mechanisms to obtain all the relevant information of the marital status of a person at state embassies and government departments do not function adequately in all other countries. The DHA also has to determine if the foreigner has entered SA legally, has a legitimate work permit/visa etc.
Unfortunately, the honesty of individuals (with or without an affidavit or letter of no impediment) can no longer be taken at face value. The above arrangements are deemed necessary to prevent corruption and forgeries—which also includes the unlawful acquisition of citizenship by means of a marriage of convenience. This is becoming an ever increasing problem with the influx of thousands of citizens from other African countries into South Africa.
2. **WIDOWS/WIDOWERS/DIVORCEES:** It is of the utmost importance to ascertain if the current marital status of the people to be married allows them to be married. If we now assume that both parties are South African citizens, it remains the responsibility of the marriage officer to ensure that he/she does not conduct a state marriage of someone whose official marital status is still recorded as "married."

There are easy and efficient ways of verifying someone's marital status. One way is by means of an ID number on the website of the DHA at www.dha.gov.za/marital_status.asp. Alternatively, send an SMS with "M + ID number of bride/groom" to 32551. This is a fast and efficient service—an answer is received within seconds. Written proof (divorce certificate/ death certificate) is

to be checked in all instances and photo copies of the relevant documentation is to be handed in at the DHA together with the marriage register. Should the electronic check or a lack of sufficient written proof indicate that the official marital status of someone is still "married", the registration of the death of the previous spouse, or the registration of the divorce will have to be finalized first, before going ahead with officiating the marriage.

This is one of the reasons why prospective marriage couples are urged to report timeously for all procedures pertaining to their marriage to be completed. Often the problem is caused by a lack of communication between the Department of Justice and the DHA. Should problems about someone's marital status arise, the nearest DHA office is to be contacted for further assistance.

3. MARRIAGES ABROAD: If an external (church) marriage officer is asked to conduct a marriage outside the SA borders, the following options are available:
 - a. Where both parties are SA citizens, they may contact the SA Embassy. One of the designated officials there will be able to conduct their marriage. If so desired by the couple involved, the pastor/church marriage officer may then conduct a church marriage ceremony according to his/ her own conviction and his/her denomination's arrangements. It goes without saying that such an additional marriage ceremony is not officially registered at the DHA as well.
 - b. The external marriage officer may apply at the DHA to be granted a special one day-permit to conduct a marriage of South Africans abroad. Such an application is not handled by the local DHA office, only the head office in Pretoria is authorized to do so. This option implies that the involvement of the SA Embassy is not necessary—and is especially handy if there is no SA Embassy in the country where the marriage is to take place.
 - c. The marriage, when compliant with all the aforementioned requirements, may also be officially conducted within South Africa first. Afterwards an additional church marriage ceremony may take place at the desired location abroad. The nature of such church ceremonies are vested in the specific church denomination's internal regulations thereof.
 - d. Should one, or both of the parties involved, not be SA citizens, their marriage is to be conducted in accordance with the country where they reside. Afterwards (and if requested to do so), the external SA marriage officer conducts a church marriage ceremony. Once again, it goes without saying that such an additional marriage ceremony is not officially registered at the DHA as well.

In all cases point 1 above, which explains the arrangement about persons without a South African ID document, should be adhered to, no matter where the marriage is to take place.

Thank you for your support and cooperation in this regard.

Kind regards

Dr Ben du Toit

Parliamentary Desk

CONFESSIONS OF FAITH REPORT

1. The Confession of Faith: Remits and Amendments

In the attempt to make the Confession of Faith the best confession it can be the Confessions Committee presented four sets of amendments to the Confession of Faith to the General Assembly in 2012:

- a) a comprehensive set of amendments (mainly rearrangements of material and improvements in wording) that the 2010 Assembly adopted and remitted to the Presbyteries (*Papers for the 10th General Assembly 2012*, Appendix A, p.103-118);
- b) a set of amendments that arose from some Presbyteries' proposals in their returns to the 2010 remit, which the 2011 Executive Commission then adopted and remitted to the Presbyteries (*Papers for the 10th General Assembly 2012*, Appendix B, p.119-123);
- c) a set of amendments that the Committee proposed and the 2011 Executive Commission also adopted and remitted to the Presbyteries (*Papers for the 10th General Assembly 2012*, Appendix C, p.123-128); and
- d) a set of amendments that the Committee proposed in 2012 (*Papers for the 10th General Assembly 2012*, Appendix D, p.129).

By the Assembly in 2012 *the Presbyteries had duly sent enough approving returns to the remits for the Assembly to enact all of (a), (b) and (c)*. However, a blunder in the way the Proposals numbered the Appendices in the Committee's Report in 2012 somehow went undetected at the Assembly. As a result the Assembly formally enacted (a) and (b) above but, contrary to all intentions:

- did not *enact* (c) except for parts of (b) that were repeated in (c), and
- did not adopt (d) and remit it to the Presbyteries.

This needs to be rectified at the 2013 Executive Commission.

Appendix B below therefore sets out the set of amendments listed above as (c) for the Executive Commission *to enact*—with the *omission* of:

- the few parts of (b) that the 2012 Assembly enacted and that were repeated in (c); and
- Article 21.10 which the 2012 Assembly amended, renumbered as 21.8 and enacted.

Appendix C below sets out the amendments listed as (d) above, with some additions, for the Executive Commission *to consider, adopt and remit* to the Presbyteries for them to consider in terms of "the barrier act".

2. The Confession of Faith: Footnotes, Précis and Introduction

Some time ago the Confessions Committee started work on:

- footnoting the full Confession with biblical texts; and
- drafting a précis of the Confession to serve as a teaching aid for new members and study groups.

Once the amendments to the Confession have been finalized, the Task Team can continue with these tasks.

As last year's report mentioned, the convener of the Confessions Task Team has also been drafting an Introduction to the Confession. The intention is that when the amendments to the Confession are enacted, it be printed in two separate forms:

- with three footnotes as before to replace the 2007 recension in the *Manual*; and
- with the Introduction and all the footnoted biblical texts as a booklet to be made available on a cost-recovery basis for use by Ministers and any study groups that wish to work through the whole Confession.

The World Communion of Reformed Churches has not yet made any response to the request sent through our General Secretary for comment on the Confession.

The Niceno-Constantinopolitan ("Nicene") Creed

The Presbyterian Church (USA) appointed a "Special Committee on the Nicene Creed" in 1997. That committee presented a report to its General Assembly in 1998 that listed six reasons why the Church should use its creeds (referring in particular to the Nicene Creed) in worship and use translations of them into contemporary language:

1. Confessions are not merely historical documents; when used in worship, reflection, and discipline, they are living documents and need contemporary language.
2. For purposes of teaching, the contemporary translation is a more faithful rendering of the original Greek text and solves some significant linguistic problems in the older English version.
3. The Nicene Creed serves as a common symbol for churches around the world. It is the only creed shared across all the divisions of the church. It is the premier ecumenical creed and should be presented in the most agreed upon ecumenical version.
4. The Nicene Creed may help renew Trinitarian theology in the church and could be a fountainhead for reflection on the doctrine of the Trinity.
5. The creed can be a unifying point in our diverse multicultural, multi-ethnic context.
6. The creed was the last common defence of the gospel by the whole Church.

These reasons highlight the need for a more central role for "Nicene" Creed in our own Church. Congregations should recite it *at least* occasionally, so that they come to know it *and confess what it stands for*.

Some congregations in the UPCS, however, never recite it and do not even know it. Whenever a creed is necessary, they tend automatically to recite the Apostles' Creed. Some languages may even lack an adequate translation of the "Nicene" Creed. But while the Apostles' Creed is suitable for baptisms, it is a tradition of the Church going back to the 6th century to recite the "Nicene" Creed at ordinary Sunday worship, specifically at Communion. Particularly at the ordinations and inductions of ministers and Elders not the Apostles' Creed but the "Nicene" Creed is the appropriate standard of belief to recite. This is because

- a) the "Nicene" Creed is the decisive christological creed, the creed that historically asserted the full deity of Christ against a lesser view of his identity,¹ and
- b) as the truly ecumenical creed the "Nicene" Creed is appropriate for ordination into the ministry of the Church of Christ as a whole. (The Apostles' Creed is only a Western creed.)

The proper place for such a statement of belief is after the sermon, in response to the Word read and proclaimed.

Two questions arise about the Nicene Creed, however. One is the so-called *filioque*. This is the phrase "and [from] the Son" that the Western Church added to the original Creed's statement that the Holy Spirit "proceeds from the Father". Representatives of the Orthodox Churches and the World Alliance of Reformed Churches together published an "Agreed Statement on the Trinity" in 1992. This questioned the use of the *filioque*. In the wake of this the UPCS Assembly in 2004 instructed the Confessions Committee to examine and report back on this issue. The convener of the Task Team has worked on this question.

The second, broader question concerns the proper way to translate the Nicene Creed as a whole. This has been posed particularly by Catherine Pickstock, a theologian and expert in semantics who is Research Fellow at the University of Cambridge, UK. In a published essay she has sharply criticized the wording and punctuation of the standard modern ecumenical English translation drafted by the International Consultation on English texts (which was revised by the English Language Liturgical Consultation in 1987.) The points she makes affect also the translations of the Creed into Afrikaans and the African languages used in our Church. The Confessions Task Team has therefore focused on this broader question in this year's report and deferred presenting a report on the *filioque* until later.

Appendix D below therefore sets out background material on the Creed, the way it has been translated into English and summarizes Pickstock's critique of the modern ecumenical translation. In the light of the arguments in Appendix D, Appendices E, F and G then set out proposed translations of the Creed into English, Afrikaans and isiXhosa respectively. (The Afrikaans and isiXhosa translations are slightly revised from those presented for consideration to the Assembly last year.) It is imperative that the arguments in Appendix D for a new translation be studied in order to understand why the proposed translations are worded and punctuated as they are. Likewise especially the endnotes in Appendix E need to be consulted in reading all the translations.

The proposal is that the Executive Commission at this stage approve the proposed English translation and the revised Afrikaans and isiXhosa translations for study, use

and comment. Any comments on, criticisms of, and/or suggested changes to the translations should be sent to the convener of the Task Team. The intention is then to present the three translations together for the Assembly in 2014 to adopt and remit to Presbyteries for approval in terms of the barrier act in the *Manual* (para 12.50).

The Task Team hopes that the proposed isiXhosa version of the Creed (and its adoption next year) will move other ministers in the Church to offer to translate the Creed into the other African languages used in worship in the UPCS and also serve as a model for that. Such offers should be sent to the convener of the Team.

Confirmation Course

The Executive Commission in 2009 instructed the Confessions Committee “to draft a course on the basics of the faith for use in preparing young people for believers’ baptism or ‘confirmation’—when it has finished its other work” (*Papers, Proceedings and Decisions of the Executive Commission 2009*, p. 49, 290). The Assembly in 2012 followed this up with an instruction to the Faith and Order Committee “to complete the writing of the Confirmation Course”. Work on this has begun specifically on a document for instruction on the doctrine of Holy Communion. This topic was chosen to begin with because of the patently urgent need in our congregations for a teaching aid on it. In view of the length of the present report, however, the presentation of documents for this course is being delayed until next year.

Confessions Task Team

The Confessions Task Team convener thanks all members of the Task Team who have attended its meetings and/or contributed to its work by email.

Local members: Douglas Bax (convener), Heinrich Asch, Eleanor Gaunt, Cornelis Jongeleen, Zolile Rashe and David Smit. Bonisile Mdyesha has also assisted.

Corresponding members: Jaco Bester. Andries Combrink, Glynis Goyns, Greg van der Lingen.

DOUGLAS BAX

CONVENER OF THE TASK TEAM

Email: _____

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).

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 Melancthon, 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 co-operate 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.

APPENDIX D

THE NICENE CREED: BACKGROUND AND ARGUMENTS FOR A NEW TRANSLATION

Creeds in the Bible

Creeds have been important from the beginning. We find credal summaries of faith already in the Old Testament. Dt.26:5-9 in particular summarises the story of the Hebrews from Jacob to their entry into Canaan in what we can call a narrative creed or confession of faith. Every Hebrew *paterfamilias* was required to recite this creed at the annual harvest festival.² In Judaism the synagogues recited the *Shema* (Deut. 6:4f.) as a credal declaration against paganism.

Against this background the first Christians required a confession of faith at baptism. This was probably at first in Jesus as Messiah (Mk.8:29 and par.; cf. Ac. 2:38, 8:16, 10:48, Rom.6:3, Gal.3:27). In the Pauline mission to the Gentiles (for some of whom "Messiah" was a problematic term) it was in Jesus as *kyrios*, or Lord (Rom. 10:9, I Cor.12:3, Phil. 2:11). Another early confession of faith was in Jesus as the Son of God (Ac. 8:37).³ From such early confessions local churches in the second century developed their own short creeds for use at baptism and in catechesis. On the basis of Matt. 28:19 most of these became Trinitarian.

The Nicene Creed in History

Then in the third century, in the struggle against Arianism, Church councils started to adapt local creeds to define the orthodox faith against heresy. Arius was a Libyan presbyter in Alexandria in Egypt. He who declared that the Son of God, though he could be called divine, was not *alēthinos theos* ("true, or very, God") but a created being whom God made out of nothing and by grace adopted as his Son. Thus, so far from being *homoousios* with the Father (i.e. of the same substance, or being, as the Father), he was "utterly unlike" the Father in substance/being and unequal to the Father. Indeed "there was [a time] when he was not".⁴ (The same doctrine has been taught by the Jehovah's Witnesses since the 19th century.)

This challenged the nascent doctrine of the Trinity and provoked a serious crisis. Against Arius the first ecumenical Council, at Nicaea (325), adapted a local creed by inserting terms that declared that the Father and the Son shared the same divine "substance", or being, and attached to it an anathema against those who denied the Son's eternal generation. Later the Council of Constantinople (381) approved, and the Council of Chalcedon (451) reaffirmed, a slightly different creed with the same specific terminology inserted into it and with an expanded reference to the Holy Spirit as "worshipped and glorified together with the Father and the Son". This fuller Trinitarian creed of 381 (more strictly called "the Niceno-Constantinopolitan Creed") in time took over the name "the Nicene Creed".

Despite being a conciliar definition, the "Nicene" Creed came to be used as a baptismal creed in the East and for a time in some churches in the West (including

Rome in the 6th century). In the 6th century, however, the custom began in the eastern Church of regularly reciting it at Holy Communion, and this spread through the eastern and then the western Church.⁵ It remains the normative Creed defining orthodox Christianity for the Catholic, Eastern Orthodox, Oriental Orthodox, Anglican and mainline Protestant Churches. It is thus "one of the few threads by which the tattered fragments of the divided robe of Christendom are held together" (J.N.D. Kelly)⁶.

Some Churches came to make small changes of wording to this Creed in the course of using it. Although the local baptismal creeds they adapted must have begun "I believe...", both the 325 and the 381 creeds, as statements of councils, began "We believe...". This plural has been retained in the use of the "Nicene" Creed in the Oriental Orthodox Churches and some other Churches. But the Churches in the Byzantine Greek tradition changed it to "I believe...", presumably for use in baptism. The Armenian Apostolic Church recites the Creed with several elaborations.

It is the changes in the Latin text of the western Church that are the most important, however. This uses the singular "I believe". It also translates the Greek word *pantokratora* ("ruler of all") with *omnipotentem* ("omnipotent, almighty"), inserts the words "God from God"⁷ (before "light from light") and, more significantly, adds the *filioque* (stating that the Spirit proceeds from the Father "and the Son").

The *filioque* was a consequence of Augustine's theology. It crept into the Latin Creed after the Council of Toledo formally approved the doctrine of "the double procession" of the Spirit from the Father and the Son in 589. (This was to emphasize the deity of the Son along with the Father.) The *filioque* was accepted widely in the western Church, and finally at Rome about 1014.⁸ The Eastern Orthodox Church, however, condemned the addition to the Creed. This along with the Pope's claim to doctrinal supremacy became the chief issues that precipitated the unhappy split between the eastern and western Churches in 1054. Only in modern times has there been partial success in bridging this disagreement, as in the Orthodox and Reformed "Agreed Statement on the Trinity" (1992), which placed the *filioque* in question.

The History of English Translations

The Creed faces a broader question, however. The translations of the Nicene Creed as a whole into the languages used in our Church need critical examination. This includes the standard modern ecumenical English translation first drafted by the International Consultation on English Texts (ICET) and then revised by the English Language Liturgical Consultation (ELLC) in 1987. It also includes the translation of the Creed into Afrikaans, isiXhosa and other African languages. The Confessions Task Team has given priority to this issue this year.

In considering the translation of the Nicene Creed one needs to know something of the history of its translations into English. Following Henry VIII's break with the Catholic Church, the bishops of the Church of England under Edward VI produced an English translation for the first *Book of Common Prayer* (BCP, 1549). This remained the same (apart from capitalization, spelling and other very minor changes) in the more radically reformed editions of the BCP in 1552 and 1662 and in the South African BCP (1954). It remained the same also in the PCSA's first *Service Book and*

Ordinal (1918) and the *Book of Common Order of the Church of Scotland* (1940), which replaced the 1918 *Service Book and Ordinal* in the English-speaking congregations of the PCSA. The 1969 *Service Book and Ordinal of the PCSA* used a slightly modernized version of the same translation. The 1984 *Service Book and Ordinal of the PCSA* prescribed the Nicene Creed without specifying the version to be used.

Meanwhile the Second Vatican Council (1962-1965) authorized the replacement of Latin in worship by vernacular languages. In 1963 Catholic bishops therefore set up the International Commission on English in the Liturgy (ICEL) to translate the Roman Orders of worship into English. At the same time Anglican and Protestant Churches had increasingly come to feel the need for modern English translations of the standard liturgical texts (and the need for a revised lectionary). As a result an ecumenical consultation of liturgical scholars and denominational (including Presbyterian) representatives in the United States and Canada, called the Consultation on Common Texts (CCT), was formed in the mid-1960s to work on this. (This was the body that revised the 1969 ICEL lectionary to produce the Common Lectionary for ecumenical use in 1973.) Meanwhile the Joint Liturgical Group (JLG), a similar ecumenical body, was set up in Britain in 1963. In 1969 ICEL, CCT and JLG consulted together, to form the International Consultation on English Texts (ICET). ICET completed its joint work with the 1975 edition of a booklet of common liturgical texts called *Prayers We Have In Common*. This was commended for use in all countries in which English was spoken. It included a modern translation of the Nicene Creed. Various books of worship took over this version of the Creed: for instance, the Lutheran *Book of Worship* in the USA, the *Book of Common Prayer* of the *Episcopal Church in the USA* (1979) and *The Alternative Service Book* of the Church of England (1980).

The use of these liturgical texts during the next decade, however, led to a perception that they needed to be looked at again. As a result in 1985 the English Language Liturgical Consultation (ELLC) was established as a successor to ICET but with broader ecumenical collaboration. It included representatives from the Anglican, Lutheran, Methodist, Reformed (Presbyterian), Roman Catholic, and United traditions and was also open to other Christian traditions like the Orthodox and the Free Churches. ICEL was a member of ELLC until 2001, when the Vatican proscribed its membership in ecumenical bodies. (Despite this ELLC and ICEL have continued to correspond and exchange information.) ELLC completed its revision of ICET's work with the publication of the booklet *Praying Together* in 1990. This included a revision of the ICET translation of the Creed. (For one thing the revision changed the phrases "for us men" and "and was made man" in the ICET version to more inclusive language.) Most new English liturgies since then have used the ELLC revision. (ELLC also produced the Revised Common Lectionary in 1992.)

There have thus been several English translations of the Nicene Creed: the traditional version, used from 1549 until the 1960s with minor changes, a slightly modernized version used in the 1960s, the ICET version (1975) and the ELLC version (1988). For detailed comparison two translations are set out below: the traditional translation in its 1662 version (because it uses more modern spelling and capitalization than the 1549 and 1552 versions) and the ELLC translation.

The Traditional Version (1662)

(The footnotes indicate the main differences between the 1549, 1552 and 1662 versions.)

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds,⁹ God of God¹⁰, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made:¹¹ Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost¹² of the Virgin Mary, And was made man,¹³ And was crucified also for us under Pontius Pilate.¹⁴ He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father.¹⁵ And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, the¹⁶ Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe One, Holy,¹⁷ Catholick and Apostolick¹⁸ Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

The ELLC Version (1988)

(The footnotes indicate where the ELLC version differs from the ICET version.)

1 We believe in one God,
2 the Father, the Almighty¹⁹,
3 maker of heaven and earth,
4 of all that is, seen and unseen.
5 We believe in one Lord, Jesus Christ.
6 the only Son of God,
7 eternally begotten of the Father,
8 God from God, Light from Light,
9 true God from true God,
10 begotten, not made,
11 of one Being with the Father;
12 through him all things were made²⁰.
13 For us and for our salvation
14 he came down from heaven,
15 was incarnate of the Holy Spirit and the Virgin Mary
16 and became truly human²¹.
17 For our sake he was crucified under Pontius Pilate;
18 he suffered death and was buried.
19 On the third day he rose again
20 in accordance with the Scriptures;
21 he ascended into heaven
22 and is seated at the right hand of the Father.
23 He will come again in glory to judge the living and the dead,
24 and his kingdom will have no end.

25 We believe in the Holy Spirit, the Lord, the giver of life,
 26 who proceeds from the Father [and the Son]²²,
 27 who with the Father and the Son is worshipped and glorified,
 28 who has spoken through the prophets²³.
 29 We believe in one holy catholic and apostolic Church.
 30 We acknowledge one baptism for the forgiveness of sins.
 31 We look for the resurrection of the dead,
 32 and the life of the world to come. Amen.

Churches' Responses to the ELLC Version

Various Churches responded to the ELLC version in the wake of its publication and use.²⁴

1. *The Church of the Province of South Africa* (now renamed the Anglican Church of Southern Africa) took over the ELLC version in its *Anglican Prayer Book 1989*, but changed line 16 to its traditional and ICET version, "and was made man", and deleted the brackets around "and the Son" in line 26.
2. *The Scottish Episcopal Church* still uses "of one substance" in line 11, but it is hoped that "of one being" will be accepted in the next revision. In line 13 "for us men and our salvation" is used, but the ELLC version was to be proposed. In line 16 "and was made man" is used; here the ELLC text is unlikely to be adopted.
3. *The Church of England* in Order 1, its modern language Order, in its new service book, *Common Worship* (2000), replaced the ICET version with the ELLC version, but amended line 15 to "was incarnate from the Holy Spirit and the Virgin Mary", retained the traditional and ICET wording "and was made man" in line 16, and deleted the brackets in line 26.
4. *The Anglican Liturgical Consultation, Australia*, approved the ELLC version but without the brackets.
5. *The Presbyterian Church (USA)* in its *Book of Common Worship* (1993) adopted the ELLC version, but in line 26 omitted the brackets and in line 29 spelt "church" with an initial lower case letter.
6. *The Church of Scotland* in its *Book of Common Order* (1st ed. 1994, 2nd ed. 1996) adopted the ELLC version.
7. *The United Reformed Church* in the UK in its *Book of Services* (1980) used the ICET version (with two minor changes), but in its later *Service Book* (1989) changed to the ELLC version, with two changes: spelling "son of God" in line 6 with a small "s" and introducing a paragraph break with line 13.
8. *The Uniting Church in Australia* committed itself to use the ELLC texts, but found line 15 in the Nicene Creed unsatisfactory. In its book of worship, *Uniting in Worship* (1988), it changed this to "was incarnate by the Holy Spirit of the Virgin Mary".
9. *The Lutheran Church of Australia* officially adopted the ELLC translation in 1995, without the brackets in line 26, but with unease about the translation "us" in line 13, since it could be taken to mean that Christ became incarnate etc. only for Christians. The Church's liturgical committee also objected to the translation in line 16, since it could be taken to mean that God's Son took on all human

attributes without actually becoming a particular human being, and expressed preference for "and became a human being".

10. *The Evangelical Lutheran Church in America* in its service book and hymnal, *With One Voice*, uses the ICET Nicene Creed, but with "for us men" altered to "for us" and the brackets around "and the Son" omitted. However, *With One Voice* also includes a separate ELLC text section with the ELLC Nicene Creed (without the brackets around "and the Son").
11. *The Church in Wales* reportedly uses the ELLC version, with line 16 changed to "and was made man".
12. *ICEL*. A number of English-speaking Catholic bishops have had doubts about line 16 in the ELLC version. As a result ICEL decided to stick to "and was made man."
13. *The Catholic Church in England and Wales* amended line 16 to "and was made man".
14. *The Catholic Church in New Zealand* uses the ICET text, but most clergy and laity would prefer lines 13-16 in the ELLC text. However, the Vatican authorities have questioned the ELLC text and delayed its adoption.

In sum, while most of the Churches listed have adopted the ELLC version of the Creed, several have criticized and/or amended it at points. The main controversy is about the translation of *enanthrōpēsanta* (line 16). Many churches have amended the ELLC translation of this to the traditional and the ICET rendering, "and was made man".

Catherine Pickstock's Critique

Catherine Pickstock, a prominent Cambridge theologian and expert in semantics,²⁵ in 1997 published an important pertinent essay with a more comprehensive criticism of the modern revision of the Creed.²⁶ The essay contrasts specifically the 1549 *BCP* and ICET translations, presumably because she wrote the essay before the ELLC translation was published. Because the spelling etc. of the 1662 version of the traditional translation is more up to date and the ELLC version is the common version today, however, we shall relate the points she makes to these two versions instead of to the 1549 and ICET versions.

Pickstock's essay reveals in a highly sophisticated and technical vocabulary that is unnecessarily difficult. In seeking to reproduce the essence of her article this report simplifies the vocabulary, but retains the following words, which may need explanation:

- paratactic syntax: syntax that co-ordinates sentences or clauses
- hypotactic syntax: syntax that subordinates sentences or clauses
- asyndeton: syntax that by contrast lacks conjunctions.

The Creed nowhere uses the term "Trinity" or *explicitly* elucidates the doctrine of God as Three-in-One (or, to use the technical terms, three *hypostases*, or distinct subsistent entities, in one "essence/substance/ being"²⁷). But, as Pickstock points out, *the syntax*, or grammatical structure, of the original Greek and the traditional English versions of the Creed both imply and point to such a unity. They do this by

using paratactic and hypotactic syntax and relative clauses to co-ordinate and subordinate the parts of the Creed and join them in one organic whole.

In the first place within each main section of the Creed each successive phrase or clause is made to follow from its precursor in immediate, linear fashion. No phrase or clause stands in disjunctive isolation; instead conjunctions bind all the units together. For example, in the first section "I believe in one God" is followed immediately by "the Father Almighty", which is followed on the same line by "Maker of heaven and earth" and then by "And of all things visible and invisible", each phrase modifying the preceding phrase in one continuous sentence. Likewise the second main section, concerning the "one Lord Jesus Christ" as the second hypostasis in the Trinity, and the third section, concerning "the Holy Ghost" as the third hypostasis, both string their phrases or clauses together in the same way to be one continuous sentence. (The traditional version does use the colon in places, but in its older usage "as a rhetorical pause rather than a marker of logical relations"²⁸, or disjunctive punctuation mark. The colons are in any case immediately followed by co-ordinating conjunctions, which overcome any disjunctive hiatuses that they may seem at first to make.)

Then in the second place the word "And" paratactically joins the second section as a whole to the first section and so to the very first words with which the Creed begins: "I believe". The same applies to the third section in the Greek text. (Pickstock ignores the fact that the traditional English versions of the Nicene Creed ever since 1549 actually inserted an "And I believe in..." before the third section.²⁹ The main point, however, is that the original Greek does not.) All three sections are thus joined together in one organic whole, and all three reach back to these first two words. The words "I believe" thus hold all three sections together as *one statement of belief, one confession of faith*. This in turn implies oneness of belief in the three *hypostases* and points to the (complex) *oneness* of God. Indeed even the Church and the anticipation of the coming kingdom are bound into the same act of belief. The Creed thus bears witness to one faith, faith in one God: we believe in the Son and the Spirit at the same time as we believe in God as the Father, who is the Father because he is the Father of the Son and is the Source of the Spirit.

By contrast with the use of such continuous sentences in the traditional version, the compilers of the ICET and ELLC versions, and so the compilers of modern liturgies in all English-speaking denominations, have tended to replace the traditional paratactic and hypotactic syntax with asyndeton. Pickstock points out that whereas the 1549 translation had 20 co-ordinating conjunctions and 5 sentences, the ICET translation reduced the co-ordinating conjunctions to 5 and increased the sentences to 13. (The 1662 translation has 6 sentences, and the ELLC translation 11.)

The aim of this replacement has been clarity, on the ground that when one breaks up a long sentence into short sentences, they are easier to understand than the long one. But, Pickstock points out, in the case of the Nicene Creed this has broken connections between the sentences that the Creed's original composers intended and that the traditional English translation preserved—connections that in fact contributed important meaning to the whole. It has thus ignored "the intimate link between linguistic form and its content"³⁰. The result has been to atomize the Creed, or break it up into discontinuous fragments, which has been detrimental to its

doctrinal intention and meaning. Pickstock calls this a "semantics of rupture".³¹

The modern translations of the Creed do away with conjunctions that link the individual *phrases* or *clauses* within the sections to one another and replace them with asyndeton. One particular consequence of this is that the important phrase "for us and for our salvation" is made to apply only to Christ's descent and incarnation, because its link with his other acts is broken. Another is that the phrase "for our sake" is then inserted but in turn is made to apply only to the crucifixion. The resurrection, ascension, sitting at the right hand of the Father and coming to judge the living and the dead are thus not identified as for our sake but left to appear as disconnected, unexplained, even chance, events. Yet another consequence is that the connection between the gift of the Spirit and the Church is broken. Indeed the ICET translation even inserts a paragraph break after what the Creed says about the Spirit, so that what it says about the Church falls into a new paragraph and reinforces this by beginning the new paragraph with a *fourth* "We believe...". Pickstock comments: "it is anathema to disjoin the work of the Holy Spirit from that of the Church" like this.³²

Moreover the modern translations do the same with the conjunctions that link the three main *sections* of the Creed and so make them grammatically discontinuous instead of continuous with one another. This is deliberate disjunction of what was connected, so that what was continuous is replaced by lacuna and hiatus. Indeed the translators have inserted the phrase "I believe" in place of the conjunction at the beginning of the disconnected second and third sections.

An act of syntactic simplification thus turns out to be an act of Trinitarian disjunction. Saying "I believe" three times semantically *expresses three acts of belief* and so implies three gods. The traditional syntax that holds the three hypostases together in the oneness of faith, and so implies the unity of the one God as *Three-in-One*, is replaced by three disconnected sections that point instead in the direction of tritheism. This aggravates the tendency many modern church people already have to think in tritheistic instead of true Trinitarian terms.

Pickstock maintains that all this not only has theological consequences: it also damages the doxological nature of the Creed. This is so firstly in that it replaces the Creed's linguistic flow with jagged disjunction into discrete and discontinuous units. It is so also in that it leaves no cohesion between the three sections of the Creed so that worshippers have to recall a *pre-established, presupposed* theological knowledge of the doctrine of the Trinity, which distracts them from the doxological recitation itself. That is, it forces them out of the act of worship into the role of theologians who have to fill in the theological gaps and fissures in order to make sense of the whole.

There are some points on which we may criticize or disagree with Pickstock. For instance, in contrast to the ICET and ELLC versions, she seems to misinterpret the phrase "by [*dia*] whom all things were made" in the second section of the Creed as qualifying the Father (who is mentioned in the immediately preceding clause) instead of the Son (Jn. 1:3, Col. 1:16 etc.)³³ We may also, against her, prefer to retain the "We believe..." of the original Greek and the modern translations with its stress on the corporate nature of the faith, when the Creed is not used in baptism.

Pickstock's argues as well for "of" and against "from" as a translation of the Greek preposition *ek* in the phrases "God of/from God, Light of/from Light, true God of/from true God". Presumably she would have applied the same argument to the later phrase "of/from the Virgin Mary", had the ICET version not retained "of" there (which ELLC does as well.) Her grounds are that

- "from" is a preposition of departure, or moving away, and if this were the desired relation, the Greek preposition would have been *apo*, not *ek*; and
- "of" as a "genitive...conveys...the notion of *genus*, both 'out of' and 'including'".³⁴

These arguments are debatable, however. Her point seems to be a misapprehension or a point pushed too far. The word "of" also had the meaning "out of, from" in the 16th century, when it was used in translating *ek* (or the Latin *ex*), and it was being used in this sense, not as a genitive. The Greek preposition *ek* is in any case not a genitive. The point is rather that *ek* means "out of, from", whereas the basic meaning of *apo* is merely moving away from, and it is the first of these meanings that the text intends, not the second. "From" in English can convey either meaning (*apo* or *ek*), but in the context of the Creed "God from God" etc. clearly does not mean departure or moving away from. On the other hand "of" is unsuitable, because modern English confines its meaning to the genitive.

On the other hand Pickstock's point that the Greek word *kathezomenon* indicating Christ's session at God's right hand is more precisely translated "he sitteth" (or "he sits") than as "he is seated" (as in the ICET and ELLC translations) is correct. *Kathezomai* is a Greek deponent verb and so has the active meaning "to sit or sit down" (see Matt. 26:55, Lk. 2:46, Jn. 4:6, 6:3, 11:20, 20:12, Ac. 6:15, 20:9). Pickstock criticizes "is seated" as suggesting

- that Christ's session at God's right hand is just for the present instead of expressing the enduring nature of his sovereignty and
- that Christ is subject to an unnamed external agency (who makes him sit) and can be taken to imply an Arian christology.³⁵

The main point of Pickstock's article, however, is her argument against the way in which the modern translations break up the Creed with their use of asyndeton and disjunctive syntax. We fully agree in principle that it is greatly to be desired that all English-speaking Churches including our own use standard ecumenical translations of the creeds (and other liturgical texts). But in our view the case Pickstock makes against the ICET and the ELLC versions of the Nicene Creed is so damaging and decisive that it demands a better modern translation, one that preserves the syntactic and theological unity of the Greek text. Such a new modern translation should then also take into account the other criticisms that have been made of these translations.

Translations

Last year's report from the Committee presented Afrikaans and isiXhosa translations of the Creed for use and comment. In making these translations the Committee sought

- above all to be true to the original Greek text of the Creed;

- to take into account some of the criticisms that have been made of the modern ecumenical English translations of the Creed, including Catherine Pickstock's; and
- to be modern in idiom (specifically by comparison with the Afrikaans and isiXhosa translations versions that the Dutch Reformed and Anglican Churches use).

In the Appendices below the Task Team offers for regular use in our Church English, isiXhosa and Afrikaans translations that all seek to fulfil these criteria. The isiXhosa and Afrikaans translations are the same as those which the Assembly last year adopted for use and comment, with a few amendments to bring all three translations into line with all the points made in this year's Report and so with one another.

For one thing all the proposed translations have only one "We believe..." at the beginning. On the other hand we have not thought it necessary to run on the whole text of the Creed in one block of prose without any paragraphs distinguishing between the three main sections of the Creed, though certainly Pistock's argument against a fourth paragraph that separates the Church from the Holy Spirit holds. Her argument against using separate lines for distinct phrases or clauses also has a point, but in liturgical usage such lines have an advantage: they indicate where the congregation is to pause, so that in reading the Creed together some do not rush discordantly ahead of others.

The result of preserving the syntactic unity of the Creed in our translation produces sentences of a length we are unused to in modern English with its general preference for short sentences and asyndeton. But the theological point Pickstock makes is much more important than this, and printing the Creed in separate lines and paragraphs in any case alleviates it.

Endnotes to Appendix D:

- ¹ An ordinand with covert Arian beliefs (or a Jehovah's Witness), for instance, could recite the Apostles' Creed but not the "Nicene" Creed.
- ² G. von Rad: *Theologie des alten Testaments*, vol. I (Munich: Chr. Kaiser, 1969), p. 135ff., 180, ET *Old Testament Theology*, vol. I (New York and Evanston: Harper & Row, 1962), p.121ff., 166. Cf. W. Brueggemann: *Theology of the Old Testament* (Minneapolis: Fortress, 1997), p.32f.
- ³ Although the earliest extant Greek manuscript of Acts in which this verse occurs is the 6th century ms E, Irenaeus (d. c. 195 AD) quoted it already in the latter half of the 2nd century in his book *Against Heresies* (III.xii.8). See B.M. Metzger: *A Textual Commentary on the New Testament* (London: UBS, 1971³), p.359f.
- ⁴ Athanasius: *Orationes contra Arianos* I, 5,6,9, *De Synodis* 15 (*Select Library of Nicene and Post-Nicene Fathers*, 2nd series, vol. IV, p.308f., 311, 457f.).
- ⁵ J.N.D. Kelly: *Early Christian Creeds* (London: Longmans, 3rd. ed. 1972), p.344-57.
- ⁶ J.N.D. Kelly: *Early Christian Creeds*, p.296.
- ⁷ The Creed of Nicaea of 325 included the phrase "God from God", but the Niceno-Constantinopolitan Creed did not retain this. The reason was that the Arians found it possible to accept the phrase in Greek as meaning "god from God". (Greek did not use a capital letter to distinguish between "God" and "god").
- ⁸ See J.N.D. Kelly: *Early Christian Creeds*, p.358-367.

- ⁹ The 1552 version had a colon here.
- ¹⁰ The inclusion of "God of God" seems to indicate that the traditional English version was translated from the Latin, not the Greek. The 1552 version here read "God of goddes".
- ¹¹ The 1549 version had a comma here.
- ¹² The 1549 inserted a comma here.
- ¹³ The 1552 version had a colon here.
- ¹⁴ The 1549 version had a comma instead of a full stop here.
- ¹⁵ The 1549 version had a colon here.
- ¹⁶ The 1549 and 1552 versions had "and" here instead of a comma and "the".
- ¹⁷ For some reason the 1549 version lacked "Holy".
- ¹⁸ The *Book of Common Order of the Church of Scotland* (1940) modernized the spelling of these adjectives to "Catholic and Apostolic".
- ¹⁹ The ICET version spelt "the almighty" without a capital letter.
- ²⁰ The ICET version made this line a separate sentence.
- ²¹ The ICET version read: "For us men and for our salvation / he came down from heaven; / by the power of the Holy Spirit / he became incarnate of the Virgin Mary, / and was made man."
- ²² The bracketed words are the *filioque*.
- ²³ The ICET version rendered these last two lines as separate sentences: "With the Father and the Son he is worshipped and glorified. / He has spoken through the Prophets."
- ²⁴ Most of this information is from the ELLC website.
- ²⁵ Pickstock is a Reader in Philosophy and Theology and Research Fellow and Tutor at Emmanuel College, Cambridge. She is the author of several books, including *Radical Orthodoxy*, and editor of the well-known journal *Modern Theology*.
- ²⁶ C. Pickstock: "Asyndeton: Syntax and Insanity. A Study of the Revision of The Nicene Creed" in Graham Ward (ed.): *The Postmodern God* (Oxford: Blackwell, 1997), p.297-317.
- ²⁷ The terms *hypostasis* and *ousia* themselves were Greek synonyms that came to be distinguished in this way only in the period after the Council of Nicaea. Indeed in Latin their literal equivalents, *substantia* and *essentia* respectively, were so much synonyms that they could never be distinguished in this way. That is why the western Church followed Tertullian in speaking of three *personae* in one *substantia*. *Persona* meant "role" (as in the term *dramatis personae*) and eventually "person". But the modern meaning of "person" with its connotations of an independent, self-consciousness personality is unsatisfactory in this context: it tends towards tritheism.
- ²⁸ C. Pickstock: "Asyndeton", p.315 n.5.
- ²⁹ The Latin and English texts of the Apostles' Creed also insert "I believe in..." before the section on the Holy Spirit.
- ³⁰ C. Pickstock: "Asyndeton", p.298.
- ³¹ C. Pickstock: "Asyndeton", p.301.
- ³² C. Pickstock: "Asyndeton", p.301.

- ³³ C. Pickstock: "Asyndeton", p.299. Cf., for instance, J. Burnaby: *The Belief of Christendom. A Commentary on the Nicene Creed* (London: SPCK, 1959), p.73.
- ³⁴ C. Pickstock: "Asyndeton", p.315f., n.8.
- ³⁵ C. Pickstock: "Asyndeton", p.316, n.16. The last point perhaps goes too far, especially in view of Eph. 1:20—where, however, the different verb *kathizō* is used.

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 Sebhā’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 exegetical.
- 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 *gennasthaē 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 kwinNtombi uMariya,

waba ngumntu,

kwaye ngenxa yethu wabethelelwa

emnqamlezweni 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.

SERVICE BOOK REPORT

1. Directions for the Administration of the Sacraments

Like the Worship Committee that was its predecessor, the Service Book Task Team seeks the renewal of worship in our denomination. That needs not only appropriate Orders of Service but also appreciation of the liturgical principles behind them, their biblical and historical background and guidance in their use. The Worship Committee therefore last year presented a set of Directions for the Administration of Baptism and the Public Confession of Faith ("Confirmation") and another set of Directions for the Celebration of the Holy Communion. The Assembly in 2012

- a) drew the attention of all Ministers and all who are licensed to administer the sacraments to the "Directions for the Administration of Baptism and the Public Profession of Faith";
- b) approved these Directions for implementation in practice and for comment; and,
- c) urged that comments be sent to the new convener of the Worship Task Team [i.e. the Service Book Task Team] by 31.3.2013, in order that a final draft of the Directions might be presented to the Executive Commission in 2013 for it to adopt.

As the Directions for the Celebration of Holy Communion were thought to be less controversial in detail, the Assembly simply adopted these and drew the attention of all Ministers and all who are licensed to administer the sacraments to them. (*Papers for the 10th General Assembly 2010*, p.276-281, and *Proceedings and Decisions of the 10th General Assembly 2012*, p.379-385 and 490/536 no. 5 and 15)

In the event the Task Team has received comments on both sets of Directions. In the light of these and further reflection it has revised some sentences in the Directions for the Administration of Baptism and the Public Confession of Faith; these are set out in Appendix H below. It has also rewritten parts of the Directions for the Celebration of Holy Communion; the whole of this revised document is printed in Appendix I below. Appropriate proposals are included below for both revised sets of Directions to be displayed on the UPSCA website and included in the *Service Book*.

2. Orders for Baptism: Amendments

The Assembly in 2012 instructed the Faith and Order Committee:

- a) to bring the Orders for the Baptism of Children and of Believers that the Assembly and Executive Commission adopted respectively in 2007-2009 and 2010 into line with the Directions for the Administration of Baptism in Appendix G in the report in the 2012 *Papers* where they differ; and
- b) to present the results to the Executive Commission for it to adopt in 2013.

(*Proceedings and Decisions of the 10th General Assembly 2012*, p.490/536 no.16)

The Task Team presents the results, together with a few other amendments to the Orders for the Baptism of Believers and of Believer' Children, in Appendix J below.

3. Orders for the Ordination and Induction of Ministers

The Task Team proposes that:

- a) a rubric be inserted at to the beginning of these Orders reading, "*The Ministers of other Christian denominations serving in the area should be invited to attend the service. Those who attend should be associated with the Presbytery and process into the church with it.*"
- b) a rubric be added at the end of the Orders stating: "*The Moderator may invite the new Minister/the newly inducted Minister to pronounce the Commission and Benediction.*"

4. Funeral or Memorial Service: Directions and an Order

The Task Team has compiled a set of Directions for the Conduct of a Funeral or Memorial Service parallel to the sets of Directions for the Administration of Baptism and the Celebration of Holy Communion. This is set out below in Appendix K. It proposes that at this stage the Executive Commission approve it for study and comment.

The Task Team has also drafted an Order for a Funeral or Memorial Service. This is set out below in Appendix L. It proposes that at this stage the Executive Commission approve it for use and comment.

7. Task Team

The convener of the Service Book Task Team thanks the following members of the Team who have served on it:

Local members: Rob Calder (convener), Douglas Bax, Brad Croucher, Eleanor Gaunt, Bonisile Mdyesha, Neil Meyer Natalie van Rooyen, Steven Leach.

Corresponding members: Andries Combrink, James Elias, Alan Maker.

Liturgical experts invited to serve as consultants: Keith Griffiths, Anglican priest emeritus, and John van de Laar, Methodist minister.

Rob Calder

Convener of the Service Book Task Team

Email: _____

APPENDIX H

Amendments to the Directions for the Administration of Baptism and the Public Confession of Faith

See "The Directions for the Administration of Baptism and for Public Confession of Faith ("Confirmation") in Supplementary Papers in the *Proceedings and Decisions of the 10th General Assembly 2012*, p.379-385. The proposed amendments are:

1. That the title of this document be changed to "**DIRECTIONS FOR THE ADMINISTRATION OF BAPTISM AND THE PUBLIC PROFESSION OF FAITH ('CONFIRMATION')**".
2. That under the heading "**Order of the Liturgy**" and the subheading "2. *Confession of the Faith*" the third and fourth sentences be changed to read as follows (with a footnote referring to J.N.D. Kelly: *Early Christian Creeds*, 3rd ed. 1972, ch. IV, V, XII and XII):

But as the Church spread among Gentiles the confessions of faith soon became Trinitarian, in line with Matt. 28:19. A short Trinitarian creed originally used in Rome in the 2nd or 3rd century became widely adopted in the West, with variants and sometimes divided into three questions to which the baptizand replied, "I believe." By the 8th century this was expanded into our present Apostles' Creed, which since the 9th century has been the standard baptismal Creed throughout the West and was taken over also by the Reformers. The confession of faith must at any rate be explicitly in God the Father, Son and Holy Spirit.
3. That under the heading "Order of the Liturgy", in the list of the constitutive and essential elements, "6. **Wetting in the name of the Trinity**" be replaced by "6. **Baptism in the Name of the Trinity**".
4. That under the heading "**Order of the Liturgy**", the subheading "6. *Wetting*" be replaced by "6. *Baptism*" and the following parenthesis be added after the first sentence: "(Baptism must be explicitly in this name of the Trinity.)"
5. That under the heading "**Order of the Liturgy**", under the subheading "7. *The Laying on of Hands*" the words "Following on the wetting..." be changed to "Following on the immersion or pouring of water..."
6. That under the heading "**Order of the Liturgy**" after the subheading "10. *Vow*" the first sentence be "The baptizands (in believers' baptism) and the parents (in paedobaptism) must take the vows of commitment."
7. That under the subheading "**Other Elements**" in the paragraph concerning "Setting apart or blessing the water" the second sentence be expanded with the underlined words: "Specifically blessing the water was copied in the 4th century in Rome from a pagan spring fertility rite associated with the giving of live—as though the water, being blessed, of itself then had the power to baptize".
8. That under the subheading "**Mode of Baptism**" the first sentence in the third paragraph describing the mode of immersion be redrafted to read:

Immersion is usually backwards. The baptizand bends his/her knees and either clasps his/her hands firmly together or places one hand over his/her mouth and grips the wrist of that hand with the other hand. The Minister holds the baptizand behind the shoulder with one hand and grips the

baptizand's wrist with the other. Immersion may, however, also be downwards (gently pressing under the water) or forwards.

9. That under the heading "**Other Elements**" the parenthesis in the section on *Exorcism* be replaced with one discouraging the practice of exorcism before baptism as undesirable from a Reformed point of view.
10. That after the section under the heading "**Recording**" at the end of the Directions for the Administration of Baptism and before the section on "**CONFIRMATION**" the following "**Note**" be added:

Ministers are reminded that the rules of our Church permit no services of "dedication" for infants. (See the *Manual of Faith and Order*, ch. 3, par. 3.5-10,19-20.) For parents who do not fulfil the necessary conditions and cannot take the baptismal vows on behalf of their children with integrity and for parents who believe that baptism should be postponed until the age of faith, however, Ministers may conduct a service of *thanksgiving* for the birth of the child and prayer for (blessing on) the child. This may take place either in church or at home. In such a service the parents may dedicate themselves to be godly or to be good parents. No actions associated with baptism (such as signing with the cross) may be included in such a service, lest it give the impression of being a "dry baptism" (in effect a baptism without the use of water).
11. That the main heading that follows be changed from "**CONFIRMATION**" to "**THE PUBLIC PROFESSION OF FAITH ('CONFIRMATION')**" and the following subheading be changed to "**What is the Public Profession of Faith or 'Confirmation'?**"
12. That under in the sixth paragraph under this subheading the words "a Public Confession of Faith" be changed to "a Public Profession of Faith".
13. That in the first sentence of the next paragraph the word "tradition" be changed to "traditional practice", so that it reads: "The acceptance of baptism as in itself constituting full Christian initiation has logically let many modern Western Churches to see baptism as admitting children to the holy Table and so brought them into line with traditional practice in the Eastern Orthodox Churches."

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. Thomson: *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 J

Amendments to the Orders for the Baptism of Believers and the Baptism of Believers' Children

The proposed amendments are:

1. That in the words accompanying the **Robing**, after the quotations from Gal. 3:27, Col. 3:9f. and Gal. 3:28, the words "All people of every kind are one in him" be changed to "All people of every race, every class, are one in him" (as more pointed).
2. That the rubric concerning the **Presentation** of baptized children to the body of the congregation include the option that the parents take them into the congregation (particularly for fractious children).
3. That a **Presentation** of the baptizand(s) to the congregation be included in the Order for Believers' Baptism.
4. That immediately after the **Presentation** of the baptizand(s) to the congregation the congregation say the following **Welcome** together:
As members together of the Body of Christ,
children of the same heavenly Father,
heirs together of God's coming kingdom,
we welcome you into God's family.
5. That the Vow or Promise of Commitment be moved from immediately after the Confession of Faith to immediately after the **Blessing, Presentation** and **Welcome**. This is in emulation of the *Book of Common Order of the Church of Scotland*, 2nd ed. 1996, p.87-91. The rationale for this is to make clear that the Promise of Commitment is not a prior condition of baptism (any more than grace itself is conditional), as though baptism were a kind of deal. Instead it is something that the grace of baptism entails as a consequence.
6. That the vow that the congregation takes to exercise spiritual care of the child refer to children in the congregation generally as well.
7. That at the end of the Order for Believers' Baptism the following rubric be added: "*The names of those baptized are inscribed in the Roll of Adult Members at the next meeting of Session, as from the date of their baptism.*"

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 lessons 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—
Jesus Christ our Lord.

Mal. 4:2

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."
[Name] heard the gospel and put his/her faith in Christ. *Rom. 1:16f.*

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.
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. 8.1

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 M - BAPTISM CERTIFICATE



Certificate of Baptism

AYANDA NOSIZWE JOLOBE

born on 1st June 2013 in Guguletu, Cape Town

daughter of

Ziphilele and Nosizwe Jolobe

was baptised with water in the Name of the Father, the Son and the Holy Spirit
on 21st June 2013 at Christ Church Constantia, Cape Town
by the Revd Bonisile Mdyesha

Godparents:

Dumisane and Nomfundo Mhlambeni

Certified a true extract from the Baptismal Register of
the Guguletu Presbyterian Church, Cape Town

Date: 21 June 2013

Signed: _____

Denomination: Uniting Presbyterian Church in Southern Africa

This certificate is accepted as evidence of Christian Baptism by:

The Evangelical Presbyterian Church The Methodist Church of Southern Africa The Evangelical Lutheran Churches of Southern Africa
The Uniting Presbyterian Church in Southern Africa The Roman Catholic Church in South Africa
The Anglican Church of Southern Africa The United Congregational Church of Southern Africa

STEWARDSHIP

Report to Executive Commission 2013

Convener: Rev. RZ Notshe

Members:

M Gwele (Secretary)
The Rev Lulama Mshumpela
The Rev Dr. VS Vellem
Dr Zwelethemba Mpono
The Rev B Kandinda
Ms E Moyo
Mrs V Mashao
The Rev MA Thema

Corresponding Members:

Chief Financial Officer, Mr G Jooste, Conveners of Presbytery of Zimbabwe and Synod of Zambia

The Committee has met once since the last General Assembly. The General Assembly instructed the Stewardship Committee to draw up a budget and follow the budgeting procedure. The Committee submitted the budget in August 2012 however the budget for the committee was only approved in March 2013.

There have been a number of activities undertaken by the committee since the General Assembly. These can be categorised into training and meetings.

TRAINING

PAT August 2012: The Convener was invited to the PAT of 2012 to do a presentation on stewardship. The presentation was well received by the participants and they may the following comments after the presentation.

- The presentation was very informative and may have equipped them in their approach to congregational leadership.
- They also felt that Stewardship should be a compulsory part of Ministry training in that way more time will be afforded to present the content of the Stewardship program.

Workshop: During February 2013 full day workshop was conducted at St Barnabas congregation at the Presbytery of Central Cape. The workshop started on Saturday and on Sunday the congregation was addressed on Stewardship matters.

Outcomes

- Increase awareness and commitment.
- Growth in giving due to more commitment from congregants.

Presentation, Central Cape Presbytery UPWF: The convenor was invited to conduct a

presentation on Stewardship by the UPWF and presentation was well received. The Convener challenged them to be stewards of giving back in their respective congregations.

MEETINGS

The committee has met once in October last year at Rock Valley. The meeting was a great success. The focus was on designing the Stewardship Program of Action 2012 – 2014 for both the CWM funding purpose and to guide our own program implementation. The meeting agreed on the following goals:

- **To advocate for equitable sharing of resources**
- **To prepare and develop church leadership and stewards to be able to handle stewardship programs (leadership development). Leadership development remains a glaring need if we are to attain our vision.**
- **To empower, support and strengthen congregation for growth and sustainable ministry.**
- **Promote healing, reconciliation, and justice in our church**
- **To contribute to church growth and development.**
- **To create more awareness on issues such as ecology, environment and climate change.**

WAY FORWARD

The committee will meet again during May 2013 to adopt the booklet designed to assist with training and education component of the stewardship program. Some members of the committee were tasked to review existing literature on Stewardship and to design a booklet that can be used as a tool for training in Stewardship.

The committee will also decide which elements of the Program of action will be prioritized given the limited budget we have at the moment. The committee will also look at how it responds to invitations from some congregations and presbyteries. The following response have been received

- Presbytery of Zimbabwe
- A congregation at George, Uitenhage and Cradock

THE REV RZ NOTSHE CONVENER

PROPOSALS

1. The Executive Commission receive the report
2. The Executive Commission considers ways in which Stewardship training can be made part Training for the Ministry.

ECUMENICAL RELATIONSHIPS

Report to Executive Commission 2013

1. Introduction

The 2012 General Assembly appointed the following people to serve on the Ecumenical Relationships Committee:

The Rev Prof J Pillay (Convener)	The Moderator
The Rev R Armstrong	The Rev GD Lock
The Rev G Msiska	The Rev M Mtyhobile
The Rev M Mutaaurwa	The Rev MP Nyauza
The Rev M Pataki	Mr TW Coulter
Miss E White	Synod of Zambia Clerk
Presbytery of Zimbabwe Clerk	

Regrettably two members of the committee have not as yet attended any of our meetings. The Committee has met twice since the last General Assembly and continued its work in between by attending to various matters and representations at different ecumenical gatherings. This report adds to matters reported on at the 2012 General Assembly, includes some new areas of involvement, provides information on ecumenical work in Zambia, Zimbabwe and South Africa, and refers to some of the priorities determined by the committee for the ensuing year until the next General Assembly.

2. Ecumenical Partners

2013 seems to be the year of ecumenical focus and significance as many of the Ecumenical organisations we are affiliated to will be having their General Assemblies. We will say more about these when specific reference is made to each one and where it applies.

2.1. The World Council of Churches (WCC) is having its 10th Assembly in Busan, Korea, under the Theme "*God of Life, Lead us to Justice and Peace*." The Assembly is the largest and most diverse church gathering and ecumenical event that takes place in the world. The Assembly takes place every 7 years and it is the highest governing body of the WCC. The gathering promises to be a memorable one and preparations are well on their way. The Assembly hopes to "deepen our unity in Christ and to provide direction for the common witness of the churches in the world."

We are pleased as the UPCSA to send 3 Delegates to represent us: The Rev. Mukondi Ramulondi (The current Moderator is not able to attend because of health reasons and will not be able to accept any overseas travel), the General Secretary and Ms Thabile Lolo (representing the Youth). We look forward to the event; a detailed report will be presented to the 2014 General Assembly.

2.2. By the time the Executive Commission meets in July this year the All Africa Conference of Churches (AACC) would have had its Golden Jubilee Celebrations from the 3rd to 9th June 2013 in Kampala, Uganda under the Theme: "*God of*

Life, Lead Africa to Peace, Justice and Dignity." We will share some information about this event at the Executive Commission but will submit a detailed report to the 2014 General Assembly as well since it would be too late to submit as a Supplementary report. Our representatives to this meeting being the same as mentioned above.

2.3. The World Communion of Reformed Churches had its annual Executive Committee meeting in Ghana from the 6th -14th May 2013. We will offer some information at the Executive Commission about this meeting since it would have taken place after the submission of this report for print. In the meantime, we note that the WCRC have taken some very crucial decisions in the past year in relation to relocation and other matters. After a process of consultation, it was decided to move the WCRC Office from Geneva to Hanover, Germany. This process is to be completed by the end of 2013. It is regrettable that only two members of the existing staff will move to Hanover. Also, the organisation is busy with a process to appoint a new General Secretary to start by April 2014.

2.4. I am pleased to report that the Rev. Buhle Mpofu has been appointed to serve as Secretary of the African Communion of Reformed Churches (ACRC) which is the regional body of the WCRC. The ACRC has revived its work on the African continent and is already making valuable contributions to the global structure of the WCRC. In two consultations which took place in 2012, the ACRC was able to focus its line of work and give special attention to the issue of Human Dignity as a programme area for dealing with matters of poverty, violence, HIV and AIDS and the abuse of children and women. Please refer to **Appendix 1** for more detailed information on the work of the ACRC.

2.5. The South African Council of Churches has continued to suffer financially and is barely able to keep its doors open. In fact, currently most of the staff has been retrenched and the possibility of a financial rescue seems rather remote. However, conversations are taking place as to how the property at Khotso House can be used to obtain some sense of financial sustainability. It is really sad to see the disintegration of the SACC given its history in the struggle against apartheid and the role it played to usher in a new South Africa. Let us continue to hold the SACC in our regular prayers and equally find ways in our congregations and Presbyteries to support and financially contribute to the work of the SACC.

2.6. The UPCSA continues to make significant contributions to the life and work of the Church Unity Commission (CUC) through our representatives but more particularly through the Rev Peter Langerman who serves as chairperson of the organisation. There has been a major shift in the CUC with its decision not to pursue organic union anymore. The focus is now on a Consultation of churches to discuss mission and unity. A Consultation takes place from the 11th – 13th June 2013 at St Paul's United Church. The UPCSA is pleased to send 10 delegates to the Consultation. Since the Consultation took place after the writing of this report, the General Secretary will offer a verbal report at the Executive Commission in July. The Secretary General of the CUC has written a report on the current status and work of the CUC which is attached to this report as **Appendix 2**. Since we will receive this report as part of the ERC

report, Commissioners are expected to read it as well in its entirety.

- 2.7. The Ecumenical Foundation of South Africa Institute (EFSa) invited the General Secretary in March 2013 to participate in a conversation on Globalisation, justice and ecology in responding to the challenges of addressing economics and poverty. This was a follow up consultation from 2010. The Consultation included the Social Chamber of the EKD, Hannover. This Consultation offered some very valuable insight into how Christians need to address economics and contribute to the challenges of poverty and the caring for the environment and the earth. Please refer to **Appendix 3** for the decisions of that Consultation and see how you could use it in your ministry and teaching.
- 2.8. The UPCSa hosted the Conventus of Reformed Churches at St Columba's Presbyterian Church in Parkview from the 6th – 9th March 2013. The Revs. Ruth Armstrong, Buhle Mpofu, Chunky Young, and Jerry Pillay represented us at the meeting. It was a really fantastic meeting with over 30 delegates in attendance. The Conventus focused on the Heidelberg Confession in preparation for the 2017 celebrations. Several brilliant Papers were presented on this Confession and its relevance for today in South Africa. It evoked some very stimulating and thought-provoking discussions and an appreciation for the Confession and a commitment to its use in the teaching of churches, particularly to children and youth. The Conventus concluded with a Statement which is attached at the end of this report as **Appendix 4**. It was a joy for the UPCSa to host this meeting and we wish to express our sincere thanks to St Columba's for their great hospitality and the staff in Central Office who assisted in a variety of ways to make it successful.
- 2.9. The UPCSa continues to work with the SAFCEI on environmental issues. We are particularly grateful to Rev. Glynis Goyns for her contributions to the UPCSa in this regard. She is currently serving the organisation on a part-time basis. We would like to encourage congregations to become more aware of the issues around the environment and the earth and to find creative ways to consciously adopt and adapt to eco-friendly lifestyles. A training/information kit has been placed at the Central Office for those who are interested; it can also be purchased for R100.
- 2.10. We were pleased to host the Moderator of the Church of Scotland, the Rev Albert Bogle, his wife Martha, Carol Finlay and Ian Alexander from the 28th March to the 5th April 2013. We put together an itinerary which enabled them to have a broad experience of the UPCSa in the limited time available. We express our sincere thanks to St Columba's Presbyterian Church and the Newcastle congregation for their warm hospitality and the opportunity to minister in their Easter services. We looked at possibilities of strengthening our partnership and ecumenical ties and hope to pursue certain ideas in the months to follow. The UPCSa Ministry Committee and their counterpart in the Church of Scotland have already established a relationship exchanging ideas and people resources.

3. Ecumenical Developments in South Africa

- 3.1. In South Africa there have been some very interesting and significant

ecumenical developments since the beginning of 2013. On 17th January, the Anglican Archbishop chaired a meeting which brought some churches and church leaders together to discuss the future of ecumenical work in South Africa. The meeting consisted of the 4 key ecumenical bodies in South Africa: the SACC, The Evangelical Alliance of Southern Africa, Africa Enterprise, and Kairos South Africa. It was decided at the meeting to officially constitute the Church Leaders Forum which will work towards uniting the splintered ecumenical voice in South Africa by creating a framework for united Christian action, dialogue with the Interim Interreligious forum about the way forward and also dialogue with the ANC government-initiated interreligious body (NILC) to include them in this new initiative.

- 3.2. Another significant gathering of Christians in South Africa took place, as a follow up from the meeting on the 17th, at the Lakeside Conference Centre, from the 22-24th January 2013. This was a milestone event which drew together 167 delegates from a variety of denominations and para-church organisations. This gathering known as the South African Christian Leadership Indaba focused on the situation in South Africa and the need for a united prophetic Christian voice to address the numerous challenges. A detailed report on this gathering is appended to this report as appendix 5. Please take time to read it as it will give you precise information about what is happening regarding ecumenical developments in South Africa.
- 3.3. All of these initiatives are certainly welcomed and are sure signs that Christians and other Religious Bodies are concerned about what is happening in South Africa and are wishing and willing to get involved. There is definitely an outcry for Christian unity in witness and action to create a better society and country. It is indeed remarkable to see Christians putting aside their theological and doctrinal differences and uniting in their common witness to Jesus Christ in South Africa today. These are wonderful signs of hope not only for the country but for the future of ecumenism and Christian unity as well. It is, indeed, commendable that the UPCSa is in the forefront of these initiatives as well.
- 3.4. The UPCSa is grateful through its General Secretary to facilitate the reunification process of the Dutch Reformed Family. There have been massive developments in the past year. The DRC passed a proposal at its General Synod in 2011 to endorse the Belhar Confession and is now moving to get it accepted by a two third majority by the congregations. This process is in place. The URCSa in its General Synod in October 2012 passed a resolution to lift its moratorium on unity talks. In a rather historic moment on 10th April 2013 both churches have signed a Memorandum of Agreement and endorsed a 10 stage "roadmap" to pave the way for organic union. This is, indeed, incredible news for church unity processes both in South Africa and outside of this country. We rejoice in this news and offer our prayers and support for these initiatives and processes. The other 2 churches of the DRC family are serving as observers and hope to participate at a later stage of the journey. There are already expressions of a desire to talk to the UPCSa about the same but we will cross that bridge when the time comes.

4. Ecumenical Developments in Zambia and Zimbabwe

The UPCSA is also involved in making ecumenical strides and contributions in Zambia and Zimbabwe through the engagement and participation of our churches there. The following sections provide some information about some of the significant things that are happening in these countries from an ecumenical perspective. This is based on input provided by the members from there who serve on the Assembly Ecumenical Relationships Committee:

4.1. Synod of Zambia Ecumenical Report

- 4.1.1. The Church has continued to participate in the World Day of Prayer programme. This year the World Day of Prayer Service was on 1st March 2013 and was graced by the presence of the Vice President of the Republic, his Honour Dr. Gury Scourt, and attended by all Presbyterian churches throughout the country.
- 4.1.2. The UPCSA is represented by the current Synod Moderator, the Rev. Jane Moyo Nyirongo, on the Zambian Council of Churches. As a Church we have also continued to participate in various national issues like the drafting of the New Constitution, but also in matters of health addressing HIV/AIDS, Cervical Cancer and Malaria. Presbyterian churches through the Council of Churches year after year celebrate together with other churches on Palm Sunday.
- 4.1.3. The Theological Education by Extension in Zambia (TEEZ) is another significant connection for ecumenical connection and engagement. We are actively involved in the TEEZ Programmes which is aimed at equipping lay ministry in leadership and preaching. Each year we celebrate TEEZ Sunday in June. The Church attended its management committee meeting in Kabwe on the 3rd of March 2013.
- 4.1.4. The Church has also continued to participate in the activities of the JMTUC as a way of fostering relationship with the college. This, too, provides ample opportunity for ecumenical engagement, in the training of students and beyond.
- 4.1.5. The UPCSA in Zambia has a special partnership with the Presbyterian Church of East Africa which was started by the Men's Christian Guild but over the years both the Synod of Zambia and General Assembly of the Presbyterian Church of Kenya have started building this relationship on a higher level. The Moderator of that church has attended our Synod meeting and the Synod Moderator of Zambia has also attended their Assembly.
- 4.1.6. There is an exploration of a partnership with the Presbyterian Church of New Zealand. This has largely come about by the initiatives of one of our ministers, the Rev. Henry Mbambo, who currently serves there. We hope that this relationship will grow deeper.
- 4.1.7. The Synod has an ongoing partnership with the Presbytery of Philadelphia with our exchange programmes which are currently going very well.

4.2. Report from the Presbytery of Zimbabwe

The Presbytery enjoys cordial relationships with Ecumenical partners. Since the

second half of 2012 up to today we have had the privilege of receiving visitors from almost all of our partners. These special friends have been coming to the Presbytery on solidarity visits and with the intention to strengthen our relationships. Listed below are our partners and special friends and how we relate to them:

4.2.1 The Presbytery of Denver

This is a Presbytery to Presbytery relationship. We have signed memorandum of understanding with this Presbytery. Our relationship has grown from strength to strength and we have a lot of exchange visits and programs going on. Over and above these programs and support, there is an exciting sabbatical program that is currently being worked on and is expected to take off in June this year. Under this program ministers from Denver will be coming to serve in Zimbabwe for a short term or during their sabbatical break. So far this has been taking place on a basis of our ministers going on sabbatical to Denver.

Vacant congregations that are going to have these ministers have been identified and we are expecting the first three ministers this year to roll off the program. A sub-committee of the ERC has been set to take care of all the logistics. We are of the view that such a service will extend to specialise services that we are in need of such as medical personnel, specialised teachers and so on. They would come and serve on short-term basis or during their vacation.

4.2.2. Presbytery of Greenock and Paisley

This is also a formalised Presbytery to Presbytery relationship with a signed memorandum of understanding. This relationship has developed congregational twinning links and exchange programs that are strengthening and developing the congregations themselves. We are currently working on the guidelines for twinning which all congregations in such relationships will have to sign. From the 2nd to the 11th of March 2013 we were honoured to have hosted a high powered delegation from Greenock and Paisley, comprising of the Moderator, the Presbytery Clerk and three others.

4.2.3. Eastern Synod Uniting Reformed Church (URC)

For a while we have enjoyed a relationship with the Eastern Synod of the URC. We recently formalised this relationship by signing the memorandum of understanding which we have sent to URC for the reciprocal ceremony. This memorandum of understanding was adopted by both parties in 2011 and was just waiting to be formalised. A delegation from URC comprising of the Moderator and four others visited the Presbytery as from the 7th – 17th of December 2012. This relationship has also developed twinning links and we are in the process of formulating guidelines for twinning congregations. So far there are only three congregations that have established twinning links.

4.2.4. We grateful for these relationships and are particularly thankful for the partnership we share with the Church of Scotland and the PC (USA). They

do not always give financial or material support, but they do stand with us quite faithfully.

4.2.5 Lovemore Home

This is a caring home where Presbytery looks after children taken from the streets. This project is primarily funded by The Outreach Foundation and other donors. The main donor has indicated that he is now pulling out of the project. We are experiencing financial challenges to run the home and we are unable to pay municipal rates, etc. Presbytery has agreed to change the model of this home from being an institutional program to a home-based program where children will be supported while living in families. All our ecumenical friends have been assisting us to run the home but at the present moment we covet for prayers as this project are undergoing numerous challenges.

4.2.6 Two Zimbabwean Presbyteries

We may be splitting into two Presbyteries this year as we requested at last year's Assembly. This was communicated to all our partners because it will affect our current relationships. All our partners indicated that they will only decide on the future of our partnership after the July EXCO but have committed to pray for us in the meantime.

4.2.7. Relations with other Ecumenical Bodies.

Presbytery is represented in the Zimbabwe Council of Churches, Christian Care and other ecumenical bodies. We participate in all the bodies we are represented. The country had a referendum on the 16th of March to approve the new Constitution. This was approved with a large majority and the general elections are expected to be held sometime this year. The church gave its input to the draft constitution through the heads of denominations meeting under the Council of Churches. Also through the Council of Churches, Presbytery will have some of its members who are going to observe the election. Towards the end of last year a day of prayer for peace was held and the church was also represented at that event.

Of major concern is the government's clamp down on non-governmental organisations especially those that deal with civil education, peace initiatives, conflict resolutions or human rights. We were afraid that the remaining scheduled conflict resolution and peace building workshops that were generously funded by one of our special friends to be conducted on ministers and non-clergy leaders could be affected, but the workshops went on well and undisturbed though the facilitator of the workshops was called by police early last year to explain the objectives of the workshops. These organisations are purported to be political and on the other hand the civil society seems to be infiltrated by pressure groups with a different agenda other than civil society matters maybe that's why the Council of Churches could organise for voter education campaigns as they usually do during election time. Another concern is that there has been an attempt to side-line the Zimbabwe Council of Churches in favour of the indigenous and some Pentecostal movements because the churches have openly declared on

which side they are politically inclined. Nowadays in the political circles if they talk of the church they will be referring to these churches and the Council of Churches is not frequented in the public media as often as these other churches. This silences the Council of churches to the outdoor world but the Council is always communicating to all its member churches and organising programs to empower its members.

We are glad that the gospel of peace and tolerance is being preached everywhere and together with our ecumenical friends we have to uphold this gospel. The church will strive to upkeep this value and will continue to preach the same gospel.

5. Work of the Committee

- 5.1. In 2012 the then Ecumenical Relationships Committee had an ecumenical conversation with some of the other General Assembly Committees to see how we could integrate and demarcate our areas of work and responsibility and drive key issues from a wider perspective of ecumenical involvement. It proved to be a very fruitful meeting and led to joint involvement in the areas of Church and Society, HIV and AIDS, Education and Schools and other such related matters. The new Committee has continued to build on these efforts and has engaged joint action with other Assembly Committees in addressing challenges in South Africa, Zambia and Zimbabwe.
- 5.2. The Committee has been trying to establish more solid contacts with Presbyteries and, as we have done in the past, we would like to encourage Presbyteries to appoint an Ecumenical relationship committee or person to communicate the work of the Assembly Committee to the Presbytery. Although some Presbyteries have heeded to this request the large majority have not. Hence we will once again bring a proposal to the Executive Commission in the hope of achieving this end. Our plea is that Presbyteries take this request very seriously.
- 5.3. It is necessary that Presbyteries play a more significant ecumenical role in their local context. It is also encouraging to see that some of our Presbyteries are in the thick of things as they respond to crime and violence and the abuse against women and children. The Presbytery of Transkei is notably one of our Presbyteries which has already made headlines in local Newspapers. We wish to commend these initiatives and encourage more Presbyteries to speak prophetically and pastorally into their context. We will continue to work with Presbyteries to build on local ecumenism. In keeping with the UPCS strategic plan to develop missional congregations we hope to motivate and empower congregations for ecumenism.
- 5.4. The Committee is currently busy with arranging a seminar/workshop to look at certain ecumenical confessions/ declarations/ statements such as the ACCRA Confession, the Belhar Confession, the UPCS Confession, the CWM Theological Statement, etc. The main objective would be to see how we can learn from these and use them within the UPCS in a more directed way. The UPCS has adopted or endorsed some of these confessions but it has still not engaged a more thorough study and implementation of some of these into the life and

work of our denomination. This workshop aims to achieve the latter. A sub-committee has been appointed to prepare for this workshop which we hope to have sometime before the end of the year. We have already requested this in the budget put toward CWM funding and we will work more fully on this when the money becomes available.

- 5.5. The committee continues to play a significant role in representing the UPCSA in ecumenical gatherings and meetings of the various ecumenical organisations we are affiliated to and connected with. We express our thanks to the many people who represent us on these various ecumenical organisations.
- 5.6. In evaluating the work of the committee, we realise that our small denomination is making huge strides and contributions in the ecumenical circles in all three countries in which we are found and even world-wide. We still have the challenge of mobilising ecumenical involvement throughout the UPCSA and especially in congregations and Presbyteries. We will give greater effort to these in the months to follow.

6. Conclusion

In conclusion, I wish to express my sincere thanks and appreciation to the members of the committee for their enthusiastic and faithful work in the past year. It is quite amazing how the majority of new members on this committee have acquainted themselves with the committee's work and have become quite actively involved. We look forward to our ongoing work and joyful endeavour of representing the UPCSA in the ecumenical sphere.

JERRY PILLAY
CONVENER

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission receives the report of the Church Unity Commission (Appendix 2).
3. The Executive Commission expresses its support and prayers for the World Council of Churches as it prepares for its 10th General Assembly in November 2013.
4. The Executive Commission:
 - a) notes that the WCRC has decided to relocate its Office to Hannover, Germany, and
 - b) offers its support and prayer for a smooth transition in the move and also for the search for a new General Secretary.
4. The Executive Commission refers the "Stellenbosch Second Theses" document to Presbyteries and Sessions for study, reflection and invites any comments to be sent to the convener of the ERC by 28 February 2014.
5. The Executive Commission affirms the partnerships and agreements the

Presbyteries of Zambia and Zimbabwe have with other ecumenical partners and churches.

6. The Executive Commission urges Presbyteries that have not as yet submitted details of their ecumenical committee/person to do so by 30th September 2013.

APPENDIX 1

African Communion of Reformed Churches (ACRC)

Report to the WCRC Executive Committee

Methodology

This report is based on the ACRC regional consultations that have been conducted with representatives of member Churches. Given the geographically wide spectrum within which ACRC member churches are located in Africa, it was feasible to adopt the strategy developed by the Reformed Churches in Southern Africa- to allow member churches that are close together to work through sub-regional structures and bring in the executive Committee members for meetings. The process led to two consultations that built on the resolutions made at the ACRC Conference held in Kopanong, Johannesburg on the 27th & 28th of October in 2011. These two consultations were scheduled as a build up towards the ACRC 2013 General Assembly which will take place from the 29th of May to the 2nd of June 2013 in Kampala, Uganda.

Togo Consultation

The African Communion of Reformed Churches (ACRC) West African consultation took place in Kpalime, Togo from the 17th to the 21st of September 2012 under the theme, "The Journey of the African Communion of Reformed Churches (ACRC)". This consultation sought to address the following themes:

- a). Improving communication within the ACRC
- b). Accompanying churches in difficult situations (Focus on Nigeria)
- c). Funding ACRC programs and ensuring sustainability
- d). WCRC Sustainability Fund- strategies for ACRC contributions
- e). Sharing information on the Partnership Fund

Resolutions from the Togo Consultation

1. Having considered the report on the WCRC Sustainability Fund and the need for ACRC to mobilize resources to sustain its work and contribute CHF 25 000 towards the World Communion of Reformed Churches (WCRC)'s Sustainability Fund, we agreed that member churches should contribute \$1000 each (\$500 towards WCRC and \$500 towards ACRC).
2. After listening to a report and presentation on strategies to improve organizational communication within the ACRC, we resolved the following:
3. To ensure that contact details for ACRC member churches are continuously updated and circulated to member churches.
4. To ensure that information on ACRC activities is circulated on time to allow for member churches to organize themselves, especially where invitations to participate in programs are concerned.

5. We re-affirmed the need for ACRC to take advantage of communication technology and utilize the new ACRC website (www.acrc.za.org), internet, face book, skype, cell-phone texting, telephones and use of postage where necessary.
6. To encourage member churches to appoint responsible people with integrity into positions and ACRC participation so that they can report back and guide implementation of ACRC programs at local level.
7. To encourage ACRC member churches to develop sub-regional or local activities and networks to implement WCRC and ACRC vision and Mission Priorities.
8. Having listened to a presentation on one the ACRC themes, "accompanying churches in difficult situations" with specific reference to the Nigerian situation of the churches in the North, we learnt of the challenges related to the activities of Boko Haram and increasing threats from Islamist extremists, we resolved the following;
9. To mobilize member churches to pray for one another and seek common solutions to challenges affecting ACRC members, especially Christians spread out in communities where there are growing religious tensions like northern Nigeria.
10. Empower the churches to respond to challenges we face in our communities through;
 - Leadership development: training and developing leaders who will "match their words" and live out their faith boldly, courageously and in righteousness.
 - Addressing gender discrimination and provide equal opportunities for women.
 - Education: encouraging member churches to develop educational programs
 - Gift of Presence as symbolic giving. Encouraging leaders to visit affected areas as a pastoral dimension of our communion and ecumenical fellowship within ACRC.

Kenya Consultation

Representatives from Churches in East and Southern Africa met under the theme "God of Life, our Communion prays for Justice and Peace". In our sharing and from the reports regarding the involvement in the work and life of the WCRC and the ACRC we noted with joy that the WCRC is on the agenda of most members, but also with concern that more work still needs to be done for ACRC to be an effective regional body of WCRC. Member churches were encouraged to see to it that this communion, "our communion," is constantly on the agenda and the communication of churches to own this body and take part in its activities.

Recommendations from Nairobi, Kenya Consultation

1. On communication

Participants shared their experiences in communication challenges within member churches and information was circulated that a regional website (www.acrc.za.org)

has been developed to improve communication. We resolved to plead with the leadership of member churches and their administrations to make sure that all correspondence receives due and timely attention – for the wellbeing of the Communion.

2. On Finances

It was noted that a large number of member churches are in arrears regarding their membership contributions to the WCRC. In the light of WCRC decision to terminate membership of non-affiliated churches, communication has been sent to affected member churches. We reminded churches that according to WCRC resolutions, member churches that are three years in arrears will have their membership suspended

2.1 WCRC Sustainability Fund

Information was shared regarding the long term sustainability of the WCRC, established by the Executive Committee in May 2012. In line with the resolution made in Togo, it was agreed that member churches should each contribute a minimum of \$500 towards this initiative.

3. Accra Confession

A discussion was conducted on the Accra Confession in the light of our current situation and contexts in Africa. We took note of work that has been conducted by CWM and the WCC on the Accra Confession, and also of the huge input from European Churches on the Accra Confession. We were also encouraged to learn that there are churches in Africa who have developed strategic plans to deal with various themes in the Accra Confession, inter alia economic, gender and ecological justice. There were examples given where Churches have engaged with their governments on these issues on the basis of the Accra Confession. We, however, also learned that we have not succeeded in owning the Confession fully.

To assist member churches in reflecting on the ACCRA Confession, the consultation came up with recommendations through group discussions that were focused on two questions:

3.1. What can members churches do to live out and implement the Accra Confession?

The following suggestions were raised:

- Communicate the Accra Confession to every local church and member. It is so easy through the existing communication channels of churches.
- Engage with the Accra Confession in the practical congregational ministry: discussion groups, bible studies, workshops, sermons, liturgies, etc. Women's groups and youth groups can take stewardship for inter alia the environment and launch a project to plant trees or recycle.
- Collaborate with other churches, religions and organizations to address the core issues of the Accra Confession.
- Make the Accra Confession part of the teaching curriculum in seminaries and in the teaching ministry of the local church.

- Use the Accra Confession when issuing statements on issues regarding justice.
- Participate with civil society regarding the issues addressed in the Accra Confession.

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3.2. What can we as ACRC do to assist member churches to live out the Accra Confession?

We will try to do the following:

- Make sure the ACRC website is functioning and that regular regional communiqués are circulated.
- Develop contextual literature for study and pamphlets for grass root communication.
- Facilitate workshops in different countries with church leaders.
- Emphasize that the message and spirit of the Accra Confession is the most important: we do not want churches to get stuck in detail with which they may disagree.
- Develop a generic document based on the Accra Confession for all faiths: this must be done together with the other religions.
- Conduct a critical analysis of the African context.
- Find ways for churches to act together on common issues.
- Dialogue with politicians and academics on the issues in the Accra Confession.
- Develop an African-contextual Bible study book on Accra.
- Simplify/ summarize/ contextualize Accra.

4. Accompaniment of churches in difficult situations

Time was also spent on the discussion on ways in which the ACRC can accompany and assist churches in difficult situations. The question was asked: *How can we facilitate discussions, create safe and open spaces, and keep relations intact?* In this accompaniment process we recognized two approaches:

(1) Being in solidarity with affected churches -walking alongside them through prayer and support) and/ or

(2) Exercising a prophetic witness towards a church or society (speak the truth to powers).

We noted that member churches are struggling inter alia with the following issues: tribalism, intolerance, violence, corruption, HIV-Aids, poverty, terrorist attacks, ordination of women, issues regarding sexuality, violence against churches (religious violence), and the question how does the church protest against corruption, crime, governments, violence against law enforcers, the powers behind wrongdoing. We heard the story of the uprooting of people in the late 60's in Mauritius by the USA and which has not been resolved in that community.

As ACRC we can assist the accompaniment process through education and empowerment, statements by the ACRC encouraging churches, organizing prayers with them, challenge governments on justice issues, collecting good data and facts to address issues, etc.

5. Project on Human Dignity and the value of Life

We were disturbed by the spiral of violence in our region, and this spiral leads to a lot of other problems and back to violence again: corruption, crime, abuse, etc. We resolved to do a critical analysis of violence, crime and corruption in Africa. We also decided to be pro-active and give serious attention to human dignity (life-affirming and life-empowering actions) in our region. In this regard we want to ask member churches to assist with a possible programme *Human dignity and the value of life* to be launched at the ACRC meeting in 2013. We are convinced that we can be instruments to restore and heal Africa. A task team from Southern Africa will work on a discussion document to be presented at the ACRC General Assembly in Kampala, Uganda.

6. Attention to the work of the WCRC and ACRC on Reformation Sunday

We agreed that we will ask our member churches to share information on the WCRC and ACRC, using the material from the WCRC, and pray for the WCRC and ACRC on Reformation Sunday of each year.

7. The Partnership Fund

There was also information sharing on the Reformed Churches Partnership fund and details of the fund were outlined including the criteria and processes by which members could access the fund. For additional information and sample forms members were referred to the WCRC website (www.wcrc.ch).

Preparations for the ACRC Assembly

Member churches were reminded that the ACRC will meet in conjunction with the AACC from the 29th of May to the 10th of June 2013 in Kampala, Uganda. The ACRC has sent registration forms for member churches to confirm delegates to the ACRC General Assembly. An application has been submitted to the WCRC Partnership Fund for assistance to meet the expenses of the Assembly in Kampala in line with the following budget breakdown:

Possible sources of Income

Partnership Fund (CHF30, 000)	\$ 31,000
ACRC funds	\$ 20,000
Registration fees	\$ 2,000
Total	USD 53,000

ACRC Financial Details for the two consultations

Togo ACRC Consultation: Budget

1. Meals \$46 x 4 days x 20 people = \$3,680.00

2. Conference Hall	\$ 200.00
3. Media	\$ 300.00
4. Opening Ceremony	\$ 300.00
5. Stationery	\$ 200.00
6. Ground transportation	\$ 400.00
7. Transport fare for people coming by road	\$ 600.00
8. Contingencies	\$ 300.00
TOTAL	\$6,080.00

AIR Fares : \$1800

1. Name of participant: Sando Edison Townsend (Presbyterian Church of Liberia)
2. Name of participant: Ouedraogo Moumouni (Reformed Church of Burkina Faso)

Grand Total: \$7880

Kenya ACRC Consultation: Budget request and breakdown

1. Meals and accommodation	\$5,500.00
2. Conference Hall	\$ 200.00
3. Media	\$ 300.00
4. Opening Ceremony	\$ 300.00
5. Stationery	\$ 200.00
6. Ground transportation	\$ 400.00
7. Transport re-imbursements	\$9,000.00
8. Contingencies	\$ 300.00
TOTAL	\$16200.00

Details of the transfer of Funds for Nairobi Consultation
Name of Receiving Officer/ Contact Person: Veronica Muchiri
Name of the church: Presbyterian Church of East Africa
The Head Office Secretariat

Physical Location: Jitegemea House, Muhoho Avenue, South C
Nairobi
Bank Name: Kenya Commercial Bank Ltd.
Branch: Moi Avenue Branch, Nairobi
Title of account: PCEA Donations Earmarked Funds
Account No: 1108984959
Swift Code: KCBLKENX

Travel expenses for ACRC Kenya Consultation- incurred in Johannesburg

AIR Fares booked for participants departing from Johannesburg: R29 868.00

1. Name: Jacobus Johannes GERBER
2. Rev Kamuya Munjita (Included two nights accommodation in Johannesburg)
3. Mary Anne Plaatjies-Van Huffel
4. Rev Jerry Pillay

5. Rev Buhle Mpofu
Accommodation and meals for participant from Zambia (Rev Kamuyu Munjita):
R1200

Total: R 31,068.00

Amount transferred to Kenya: R130 000

Amount spent from Johannesburg R 31, 068.00

APPENDIX 2

CHURCH UNITY COMMISSION

Report for Member Churches - April 2013

1. INTRODUCTION

The focus of the work of the Central Committee over the past year has continued to rest on the two areas of developing the 'Trajectories of Unity' and improving communication between the CUC Central Committee and the National and Regional levels of the Member Churches as well as between the Central Committee and the individual United Churches across the country. The development of both of these areas is essential to fulfil the aim of supporting and growing the witness of the Church within the local community by encouraging individual churches to work together in their engagement with their community.

2. TRAJECTORIES OF UNITY

The trajectories of Unity were noted in the report of April 2012 and remain the focus of the development work of the Central Committee. These trajectories remain:

- Co-operation in ministry and mission at local level
- Development of common Preaching and Liturgical Resources
- Co-operation in training of students and post-ordination training
- Developing and strengthening Centres of Hope
- The ministry of oversight.

The Consultation in June 2013 is planned to encourage discussion on these trajectories so that the work of active witness of the Church in the community can be developed with the co-operation of the local churches of the denominations and the United Churches already established in many communities.

3. UNITY AND MISSION CONSULTATION

The Consultation in June 11-13 in Gauteng is regarded as vital to the on-going work of the Church Unity Commission and it is hoped that the Member and Observer Churches will nominate representatives who will participate fully in each of the five trajectories set out above. There will be opportunity on the final morning for representatives to meet in denominational groups to discuss how they will best be able to report back to the leadership of their denominations so that the discussions started at the Consultation can be fed back into the life of all the churches.

In addition, it is hoped that the representatives of United Churches from the different regions will report back to the churches in their regions. The final denominational meeting will also give opportunity for the United Churches to gather and to raise matters that affect their particular situations.

4. UNITED CHURCHES

During the past year the Secretary General has made a number of visits to United Churches in Natal, Eastern Cape, Gauteng and Limpopo. These visits have been part of a concerted effort to improve communications between the Central Committee and the United Churches and to try to understand and so begin to address a number of difficulties that are being faced by the individual churches. The visits included churches in Limpopo, Eastern Cape, Southern Cape and Gauteng.

The difficulties can be categorised as follows:

4.1 General Comments

The circumstances of the United Churches range widely. There are some large, well-established churches running multiple services led by a team of permanent clergy and lay leaders who provide a safe environment within which the members can grow in and live out their faith in the communities they serve. At the other end of the scale there are others, especially in the rural areas as well as historically disadvantaged who have no full time clergy and struggle to even have any vestige of sacramental and pastoral support. Between these extremes one finds a wide range of situations that vary as a result of their particular history as a community.

For a number of churches, the circumstances that prevailed when they were established have changed so markedly over the years that questions need to be asked about their continued efficacy in the community they now serve. For many the change in demographics has resulted in the establishment of additional churches in the vicinity by the Member Churches who have responded to the changed circumstances.

These situations raise questions that need to be addressed by the regional and national bodies of the Member Churches and the United Churches.

4.2 Variety of Constitutions of United Churches

Each of the United Churches operates under a Trust Deed developed at the time of institution in discussion with the Regional Bodies of the Member Churches participating in the establishment of the particular United Church. Over the years the Model Constitution has been amended with the concurrence of the Central Offices of the Member Churches. At the same time, the individual Trust Deeds have also been amended with the concurrence of the Regional Bodies of the Member Churches responsible for their oversight. This has resulted in a number of differences between the Trust Deeds operating in any region leading to a lack of uniformity. This leads to difficulties for the administrators at a Regional level.

4.3 Trustees – Appointment and attendance at meetings

The Trusts of the United Churches set out clearly the process by which the Member Churches appoint Trustees to each United Church. There are many who take the responsibilities inherent in such appointments, but there are also many who are not fully aware of the implications of such appointments which are vital to the efficient management of the churches concerned. For this reason there are delays in the passing of budgets of the churches and in

the approval of decisions.

4.4 SARS Compliance and Reporting

The responsibility of churches to comply with the requirements of SARS and of the PBO status has grown over the years. The Member Churches use different approaches to this. The basic unit in ACSA is the Diocese rather than the local church so compliance is dealt with by the Diocesan Secretary or Administrator and individual parishes simply forward their Annual Financial Returns to the Diocese and leave the rest of the process to that level of administration. Other Member Churches deal with the matter at local level which requires each church to ensure compliance.

In the well-established United Churches there is a level of administrative expertise to deal with such matters, but there is a concern that many of the smaller units have not kept up to date with the administrative changes of recent times, and so are not compliant with the requirements. At present the Central Committee is not geared to assist in any way in these matters, and the present level of communication between the Central Committee and the United Churches will need to improve considerably before the situation can even be assessed.

4.5 Pastoral support from Regional bodies of Member Churches

The Trustees of the United Churches have a purely administrative role in the oversight of the churches. Yet many of the issues raised at meetings of the Trustees are of a pastoral nature concerning the ministers serving in the United Churches and these are not always met.

Of particular concern is the provision of ministers in rural United Churches and where these are provided they have very little opportunity to provide pastoral ministry to the members who are seen so spasmodically. This creates pressure on the lay leaders within the churches who are then called upon to provide care to the membership without adequate support for themselves.

4.6 New contacts with regard to United Churches

There have been a couple of enquiries about the establishment of new United Churches in specific areas. Information has been sent to these places and they will be followed up later in the year.

5. TIES WITH THE SACC

There remains a concern regarding the lack of representation from the SACC at Central Committee meetings.

6. CUC WOMEN'S COMMITTEE

The Women's Committee has struggled through lack of attendance from the representatives appointed by the Member and Observer Churches. Over the years this group has provided a wonderful conduit to the Women's Groups in the Member Churches and it is important that this continues.

7. OBSERVER CHURCHES AND WIDER MEMBERSHIP

Contact with the Observer Churches is a vital element in the promotion of ecumenical dialogue and witness, and it is sad to report that communication has not always been as consistent as it could have been. Often this is due to changes in representation such that notices and minutes do not always get to the current representatives. The work of the Chair of the Central Committee in this regard started to bear fruit towards the end of 2012 and it is hoped that the participation in the Consultation in June 2013 will strengthen these ties considerably.

8. WEEK OF PRAYER FOR CHRISTIAN UNITY

A concern was expressed last year at the cost of printing and distribution of the material for the Week of Prayer for Christian Unity. It was agreed to distribute this in electronic form which was done early in January 2013 and the Churches were asked where possible to distribute this to the congregations they served. It was further advised that where Churches wanted the material in printed form they could order it from the Secretary General. No replies were received by the end of February.

9. ROLE OF THE SECRETARY GENERAL

It has been possible for the Secretary General to arrange a number of visits to United Churches in several areas over the past year. This has been a most fruitful part of the work as it has been possible to begin to get a picture of the very different circumstances within which the churches are operating, and the resources upon which they can draw. It is also important to try to understand something of the history of the individual United Churches to be able to see how they fit into the present situation in their local communities. It is hoped that this will bear fruit in enabling the Central Committee to have a clearer picture of the situation across the country.

It was a real pleasure to attend a session of the General Assembly of the UPCSA in Stellenbosch, and be able to bring greetings from the CUC to that body. However, notice from other Member Churches regarding their Synods and Conferences was not usually forthcoming and sadly there was not the opportunity to make personal contact with the churches on these occasions. It is hoped that the Consultation in June will provide an opportunity for the Executive to meet with the Heads of Churches present at the gathering.

10. ONGOING DISCUSSIONS ON FULL COMMUNION BETWEEN EPC, MCSA, UCCSA, and UPCSA

The sub-committee that is being formed to continue these discussions has still to report back to Central Committee and the matter remains in hand.

11. REPRESENTATION ON CENTRAL COMMITTEE

The Central Committee meets only three times during the year, and it is vital that the Member and Observer Churches are fully represented on those occasions. There have been times when none of the representatives of a Member Church have been present and it is hoped that there will be a

concerted effort to appoint persons who have a real heart for the work of the CUC in building strong relationships between the Member Churches and providing a forum for the on-going witness of the church in the communities that we serve together.

12. CONCLUSIONS

It has been a steep learning curve for the Secretary General over this first year in office, but it has become clearer that the role of the CUC in the witness of the Church in the world needs to grow in providing practical support for local churches to work together within the community they serve. It is as we develop the relationships at the local level that the churches will begin to grasp the possibilities of living out Jesus' prayer for Christians in every generation, "May they also be in us, so that the world may believe that you have sent me."

APPENDIX 3

EFSA

The Second Stellenbosch Consensus. 20 theses on Sustainable Growth, 7 February 2013

Hosted by

the EFSA Institute, Stellenbosch & the Social Chamber of the EKD, Hannover

www.efsa-institute.org.za

The following theses were the outcome of a consultation by representatives of German and South African churches between 5-7 February 2013 in Stellenbosch, South Africa trying to reach a consensus between North and South on the implications of sustainable growth. The meeting included church leaders, theologians, economists and people of other professions from both countries. It was the follow up to a consultation in 2010 on globalization, which produced 20 theses known since then as the "Stellenbosch Consensus". In calling the following 20 theses "The Second Stellenbosch Consensus" the intention is to deliberately express continuity with the 2010 consultation. The relationship between ecological questions and questions of justice is the subject of fiery debate between wealthy countries and countries struggling to overcome poverty. This controversy was also evident in the debates during this consultation. It is therefore all the more significant that our common ground as churches has nevertheless led us to the following consensus.

Preamble

The following theses are an expression of concern and of hope. We are concerned about the direction that the journey of humankind on this planet entrusted to us by God has taken. Excessive use of natural resources by human beings and an ever-increasing amount of CO2 emissions has led to a continuous destruction of the earth. While many people still live in poverty, others live in affluence, and economic and social inequality are increasing. The ongoing increase of the world population and the urgent effort to make a life of dignity possible for every human person have raised the fundamental question of how life on earth for everybody can be shaped in a way reconcilable with the dignity of non-human nature and the life possibilities of future generations. Simply continuing current global economic activities will lead to a dead end. We have to turn the process around. A transformation towards an ecologically and sustainable economy is necessary.

As churches we confess that we have not fulfilled our responsibility to care for God's creation in the way we are called to do. We see the need for developing perspectives for the expression of such respect in a highly complex global economy and society. We speak as people of faith who come from Christian spiritual traditions, but who are in need and open to learn from other cultures – including indigenous cultures – in order to find the inspiration for creating a relationship between human beings and non-human nature which is characterised by respect. At the same time we hope that our conclusions are relevant for the publics of modern pluralistic societies in search of orientation. We understand such "public theology" as a service to the world which we are called to render as Christians.

We therefore offer the following consensus to our churches, to all people of good will, to global civil society and to governments that are looking for moral guidance in their daily decisions and for their long-term policies. This consensus is a sign of hope for us. We see it as an encouraging example that we can find a common direction for the future journey of humankind beyond differences of context and of culture. We commend it to the churches and to global civil society for review and further discussion.

1. We can influence the course of our future – we are responsible for our actions.
2. Human beings and nature are equally created by God. Therefore our relationship to nature should not be characterised by domination but by respect and good will.
3. Respect for nature and responsibility for future generations require a fundamental transformation of our global economy toward low carbon development and a new, low-resource model of prosperity.
4. We need to take into account the increasing scientific consensus on the damage of climate change and on the limitation of natural resources and the capacity to absorb waste, pollution, CO2 emissions etc., which point towards the impossibility of globalising unsustainable models of material wealth.
5. Each human being on this earth has the same right to participate equally in the global wealth of natural resources. Present levels of inequality and injustice are irreconcilable with this right. This right places limits on private ownership of, and trade in, natural resources.
6. The question of ecological reorientation must be inseparably linked with concerns for justice and human rights.
7. We do not believe in shifting the cost of our present lifestyle to people in poorer countries and future generations. We consider it to be the responsibility of the rich to support the poor everywhere in the process of transformation. We consider it to be the responsibility of those who cause damage to the environment or to other people to bear the costs. Because of the different levels of contribution to environmental and social problems in the past, and also because the difference in the needs and in the technological and financial means and economic strength of different nations, we affirm that all nations have a common but at the same time different responsibility for sustainable development.
8. Taking justice and human rights seriously implies acknowledging the necessity of growth to achieve human development to a minimum standard of living in dignity for each human being. Yet moving out of poverty requires different kinds of growth and transformation.
9. Growth must be a qualitative growth, which means that it is promoted only where it is reconcilable with both improving the situation of the poor and limiting harm against non-human nature to a sustainable level. This requires an economy that lives up to the goal of sustainability in all its dimensions. The market economy needs to be reformed accordingly to embrace the values of a socio-ecological market.

10. We need technological progress to enable energy and resource efficiency and consistency. Possible “rebound effects” on increased consumption levels need to be taken seriously and addressed appropriately. At the same time we need to strongly reduce the intensity of natural resource utilisation of our economies in general.
11. Markets are blind to ecology and justice; it is not their duty to protect the environment or care about fair distribution. But they can play a role in allocating scarce natural resources. Prices which reflect the ecological cost reveal the preciousness of such resources and thus help the economy to use and allocate them with greater care.
12. Individual states and intergovernmental organisations in particular must play a decisive role in allocating scarce natural resources by encouraging, guiding and monitoring a responsible use of common goods such as water and air, and by making sure that all citizens, also the less advantaged ones, benefit from them.
13. State regulation should prevent economic actors from over-exploiting the natural and social commons for private advantage. Political strategies are required for legally framing economic activities in a way that gives incentives for saving natural resources.
14. Governments and corporations should review and make transparent the impact of all their national and cross-border operations, processes and structures on the economic, social and cultural rights and on the environment in order to minimise harm.
15. Transformation can be effected by substantially moving towards sustainable production and consumption patterns and by embracing a holistic vision of the good life. Religions and caring people can contribute to such a vision, which embraces the value of sufficiency.
16. Companies and organisations need to continue to embrace guiding values and institutional designs in their policies and governance that enable transformation. This might also contribute to self-benefit.
17. Transformation includes a change of social norms and values for the common good of humankind and creation.
18. The transformation we call for is global in nature. We need new forms of multilateral cooperation and democratic global institutions, structures and binding global conventions to enhance and drive transformative and just processes towards sustainability, nurturance of creation and human development.
19. Transformation also requires global financial and trading institutions to seriously reconsider their policies and systems of operations in the light of building a more just and equal world.
20. As churches we commit ourselves to contribute to the necessary change by concrete action such as consciously reorienting our consumption patterns, our use of mobility or the energy use in our buildings. Through word and deed we recommit ourselves to a vision of fulfilled life which includes a life of dignity for

every human person and a relationship to nature mirroring its character as God’s creation.

Participants

Abrahams, Ivan, Bishop, General Secretary of the World Methodist Council, USA

Bedford-Strohm, Heinrich, Prof. Dr., Presiding Bishop of the Bavarian Lutheran Church, Munich, Germany

Bofinger, Prof. Dr. Peter, University of Würzburg, German Economic Council, Würzburg, Germany

Conradie, Ernst, Prof. Dr., Theology, University of the Western Cape, Bellville, South Africa

Dowling, Kevin; Bishop, Catholic Diocese of Rustenburg, Rustenburg, South Africa

Füllkrug-Weitzel, Cornelia, Dr., Protestant Agency for Diakonia and Development, Berlin, Germany, Moderator of ACT Alliance (Action by Churches Together)

Hahn, Udo; Rev., Director of Protestant Academy of Tutzing, Tutzing, Germany

Hanekom, Braam. Dr., Vice Moderator of Dutch Reformed Church, Cape Town, South Africa

Jeffreys, Henry, Journalist, Media 24, Cape Town, South Africa, Cape Town

Koegelenberg, Renier, Dr., Director, EFSA Institute, Stellenbosch

Koopman, Nico, Prof. Dr., Dean of Theological Faculty, Stellenbosch University

Lambrechts, Desmond, Canon, National Religious Association for Social Development (NRASD), Stellenbosch, South Africa

Landman, JP, Political and Economic analyst, Johannesburg, South Africa

Lombard, Prof. Dr., Christo, Department of Theology, University of the Western Cape, Bellville, South Africa

Mahokoto, Siphon, Mr., EFSA Institute, Stellenbosch

Mazamisa, Welile Dr., EFSA Institute, Stellenbosch, South Africa

Pillay, Jerry, Dr., President of the World Reformed Union, Presbyterian Church, Johannesburg, South Africa

Schwarzer, Uwe, Protestant Agency for Diakonia and Development, Berlin, Germany

Voigt, Thomas, Director of Public Relations, Otto Group, Hamburg, Germany

Wegner, Gerhard, Prof. Dr., Social Science Institute of the EKD, Hannover, Germany

Rainer Weitzel, Berlin, Germany

APPENDIX 4

DECLARATION : CONVENTUS REFORMATUS

The fifteenth annual meeting of the *Conventus Reformatus*, the Convent of churches of the Reformation in Southern Africa, took place over three days during the last week in Johannesburg. Churches from all communities in South Africa are part of the Reformed tradition, as is evident from the composition of the Conventus.

During the meeting there by the delegates of the twelve participating churches the Reformed family focused on the 450 anniversary of the founding of the Heidelberg Catechism. During this reflection statements made about Reformed churches (specifically Calvinism) and violence against women and children came under discussion.

The meeting made the following declaration:

We acknowledge with sadness that we live in a society where violence (all forms of violence, including rape, assault etc.) against women and children sometimes occur as a standard of behavior rather than an exception. Aligned with the Reformed worldview that pursues the honor of God and acknowledges his sovereignty over all areas of life, it is our belief that women are not "property", but people in their own right, the man's equal. The Reformed doctrine sets a high premium on the belief that all people, women and men, are created in the image of God and that a woman is the equal of the man. It is also our belief that our Lord Jesus Christ, in his ministry and teaching, lifted the woman from the oppressed and neglected state that was the prevailing view of his time.

In countries and cultures where the Christian religion and especially churches of the Reformation took root and the light of the gospel began to shine, the position of women improved dramatically. Where there are wrong perceptions and behavior towards women on communities of predominantly Reformed belief, it is not due to the Reformed principles, but rather the negation thereof.

The Conventus condemns, on the basis of our Reformed beliefs and worldview, any form of violence against women and children. The Conventus calls on the police and all interested bodies to ensure that violence against women and children is handled with absolute professionalism and according to the prescribed legal processes. At the same time, the Conventus calls on all people in responsible positions to refrain stereotyping certain communities in statements they make.

During the meeting, the delegates also visited the Constitutional Court, which is located on the site of the Old Fort Prison, which functioned as a prison till the 1980's. The visit to this former prison, which is now furnished as a museum, brought the delegates deeply under the impression of the deplorable and inhumane conditions in which prisoners of all communities were kept over the course of nearly a century. The Conventus appeals to the Department of Correctional Services to improve the conditions in present day prisons in South Africa rule, and along with the essential element of punishment, to focus more sharply on the rehabilitation of prisoners and their eventual reintegration into

the community.

The next meeting of the Conventus will be held in Cape Town in March 2014.

Rev. Etienne G Fourie

General Secretary : Conventus Reformatus

APPENDIX 5



South African Christian Leadership Indaba 2013

Summary of decisions

We rejoice in the way the Lord brought us together over the three days of the Christian Leadership Indaba. While it was by no means the entirety of the Church in our nation, we believe an important impetus was given to the ongoing quest for Christian unity and mission.

Indeed the Indaba as an event follows other initiatives for Christian unity and missional relevance, in which by God's grace, an opportunity was given to the Body of Christ to deepen its unity and prophetic faithfulness.

We wish to acknowledge our own failures of not following through from past conferences/gatherings/indaba's.

Accordingly, we have started a process towards a 30year vision, and will continue to engage with all relevant stakeholders as we build on this vision of our journey together as we serve the Lord and the people of our country.

We have committed to walking together, and are determined not to allow anyone to divide us.

We affirm actions and initiatives that are already happening and wish to pledge our support for them.

In all that we plan to do, our focus will be to work towards securing a dignified and sustainable future for every South African; in this regard we will focus on aspects such as sustainable and dignified job creation, biblical and church-led restitution, applicable world-class Early Childhood Development, school and tertiary education, and leadership development at all levels.

Things to do and follow up on:

The Council of elders (patrons) of this Indaba are requested to incorporate what we have done and the journey that we have begun into the work of the Christian Leaders Forum, as they continue to work for the broadening of the forum and we empower them to speak on our behalf.

We commit ourselves to a process of prayer, which in the short term includes:

- Supporting the education prayer initiative in February issued by Church Leaders Summit on Education held in Bloemfontein in 2012 (Further details and DVD resources are available to assist churches to engage the



challenges in Education. Call TEASA 011 3331482 email teasa@mweb.co.za,

- Celebrating Ascension day (we will commit to actions of hope and compassion on that day)
- Engage in 240 hours of prayer & fasting leading up to Pentecost Sunday. We mandate our prayer networks to make this happen.

We commit to engage with leaders from across the spectrum: the church, business, labour etc. to broaden the process. We want to begin this as soon as possible, getting buy-in from the major denominations and groupings.

We recognise that funds will be required to take this process forward. We will draw up a business plan and involve the business community in this regard.

We expect that Christian business leaders will play important facilitation, implementation and other roles in such debates, indaba's, etc. We plan to begin with a process of getting together such grouping(s) of Christian business leaders as soon as possible.

We recognise that we need a brand.

We plan to address our stewardship responsibility towards the environment.

We want to communicate effectively and thus we want to come up with a comprehensive communication strategy.

We call on the regions to meet to broaden this process towards a united prophetic witness and are greatly encouraged at the initiatives planned for the regions by those who attended.

We plan to prepare, as soon as possible, a more detailed draft "plan" of the outcomes of the indaba; and then to present this to all the denominations and churches for their acceptance and buy-in (with changes they may wish to make).

Who will take this forward?

We recognise that the sponsoring bodies might grow.

The current leadership team, including a youth representative, will meet on 21 February in Cape Town. The leadership group is encouraged to add more women to the leadership team.

Marcus van Wyk (vwmarcus@ukuzwana.com) will be the point person for the logistical process with AE providing logistical support where necessary. We acknowledge the generous offer of Heartlines in making an office available.

The Uniting Presbyterian Church
in Southern Africa



Supplementary
Papers for the
Executive Commission
2013

St. Andrew's Beaconsfield: Free State
9th to 12th July 2013

PLEASE NOTE

In the spirit of the current move to being more technology orientated as a denomination, the Yearbook will no longer have a "Subject Index" and "Personal Index" in the yellow pages at the back of the Yearbook.

If you want to search for something specific you will need to access the website and use the **"Ctrl F"** function. Where the previous index was limited to the different headings used you can now look up many other references using this function and will no longer be restricted to those in the index. The List of Contents at the front of the Yearbook is also fairly comprehensive as an initial tool to find your way around the Yearbook.

The Webmaster has prepared a short set of instructions below on how to access the web and how to find something using the **Ctrl F** function.

Should you have any queries or need further assistance please do not hesitate to contact Central Office who will be only too willing to help.

Accessing the Website and using the Ctrl F function

Current Executive Commission / General Assembly papers are found in PDF format on the Internet at:

<http://www.upcsa.org.za/upcsa-home-docs.html#CurrentPapers>

On the Contents page, click the report's page number to go to the report. Some browsers such as Firefox open PDF documents in custom readers which do not provide clickable buttons to return to the contents page. In this case click "Open with a different reader" to open with Adobe Reader.

To search for a particular word or phrase, hold down the **Ctrl** key then press **F**. This will open a small window in the top left or bottom right corner. Enter the word or phrase and the document will highlight the first occurrence. **"Next"** or **"Previous"** highlights the corresponding occurrence.

Past papers can be found in Archives

REMEMBER THE WEBSITE

Please remember that we have a very comprehensive website at

www.UPCSA.org.za

Copies of the Papers, Supplementaries and Proceedings and Decisions of the Executive Commission can be found on the website.

PLEASE NOTE

Please make the necessary changes to the following report as set out below:

FINANCE REPORT:

1. See page 207 of the Supplementary Papers.
Pages 5-13 of the Sedibeng Annual Financial Statements to be found in Appendix 3 of the Finance Committee report were not included in the Papers for Executive Commission. Please read the attached pages in place of Annexure 3 of the Finance report found on pages 59-61 of the Papers for Executive Commission.
2. See page 214 of the Supplementary Papers.
The document appended to this note entitled "Assessments received comparison 2003-2012 by Presbytery" must be read in conjunction with Appendix 4 in the Main report at page 62 "Analysis by Presbytery."
It is a summary of the Presbytery contributions to assessments received for the past 10 years.

Please accept the apologies of the Finance Committee for any inconvenience caused.

REMEMBER THE WEBSITE

Please remember that we have a very comprehensive website at

www.UPCSA.org.za

Copies of the Papers and Supplementaries for the Executive Commission can be found on the website.

**THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
EXECUTIVE COMMISSION**

(THEME: Inspiring Faith)

FINAL DRAFT AGENDA

Tuesday, 9th July - Friday, 12th July 2013

SESSION	TIME	EVENT	LENGTH
<u>MONDAY, 8 JULY 2013:</u>	16h00	Arrival and registration (Northern Cape High School)	
	19h00	<u>SUPPER and Orientation</u>	
<u>TUESDAY, 9 JULY 2013:</u>			
FIRST	09h30	Constitution/Opening Service (St Andrews) <i>Welcome</i> <i>Roll of Commissioners</i> <i>Moderators Address</i> <i>Holy Communion</i> <i>In Memoriam Minutes</i> <i>Notices of motion</i>	90
	11h00	<u>TEA (School)</u>	30
SECOND	11h30	General Session <i>Local arrangements</i> <i>Assembly Business Committee</i> <i>Changes in the Ministry</i> <i>Overtures and Petitions</i> <i>Notices of Motion</i> <i>Clerk of Assembly</i>	60
	12h30	<u>LUNCH</u>	60
THIRD	13h30	Open Session (Conversations with Committees)	60
	14h30	Listening Session (1) <i>General Secretary</i> 20 <i>Finance</i> 20 <i>Pension Funds</i> 5 <i>Pension Fund Commission</i> 10 <i>Church Office</i> 10 <i>Court of Assembly and AARP</i> 5 <i>Priorities and Resources</i> 20	90
FOURTH	16h00	Insaka Session (1)	90
	17h30	Closing devotions	30
	18h00	<u>SUPPER</u>	

**THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
EXECUTIVE COMMISSION**

(THEME: Inspiring Faith)

FINAL DRAFT AGENDA

SESSION	TIME	EVENT	LENGTH
<u>WEDNESDAY, 10 JULY 2013:</u>			
	07h30	<u>BREAKFAST</u>	60
FIFTH	08h30	Morning Devotions	30
	09h00	Decision Session (1) <i>General Secretary</i> 20 <i>Finance</i> 20 <i>Pension Funds</i> 5 <i>Pension Fund Commission</i> 10 <i>Church Office</i> 10 <i>Court of Assembly and AARP</i> 5 <i>Priorities and Resources</i> 20	90
	10h30	<u>TEA</u>	30
SIXTH	11h00	Listening Session (2) <i>Ministry</i> 25 <i>Education and training</i> 25 <i>Mission and Discipleship</i> 30 <i>Church Associations</i> 25 <i>Communications</i> 15	120
	13h00	<u>LUNCH</u>	60
SEVENTH	14h00	Insaka Session (2)	90
	15h30	<u>Fellowship tour to the Big Hole</u>	150
	18h00	<u>SUPPER</u>	60

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
EXECUTIVE COMMISSION

(THEME: Inspiring Faith)

FINAL DRAFT AGENDA

SESSION	TIME	EVENT	LENGTH
<u>THURSDAY, 11 JULY 2013:</u>			
	07h30	<u>BREAKFAST</u>	
EIGHTH	08h30	Morning Devotions	30
	09h00	Decision Session (2)	90
		Ministry	20
		Education and training	15
		Mission and Discipleship	25
		Church Associations	20
		Communications	10
	10h30	<u>TEA</u>	30
NINTH	11h00	Listening Session (3)	120
		Church and Society	10
		Stewardship	10
		Ecumenical Relationships	35
		Fraternal Delegates	30
		Faith and Order	35
	13h00	<u>LUNCH</u>	60
TENTH	14h00	Recognition of retiring ministers	90
	15h30	<u>TEA</u>	30
ELEVENTH	16h00	Insaka Session (3)	90
	17h30	Evening Devotions	30
	18h00	<u>SUPPER</u>	60
TWELFTH	19h00	(Possible Unfinished business)	30
	19h30	Possible Open Session (Celebrating our theme)	60

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
EXECUTIVE COMMISSION

(THEME: Inspiring Faith)

FINAL DRAFT AGENDA

SESSION	TIME	EVENT	LENGTH
<u>FRIDAY, 12TH JULY 2013:</u>			
		<u>PLEASE NOTE:</u>	<i>Bus to be loaded before going to breakfast</i>
	07h30	<u>BREAKFAST (With Move to St Andrews')</u>	60
THIRTEENTH	08h30	Decision Session (3) (St Andrews')	80
		Church and Society	10
		Faith and Order	30
		Stewardship	5
		Ecumenical Relationships	30
		Records	5
FOURTEENTH	9h50	Closing Service (St Andrews)	60
		Moderator's Address	
		Holy Communion	
	10h50	<u>PACKEDLUNCH (St Andrews')</u>	
	11h00	Departure	

TRANSACTIONAL AND MISSIONAL PROPOSALS																				
	PAGE	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
CONSTITUTING SESSION																				
Roll of Commissioners	183																			
In Memoriam Minutes	10																			
EXECUTIVE SESSION:																				
Assembly Business	199																			
Clerk of Assembly	32																			
Changes in the Ministry	11																			
Overtures	19																			
Petitions	20																			
DECISION MAKING (1):																				
General Secretary	35	M	T	M	T	M	M	T	T	M	M									
Finance	42	M	M	M	T	M	M	T												
Amended Appendices	207																			
UPCSA Pension Fund	81	M																		
PEPF	82	M																		
Pension Fund Commission	83	M	T	M	M	M	M													
Church Office	85	M	M																	
Court and Assembly ARP	86	T																		
Supplementary	201	M																		
Priorities and Resources	87	T																		
DECISION MAKING (2):																				
Ministry	88	T	T	T	T	M	M	M	T	M	M	M								
Supplementary	205	T	M	M	M	M	M	T	T	M										
Petition 1	20																			
Appeal C Mbhele	188																			
Education and Training	94	T	M	M	T															
Mission and Discipleship	103	T	T	T	M	M	M	T	T	M	M	T	M							
Church Associations	109	T	M	T	T															
Communication	118	M																		
DECISION MAKING (3):																				
Church and Society	119	M																		
Faith and Order	121	M	M	T	M	M	M	T	T	M	T	M	M	M	M	M	M	M	T	T
Supplementary	203	M	M																	
Overture 1	19																			
Stewardship	166	M																		
Ecumenical Relationships	167	M	T	T	M	M	M													
Records	TBA																			

INSAKA GROUPS

Supplementary report to Executive Commission 2013

GROUP ONE:

1. Rev. R Armstrong: *Facilitator*
3. Rev H Fortuin
4. Rev TJ Mokoena
2. Rev. C Moore
5. Mrs. V Mkonto
6. Mr. T Mbandazayo
7. Mr. S Modise

GROUP TWO:

1. Rev G Msiska: *Facilitator*
2. Rev P Kabala
3. Rev J McKane
4. Mr M Hinds
5. Mr S Maqanda
6. Mr RR Nkoana
7. Mr N Pona

GROUP THREE:

1. Rev P Baxter: *Facilitator*
2. Mr M Dikiso
3. Rev PS Mbanjwa
4. Rev MTA Nkayi
5. Rev X Mzendana
6. Ms A Phirie

GROUP FOUR:

1. Rev S Van der Lingen: *Facilitator*
2. Rev A Cameron
3. Rev V Mabo
4. Mr TM Msulwa
5. Mr KP Gondwe
6. Mrs N Mthethwa

GROUP FIVE:

1. Rev S Maenda: *Facilitator*
2. Rev PS Mhike
3. Rev DD Monokoane
4. Mrs G Kelly
5. Mr T Lubanga
6. Mr L Makani

GROUP SIX:

1. Mr HG Booysen: *Facilitator*
2. Rev E Chirwa
3. Rev Z Maqoko
4. Mr A Keni
5. Mr SD Mkhize
6. Ms IVT Nxumalo

THE ART AND SCIENCE OF FACILITATION

INTRODUCTION:

The Oxford Dictionary defines Facilitation as, "Easing a process." It really depends on what book you read as to how you define **facilitation**. If we understand that a process is not an event and fully appreciate what we as the UPCSA are trying to achieve with the Consensus Model of Decision Making we need to see facilitation more and more as "the art of leadership in group communication."

The introduction of Insaka Groups to the Consensus model was surely motivated by a desire to be more inclusive in the decision making process allowing for greater participation in reflection, dialogue and collective discernment. While Insaka Groups are not the only mechanisms we use, much of the work of the Westminster System has been superseded by them. The proposals, overtures, petitions and notices of motion are discussed in detail in the Insaka Groups as the Listening Session only really looks to gaining clarity. The proposals are moulded by the Insaka Groups and very often are recreated through a carefully managed participation process.

ROLES OF THE FACILITATOR:

The success of this interaction, to a large extent, falls on the shoulders of the facilitator. The following description describes in essence the key roles of the facilitator who is required to be:

- ✦ A social host, and
- ✦ A meeting chairperson.

In many respects this is not unlike what we expect from our Moderator.
How does this play out in reality? We could argue that:

- ✦ As "social host" he/she has to issue warm invitations to people; send encouraging messages to people complimenting them or at least commenting positively on their contributions. People need to know that their contributions are important.
- ✦ As "meeting chairperson" he/she is required to facilitate an agenda to insure all work is completed: frequently summarise or clarify what has been going on during the session and try to express the emerging consensus to allow the **scribe** to capture the views of the group.

SOME GROUND RULES FOR INSAKA GROUPS:

As "meeting chairperson" the Facilitator needs to set ground rules with the group and these could include:

- 📖 Attend all meetings and be on time.
- 📖 Listen to and show respect for the opinions of others.
- 📖 Manage time carefully by following the agenda and make sure you finish all the work in the time allowed.
- 📖 The only stupid question is the one not asked.
- 📖 Don't forget the importance of the lone voice.
- 📖 Ensure that credit is given to those to whom it is due.

- 📖 No disruptive side conversations.
- 📖 Cell phones etc. **off**.

As "social host" the Facilitator has to understand that many commissioners come to Assembly feeling apprehensive and often reluctant to participate in case they are made to feel inadequate. The facilitator needs to make sure that while the commissioners may be silent in the main council that their voices need to be heard in the Insaka Groups. This is part of being inclusive and encouraging commissioners to own the outcomes through being involved in the decision making process.

DEALING WITH PROPOSALS IN THE INSAKA SESSION:

It is important for facilitators to acquaint themselves with the notes in front of the Working Papers before they start working with the Insaka groups. When dealing with proposals there are 4 possible options as follows:

- 📖 The group have reached consensus in support of the proposal and purely indicate their agreement.
- 📖 The group agrees with the proposal in essence but merely wishes to make a small amendment. The scribe then writes in the proposed changes in the Working Papers next to the relevant proposal.
- 📖 The group indicates that they oppose the proposal.
- 📖 The Insaka may wish to make a new proposal but in this instance they need to ensure that they confine themselves to existing subject matter.

SOME DO'S AND DON'TS FOR FACILITATORS:

Facilitators **Lead** and don't **Control**.
Facilitators **Listen and Guide** and not **Control**.
Facilitators **Ease the Process** and not **Dominate**.
Facilitators **Guide Outcomes** and not **Impose**.
Facilitators **Probe with questions** and don't **Tell**.
Facilitators **Focus the discussion on the task**.
Facilitators **Ensure recommendations in line with previous decisions**.
Facilitators **Ensure maximum involvement of all in the group**.
Facilitators **Prompt responses if needed**.
Facilitators **Develop a cohesive group**.
Facilitators **Work closely with the scribe**.
Facilitators **Identify areas of Agreement**.
Facilitators **Summarise from time to time**.
Facilitators **Maintain a friendly environment**.
Facilitators **Discourage one person dominating**.
Facilitators **Maximise the collective intelligence of the group**.
Facilitators **Allow for dialogue in commissioner's mother tongue as long as someone is able to translate for others**.

CONCLUSION:

The work of the Facilitator is really about creating the right balance between being a scientist who is prepared to explore all possibilities within a structured format and being an artist who when he starts a painting doesn't always know what the finished product will look like.

ADMINISTRATION

AMENDED ROLL OF COMMISSIONERS 2013

EX OFFICIO

The Rt Rev RJ Botsis, P O Box 552, Bellville, 7535
 _____; 021 948 2417; fax 021 948 2419
 The Rev ME Ramulondi, P O Box 219, Witkoppen, 2068
 _____ 082 758 5937
 The Rev Dr G Marchinkowski, PO Box 67326, Bryanston, 2021
 _____; 083 799 8046
 The Rev Dr J Pillay, P O Box 12744, Benoryn, 1504
 _____; 011-849-5320, 082-334-3528
 Mr TW Coulter, P O Box 96188, Brixton, 2019
 _____; 011 727 3500; 011727 3506
 The Rev S Loni, P O Box 1684 King William's Town, 5600
 _____;
 _____ 082 784 8558
 Mr D Anderson, P/Bag Box 14, Bryanston, 2021
 _____; 011 727 3500

PRESBYTERIES

AMATOLA

Minister:

The Rev CJJ Moore, 5 Cecil Lloyd St, Stirling, East London, 5241
 _____; 082 949 6059; 043 735 1213

Elder:

N Pona, F748, NU10, Mdantsane, 5219,
 _____; 082 745 5070

CENTRAL CAPE

Minister:

The Rev X Mzendana, PO Box 28, Kwazakhele, 6205
 _____; 083 968 2868

Elder:

Mrs V Mkonto, P O Box 21725, Port Elizabeth, 6000
 078 605 4692

Alt

Mr W Trato, 59 A Avenue, New Brighton, 6205
 _____; 082 697 8349;

COPPERBELT

Minister:

Rev Godfrey Msiska, P O Box 280144, Chimwemwe, Kitwe
 _____; 0979289907

Alt

Rev Masauso Nyirenda, P O Box 79, Chamboli, Kitwe
 _____; 0979 429 177

Elder:

Mr KP Gondwe, c/o TEEZ, P O Box 23054, Kitwe, Zambia

_____; 00260 977 882 534

Alt

Mr J Ndhlovu, P O Box 80744, Kabwe c/o
 _____; +260 977 127 695

DRAKENSBERG

Minister:

The Rev PS Mbanjwa, P O Box 49, Bulwer, 3244
 _____; 083 616 9480

Alt

Rev E Mzinyathi, 30 Welsch Grange, Pietermaritzburg, 3201
 072 141 7469; 033 345 8583

Elder:

SD Mkhize. c/o P O Box 76015, Mpolweni, 3225
 082 801 8099

Alt

Mr D Zondi, P O Box 100999, Scottsville, 3209
 _____; 082 565 9799

EAST GRIQUALAND

Minister:

The Rev DD Monokoane, PO Box 19, Mount Fletcher, 4770
 _____; 072 322 4232

Elder:

Mr Musulwa, c/o PO Box 19, Mount Fletcher, 4770
 _____; 072 322 4232

EGOLI

Minister:

The Rev JA McKane, PO Box 1595, Roosevelt Park, 2129
 _____; 011 782 6428; 082 877 3303

Alt

The Rev WV Mkhungo,
 _____; 082 952 9888; 011 954 5487

Elder:

Mrs G Kelly, P O Box 57357, Springfield, 2137
 _____; 076 942 1816

Alt

Mr Nathi Ndlovu
 _____;

FREE STATE

Minister:

The Rev PS Mhike, P O Box 1027, Bothaville, 9660
 _____; 076 170 0132

Alt

The Rev MA Thema, PO Box 5343, Lengau, 9503
 _____; 082 959 0667

Elder:

Mr HG Booysen, P O Box 30436, Pellissier, 9322
_____ ; 082 551 3901

HIGHVELD**Minister:**

The Rev R Armstrong, P O Box 15823, Lambton, 1414
_____ ; 084 500 7027; 011 825 6402

Alt

The Rev Wells, PO Box 10465, Aston Manor, 1630
_____ ; 083 227 6615

Elder:

Ms Nandi Mthethwa, c/o P O Box 14, Boksburg, 1460
_____ ; c/o 083 958 8362

LEKOA**Minister:**

The Rev P Baxter, P O Box 15, Vereeniging, 1930
_____ ; 081 552 1950;

Alt

The Rev Kim Brown, P O Box 6890, Flamwood, 2572
_____ ; 084 649 4482

Elder:

Mr S Modise, PO Box 24473, Three Rivers, 1941
_____ ; 082 476 2276

Alt

Ms MA Frost, 3 GA Watermeyer, Lowrens Park, Orkney, 2619
c/o _____ ;

LIMPOPO**Minister:**

The Rev TJ Mokoena, PO Box 416, Polokwane, 0700
_____ ; 078 523 9656

Alt

The Rev SA Mavhina, PO Box 4080, Thohoyandou, 0950
_____ ; 072 825 4674; f 015 963 3313

Elder:

RR Nkoana, P O Box 840, Juno, 0748

Alt

Mr JTE Mashala, P O Box 462, Chuenespoort, 0745
015 632 4462; 072-289-2675

M'CHINGA**Minister:**

The Rev E Chirwa, P O Box 30996, Lusaka
_____ ; 097 886 3799

Alt

The Rev Allan Mchulu, P O Box 30996, Lusaka, Zambia
_____ ; 00260 977 806 818

Elder:

L Makani, P O Box 39696, Lusaka, Zambia
_____ ; 00260 977 806 818

Alt

Mr HJ Mvula, P O Box 39696, Lusaka, Zambia
_____ ; 00260 977 7754 497

MTHATHA**Minister:**

The Rev V Mabo, P O Box 44, Mthatha, 5480
_____ ; 045 932 1213

Alt

The Rev E Theophilus, PO Box 1095, Mthatha, 5019
_____ ; 084 761 1377; 047 535 8400

Elder:

Mr M Dikiso, c/o P O Box 44, Mthatha, 5480
_____ ; 045 932 1213

MUNALI**Minister:**

The Rev P Kabala, P O Box 34952, Lusaka, Zambia
_____ ; + 2260 978 509 225

Alt

Rev L Chirwa, PO31449 Box, Lusaka, 15301 Zambia
_____ ; 00260 977 496 765; 00211 254 866

Elder:

Mrs Annie Phiri
00260 977 372 106

Alt

Ms Beatice Kondowe

THEKWINI**Minister:**

The Rev MTA Nkayi, No 5 Portview Place, Durban North, 4051
_____ ; 082 839 6525;

Alt

The Rev VH Mabaso, P O Box 31271, Merebank, 4059
_____ ; 031 462 2762;

Elder:

Mark Hinds, 44 Lesley Dr Hatton Estates, Pinetown, 3610
_____ ; 083 791 2700

Alt

Mervyn Henwood, 7 Stephens Ave, Westville, 3629
_____ ; 083 791 2700

THUKELA**Minister:**

The Rev S van der Lingen, 100 Mark St, Vryheid, 3100

_____ ; 034 981 3268; 072 878 1412

Alt

The A Brooks-Neill, P O Box 421, Ladysmith, 3370

_____ ;

Elder:

Ms IVT Nxumalo, P O 25189, Newcastle, 2940

_____ ; 074 894 0446; 034 325 0403

Alt

MV Majola, P O Box 760, Dundee, 3000
083 601 3138

TRANSEI

Minister:

The Rev Z Maqoko, P O Box 27, Ndabakazi, 4962

Elder:

Mr T Mbandazayo, P O Box 853, Butterworth, 4960

TSHWANE

Minister:

The Rev A Cameron, 459 Lovers Walk, Lynnwood, 0081

_____ ; 082 561 5454

Alt

The Rev L Mashoko, P O Box 118, Mabopane, 0190

; 076 957 5473; 012 702 491

Elder:

Mr T Lubanga, P O Box 3721, The Reeds, 0158

_____ ; 082 579 6934; 012 311 3308

WESTERN CAPE

Minister:

The Rev H Fortuin, 44 General Chris Muller Crescent, Welgelegen, 7500

_____ ; 082 498 2983; 021 931 4578

Alt

The Rev P Langerman, P O Box 180, Durbanville, 7551

er:

Mr Sipiwu Maqanda, P O Box 20479, Big Bay, 7448

_____ ; 078 901 1622; 021 554 4213

Alt

Mrs Z Kennedy, 3 Rail Street, Tamboerskloof, 8001

_____ ; 021 424 3727

ZIMBABWE

Minister:

The Rev S Maenda, 60 Samora Machel Ave, Harare, Zimbabwe

_____ ;

Alt

The Rev M Mutonganavo, 60 Samora Machel Ave, Harare, Zimbabwe

00263 05 42 1391

Elder:

Mr Alfred Keni, 60 Samora Machel Ave, Harare, Zimbabwe

_____ ;

TRIBUTES TO RETIRING MINISTERS

Report to Executive Commission 2013

REV GT MCOTELI:

General Tanduxolo Mcoteli (affectionately called GT) was born on the 14th November 1943 at Ngcele Administrative Area, Tsolo, Eastern Cape. On the 6th July 1971 he got married to Winnie Nomazibulo Ntshongwana. They both come from *bona fide* Christian families whose respective patriarchs were “abaDala baseRhabe yaBantu” (ordained Elder of Bantu Presbyterian Church renamed RPCSA). In their marriage, GT and Nomazibulo are blessed with 4 children, 3 sons and a daughter.

GT received his primary education at Mqokolweni, the same school that Nomazibulo attended. He then proceeded to Ncambele where he passed “Form Three”, which was then a Junior Certificate “J.C.” (He subsequently completed his Matric through distant learning.)

He got employment opportunity in Cape Town where he joined the Tiyo Soga Congregation, Kwa Langa, within the jurisdiction of the Presbytery of Cape Midlands and Western of the then BPCSA. Having completed requisite period as a catechumen – under the mentorship of the late Revd JY Hliso – he was confirmed member in full Communion.

He then discerned a call to the ordained ministry of Word and Sacrament. His application having been duly processed he became a theological student at the Federal Theological Seminary from 1973 - 1975. It was during this formative stage of his vocation that he exuded undaunted spirit of a social activist; hence he timeously demonstrated that he was not a passive recipient of apartheid policy. That is,

“During its thirteen years in Alice, FEDSEM not only developed a good tradition in theological education, it also helped to stimulate black theological thinking related to the South African scene. An inevitable result was that students at Fort Hare found in FEDSEM a window on the world concerned about helping the black community fight racism”

In 1974 (, i.e., when GT was in his second year at FEDSEM) the apartheid regime “decided to expropriate the land and buildings of the seminary for use by the university. GT, Vusi [the Revd JV Mdlalose] and Maake [the Revd Prof. M. Masango] and six of their fellow students having extensively consulted with South Africa’s pioneer of Black Consciousness Movement, Steve Bantu Biko, they sternly resisted expropriation. An editorial in *South African Outlook* described the action of the state as follows:

‘In expropriating the Seminary the Government ... is taking by force, nay violence, land which has belonged to the black community since long before white men came to this country; it is marching with hobnailed boots over the history of a people; it is high-jacking the Church.’

GT started his probation at Uitenhage Congregation in 1976 under the supervision of the late Revd D. M. Soga, whom he considered his role model. (He speaks fondly about “DM” to date). He was ordained in 1976 at Tiyo Soga Congregation Kwa Langa in Cape Town. In 1979 he received a Call from the East Rand Congregation at

Daveyton, Benoni and was inducted to that Pastoral Charge.

When the General Assembly of the then RPCSA resolved to open a Youth Department to capacitate the Youth with Leadership skills and therefore enable them to make meaningful contribution to the mission and ministry of the Church, GT was identified as a person to head it. He then did a course in “Youth and Community Development” at Moray House College of Education in Edinburgh, Scotland, in 1980 – 81. Therefore,

- In 1980 he represented the RPCSA as fraternal delegate to the General Assembly of the Church of Scotland
- In July 1981 he represented the RPCSA as delegate at the world Council of Churches in Sheffield, England (i.e., where the **“PROGRAMME TO COMBAT RACISM”** was top in the Agenda)

[GT was once again delegated to represent the RPCSA at the World Council of Churches, which convened in Lausanne, Switzerland in 1990.]

In 1982, he joined the Central office staff in Mthatha as he took up his new position as the Denominational Youth Organiser. A very vibrant and well organized youth movement came into existence as a consequence of his diligence and church’s investment in this ministry. A number of young and outstanding leaders in our denomination today were, to a large extent, capacitated through the developmental programs of the Youth Fellowship [Association]. For instance, Vuyani Vellem, Benny Boshielo, Mautji Pataki, Ntuthuzelo Pona, Zolile Mkentane, Nodipela Kweza, to name but a few are a living testimony to that fact. GT had a stint of 14 years in this position. That is, he resigned in 1995 as he felt still called to serve in a Pastoral Charge.

In 1996 he accepted a Call from Erskine Congregation in Mthatha. That is a Pastoral Charge wherefrom he will retire after a successful and fulfilling ministry. That is, during the 17 years of his service at Erskine Congregation:

- three more outstations were planted and her membership grew from 300 to 630
- Church-hall and Youth Centre were erected, respectively, whilst the current main sanctuary has been extensively renovated.

(Also noteworthy is that the construction of a 1000 capacity sanctuary of William Gavin Memorial, where GT is interim Moderator, is complete and the same is fully furnished.)

In the early 1980’s when Mgwali was declared a “black spot” and cited for permanent removal to Frankfort in the Ciskei [apartheid state] the RPCSA General Assembly appointed the Revd GT Mcoteli Convener of the “Anti-Mgwali Community Forced Removal’s *ad hoc* Committee”. (Other members were the Revds. DM Soga, JZ Ncevu and **Mr Herman Gija**). The impact of the said *ad hoc* Committee’s Mass mobilisation of Mgwali Community and leadership she provided to Church struggle against the said Forced Removal was captured in the 12th November 1982 article of one of leading Eastern Cape Newspapers, the *Daily Dispatch*: **“Injustice that threatens**

Mgwali."

"The large Mgwali institution was built in 1863. Even older, the mission church stands boldly holding the community together in Christian brotherhood. It was in this atmosphere that the Rev. Mr Soga [i.e. Tiyo Soga] first translated the bible in Xhosa.

Now the beauty of Christian love which characterises this place is threatened... the people who live there feel strongly about this. That is probably why on Sunday we visited Mgwali the perpetual drizzling didn't deter the people who came to listen to the sermons at the Reformed Presbyterian Church. Elder spoke of the threatened removal with anguish. The melancholy strains were only erased by natural humour and deep faith with which these hearty people seem imbued.

*Epitomising this fibre is the old man of Mgwali **Mr Herman Gija, 94** [years old], who has lived there all his life. Mr Gija, his hearing and sight still good, lends courage to his people as he shows determination not to leave."*

That struggle was won hence "in 1985 a court granted Mgwali a reprieve." (Border Rural Committee. 1997:13)

It is GT's personal experience of FEDSEM expropriation and Mgwali forced removal that informed his discernment that the church needs to have ministers who also have legal background to enable her Prophetic message to effectively articulate how "legal status of land occupiers, as well as political mobilization could advance the course of struggle against apartheid's draconian policies. Hence he undertook to study Law on a part time basis.

In 1997, GT obtained B.Juris degree followed by LLB degree in 1999. In the year 2000 he attended Law School in East London for Practical Legal Training. In 2004 he got admitted as an Attorney at Law at the High Court, Transkei Division in Mthatha.

In 1993 – 1995, following the death of the Revd SB Ngcobo – who was both the Senior Clerk of the General Assembly and General Secretary – GT was appointed "**Acting Senior Clerk**. Subsequently he became Moderator of the General Assembly during the term 1996/1997.

His keen interest in social justice did not go unnoticed. Hence, *inter alia*,

- UMTATHA CHILD ABUSE and RESOURCES CENTRE" (UCARC) invited him to serve in her Board, which he was only too happy to oblige hence he served therein from year 2000 till to date.
- In 2002 – in an advisory document to Education Minister Kader Asmal – the [working group](#) chaired by Saki Macozoma proposed scrapping University of Transkei (Unitra), the merger or rationalization of faculties of several others, and combining a number of universities and technikons into "comprehensive institutions. The GT was part of the deputation that successfully dissuaded the government from resolving to discontinue Unitra.

The Presbytery of Mthatha that the Rev G.T. Mcoeli also served as Clerk and Moderator, respectively, wishes him richest blessings during his retirement. His

brothers and sisters in Christ salute and thank him sincerely for his faithful service.

Prepared on behalf of Mthatha Presbytery (UPCSA) by VP Mabo (the Revd).

APPEAL CELANI MBHELE

Report to Executive Commission 2013

TO: THE GENERAL ASSEMBLY EXECUTIVE COMMISSION

FROM : Mr. CELANI MBHELE (UPCSA THEOLOGY STUDENT AT PRETORIA UNIVERSITY)

SUBJECT: APPEAL AGAINST THE DECISION OF THE MINISTRY COMMITTEE 29 APRIL 2013

DATE: 31 MAY 2013

I, Celani Mbhele, a Theology Student recognized by the Ministry Committee of the Uniting Presbyterian Church in Southern Africa hereby present my appeal against the decision of the Ministry Committee of the General Assembly as outlined in Paragraphs 10.1 to 10.3.

Following are my reasons for the appeal to the Executive Commission:

1. 17.25 Manual of Faith and Order states that "Every student is under the care and discipline of the Presbytery within whose boundaries he/she is studying. The Clerk of the Presbytery or, failing him/her, the Convener of the Presbytery Ministry Committee reports to the Assembly Ministry Committee any allegation of misconduct which calls into question the student's suitability for the Ministry. The committee then gathers all relevant information and takes the following action:
 - (a) If the allegation of misconduct is grounds for discipline as specified in para 18.4, the Ministry Committee refers this to the Presbytery for discipline in terms of chapter 18, or
 - (b) If the allegation misconduct is grounds for discipline as specified in para 18.4, the Ministry Committee may take such other action as Chapter 17 provides for.

It is on these grounds that my appeal lies. If there was any allegation of misconduct which calls into question my suitability for the Ministry the Presbytery of Tshwane should have been informed of such and proper procedures followed. There is not in any stage of my years of being a Student and under the Care and Discipline of Tshwane Presbytery where the Presbytery of Tshwane resolved to begin an enquiry on the allegations of misconduct against me. There is not a single record where I was called by the Presbytery for discipline or concerns about my spirituality. I have not even been told that there was and is any complaint about me submitted to the Presbytery of Tshwane, There has not been any concern from the University of Pretoria about my academic performance. This I find strange.

In the meeting I was called in by the Assembly Ministry Committee held at Trinity Congregation, Pretoria on Friday the 26th of April 2013, I found it not acceptable to find the Moderator of Tshwane Presbytery, Rev A Cameron, and the Council member that looks after the students at Sedibeng on behalf of the Presbytery of Tshwane

Presbytery, Rev G Sinclair, being present in the meeting that took a decision about me, when in terms of the requirements of the Manual it should have been the Clerk, Rev L Mashoko, or Ministry Convener of the Tshwane Presbytery, Rev S Mpafi, (Manual 17.25) submitting information about me on behalf of Tshwane Presbytery. These two being present is contrary to what the Manual of Faith and Order requires.

2. 17.27 Manual of Faith and Order States. "At the end of each academic year the Committee reviews the student's academic, personal and spiritual progress and approves or declines to approve the student's progress at any time during the year. The Committee informs the student of its decision within two weeks of the review".

I am under the care and discipline of the Presbytery of Tshwane, I am also placed at Jonas Lediga congregation and both have not in any stage suggested that I was not spiritually fit for the ministry and that my conduct was at any stage questioned. I therefore find it irregular the way the proceedings of my review were done. I am not even sure if satisfactory reports, or otherwise, have been submitted concerning me. The same is true of my previous attachment at St Andrew's, Pretoria. At the end of 2012 I was not informed whether or not my year was sustained.

3. 18.43. Manual of Faith and Order states "A Presbytery Court has jurisdiction over all members within its boundaries, including all Ministers, Church Extensions Agents, Probationers, Students for the Ministry and Lay Preachers. It retains this jurisdiction even if the alleged offence took place outside its boundaries. Any allegation which calls into question the suitability for the ministry of a student for the ministry or a probationer must be reported to the Assembly's Ministry Committee in terms of the Manual chap.17 before coming to the court".

Based on this paragraph I would have expected the Presbytery of Tshwane to have been the one reporting my misconducts, issues of my spirituality and my unsuitability to be in Ministry to the Assembly's Ministry Committee, for this was to give me chance to defend and to explain myself to both the Presbytery and the Assembly's Ministry Committee and not the way it is done.

Further, I was instructed by the Ministry Secretary to submit to psychological testing. This was conducted by Dr Inette Taylor at her residence and place of work on 16 April 2013. I was not told the purpose of this, except that it was for psychometric evaluation. Dr Taylor told me she would send me a copy of her report for the Ministry Committee and did not ask me and I did not sign a release for this confidential information to be shared outside our meeting. I have never received a copy of this report. I gather this was done without my express permission and therefore, this should be viewed as inadmissible.

I appeal to the General Assembly Executive Commission to rule that all decisions taken by the Ministry Committee be put aside and be considered null and void; that the Assembly Ministry Committee Acted outside the prescripts of the Manual of Faith and Order of the UPCSA.

I further appeal that the General Assembly Executive Commission to rule that the

evidence submitted by the Assembly Ministry Committee to review my calling be ruled inadmissible. To use the information gathered from dubious sources in terms of personal, spiritual and academic progress, as information and evidence to find me not suitable for Ministry of the UPCSA is not appropriate; that the decisions of the General Assembly Ministry Committee are inappropriate for they have based their decision on information that cannot be substantiated. The appropriate sources to consult are the Ministry Committee of the Presbytery of Tshwane, The Jonas Lediga congregation and the University of Pretoria.

I understand that while this matter is under appeal, I may continue to reside at Sedibeng House of Studies and continue with my studies.

I acknowledge that I am under the care and discipline of the Presbytery of Tshwane and request that any failings on my part be laid as a charge against me in the Presbytery.

Signed and dated at Pretoria by Celani Mbhele on Friday May 31, 2013.

Celani Mbhele
21 9th Street
MENLO PARK
Pretoria
0081
Cell: 0765698999
Email:

PROPOSALS IN DECISION SESSION SEQUENCE

EXECUTIVE SESSION:

ASSEMBLY BUSINESS COMMITTEE:

1. The Executive Commission receives the report.
2. The Executive Commission adopts the FINAL Draft Agenda as published in the Supplementary Papers as the Agenda for the 2013 Executive Commission.
3. The Executive Commission adopts the Standing Orders as published in the Supplementary Papers for use at the 2013 meeting of the Executive Commission.
4. The Executive Commission notes that Amatola Presbytery will be piloting the Consensus Model until February 2014 and that the Assembly Business Committee will report to General Assembly in 2014.
5. The Executive Commission appoints the following "Facilitation Committee" for the duration of the 2013 Executive Commission.
 - 5.1. Drafting Committee: Rev Dr G Marchinkowski, Rev B Mpofu and Ms E White.
 - 5.2. Minute Scrutineers: Rev JA McKane and Mr T Lubango
 - 5.3. Data Projectionist: Rev Dr G Marchinkowski
 - 5.4. Notices of Motion: Clerk of Assembly and Ms E White.
 - 5.5. Leave of Absence: Clerk of Assembly.
 - 5.5. Minute Secretaries: Rev Z Mtyhobile and Rev J Murphy
 - 5.7. Vote of Thanks to hosts: Rev R Armstrong
 - 5.8. Press Liaison: General Secretary
 - 5.9. Records Examiner: Rev B Mpofu

CLERK OF ASSEMBLY:

1. The Executive Commission receives the report.
2. The Executive Commission resolves that, the dates for General Assembly 2014 be set as Saturday 12th July till Friday 18th July.
3. The Executive Commission resolves;
 - i that, all Committee Conveners submit, at the very least, a due diligence report to General Assembly in 2014.
 - ii that, all reports to be considered by the General Assembly in July 2014 be submitted to the Clerk of Assembly by Friday 11th April 2014.

- iii that, all Supplementary Reports be submitted to the Clerk of Assembly by the end of May 2014.
- iv that, all Papers of Assembly be made available to Commissioners, Presbytery Clerks and Committee Conveners at least 3 weeks before General Assembly.
- v that, all reports be posted on the UPCS website at least 3 weeks before Assembly and encourages everyone to make greater use of the website.
- vi that, the Papers, Supplementaries and Proceedings and Decisions of General Assembly 2014 (Yearbook) be distributed to Ministers and Presbyteries on a CD at the end of the year and that those who don't have access to a computer or internet can make a request for a hard copy.

4. The Executive Commission notes the status of the matters concerning Ross and Rainy and Randburg Presbyteriaanse Kerk.
5. The Executive Commission notes the improvements and challenges concerning the ongoing management of Tiyo Soga House.
6. The Executive Commission approves the proposed changes to the format for Papers to the General Assembly and Executive Commission as set out in the main body of the report.
7. The Executive Commission enacts remits;
 - i GA/12/01.
 - ii GA/12/02.
 - iii GA/12/03.
 - iv GA/12/04.
 - v GA/12/05.
 - vi GA/12/05.

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.

8. The Executive Commission refers to the Faith and Order Committee the task of compiling a comprehensive section in the Manual of Faith and Order covering compensation for Interim Moderators.

OVERTURES:

The Executive Commission resolves to deal with the Overture as follows:

1. Overture No 1 under the Faith and Order Committee report.

PETITIONS:

The Executive Commission resolves to deal with the proposals as follows:

1. Petition No 1 be heard under the Ministry Committee report.

DECISION SESSION 1:

GENERAL SECRETARY:

1. The Executive Commission receives the report.
2. The Executive Commission affirms the intention to restructure the Central Office to adequately drive the Mission, Vision and Mission Priorities of the UPCSA. **M**
3. The Executive Commission urges ministers and Session Clerks to distribute letters and information intended for congregants to its members. **T**
4. The Executive Commission requests Presbyteries to attempt to resolve conflicts by first using the pastoral approach instead of immediately resorting to the legal processes within the church and, to engage the services of the Central Office where necessary. **M**
5. The Executive Commission requests Presbyteries that are experimenting with the consensus or other models of discernment/decision-making to report these to the Assembly Business Committee. **T**
5. The Executive Commission urges Presbyteries to use the Bible Study material provided by the General Secretary for devotions at Presbytery meetings. **M**
7. The Executive Commission notes **(M)**
 - i) The challenges encountered in enacting the decision of the 2012 General Assembly to establish 2 Presbyteries in Zimbabwe,
 - ii) the action taken to address the situation, and
 - iii) requests the General Secretary to report fully on this matter to the 2014 General Assembly.
8. The Executive Commission notes the development in the attempt to secure external mediators, and urges all parties concerned to participate fully in the processes of addressing the issues related to the conflict. **T**
9. The Executive Commission requests the General Secretary to express its gratitude and appreciation to CWM for its further financial support for the UPCSA mission projects and priorities in the Mission Support Fund (MSF) 3. **T**
10. The Executive Commission endorses the Policy drafted to address the expenses of the Moderator and Moderator -Designate of the General Assembly. **M**
11. The Executive Commission requests the Priorities and Resources Committee to consider the current practice on the role of the General Assembly Moderator

regarding the funeral of a minister and to report on this to the 2014 General Assembly. **M**

FINANCE:

1. The Executive Commission receives the report.
2. The Executive Commission approves **(M)**
 - (i) The audited Financial Statements of the UPCSA for the year ended 31st December 2011
 - (ii) The audited Financial Statements of the Sedibeng Trust for the year ended 31st December 2012
 - (iii) The appointment of RSM Betty and Dickson as auditors for the 2013/2014 financial year
 - (iv) The appointment of Cassels Accountants Inc. as auditors for the Sedibeng Trust for the 2013/2014 financial year.
3. The Executive Commission notes **(M)**
 - (i) The decision taken in the 2011 Executive commission to limit the size of the Finance committee to 8 persons comprising 4 ministers and 4 financially experienced lay persons and agrees that this decision be placed before the 2014 General Assembly
 - (ii) The establishment of an Audit committee as a subcommittee of the Finance committee.
4. The Executive Commission notes **(M)**
 - (i) The unaudited Financial report for the 12 months ended 31st December 2012
 - (ii) And that this is the earliest that the church accounts have been available at either the General Assembly or meeting of the Executive Commission.
5. The Executive Commission notes that in the light of the poor response to proposals submitted by Craig Smith and the limited number of applications for assessment relief in terms of the decisions taken in Stellenbosch the Finance Committee is working with the General Secretary as part of the Presbytery Improvement plan, to work with key congregations and Presbyteries to resolve the assessment issue. **T**
5. The Executive Commission notes **(M)**
 - (i) The growth in unallocated funds despite steps taken by the central office finance team advising presbyteries and having all the correct forms sent to presbyteries and these remittance forms also being available on the UPCSA web site.
 - (ii) That in respect to CEA loans, new loans will only be considered once existing loans are redeemed. Presbyteries are urged to follow up on the

settlement of these loans.

- (iii) That the RB Hagart Trust Fund is able to assist retired ministers and their spouses to meet emergency medical expenses which are not met by medical aids. All applications to be clearly motivated.

7. Mpolweni. The Executive Commission **(M)**

- (i) Requests the General Secretary to express to the task team our disappointment that the General Assembly decisions have not been acted upon.
- (ii) Should the Task team not appoint persons to serve on the Community Property Association by 31st August 2013, the Executive Commission to instruct the Presbytery of Drakensburg to make appointments by 30th September 2013.

8. The Executive Commission thanks **(T)**

- (i) The investment committee for diligent manner in which the investments of the Pension fund of the UPCS A are monitored
- (ii) The C.F.O. and his staff for their efforts in overcoming past problems and improving the standard of reporting.

UPCSA PENSION FUND:

1. The Executive Commission receives the report.
2. The Executive Commission re-appoints D Anderson, C Henley, N Mashalaba and A Wentzel as Trustees, with GC Kelly as a general alternate, till 31 December 2017. **(M)**

PEPF PENSION FUND:

1. The Executive Commission receives the report.
2. The Executive Commission urges all Presbyteries to make sure that church employees join the PEPF. **(M)**

PENSION FUND COMMISSION:

1. Executive Commission receives the report.
2. Executive Commission resolves that the current two-tiered Contributions scheme of the UPCS A Pension Fund adequately addresses the differing financial realities of the Ministers of the UPCS A. **(M)**
3. Executive Commission reminds Ministers that membership of the UPCS A Pension is compulsory. **(T)**
4. Executive Commission reminds Presbyteries that they: **(M)**
 - a. have to ensure that Ministers become members of the UPCS A Pension Fund in terms of paragraph 10.27(o) of the Manual of Faith and Order, and

- b. have a role to play in ensuring that Members remain in good standing of the UPCS A Pension Fund.

5. Executive Commission informs Ministers: **(M)**

- a. that they should not rely solely and completely on the UPCS A Pension Fund for their Retirement Planning, but
- b. should seek advice from authorised Financial Planners in order to ensure that upon retirement they will be in a sound financial position to do so.

5. Executive Commission emphasises that Retirement Planning is and should remain the individual responsibility of the Ministers of the UPCS A and that it is directly incumbent upon the Minister to take responsibility for his/her Retirement Planning, which includes the timeous and full payment of Pension Fund Contributions. **(M)**

7. Executive Commission dismisses the Commission with thanks. **(M)**

CHURCH OFFICE:

1. The Executive Commission receives the report.
2. The Executive Commission expresses its thanks to the Revs. Buhle Mpofu and Mamolotjie Magagane for their service to the UPCS A in their respective positions and wish them well in their future ministry and work. **(M)**
3. The Executive Commission renews the appointment of the General Secretary for a second term of five years. **(M)**

COURT OF ASSEMBLY + AARP:

1. The Executive commission receives the report.

Supplementary report:

1. The Executive Commission receives the report.
2. The Executive Commission refers to the Faith and Order Committee the two sections in the main body of the report requiring clarity in the Manual of Faith and Order. **(M)**

PRIORITIES AND RESOURCES:

1. The Executive Commission receives the report.
2. The Executive Commission ratifies the Committee's decision to co-opt the Rev M E Ramulondi, Moderator Designate. **(T)**

DECISION SESSION 2:

MINISTRY:

1. The Executive Commission receives the report.
2. The Executive Commission notes the withdrawal of Andre Lamont-Turner as a candidate for the ministry. **T**
3. The Executive Commission notes the Probationers of 2012 who have all been issued with Ministry Certificates. **T**
4. The Executive Commission notes the list of Probationers who have been placed for 2013. **T**
5. The Executive Commission notes the list of Ministers who have received Post Ordination Study grants. **T**
5. Executive Seconds Rev W Buqa to the SANDF as an Airforce Chaplain and places him under the care and discipline of the Presbytery of Tshwane. **M**
7. The Executive Commission Seconds Rev M Brand to Cornerstone Theological College and places him under the care and discipline of the Presbytery of Western Cape. **M**
8. The Executive Commission Seconds Rev E Bosse to the United Reformed Church of England and Wales. **M**
9. The Executive Commission notes the list of Seconded ministers. **T**
10. The Executive Commission grants credentials to Rev Paul Andrianatos. **M**
11. The Executive Commission provisionally admits Rev Scott Silver into the ministry of the UPCS in terms of Manual 17.55. **M**
12. The Executive Commission provisionally admits Rev Gerard Langeveld into the UPCS ministry in terms of Manual 17.55. **M**

Supplementary report:

1. The Executive Commission receives the report.
2. The Executive Commission notes the results of the Selection Conference **T**
3. The Executive Commission notes the removal of Mr C Mbhele from the roll of Students for the Ministry. **M**
4. The Executive Commission provisionally admits Rev K Sihlahla into the Ministry of the UPCS. **M**
5. The Executive Commission: **(M)**
 - i notes that the undermining of the Ministry Committee and the denomination as a whole by Rev and Mrs G Duncan remains unresolved.

- ii reconstitutes the Commission on the Undermining of the Ministry Committee and gives it power to act on the findings of the previous commission appointed by the Executive of 2011, and
 - iii requests the Manual Committee to bring guidelines to the General Assembly so that in future similar situations could be dealt with and resolved.
6. The Executive Commission removes Rev Dr A Kasambala from the list of Seconded ministers. **M**
7. The Executive Commission removes Rev P Fox from the list of Seconded ministers with effect from 31st July 2013. **M**
8. The Executive Commission Seconds Rev T Mokhantso as a Chaplain to the SAPS. **T**
9. The Executive Commission Seconds Rev Dr Z Rashe to the Centre of Theology at Fort Hare University. **T**
10. The Executive Commission grants Rev T Mpambani permission to seek a position as a Chaplain in the SANDF. **M**

EDUCATION AND TRAINING:

1. The Executive Commission receives the report.
2. The Executive Commission: **T**
 - a) expresses its sincerest thanks to all whose donations to the PEF ensure the on-going work of the fund and thanks the trustees for their role in its continued work.
 - b) thanks Mrs Brink for her service to the PEF and wishes her well in her retirement.
3. The Executive Commission declares Sunday, 15 June, 2014 PEF Sunday and requests all congregations to hold a retiring offering for the PEF on that Sunday or another of the congregation's choosing. **M**
4. The Executive Commission upholds the decision made by the Zimbabwe Education Trust to use levies raised by the trust from the learners in the schools in Zimbabwe for the purpose as laid out in the body of the report. **M**
5. The Executive Commission thanks all of those on the committee and its sub-committees for their tireless efforts in support of the work of this committee. **T**

MISSION AND DISCIPLESHIP:

1. The Executive Commission receives the report.

2. The Executive Commission notes the two Presbytery Mission Consultations conducted by the Committee during the past year and the intention of the Committee to visit the Presbytery of Limpopo in the second half of 2013. **T**
3. The Executive Commission notes the disbursement of up to R 450 000 of Assessment Income (for the first six months of 2013) to congregations through Grants. **T**
4. The Executive Commission commends the website of the M&D Committee to ministers, CDEs and congregations for their use. **T**
5. The Executive Commission commends the M&D Conference, to be held at eMseni Conference Centre, Kempton Park, from 9 to 11 September 2013 to ministers, CDEs and lay leaders interested in Church Growth. **M**
5. The Executive Commission commends the work of the International Sailors Society to congregations and members of the UPCSA encouraging them to support this organisation with prayer, service and financial support. **M**
7. The Executive Commission resolves that the Order of Supportive Lay Ministries will open for members and commence its work on 1 January 2014 and the Commission approves Appendix 1 of this report. **M**
8. The Executive Commission commends the book by Harold le Roux, The Church and Mission, to all members of the UPCSA for their reading. **T**
9. The Executive Commission instructs the Clerk to circulate the "Audit of Missionary Activity" to all congregations of the UPCSA and to United congregations within 30 days after the Commission's meeting. **T**
10. The Executive Commission **(M)**
 - (a) instructs the Church Office Committee to appoint a suitably qualified person as Administrator of the OSLM in terms of Appendix 2 to this report in consultation with the M&D Committee;
 - (b) gives thanks for the funding provided by the Council for World Mission in the UPCSA's Mission Support Programme Grant;
 - (c) instructs the Church Office Committee to endeavour to have the new member of Staff begin work on 1 January 2014.
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. **M**
12. The Executive Commission notes the Committee's caution regarding timeframes for reporting on changes to the Models of Ministry of the UPCSA. **T**
13. The Executive Commission approves the scales for minimum Stipends for ministers in South Africa, Zambia and Zimbabwe; the transport allowances and the pulpit supply fees. **M**

CHURCH ASSOCIATIONS

1. The Executive Commission receives the report.
2. The Executive Commission notes the work of the Committee. **T**
3. The Executive Commission resolved to allow associations to pay for five members of the committee when attending committee meetings. **M**
4. The Executive Commission notes that associations convened the Convention to prepare for the mediation process. **T**
5. The Executive Commission commends associations for the great work they are doing in regards to the trans-nationality of our Denomination. **T**

COMMUNICATIONS:

1. Executive Commission receives the report.
2. Executive Commission encourages our Presbyteries and ministers to assist in making the Presbyterian link a valued publication through **(M)**
 - a. Assisting in its distribution
 - b. Contributing to its content
 - c. Encouraging congregants to contribute to its content as well.

DECISION SESSION 3:

CHURCH AND SOCIETY:

1. The Executive Commission receives the report.
2. The Executive Commission notes the vision and activities of Church and Society Committee. **(M)**

FAITH AND ORDER:

1. The Executive Commission receives the report of the Faith and Order Committee, along with the report of the Confessions of Faith Task Team and the report of the Service Book and Ordinal Task Team.

Faith and Order: Main Report

2. The Executive Commission instructs the General Secretary to: **(M)**
 - a) write to the Minister of Home Affairs to express the Church's concerns about the recent developments in the administration of marriages by the Department of Home Affairs as set out in the section on **Marriage** in the Faith and Order report; and
 - b) engage the UPCSA's ecumenical partners through the CUC and the SACC to enter into discussion and negotiations with the Department of Home Affairs to define a more appropriate relationship between the State and the Church in dealing with Christian marriage.
3. The Executive Commission instructs the Church Associations Committee and the Faith and Order Committee to establish a joint task-team to draft a Chapter on Church Associations for inclusion in the *Manual of Faith and Order* for presentation to the 2014 General Assembly. **(M)**
4. The Executive Commission **(T)**
 - a) thanks all the Ministers of the UPCSA who have continued to work on the *Word and Worship* series; and
 - b) commends the series or its Afrikaans equivalent, *Woord en Fees*, to all Ministers and preachers in the UPCSA as a resource for preaching and worship.
5. The Executive Commission amends the *Manual of Faith and Order*, para 9.22 to 9.29 as follows: **(M)**
 - 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, 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.;

Confessions of Faith Report

5. The Executive Commission enacts the amendments to the Confession of Faith set out in Appendix B above that the Executive Commission adopted and remitted to Presbyteries in remit EC/11/03 in 2011. **(M)**
7. The Executive Commission **(M)**
 - a) adopts the amendments to the Confession of Faith proposed in Appendix C above;
 - 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.
8. The Executive Commission instructs the webmaster to replace the recension of the UPCSA Confession of Faith presently on the UPCSA website with the 2013 recension, including **(T)**
 - a) all the amendments that the Executive Commission enacts this year and
 - b) all the amendments that the Executive Commission adopts and remits to Presbyteries this year, with the latter identified by being underlined.
9. The Executive Commission instructs the Translation Task Teams to incorporate into their translations of the Confession of Faith all the amendments that the Executive Commission has so far enacted. **(T)**
10. The Executive Commission **(M)**
 - a) approves for study, use in all English-speaking congregations and comment the proposed English translation of the Nicene Creed in Appendix E above;
 - b) approves for study, use in all Afrikaans-speaking congregations and comment the revised Afrikaans translation of the Nicene Creed in Appendices F above;
 - c) approves for study, use in all isiXhosa-speaking congregations and comment Appendix G above; and
 - d) calls for comments on all these translations to be sent to the convener of the Confessions Task Team.

11. The Executive Commission instructs the webmaster: **(T)**
 - a) to place all three translations of the Nicene Creed in the Appendices (English, Afrikaans and isiXhosa) on the UPCS website; and
 - b) to attach to each of them a note stating that the Assembly/Executive Commission has approved it for study, use and comment and has called for comments to be sent to the convener of the Confessions Task Team.

12. The Executive Commission **(M)**

- a) sends the section on the Nicene Creed in the main part of the Report and Appendices D and E to the English Language Liturgical Commission [Monsignor Kevin McGinnell, Chairperson of the ELLC, at _____] in response to the ELLC's invitation to comment on its work; and
- b) requests the ELLC to respond with its reaction and comment.

Service Book And Ordinal Report

13. The Executive Commission **(M)**

- a) adopts the "Directions for the Administration of Baptism and the Public Confession of Faith" together with all the amendments in Appendix H above;
- b) instructs the webmaster to place the amended Directions on the website; and
- c) draws the attention of all Ministers and all who are licensed to administer the sacraments to the amended Directions.

14. The Executive Commission **(M)**

- a) amends the "Directions for the Celebration of Holy Communion" to the revised version in Appendix I above;
- b) draws the attention of all Ministers and all who are licensed to administer the sacraments to the amended Directions.

15. The Executive Commission amends the Orders for the Baptism of Believers and for the Baptism of Believers' Children in accordance with Appendix J above. **M**

15. The Executive Commission adopts the two additional rubrics proposed in the main body of the Report for insertion into the Orders for the Ordination and Induction of Ministers. **M**

17. The Executive Commission **(M)**

- a) approves the "Directions for the Conduct of a Funeral or Memorial Service" in Appendix K above; 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 **(M)**

- a) approves the Order for a Funeral or Memorial Service in Appendix L above; 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.

19. The Executive Commission instructs the webmaster to place the following on the UPCS website: **(T)**

- a) the (amended) Directions for the Administration of Baptism and the Public Profession of Faith (Appendix H above),
- b) the (amended) Directions for the Celebration of Holy Communion (Appendix I),
- c) the Directions for the Conduct of Funerals (Appendix K) and the Order for a Funeral or Memorial Service (Appendix L).

20. The Executive Commission **(T)**

- a) commends the CUC Certificate of Baptism in Appendix M above to all Ministers and Sessions for use in their congregations; and
- b) instructs the webmaster to make this Certificate available for downloading from the website.

Supplementary Report:

1. The Executive Commission receives the Supplementary Report.

2. The Executive Commission **(M)**

- a) approves the draft Certificate of Profession of Faith ("Confirmation") in Appendix G below and commends it to all Ministers and Sessions for use in their congregations;
- b) instructs the webmaster to make this Certificate available for downloading from the website; and
- a) urges that all comments on the draft Certificate and suggestions for its improvement be sent to the convener of the Service Book Task Team, Rob Calder, at _____.

3. The Executive Commission commends the amended form of the Profession of Faith and of the Promises in the Certificate of Profession of Faith **(M)**

- 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 _____ (comments to be sent not later than 28 February 2014).

STEWARDSHIP:

1. The Executive Commission receive the report

2. The Executive Commission consider ways in which Stewardship training can be made part of the Ministry training. **M**

ECUMENICAL RELATIONSHIPS:

1. The Executive Commission receives the report.
2. The Executive Commission receives the report of the Church Unity Commission (Appendix 2). **M**
3. The Executive Commission expresses its support and prayers for the World Council of Churches as it prepares for its 10th General Assembly in November 2013. **T**
4. The Executive Commission: **(T)**
 - a) notes that the WCRC has decided to relocate its Office to Hannover, Germany, and
 - b) offers its support and prayer for a smooth transition in the move and also for the search for a new General Secretary.
5. The Executive Commission refers the "Stellenbosch Second Theses" document to Presbyteries and Sessions for study, reflection and invites any comments to be sent to the convener of the ERC by 28 February 2014. **M**
5. The Executive Commission affirms the partnerships and agreements the Presbyteries of Zambia and Zimbabwe have with other ecumenical partners and churches. **M**
7. The Executive Commission urges Presbyteries that have not as yet submitted details of their ecumenical committee/person to do so by 30th September 2013.**M**

COMMITTEE REPORTS

ASSEMBLY BUSINESS COMMITTEE

Supplementary Report to the 2013 Executive Commission.

TERMS OF REFERENCE:

The terms of reference for the Assembly Business Committee are outlined in the Standing Orders particularly the sections dealing with the work of the Business Committee and the examining of records. The recent restructuring of the Assembly Committees has led to the work of the Ad-hoc Committee on Decision Making; namely review of the methods of debate and decision making in the Assembly and other Councils of the UPCSA has been placed under the Business Committee.

2012 EVALUATION FORMS:

At the 2012 General Assembly the Commissioners completed the Evaluation Form with the prime purpose of helping the Assembly Business Committee to assess what people feel about the Decision Making Process. The Committee has evaluated the Evaluation Forms and some of the innovations at this 2013 Executive Commission are the result of the inputs by Commissioners as reflected in the Evaluation Form.

MEMBERSHIP AND MEETINGS OF THE COMMITTEE:

Since 2012 General Assembly; the Committee has met three times. Thanks to the following members of the Committee who made every effort to ensure that they attend these meetings and contribute profoundly to the work of the Committee: Rev CW Leeuw, Rev J Murphy: Mrs P Vazi, Ms Z Molelo and Mr Z Gebeda, Mr TW Coulter (Clerk) with Rev SO Loni as Convener.

The General Secretary, the Rev Prof Dr Jerry Pillay, as an ex-officio member of this Committee, has rendered tremendous support by attending two crucial meetings of the Committee. In the first meeting that he attended he laid the foundation of the Committee in the light of the new committee structure. He pointed out to the committee three questions i.e. (a) What has God done in the past? (b) What is God doing now? (c) What is God doing to take us to the future?

The Committee has also given full support to the Free State Presbytery in their preparation for the 2013 Executive Commission. This has been done through regular correspondence and a joint meeting between the Presbytery Organising Committee and the Assembly Business Committee at Kimberley. This meeting was also attended by the Moderator of General Assembly.

During this period under review; the committee has discussed the issues outlined in the body of this report which are brought to the attention of the Executive Commission for consideration and action.

ORIENTATION OF COMMISSIONERS:

The orientation of Commissioners is to be in two phases. One phase includes an 8 minutes long DVD that will show people what they can expect at EXCO. The DVD was sent to Presbyteries prior to EXCO and Presbyteries were encouraged to use the DVD for orientation of their Commissioners to EXCO. Orientation documents are also included in the Papers for EXCO

At EXCO; a brief orientation will be conducted after supper on the 8th July whilst a more comprehensive one will be conducted at Assembly 2014. The orientation DVD was also posted on the UPCSA website. This is done to enhance maximum and effective participation by Commissioners; thereby keeping the Executive Commission on the right track.

OPEN SESSION WITH COMMITTEE CONVENERS:

This is a new slot in the agenda and as for now the following committees focussing on the mission priorities of the denomination will be affected: Faith and Order, Stewardship, Mission and Discipleship, Church and Society. This opportunity is created so that Committee-Conveners can listen to what is happening in the Presbyteries and the pews. It will not be possible for commissioners to attend all sessions as these sessions will take place at the same time. Therefore Commissioners will choose which committee session they want to attend. Commissioners could ask others to present questions on their behalf if they were not in a position to attend a particular session. The focus in these sessions will be "How does what the committees are doing help develop missional congregations?" and "What is happening on the ground?" The process will further assist the Commissioners in understanding the proposals in the Insaka groups.

TRANSLATION EQUIPMENT:

The Committee is still committed in ensuring that every voice is heard at the Executive Council. All efforts to secure translation equipment at this EXCO have not been successful due to the difficulties (time-constraints) in securing the broadcast licence. It would have been to the advantage of the Denomination to pilot the equipment at EXCO so that all challenges are addressed and the equipment ready for 2014 Assembly. Concerted efforts will be made to ensure that the equipment will be ready for use at 2014 Assembly.

AGENDA FOR THE 2013 EXECUTIVE COMMISSION:

The committee has prepared, in consultation with the Moderator, the Final Draft Agenda for the 2013 Executive Commission. The Agenda is always in draft form so as to allow the Moderator, Clerk and Business Convener to amend the Agenda during the sitting of the Executive Commission for the expeditious handling of the Commission's work. The Committee has where possible tried to arrange the 2013 agenda such that reports are grouped according to the new Committee structure of the General Assembly.

The preliminary Draft Agenda has been sent to each Assembly Committee Convener and to each Clerk of the Presbytery calling for their inputs. What is tabled before EXCO as the Final Draft Agenda includes, therefore, all inputs that have been received.

THE STANDING ORDERS FOR 2013 EXECUTIVE COMMISSION:

The Standing Orders for 2013 Executive Commission include some inputs expressed in the 2012 Evaluation process.

The Standing Orders for 2013 Executive Commission are therefore brought to the Commission for adoption to guide the ordering of its business.

DEVELOPING A CONSENSUS MODEL:

This is part of the work started by the previous "Ad Hoc Committee on Decision Making" and the Business Committee has been tasked to carry it forward. The Presbytery of Amatola has been approached by the Committee regarding the implementation of the model in the Presbytery environment as a pilot. Amatola Presbytery has already indicated that they wanted to work on the model for a year and then report to the Business Committee in March 2014. Furthermore the General Secretary will research other options which would deal with the problem of time limitations. The Committee would then prepare a report to go before Assembly in 2014.

USE OF TABLES:

FOR THE ENTIRE DURATION OF EXCO, COMMISSIONERS WILL BE SEATED IN THEIR TABLES IN THE HALL ACCORDING TO THEIR INSAKA GROUPS AND THAT A SCHEDULE IS PRINTED WHERE THEY ENTER THE HALL AND AT THE REGISTRATION VENUE.

FACILITATION GROUP FOR THE GENERAL ASSEMBLY:

The Committee has put together a team to facilitate the smooth running of the General Assembly. The Assistance Team is as follows:

1. Drafting Committee: Rev Dr. G Marchinkowski, Rev B Mpofu and Ms E White.
2. Minute Scrutineers: Rev JA McKane and Mr T Lubango.
3. Data Projectionist: Rev Dr G Marchinkowski
4. Notices of Motion: Clerk and Ms E White
5. Leave of Absence: Clerk.
5. Minute Takers: Rev Z Mtyhobile and Rev J Murphy.
7. Vote of Thanks to hosts: Rev R Armstrong
8. Press Liaison: General Secretary. (GA Resolution)
9. Records Examiner: Rev B Mpofu.

On behalf of the Committee

REV. SIBAKHULU ORSMOND LONI.
CONVENER

PROPOSALS:

1. The Executive Commission receives the report.
2. The Executive Commission adopts the FINAL Draft Agenda as published in the Supplementary Papers as the Agenda for the 2013 Executive Commission.

3. The Executive Commission adopts the Standing Orders as published in the Supplementary Papers for use at the 2013 meeting of the Executive Commission.
4. The Executive Commission notes that Amatola Presbytery will be piloting the Consensus Model until February 2014 and that the Assembly Business Committee will report to General Assembly in 2014.
5. The Executive Commission appoints the following "Facilitation Committee" for the duration of the 2013 Executive Commission.
 - 5.1. Drafting Committee: Rev Dr G Marchinkowski, Rev B Mpofu and Ms E White.
 - 5.2. Minute Scrutineers: Rev JA McKane and Mr T Lubango
 - 5.3. Data Projectionist: Rev Dr G Marchinkowski
 - 5.4. Notices of Motion: Clerk of Assembly and Ms E White.
 - 5.5. Leave of Absence: Clerk of Assembly.
 - 5.5. Minute Secretaries: Rev Z Mtyhobile and Rev J Murphy
 - 5.7. Vote of Thanks to hosts: Rev R Armstrong
 - 5.8. Press Liaison: General Secretary
 - 5.9. Records Examiner: Rev B Mpofu

COURT OF ASSEMBLY AND AARP

Supplementary report to Executive Commission 2013

Further to completion of the original report to the Executive Commission I can now report as follows.

1. The AARP and Court of Assembly met with a full quorum on the 8th of May 2013 and appointed the Small Committee which will serve both the Court of Assembly and the AARP. In terms of the provisions of the Manual of Faith and Order the function of the Small committee is to ascertain if a matter referred to the Court/AARP has a "reasonable chance of success." This Small committee does not look to the merits of the case. The Small Committee comprises the Convener, the Clerk and three other members from those available in the Gauteng province.
2. The AARP also heard the matter between Rev SO Loni and the Presbytery of Amatola. In its deliberations the AARP felt that there were certain issues where the Manual of Faith and Order was silent and that their task would have been made easier had the Manual of Faith and Order been clearer. The AARP wishes to approach the Faith and Order Committee to apply its mind to the following by way of including a paragraph in the appropriate section of the Manual. The two areas of contention being as follows:
 - i There is a need for a clear description of what is required when a council wishes to rescind a decision. This would apply to decisions made at a previous council and decisions made at a council which is currently in session.
 - ii There needs to be a reference in the Manual which precludes a council of the church from adopting a proposal that calls upon someone from the council to approach an applicant who has made a submission to the AARP from being asked formally to withdraw his/her submission. This should not in any way interfere with the applicants right to withdraw his/her submission or for informal dialogue to take place on the matter

CLIFF W LEEUW
(CONVENER COURT OF ASSEMBLY AND AARP)

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission refers to the Faith and Order Committee the two sections in the main body of the report requiring clarity in the Manual of Faith and Order.

FAITH AND ORDER

Supplementary Report to General Executive Commission 2013

Supplementary Report of the Service Book Task Team

Certificates of Believer's Baptism and Public Profession of Faith

The main Faith and Order Report this year, in its final Appendix, presented the CUC Certificate of Baptism for the Executive Commission's approval for use in the UPCS, with one small amendment. The amendment was to change the item "Sponsors" in the CUC approved Certificate to "Godparents". The reason for this amendment is that in Reformed practice it is normally the parents who must take the vows, i.e. who must be the sponsors. To ask for the "Sponsors" to be identified is therefore ambiguous and confusing. What is wanted: the words "The parents" or the names of the godparents? If the answer is the latter, this is contrary to Reformed doctrine and practice.

When the Certificate is used in Believers' Baptism, the item "Godparents" in the amended Certificate should then be left blank.

The Service Book Task Team is presently working on an Order for the Public Profession of Faith ("Confirmation") and has been asked meanwhile to redesign the Certificate for Public Profession of Faith as well. The present Supplementary Report therefore presents a draft Certificate of Public Profession of Faith in Appendix N below, with a proposal that the Executive Commission approve it for use and comment. (The Certificate may be printed in black in the Supplementary Papers, but it is intended that, except for the words of Jesus at the end, it be in blue.) Depending on what comment it receives, the Committee can then present it to the Assembly in 2014 in either an amended or an unamended form, as seems advisable, for final adoption.

This will also involve an amendment to the Manual, App. C(4), on Pg.20.

Profession of Faith and Promises of Commitment ("the Vows")

The Profession of Faith and the Promises of Commitment in

- the Order for Believers' Baptism and the Certificate of Believer's Baptism and
- the Order for Public Profession of Faith and the Certificate of Public Confession of Faith

should all be the same. The Service Book Task Team has therefore reconsidered the wording of the Profession of Faith and the Promises for these two Orders. In the wake of this it proposes wording that involves an amendment to the version of the Promises in the already adopted Order for Believers' Baptism. For comparison the present version of the Promises in the adopted Order for Believers' Baptism is:

I promise, with God's help,

to turn away from sin in my own life and from all evil in the world,

to serve Jesus Christ as Lord,
to be a faithful member of the family of God,
to be diligent in prayer, public worship and reading Scripture,
to give to the needy and the church,
and to witness to Christ in the world?

The Order includes these Promises also in an alternative form in which they are not said like this but put as questions.

The amended version of the Profession of Faith and Promises is printed on page 2 of the draft Certificate in Appendix N. A proposal specifically concerning them follows as well.

**NEIL MEYER
CONVENER**

PROPOSAL

1. The Executive Commission receives the Supplementary Report.
2. The Executive Commission
 - a) approves the draft Certificate of Profession of Faith ("Confirmation") in Appendix N below and commends it to all Ministers and Sessions for use in their congregations;
 - b) instructs the webmaster to make this Certificate available for downloading from the website; and
 - a) urges that all comments on the draft Certificate and suggestions for its improvement be sent to the convener of the Service Book Task Team, Rob Calder, at .
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 (comments to be sent not later than 28 February 2014).

Certificate of the Public Profession of Faith



NELC TAMEN CONSUMEBATUR

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

*This certifies that
[Name of the person],
having been baptized as a child
in the name of the Father, the Son and the Holy Spirit
and having been instructed in the faith and teaching of the Church,
has reaffirmed the baptismal covenant
by publicly professing his/her faith in Christ
and undertaking to live as his faithful disciple
and so has been solemnly admitted to the full privileges and responsibilities
of membership in the Church of Jesus Christ.*

Date of Profession:

Signed:

Congregation:

Overleaf are further details

Vows

Profession of Faith

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.

I believe in God, the Father almighty,
creator of heaven and earth.

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.

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.

Promises

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.

Jesus said

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).

MINISTRY COMMITTEE

Supplementary Report of the Ministry Committee to Executive Commission: July 2013

At its May/June 2013 meeting, the Ministry Committee dealt with the following issues:

1. Selection of candidates.

The Ministry Committee held its Selection Conference from Thursday 31st May until Sunday 2nd June. In all 16 applicants were invited to attend. Ten (10) were **selected** as Candidates for the UPCS Ministry; four (4) were **deferred** and two (2) were **declined**. The ten selected are:

	NAME	PRESBYTERY	COMMENT	PLACE
1	Kesa, Skhumbuzo S	eThekwini	Begin studies	Pretoria
2	Masikane, Eric J	Drakensberg	Begin studies	TEEC
3	Mlalandle, Lolisa	Western Cape	Begin studies	Stellenbosch
4	Ruka, Luyanda	Central Cape	Begin studies	JMTUC
5	Masunda, Shingirai E	Zimbabwe	Continue studies	JMTUC
6	Stoffberg, Peter J	eGoli	Continue studies	TEEC
7	Kekana, Mary Anne	Limpopo	Continue studies	Pretoria
8	Ndlela, Sthembiso	Drakensberg	Continue studies	Stellenbosch
9	Sibanda, Pascal K	Zimbabwe	Continue studies	UTC
10	Saule, Lloyd	Central Cape	Start probation	

2. Removal from the roll of Students

The name of **Mr Celani Mbhele** has been removed from the roll of Students for the Ministry. The Ministry Committee came to the conclusion that it in terms of Manual 17.27 and 17.28 it was not satisfied with his personal and spiritual progress and that his serious intent, discipleship and witness were not what was expected of candidates for the UPCS ministry. It is understood that Mr Mbhele has lodged an Appeal against the decision of the Ministry Committee.

3. Admission to the Ministry of the UPCS.

The Selection Conference invited **Rev Kenneth Sihlahla** to be interviewed by all the selection panels. Rev Sihlahla resigned from the Presbyterian Church in Africa and has been a member of the UPCS for over a year. He has been used by the

Presbytery of Transkei as a Lay Preacher in the JL Sokupa Memorial Transitional

Congregation in Willowvale where his professional approach has been greatly appreciated. The Ministry Committee recommends that in terms of Manual 17.55 Rev K Sihlahla be **provisionally admitted** into the UPCS.

4. Duncan

The Special Commission appointed by the Executive Commission of 2011 to investigate the alleged undermining of the Ministry Committee reported to the 2012 General Assembly that it had found that both Rev Prof GA Duncan and Mrs. S Duncan had undermined the work of the Ministry Committee and the denomination in general. (Supplementary Papers for the 10th General Assembly 2012 page 370). The General Assembly accepted the report and its findings.

However, the Special Commission noted that it was not empowered to proceed against any party in terms of Chap. 18 of the Manual of Faith and Order and consequently could not impose any censure in this matter.(*ibid*)

As the position of Rev Prof GA Duncan at Pretoria University is financed 30% by the UPCS through the Ministry Committee the Assembly of 2012 also took the following decision: "The Assembly directs that the Ministry Committee take responsibility for the management and monitoring of the post of lecturer/professor at Pretoria University financed on a joint basis with the University." (Notice of Motion **M5**)

In order to fulfill its mandate given to it by the General Assembly the Ministry Committee conducted an appraisal with Prof. G Duncan on the 19th February 2012. In its appraisal the Ministry Committee addressed the unfinished business pertaining to the findings of the Special Commission. The Ministry Committee offered to Rev Prof G Duncan the pastoral option of writing a letter of apology so that the matter could be considered as closed. Rev Prof G Duncan refused to entertain such an idea and stated that he falls under the "care and discipline" of the Presbytery.

As this is an Assembly issue, the Ministry Committee then requested the Moderator of General Assembly and the General Secretary to jointly approach Rev Prof G Duncan to impress upon him the importance of resolving this issue. The Moderator wrote a pastoral letter (21st May 2013) imploring Rev Prof G Duncan to meet with himself and the Gen. Sec. and some representatives from the Ministry Committee who would continue to be willing to accept a letter of apology. On the 26th May 2013 the Moderator reported to the Ministry Committee and to the General Secretary: "Graham has rejected the request to meet and wrote that he has nothing further to say on the matter beyond what he has said to Jerry."

The Ministry Committee, believing that it has exhausted all pastoral avenues of bringing this issue to a close, decided at its meeting on the 29th May 2013, to refer the matter back to the Executive Commission of 2013 and to report that that it has failed to bring closure and healing to this matter and that the undermining of the Ministry Committee and the denomination as a whole has not been addressed and remains unresolved.

6. Secondments

Amon Kasambala. The Ministry Committee was informed by Rev Dr Amon Kasambala that he has left Focus on the Family, where he had been Seconded for 9 years and is now employed as Head of Human Resources and Organizational

Effectiveness in a Corporate Business. His status as a Seconded Minister to Focus on the Family thus falls away. As Rev Kasambala is a member at Hillcrest Presbyterian Church he will need to put in a request for Credentials to the Thekwini Presbytery on a yearly basis. The granting of Credentials does not automatically mean a Seat on the Presbytery.

Peter Fox. The Ministry Committee was informed by Rev Peter Fox that his position as Chaplain to St Luke's Hospice, to which he has been Seconded for 17 years, will come to an end on the 31st July 2013. Rev Fox will continue as a member at Rondebosch United Church where he has already been a member for 16 years. His status as a Seconded Minister will thus fall away and unless another arrangement is made, he will need to put in a request for the Presbytery of the Western Cape to grant him Credentials. The granting of Credentials will not automatically mean a Seat on the Presbytery.

Tshepo Mokhantso. A request for Secondment as a Chaplain to the SAPS has been received. The request for Secondment has been supported by the Presbytery of uThukela, within whose boundaries he resides. The Ministry Committee is forwarding his request to the Executive Commission and asks that it be granted in terms of Manual 15.111 (c).

Zolile Rashe. A request for Secondment has been received from Rev Dr Zolile Rashe. He resigned his charge in Plumstead (Western Cape) and was appointed Senior Lecturer in Systematic Theology and Ethics in the Centre of Theology (a Centre is between a Faculty and a Department) at Fort Hare University as from the 1st April 2013. The Ministry Committee is forwarding this request and asks that it be granted in terms of 15.111 (b).

Thando Mpambani. Rev Mpambani has requested the Ministry Committee to forward his application to the Executive Commission for him to be granted permission to seek Secondment as a Chaplain to SANDF. The Ministry Committee decided to support this application.

The Ministry Committee wishes to note that according to Manual 15.112 this is the correct procedure to follow. In the majority of cases requests for Secondment are only received after the Minister concerned has already taken up an appointment as a Chaplain and the responsibility of the Ministry Committee to determine whether the applicant can be spared from the ministry is by then superfluous. Furthermore the Chaplaincy services of the armed forces should only appoint Ministers of the UPCS as Chaplains if the Chaplaincy Services have been given permission by the Church to make the appointment. In most cases, a letter of "good standing" in the UPCS is taken by the armed forces as giving permission for the appointment as Chaplain to be made. The Ministry Committee is working on rectifying this anomaly with all the relevant Chaplaincy Services.

AWEDZANI NEMAUKHWE (CONVENER: MINISTRY COMMITTEE)

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission notes the results of the Selection Conference.

3. The Executive Commission notes the removal of Mr C Mbhele from the roll of Students for the Ministry.
4. The Executive Commission provisionally admits Rev K Sihlahla into the Ministry of the UPCS.
5. The Executive Commission:
 - i notes that the undermining of the Ministry Committee and the denomination as a whole by Rev and Mrs G Duncan remains unresolved.
 - ii reconstitutes the Commission on the Undermining of the Ministry Committee and gives it power to act on the findings of the previous commission appointed by the Executive of 2011, and
 - iii requests the Manual Committee to bring guidelines to the General Assembly so that in future similar situations could be dealt with and resolved.
5. The Executive Commission removes Rev Dr A Kasambala from the list of Seconded ministers.
7. The Executive Commission removes Rev P Fox from the list of Seconded ministers with effect from 31st July 2013.
8. The Executive Commission seconds Rev T Mokhantso as a Chaplain to the SAPS.
9. The Executive Commission seconds Rev Dr Z Rashe to the Centre of Theology at Fort Hare University.
10. The Executive Commission grants Rev T Mpambani permission to seek a position as a Chaplain in the SANDF.

FINANCE

Supplementary information omitted from the Papers of Executive Commission

**Refer to: *Please Note* page i:
Supplementary information omitted from
pg 59-61 of the Papers of Executive
Commission**

**Appendix 3
Audited Financial
Statements
Sedibeng Trust
Year ended
31st December 2012**

GENERAL INFORMATION

Trustees

M.E Ramulondi
E.G Stopforth
E.A Germiquet
G.T Moolali
G.W Marchinkowski
K.V Baloyi
L.M Mosotho
R.D Johnson

Registered office
21-9th Street West
Menlo Park
Pretoria

Place of business
Pretoria

Nature of business
Church Trust

Bankers
Standard Bank of South Africa

Accounting officer
J.Bhika

THE SEDIBENG TRUST
ANNUAL FINANCIAL STATEMENTS – 31 December 2012

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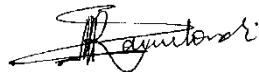
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Annual financial statements:	
Statement of Financial Position	3
Statement of Comprehensive income	4
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Cash flow statement	6
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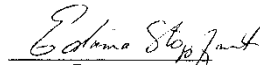
APPROVAL OF ANNUAL FINANCIAL STATEMENTS

The Trustees of the Trust are responsible for the preparation of the annual financial statements of The Sedibeng Trust, and to ensure that appropriate accounting policies have been applied in the preparation thereof. The trustees of the trust confirm that as at 31 December 2012, the assets of the corporation exceeds its liabilities.

The annual financial statements have been approved by all trustees or by trustees holding at least 51% interest and are signed on their behalf by:-

M.E Ramulondi
E.G Stopforth
E.A Germiquet
G.T Mcoeli
G.W Marchinkowski
K.V Baloyi
L.M Mosotho
R.D Johnson


Trustee


Trustee

Date: 4/04/2013

REPORT OF THE ACCOUNTING OFFICER


I have performed the duties of Accounting Officer to The Sedibeng Trust, in accordance with South African Statements of Generally Accepted Accounting Policies for small to medium size Entities. No audit was conducted. Accordingly I do not imply or express an opinion or any other form of assurance on the annual financial statements.

Compilation engagement

In addition to my duties as accounting officer and on the basis of information provided by the members, I have compiled, in accordance with the International Standards on Related Services (ISRS4410) applicable to compilation engagements, the financial statements set out on pages 1 to 7 for the year ended 31 December 2012. These financial statements comprise the statement of financial position as at 31 December 2012, and the statement of comprehensive income, statement of changes in funds and cash flow statement for the year then ended, and a summary of significant accounting policies and other explanatory notes. The trustees are responsible for these financial statements.

Duties of accounting officer

I have determined that the annual financial statements are in agreement with the accounting records, summarised in the manner required by the Act, and have done so by adopting such procedures, and conducting such enquiries in relation to the accounting records, as I considered necessary in the circumstances. I have also reviewed the accounting policies that the Trustees requested to be applied in the preparation of the annual financial statements, and I consider that they are appropriate to the business.


Accounting Officer

Date: 4/4/2013

THE SEDIBENG TRUST
STATEMENT OF FINANCIAL POSITION – 31 December 2012

	Notes	2012	2011
ASSETS			
Non-current assets			
Property, plant and equipment	2	1 739 535	1 580 072
Investments	3	4 793 877	4 308 800
Total non-current assets		R 6 533 412	R 5 888 872
Current assets			
Trade and other receivables	4	320 653	25 482
Cash and cash equivalents	5	599 019	519 807
Total current assets		R 919 672	R 545 289
Total assets		R 7 453 084	R 6 434 161
FUNDS AND LIABILITIES			
Capital and reserves			
Trust Capital	6	6 861 653	6 266 553
Reserves	7	1 388 994	904 917
Retained Deficit		(828 364)	(788 153)
Total capital and reserves		R 7 423 283	R 6 383 407
Current liabilities			
Trade and other Payables	8	29 801	50 754
Total current liabilities		R 29 801	R 50 754
Total liabilities		R 29 801	R 50 754
Total members' funds and liabilities		R 7 453 084	R 6 434 161

THE SEDIBENG TRUST
STATEMENT OF COMPREHENSIVE INCOME – for the year ended 31 December 2012

	Notes	2012	2011
Revenue			
		503 273	525 079
Accommodation income			
		247 750	221 472
Food income			
		82 183	124 688
Investment income			
		166 062	165 957
Reversal of bad debt provision			
		-	2 410
Reversal of use of asset			
		5 000	-
Other income			
		2 278	10 552
Selling, administrative and general expenses:			
		543 474	478 203
Accounting fees			
		43 814	30 814
Auditors remuneration			
		-	18 300
Bad debts			
		12 125	-
Bank charges			
		4 894	4 494
Depreciation			
	2	44 535	43 111
Food costs			
		112 359	84 305
Insurance			
		5 000	14 429
Management fees			
		12 854	33 637
Municipal charges			
		89 499	68 249
Printing and stationery			
		247	480
Property expenses			
		5 037	-
Refreshments and cleaning			
		700	2 057
Repairs and maintenance			
		40 362	21 518
Salaries and wages			
		141 184	135 432
Security expenses			
		7 368	6 712
Sundry expenses			
		270	1 224
Travel and conference costs			
		19 390	6 240
Telephone and postage			
		3 836	7 191
Surplus / (Deficit) for the year		R (40 201)	R 46 876

THE SEDIBENG TRUST
STATEMENT OF CHANGES IN FUNDS – for the year ended 31 December 2012

	Trust Capital	Retained Income	Reserves	Total
Balance at 31.12.2010	R 5 875 713	R (835 039)	R 874 735	R 5 915 409
Changes in equity for 2011				
Federal Seminary funds	389 940			389 940
Surplus for the year		46 876		46 876
Fair Value Adjustments			30 182	30 182
Balance at 31.12.2011	R 6 265 653	R (788 163)	R 904 917	R 6 383 407
Changes in equity for 2012				
Deficit for the year		(40 201)		(40 201)
Fair Value Adjustments			485 077	485 077
Stellenbosch project	595 000			595 000
Balance at 31.12.2012	R 6 861 653	R (828 364)	R 1 389 994	R 7 423 283

THE SEDIBENG TRUST
CASH FLOW STATEMENT – for the year ended 31 December 2012

	Notes	2012	2011
Cash generated from operating activities		-962,927	(166 431)
Cash receipts from tenants	2	42,040	367 798
Cash paid to suppliers and employees	1	(1,004,967)	(534 229)
Cash generated/(shortfall) from operations		-962,927	(166 431)
Cash flows from investing activities		447 139	165 957
Acquisition of property, plant and equipment		(204 000)	-
Investment income		166,062	165 957
Fair Value Adjustment	1	485 077	
Cash flows from investing activities			
Donation of UPCSA Federal Seminary Funds		595 000	389 940
Net increase/(decrease) in cash and cash equivalents		79 212	389 465
Cash and cash equivalents at beginning of year		519,807	130,341
Cash and cash equivalents at end of year		R 599,019	R 519 807

Notes:

1. Fair Value Adjustments

R 485,077 fair value adjustments resides in both these entries, one as a + and one as a - (minus)

2. Cash Receipts from Tennants

Cash generated from operations	-40,201
Loss before Taxation	
Adjustments for:	
Depreciation and amortisation	44,535
Interest received	-166,062
Fair Value adjustment	-485,077
Changes in working capital	
Trade and other receivables	-295,171
Trade and other payables	-20,951
	-962,927

THE SEDIBENG TRUST
NOTES – 31 December 2012

1. Significant accounting policies

1.1 Basis of preparation

The financial statements have been prepared on the historical cost basis except for the revaluation of certain non-current assets and financial instruments. The principal accounting policies are set out below.

1.2 Property, plant and equipment

Land and buildings held for use in the production or supply of goods or services, or for administrative purposes, are stated in the statement of financial position at their original cost, less any subsequent accumulated depreciation and subsequent accumulated impairment losses.

Properties in the course of construction for production, rental or administrative purposes, or for purposes not yet determined, are carried at cost, less any recognised impairment loss. Cost includes professional fees and, for qualifying assets, borrowing costs capitalised in accordance with the company's accounting policy. Depreciation of these assets, on the same basis as other property assets, commences when the assets are ready for their intended use.

Freehold land is not depreciated.

Depreciation is charged so as to write off the cost or valuation of assets, other than freehold land and properties under construction, over their estimated useful lives, using the straight-line basis. The estimated useful lives, residual values and depreciation methods are reviewed at each year end, with the effect of any changes in estimate accounted for on a prospective basis.

Depreciation is provided on all property, plant and equipment other than freehold land, to write down the cost, less residual value, by equal instalments over their useful lives as follows:

Item	Useful life
Buildings	50 years
Plant and equipment	5 years
Office equipment	5 years

Assets held under finance leases are depreciated over their expected useful lives on the same basis as owned assets or, where shorter, the term of the relevant lease.

The gain or loss arising on the disposal or retirement of an item of property, plant and equipment is determined as the difference between the sales proceeds and the carrying amount of the asset and is recognised in profit or loss.

1.3 Investment Income

Interest income is recognised when it has accrued to the trust. Dividend income is recognised when the trusts right to receive payment is established.

1.4 Financial Instruments

1.4.1 Trade and other receivables

Trade and other receivables are initially recognised at fair value. For assets that are assessed not to be impaired individually are subsequently assessed for impairment on a collective basis. Objective evidence of impairment for a portfolio of receivables could include the entity's past experience of collecting payments, an increase in the number of delayed payments in the portfolio past the average credit period of 90 days, as well as observable changes in national or local economic conditions that correlate with default on receivables.

1.4.2 Trade and other payables

Trade and other payables are recognised at cost

1.4.3 Cash and Cash Equivalents

Cash and cash equivalents comprise of cash balances and call deposits

1.4.4 Available for sale financial assets

Financial assets are classified into the following specified categories: financial assets at fair value through profit or loss' (FVTPL), 'held to maturity' investments, 'available for sale' (AFS) financial assets and 'loans and receivables'. The classification depends on the nature and purpose of the financial assets and is determined at the time of initial recognition. Gains and losses arising from changes in fair value are recognised directly in equity in the investments revaluation surplus with the exception of impairment losses, interest calculated using the effective interest method and foreign exchange gains and losses on monetary assets, which are recognised directly in profit or loss. Where the investment is disposed of or is determined to be impaired, the cumulative gain or loss previously recognised in the investments revaluation surplus is included in profit or loss for the period.

1.5 Loans and receivables

Trade receivables, loans and other receivables that have fixed or determinable payments that are not quoted in an active market are classified as loans and receivables. Loans and receivables are measured at amortised cost using the effective interest method, less any impairment. Interest revenue is recognised by applying the effective interest rate, except for short-term receivables when the recognition of interest would be immaterial.

1.6 Taxation

There is no provision for taxation as the trust is a registered Public Benefit Organisation and enjoys tax exempt status in terms of Section 10(1) of the Income Tax Act.

1.7 Provisions

Provisions are recognised when the entity has a present obligation (legal or constructive) as a result of a past event, it is probable that the entity will be required to settle the obligation, and a reliable estimate can be made of the amount of the obligation.

The amount recognised as a provision is the best estimate of the consideration required to settle the present obligation at the reporting date, taking into account the risks and uncertainties surrounding the obligation. Where a provision is measured using the cash flows estimated to settle the present obligation, its carrying amount is the present value of those cash flows.

When some or all of the economic benefits required to settle a provision are expected to be recovered from a third party, the receivable is recognised as an asset if it is virtually certain that reimbursement will be received and the amount of the receivable can be measured reliably.

1.8 Revenue recognition

Revenue is measured at the fair value of the consideration received or receivable. Revenue represents income that arises in the course of the ordinary trading activities of the trust. Revenue is recognised when it is probable that economic benefits from the transaction will flow into the trust.

THE SEDIBENG TRUST NOTES – as at the 31 December 2012

2. Property, plant and equipment

	Cost/ valuation	2012 Accumulated depreciation	Carrying Amount	Cost/ valuation	2011 Accumulated depreciation	Carrying value
Land	200 000	-	200 000	200 000	-	200 000
Stellenbosch (use of asset)	200 000	(5 000)	195 000	-	-	-
Buildings	1 580 548	(249 605)	1 330 943	1 580 548	(218 006)	1 362 542
Computers and office equipment	47 908	(44 462)	3 446	43 909	(43 905)	4
Furniture, fittings and equipment	321 741	(314 935)	6 805	321 741	(311 525)	10 216
Security equipment	14 130	(10 789)	3 341	14 130	(8 820)	7 310
	<u>R 2 364 327</u>	<u>R (624 792)</u>	<u>R 1 739 535</u>	<u>R 2 160 328</u>	<u>R (580 256)</u>	<u>R 1 580 072</u>

Reconciliation of property, plant and equipment - 2012

	Opening balance	Additions/ disposals	Revaluations	Depreciation	Closing Balance
Land	200 000	-	-	-	200 000
Stellenbosch (use of asset)	-	200 000	-	(5 000)	195 000
Buildings	1 362 542	-	-	(31 600)	1 330 942
Computers and office equipment	4	4 000	-	(556)	3 448
Furniture, fittings and equipment	10 216	-	-	(3 411)	6 805
Security equipment	7 310	-	-	(3 968)	3 342
	<u>R 1 580 072</u>	<u>R 204 000</u>	<u>R -</u>	<u>R (44 535)</u>	<u>R 1 739 535</u>

Reconciliation of property, plant and equipment - 2011

	Opening balance	Additions/ disposals	Revaluations	Depreciation	Closing Balance
Land	200 000	-	-	-	200 000
Buildings	1 398 279	-	-	(35 737)	1 362 542
Computers and office equipment	4	-	-	-	4
Furniture, fittings and equipment	14 764	-	-	(4 548)	10 216
Security equipment	10 136	-	-	(2 826)	7 310
	<u>R 1 623 183</u>	<u>R -</u>	<u>R -</u>	<u>R (43 111)</u>	<u>R 1 580 072</u>

Land and buildings comprise of EFR 334 Menlo Park, Reg Div JR, Gauteng with improvements consisting of a residential unit situated at 21 9th street, Menlo Park, Pretoria. Acquired in 2004. Unencumbered, measured according to the cost model. Depreciated over a period of 50 years on the straight line method.

The Sedibeng trust acquired the use of part of a property in Stellenbosch to help accommodate students. An amount of two hundred thousand was paid to use the property for a period of ten years.

THE SEDIBENG TRUST
NOTES – as at the 31 December 2012

	2012	2011
3. Investments		
Available for sale Instrument:		
Coronation Equity Fund	2,568,877	2,083,800
Money Market Account	<u>2,225,000</u>	<u>2,225,000</u>
	R <u>4,793,877</u>	R <u>4,308,800</u>
4. Trade and Other receivables		
Debtors	321 003	21 562
Provision for Doubtful Debts	<u>(6 000)</u>	<u>(11 000)</u>
	315 003	10 562
Deposits	5 650	4 950
Sundry Recievables	<u>9 970</u>	<u>9 970</u>
	R <u>320 653</u>	R <u>25 482</u>
5. Cash and Cash Equivalents		
Standard Bank Cheque Account	69 381	326 367
Market Link Account	529 257	193 086
Cash on hand	<u>381</u>	<u>354</u>
	R <u>599 019</u>	R <u>519 807</u>
6. Trust Capital		
Trust Capital Arises from the following donations:		
6.1 Estate of the late M Lusi and the trustees of the Isabel Lusk Charitable Trust	5 876 713	5 876 713
6.2 The General Asseembly of the UPCSA of the Federal Seminary Funds.	389 940	389 940
6.3 Stellenbosch Project	195 000	-
6.3 Future Accomodation Projects	<u>400 000</u>	<u>-</u>
	R <u>6 861 653</u>	R <u>6 266 653</u>

7. Reserves

Fair Value Adjustments arising from revaluation of available for sale instruments. Recognised directly into equity.	R <u>1,389,994</u>	R <u>904,917</u>
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8. Trade and other payables

Deposits held	10,818	8,134
Accruals	18,983	42,592
Prepaid Debtors	-	28
	R <u>29,801</u>	R <u>50,754</u>

9. Taxation

There is no provision for taxation as the trust is a registered Public Benefit Organisation and enjoys tax exempt status in terms of Section 10(1) of the Income Tax Act.

Please Note page i :

**Additional information omitted from pg 62
of the Paper of Executive Commission
Assessments received comparison 2003-
2012 by Presbytery**

To be read in conjunction with:

Appendix 4

10 Year Assessment Analysis by Presbytery

Assessments received comparison 2003 - 2012 by Presbytery											
GENERAL ASSEMBLY ASSESSMENTS RECEIVED											
Presbytery	No of Cong.	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
Amatole	37	216 833	283 009	487 322	282 009	978 471	842 519	715 102	615 478	387 011	459 033
Central Cape	37	282 246	430 599	365 198	310 788	374 768	677 300	404 422	305 858	280 380	337 787
Drakensberg	18	105 561	195 705	180 170	185 188	204 210	265 847	235 988	340 710	340 710	328 776
East Orange	19	21 169	35 434	38 293	3 300	98 447	30 072	40 311	72 036	1 200	85 920
Free State	34	1 80 420	1 167 167	1 385 523	1 585 295	1 866 612	1 742 890	2 189 897	1 783 301	2 065 737	2 720 385
Highveld	23	120 732	149 088	123 037	91 543	124 040	155 503	163 784	130 358	169 283	60 885
Lesotho	25	439 151	648 760	674 889	715 783	797 944	708 041	690 782	910 285	870 200	789 880
Limpopo	31	91 528	104 184	90 060	96 478	70 699	89 974	128 007	118 607	112 199	315 044
Midlands	17	50 071	103 269	18 992	24 317	102 161	124 700	127 819	179 581	175 818	65 363
Northern	32	374 363	489 928	567 688	635 398	529 873	488 010	680 690	837 172	841 504	818 983
Transvaal	13	43 977	89 299	92 915	121 028	98 728	86 988	163 433	132 258	189 734	138 019
Transkei	17	9 860	14 100	6 100	11 220	5 400	4 800	11 178	5 000	1 200	4 300
Western	29	582 062	487 978	518 028	637 832	584 371	872 882	866 314	962 406	917 871	1 047 484
Western Cape	16	4 203	17 180	11 100	12 003	17 072	11 900	16 400	20 871	7 200	7 300
	53	1 104 999	1 091 215	1 383 740	1 364 218	1 748 539	1 508 244	1 729 415	1 845 443	1 881 760	2 087 484
	388	4 026 882	6 318 818	8 918 813	9 355 130	7 408 481	7 387 100	8 033 298	8 195 478	8 331 627	9 048 214

Assessments received comparison 2003 - 2012 by Presbytery											
Presbytery	No of Cong.	GENERAL ASSEMBLY ASSESSMENTS RECEIVED									
		2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
Ananda	37	216,633	293,009	487,322	282,009	676,471	642,619	715,102	615,476	397,011	469,533
Central Cape	37	262,546	430,699	358,169	310,796	374,708	677,300	404,422	305,658	380,380	337,787
Drakensberg	18	105,561	165,708	160,170	185,196	204,210	265,647	235,996	345,886	340,710	328,775
East Griqualand	16	21,189	35,434	35,293	3,300	66,447	96,072	40,311	72,636	1,209	65,920
Egoli	34	1,190,429	1,187,187	1,368,623	1,606,295	1,856,812	1,742,890	2,169,897	1,793,351	2,585,737	2,720,396
Free State	23	120,732	149,058	123,057	91,543	124,040	158,653	163,764	130,308	168,283	60,856
Highveld	25	438,151	648,760	674,989	715,783	791,944	708,041	690,782	910,295	670,280	799,896
Leica	19	91,529	106,184	90,090	96,479	70,699	89,974	128,007	118,607	112,199	315,044
Limpopo	17	80,071	103,269	18,962	241,317	102,181	124,780	127,619	178,581	175,818	56,383
Thukuni	32	374,363	489,928	567,589	636,358	528,873	468,010	590,990	837,172	941,954	619,068
Transvaal	13	45,970	64,298	92,915	121,028	98,728	86,886	183,433	132,226	159,734	135,019
Transkei	17	8,650	14,780	6,100	61,693	684,331	87,893	866,176	85,600	97,200	4,300
Transkei	29	569,629	487,576	615,068	617,660	684,331	87,893	866,176	85,600	97,200	1,047,484
Whitewater	16	4,200	17,186	11,100	12,853	31,072	11,800	16,400	30,676	7,700	7,700
Western Cape	53	1,104,969	1,091,215	1,383,740	1,354,219	1,795,535	1,509,344	1,729,415	1,645,443	1,661,760	2,087,484
	396	4,624,632	5,318,619	5,916,613	6,325,120	7,409,481	7,387,100	8,033,258	8,196,475	8,321,627	9,045,214

**COMMITTEES AND COMMISSIONS
OF GENERAL ASSEMBLY
CONTACT DETAILS FOR COMMITTEE MEMBERS**

COMMISSIONS:
COURT OF ASSEMBLY/AARP

Convener: The Rev CW Leeuw, 45 Park Avenue, East London, 5201
Tel. 043 743 7060; 084 510 0423
E-mail: _____;

Ministers:

The Rev P Kabala, P O Box 34952, Lusaka, Zambia
 _____; 097 850 9225
 The Rev P Langerman, P O Box 180, Durbanville, 7551
 _____; 082 785 2332;
 The Rev JH Gordon, P O Box 10140, Beaconsfield, 8315
 _____; 073 227 2545
 The Rev GT Mcoteli, PO Box 9037, Mthatha,
 _____; 083 254 6959; 047 531 4727
 The Rev VS Vellel, 54 Leadwood St, Rangeview Ext, 1739
 _____; 012 420 6518; 076 156 1109

Alternates

The Rev E Chirwa, P O Box 30996, Lusaka
 _____; 097 886 3799
 The Rev L Chirwa, PO31449 Box, Lusaka, 15301 Zambia
 _____; 00260 977 713 955; 00211 254 866
 The Rev. T. Chilanga, P O Box 98, Tafara, Harare
 _____; 00263 077 272 5229

Elder

Dr OMM Banda, 00260 955 242924
 _____;
 Adv. SM Shaba, 082 822 7329
 _____;
 Mr. L. Mbandazayo, 021 400 1364
 _____;
 Mr HO Cochrane 083 228 9672; 011 286 6900;
 _____;
 Mr NNR Radebe, P O Box 14571, Newcastle, 2940
 _____; 083 635 5423; 034 329 2693;
 Mr T. Lubanga, 012 311 3308; 082 579 6934
 _____;

Alternates

Mr H. Booysen, P O Box 30436, Pellissier, 9322
 _____; 082 551 3901
 Prof. MK Havenga, 012 429 8457;
 _____; 083 244 1601
 Mr MB Dlamini, 034 393 3863
 _____; 072 379 7880

PENSION FUND COMMISSION

Convener Rev John McKane, PO Box 1595, Roosevelt Park, 2129
Tel: 011 782 6488; 082 877 3303
Email: _____;

Members:

Rev Derek Potgieter, PO Box 59115, Umbilo, 4075
 _____; 031 205 3717; 083 442 2010
 Mr T Ndlovu, 011 022 5121/5122; 082 459 7393;
 _____;
 Mr T Coulter, P O Box 96188, Brixton 2019;
 _____; 011 727 3500; 082 449
 Rev CW Leeuw, 45 Park Avenue, East London, 5201;
 _____; 043 743 7060;
 510 0423,
 Rev RM Samson, P O 15166, Farramere, 1518; _____;
 011 425 6008; 076 157 5939;

STANDING COMMITTEES OF GENERAL ASSEMBLY:
ASSEMBLY BUSINESS

Convener: Rev. Siba O. Loni, P.O. Box 1684, King William's Town
5600.
Tel. 040-654-3755. **Cell ; 082-784-8558.**
E-mail: _____

Members:

Clerk of Assembly,
 Mr T Coulter, P O Box 96188, Brixton 2019
 _____;
 The Rev CW Leeuw, 45 Park Avenue, East London, 5201
 _____; 043 743 7060; 084 510 0423
 The Rev J.F. Murphy, PO Box 596, Queenstown, 5319
 _____;
 Ms Zinnia Molelo,
 _____;
 P Vazi, 083 659 8687; 083 378 2440
 _____;
 Mr. Zola Gebeda,
 _____; 043 642 6610; 082 927 4405

CHURCH ASSOCIATIONS

Convener: The Rev Lulama Mshumpela, P O Box 3127, Benoni, 1500
Tel. 083 493 6731;
E-mail: _____;

Members:
Synod of Zambia Convener, Presbytery of Zimbabwe Convener, Presidents of Church Choirs, IYZA, Men's Christian Guild, Women's Fellowship and Youth Fellowship, Secretaries of Associations
Corresponding Members: all Presbytery Conveners.

CHURCH OFFICE

Convener: Rev. Prof. Maake J Masango, PO Box 84173, Greenside 2034.
Tel. 011-486-1921. **Cell:** 072-195-8063
E-mail: _____;

Members:
Moderator,
The Rt Rev RJ Botsis, P O Box 552, Bellville, 7535;
_____ ; 021 948 2417; fax 021 948 2419
The General Secretary,
The Rev Dr J Pillay, P O Box 96188, Brixton, 2019
_____ ; 011-849-5320, 082-334-3528
Representative of the Finance Committee,
Mr D Anderson, PO Box 96188, Brixton 2019
_____ 011-727-3500;
The Revs. ZA Makalima, SANDF, PO Box 4568, Pretoria, 0001
_____ ; 012 312 4843 083 308 7413
The Rev S Mtetwa; 61 Rushmore Road, Hayfields, Pietermaritzburg, 3201; _____ ; 033 395 3218;
079 199 0005
Mr HO Cochrane 083 228 9672; 011 286 6900;
_____ ; _____
Mr Z Jojwana, P O Box 14, Boksburg 1460
_____ ; 012 3074291; 083 958 8362
Mrs SM Hunt, p o Box 70201, Bryanston, 2014
_____ ; 011 706 5521
P Kirby _____ ; 083 307 7138
Mr G Matika, c/o Presby of Zimbabwe, P O Box CY 224, Causeway, Harare, 04 738 891; _____ ;
Dr. I Taylor, 10 Wallace Ave, Waverley, 2090
_____ ; 011 440 0535; 082 450 8347
The Rev Richard M'kandawire, P O Box 80744, Kabwe
_____ cell; 097 7422809

CHURCH AND SOCIETY

Convener: The Rev. Tinashe Chemvumi, P.O. Box 9046 Mbare, Harare Zimbabwe
Tel: 00 263 772 264 069 +263 712 632 245
Email: _____;

Members:
Convener of Zambian The Rev S Phaika, Synod of Zambia;
Convener of Zimbabwean Task Force: Rev G Mufanebadza
Convener of South African Task Force: South Africa –

The Rev S Buttle, 22 Jan Van Riebeeck, Wellington, 7655
_____ ; 083 448 9700; 021 873 2027
The Rev PD Langerman, P O Box 180, Durbanville, 7551
_____ ; 082 785 2332;
The Rev. SS Ncapayi, P O Box 11166, Algoa Park, 6005
_____ ; 084 250 0393
The Rev SP Molepo, PO Box 12897, Katlehong, 1432
_____ ; 082 530 4734
The Rev T Mpambani, 452 Zone 10, Sebokeng, 1983
_____ ; 083 413 7418
The Rev P Tondi, PO Box 696, Kroonstad, 9500
_____ ; 079 841 3795
HIV/AIDS Coordinator,
The Rev B Mpofu, P O Box 96188, Brixton 2019
_____ ; 072 305 7039

COMMUNICATIONS

Convener: Rev. Mike Muller, 294 Main Road, Kenilworth, 7708
Tel. 021 762 1598 **Cell:** 071 876 1149
E-mail: _____;

Members:
The Rev J Brummer, P O Box 144, Howick, 3290
_____ ; 084 580 7496; 033 330 2869
The Rev TJ Mokoena, PO Box 416, Polokwane, 0700
_____ ; 078 523 9656
The Rev MM Machachamise, PO Box 1445, Matatiele, 4730
082 662 2429
ST van Schalkwyk, P O Box 72223, Parkview, 2122
_____ ; 082 376 9930
Mrs J Morrison, P O Box 144, Howick, 3290
_____ ; 082 264 5892
Mr Chris Mokeng, K531 E.K. Banda Street, Retswelele, Kimberley, 8345;
_____ ; 076 5419511; 053 872 2441
Mr Ian Wilson,
_____ ; _____
Mr B Boshie, 082 882 5001; 015 290 7757
_____ ; _____

S Sekole, _____

Corresponding Members: Clerk of Presbytery of Zimbabwe, Clerk of Synod of Zambia, General Secretary.

ECUMENICAL RELATIONSHIPS

Convener: The General Secretary, PO Box 96188, 2019 Brixton.
Cell: 082 719 3531 **Tel:** 011-727-3500
E-mail: _____

Members:

The Moderator, The Rt Rev RJ Botsis, P O Box 552, Bellville, 7535;
_____ ; 021 948 2417; fax 021 948 2419
The Rev R Armstrong, 20 Grace Avenue, Parkhill Gardens, Germiston, 1402,
_____ ; 084 500 7027
The Rev GD Lock, PO Box 75478, Garden View, 2047
_____ ; 082 871 1250; 011 616 5377
The Rev G Msiska, P O Box 280144, Chimwemwe, Kitwe
_____ ; 0979289907,
The Rev M Mtyhobele, 294 Schoeman Street, Pretoria, 0002
_____ ; 073 954 6347
The Rev M Mutauro, 60 Samora Machel Ave, Harare, Zimbabwe

The Rev MP Nyauza, PO Box 25, Atteridgeville, 0080
_____ ; 072 792 1548; 012 393 3585
The Rev M Pataki, PO Box 62098, Marshalltown, 2107
_____ ; 082 862 4396
Mr TW Coulter, P O Box 96188, Brixton, 2019
_____ ; 011 727 3500
Miss E White, P O Box 96188, Brixton, 2019
_____ ; 011 727 3500
Synod of Zambia Clerk,
The Rev S Phaika, Private Bag W62, Lusaka, 10101
_____ ; 00260 97 778 1272
Presbytery of Zimbabwe Clerk,
Mr M Kwenje, 60 Samora Machel Ave, Harare, Zimbabwe
_____ ; 00263 772 573 257

EDUCATION AND TRAINING

Convener: The Rev. M Young, P O Box 72223, Parkview, 2122
Tel: 011- 646-5420 **Cell:** 083-604-1510
Email: _____

Members:

The Rev Dr GW Marchinkowski, P O Box 210, Edenvale, 1610
_____ ; 083 799 8046
The Rev M Cook, P O Box 28873, Sandringham, 2131
_____ ; 011 640 6529; 084 627 7640
Ms M Mosotho, P O Box 10, Morula, 0196

_____ ; 012 725 7464;
012-725-1465; 073 586 9821; Fax: 012-701-0644
Mr B Njobvu, P O Box 310227, Lusaka; Benson Njobvu
_____ ; 097 780 6818
The Rev N Moyo, 60 Samora Machel Ave, Harare, Zimbabwe
_____ ; 00263 772 424 690; 00263 772 144 572
The Rev X Vatele, P O Box 17433, Benoni West, 1503
_____ ; 071 093 7140
Mrs L Kenyon, 25 Fairbridge Road, Roosevelt Park, 2195
_____ ; 083 457 4638; 011 888 6272
Mrs E Stewart, P O Box 72223, Parkview, 2122

The Rev MA Thema, PO Box 5343, Lengau, 9503
_____ ; 082 959 0667
Dr Zwelethemba Mpono, P O Box 3558, The Reeds, 0158
(Tshwane Presbytery)
Dr S Stofile, 11 Maree Street, Oakdale, Bellville, 7530
_____ ; 0836503819

FAITH AND ORDER

Convener: The Rev. NW Meyer, PO Box 151, Elgin, 7180.
Tel.: 021-848-9677. **Cell:** 082-554-4669.
E-mail: _____

Members:

The Rev. DS Bax, 22 Harlequin Road, Rondebosch, 7700
_____ ; 021 686 6321
The Rev J Bester, P O Box 736, Middelburg, 1050
_____ ; 013 243 1918
The Rev RG Calder, P O Box 38033, Pinelands, 7430
_____ ; 021 531 8408; 083 636 1120
The Rev DT Gevers, P O Box 30801, Mayville, 4058
_____ ; 084 500 9693; 031 207 4933
The Rev PD Langerman, PO Box 180, Durbanville, 7551

The Rev G Mufanebadza, PO Box SK22, Sakubva, Mutare
_____ ; 00263 023 240 502
The Rev AG Robinson, PO Box 552, Bellville, 7535
_____ ; 082 455 8281
The Rev R Spence, 50 Nile Road, Perridgevale, Port Elizabeth, 6001
_____ ; 072 111 8860
Dr OMM Banda,
_____ ; 00260 955 242924
Mr T Lubango,
_____ ; 012 311 3308; 082 579 6934
Adv. Shaba,
_____ ; 082 822 7329

FINANCE

Convener: **The General Treasurer,**
Mr D Anderson, PO Box 96188, Brixton 2019
Tel. 011-727-3500;
Email: _____;

Members:

The Moderator,
The Rt Rev RJ Botsis, P O Box 552, Bellville, 7535;
_____; 021 948 2417; fax 021 948 2419
The General Secretary,
The Rev Dr J Pillay, P O Box 96188 Brixton, 2019
_____; 011-727 3500, 082-334-3528
The Rev CW Leeuw, 45 Park Avenue, East London, 5201
_____; 043 743 7060; 084 510 0423
The Rev Dr. DA Maker, Private Bag X12, Hermanus, 7200
_____; 082 412 1066
Mr C Banda, P O Box CY 224, Causeway, Harare
_____; 00263 04 725 168;
Fax 00263 04 725 168; 00263 772 573 257
Mr Colin Gauld, 082 805 1438; _____;
Mr C Mokeng, K531 E.K. Banda Street, Retswelele, Kimberley, 8345
_____; 076 541 9511; 053 872 2441
G Spelman, PO Box 3738, The Reeds, Centurion; 29 Sysie Rd, Rooihuiskraal
X10, Centurion,
_____; _____
073 346 4187; 012 661 8869
E Stopforth, P O Box 11333, Queenswood, 0121
_____; 082 759 7396;
Synod of Zambia Treasurer,
Mr G Munthali, P/Bag W62 Lusaka 10101
_____; 00260 97 468 0483;
Associated with the Committee:
The Chief Financial Officer, Geoff Jooste: _____;
One representative each from the Ministry: Rev Eddie Germiquet:
_____; _____
Priorities and Resources Committees: j _____;

MINISTRY

Convener: **Rev. AR Nemaunkwe, PO Box 38, 0727 Sovenga.**
Tel.: 082-680-7592.
E-mail: _____

Members:

The Ministry Secretary,
The Rev E Germiquet, P O Box 96188, Brixton, 2019 _____;
011 727 3500
The Rev. Prof. Maake J Masango, PO Box 84173, Greenside 2034.
_____; _____
011-486-1921; 072-195-8063

The Rev MA Black, P O Box 22301, Glenashley, 4022
_____; 082 650 1766
The Rev E Chirwa, P O Box 30996, Lusaka
_____; 097 886 3799
The Rev DW Hunter, 3 Blenheim Road, Stellenbosch, 7600
_____; 083 702 1846; 021 887 0495
The Rev JH Gordon, P O Box 10140, Beaconsfield, 8315
_____; 073 227 2545
The Rev VP Mabo, P O Box 44 Maclear, 5408
_____; 083 246 2972
The Rev T Mpambani, 452 Zone 10, Sebokeng, 1983
_____; 083 413 7418
The Rev D Mushayavanhu, No 10 Goulda Avenue, Strathaven, Harare;
_____; _____
Mr GC Kelly, P O Box 57357, Springfield, 2137
_____; 072 501 3533
Dr I Taylor, 10 Wallace Ave, Waverley, 2090
_____; 011 440 0535; 082 450 8347

MISSION AND DISCIPLESHIP

Convener: **Rev. Dr G Marchinkowski, PO Box 210, Edenvale, 1610**
Tel: 011 453 7729; Cell: 083 799 8046
Email: _____

Members:

The Rev T Groeneveld, 818 Plaston Street, Faerie Glen, 0043
_____; 012 991 5633; 082 551 0752
The Rev CJ Judelsohn, P O Box 50445, P O Box 50445, 1683
_____; 011 314 1497; 082 655 6888
The Rev P Kabala, The Rev P Kabala, P O Box 34952, Lusaka, Zambia
_____; 097 850 9225
The Rev MC Magagane, PO Box 96188, Brixton, 2109
_____; 011 727 3500; 073 147 5014
The Rev JA McKane, PO Box 1595, Roosevelt Park, 2129
_____; 011 782 6428; 082 877 3303
The Rev T Mkandawire, P O Box 50167, Lusaka
_____; 00260 977 681 606
Ms M Mosotho, P O Box 10 Morula, 0196
_____; 012-725-1465; 073 586 9821; 012-701-0644
The Rev M Mutanganavo, PO Box 1490, Gweru, Zimbabwe
00263 05 42 1391
VN Nonjojo, 083 977 5732
_____; _____
ME Ramulondi, PO Box 219, Witkoppen, 2068
_____; 082 758 5937
Mrs. J Barker, PO Box 301, Bromhof, 2154
_____; 083 282 6372

NOMINATIONS

Convener: **Rev. RZ Rashe, 25, Victoria Rd, Plumstead 7800;**
Tel. 021-696-9405/082-975-8010;
E-mail: rzrashe@plumstead.org.za

Members:

The Rev B Mdyesha, PO Box 398, Gatesville, 7766
mdyesha@plumstead.org.za; 073 565 6531; 078 225 6885
The Rev A Rodger, 25 Wellington Mews, 11 Wellington Ave, Wynberg, 7800,
arodger@plumstead.org.za
Messrs. J Kleynhans, 21 Harrod Drive, Oakglen, Bellville, 7530
jkleynhans@plumstead.org.za 072 524 1214
Mr Z Xesi, No. 34 Galaxy Crescent, Kwezi Park, 7784
zxesi@plumstead.org.za; 021 400 6073; 073 146 5973
The Rev S Phaika, Private Bag W62, Lusaka, 10101
sphaika@plumstead.org.za; 00260 97 778 1272

PRIORITIES AND RESOURCES

Convener: **The Rev JB Gaborone, P O Box 470, Chunespoort, 0745**
Tel. Cell: 081 554 5485;
Email: jbgaborone@chunespoort.org.za

Members:

Moderator,
The Rt Rev RJ Botsis, P O Box 552, Bellville, 7535;
rbotsis@chunespoort.org.za; 021 948 2417; fax 021 948 2419
The General Secretary,
The Rev Dr J Pillay, P O Box 96188 Brixton, 2019
jpillay@chunespoort.org.za; 011-727 3500, 082-334-3528
The Ministry Secretary,
The Rev E Germiquet, P O Box 96188, Brixton, 2019
egermiquet@chunespoort.org.za; 011 727 3500
Representative of the Finance Committee,
Mr D Anderson, PO Box 96188, Brixton 2019
danderson@chunespoort.org.za 011-727-3500;
The Rev S Maenda, 60 Samora Machel Ave, Harare, Zimbabwe
smaenda@chunespoort.org.za
The Rev NW Meyer, PO Box 151, Elgin, 7180
nwmeyer@chunespoort.org.za
The Rev J Nyirongo, PO Box 30750, Lusaka
jnyirongo@chunespoort.org.za; 00260 097 896 6333
The Rev BB Finca; P O Box 185, East London, 5200
bfinca@chunespoort.org.za; 043 709 4202, 082 650 5449
The Rev VS Vellem, 54 Leadwood St, Rangeview Ext, 1739
vvellem@chunespoort.org.za 012 420 6518; 076 156 1109
Mr T Molebatsi, 012 666 8093; 012 666 8093
tmolebatsi@chunespoort.org.za; 076 330 9191
Mrs E Stopforth, P O Box 11333, Queenswood 0121
estopforth@chunespoort.org.za; 082 759 7396

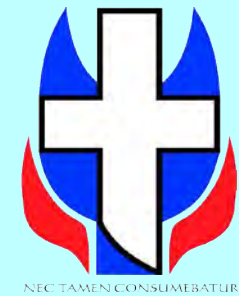
STEWARDSHIP:

Convener: **RZ Notshe, P O Box 1464, Sidwell, 6061**
Cell: 082 823 3782
E-mail: znotshe@sidwell.org.za

Members:

M Gwele (Secretary), 083 759 4392
mgwele@sidwell.org.za
The Rev Lulama Mshumpela, P O Box 3127, Benoni, 1500
lmshumpela@sidwell.org.za; 083 493 6731;
VS Vellem, 54 Leadwood St, Rangeview Ext, 1739
vvellem@sidwell.org.za; 012 420 6518; 076 156 1109
Dr Zwelethemba Mpono, P O Box 3558, The Reeds, 0158
zmpono@sidwell.org.za; 083 439 4564
Mr M Kwenje, 60 Samora Machel Ave, Harare, Zimbabwe
mkwenje@sidwell.org.za; 00263 772 573 257
B Kandinda, The Rev B Kandinda, P O Box 30996, Lusaka
bkandinda@sidwell.org.za; 0977 541 154
Ms E Moyo no information at the time of going to print
Mrs V Mashao, P O Box 79065, Rethabile, 0122
vmashao@sidwell.org.za; 012 801 1100; 073 179 3888
The Rev MA Thema, PO Box 5343, Lengau, 9503
ma Thema@sidwell.org.za; 082 959 0667
Corresponding Members:
Chief Financial Officer, Mr G Jooste, P O Box 96188, Brixton, 2019
Conveners of Presbytery of Zimbabwe and Synod of Zambia

The Uniting Presbyterian Church
in Southern Africa



Proceedings and Decisions of the Executive Commission 2013

St. Andrew's Beaconsfield: Free State
9th to 12th July 2013

FINAL ROLL OF COMMISSIONERS 2013

EX OFFICIO

The Rt Rev RJ Botsis, P O Box 552, Bellville, 7535
 _____; 021 948 2417; fax 021 948 2419
 The Rev ME Ramulondi, P O Box 219, Witkoppen, 2068
 _____ 082 758 5937
 The Rev Dr G Marchinkowski, PO Box 67326, Bryanston, 2021
 _____; 083 799 8046
 The Rev Dr J Pillay, P O Box 12744, Benoryn, 1504
 _____; 011-849-5320, 082-334-3528
 Mr TW Coulter, P O Box 96188, Brixton, 2019
 _____; 011 727 3500; 011727 3506
 The Rev S Loni, P O Box 1684 King William's Town, 5600
 _____;
 _____ 082 784 8558
 Mr D Anderson, P/Bag Box 14, Bryanston, 2021
 _____; 011 727 3500

PRESBYTERIES

AMATOLA

Minister:
 The Rev CJJ Moore, 5 Cecil Lloyd St, Stirling, East London, 5241
 _____; 082 949 6059; 043 735 1213
Elder:
 N Pona, F748, NU10, Mdantsane, 5219,
 _____; 082 745 5070

CENTRAL CAPE

Minister:
 The Rev X Mzendana, PO Box 28, Kwazakhele, 6205
 _____; 083 968 2868
Elder:
 Mrs V Mkonto, P O Box 21725, Port Elizabeth, 6000
 078 605 4692

COPPERBELT

Minister:
 Rev Godfrey Msiska, P O Box 280144, Chimwemwe, Kitwe
 _____; 0979289907
Elder:
 Mr KP Gondwe, c/o TEEZ, P O Box 23054, Kitwe, Zambia
 _____; 00260 977 882 534

DRAKENSBERG

Minister:
 The Rev PS Mbanjwa, P O Box 49, Bulwer, 3244
 _____; 083 616 9480
Elder:
 SD Mkhize. c/o P O Box 76015, Mpolweni, 3225

_____; 082 801 8099

EAST GRIQUALAND

Minister:
 The Rev DD Monokoane, PO Box 19, Mount Fletcher, 4770
 _____; 072 322 4232

EGOLI

Minister:
 The Rev JA McKane, PO Box 1595, Roosevelt Park, 2129
 _____; 011 782 6428; 082 877 3303
Elder:
 Mrs G Kelly, P O Box 57357, Springfield, 2137
 _____; 076 942 1816

FREE STATE

Minister:
 The Rev PS Mhike, P O Box 1027, Bothaville, 9660
 _____; 076 170 0132
Elder:
 Mr HG Booysen, P O Box 30436, Pellissier, 9322
 _____; 082 551 3901

HIGHVELD

Minister:
 The Rev R Armstrong, P O Box 15823, Lambton, 1414
 _____; 084 500 7027; 011 825 6402
Elder:
 Mr G Jooste, P O Box 96188, Brixton, 2019
 _____; 011 727 3500;

LEKOA

Minister:
 The Rev P Baxter, P O Box 15, Vereeniging, 1930
 _____; 081 552 1950;
Elder:
 Mr S Modise, PO Box 24473, Three Rivers, 1941
 _____; 082 476 2276

LIMPOPO

Minister:
 The Rev TJ Mokoena, PO Box 416, Polokwane, 0700
 _____; 078 523 9656
Elder:
 RR Nkoana, P O Box 840, Juno, 0748

M'CHINGA

Minister:
 The Rev E Chirwa, P O Box 30996, Lusaka
 _____; 097 886 3799

Elder:
L Makani, P O Box 39696, Lusaka, Zambia
_____ ; 00260 977 806 818

MTHATHA
Minister:
The Rev V Mabo, P O Box 44, Mthatha, 5480
_____ 045 932 1213; 083 246 2972

Elder:
Mr M Dikiso, c/o P O Box 44, Mthatha, 5480
_____ ; 045 932 1213

MUNALI
Minister:
The Rev P Kabala, P O Box 34952, Lusaka, Zambia
_____ ; + 2260 978 509 225

Elder:
Mrs Annie Phiri
_____ ; 00260 977 372 106

THEKWINI
Minister:
The Rev MTA Nkayi, No 5 Portview Place, Durban North, 4051
_____ ; 082 839 6525;

Elder:
Mark Hinds, 44 Lesley Dr Hatton Estates, Pinetown, 3610
_____ ; 083 791 2700

THUKELA
Minister:
The Rev S van der Lingen, 100 Mark St, Vryheid, 3100
_____ ; 034 981 3268; 072 878 1412

Elder:
Ms IVT Nxumalo, P O 25189, Newcastle, 2940
_____ ; 074 894 0446; 034 325 0403

TRANSEI
Minister:
The Rev Z Maqoko, P O Box 27, Ndabakazi, 4962
_____ ; 079 214 3015

Elder:
Mr T Mbandazayo, P O Box 853, Butterworth, 4960

TSHWANE
Minister:
The Rev A Cameron, 459 Lovers Walk, Lynnwood, 0081
_____ ; 082 561 5454

Elder:
Mr T Lubanga, P O Box 3721, The Reeds, 0158

_____ ; 082 579 6934; 012 311 3308

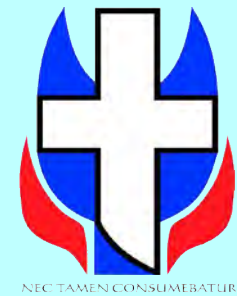
WESTERN CAPE
Minister:
The Rev H Fortuin, 44 General Chris Muller Crescent, Welgelegen, 7500
_____ ; 082 498 2983; 021 931 4578

Elder:
Mr Sipiwu Maqanda, P O Box 20479, Big Bay, 7448
_____ ; 078 901 1622; 021 554 4213

ZIMBABWE
Minister:
The Rev S Maenda, 60 Samora Machel Ave, Harare, Zimbabwe
_____ ;

Elder:
Mr Alfred Keni, 60 Samora Machel Ave, Harare, Zimbabwe
_____ ;

The Uniting Presbyterian Church
in Southern Africa



Proceedings and Decisions of the Executive Commission 2013

St. Andrew's Beaconsfield: Free State
9th to 12th July 2013

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

PROCEEDINGS OF THE EXECUTIVE COMMISSION HELD FROM THE 9TH JULY TO 12TH JULY 2013

FIRST SESSION

At the St. Andrew's Presbyterian Church, within the bounds of the Free State Presbytery, on Tuesday 9 July 2013 at 09h30, the Ministers and Elders, as Commissioners of the Executive Commission of General Assembly appointed to meet this day, convened

CONSTITUTING SERVICE:

The Moderators Chaplain, Rev. Nemaukhwe, led the Executive Commission in worship

Welcome

The Moderator, the Rt. Rev. R Botsis welcomed commissioners to the Executive Commission of General Assembly

Roll of Commissioners

The Moderator, the Rt. Rev R Botsis, called for the Roll of Commissioners, which was presented by the Clerk of Assembly.

The Clerk of Assembly moved the following proposal:

"The Executive Commission adopts the Roll of Commissioners as printed in the Papers, and the Supplementary Papers as amended."

This was seconded and **AGREED**.

Constitution:

The Moderator declared the Executive Commission of the Uniting Presbyterian Church in Southern Africa duly constituted in prayer.

The Service of the Word

The Moderator's Chaplains Rev C Judelson and Rev. A. Nemaukhwe read the following Scriptures:

Proverbs 14: 9-14

John 21: 17b-22

Philippians 1: 12-27

Moderator's Opening Address

The Moderator delivered his Opening Address on the theme *"Let your conduct be worthy of the Gospel"*.

The Executive Commission confessed its faith in the words of the Nicene Creed. This was followed by the Offering.

Holy Communion:

The Moderator led the Executive Commission in the Celebration of Holy Communion.

In Memoriam Minutes (pp10-11 in the Papers)

The Clerk presented *In Memoriam Minutes* for the following Ministers and an elder who had recently died:

Ministers:

Rev. Christopher Ndolo Hlatshwayo

Rev Arthur Jacobs

Rev. Ephraim Makgae

Elder:

Mr. Bruce Green

The Executive Commission observed a moment of silence and the Moderator's chaplains, Rev C Judelson and Rev. A. Nemaukhwe led the Executive Commission in prayer. The Moderator announced that Notices of Motion would be dealt with in the following session and indicated the procedure for notices of motion and that notices handed to his chaplains and the Clerk of Assembly.

ADJOURNMENT:

The Executive Commission adjourned at 10h55, to meet at 11h30 at the Noord Kaap High School Hall. The Moderator closed the session with the benediction and the Moderatorial procession left the church.

CONFIRMED this _____ day of _____ 2013

MODERATOR

CLERK

SECOND SESSION

At the Noord Kaap High School Hall, within the bounds of the Free State Presbytery, on Tuesday 9 July 2013 at 12h00, the Ministers and Elders, as Commissioners of the Executive Commission of General Assembly appointed to meet this day, reconvened

LOCAL ARRANGEMENTS:

The Moderator announced changes to the time allocations of the Ministry Committee, Education and Training Committee, Mission and Discipleship Committee and Church Associations Committee reports and called upon Rev J Gordon of the Local Organizing Committee who made announcements regarding certain local arrangements and the agenda.

GENERAL SESSION:

ASSEMBLY BUSINESS COMMITTEE (p.199):

The Convener presented his report and moved the following proposals:

1. The Executive Commission receives the report.
*This was **AGREED** by Consensus*
2. The Executive Commission adopts the Amended Draft Agenda as published in the Supplementary Papers as the Agenda for the 2013 Executive Commission.
*This was **AGREED** by Consensus*
3. The Executive Commission adopts the Standing Orders as published in the Supplementary Papers for use at the 2013 meeting of the Executive Commission.
*This was **AGREED** by Consensus*
4. The Executive Commission notes that Amatola Presbytery will be piloting the Consensus Model until February 2014 and that the Assembly Business Committee will report to General Assembly in 2014.
*This was **AGREED** by Consensus*
5. The Executive Commission appoints the following "Facilitation Committee" for the duration of the 2013 Executive Commission.
 - 5.1. Drafting Committee: Rev Dr G Marchinkowski, Rev B Mpofu and Ms. E White.
*This was **AGREED** by Consensus*
 - 5.2. Minute Scrutineers: Rev JA McKane and Mr. T Lubanga
*This was **AGREED** by Consensus*
 - 5.3. Data Projectionist: Rev Dr G Marchinkowski
*This was **AGREED** by Consensus*
 - 5.4. Notices of Motion: Clerk of Assembly and Ms. E White.
*This was **AGREED** by Consensus*
 - 5.5. Leave of Absence: Clerk of Assembly.
*This was **AGREED** by Consensus*

- 5.6. Minute Secretaries: Rev Z Mtyhobile and Rev J Murphy
*This was **AGREED** by Consensus*
- 5.7. Vote of Thanks to hosts: Rev R Armstrong
*This was **AGREED** by Consensus*
- 5.8. Press Liaison: General Secretary
*This was **AGREED** by Consensus*
- 5.9. Records Examiner: Rev B Mpofu
*This was **AGREED** by Consensus*

ADJOURNMENT:

The Executive Commission adjourned at 12h30 for lunch to meet again at the Noord Kaap High School Hall at 13h30. The Moderator closed the session with prayer.

CONTINUATION OF SECOND SESSION:

At the Noord Kaap High School Hall, within the bounds of the Free State Presbytery, on Tuesday 9 July 2013 at 13h30, the Ministers and Elders, as Commissioners of the Executive Commission of General Assembly appointed to meet this day, reconvened

CHANGES IN MINISTRY (pg.11):

The Moderator called for the report on Changes in the Ministry, which was presented by the Clerk of Assembly.

The Clerk moved:

1. The Executive Commission receives the report.
*This was **AGREED** by Consensus*

OVERTURES AND PETITIONS and APPEALS (pg.19-20):

The Moderator called for the report on Overtures and Petitions.

OVERTURE1:

The Clerk moved that:

"This is dealt with under the Faith and Order Report."
*This was **AGREED** by Consensus*

PETITION1:

The Clerk moved that:

"This is dealt with under the Ministry Committee report."
*This was **AGREED** by Consensus*

APPEAL by C MBHELE (page 188):

The Clerk moved that:

"This is dealt with under the Ministry Committee report."

*This was **AGREED** by Consensus*

NOTICES OF MOTION:

The Moderator pointed out that no more notices of motion could now be submitted.

The Moderator then called for those speaking to the Notices of Motion:

M1: Notice of Motion 1

Mr. DH Anderson moved the following notice of motion:

I hereby give notice that when the Executive Commission deals with the Finance Committee report or at another time convenient to the Executive Commission, I shall move that:

"Proposal 7 in the Papers be withdrawn and replaced with the following:

The Executive Commission

- 1. Notes the successful intervention of the General Secretary on the sale of the Mpolweni Farm matter, at the request of the Finance Committee;*
- 2. Urges all parties concerned to work together to expedite the sale of the property; and*
- 3. Requests the General Secretary to oversee the process of completion of the sale of the property as a matter of urgency.*

The Moderator ruled that the motion would be dealt with under The Finance Committee report.

M2: Notice of Motion 2

Mr. DH Anderson moved the following notice of motion:

I hereby give notice that when the Executive Commission deals with the Finance Committee report or at another time convenient to the Executive Commission, I shall move that:

"The proposal 2 (1) in the Papers, regarding the appointment of an auditor to the Sedibeng Trust be changed from Cassell Accounts to Tathil Phika"

The Moderator ruled that the motion would be dealt with under the Finance Committee report.

M3: Notice of Motion 3

Rev. J Pillay moved the following notice of motion:

I hereby give notice that when the Executive Commission deals with the General Secretary's report or at another time convenient to the Executive Commission, I shall move that:

"The Executive Commission notes all the necessary measures undertaken to address the issue of the fraud."

The Moderator ruled that the motion would be dealt with under the General Secretary's report.

M4: Notice of Motion 4

Rev. S Loni moved the following notice of motion:

I hereby give notice that when the Executive Commission deals with the Faith and Order report or at another time convenient to the Executive Commission, I shall move that:

"The Faith and Order Committee consider including a paragraph in the Manual of Faith that will make the congregation to be involved in the process of engaging a Minister in Secular Employment in the congregation; as the current scenario allows the process to start and end within the sphere of the Session only."

The Moderator ruled that the motion would be dealt with under the Faith and Order Committee's report.

The Moderator then called for the report of the Clerk of Assembly.

CLERK OF ASSEMBLY (pg.32)

The Clerk of Assembly presented the report and moved the following proposals:

1. The Executive Commission receives the report.

*This was **AGREED** by Consensus*

2. The Executive Commission resolves that, the dates for General Assembly 2014 be set as Saturday 12th July till Friday 18th July.

*This was **AGREED** by Consensus*

3. The Executive Commission resolves;

- i. that, all Committee Conveners submit, at the very least, a due diligence report to General Assembly in 2014.
- ii. that, all reports to be considered by the General Assembly in July 2014 be submitted to the Clerk of Assembly by Friday 11th April 2014.
- iii. that, all Supplementary Reports be submitted to the Clerk of Assembly by the end of May 2014.

- iv. that, all Papers of Assembly be made available to Commissioners, Presbytery Clerks and Committee Conveners at least 3 weeks before General Assembly.
- v. that, all reports be posted on the UPCS website at least 3 weeks before Assembly and encourages everyone to make greater use of the website.
- vi. that, the Papers, Supplementaries and Proceedings and Decisions of General Assembly 2014 (Yearbook) be distributed to Ministers and Presbyteries on a CD at the end of the year and that those who don't have access to a computer or internet can make a request for a hard copy.

*This was **AGREED** by Consensus*

- 4. The Executive Commission notes the status of the matters concerning Ross and Rainy and Randburg Presbyteriaanse Kerk.

*This was **AGREED** by Consensus*

- 5. The Executive Commission notes the improvements and challenges concerning the ongoing management of Tiyo Soga House.

*This was **AGREED** by Consensus*

- 6. The Executive Commission approves the proposed changes to the format for Papers to the General Assembly and Executive Commission as set out in the main body of the report.

*This was **AGREED** by Consensus*

- 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.

*This was **AGREED** by Consensus*

- 8. The Executive Commission refers to the Faith and Order Committee the task of compiling a comprehensive section in the Manual of Faith and Order covering compensation for Interim Moderators.

*This was **AGREED** by Consensus.*

ADJOURNMENT:

The Executive Commission adjourned, to meet at 13h30 at the Noord Kaap High School Hall. The Moderator closed the session with prayer.

THIRD SESSION

OPEN SESSION:

The Executive Committee reconvened at 13h30 and moved into different locations for the conversations with the Conveners of committees.

LISTENING SESSION 1:

The Executive Commission then considered the following reports in a listening session:

GENERAL SECRETARY:

The Rev J Pillay presented his report and moved:

- 1. The Executive Commission receives the report.
- This was **AGREED** by consensus.

The Moderator then called for Rev. J Pillay to speak to Notice of Motion 3 **(M3)**

FINANCE:

Mr D Anderson presented the report and moved:

- 1. The Executive Commission receives the report.
- This was **AGREED** by consensus.

The Moderator then called for Mr DH Anderson to speak to Notices of Motion 2 and 1 **(M2 and M1)**

PENSION FUNDS (UPCSAPF):

The Chairman of the Trustees Mr. A Wentzel presented the report and the Clerk moved:

- 1. The Executive Commission receives the report.
- This was **AGREED** by Consensus.

PENSION FUNDS (PEPF):

The Clerk of Assembly presented the report and moved;

- 1. The Executive Commission receives the report.
- This was **AGREED** by Consensus*

PENSION FUND COMMISSION:

The Rev J McKane presented the report and moved:

- 1. The Executive Commission receives the report.
- This was **AGREED** by Consensus*

CHURCH OFFICE:

The Convener, the Rev M Masango presented the report:

The Moderator called upon Rev. J Mokoena to move the following proposal on behalf of the convener:

1. The Executive Commission receives the report
*This was **AGREED** by Consensus*

COURT OF ASSEMBLY AND AARP:

The Clerk of Assembly presented the report on behalf of Rev. C Leeuw and moved

1. The Executive Commission receives the report.
*This was **AGREED** by Consensus*

PRIORITIES AND RESOURCES:

The Clerk of Assembly presented the report on behalf of Rev. B Gaborone and moved:

1. The Executive Commission receives the report.
*This was **AGREED** by Consensus*

The Moderator announced that due to time constraints commissioners should move straight into Insaka groups and that devotions would be at 17:45 in the dining hall.

ADJOURNMENT:

The Executive Commission adjourned at 16h30 to meet again at the dining room of the Noord Kaap High School on Tuesday 09 July 2013 at 17:45 for closing devotions.

The Moderator closed the session with prayer.

FOURTH SESSION

INSAKA SESSION (1):

The Assembly considered the proposals of the following reports in the Insaka Groups:

*General Secretary
Finance
Pension Funds
Pension Fund Commission
Church Office
Court of Assembly and AARP
Priorities and Resources*

Notices of Motion

*Notice of Motion **M1**
Notice of Motion **M2**
Notice of Motion **M3***

DEVOTIONS:

The Moderator's chaplain, Rev. A Nemaukhwe, lead the Executive Commission in devotions.

ADJOURNMENT:

After devotions the Executive Commission adjourned at 18h00 to meet again at the Noord Kaap High School on Wednesday 10 July 2013 at 08:30. The Moderator's Chaplain closed the session with prayer.

CONFIRMED this _____ day of _____ 2013

MODERATOR

CLERK

FIFTH SESSION

At the Northern Cape High School Hall within the bounds of the Free State Presbytery, on Wednesday 10 July 2013 at 08h30, the Ministers and Elders, as Commissioners of the General Assembly appointed to meet this day, reconvened

DEVOTIONS:

The Moderator's Chaplain, the Rev C. Judelsohn, called the Assembly to worship, reading from Revelation 19, followed with a prayer.

He then read the Scriptures from Philippians 2:1-16. The Moderator preached on the theme: Our Attitude/mind-set towards one another, and not to act out of selfish ambition.

DECISION SESSION 1

The Moderator called upon the Clerk to remind Committees and Presbyteries to submit their minute books for attestation. The Convener of the Drafting team gave a short explanation on how the drafting process was carried out.

The Moderator reminded the Executive Commission of the procedures during a Decision Session and the Clerk of Assembly moved the following proposals:

1. The Executive Commission confirms the T's and M's as used by the Insaka groups
This was **AGREED** by consensus
2. The Executive Commission confirms that it dealt with proposals 12 and 13 in the General Secretary's report as Missional proposals in Insaka groups.
This was **AGREED** by consensus

GENERAL SECRETARY:

The Clerk of Assembly moved the following proposals:

2. The Executive Commission affirms the intention of the Church Office Committee to restructure the Central Office to adequately drive the Mission, Vision and Mission Priorities of the UPCS.A.
This was **AGREED** by consensus.
3. The Executive Commission urges Ministers and Session Clerks to distribute letters and information intended for congregants to its members.
This was **AGREED** by consensus.

The Executive Commission

- (i) requests Presbyteries to attempt to resolve conflicts by first using the pastoral approach instead of immediately resorting to the legal processes within the Church and, to engage the services of the Central Office where necessary.

- (ii) instructs the Faith & Order (Manual) committee to insert the need for a pastoral approach (Matt 18: 15 & 16) into the Manual before embarking on legal processes.

- (iii) requests the General Secretary to include matters of conflict resolution skills in his Presbytery empowerment workshops.
This was **AGREED** by consensus.

5. The Executive Commission requests Presbyteries that are experimenting with the consensus or other models of discernment/decision-making to report these to the Assembly Business Committee.
This was **AGREED** by consensus.

6. The Executive Commission urges Presbyteries to use the Bible Study material to be provided by the General Secretary for devotions at Presbytery meetings.
This was **AGREED** by consensus.

7. The Executive Commission notes
 - i) The challenges encountered in enacting the decision of the 2012 General Assembly to establish 2 Presbyteries in Zimbabwe,
 - ii) the action taken to address the situation, and
 - iii) requests the General Secretary to report fully on this matter to the 2014 General Assembly.

This was **AGREED** by consensus.

8. The Executive Commission notes the development in the attempt to secure external mediators, and urges all parties concerned to participate fully in the processes of addressing the issues related to the conflict.
This was **AGREED** by consensus.

9. The Executive Commission requests the General Secretary to express its gratitude and appreciation to CWM for its further financial support for the UPCS.A mission projects and priorities in the Mission Support Fund (MSF)
This was **AGREED** by consensus.

10. The Executive Commission approves the Policy drafted to address the expenses of the Moderator and Moderator -Designate of the General Assembly.
This was **AGREED** by consensus.

11. The Executive Commission requests the Priorities and Resources Committee to consider the current practice on the role of the General Assembly Moderator regarding the funeral of a minister and to report on this to the 2014 General Assembly.
This was **AGREED** by consensus.

12. The Executive Commission endorses the document on the role and function of the Chaplains to the Moderator of the General Assembly (as contained in

Appendix 2)
This was **AGREED** by *consensus*.

13. The Executive Commission instructs Presbyteries and congregations to assist and cooperate in the process that will be undertaken by the Central Office to obtain more accurate information on the UPCSAs.
This was **AGREED** by *consensus*.

Notice of Motion (M3):

"The Executive Commission notes with gratitude that all the necessary measures have been taken to address the issue of the Fraud."
This was **AGREED** by *consensus*.

FINANCE:

The Clerk of Assembly moved the following proposals:

2. The Executive Commission approves

- (i) The audited Financial Statements of the UPCSAs for the year ended 31st December 2011
- (ii) The "reviewed" Financial Statements of the Sedibeng Trust for the year ended 31st December 2012
- (iii) The appointment of RSM Betty and Dickson as auditors for the 2013/2014 financial year

This was **AGREED** by *consensus*.

3. The Executive Commission notes

- (i) The decision taken in the 2011 Executive commission to limit the size of the Finance committee to 8 persons comprising 4 ministers and 4 financially experienced lay persons and agrees that this decision be placed before the 2014 General Assembly
- (ii) The establishment of an Audit committee as a subcommittee of the Finance committee.

This was **AGREED** by *consensus*.

4. The Executive Commission notes

- (i) The unaudited financial report for the 12 months ended 31st December 2012
- (ii) And that this is the earliest that the church accounts have been available at either the General Assembly or meeting of the Executive Commission.

This was **AGREED** by *consensus*.

5. The Executive Commission notes that in the light of the poor response to proposals submitted by Craig Smith and the limited number of applications for assessment relief in terms of the decisions taken in Stellenbosch the Finance

Committee is working with the General Secretary as part of the Presbytery Improvement plan, to work with key congregations and Presbyteries to resolve the assessment issue.

This was **AGREED** by *consensus*.

6. The Executive Commission notes

- (i) The growth in unallocated funds despite steps taken by the central office finance team advising presbyteries and having all the correct forms sent to presbyteries and these remittance forms also being available on the UPCSAs web site.
- (ii) That in respect to CEA loans, new loans will only be considered once existing loans are redeemed. Presbyteries are instructed to follow up on the settlement of these loans.
- (iii) that the RB Hagart Trust Fund is able to assist retired ministers and their spouses to meet emergency medical expenses which are not met by medical aids. All applications to be clearly motivated.

This was **AGREED** by *consensus*.

7. This proposal was **withdrawn**.

8. The Executive Commission thanks

- (i) The investment committee for diligent manner in which the investments of the Pension fund of the UPCSAs are monitored
- (ii) The C.F.O. and his staff for their efforts in overcoming past problems and improving the standard of reporting.

This was **AGREED** by *consensus*.

9. The Executive Commission:

- (a) instructs Presbytery Clerks to disseminate info on unallocated deposits to congregations and to tell congregations how to make deposits to the UPCSAs and
- (b) Executive Commission instructs Presbytery Clerks/Treasurers to investigate unallocated deposits made within their bounds and to report their findings to Central Office by 31 December 2013.

This was **AGREED** by *consensus*.

Notice of Motion (M1):

The Executive Commission:

- 1) *notes the intervention of the General Secretary on the sale of Mpolweni Farm matter, at the request of the Finance Committee;*
- 2) *urges all parties concerned to work together to expedite the sale of the property; and*
- 3) *requests the General Secretary to oversee the process of completion of the sale of the property as a matter of urgency.*

This was **AGREED** by *consensus*.

Notice of Motion (M2):

The Executive Commission:

"Appoints Jathil Bhika to review the Sedibeng Trust accounts for the 2013/2014 financial year."

This was **AGREED** by *consensus*.

UPCSA PENSION FUND:

The Clerk of Assembly moved the following proposals:

2. The Executive Commission re-appoints D Anderson, C Henley, N Mashalaba and A Wentzel as Employer Trustees, with GC Kelly as a general alternate, till 31 December 2017.

This was **AGREED** by *consensus*.

3. The Executive Commission appoints Mr A Wentzel as Chairman of the board of Trustees.

This was **AGREED** by *consensus*.

4. The Executive Commission acknowledges the work of the Investment Sub Committee for their sterling work in managing the investments of the UPCSA Pension Fund and the PEPF.

This was **AGREED** by *consensus*.

PEPF PENSION FUND:

The Clerk of Assembly moved the following proposal:

2. The Executive Commission urges all Presbyteries to make sure that church employees join the PEPF.

This was **AGREED** by *consensus*.

PENSION FUND COMMISSION:

The Clerk of Assembly moved the following proposals:

2. The Executive Commission resolves that the current two-tiered Contributions scheme of the UPCSA Pension Fund adequately addresses the differing financial realities of the Ministers of the UPCSA.

This was **AGREED** by *consensus*.

3. The Executive Commission reminds Ministers that membership of the UPCSA Pension is compulsory.

This was **AGREED** by *consensus*.

4. The Executive Commission reminds Presbyteries that they:

- (a) have to ensure that Ministers become members of the UPCSA Pension Fund in terms of paragraph 10.27(o) of the Manual of Faith and Order, and

- (b) have a role to play in ensuring that Members remain in good standing of the UPCSA Pension Fund.

This was **AGREED** by *consensus*.

5. The Executive Commission informs Ministers:

- (a) that they should not rely solely and completely on the UPCSA Pension Fund for their Retirement Planning, but

- (b) should seek advice from authorised Financial Planners in order to ensure that upon retirement they will be in a sound financial position to do so.

This was **AGREED** by *consensus*.

6. The Executive Commission emphasizes that Retirement Planning is and should remain the individual responsibility of the Ministers of the UPCSA and that it is directly incumbent upon the Minister to take responsibility for his/her Retirement Planning, which includes the timeous and full payment of Pension Fund Contributions.

This was **AGREED** by *consensus*.

7. The Executive Commission acknowledges with regret the existence of the two tiered contribution scheme of the UPCSA Pension Fund, and discourages congregations from opting for the lower tier when contributing to their minister's Pension.

This was **AGREED** by *consensus*.

8. Executive Commission discharges the Commission with thanks.

This was **AGREED** by *consensus*.

CHURCH OFFICE:

The Clerk of Assembly moved the following proposals:

2. The Executive Commission expresses its thanks to the Revs. Buhle Mpofo and Mamalotje Magagane for their service to the UPCSA in their respective positions and wishes them well in their future ministry and work.

This was **AGREED** by *consensus*.

3. The Executive Commission renews the appointment of the General Secretary for a second term of five years until 31 January 2019 and expresses its appreciation for the sterling work he has done so far.

This was **AGREED** by *consensus*.

COURT OF ASSEMBLY / AARP:

The Clerk of Assembly moved the following proposal in the Supplementary report:

2. The Executive Commission refers to the Faith and Order Committee the two

sections in the main body of the report requiring clarity in the *Manual of Faith and Order*.

This was **AGREED** by *consensus*

PRIORITIES AND RESOURCES:

The Clerk of Assembly moved the following proposal:

2. The Executive Commission ratifies the Committee's decision to co-opt the Rev. ME Ramulondi, Moderator designate.

This was **AGREED** by *consensus*.

ADJOURNMENT

The Executive Commission adjourned at 10h25 for tea to meet again at the Northern Cape High School Hall at 11:00.

CONFIRMED this _____ day of _____ 2013

MODERATOR

CLERK

SIXTH SESSION

At the Northern Cape High School Hall within the bounds of the Free State Presbytery, on Wednesday 10 July 2013 at 11h00, the Ministers and Elders, as Commissioners of the Executive Commission appointed to meet this day, reconvened

LISTENING SESSION 2:

The Assembly considered and received the following reports in a listening session:

MINISTRY:

The Convener presented the committee report and moved:

1. The Executive Commission receives the report.
*This was **AGREED** by consensus*

Petition from the Western Cape Presbytery

Rev. D Smith and Mrs Z Kennedy from the Presbytery of the Western Cape spoke to the Petition and the Rev Nemaahkwe as Convener of the Ministry Committee responded.

APPEAL OF CELANI MBHELE:

The Executive Commission noted the appellant was not present. The Moderator asked the Business Convener to guide the Executive Commission on the way forward.

The Business Convener proposed that the appeal be referred to a commission.

The Clerk of Assembly proposed the Moderator, the Clerk of Assembly, Mrs N Mtetwa, Rev. J Pillay and Rev. S Loni

This was **referred** to the Insaka groups for discussion

EDUCATION AND TRAINING:

The convener presented the committee report and the Clerk moved:

1. The Executive Commission receives the report.
*This was **AGREED** by consensus*

MISSION AND DISCIPLESHIP:

The convener presented the committee report and moved

1. The Executive Commission receives the report.
*This was **AGREED** by consensus*

CHURCH ASSOCIATIONS:

The Clerk of Assembly presented the committee report on behalf of Rev L Mshumpela and moved:

1. The Executive Commission receives the report.

*This was **AGREED** by consensus*

COMMUNICATIONS:

The Clerk of Assembly presented the committee report on behalf of Rev M Muller and moved:

1. The Executive Commission receives the report.

*This was **AGREED** by consensus*

The Clerk of Assembly led the Council through the proposals that were designated Missional and Transactional and moved that:

"The Executive Commission agrees to the transactional and missional proposals as contained on page (vi) of the Supplementaries."

*This was **AGREED** by consensus*

ADJOURNMENT:

The Executive Commission adjourned at 12h50 to their Insaka Groups and then to proceed to the Fellowship Tour at the Big Hole and to meet again at Northern Cape High School Hall on Thursday 11 July 2013 at 08h30. The Moderator closed the session with prayer.

SEVENTH SESSION

INSAKA SESSION 2:

The Executive Commission considered the proposals of the following reports in the Insaka Groups:

Ministry

- *Petition from the Western Cape Presbytery*
- *Appeal of Celani Mbhele*

*Education and training
Mission and Discipleship
Church Associations
Communications*

CONFIRMED this _____ day of _____ 2013

MODERATOR

CLERK

EIGHTH SESSION

At the Noord Kaap High School Hall within the bounds of the Free State Presbytery, on Thursday 11 July 2013 at 08h30, the Ministers and Elders, as Commissioners of the General Assembly appointed to meet this day, reconvened and the session was constituted with Prayer by the Moderator

DEVOTIONS:

The Moderator's Chaplain, the Rev A. Nemaukhwe, led the Executive Commission in prayer, which was followed by the Scripture reading, Philippians 3:1-4&7

The Moderator led the Executive Commission in devotions. The theme was "*Attention to desire God's glory*".

ANNOUNCEMENTS:

Moderator made announcements about Travel arrangements

He also announced the change in the agenda, that ministry was to be the last item before tea in this session.

DECISION SESSION 2:

The Moderator reminded the Assembly of the procedures during a Decision Session and the Clerk led the Assembly through those Proposals that were Missional and Transactional.

This was **AGREED** by *consensus*.

EDUCATION AND TRAINING:

The Clerk of Assembly moved the following proposals:

2. The Executive Commission:

- a) expresses its sincerest thanks to all whose donations to the PEF ensure the on-going work of the fund and thanks the trustees for their role in its continued work.
- b) thanks Mrs Brink for her service to the PEF and wishes her well in her retirement.

This was **AGREED** by *consensus*

3. The Executive Commission declares Sunday, 15 June, 2014 PEF Sunday and requests all congregations to hold a retiring offering for the PEF on that Sunday or another of the congregation's choosing.

This was **AGREED** by *consensus*.

4. The Executive Commission upholds the decision made by the Zimbabwe Education Trust to use levies raised by the trust from the learners in the schools in Zimbabwe in the following way, \$2 of each \$5 levy for Zimbabwe Education Trust Admin cost and the remaining \$3 for on-going development of the primary

schools.

This was **AGREED** by *consensus*.

5. The Executive Commission thanks all of those on the committee and its sub-committees for their tireless efforts in support of the work of this committee.

This was **AGREED** by *consensus*.

MISSION AND DISCIPLESHIP:

The Clerk of Assembly moved the following proposals:

2. The Executive Commission notes the two Presbytery Mission Consultations conducted by the Committee during the past year and the intention of the Committee to visit the Presbytery of Limpopo in the second half of 2013.

This was **AGREED** by *consensus*.

3. The Executive Commission notes the disbursement of up to R 450 000 of Assessment Income (for the first six months of 2013) to congregations through Grants.

This was **AGREED** by *consensus*.

4. The Executive Commission commends the website of the M&D Committee to ministers, CDEs and congregations for their use.

This was **AGREED** by *consensus*.

5. The Executive Commission commends the M&D Conference, to be held at eMseni Conference Centre, Kempton Park, from 9 to 11 September 2013 to ministers, CDEs and lay leaders interested in Church Growth.

This was **AGREED** by *consensus*.

6. The Executive Commission commends the work of the International Sailors Society to congregations and members of the UPCSA encouraging them to support this organisation with prayer, service and financial support.

This was **AGREED** by *consensus*.

7. The Executive Commission resolves that the Order of Supportive Lay Ministries will open for members and commence its work on 1 January 2014 and the Commission approves Appendix 1 of this report.

This was **AGREED** by *consensus*.

8. The Executive Commission commends the book by Harold le Roux, The Church and Mission, to all members of the UPCSA for their reading.

This was **AGREED** by *consensus*.

9. The Executive Commission instructs the Clerk to circulate the "Audit of Missionary Activity" to all congregations of the UPCSA and to United congregations within 30 days after the Commission's meeting.

This was **AGREED** by *consensus*.

10. The Executive Commission

- (a) instructs the Church Office Committee to appoint a suitably qualified person as Administrator of the OSLM in terms of Appendix 2 to this report in consultation with the M&D Committee;
- (b) gives thanks for the funding provided by the Council for World Mission in the UPCSAs Mission Support Programme Grant;
- (c) instructs the Church Office Committee to endeavour to have the new member of Staff begin work on 1 January 2014.

This was **AGREED** by *consensus*.

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.

This was **AGREED** by *consensus*.

12. The Executive Commission notes the Committee's caution regarding timeframes for reporting on changes to the Models of Ministry of the UPCSAs.

13. The Executive Commission approves the scales for minimum Stipends for ministers in South Africa, Zambia and Zimbabwe; the transport allowances and the pulpit supply fees.

This was **AGREED** by *consensus*.

14. The Executive Commission thanks the M&D Committee for their diligent work and notes with appreciation their innovative initiatives, particularly the OSLM

This was **AGREED** by *consensus*.

CHURCH ASSOCIATIONS:

The Clerk moved the following proposals:

2. The Executive Commission notes the work of the Committee.

This was **AGREED** by *consensus*.

3. The Executive Commission resolved to allow associations to pay for five members of the committee when attending committee meetings.

This was **AGREED** by *consensus*.

4. The Executive Commission notes that associations convened the Convention to prepare for the mediation process.

This was **AGREED** by *consensus*.

5. The Executive Commission commends associations for the great work they are doing in regards to the trans-nationality of our Denomination.

This was **AGREED** by *consensus*.

COMMUNICATIONS:

The Clerk of Assembly moved the following proposal:

2. Executive Commission encourages our Presbyteries and ministers to assist in making the Presbyterian link a valued publication through

- a. Assisting in its distribution
- b. Contributing to its content
- c. Encouraging congregants to contribute to its content as well.

MINISTRY:

The Clerk of Assembly moved the following proposals:

2. The Executive Commission notes the withdrawal of Andre Lamont-Turner as a candidate for the ministry.

This was **AGREED** by *consensus*.

3. The Executive Commission notes the Probationers of 2012 who have all been issued with Ministry Certificates.

This was **AGREED** by *consensus*.

4. The Executive Commission notes the list of Probationers who have been placed for 2013.

This was **AGREED** by *consensus*.

5. The Executive Commission notes the list of Ministers who have received Post Ordination Study grants.

This was **AGREED** by *consensus*.

6. The Executive Commission seconds Rev W Buqa to the SANDF as an Air force Chaplain and places him under the care and discipline of the Presbytery of Tshwane.

This was **AGREED** by *consensus*.

7. The Executive Commission Seconds Rev M Brand to Cornerstone Theological College and places him under the care and discipline of the Presbytery of Western Cape.

This was **referred** back to the Ministry Committee

8. The Executive Commission Seconds Rev E Bosse to the United Reformed Church of England and Wales.

This was **AGREED** by *consensus*.

9. The Executive Commission notes the list of Seconded ministers as amended

This was **AGREED** by *consensus*.

10. The Executive Commission grants credentials to Rev Paul Andrianatos.
This was **AGREED** by *consensus*.

11. The Executive Commission provisionally admits Rev Scott Silver into the ministry of the UPCSA in terms of Manual 17.55.
This was **AGREED** by *consensus*.

12. The Executive Commission provisionally admits Rev Gerard Langeveld into the UPCSA ministry in terms of Manual 17.55.
This was **AGREED** by *consensus*.

Supplementary Report:

2. The Executive Commission notes the results of the Selection Conference
This was **AGREED** by *consensus*.

3. The Executive Commission notes the removal of Mr. C Mbhele from the Roll of Students for the Ministry and his appeal against this and resolves that Mr. Mbhele be allowed to continue in Sedibeng House until the appeal has run its course.
This was **AGREED** by *consensus*.

4. The Executive Commission provisionally admits Rev K Sihlahla into the Ministry of the UPCSA.
This was **AGREED** by *consensus*.

Proposal 5 was held over till later in the proceedings

6. The Executive Commission removes Rev Dr A Kasambala from the list of Seconded ministers.
This was **AGREED** by *consensus*

7. The Executive Commission removes Rev P Fox from the list of Seconded ministers with effect from 31st July 2013.
This was **AGREED** by *consensus*

8. The Executive Commission Seconds Rev T Mokhantso as a Chaplain to the SAPS.
This was **AGREED** by *consensus*.

9. The Executive Commission Seconds Rev Dr Z Rashe to the Centre of Theology at Fort Hare University.
This was **AGREED** by *consensus*.

10. The Executive Commission grants Rev T Mpambani permission to seek a position as a Chaplain in the SANDF.
This was **AGREED** by *consensus*.

Petition 1:

After a lengthy discussion the Moderator ruled that the session had concluded and that the Executive Commission should adjourn and meet to finish the discussions after Tea.

The Executive Commission adjourned at 10h30 to meet again at 11h00.

NINTH SESSION

At the Noord Kaap High School Hall within the bounds of the Free State Presbytery, on Thursday 11 July 2013 at 11h00, the Ministers and Elders, as Commissioners of the General Assembly appointed to meet this day, reconvened and the session was constituted with Prayer by the Moderator

CONTINUATION OF THE DISCUSSIONS ON PETITION 1:

"The Executive Commission instructs the Ministry Committee to:

- 1) review its decision on this matter by 31 August 2013;
- 2) allow Mrs Kennedy to attend the August PAT Conference;
- 3) review the principles governing their decisions when considering 'mature aged'/all candidates with families".

This was **AGREED** by consensus.

The Rev Ruth Armstrong moved that the Executive Commission note that she wished to register her dissent as follows:

REASONS FOR DISSENT RE: PETITION 1 OF EXECUTIVE COMMISSION 2013 - MRS Z KENNEDY

When I became a Student for the Ministry in 1999 I was instructed by the Ministry Committee of the then PCSA to undertake my Master's Degree in Theology at the UKZN in Pietermaritzburg. At this stage I was 22 years old and single. After finishing my degree, I was 25 and still single; I was told by other young ministers that this would make a call to a Church rather difficult. I received my exit certificate and found myself without a Call. For the first 6 months of what should have been my PAT I preached in a few Churches but otherwise was not placed in a charge, but placed under the care and discipline of the Presbytery of Highveld. Eventually I began to meet with the newly ordained Rev John McKane who worked with me on various issues; at St Andrews Germiston, the congregation in which I was a member and had been for 20 years. The Fellowship of Vocation (FoV) was not well organised in our Presbytery and so I therefore only attended one FoV. During this time I did attend both PAT conferences.

I eventually was appointed to and ordained in the Rustenburg Presbyterian Church in 2002 and was required to do a further 6 months' probation and attend a third PAT conference – all of which I did at the discernment of the then Ministry Committee.

Having said all of this, my reason to dissent to not allowing Mrs Kennedy to begin her probation in the Western Cape is that this has been done before! Part of the Ministry Committee's argument is that this would set a precedent – I myself am an example of having done that, so is the Rev Melanie Cook who served her probation at St Columba's in the eGoli Presbytery. The Rev Joan Brummer not only served her probation in her home Presbytery but her home congregation too. I wish to make it clear that I was dissenting to the lack of decision being taken about Mrs Kennedy's future and not about her being allowed to attend the August PAT Conference.

That being said, Mrs Kennedy has been kept in limbo for far too long and I feel that

the Executive Commission should have taken a clear decision when asked to do so. Another argument put forward to Mrs Kennedy not being allowed to stay in the Western Cape is that her call needs to be tested. When becoming a Student for the Ministry and not being allowed to exercise that Call, one feels tested – as did I when not placed for a whole year.

Women in ministry find themselves in a very unique position. My husband has been my greatest supporter and ally in my ministry. When I was placed in Rustenburg he moved there and found a job in the area – easy to do as we had no children yet. However, if I were to receive a call now that required him changing jobs and uprooting my children, this would be a very different issue. I may be a female minister, but I am certainly not a feminist! And so I see my husband as my spiritual head and the head of the household and so all major, life-changing decisions would be his final call! after much prayer and searching and discernment of God's Will for our lives.

However, this is no longer an issue of male and female ministers, the issue is that ministry as a whole is changing and the Ministry Committee needs to be mindful of the fact that the "old" model of ministry – male ministers whose wives and children dutifully follow them wherever the Lord may call – has long since passed away!

Submitted by Rev Ruth Armstrong

Proposal 5 Ministry's Supplementary Report

"The Executive Commission requests the Moderator and the General Secretary to address the issues between the Ministry Committee and Prof. GA Duncan on a pastoral basis and if this process fails, the Ministry Committee is directed to explore the option of approaching the Court of Assembly."

This was **AGREED** by consensus.

LISTENING SESSION 3:

The Assembly considered the following reports in a listening session:

CHURCH AND SOCIETY:

The Convener presented the report and the Clerk moved:

1. The Executive Commission receives the report.
This was **AGREED** by consensus.

STEWARDSHIP:

The Convener presented the report and the Clerk moved that:

1. The Executive Commission receives the report.
This was **AGREED** by consensus

ECUMENICAL RELATIONSHIPS:

The Convener presented the report and moved that:

1. The Executive Commission receives the report.

This was **AGREED** by *consensus*.

FRATERNAL DELEGATES:

The Moderator received the fraternal delegates and called upon the Rev. Kobus Gerber to address the Executive Commission.

The Moderator then called for the Report of the Faith and Order Committee.

FAITH AND ORDER:

The Clerk of Assembly presented the report and moved that:

1. The Executive Commission receives the report.

This was **AGREED** by *consensus*.

The Business Convener moved that:

1. The Rev. Peter Langerman be appointed the new convener of the Faith and Order Committee.

This was **referred** to the Insaka groups for discussion

Notice of Motion (M4):

This was sent to Insaka group for discussion

Overture 1:

This was sent to Insaka group for discussion

MISSIONAL AND TRANSACTIONAL PROPOSALS:

The Moderator called upon the Clerk of the Assembly to move those proposals that were Missional and Transactional.

The Clerk of Assembly led the Council through the proposals that were designated Missional and Transactional and moved that:

"The Executive Commission agrees to the transactional and missional proposals as contained on page (vi) of the Supplementaries."

This was **AGREED** by *consensus*

ADJOURNMENT:

The Assembly adjourned at 12h30 to meet again at the Noord Kaap High School at 14h00.

The Moderator closed the session with prayer.

CONFIRMED this _____ day of _____ 2013

MODERATOR

CLERK

TENTH SESSION

At the Noord Kaap High School Hall within the bounds of the Free State Presbytery, on Thursday 11 July 2013 at 14h00, the Ministers and Elders, as Commissioners of the General Assembly appointed to meet this day, reconvened and the session was constituted with Prayer by the Moderator

VALEDICTORY SERVICE FOR MINISTERS EMERITUS

The Moderator led the Executive Council in worship and called upon the Rev. G. Marchinkowski. To read the tributes to the retiring Ministers

Applications for Retirement:

The following tributes were read by the Rev Dr GW Marchinkowski:

A tribute to the Rev Geoffrey Jamieson;

A tribute to the Rev Dr Roger Tucker;

A tribute to the Rev David Glen van Duyker;

A tribute to the Rev Eleanor Gaunt;

A tribute to the Rev General Thanduxolo Mcoteli;

The Clerk of Assembly moved the following proposals:

The Executive Commission grants Rev E. Gaunt the status of minister emeritus from 31st March 2014 and a seat on the Presbytery within whose bounds she may reside."

The Executive Commission grants Rev G. Jamieson the status of minister emeritus with effect from 30 April 2014 and a seat on the Presbytery within whose bounds he may reside.

The Executive Commission grants Rev. G.T. Mcoteli the status of minister emeritus from 30 November 2013 and a seat on the Presbytery within whose bounds he may reside.

The Executive Commission grants the Rev Dr. R Tucker the status of Minister Emeritus from 31st January 2014 and a seat on the Presbytery within whose bounds he may reside.

The Executive Commission grants the Rev DG Van Duyker the status of Minister Emeritus from 31st December 2013 and a seat on the Presbytery within whose bounds he may reside.

This was **AGREED** by consensus.

The Moderator led the Executive Commission in Prayer

A commemorative plate was presented to all of them by the General Secretary on behalf of the General Assembly. The Moderator's Chaplain, Rev. A. Nemaukhwe then

led the Executive Commission in prayer.

LEAVE OF ABSENCE:

The Clerk of Assembly presented the following requests for leave of absence:

- a) Mr Mark Hinds asked for the leave of absence from 09h00 on 12 July 2013 for the rest of the Executive Commission due to catch his flight
- b) Rev X. Mzendana asked for the leave of absence from 08h30 on 12 July 2013 for the rest of the Executive Commission as he will be travelling a very long route. It is not their desire to arrive very late in the dark, for he has a funeral on Saturday.
- c) The Rev. Mabandla Nkayi asked for a leave of absence from 09h00 on 12 July 2013 for the rest of the Executive Commission for medical reasons as he has to drive back to Durban.

This was **AGREED** by *consensus*

ADJOURNMENT

The Assembly adjourned at 14h30 to meet again at 15h00 in the Insaka groups.

ELEVENTH SESSION

INSAKA SESSION 3:

The Assembly considered the proposals of the following reports in the Insaka Groups:

Church and Society

Stewardship

Ecumenical Relationships

Faith and Order

- Notice of Motion 4 (M4)

Evening Devotions:

The Moderator's Chaplain Chris Judelsohn led the Assembly in prayer.

ADJOURNMENT:

The Executive Commission adjourned at 18h00 to meet again at the St Andrew's Presbyterian Church within the bounds of the Free State Presbytery, on Friday 12 July 2013 at 08h30

CONFIRMED this _____ day of _____ 2013

MODERATOR

CLERK

Please Note that there was no need to hold the Twelfth Session as there was no unfinished business.

THIRTEENTH SESSION

At the St. Andrew's Presbyterian Church, within the bounds of the Free State Presbytery, on Friday 12 July 2013 at 08h30, the Ministers and Elders, as Commissioners of the Executive Commission of General Assembly appointed to meet this day, convened

DECISION SESSION 3:

CHURCH AND SOCIETY:

The Clerk of Assembly moved the following proposals:

2. The Executive Commission notes the vision and activities of Church and Society Committee.

This was **AGREED** by *consensus*

3. "The Executive Commission:

- 1) laments the extent of negligence in circumcision schools and the resultant deaths.
- 2) instructs the Church and Society Committee to express the Church's alarm and its support of the ministry of health in its efforts to address the matter.
- 3) encourage ministers, Sessions and Associations to address the matter in pastoral and practical ways
- 4) instructs ministers, Sessions and Associations then to give feedback to Presbyteries in this regard; and
- 5) instructs the C&S Committee to send a circular reminding Presbyteries of their responsibility before the season of circumcision."

This was **AGREED** by *consensus*

4. The Executive Commission notes the efforts and legal steps taken to evict the tenant of the house in Pimville belonging to the UPCSA and instructs the committee to pursue all means to bring the matter to conclusion".

This was **AGREED** by *consensus*

FAITH AND ORDER:

The Clerk of Assembly moved the following proposals:

2. The Executive Commission instructs the General Secretary to:

- a) write to the Minister of Home Affairs to express the Church's concerns about the recent developments in the administration of marriages by the Department of Home Affairs as set out in the section on Marriage in the Faith and Order report; and

- b) engage the UPCSAs ecumenical partners through the CUC and the SACC to enter into discussion and negotiations with the Department of Home Affairs to define a more appropriate relationship between the State and the Church in dealing with Christian marriage.

This was **AGREED** by *consensus*

- 3. The Executive Commission instructs the Church Associations Committee and the Faith and Order Committee to establish a joint task-team to draft a Chapter on Church Associations for inclusion in the *Manual of Faith and Order* for presentation to the 2014 General Assembly.

This was **AGREED** by *consensus*

- 4. The Executive Commission:

- a) thanks all the Ministers of the UPCSAs who have continued to work on the *Word and Worship* series; and
- b) commends the series or its Afrikaans equivalent, *Woord en Fees*, to all Ministers and preachers in the UPCSAs as a resource for preaching and worship.

This was **AGREED** by *consensus*

- 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 sub para (d), so that it reads:
the position and layout of the font, Communion Table, pulpit, lectern, Elder’s chairs, organ, pews, aisles etc.;

This was **AGREED** by *consensus*

Confessions of Faith Report

- 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.

This was **AGREED** by *consensus*

- 7. The Executive Commission

- a) adopts the amendments to the Confession of Faith proposed in Appendix;
- 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 was **AGREED** by *consensus*

- 8. The Executive Commission instructs the webmaster to replace the version of the UPCSAs Confession of Faith presently on the UPCSAs website with the 2013 version, including

- a) all the amendments that the Executive Commission enacts this year and
- b) all the amendments that the Executive Commission adopts and remits to Presbyteries this year, with the latter identified by being underlined.

This was **AGREED** by *consensus*

- 9. The Executive Commission instructs the Translation Task Teams to incorporate into their translations of the Confession of Faith all the amendments that the Executive Commission has so far enacted.

This was **AGREED** by *consensus*

- 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
- e) instructs the committee to report on the procurement of translations of the Nicene Creed into other languages used in the UPCSAs with a view to publishing this on the website for study and comment by General Assembly 2014.

This was **AGREED** by *consensus*

- 11. The Executive Commission instructs the webmaster:

- a) to place all three translations of the Nicene Creed in the Appendices (English, Afrikaans and isiXhosa) on the UPCSAs website; and

- b) to attach to each of them a note stating that the Assembly/Executive Commission has approved it for study, use and comment and has called for comments to be sent to the convener of the Confessions Task Team.

This was **AGREED** by *consensus*

12. The Executive Commission

- a) sends the section on the Nicene Creed in the main part of the Report and Appendices D and E to the English Language Liturgical Commission[Monsignor Kevin McGinnell, Chairperson of the ELLC, at in response to the ELLC's invitation to comment on its work; and
- b) requests the ELLC to respond with its reaction and comment.

This was **AGREED** by *consensus*

Service Book and Ordinal Report

13. The Executive Commission

- a) adopts the "Directions for the Administration of Baptism and the Public Confession of Faith" together with all the amendments in Appendix H
- b) instructs the webmaster to place the amended Directions on the website; and
- c) draws the attention of all Ministers and all who are licensed to administer the sacraments to the amended Directions.

This was **AGREED** by *consensus*

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.

This was **AGREED** by *consensus*

15. The Executive Commission amends the Orders for the Baptism of Believers and for the Baptism of Believers' Children in accordance with Appendix J ~~above~~.

This was **AGREED** by *consensus*

16. The Executive Commission adopts the two additional rubrics proposed in the main body of the Report for insertion into the Orders for the Ordination and Induction of Ministers.

This was **AGREED** by *consensus*

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.

This was **AGREED** by *consensus*

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.

This was **AGREED** by *consensus*

19. The Executive Commission instructs the webmaster to place the following on the UPCS website:

- a) the (amended) Directions for the Administration of Baptism and the Public Profession of Faith (Appendix H above),
- b) the (proposed) Directions for the Celebration of Holy Communion (Appendix I),
- c) the Proposed Directions for the Conduct of Funerals (Appendix K) and the Order for a Funeral or Memorial Service (Appendix L).

This was **AGREED** by *consensus*

20. The Executive Commission

- a) commends the CUC Certificate of Baptism in Appendix M above to all Ministers and Sessions for use in their congregations; and
- b) instructs the webmaster to make this Certificate available for down loading from the website.

This was **AGREED** by *consensus*

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 .
- c) instructs the Service Book Task Team to prepare a new certificate for Baptism of Believers.

This was **AGREED** by *consensus*

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 (comments to be sent not later than 28 February 2014).

This was **AGREED** by *consensus*

Notice of Motion 4:

"The Executive Commission instructs the Faith and Order Committee to include a paragraph in the *Manual* that will ensure the congregation's involvement with the Session when a minister wishes to engage in secular employment. If the person is called, then the Call will end and the congregation will need to sign a contract between itself and the minister which will express all emoluments. The Clerk of Presbytery (or any other neutral person) will chair the congregational meeting where this is discussed and the appointment must be approved by Presbytery".

This was **AGREED** by *consensus*

STEWARDSHIP:

The Clerk of Assembly moved the following proposals:

2. The Executive Commission instructs the Ministry Committee to consider ways in which Stewardship training can be made part of the Ministerial training and report to the 2014 General Assembly.

This was **AGREED** by *consensus*

3. The Executive Commission encourages the Stewardship Committee to circulate the proposed Stewardship booklet to Presbyteries for comment before presenting it to the 2014 General Assembly for endorsement."

This was **AGREED** by *consensus*

ECUMENICAL RELATIONSHIPS:

The Clerk of Assembly moved the following proposals:

2. The Executive Commission receives the report of the Church Unity Commission (Appendix 2).

This was **AGREED** by *consensus*

3. The Executive Commission expresses its support and prayers for the World Council of Churches as it prepares for its 10th General Assembly in November 2013.

This was **AGREED** by *consensus*

4. The Executive Commission:

- a) notes that the WCRC has decided to relocate its Office to Hannover, Germany, and
- b) offers its support and prayer for a smooth transition in the move and also for the search for a new General Secretary.

This was **AGREED** by *consensus*

5. The Executive Commission refers the "Stellenbosch Second Theses" document to Presbyteries and Sessions for study, reflection and invites any comments to be sent to the convener of the ERC by 28 February 2014.

This was **AGREED** by *consensus*

6. The Executive Commission affirms the partnerships and agreements the Presbyteries of Zambia and Zimbabwe have with other ecumenical partners and churches and encourages them and their Associations to give more comprehensive feedback to the General Assembly of 2014.

This was **AGREED** by *consensus*

7. The Executive Commission urges Presbyteries that have not as yet submitted details of their ecumenical committee/person to do so by 30th September 2013.

This was **AGREED** by *consensus*

OVERTURE 1:

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

This was **AGREED** by *consensus*

Appointment of the Convener of the Faith and Order Committee

The Moderator reminded the Executive Commission of the Proposal to elect the Convener of the Faith and Order Committee.

The Clerk of Assembly Moved that

"The Executive Commission appoints Rev. P. Langerman to be the Convener of Faith and Order Committee."

This was **AGREED** by *consensus*

VOTE OF THANKS:

The Rev Ruth Armstrong presented the vote of thanks on behalf of Executive Commission to the hosting Presbytery for all the arrangements at the Executive Commission. She also thanked each person who had helped during the week.

**FRATERNAL ADDRESS BY DR K GERBER
GENERAL SECRETARY DUTCH REFORMED CHURCH**



**NEDERDUITSE GEREFORMEERDE KERK
DUTCH REFORMED CHURCH**

Postbus/PO Box 13528
HATFIELD 0028 SA
Tel +27 (0)12 342 0092 Fax +27 (0)12 342 0380
algemenesinode@ngkerk.org.za www.ngkerk.org.za

11 July 2013

The Moderator and delegates
Uniting Presbyterian Church in Southern Africa

Dear Moderator, sisters and brothers

FRATERNAL GREETINGS

Grace and Peace to you! I bring you greetings from our Executive and our Moderator Prof Nelus Niemandt.

It is always something very special to be with sisters and brothers in Christ, and especially so with sisters and brothers in the same theological and confessional tradition. We have so much in common in who we are and what we believe we are called to do. We share this land with all her joy and her pain, with that that gives us hope and that which bring us to a point of despair. We need one another in our journeys – we forget that if you want to go fast you go alone, and if you want to go far you journey together.

Against this background we as Dutch Reformed Church want to repeat our previous request for bilateral discussions regarding a more formal ecumenical relationship. We are convinced that we need to travel with you if we are to travel far. We look forward to a positive response.

Out there in the market place our Christian faith, and our reformed-presbyterian faith, is being challenged – not by weird people but by academics and political leaders and angry men and women. Peter writes: “Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have” (1 Peter 3:15). It is easier said than done in the age we live in. How do we as reformed people do it with integrity and in unity “so that the world may believe”? We who share the same heritage and who train together should also sit together and help one another in this regard – for the sake of this South African world we live in. Perhaps you have a suggestion where we should start.

As DRC we want to thank you for where we are able to work together in global, regional and local ecumenical bodies. We have learned to know and trust one another. A special thanks to you as Executive for lending your General Secretary so graciously to be the facilitator for the unity processes between the churches in the Dutch Reformed Church Family. Dr Pillay is a gift from God to us. We also pray with you in these days where he is under call to be the next General Secretary for the World Communion of Reformed Churches.

I trust that this Executive Committee meeting is and will be a kairos moment in the life of the UPSCA. May you experience God’s personal touch in your personal lives and in the life of your faith community.

May God bless you!

Dr JJ Gerber
General Secretary: Dutch Reformed Church

MODERATOR'S OPENING ADDRESS

Executive Commission 2013

Today I want to talk about our motives. In my love letter to you was a word that we're going to try and study for the week - Philippians

Why do we do the things that we do? When ministers preach at weddings most people think the sermon is really just for the couple getting married. We think that they are the focus of the attention. But as reformed Christians and Presbyterians, we preach Christ Jesus. He is always the focus of our attention. And so at the wedding, all present are to hear the word of Christ, and what He may have to say about marriage. The same is true about funerals I think that often it is felt that the attention may appear to be on the one who's fallen asleep. "Fallen asleep". Remember that is the New Testament expression and belief and understanding of those who have died.

Again as reformed Christians our attention is on Christ Jesus. Not the one in the box but the alive and risen one in our presence. The point I'm trying to make is that whenever we gather together as Christians He, Jesus, is the focal point. The context in which we meet is much less important.

So here we are, officially the Executive Commission of the General Assembly of the Uniting Presbyterian Church in all of Southern Africa. It sounds very impressive, but much more impressive is that Christ Jesus is present. He is Lord of all and He is present now.

So let's begin with Philippians. I would like to quote from Philippians chapter 3 where Paul says this: "My brothers and sisters in Christ, it is no trouble for me to repeat to you, the things I've said before. In fact it is a safeguard for you".

I want to present to you what I think is a safeguard that I need and I think we as a denomination need. For better or for worse, you have me as Moderator for another year until July next year and my job as Moderator, in these sorts of meetings, is to bring the Scripture to us. In a sense to ask with me to say, let's look, let's discern together, is this what the Lord is saying?

Whether the context is a formal meeting such as at the Executive Commission, or whether we just, 50 or so brothers or sisters who are gathered together to celebrate what the book of Acts says, should be the agenda of every Session meeting. Or the agenda of every Presbytery or the agenda of every Assembly, or even every house group.

Acts 14:27 says this "they gathered together and reported what God had done through them and how He had opened the door of faith to unbelievers". That's the agenda, for Sessions, Presbyteries, Executives and Assemblies. We gather here to hear what God has been doing amongst us and how He has opened through our work and his Word, the door of faith for unbelievers. So I want to be like Paul and repeat

what I raised at the Assembly last year. My theme if you like, second Corinthians 5 verse nine "we make it our goal to please him". We make it our goal to please Christ Jesus. I would add to that Colossians 1:10 "Live a life worthy of the Lord and please him in every way" Add to that Philippians 1:27 "whatever happens conduct yourselves in a manner worthy of the Good News of Jesus" and as I quoted already, Philippians 3:16, "live up to what you've attained".

I'm sure it is sad for you, it's got to be sad for our whole nation South Africa, and I think Zimbabwe and Zambia would share the sadness as we watched how some of the Mandela family in the last week or two have not lived up to what they've attained. As one commentator has said, "how sad that the person known as the world's greatest reconciler should have his family so un-reconciled to one another at this time" so cheekily I want to say, we need a safeguard.

And here is a safeguard of all our behaviour. Make it your goal to please Jesus. Live a life in every way that is worthy of Him. Conduct yourself in the manner worthy of Him. Live up to what you've attained. You are a friend of Christ Jesus, you have been born again to a different set of rules, of ethics and behaviour and standards. You are Christians.

So today Philippians 1:27 "whatever happens conduct yourselves in a manner worthy of the good news ". He says that because just a few verses earlier, chapter 1 verse 15, he raises the ugly and awkward question about our motives.

The reason we do things, and he says this, some preach Christ out of envy and rivalry. Some preach Christ out of love for Christ and love for the people of God. Some he says, preach Christ out of selfish ambition. Selfish ambition! How twisted to use the gospel of salvation for selfish reasons! But Paul says it can be even worse because some preach hoping to use it to stir up trouble for others. And those others are in chains like him. How is it that we as Christians belong to the greatest reconciler in all the world, Christ Jesus, and we are un-reconciled with one another? Because of selfish ambitions!

There is a poison that seeps in amongst us as a church. Not just our church, but we are our church, so we address what is here amongst us. And I have no doubt in my own mind that the Spirit sifts motives for doing things. In writing to my children early this morning, I said to them; pray for daddy because I am teaching about motives. But the most obvious question to ask yourselves, with what motive are you preaching about motives. Ask them to pray for integrity and consistency in my life this week and forever.

I think he wants to sift our motives. Why do we do un-Christian things when we wear Christ? Literally, Romans tells us that we've put on Christ. It is like we wear the jersey, and the jersey says on the front, I play for the team. But then we have selfish ambition and we hold the ball to ourselves and hog it all to ourselves and try desperately to bring glory to ourselves. It is as if we had a uniform on us saying Christian but our motives are selfish. Proverbs 14: 12, there is a way that seems good to people but in the end it leads to death. It brings to me things that I think are good but may lead to death. This morning I watched someone have muesli and fruit for breakfast. So healthy, you can see he looks healthy. What seemed good to me

was bacon, bacon fat on toast with butter. It will lead to death. Hopefully not this week! But you can understand that there is a way that seems right to us and so we are convinced it's right, but God is saying it leads to the death of oneself. Selfish ambition simply destroys the work of the Spirit in the church. You cannot hold to Ephesians 4 "make every effort to maintain unity of the church" and hold selfish ambitions.

There is a way that seems good to us but leads to death. We walk on the cliff edge of selfish ambition and so we need a safeguard. The safeguard is, make it your goal to please Him. Whatever happens, live your life worthy of Him, whatever happens in your ministry.

Let me talk to Ministers first of all, if your ministry is a good place or your ministry is in a bad place, if your colleagues seem to be doing better than you are or you are doing better than they are, whatever happens, conduct yourselves in a manner that you can stand before Christ and hear Him say, well done. Some grow in spite of bad ministry because God has chosen that. Some do not grow in spite of faithful ministry because somehow that's the mystery of God. Whatever happens in your private life, your marriages may not be good, the children may be faithless, your private managing of money may be chaotic, or you may be riding on success at every level. Whatever happens, conduct yourselves in a manner worthy of Christ.

Rightfully and fairly the Ministry committee of our church refused to admit to the status of the student of Ministry to the selection conference, someone from the Cape Town Presbytery, a young man, simply because he was not part of the Fellowship of Vocation for 12 months. He was part of the Fellowship of Vocation for eight months. The news came that he was not going to the selection conference. This meant another whole year of waiting for his life, and even though he had attended more Fellowship of Vocation in this Presbytery, because they have more here than other presbyteries have. He had not done 12, he had only done eight.

You are not going. I asked Patrick, how do you feel? With great wisdom beyond his own years, he said; Rod there are two ways I could respond. I could respond petulantly like a child with something snatched from him, or I could respond that Christ has allowed this and I will wait on him.

Whatever happens, conduct yourselves in a manner worthy of him. Selfish ambition is as old as sin. Adam and Eve gave in to the evil one because Genesis 3 says the disobedience that was offered to them looked good. It looked good to them. The disobedience of what was offered them, we were told, was pleasing to the eye and offered them to be like God. Well I can't imagine any more ambition than to be like God. So their own selfishness made them take the bite and we know the results. Again you got to know James chapter 1, verse 14, where James says "that each one of us is led astray, dragged away from God's way for our lives by our own evil desires". Another phrase for our own evil desires. Selfish ambition!

Elders, please don't think I am only talking to the Minister. Selfish ambition! Please understand that the book of Philippians is the only New Testament book that is specially addressed to elders, to overseers and deacons. So this is for you too. I want

to give you a couple of examples of what I think is selfish ambition, but really the examples are weak. Much more important is each of us should be saying now, Holy Spirit please bring to my own mind those places in my life that are selfish ambition. Let the Spirit dredge your own heart and mind.. You do your own work with Christ. But elders and leaders of the church, when you have called someone to be the Minister of the church, and the minister is now inducted into the parish and begins to make some suggestions, and he or she, most often she, is told this is OUR church. Or by one or two particularly strong members who may not even be elders, this is MY church. We do things for OUR way. That is selfish ambition.

It is a disease. When I was a young minister in the church, the General Assembly declared a year of evangelism where every church was to come and run a year of evangelism. When the instruction arrived on the table of our congregation, the session clerk said; Evangelism! We tried it here and it doesn't work. We're not doing it.

Early in my ministry of Bellevue the session clerk lost the plot badly because he was unhappy with me personally. It all started out of kindness. He thought I was working too hard. So one day standing with my diary in my hands, making an appointment with a member, trying to find a place, he snatched the diary out of my hand and said this young man is far too busy, he needs a rest. I said to him afterwards, don't you treat me like that again. I'm not your son. I'm your Minister.

Then he wrote letters to 60 of our members secretly inviting them to start a new Presbyterian Church in Bellville. I heard about it so I said to the elders, the only thing that I can do is to go to the meeting that he is calling. They thought I was a bit silly, but I duly knocked on the door, exactly at the time of the meeting. There were five cars outside so I thought this would be interesting. When the door opened to my knock the Session Clerk stared at me. Must have been like Rhoda looking at Peter's ghost. What are you doing here? I said I believe is a meeting here about a Presbyterian Church in Belleville. I'm a Presbyterian and I'd like to hear about. The only members at the meeting were himself, his wife, and one inquisitive woman. The bigger shock for me was that the other motorcars belonged to one of the ministers in the presbytery and seven of his elders who came secretly into my neighbourhood to start another church right under my nose.

Ministers, selfish ambition is when you force your ideas and programs on a congregation and you blame the congregation when they fail, and you've not worked with the people. Selfish ambition is when you go to a Presbytery meeting already thinking you wish you were on your way home. You have entered selfish ambition. Selfish ambition is when you leave a Presbytery and you say, that was a waste of my time. I have come to understand the Presbytery to be an operating theatre. All of us are the surgeons and nurses in that theatre and we are simply taking care of someone who is very ill. That could be a person who has lost their mind and has behaved badly. It could be someone whose heart is broken and needs tender care. It could be someone who through their own selfishness is simply not thinking correctly and needs some serious surgery. But the day will come when you will need surgery and you better hope that your brothers and sisters who gather around your life don't say, this is a waste of my time.

Selfish ambition is just being like the priest and the Pharisee and the Levite in the parable of the good Samaritan who simply look away to keep their own hands clean and their own money in their own pocket. Selfish ambition is when you do not pay your assessment and you don't explain why. You simply keep silent.

Paul says, some preach to stir up trouble. Can this be true? Sadly I have to say yes. As ministers and elders out of selfish ambition we have abused the pulpit. We are no different from the Corinthians, the Philippians, and the Ephesians. We are very young in Christ. Our maturity is very thin because of selfish ambition. So let me ask each of us generally and myself specifically. When you speak about the UPCS, when you speak about ministers in this Church, when you speak about the Central Office and the staff at the Central Office, when you speak about the Associations to which you do not belong, when you speak about the moderator and clerk of your presbytery; do you use words that build those people up as Ephesians 4 tells us to, or do you know in your heart that you speak to stir up trouble? Do you take secret delight when you hear that things are not going well in someone else's Ministry?

Is there racism in our denomination? Without a doubt. Both ways by the way! And let me say sooner or later the level of white participation in our church will likely simply dwindle to very little. So racism is not a major issue although it is there. There is a far more insidious slippery, enemy than racism. Racism is a big fat ugly brute that you can see. Selfish ambition is a slippery poison that seems right as we taste it but it poisons the heart.

We've been saved by grace, the unselfish un-ambition of Christ Jesus. By grace. But there is a phrase about the law of Christ. Not the grace of Christ. The law of Christ. Galatians 6: Carry each other's burden and you will fulfil the law of Christ. Each one should look after his own life and look at his own actions without comparing himself to one another, says Galatians 6. And each one should take the load off another as So mature Christians, ministers, elders, leaders, Christians generally: We carry our burdens, we test our motives and actions living worthily for Jesus and we pick up the burden of someone else as well.

I hope that when you get back to the school for tea you are the last in the line because you say to everyone else, please go first. One of the things I am not enjoying about being Moderator is I get pushed to the front of the queue at meals. Now in my Greek tradition the men eat last.

One of my favourite hymns which I wish more of our black members would sing is "Make way make way for Christ the King". But this has ceased to be a favourite of mine because this Free State Presbytery at Constantiaville opened the church a few weeks ago. I got to the lunch queue late. I went to spend a penny, the queue was quite long and one of our brothers picked me out as the Moderator. He called out, "make way make way for the Moderator" and pushed me to the front of the queue. I hated it.

When I got to the front of the queue, here stood a man shorter than me. Older than me beautifully dressed in a suit, quiet, smart dignified. I bumped into him and said I am really sorry. And he said to me "it's okay Moderator I can see you are very

hungry". And he smiled with a big smile. Then I realised he was totally blind. And he was teasing me. He could see nothing. But he somehow felt my embarrassment and softened it with a moment of humour at his own expense. He carried my burdens. He did not have selfish ambition to say the disabled must come first.

Could it be that here in this Executive Commission some of us are blind because we do not want to see our own selfish ambition? I ask you to use this safeguard, make it a goal to please Jesus and live a life worthy of him.

I end with this. Peter is questioned by Jesus. Do you love me, do you love me, do you love me? And I think that something rises within Peter when he sees John. In a moment of selfish ambition he says to Jesus "what about him?" Why are you nagging me, what about him? And Christ's answer to him is "what is it to you Peter, how I treat John? You must follow me." Today we look at motives as we follow Christ. Tomorrow we will look at our attitudes. How we live out what we do?

THE RT REV RODERICK BOTSIS
MODERATOR OF GENERAL ASSEMBLY

MODERATORS CLOSING ADDRESS

Executive Commission 2013

Reading Philippians 4:1 – 13

My brothers and sisters whom I love and long for, you are a joy and my crown. This is how you should stand firm in the Lord dear friends:

I plead with the MCG I plead with the UPNF to agree with each other in the Lord. Yes and I ask you, loyal Mshumpela to help these associations which have contended at my side in the cause of the gospel along with Clement and the rest of the fellow workers whose names are in the book of life. Rejoice in the Lord always. I will say it again, rejoice. Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but everything by prayer and petition and thanksgiving to send your request to God and the peace of God which transcends all understanding will guard your hearts and your minds in Christ Jesus.

Finally brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, what is admirable, if anything is excellent or praiseworthy think about such things. Whatever you have learned or received or heard from me or seen in me, put into practice. And the God of peace will be with you.

I rejoice greatly in the Lord that at last you have renewed your concern for me indeed you have been concerned but had no opportunity to show it. I'm not saying this because I am in need because I learned to be content whatever the circumstances. I know what it is to be in need and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hunger, whether living in plenty or in want. I can do everything through Him who strengthens me. Amen

When I read this in preparation for the Assembly, one question kept plaguing me over and over with regards to this chapter and it is, can a person be content and still plead or beg for something at the same time? Can you be content and yet be in a pleading mode? Twice in the passage Paul uses the phrase I have learned to be content. But twice he pleads, plead with Euodia, I plead with Syntyche that they will be of the same mind. So here is how my thinking works. If we stick with what we learned this week, if we stick with what we have attained in our knowledge of the Lord's love to us as we have studied this letter, then I would have to say Paul has let his selfish ambition come to rest. That he has let his selfish ambitions stop. He is content. He has arrived at the place of contentment. And yet he pleads with Euodia and Syntyche to also let their selfish ambitions to be set aside so that they will have the same mind in the Lord. I think our blasphemy is not so much that we swear in God's name but that we use it too presumptuously. So is he present now right here in this building. Is God with us?

Why would I then persist in disagreement with one another unless I was like James

or John who in the very presence of Jesus was saying to him secretly, make me more important than the others Lord. Let me just sit a little closer to you than these others. And as we read, the others were indignant when they heard that probably because they had wished the same thing.

So what is the secret of Paul's contentment? I have learned the secret of contentment. I think it is verse 13. I can do all this. I can be content whatever the circumstances. Remember he is writing from jail! He senses the end of his own life. He's written in other places of bad eyesight, of thorns in the flesh, of opposition of other people, of bearing the weight of all the churches on him, day by day. Of being utterly depressed to the point of despairing of life. Thinking there was a death sentence passed on him by God. I've learned to be content. How? Through Jesus who gives me strength. Strength from being in the Lord: The joy of the Lord is my strength.

When we get to see Jesus one day there are only two emotions that will be the choice for us. The one will be the joy of the Lord. I see him, I know him, I love him. Or the sheer terror that the one we had abused has now been revealed to us as Lord of all. Every eye shall see him and how will we respond? I think with joy because we belong to him.

So Paul takes aside Timothy and wants to train him as a pastor of souls. Takes a moment to be with him. He is training him as a pastor of souls not as a manager of an organisation called "the church". He's not training him to be comfortable with an office and a motor car and a list of expectations or entitlements and this is how you introduce more people into your church. He is training him as the pastor of souls. And in his first letter he writes, chapter 6 :6 "Godliness with contentment will bring you much gain". Godliness with contentment will bring you much gain. So in my simple language godliness equals God likeness. God's likeness equals Christ likeness. He is God in the flesh. Christ likeness is having the same attitude as that of Christ Jesus. Emptying oneself, kenotic, over and over and over and over again. Over again. You go first please. I'll carry your load for you. Over and over again. Emptying ourselves. That godliness with contentment brings much gain. Contentment is being happy with what you have and not looking at what you don't have. Contentment simply looks at what you have and gives thanks for that. Greed, jealousy begins when you look at what you don't have. I have learned the secret of being content. I've learnt to be content whatever the circumstances I can do all the stuff through him. There's the secret. Through Him. So that is not surprising to me. That's why in chapter 3 he says we should boast in Christ Jesus. Because he is our strength. We should boast in Christ Jesus.

When you go home and the family says to you, or your church says to you, what happened at the Executive Commission? How many of you will begin by saying that the food was lekker? Or the bus was nice or how many will begin by saying we felt the presence of Christ. Put Him first. We felt the presence of Christ. Not surprising that Paul says in chapter 3 we should serve God by the power of His Spirit. It is to Him by the same Spirit that raised Jesus from the dead, if that's true he lives in us and gives life to our bodies. He strengthens us, says Corinthians. So we rejoice in the Lord. Always in the Lord. Everything about us as Christians comes back to putting

Him first in every way. I just want to say this again. Rejoice! And this is showing the attitude of Christ Jesus. For the joy that lay before Him, He endured what was in front of Him. So this is practising the habits and presence of Jesus Christ, to put joy first. To rejoice in every possible circumstance. Why? Because the Lord is near. If He's near then I rejoice. I adopt his attitude. I know I can cope because of his presence, and I now be gentle with everyone around you. Wouldn't that be a line for every presbytery meeting? The rule of this presbytery meeting is "we will be gentle".

St. Stithians high school is a pretty fancy high school in Johannesburg. About seven years ago the guest speaker was a woman. The guest speaker addressed the matrics as they go out into this world. Her instruction to the graduates as they were starting their life was, have the courage to be gentle.

The courage to say He is here. I will treat you with the same respect I would treat Jesus. The unselfish and unambitious lifestyle is a gentle lifestyle.

If I asked you to name people who come to mind as leaders in this world who were, or are unambitious, unselfish let's see what list we can produce.

And the suggestions are? Mahatma Gandhi. Mother Theresa. Nelson Mandela. Mugabe (laughter).

Isn't it interesting that it is possible to immediately see the sharp difference? Brothers and sisters amongst our ministers and elders at presbytery level especially, are the Mugabe's and the mother Theresa's. Some arrive to eat us. Some arrive to say, however horrible this person has been, this is Jesus wearing a very troublesome disguise. And that's what Mother Teresa taught her nuns. You will see Jesus in these people in disguise but it is Him wearing a horrible disguise.

Make it your goal to please Jesus. I don't know how to teach that. But with my own life and my own two girls I cannot find a more powerful motivation in life than to say: just please Christ. He is God who loves us. Utterly forgives us and He has put His life in us at our disposal. I say to them, you can be the most beautiful people in this world who, wherever you go Hannah and Rachel, will add value by putting Christ first.

So thank you for working so hard this week. I think we worked fantastically well, not just in the formal gatherings and being with people, I've not heard one single complaint about the food. Fantastic that that has happened. I hope you've made some new friends. I hope your Insaka groups have become prayer partners in some way. If not please continue to do something about it. I hope you go home having enjoyed learning some new things about this letter from Philippians. Whenever my two daughters came home from school, and I still say to them the minute they come home from university, what was the best today? Not what did you do today but what was the best today?

And I hope when you go back to your family and friends, or you report to presbytery, and people ask you, so how was Executive Commission, or what did you do at the Executive Commission, you will answer the question by saying, firstly let me tell you what was best.

In case you are unsure of that, I will read this to you. "Whatever is true, what is

noble; whatever is right, whatever is pure, whatever is lovely, whatever is admirable, whatever is excellent, or praiseworthy, think about those things". Because that is where Christ put his fingerprint on us. You are mine. Be like me. Whatever happens, live a life with the Lord, putting Him first.

Let us pray. In the silence take a moment to give thanks for something this week. It could just be the face of another person. It could be something we've decided upon. It could be something deeply private that happened in your life. Just take a moment to give thanks. Amen

THE RT REV RODERICK BOTSIS
MODERATOR OF GENERAL ASSEMBLY

DECISIONS OF EXECUTIVE COMMISSION

DECISIONS OF EXECUTIVE COMMISSION 2013

Executive Commission 2013

APPEALS:

The Executive Commission resolves to deal with appeal 1 under the Ministry Commission report.

APPEAL 1:

TO: THE GENERAL ASSEMBLY EXECUTIVE COMMISSION
FROM : Mr. CELANI MBHELE (UPCSA THEOLOGY STUDENT AT PRETORIA UNIVERSITY)
SUBJECT: APPEAL AGAINST THE DECISION OF THE MINISTRY COMMITTEE 29 APRIL 2013
DATE: 31 MAY 2013

I, Celani Mbhele, a Theology Student recognized by the Ministry Committee of the Uniting Presbyterian Church in Southern Africa hereby present my appeal against the decision of the Ministry Committee of the General Assembly as outlined in Paragraphs 10.1 to 10.3.

Following are my reasons for the appeal to the Executive Commission:

1. 17.25 Manual of Faith and Order states that "Every student is under the care and discipline of the Presbytery within whose boundaries he/she is studying. The Clerk of the Presbytery or, failing him/her, the Convener of the Presbytery Ministry Committee reports to the Assembly Ministry Committee any allegation of misconduct which calls into question the student's suitability for the Ministry. The committee then gathers all relevant information and takes the following action:
 - (a) If the allegation of misconduct is grounds for discipline as specified in para 18.4, the Ministry Committee refers this to the Presbytery for discipline in terms of chapter 18, or
 - (b) If the allegation misconduct is grounds for discipline as specified in para 18.4, the Ministry Committee may take such other action as Chapter 17 provides for.

It is on these grounds that my appeal lies. If there was any allegation of misconduct which calls into question my suitability for the Ministry the Presbytery of Tshwane should have been informed of such and proper procedures followed. There is not in any stage of my years of being a Student and under the Care and Discipline of Tshwane Presbytery where the Presbytery of Tshwane resolved to begin an enquiry on the allegations of misconduct against me. There is not a single record where I was called by the Presbytery for discipline or concerns about my spirituality. I have not even been told that there was and is any complaint about me submitted to the

Presbytery of Tshwane, There has not been any concern from the University of Pretoria about my academic performance. This I find strange.

In the meeting I was called in by the Assembly Ministry Committee held at Trinity Congregation, Pretoria on Friday the 26th of April 2013, I found it not acceptable to find the Moderator of Tshwane Presbytery, Rev A Cameron, and the Council member that looks after the students at Sedibeng on behalf of the Presbytery of Tshwane Presbytery, Rev G Sinclair, being present in the meeting that took a decision about me, when in terms of the requirements of the Manual it should have been the Clerk, Rev L Mashoko, or Ministry Convener of the Tshwane Presbytery, Rev S Mpafi, (Manual 17.25) submitting information about me on behalf of Tshwane Presbytery. These two being present is contrary to what the Manual of Faith and Order requires.

2. 17.27 Manual of Faith and Order States. "At the end of each academic year the Committee reviews the student's academic, personal and spiritual progress and approves or declines to approve the student's progress at any time during the year. The Committee informs the student of its decision within two weeks of the review".

I am under the care and discipline of the Presbytery of Tshwane, I am also placed at Jonas Lediga congregation and both have not in any stage suggested that I was not spiritually fit for the ministry and that my conduct was at any stage questioned. I therefore find it irregular the way the proceedings of my review were done. I am not even sure if satisfactory reports, or otherwise, have been submitted concerning me. The same is true of my previous attachment at St Andrew's, Pretoria. At the end of 2012 I was not informed whether or not my year was sustained.

3. 18.43. Manual of Faith and Order states "A Presbytery Court has jurisdiction over all members within its boundaries, including all Ministers, Church Extensions Agents, Probationers, Students for the Ministry and Lay Preachers. It retains this jurisdiction even if the alleged offence took place outside its boundaries. Any allegation which calls into question the suitability for the ministry of a student for the ministry or a probationer must be reported to the Assembly's Ministry Committee in terms of the Manual chap.17 before coming to the court".

Based on this paragraph I would have expected the Presbytery of Tshwane to have been the one reporting my misconducts, issues of my spirituality and my unsuitability to be in Ministry to the Assembly's Ministry Committee, for this was to give me chance to defend and to explain myself to both the Presbytery and the Assembly's Ministry Committee and not the way it is done.

Further, I was instructed by the Ministry Secretary to submit to psychological testing. This was conducted by Dr Inette Taylor at her residence and place of work on 16 April 2013. I was not told the purpose of this, except that it was for psychometric evaluation. Dr Taylor told me she would send me a copy of her report for the Ministry Committee and did not ask me and I did not sign a release for this confidential information to be shared outside our meeting. I have never received a copy of this report. I gather this was done without my express permission and therefore, this should be viewed as inadmissible

I appeal to the General Assembly Executive Commission to rule that all decisions taken by the Ministry Committee be put aside and be considered null and void; that the Assembly Ministry Committee Acted outside the prescripts of the Manual of Faith and Order of the UPCSA.

I further appeal that the General Assembly Executive Commission to rule that the evidence submitted by the Assembly Ministry Committee to review my calling be ruled inadmissible. To use the information gathered from dubious sources in terms of personal, spiritual and academic progress, as information and evidence to find me not suitable for Ministry of the UPCSA is not appropriate; that the decisions of the General Assembly Ministry Committee are inappropriate for they have based their decision on information that cannot be substantiated. The appropriate sources to consult are the Ministry Committee of the Presbytery of Tshwane, The Jonas Lediga congregation and the University of Pretoria.

I understand that while this matter is under appeal, I may continue to reside at Sedibeng House of Studies and continue with my studies.
I acknowledge that I am under the care and discipline of the Presbytery of Tshwane and request that any failings on my part be laid as a charge against me in the Presbytery.

Signed and dated at Pretoria by Celani Mbhele on Friday May 31, 2013.

Celani Mbhele
21 9th Street
MENLO PARK
Pretoria
0081
Cell: 0765698999
Email:

APPEAL 1:

"The Executive Commission refers Appeal 1 to the Assembly Administrative Review Panel or the Court of Assembly, giving these bodies the right to discern to which of them the business belongs".

ASSEMBLY BUSINESS COMMITTEE:

1. The Executive Commission receives the report.
2. The Executive Commission adopts the Amended Agenda as published in the Supplementary Papers as the Agenda for the 2013 Executive Commission.
3. The Executive Commission adopts the Standing Orders as published in the Supplementary Papers for use at the 2013 meeting of the Executive Commission.

4. The Executive Commission notes that Amatola Presbytery will be piloting the Consensus Model until February 2014 and that the Assembly Business Committee will report to General Assembly in 2014.
5. The Executive Commission appoints the following "Facilitation Committee" for the duration of the 2013 Executive Commission.
 - 5.1. Drafting Committee: Rev Dr G Marchinkowski, Rev B Mpofu and Ms E White.
 - 5.2. Minute Scrutineers: Rev JA McKane, Mr T Lubango
 - 5.3. Data Projectionist: Rev Dr G Marchinkowski
 - 5.4. Notices of Motion: Clerk of Assembly and Ms E White.
 - 5.5. Leave of Absence: Clerk of Assembly.
 - 5.6. Minute Secretaries: Rev Z Mtyhobile and Rev J Murphy
 - 5.7. Vote of Thanks to hosts: Rev R Armstrong
 - 5.8. Press Liaison: General Secretary
 - 5.9. Records Examiner: Rev B Mpofu

CHANGES IN THE MINISTRY:

1. The Executive Commission receives the report.

CHURCH ASSOCIATIONS:

1. The Executive Commission receives the report.
2. The Executive Commission notes the work of the Committee.
3. The Executive Commission notes that the Committee has resolved to allow associations to pay for five members of the committee when attending committee meetings.
4. The Executive Commission notes that associations convened the Convention to prepare for the mediation process.
5. The Executive Commission commends associations for the great work they are doing in regards to the trans-nationality of our Denomination.

CHURCH AND SOCIETY:

1. The Executive Commission receives the report.
2. The Executive Commission notes the vision and activities of the Church and Society Committee.
3. The Executive Commission:

- (1) laments the extent of negligence in circumcision schools and the resultant deaths.
- (2) instructs the Church and Society Committee to express the Church's alarm and its support of the ministry of health in its efforts to address the matter.
- (3) encourage ministers, Sessions and Associations to address the matter in pastoral and practical ways
- (4) instructs ministers, Sessions and Associations then to give feedback to Presbyteries in this regard; and
- (5) instructs the C&S Committee to send a circular reminding Presbyteries of their responsibility before the season of circumcision.

4. The Executive Commission notes the efforts and legal steps taken to evict the tenant of the house in Pimville belonging to the UPCS and instructs the committee to pursue all means to bring the matter to conclusion.

CHURCH OFFICE:

1. The Executive Commission receives the report.
2. The Executive Commission expresses its thanks to the Revs. Buhle Mpofo and Mamalotje Magagane for their service to the UPCS in their respective positions and wishes them well in their future ministry and work.
3. The Executive Commission renews the appointment of the General Secretary for a second term of five years until 31 January 2019 and expresses its appreciation for the sterling work he has done so far.

CLERK OF ASSEMBLY:

1. The Executive Commission receives the report.
2. The Executive Commission resolves that, the dates for General Assembly 2014 be set as Saturday 12th July till Friday 18th July.
3. The Executive Commission resolves;
 - vii that, all Committee Conveners submit, at the very least, a due diligence report to General Assembly in 2014.
 - viii that, all reports to be considered by the General Assembly in July 2014 be submitted to the Clerk of Assembly by Friday 11th April 2014.
 - ix that, all Supplementary Reports be submitted to the Clerk of Assembly by the end of May 2014.

- x that, all Papers of Assembly be made available to Commissioners, Presbytery Clerks and Committee Conveners at least 3 weeks before General Assembly.
- xi that, all reports be posted on the UPCS website at least 3 weeks before Assembly and encourages everyone to make greater use of the website.
- xii that, the Papers, Supplementaries and Proceedings and Decisions of General Assembly 2014 (Yearbook) be distributed to Ministers and Presbyteries on a CD at the end of the year and that those who don't have access to a computer or internet can make a request for a hard copy.

4. The Executive Commission notes the status of the matters concerning Ross and Rainy and Randburg Presbyteriaanse Kerk.
5. The Executive Commission notes the improvements and challenges concerning the ongoing management of Tiyo Soga House.
6. The Executive Commission approves the proposed changes to the format for Papers to the General Assembly and Executive Commission as set out in the main body of the report.
7. The Executive Commission enacts remits;

- vii GA/12/01. Add "Unless no other alternative exists"
- viii GA/12/02.
- ix GA/12/03.
- x GA/12/04.
- xi GA/12/05.
- xii 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.

8. The Executive Commission refers to the Faith and Order Committee the task of compiling a comprehensive section in the Manual of Faith and Order covering compensation for Interim Moderators.

COMMUNICATIONS:

1. The Executive Commission receives the report.
2. Executive Commission encourages our Presbyteries and ministers to assist in making the Presbyterian link a valued publication through

- a. Assisting in its distribution
 - b. Contributing to its content
 - c. Encouraging congregants to contribute to its content as well.
3. The Executive Commission requests the Communications Committee to work with the Central Office in refining and renewing the website as soon as possible, bearing in mind cost effective measures.

COURT OF ASSEMBLY AND AARP:

1. The Executive Commission receives the report.

Supplementary report:

2. The Executive Commission refers to the Faith and Order Committee the two sections in the main body of the report requiring clarity in the *Manual of Faith and Order*.

ECUMENICAL RELATIONSHIPS:

1. The Executive Commission receives the report.
2. The Executive Commission receives the report of the Church Unity Commission (Appendix 2).
3. The Executive Commission expresses its support and prayers for the World Council of Churches as it prepares for its 10th General Assembly in November 2013.
4. The Executive Commission:
 - a) notes that the WCRC has decided to relocate its Office to Hannover, Germany, and
 - b) offers its support and prayer for a smooth transition in the move and also for the search for a new General Secretary.
5. The Executive Commission refers the "Stellenbosch Second Theses" document to Presbyteries and Sessions for study, reflection and invites any comments to be sent to the convener of the ERC by 28 February 2014.
6. The Executive Commission affirms the partnerships and agreements the Presbyteries of Zambia and Zimbabwe have with other ecumenical partners and churches and encourages them and their Associations to give more comprehensive feedback to the General Assembly of 2014.
7. The Executive Commission urges Presbyteries that have not as yet submitted details of their ecumenical committee/person to do so by 30th September 2013.

EDUCATION AND TRAINING:

1. The Executive Commission receives the report.
2. The Executive Commission:
 - a) expresses its sincerest thanks to all whose donations to the PEF ensure the on-going work of the fund and thanks the trustees for their role in its continued work.
 - b) thanks Mrs Brink for her service to the PEF and wishes her well in her retirement.
3. The Executive Commission declares Sunday, 15 June, 2014 PEF Sunday and requests all congregations to hold a retiring offering for the PEF on that Sunday or another of the congregation's choosing.
4. The Executive Commission upholds the decision made by the Zimbabwe Education Trust to use levies raised by the trust from the learners in the schools in Zimbabwe in the following way:

"\$2 of each \$5 levy for Zimbabwe Education Trust Admin cost and the remaining \$3 for ongoing development of the primary schools."
5. The Executive Commission thanks all of those on the committee and its sub-committees for their tireless efforts in support of the work of this committee.

EXECUTIVE COMMISSION:

1. The Executive Commission appoints the Rev P Langerman to be convener of the Faith and Order Committee.

FAITH AND ORDER:

1. The Executive Commission receives the report.
2. The Executive Commission instructs the General Secretary to:
 - a) write to the Minister of Home Affairs to express the Church's concerns about the recent developments in the administration of marriages by the Department of Home Affairs as set out in the section on Marriage in the Faith and Order report; and
 - b) engage the UPCSA's ecumenical partners through the CUC and the SACC to enter into discussion and negotiations with the Department of Home Affairs to define a more appropriate relationship between the State and the Church in dealing with Christian marriage.

3. The Executive Commission instructs the Church Associations Committee and the Faith and Order Committee to establish a joint task-team to draft a Chapter on Church Associations for inclusion in the *Manual of Faith and Order* for presentation to the 2014 General Assembly.
4. The Executive Commission
 - a) thanks all the Ministers of the UPCSA who have continued to work on the *Word and Worship* series; and
 - b) commends the series or its Afrikaans equivalent, *Woord en Fees*, to all Ministers and preachers in the UPCSA as a resource for preaching and worship.
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.
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.
8. The Executive Commission instructs the webmaster to replace the version of the UPCSA Confession of Faith presently on the UPCSA website with the 2013 version, including
 - a) all the amendments that the Executive Commission enacts this year and
 - b) all the amendments that the Executive Commission adopts and remits to Presbyteries this year, with the latter identified by being underlined.
9. The Executive Commission instructs the Translation Task Teams to incorporate into their translations of the Confession of Faith all the amendments that the Executive Commission has so far enacted.
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
 - e) instructs the committee to report on the procurement of translations of the Nicene Creed into other languages used in the UPCSA with a view to publishing this on the website for study and comment by General Assembly 2014.
11. The Executive Commission instructs the webmaster:

- a) to place all three translations of the Nicene Creed in the Appendices (English, Afrikaans and isiXhosa) on the UPCS website; and
 - b) to attach to each of them a note stating that the Assembly/Executive Commission has approved it for study, use and comment and has called for comments to be sent to the convener of the Confessions Task Team.
12. The Executive Commission
- a) sends the section on the Nicene Creed in the main part of the Report and Appendices D and E to the English Language Liturgical Commission [Monsignor Kevin McGinnell, Chairperson of the ELLC, at in response to the ELLC's invitation to comment on its work; and
 - b) requests the ELLC to respond with its reaction and comment.
13. The Executive Commission
- a) adopts the "Directions for the Administration of Baptism and the Public Confession of Faith" together with all the amendments in Appendix H;
 - b) instructs the webmaster to place the amended Directions on the website; and
 - c) draws the attention of all Ministers and all who are licensed to administer the sacraments to the amended Directions.
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.
15. The Executive Commission amends the Orders for the Baptism of Believers and for the Baptism of Believers' Children in accordance with Appendix J.
16. The Executive Commission adopts the two additional rubrics proposed in the main body of the Report for insertion into the Orders for the Ordination and Induction of Ministers.
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.
19. The Executive Commission instructs the webmaster to place the following on the UPCS website:
- a) the (amended) Directions for the Administration of Baptism and the Public Profession of Faith (Appendix H above),
 - b) the (proposed) Directions for the Celebration of Holy Communion (Appendix I),
 - c) the Proposed Directions for the Conduct of Funerals (Appendix K) and the Order for a Funeral or Memorial Service (Appendix L).
20. The Executive Commission
- a) commends the CUC Certificate of Baptism in Appendix M above to all Ministers and Sessions for use in their congregations; and
 - b) instructs the webmaster to make this Certificate available for downloading from the website.
- 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 [_____](#)
 - 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 (comments to be sent not later than 28 February 2014).
4. Notice of motion **M4**:

"The Executive Commission instructs the Faith and Order Committee to include a paragraph in the *Manual* that will ensure the congregation's involvement with the Session when a minister wishes to engage in secular employment. If the person is called, then the Call will end and the congregation will need to sign a contract between itself and the minister which will express all emoluments. The Clerk of Presbytery (or any other neutral person) will chair the congregational meeting where this is discussed and the appointment must be approved by Presbytery".

FINANCE:

1. The Executive Commission receives the report.
2. The Executive Commission approves
 - (i) The audited Financial Statements of the UPCSA for the year ended 31st December 2011
 - (ii) The "reviewed" Financial Statements of the Sedibeng Trust for the year ended 31st December 2012
 - (iii) The appointment of RSM Betty and Dickson as auditors for the 2013/2014 financial year
3. The Executive Commission notes
 - (i) The decision taken in the 2011 Executive commission to limit the size of the Finance committee to 8 persons comprising 4 ministers and 4 financially experienced lay persons and agrees that this decision be placed before the 2014 General Assembly
 - (ii) The establishment of an Audit committee as a subcommittee of the Finance committee.
4. The Executive Commission notes
 - (i) The unaudited financial report for the 12 months ended 31st December 2012
 - (ii) And that this is the earliest that the church accounts have been available at either the General Assembly or meeting of the Executive Commission.
5. The Executive Commission notes that in the light of the poor response to proposals submitted by Craig Smith and the limited number of applications for assessment relief in terms of the decisions taken in Stellenbosch the Finance Committee is working with the General Secretary as part of the Presbytery Improvement plan, to work with key congregations and Presbyteries to resolve the assessment issue.
6. The Executive Commission notes
 - (i) The growth in unallocated funds despite steps taken by the central office finance team advising presbyteries and having all the correct forms sent to presbyteries and these remittance forms also being available on the UPCSA web site.
 - (ii) That in respect to CEA loans, new loans will only be considered once existing loans are redeemed. Presbyteries are instructed to follow up on the settlement of these loans.
 - (iii) that the RB Hagart Trust Fund is able to assist retired ministers and their spouses to meet emergency medical expenses which are not met by medical aids. All applications to be clearly motivated.
7. Proposal 7 was ***Withdrawn***.
8. The Executive Commission thanks
 - (i) The investment committee for diligent manner in which the investments of the Pension fund of the UPCSA are monitored
 - (ii) The C.F.O. and his staff for their efforts in overcoming past problems and improving the standard of reporting.
9. The Executive Commission:
 - (a) instructs Presbytery Clerks to disseminate info on unallocated deposits to congregations and to tell congregations how to make deposits to the UPCSA and
 - (b) instructs Presbytery Clerks/Treasurers to investigate unallocated deposits made within their bounds and to report their findings to Central Office by 31 December 2013.

10. Notice of Motion **M1**
The Executive Commission:
4) notes the intervention of the General Secretary on the sale of Mpolweni Farm matter, at the request of the Finance Committee;
5) urges all parties concerned to work together to expedite the sale of the property; and
6) requests the General Secretary to oversee the process of completion of the sale of the property as a matter of urgency.

11. Notice of Motion **M 2**

The Executive Commission appoints Jathil Bhika to review the Sedibeng Trust accounts for the 2013/2014 financial year.

GENERAL SECRETARY:

1. The Executive Commission receives the report.
2. The Executive Commission affirms the intention of the Church Office Committee to restructure the Central Office to adequately drive the Mission, Vision and Mission Priorities of the UPCSA.
3. The Executive Commission urges ministers and Session Clerks to distribute letters and information intended for congregants to its members.
4. The Executive Commission
 - (i) requests Presbyteries to attempt to resolve conflicts by first using the pastoral approach instead of immediately resorting to the legal processes within the Church and, to engage the services of the Central Office where necessary.
 - (ii) instructs the Faith & Order (Manual) committee to insert the need for a pastoral approach (Matt 18: 15 & 16) into the Manual before embarking on legal processes.
 - (iii) requests the General Secretary to include matters of conflict resolution skills in his *Presbytery empowerment workshops*.
5. The Executive Commission requests Presbyteries that are experimenting with the consensus or other models of discernment/decision-making to report these to the Assembly Business Committee.

6. The Executive Commission urges Presbyteries to use the Bible Study material to be provided by the General Secretary for devotions at Presbytery meetings.
7. The Executive Commission notes
 - i) The challenges encountered in enacting the decision of the 2012 General Assembly to establish 2 Presbyteries in Zimbabwe,
 - ii) the action taken to address the situation, and
 - iii) requests the General Secretary to report fully on this matter to the 2014 General Assembly.
8. The Executive Commission notes the development in the attempt to secure external mediators, and urges all parties concerned to participate fully in the processes of addressing the issues related to the conflict.
9. The Executive Commission requests the General Secretary to express its gratitude and appreciation to CWM for its further financial support for the UPCSA mission projects and priorities in the Mission Support Fund (MSF) 3.
10. The Executive Commission approves the Policy drafted to address the expenses of the Moderator and Moderator Designate of the General Assembly.
11. The Executive Commission requests the Priorities and Resources Committee to consider the current practice on the role of the General Assembly Moderator regarding the funeral of a minister and to report on this to the 2014 General Assembly.
12. The Executive Commission endorses the document on the role and function of the Chaplains to the Moderator of the General Assembly (as contained in Appendix 2).
13. The Executive Commission instructs Presbyteries and congregations to assist and cooperate in the process that will be undertaken by the Central Office to obtain more accurate information on the UPCSA.
14. Notice of Motion **M3:**
The Executive Commission notes with gratitude that all the necessary measures have been taken to address the issue of the Fraud

MINISTRY:

1. The Executive Commission receives the report.

2. The Executive Commission notes the withdrawal of Andre Lamont-Turner as a candidate for the ministry.
3. The Executive Commission notes the Probationers of 2012 who have all been issued with Ministry Certificates.
4. The Executive Commission notes the list of Probationers who have been placed for 2013.
5. The Executive Commission notes the list of Ministers who have received Post Ordination Study grants.
6. The Executive seconds the Rev W Buqa to the SANDF as an Airforce Chaplain and places him under the care and discipline of the Presbytery of Tshwane.
7. The Executive Commission seconds the Rev M Brand to Cornerstone Theological College and places him under the care and discipline of the Presbytery of Western Cape.

This was Referred Back to the Committee

8. The Executive Commission seconds the Rev E Bossé to the United Reformed Church of England and Wales.
9. The Executive Commission notes the list of Seconded ministers as amended.
10. The Executive Commission grants credentials to the Rev Paul Andrianatos.
11. The Executive Commission provisionally admits the Rev Scott Silver into the ministry of the UPCSA in terms of Manual 17.55.
12. The Executive Commission provisionally admits the Rev Gerard Langeveld into the UPCSA ministry in terms of Manual 17.55.

Supplementary report:

2. The Executive Commission notes the results of the Selection Conference.
3. The Executive Commission notes the removal of Mr. C Mbhele from the Roll of Students for the Ministry and his appeal against this and resolves that Mr. Mbhele be allowed to continue in Sedibeng House until the appeal has run its course.
4. The Executive Commission provisionally admits the Rev K Sihlahla into the Ministry of the UPCSA.

5. The Executive Commission requests the Moderator and the General Secretary to address the issues between the Ministry Committee and Prof. GA Duncan on a pastoral basis and if this process fails, the Ministry Committee is directed to explore the option of approaching the Court of Assembly.
6. The Executive Commission removes the Rev Dr A Kasambala from the list of Seconded ministers.
7. The Executive Commission removes the Rev. P Fox from the list of Seconded ministers with effect from 31st July 2013.
8. The Executive Commission seconds the Rev. T Mokhantso as a Chaplain to the SAPS.
9. The Executive Commission seconds the Rev Dr Z Rashe to the Centre of Theology at Fort Hare University.
10. The Executive Commission grants the Rev T Mpambani permission to seek a position as a Chaplain in the SANDF and seconds him to the position when he has it.

MINISTERS EMERITUS:

1. The Executive Commission grants the Rev Dr. AR Tucker, the status of Minister Emeritus from 31 January 2014 and a seat on the Presbytery within whose bounds he may reside.
2. The Executive Commission grants the Rev ED Gaunt, the status of Minister Emeritus from 31 March 2014 and a seat on the Presbytery within whose bounds she may reside.
3. The Executive Commission grants the Rev G Jamieson, the status of Minister Emeritus from 30 April 2014 and a seat on the Presbytery within whose bounds he may reside.
4. The Executive Commission grants the Rev GT Mcoteli, the status of Minister Emeritus from 30 November 2013 and a seat on the Presbytery within whose bounds he may reside.
5. The Executive Commission grants the Rev DG Van Duyker, the status of Minister Emeritus from 31 December 2013 and a seat on the Presbytery within whose bounds he may reside.

MISSION AND DISCIPLESHIP:

1. The Executive Commission receives the report.

2. The Executive Commission notes the two Presbytery Mission Consultations conducted by the Committee during the past year and the intention of the Committee to visit the Presbytery of Limpopo in the second half of 2013.
3. The Executive Commission notes the disbursement of up to R 450 000 of Assessment Income (for the first six months of 2013) to congregations through Grants.
4. The Executive Commission commends the website of the M&D Committee to ministers, CDEs and congregations for their use.
5. The Executive Commission commends the M&D Conference, to be held at eMseni Conference Centre, Kempton Park, from 9 to 11 September 2013 to ministers, CDEs and lay leaders interested in Church Growth.
6. The Executive Commission commends the work of the International Sailors Society to congregations and members of the UPCSA encouraging them to support this organisation with prayer, service and financial support.
7. The Executive Commission resolves that the Order of Supportive Lay Ministries will open for members and commence its work on 1 January 2014 and the Commission approves Appendix 1 of this report.
8. The Executive Commission commends the book by Harold le Roux, The Church and Mission, to all members of the UPCSA for their reading.
9. The Executive Commission instructs the Clerk to circulate the "Audit of Missionary Activity" to all congregations of the UPCSA and to united congregations within 30 days after the Commission's meeting.
10. The Executive Commission
 - (a) instructs the Church Office Committee to appoint a suitably qualified person as Administrator of the OSLM in terms of Appendix 2 to this report in consultation with the M&D Committee;
 - (b) gives thanks for the funding provided by the Council for World Mission in the UPCSA's Mission Support Programme Grant;
 - (c) instructs the Church Office Committee to endeavour to have the new member of Staff begin work on 1 January 2014.
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.
12. The Executive Commission notes the Committee's caution regarding time frames for reporting on changes to the Models of Ministry of the UPCSA.

13. The Executive Commission approves the scales for minimum Stipends for ministers in South Africa, Zambia and Zimbabwe; the transport allowances and the pulpit supply fees.
14. The Executive Commission thanks the M&D Committee for their diligent work and notes with appreciation their innovative initiatives, particularly the OSLM.

OVERTURES:

The Executive Commission resolves to deal with the Overture as follows:

2. Overture No 1 under the Faith and Order Committee report.

1. CONCERNING THE CHANGE OF THE NAME OF THE PRESBYTERY OF AMATOLA:

- i At the 23 June 2012 Special meeting of Presbytery the following decision was taken as per the minutes:

7. Motions

7.1. Overture to General Assembly

Rev. Loni presented his overture and after discussion the Clerk moved the following proposals:

1. *Presbytery adopts the overture*

Seconded and AGREED

2. *Presbytery appoints Rev. Loni and Rev. Gwala to speak to the overture.*

Seconded and AGREED

On behalf of the Presbytery I would therefore like to re-submit the overture of Rev. Loni, with the support of the Presbytery to the 2013 General Executive.

- ii At a Presbytery meeting held on Saturday 17 August 2012 Presbytery received a notice of motion from Rev. Loni and made the following decision as per extract from the minutes

12. Motions

Rev. Loni moved the following Notice of Motion

Presbytery

Resolves to instruct the Clerk to re-submit to the Clerk of General Assembly for inclusion in the 2013 Executive Commission papers the Overture for change of

name of Presbytery that could not make time for inclusion in the 2012 General Assembly Papers

Seconded and **AGREED**

MOTIVATION FOR THE CHANGE OF NAME OF THE PRESBYTERY FROM "AMATOLA" TO "AMATHOLE."

The Purpose of this overture is to persuade the General Assembly of the Uniting Presbyterian Church In Southern Africa; meeting in Cape Town in July 2012 to adopt the change of name from "Amatola " Presbytery to become **Amathole** Presbytery. The motivation for this overture is as follows:

1. Historical evidence states that the term Amatola, Amatole or Amathole was used to describe a range of densely forested mountains situated in the Eastern Cape. It seems these terms were used interchangeably.
2. Historical evidence records that the phrase "Amatole" means calves and **Amatole District Municipality**, which lies to the South was named after "Amatole" – the "calves" mountains.
3. It is worth-noting that the term/word "Amatole" meaning calves in a Xhosa language is spelt with an aspirated sound "h" hence "**Amathole**" and not Amatole as in the historical documents.
4. These mountains are called "**Amathole**" meaning "calves of the Drakensberg Mountains" hence in some areas of this Presbytery you have settlements called "**Amathole** Location" and or Amathole Basin."
5. The most important towns that historically form part of currently known as **Amathole** District Municipality are:
 - 5.1. Adelaide, Cathcart and Fort Beaufort that began life as military outposts.
 - 5.2. King William's Town which is the old centre of the region and in this town there is a large museum known as the "**Amathole** Museum."
 - 5.3. At the foot of the mountains is the town of Alice; with the campus of the University of Fort Hare.
 - 5.4. Stutterheim served as a settlement for disbanded soldiers who fought in the "Amatola War."
 - 5.5. Hogsback is a holiday destination.
 - 5.6. East London: The largest town in the region and the main administration centre for the Amathole Region.
6. It is worth-mentioning that the towns mentioned in Paragraph 5 above are the hub of the UPCSAs membership within the Presbytery currently known as "Amatola" in the UPCSAs; and known as "**Amathole Region**" in terms of current municipality boundaries of the Eastern Cape.
7. There is already a move in this region towards changing the names that are a result of "corrupted names" to becoming correct names e.g. Amatola Museum has been changed to **Amathole** Museum; Umtata has been changed to **Mthatha** etc.
8. It appears that the term "Amatola" is one of those terms that were "corrupted" and the UPCSAs used a name that had no accurate historical

bearing to the membership of this region; hence this overture i.e. to change from "Amatola" to "**Amathole** Presbytery."

Submitted by Sibakhulu Orsmond Loni (Rev) 21 **APRIL 2012.**

OVERTURE 1

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

PENSION FUND (UPCSAPF):

1. The Executive Commission receives the report.
2. The Executive Commission re-appoints D Anderson, C Henley, N Mashalaba and A Wentzel as Employer Trustees, with GC Kelly as a general alternate, till 31 December 2017.
3. The Executive Commission appoints Mr A Wentzel as Chairman of Trustees.
4. The Executive Commission acknowledges the work of the Investment Sub Committee for their sterling work in managing the investments of the UPCSAs Pension Fund and the PEPF.

PENSION FUND (PEPF):

1. The Executive Commission receives the report.
2. The Executive Commission urges all Presbyteries to make sure that church employees join the PEPF.

PENSION FUND COMMISSION:

1. The Executive Commission receives the report.
2. The Executive Commission resolves that the current two-tiered Contributions scheme of the UPCSAs Pension Fund adequately addresses the differing financial realities of the Ministers of the UPCSAs.
3. The Executive Commission reminds Ministers that membership of the UPCSAs Pension is compulsory.
4. The Executive Commission reminds Presbyteries that they:
 - (a) have to ensure that Ministers become members of the UPCSAs Pension Fund in terms of paragraph 10.27(o) of the Manual of Faith and Order, and

(b) have a role to play in ensuring that Members remain in good standing of the UPCS Pension Fund.

5. The Executive Commission informs Ministers:

(a) that they should not rely solely and completely on the UPCS Pension Fund for their Retirement Planning, but

(b) should seek advice from authorised Financial Planners in order to ensure that upon retirement they will be in a sound financial position to do so.

6. The Executive Commission emphasises that Retirement Planning is and should remain the individual responsibility of the Ministers of the UPCS and that it is directly incumbent upon the Minister to take responsibility for his/her Retirement Planning, which includes the timely and full payment of Pension Fund Contributions.

7. The Executive Commission acknowledges with regret the existence of the two tiered contribution scheme of the UPCS Pension Fund, and discourages congregations from opting for the lower tier when contributing to their minister's Pension.

8. Executive Commission discharges the Commission with thanks.

PETITIONS:

The Executive Commission resolves to deal with the proposals as follows:

1. Petition No 1 under the Ministry Committee report.

1. CONCERNING THE APPOINTMENT OF MRS ZEPHNEY KENNEDY AS A PROBATIONER TO ST ANDREW'S PRESBYTERIAN CHURCH, CAPE TOWN

At a meeting of its Executive on 12 March 2013, Presbytery agreed that, should the Assembly Ministry Committee turn down its final appeal (see appendix for copy of letter dated 15 March 2013), Presbytery would petition the Assembly Executive Commission to instruct the Assembly Ministry Committee to:

- a. Permit Mrs Zephney Kennedy to undertake her probation at St Andrew's Presbyterian Church, Cape Town, subject to the Presbytery approving such an appointment.
- b. Allow Mrs Kennedy's period of probation to run from 1 April 2013 to 31 March 2014.
- c. Allow Mrs Kennedy to attend the two required PAT Conferences in reverse sequence.

The Rev. D Smit, Convenor of the Ministry Committee of the Presbytery and Mrs Kennedy will present this petition to the Executive Commission of General Assembly.

PETITION 1

"The Executive Commission instructs the Ministry Committee to:

- 1) review its decision on this matter by 31 August 2013;
- 2) allows Mrs Kennedy to attend the August PAT Conference;
- 3) review the principles governing their decisions when considering 'mature aged' /all candidates with families".

PRIORITIES AND RESOURCES:

1. The Executive Committee receives the report.
2. The Executive Commission ratifies the Committee's decision to co-opt the Moderator Designate the Rev. ME Ramulondi.

RECORDS:

1. The Executive Commission receives the report.
2. The Executive Commission notes the list of Committees and Presbyteries that have submitted their records and commend them for their diligence.
3. The Executive Commission instructs Presbyteries and Committees that did not submit their records to do so at the next General Assembly in July 2014 or face rebuke at Assembly.

STEWARDSHIP:

1. The Executive Commission receives the report.
2. The Executive Commission instructs the Ministry Committee to consider ways in which Stewardship training can be made part of the Ministerial training and report to the 2014 General Assembly.
3. The Executive Commission encourages the Stewardship Committee to circulate the proposed Stewardship booklet to Presbyteries for comment before presenting it to the 2014 General Assembly for endorsement."

DECISIONS OF THE EXECUTIVE COMMISSION AFFECTING COMMITTEE CONVENERS

Executive Commission 2013

APPLICABLE TO ALL AFFECTED COMMITTEES

Under Records Report:

3. The Executive Commission instructs Presbyteries and Committees that did not submit their records to do so at the next General Assembly in July 2014 or face rebuke at Assembly.

ASSEMBLY BUSINESS COMMITTEE:

4. The Executive Commission notes that Amatola Presbytery will be piloting the Consensus Model until February 2014 and that the Assembly Business Committee will report to General Assembly in 2014.

CHURCH ASSOCIATIONS:

Under Faith and Order Report:

3. The Executive Commission instructs the Church Associations Committee and the Faith and Order Committee to establish a joint task-team to draft a Chapter on Church Associations for inclusion in the *Manual of Faith and Order* for presentation to the 2014 General Assembly.

CHURCH AND SOCIETY:

3. The Executive Commission:
 - (6) laments the extent of negligence in circumcision schools and the resultant deaths.
 - (7) instructs the Church and Society Committee to express the Church's alarm and its support of the ministry of health in its efforts to address the matter.
 - (8) encourage ministers, Sessions and Associations to address the matter in pastoral and practical ways
 - (9) instructs ministers, Sessions and Associations then to give feedback to Presbyteries in this regard; and
 - (10) instructs the C&S Committee to send a circular reminding Presbyteries of their responsibility before the season of circumcision.
4. The Executive Commission notes the efforts and legal steps taken to evict the tenant of the house in Pimville belonging to the UPCS and

instructs the committee to pursue all means to bring the matter to conclusion.

CHURCH OFFICE:

3. The Executive Commission renews the appointment of the General Secretary for a second term of five years until 31 January 2019 and expresses its appreciation for the sterling work he has done so far.

Under the Mission and Discipleship Report:

10. The Executive Commission
 - (a) instructs the Church Office Committee to appoint a suitably qualified person as Administrator of the OSLM in terms of Appendix 2 to this report in consultation with the M&D Committee;
 - (b) gives thanks for the funding provided by the Council for World Mission in the UPCS's Mission Support Programme Grant;
 - (c) instructs the Church Office Committee to endeavour to have the new member of Staff begin work on 1 January 2014.

ECUMENICAL RELATIONSHIPS:

5. The Executive Commission refers the "Stellenbosch Second Theses" document to Presbyteries and Sessions for study, reflection and invites any comments to be sent to the convener of the ERC by 28 February 2014.
6. The Executive Commission affirms the partnerships and agreements the Presbyteries of Zambia and Zimbabwe have with other ecumenical partners and churches and encourages them and their Associations to give more comprehensive feedback to the General Assembly of 2014.

EDUCATION AND TRAINING:

3. The Executive Commission declares Sunday, 15 June, 2014 PEF Sunday and requests all congregations to hold a retiring offering for the PEF on that Sunday or another of the congregation's choosing.

FAITH AND ORDER:

3. The Executive Commission instructs the Church Associations Committee and the Faith and Order Committee to establish a joint task-team to draft a Chapter on Church Associations for inclusion in the *Manual of Faith and Order* for presentation to the 2014 General Assembly.
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.
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.

Supplementary Report:

4. Notice of motion **M4:**

“The Executive Commission instructs the Faith and Order Committee to include a paragraph in the *Manual* that will ensure the congregation’s involvement with the Session when a minister wishes to engage in secular employment. If the person is called, then the Call will end and the congregation will need to sign a contract between itself and the minister which will express all emoluments. The Clerk of Presbytery (or any other neutral person) will chair the congregational meeting where this is discussed and the appointment must be approved by Presbytery”.

Under Clerk of Assembly Report:

7. The Executive Commission enacts remits;

xiii	GA/12/01. Add “Unless no other alternative exists”
xiv	GA/12/02.
xv	GA/12/03.
xvi	GA/12/04.
xvii	GA/12/05.
xviii	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.

8. The Executive Commission refers to the Faith and Order Committee the task of compiling a comprehensive section in the Manual of Faith and Order covering compensation for Interim Moderators.
9. The Executive Commission instructs the Translation Task Teams to incorporate into their translations of the Confession of Faith all the amendments that the Executive Commission has so far enacted.
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

- e) instructs the committee to report on the procurement of translations of the Nicene Creed into other languages used in the UPCS A with a view to publishing this on the website for study and comment by General Assembly 2014.

Under Court of Assembly and AARP Supplementary Report:

2. The Executive Commission refers to the Faith and Order Committee the two sections in the main body of the report requiring clarity in the *Manual of Faith and Order*.

Under Executive Commission:

1. The Executive Commission appoints the Rev P Langerman to be convener of the Faith and Order Committee.

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.

Under Overtures:

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

FINANCE:

2. The Executive Commission approves
 - (i) The audited Financial Statements of the UPCS A for the year ended 31st December 2011
 - (ii) The "reviewed" Financial Statements of the Sedibeng Trust for the year ended 31st December 2012
 - (iii) The appointment of RSM Betty and Dickson as auditors for the 2013/2014 financial year
3. The Executive Commission notes
 - (i) The decision taken in the 2011 Executive commission to limit the size of the Finance committee to 8 persons comprising 4 ministers and 4 financially experienced lay persons and agrees that this decision be placed before the 2014 General Assembly
 - (ii) The establishment of an Audit committee as a subcommittee of the Finance committee.

4. The Executive Commission notes

(i) The unaudited financial report for the 12 months ended 31st December 2012

(ii) And that this is the earliest that the church accounts have been available at either the General Assembly or meeting of the Executive Commission.

MINISTRY:

7. The Executive Commission seconds the Rev M Brand to Cornerstone Theological College and places him under the care and discipline of the Presbytery of Western Cape.

This was Referred Back to the Committee

Supplementary Report:

3. The Executive Commission notes the removal of Mr. C Mbhele from the Roll of Students for the Ministry and his appeal against this and resolves that Mr. Mbhele be allowed to continue in Sedibeng House until the appeal has run its course.
5. The Executive Commission requests the Moderator and the General Secretary to address the issues between the Ministry Committee and Prof. GA Duncan on a pastoral basis and if this process fails, the Ministry Committee is directed to explore the option of approaching the Court of Assembly.

Under Mission and Discipleship Report:

12. The Executive Commission notes the Committee's caution regarding time frames for reporting on changes to the Models of Ministry of the UPCS A.

Under Petitions:

PETITION 1

"The Executive Commission instructs the Ministry Committee to:

- 1) review its decision on this matter by 31 August 2013;
- 2) allows Mrs Kennedy to attend the August PAT Conference;
- 3) review the principles governing their decisions when considering 'mature aged' /all candidates with families".

Under Stewardship Committee Report:

2. The Executive Commission instructs the Ministry Committee to consider ways in which Stewardship training can be made part of the Ministerial training and report to the 2014 General Assembly.

MISSION AND DISCIPLESHIP:

2. The Executive Commission notes the two Presbytery Mission Consultations conducted by the Committee during the past year and the intention of the Committee to visit the Presbytery of Limpopo in the second half of 2013.
10. The Executive Commission
 - (a) instructs the Church Office Committee to appoint a suitably qualified person as Administrator of the OSLM in terms of Appendix 2 to this report in consultation with the M&D Committee;
 - (b) gives thanks for the funding provided by the Council for World Mission in the UPCSAs Mission Support Programme Grant;
 - (c) instructs the Church Office Committee to endeavour to have the new member of Staff begin work on 1 January 2014.
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.

PENSION FUND (UPCSAPF)

2. The Executive Commission re-appoints D Anderson, C Henley, N Mashalaba and A Wentzel as Employer Trustees, with GC Kelly as a general alternate, till 31 December 2017.
3. The Executive Commission appoints Mr A Wentzel as Chairman of Trustees.

PENSION FUND COMMISSION:

8. Executive Commission discharges the Commission with thanks.

<p>DECISIONS AFFECTING MINISTERS AND CONGREGATIONS</p>

Executive Commission 2013:

ASSEMBLY BUSINESS COMMITTEE:

4. The Executive Commission notes that Amatola Presbytery will be piloting the Consensus Model until February 2014 and that the Assembly Business Committee will report to General Assembly in 2014.

CHURCH AND SOCIETY:

3. The Executive Commission:
 - (11) laments the extent of negligence in circumcision schools and the resultant deaths.
 - (12) instructs the Church and Society Committee to express the Church's alarm and its support of the ministry of health in its efforts to address the matter.
 - (13) encourage ministers, Sessions and Associations to address the matter in pastoral and practical ways
 - (14) instructs ministers, Sessions and Associations then to give feedback to Presbyteries in this regard; and
 - (15) instructs the C&S Committee to send a circular reminding Presbyteries of their responsibility before the season of circumcision.

CHURCH OFFICE:

3. The Executive Commission renews the appointment of the General Secretary for a second term of five years until 31 January 2019 and expresses its appreciation for the sterling work he has done so far.

CLERK OF ASSEMBLY:

2. The Executive Commission resolves that, the dates for General Assembly 2014 be set as Saturday 12th July till Friday 18th July.
3. The Executive Commission resolves;
 - xiii that, all Committee Conveners submit, at the very least, a due diligence report to General Assembly in 2014.
 - xiv that, all reports to be considered by the General Assembly in July 2014 be submitted to the Clerk of Assembly by Friday 11th April 2014.

- xv that, all Supplementary Reports be submitted to the Clerk of Assembly by the end of May 2014.
 - xvi that, all Papers of Assembly be made available to Commissioners, Presbytery Clerks and Committee Conveners at least 3 weeks before General Assembly.
 - xvii that, all reports be posted on the UPCS website at least 3 weeks before Assembly and encourages everyone to make greater use of the website.
 - xviii that, the Papers, Supplementaries and Proceedings and Decisions of General Assembly 2014 (Yearbook) be distributed to Ministers and Presbyteries on a CD at the end of the year and that those who don't have access to a computer or internet can make a request for a hard copy.
6. The Executive Commission approves the proposed changes to the format for Papers to the General Assembly and Executive Commission as set out in the main body of the report.
 7. The Executive Commission enacts remits;
 - xix GA/12/01. Add "Unless no other alternative exists"
 - xx GA/12/02.
 - xxi GA/12/03.
 - xxii GA/12/04.
 - xxiii GA/12/05.
 - xxiv 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.
8. The Executive Commission refers to the Faith and Order Committee the task of compiling a comprehensive section in the Manual of Faith and Order covering compensation for Interim Moderators.

COMMUNICATIONS:

2. Executive Commission encourages our Presbyteries and ministers to assist in making the Presbyterian link a valued publication through
 - a. Assisting in its distribution
 - b. Contributing to its content
 - c. Encouraging congregants to contribute to its content as well.

ECUMENICAL RELATIONSHIPS:

3. The Executive Commission expresses its support and prayers for the World Council of Churches as it prepares for its 10th General Assembly in November 2013.
4. The Executive Commission:
 - a) notes that the WCRC has decided to relocate its Office to Hannover, Germany, and
 - b) offers its support and prayer for a smooth transition in the move and also for the search for a new General Secretary.
5. The Executive Commission refers the "Stellenbosch Second Theses" document to Presbyteries and Sessions for study, reflection and invites any comments to be sent to the convener of the ERC by 28 February 2014.

EDUCATION AND TRAINING:

2. The Executive Commission:
 - a) expresses its sincerest thanks to all whose donations to the PEF ensure the on-going work of the fund and thanks the trustees for their role in its continued work.
 - b) thanks Mrs Brink for her service to the PEF and wishes her well in her retirement.
3. The Executive Commission declares Sunday, 15 June, 2014 PEF Sunday and requests all congregations to hold a retiring offering for the PEF on that Sunday or another of the congregation's choosing.

FAITH AND ORDER:

2. The Executive Commission instructs the General Secretary to:
 - a) write to the Minister of Home Affairs to express the Church's concerns about the recent developments in the administration of marriages by the Department of Home Affairs as set out in the section on Marriage in the Faith and Order report; and
 - b) engage the UPCS's ecumenical partners through the CUC and the SACC to enter into discussion and negotiations with the Department of Home Affairs to define a more appropriate relationship between the State and the Church in dealing with Christian marriage.

4. The Executive Commission
 - a) thanks all the Ministers of the UPCSA who have continued to work on the *Word and Worship* series; and
 - b) commends the series or its Afrikaans equivalent, *Woord en Fees*, to all Ministers and preachers in the UPCSA as a resource for preaching and worship.
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.
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.
8. The Executive Commission instructs the webmaster to replace the version of the UPCSA Confession of Faith presently on the UPCSA website with the 2013 version, including
 - a) all the amendments that the Executive Commission enacts this year and
 - b) all the amendments that the Executive Commission adopts and remits to Presbyteries this year, with the latter identified by being underlined.
9. The Executive Commission instructs the Translation Task Teams to incorporate into their translations of the Confession of Faith all the amendments that the Executive Commission has so far enacted.
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
 - e) instructs the committee to report on the procurement of translations of the Nicene Creed into other languages used in the UPCSA with a view to publishing this on the website for study and comment by General Assembly 2014.
11. The Executive Commission instructs the webmaster:
 - a) to place all three translations of the Nicene Creed in the Appendices (English, Afrikaans and isiXhosa) on the UPCSA website; and
 - b) to attach to each of them a note stating that the Assembly/Executive Commission has approved it for study, use and comment and has called for comments to be sent to the convener of the Confessions Task Team.
13. The Executive Commission
 - a) adopts the "Directions for the Administration of Baptism and the Public Confession of Faith" together with all the amendments in Appendix H;
 - b) instructs the webmaster to place the amended Directions on the website; and
 - c) draws the attention of all Ministers and all who are licensed to administer the sacraments to the amended Directions.
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.
15. The Executive Commission amends the Orders for the Baptism of Believers and for the Baptism of Believers' Children in accordance with Appendix J.
16. The Executive Commission adopts the two additional rubrics proposed in the main body of the Report for insertion into the Orders for the Ordination and Induction of Ministers.
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.
19. The Executive Commission instructs the webmaster to place the following on the UPCS website:
- a) the (amended) Directions for the Administration of Baptism and the Public Profession of Faith (Appendix H above),
 - b) the (proposed) Directions for the Celebration of Holy Communion (Appendix I),
 - c) the Proposed Directions for the Conduct of Funerals (Appendix K) and the Order for a Funeral or Memorial Service (Appendix L).
20. The Executive Commission
- a) commends the CUC Certificate of Baptism in Appendix M above to all Ministers and Sessions for use in their congregations; and
 - b) instructs the webmaster to make this Certificate available for downloading from the website.

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 _____

- 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 _____ (comments to be sent not later than 28 February 2014).
4. Notice of motion **M4:**
- "The Executive Commission instructs the Faith and Order Committee to include a paragraph in the *Manual* that will ensure the congregation's involvement with the Session when a minister wishes to engage in secular employment. If the person is called, then the Call will end and the congregation will need to sign a contract between itself and the minister which will express all emoluments. The Clerk of Presbytery (or any other neutral person) will chair the congregational meeting where this is discussed and the appointment must be approved by Presbytery".

FINANCE:

2. The Executive Commission approves
- (i) The audited Financial Statements of the UPCS for the year ended 31st December 2011
 - (ii) The "reviewed" Financial Statements of the Sedibeng Trust for the year ended 31st December 2012
 - (iii) The appointment of RSM Betty and Dickson as auditors for the 2013/2014 financial year
3. The Executive Commission notes
- (i) The decision taken in the 2011 Executive commission to limit the size of the Finance committee to 8 persons comprising 4 ministers and 4 financially experienced lay persons and agrees that this decision be placed before the 2014 General Assembly
 - (ii) The establishment of an Audit committee as a subcommittee of the Finance committee.

4. The Executive Commission notes
 - (i) The unaudited financial report for the 12 months ended 31st December 2012
 - (ii) And that this is the earliest that the church accounts have been available at either the General Assembly or meeting of the Executive Commission.
5. The Executive Commission notes that in the light of the poor response to proposals submitted by Craig Smith and the limited number of applications for assessment relief in terms of the decisions taken in Stellenbosch the Finance Committee is working with the General Secretary as part of the Presbytery Improvement plan, to work with key congregations and Presbyteries to resolve the assessment issue.
6. The Executive Commission notes
 - (i) The growth in unallocated funds despite steps taken by the central office finance team advising presbyteries and having all the correct forms sent to presbyteries and these remittance forms also being available on the UPCSAs web site.
 - (ii) That in respect to CEA loans, new loans will only be considered once existing loans are redeemed. Presbyteries are instructed to follow up on the settlement of these loans.
 - (iii) that the RB Hagart Trust Fund is able to assist retired ministers and their spouses to meet emergency medical expenses which are not met by medical aids. All applications to be clearly motivated.
8. The Executive Commission thanks
 - (i) The investment committee for diligent manner in which the investments of the Pension fund of the UPCSAs are monitored
 - (ii) The C.F.O. and his staff for their efforts in overcoming past problems and improving the standard of reporting.
9. The Executive Commission:
 - (a) instructs Presbytery Clerks to disseminate info on unallocated deposits to congregations and to tell congregations how to make deposits to the UPCSAs and
 - (b) instructs Presbytery Clerks/Treasurers to investigate unallocated deposits made within their bounds and to report their findings to Central Office by 31 December 2013.

GENERAL SECRETARY:

2. The Executive Commission affirms the intention of the Church Office Committee to restructure the Central Office to adequately drive the Mission, Vision and Mission Priorities of the UPCSAs.
3. The Executive Commission urges ministers and Session Clerks to distribute letters and information intended for congregants to its members.
10. The Executive Commission approves the Policy drafted to address the expenses of the Moderator and Moderator Designate of the General Assembly.
11. The Executive Commission requests the Priorities and Resources Committee to consider the current practice on the role of the General Assembly Moderator regarding the funeral of a minister and to report on this to the 2014 General Assembly.
12. The Executive Commission endorses the document on the role and function of the Chaplains to the Moderator of the General Assembly (as contained in Appendix 2).
13. The Executive Commission instructs Presbyteries and congregations to assist and cooperate in the process that will be undertaken by the Central Office to obtain more accurate information on the UPCSAs.
14. Notice of Motion **M3**:

The Executive Commission notes with gratitude that all the necessary measures have been taken to address the issue of the Fraud

MINISTERS EMERITUS:

6. The Executive Commission grants the Rev Dr. AR Tucker, the status of Minister Emeritus from 31 January 2014 and a seat on the Presbytery within whose bounds he may reside.
7. The Executive Commission grants the Rev ED Gaunt, the status of Minister Emeritus from 31 March 2014 and a seat on the Presbytery within whose bounds she may reside.
8. The Executive Commission grants the Rev G Jamieson, the status of Minister Emeritus from 30 April 2014 and a seat on the Presbytery within whose bounds he may reside.
9. The Executive Commission grants the Rev GT Mcoiteli, the status of Minister Emeritus from 30 November 2013 and a seat on the Presbytery within whose bounds he may reside.

10. The Executive Commission grants the Rev DG Van Duyker, the status of Minister Emeritus from 31 December 2013 and a seat on the Presbytery within whose bounds he may reside.

MISSION AND DISCIPLESHIP:

2. The Executive Commission notes the two Presbytery Mission Consultations conducted by the Committee during the past year and the intention of the Committee to visit the Presbytery of Limpopo in the second half of 2013.
3. The Executive Commission notes the disbursement of up to R 450 000 of Assessment Income (for the first six months of 2013) to congregations through Grants.
4. The Executive Commission commends the website of the M&D Committee to ministers, CDEs and congregations for their use.
5. The Executive Commission commends the M&D Conference, to be held at eMseni Conference Centre, Kempton Park, from 9 to 11 September 2013 to ministers, CDEs and lay leaders interested in Church Growth.
6. The Executive Commission commends the work of the International Sailors Society to congregations and members of the UPCS A encouraging them to support this organisation with prayer, service and financial support.
7. The Executive Commission resolves that the Order of Supportive Lay Ministries will open for members and commence its work on 1 January 2014 and the Commission approves Appendix 1 of this report.
8. The Executive Commission commends the book by Harold le Roux, The Church and Mission, to all members of the UPCS A for their reading.
9. The Executive Commission instructs the Clerk to circulate the "Audit of Missionary Activity" to all congregations of the UPCS A and to united congregations within 30 days after the Commission's meeting.

PENSION FUND (UPCSAPF)

2. The Executive Commission re-appoints D Anderson, C Henley, N Mashalaba and A Wentzel as Employer Trustees, with GC Kelly as a general alternate, till 31 December 2017.
3. The Executive Commission appoints Mr A Wentzel as Chairman of Trustees.
4. The Executive Commission acknowledges the work of the Investment Sub Committee for their sterling work in managing the investments of the UPCS A Pension Fund and the PEPF.

PENSION FUND COMMISSION:

2. The Executive Commission resolves that the current two-tiered Contributions scheme of the UPCS A Pension Fund adequately addresses the differing financial realities of the Ministers of the UPCS A.
3. The Executive Commission reminds Ministers that membership of the UPCS A Pension is compulsory.
4. The Executive Commission reminds Presbyteries that they:
 - (a) have to ensure that Ministers become members of the UPCS A Pension Fund in terms of paragraph 10.27(o) of the Manual of Faith and Order, and
 - (b) have a role to play in ensuring that Members remain in good standing of the UPCS A Pension Fund.
5. The Executive Commission informs Ministers:
 - (a) that they should not rely solely and completely on the UPCS A Pension Fund for their Retirement Planning, but
 - (b) should seek advice from authorised Financial Planners in order to ensure that upon retirement they will be in a sound financial position to do so.
6. The Executive Commission emphasises that Retirement Planning is and should remain the individual responsibility of the Ministers of the UPCS A and that it is directly incumbent upon the Minister to take responsibility for his/her Retirement Planning, which includes the timeous and full payment of Pension Fund Contributions.
7. The Executive Commission acknowledges with regret the existence of the two tiered contribution scheme of the UPCS A Pension Fund, and discourages congregations from opting for the lower tier when contributing to their minister's Pension.

STEWARDSHIP:

2. The Executive Commission instructs the Ministry Committee to consider ways in which Stewardship training can be made part of the Ministerial training and report to the 2014 General Assembly.
3. The Executive Commission encourages the Stewardship Committee to circulate the proposed Stewardship booklet to Presbyteries for comment before presenting it to the 2014 General Assembly for endorsement."

DECISIONS AFFECTING PRESBYTERIES

Executive Commission 2013:

APPLICABLE TO ALL AFFECTED PRESBYTERIES

Under Records Committee Report:

3. The Executive Commission instructs Presbyteries and Committees that did not submit their records to do so at the next General Assembly in July 2014 or face rebuke at Assembly.

ASSEMBLY BUSINESS COMMITTEE:

4. The Executive Commission notes that Amatola Presbytery will be piloting the Consensus Model until February 2014 and that the Assembly Business Committee will report to General Assembly in 2014.

CHURCH ASSOCIATIONS:

4. The Executive Commission notes that associations convened the Convention to prepare for the mediation process.
5. The Executive Commission commends associations for the great work they are doing in regards to the trans-nationality of our Denomination.

CHURCH AND SOCIETY:

3. The Executive Commission:
- (16) laments the extent of negligence in circumcision schools and the resultant deaths.
 - (17) instructs the Church and Society Committee to express the Church's alarm and its support of the ministry of health in its efforts to address the matter.
 - (18) encourage ministers, Sessions and Associations to address the matter in pastoral and practical ways
 - (19) instructs ministers, Sessions and Associations then to give feedback to Presbyteries in this regard; and
 - (20) instructs the C&S Committee to send a circular reminding Presbyteries of their responsibility before the season of circumcision.
4. The Executive Commission notes the efforts and legal steps taken to evict the tenant of the house in Pimville belonging to the UPCSA and instructs the committee to pursue all means to bring the matter to conclusion.

CHURCH OFFICE:

3. The Executive Commission renews the appointment of the General Secretary for a second term of five years until 31 January 2019 and expresses its appreciation for the sterling work he has done so far.

CLERK OF ASSEMBLY:

2. The Executive Commission resolves that, the dates for General Assembly 2014 be set as Saturday 12th July till Friday 18th July.
3. The Executive Commission resolves;
- xix that, all Committee Conveners submit, at the very least, a due diligence report to General Assembly in 2014.
 - xx that, all reports to be considered by the General Assembly in July 2014 be submitted to the Clerk of Assembly by Friday 11th April 2014.
 - xxi that, all Supplementary Reports be submitted to the Clerk of Assembly by the end of May 2014.
 - xxii that, all Papers of Assembly be made available to Commissioners, Presbytery Clerks and Committee Conveners at least 3 weeks before General Assembly.
 - xxiii that, all reports be posted on the UPCSA website at least 3 weeks before Assembly and encourages everyone to make greater use of the website.
 - xxiv that, the Papers, Supplementaries and Proceedings and Decisions of General Assembly 2014 (Yearbook) be distributed to Ministers and Presbyteries on a CD at the end of the year and that those who don't have access to a computer or internet can make a request for a hard copy.
4. The Executive Commission notes the status of the matters concerning Ross and Rainy and Randburg Presbyteriaanse Kerk.
6. The Executive Commission approves the proposed changes to the format as set out in the main body of the report.
7. The Executive Commission enacts remits;
- xxv GA/12/01. Add "Unless no other alternative exists"
 - xxvi GA/12/02.
 - xxvii GA/12/03.

xxviii	GA/12/04.
xxix	GA/12/05.
xxx	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.

8. The Executive Commission refers to the Faith and Order Committee the task of compiling a comprehensive section in the Manual of Faith and Order covering compensation for Interim Moderators.

COMMUNICATIONS:

2. Executive Commission encourages our Presbyteries and ministers to assist in making the Presbyterian link a valued publication through
 - a. Assisting in its distribution
 - b. Contributing to its content
 - c. Encouraging congregants to contribute to its content as well.

ECUMENICAL RELATIONSHIPS:

2. The Executive Commission receives the report of the Church Unity Commission (Appendix 2).
4. The Executive Commission:
 - a) notes that the WCRC has decided to relocate its Office to Hannover, Germany, and
 - b) offers its support and prayer for a smooth transition in the move and also for the search for a new General Secretary.
5. The Executive Commission refers the "Stellenbosch Second Theses" document to Presbyteries and Sessions for study, reflection and invites any comments to be sent to the convener of the ERC by 28 February 2014.
6. The Executive Commission affirms the partnerships and agreements the Presbyteries of Zambia and Zimbabwe have with other ecumenical partners and churches and encourages them and their Associations to give more comprehensive feedback to the General Assembly of 2014.
7. The Executive Commission urges Presbyteries that have not as yet submitted details of their ecumenical committee/person to do so by 30th September 2013.

EDUCATION AND TRAINING:

2. The Executive Commission:
 - a) expresses its sincerest thanks to all whose donations to the PEF ensure the on-going work of the fund and thanks the trustees for their role in its continued work.
 - b) thanks Mrs Brink for her service to the PEF and wishes her well in her retirement.
3. The Executive Commission declares Sunday, 15 June, 2014 PEF Sunday and requests all congregations to hold a retiring offering for the PEF on that Sunday or another of the congregation's choosing.
4. The Executive Commission upholds the decision made by the Zimbabwe Education Trust to use levies raised by the trust from the learners in the schools in Zimbabwe in the following way:

"\$2 of each \$5 levy for Zimbabwe Education Trust Admin cost
and the remaining
\$3 for ongoing development of the primary schools."

EXECUTIVE COMMISSION:

1. The Executive Commission appoints the Rev P Langerman to be convener of the Faith and Order Committee.

FAITH AND ORDER:

2. The Executive Commission instructs the General Secretary to:
 - a) write to the Minister of Home Affairs to express the Church's concerns about the recent developments in the administration of marriages by the Department of Home Affairs as set out in the section on Marriage in the Faith and Order report; and
 - b) engage the UPSCA's ecumenical partners through the CUC and the SACC to enter into discussion and negotiations with the Department of Home Affairs to define a more appropriate relationship between the State and the Church in dealing with Christian marriage.
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.
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.
20. The Executive Commission
 - a) commends the CUC Certificate of Baptism in Appendix M above to all Ministers and Sessions for use in their congregations; and
 - b) instructs the webmaster to make this Certificate available for downloading from the website.

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 _____

- 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 _____ (comments to be sent not later than 28 February 2014).

4. Notice of motion **M4:**

“The Executive Commission instructs the Faith and Order Committee to include a paragraph in the *Manual* that will ensure the congregation’s involvement with the Session when a minister wishes to engage in secular employment. If the person is called, then the Call will end and the congregation will need to sign a contract between itself and the minister which will express all emoluments. The Clerk of Presbytery (or any other neutral person) will chair the congregational meeting where this is discussed and the appointment must be approved by Presbytery”.

FINANCE:

1. The Executive Commission receives the report.
2. The Executive Commission approves
 - (i) The audited Financial Statements of the UPCSA for the year ended 31st December 2011
 - (ii) The “reviewed” Financial Statements of the Sedibeng Trust for the year ended 31st December 2012
 - (iii) The appointment of RSM Betty and Dickson as auditors for the 2013/2014 financial year
 - (ii) The establishment of an Audit committee as a subcommittee of the Finance committee.

4. The Executive Commission notes
 - (i) The unaudited financial report for the 12 months ended 31st December 2012
 - (ii) And that this is the earliest that the church accounts have been available at either the General Assembly or meeting of the Executive Commission.
5. The Executive Commission notes that in the light of the poor response to proposals submitted by Craig Smith and the limited number of applications for assessment relief in terms of the decisions taken in Stellenbosch the Finance Committee is working with the General Secretary as part of the Presbytery Improvement plan, to work with key congregations and Presbyteries to resolve the assessment issue.
6. The Executive Commission notes
 - (i) The growth in unallocated funds despite steps taken by the central office finance team advising presbyteries and having all the correct forms sent to presbyteries and these remittance forms also being available on the UPCS web site.
 - (ii) That in respect to CEA loans, new loans will only be considered once existing loans are redeemed. Presbyteries are instructed to follow up on the settlement of these loans.
 - (iii) that the RB Hagart Trust Fund is able to assist retired ministers and their spouses to meet emergency medical expenses which are not met by medical aids. All applications to be clearly motivated.
9. The Executive Commission:
 - (a) instructs Presbytery Clerks to disseminate info on unallocated deposits to congregations and to tell congregations how to make deposits to the UPCS and
 - (b) instructs Presbytery Clerks/Treasurers to investigate unallocated deposits made within their bounds and to report their findings to Central Office by 31 December 2013.

GENERAL SECRETARY:

2. The Executive Commission affirms the intention of the Church Office Committee to restructure the Central Office to adequately drive the Mission, Vision and Mission Priorities of the UPCS.

3. The Executive Commission urges ministers and Session Clerks to distribute letters and information intended for congregants to its members.
4. The Executive Commission
 - (i) requests Presbyteries to attempt to resolve conflicts by first using the pastoral approach instead of immediately resorting to the legal processes within the Church and, to engage the services of the Central Office where necessary.
 - (ii) instructs the Faith & Order (Manual) committee to insert the need for a pastoral approach (Matt 18: 15 & 16) into the Manual before embarking on legal processes.
 - (iii) requests the General Secretary to include matters of conflict resolution skills in his *Presbytery empowerment workshops*.
5. The Executive Commission requests Presbyteries that are experimenting with the consensus or other models of discernment/decision-making to report these to the Assembly Business Committee.
6. The Executive Commission urges Presbyteries to use the Bible Study material to be provided by the General Secretary for devotions at Presbytery meetings.
7. The Executive Commission notes
 - i) The challenges encountered in enacting the decision of the 2012 General Assembly to establish 2 Presbyteries in Zimbabwe,
 - ii) the action taken to address the situation, and
 - iii) requests the General Secretary to report fully on this matter to the 2014 General Assembly.
8. The Executive Commission notes the development in the attempt to secure external mediators, and urges all parties concerned to participate fully in the processes of addressing the issues related to the conflict.
10. The Executive Commission approves the Policy drafted to address the expenses of the Moderator and Moderator Designate of the General Assembly.
12. The Executive Commission endorses the document on the role and function of the Chaplains to the Moderator of the General Assembly (as contained in Appendix 2).

13. The Executive Commission instructs Presbyteries and congregations to assist and cooperate in the process that will be undertaken by the Central Office to obtain more accurate information on the UPCSA.
14. Notice of Motion **M3:**
The Executive Commission notes with gratitude that all the necessary measures have been taken to address the issue of the Fraud.

MINISTRY:

3. The Executive Commission notes the Probationers of 2012 who have all been issued with Ministry Certificates.
4. The Executive Commission notes the list of Probationers who have been placed for 2013.
7. The Executive Commission seconds the Rev M Brand to Cornerstone Theological College and places him under the care and discipline of the Presbytery of Western Cape.

This was Referred Back to the Committee

Supplementary report:

2. The Executive Commission notes the results of the Selection Conference.
3. The Executive Commission notes the removal of Mr. C Mbhele from the Roll of Students for the Ministry and his appeal against this and resolves that Mr. Mbhele be allowed to continue in Sedibeng House until the appeal has run its course.
5. The Executive Commission requests the Moderator and the General Secretary to address the issues between the Ministry Committee and Prof. GA Duncan on a pastoral basis and if this process fails, the Ministry Committee is directed to explore the option of approaching the Court of Assembly.

MINISTERS EMERITUS:

11. The Executive Commission grants the Rev Dr. AR Tucker, the status of Minister Emeritus from 31 January 2014 and a seat on the Presbytery within whose bounds he may reside.
12. The Executive Commission grants the Rev ED Gaunt, the status of Minister Emeritus from 31 March 2014 and a seat on the Presbytery within whose bounds she may reside.

13. The Executive Commission grants the Rev G Jamieson, the status of Minister Emeritus from 30 April 2014 and a seat on the Presbytery within whose bounds he may reside.
14. The Executive Commission grants the Rev GT Mcoteli, the status of Minister Emeritus from 30 November 2013 and a seat on the Presbytery within whose bounds he may reside.
15. The Executive Commission grants the Rev DG Van Duyker, the status of Minister Emeritus from 31 December 2013 and a seat on the Presbytery within whose bounds he may reside.

MISSION AND DISCIPLESHIP:

2. The Executive Commission notes the two Presbytery Mission Consultations conducted by the Committee during the past year and the intention of the Committee to visit the Presbytery of Limpopo in the second half of 2013.
3. The Executive Commission notes the disbursement of up to R 450 000 of Assessment Income (for the first six months of 2013) to congregations through Grants.
5. The Executive Commission commends the M&D Conference, to be held at eMseni Conference Centre, Kempton Park, from 9 to 11 September 2013 to ministers, CDEs and lay leaders interested in Church Growth.
7. The Executive Commission resolves that the Order of Supportive Lay Ministries will open for members and commence its work on 1 January 2014 and the Commission approves Appendix 1 of this report.
8. The Executive Commission commends the book by Harold le Roux, The Church and Mission, to all members of the UPCSA for their reading.
9. The Executive Commission instructs the Clerk to circulate the "Audit of Missionary Activity" to all congregations of the UPCSA and to united congregations within 30 days after the Commission's meeting.
13. The Executive Commission approves the scales for minimum Stipends for ministers in South Africa, Zambia and Zimbabwe; the transport allowances and the pulpit supply fees.

OVERTURES:

OVERTURE 1

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

PENSION FUND (UPCSAPF)

2. The Executive Commission re-appoints D Anderson, C Henley, N Mashalaba and A Wentzel as Employer Trustees, with GC Kelly as a general alternate, till 31 December 2017.
3. The Executive Commission appoints Mr A Wentzel as Chairman of Trustees.

PENSION FUND (PEPF)

2. The Executive Commission urges all Presbyteries to make sure that church employees join the PEPF.

PENSION FUND COMMISSION:

2. The Executive Commission resolves that the current two-tiered Contributions scheme of the UPCSA Pension Fund adequately addresses the differing financial realities of the Ministers of the UPCSA.
3. The Executive Commission reminds Ministers that membership of the UPCSA Pension is compulsory.
4. The Executive Commission reminds Presbyteries that they:
 - (a) have to ensure that Ministers become members of the UPCSA Pension Fund in terms of paragraph 10.27(o) of the Manual of Faith and Order, and
 - (b) have a role to play in ensuring that Members remain in good standing of the UPCSA Pension Fund.
7. The Executive Commission acknowledges with regret the existence of the two tiered contribution scheme of the UPCSA Pension Fund, and discourages congregations from opting for the lower tier when contributing to their minister's Pension.

PETITIONS:

PETITION 1

"The Executive Commission instructs the Ministry Committee to:

- 1) review its decision on this matter by 31 August 2013;
- 2) allows Mrs Kennedy to attend the August PAT Conference;
- 3) review the principles governing their decisions when considering 'mature aged' /all candidates with families".

RECORDS:

2. The Executive Commission notes the list of Committees and Presbyteries that have submitted their records and commend them for their diligence.
3. The Executive Commission instructs Presbyteries and Committees that did not submit their records to do so at the next General Assembly in July 2014 or face rebuke at Assembly.

STEWARDSHIP:

3. The Executive Commission encourages the Stewardship Committee to circulate the proposed Stewardship booklet to Presbyteries for comment before presenting it to the 2014 General Assembly for endorsement."

ADDITIONAL REPORTS

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;

xxxi	GA/12/01. Add "Unless no other alternative exists"
xxxii	GA/12/02.
xxxiii	GA/12/03.
xxxiv	GA/12/04.
xxxv	GA/12/05.
xxxvi	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 _____
 - 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 _____ (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).

REMITS 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 Melancthon, 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 legitimization 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 legitimization 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 legitimization 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 co-operate 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 *gennasthai 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 “Skriif”.
- 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 wabethelelwa
emngqamlezweni 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 UPCS 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 verses 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 UPCSA 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 lessons 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.
Blessed are those who mourn, for they shall be comforted.

Job 19:25-27

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—
Jesus Christ our Lord.

Mal. 4:2

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."
[Name] heard the gospel and put his/her faith in Christ. *Rom. 1:16f.*

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. *I 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. 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. 8.1

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.

Certificate of the Public Profession of Faith



THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

*This certifies that
[Name of the person],
having been baptized as a child
in the name of the Father, the Son and the Holy Spirit
and having been instructed in the faith and teaching of the Church,
has reaffirmed the baptismal covenant
by publicly professing his/her faith in Christ
and undertaking to live as his faithful disciple
and so has been solemnly admitted to the full privileges and responsibilities
of membership in the Church of Jesus Christ.*

Date of Profession:

Signed:

Congregation:

Overleaf are further details

Vows

Profession of Faith

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.

I believe in God, the Father almighty,
creator of heaven and earth.

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.

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.

Promises

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.

Jesus said

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).

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 UPCS. 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 UPCS.
- 13.38 The Mission and Discipleship Committee encourages the establishment of new congregations within the UPCS. 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 UPCS through providing assistance to Presbyteries who seek to integrate smaller/less financially feasible/duplicate congregations within geographical areas of the denomination.

RECORDS

Report to the Executive Commission 2013

The following are the minute books from Assembly Committees and Presbyteries that were submitted for scrutiny during this Executive Commission:

1. Assembly Business Committee
2. Church and Society Committee
3. Ecumenical Relations Committee
4. Finance Committee
5. UPCS Pension Fund Committee
6. Presbyterian Educational Fund (PEF)
7. Presbyterian Employees' Pension Fund
8. Free State Presbytery
9. Tshwane Presbytery
10. Munali Presbytery
11. Transkei Presbytery

All the books submitted were in order and reflect a generally accepted standard of recording and maintaining minutes. The Free State Presbytery needs to be commended for very tidy minutes and a neatly kept minute book.

However, there is a need to pay attention to the following:

- Most Committees and Presbyteries need to improve the numbering of minutes so that records are easy to track and follow.
- A number of minute books do not provide space for the signing of minutes.
- Some Presbyteries are using small books, as a result they have to squeeze their A4 minute pages on those books and that makes the minute books untidy.
- We also need to be consistent with the font size and style. We have some minutes written in large fonts, followed by smaller size font and this makes the minutes a bit clumsy.

Lastly, as you can see from the list of submitted minute books above, we received 7 minute books from the General Assembly Committees and only 4 Presbyteries submitted their books to this Executive Commission.

Rev. Buhle Mpofu
Records Examiner

Proposals:

1. The Executive Commission receives the report.
2. The Executive Commission notes the list of Committees and Presbyteries that have submitted their records and commend them for their diligence.
3. The Executive Commission instructs Presbyteries and Committees that did not submit their records to do so at the next General Assembly in July 2014 or face rebuke at Assembly.