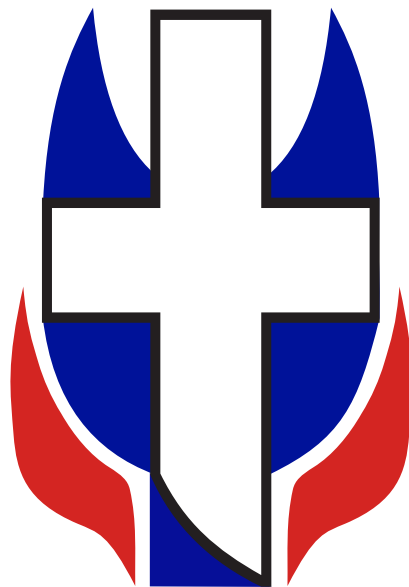


THE UNITING  
PRESBYTERIAN  
CHURCH IN  
SOUTHERN AFRICA



NEC TAMEN CONSUMEBATUR

**SUPPLEMENTARY PAPERS  
FOR THE  
EXECUTIVE COMMISSION  
2015**

**King Edward High School, Matatiele  
7<sup>th</sup> July - 10<sup>th</sup> July 2015**

## PLEASE NOTE

### ***EXTRACT FROM EXECUTIVE COMMISSION 2013:***

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**

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 occurrences.

Past papers can be found in Archives

## REMEMBER THE WEBSITE

Please remember that we have a very comprehensive website at

**[www.unitingpresbyterian.org](http://www.unitingpresbyterian.org)**

*Copies of the Papers, Supplementaries and Proceedings and Decisions of the Executive Commission can be found on the website.*

# SUPPLEMENTARY LIST OF CONTENTS OF THE EXECUTIVE COMMISSION 2015

REPORT	PAGE
Agenda	iii
Art and Science of Facilitation	xii
Assembly Business Committee:	279
Changes in the Ministry:	25, 263
Church Associations:	166, 300
Church Associations Report of Working Group	60
Church & Society:	179, 312
Appendix 1 – Harm Reduction	183
Appendix 2 - Zimbabwe Taskforce Report	184
Appendix 3 - SA Taskforce Leaders	186
Supplementary – Appendix 1 – Nkandla Report	313
Supplementary – Appendix 2 – Eco Justice and the Environment	314
Church Office:	144, 293
Church Unity Commission:	317
Clerk of Assembly:	29
Appendix A – Records	31
Commissioners:	1, 243
Court of General Assembly and AARP:	148
Communications:	164
Education and Training:	155
Appendix 1 – PEF Report	157
Ecumenical Relationships:	168
Appendix A – SACC Condemns Growing Intolerance and Prejudice	174
Appendix 2 - SACC Report	175
Faith and Order:	188, 301
Manual Report:	190, 307
Confessions of Faith Report:	191, 303
Appendix A - Amendments to the Confession of Faith to be Enacted in 2015	193
Appendix B – Belhar Confession: Liturgical Form	200
Appendix C – The Belgic Confession	201
Appendix K – Confirmation Course	304
Human Sexuality	203
Appendix D - Report on Training of the Trainer (TOT)	204
Appendix E - Crimes against Children	208
Appendix F - “Making Space for the Vulnerable Child”	209
Service Book Report	211, 308
Appendix G - Order for the Public Profession of Faith and Reaffirmation of the Baptismal Covenant	215
Appendix H - Order for a Funeral or Memorial Service	218
Appendix I - Direction for the conduct of Funeral and Memorial Services	225
Appendix J - Order for commissioning to the Order of Lay Ministries	230
Appendix N – The Legal Solemnization of Marriage in South Africa	309
Finance:	63, 284
Appendix 1 - Dutch Reformed Church Comparison	69
Appendix 2 - CEA Loans	70
Appendix 3 – Audited Financial Statements – 30 June 2014	71
Appendix 4 - Unaudited Accounts to December 2014	91
Appendix 5 – Audit Convener's Report	93
Appendix 6 – Risk Analysis	94
Appendix 7 – Audited Financial Statements Of Sedibeng for Period Ended 31 <sup>st</sup> December 2014	99
Appendix 8 – Presbytery Assessment Analysis for 10 years	113
Appendix 9 - Congregation Assessment Analysis for 10 years	114
Appendix10- Unallocated Assessments	128
Appendix11 – Budget 2015/2016	131
Appendix12 - Assessment Ranking	132
Supplementary Appendix 1 – Assessments Received Jul 2104 to Dec 2014	285
Supplementary - Congregation analysis Tshwane Presbytery - replaces page 124	292
General Secretary:	32
Appendix A - Inclusive Youth Consultation Report Back	39
Appendix B - Statement by UPCS Women Ministers – March 2015	42
Appendix C – Consultation of Ordained Women Ministers from Mara to Naomi	44
Appendix D – Aide Memoire for the Consultation of Presbytery Moderators, Clerks and Treasurers 2015	55
In Memoriam Minutes:	7, 255
Insaka Groups:	vii
Ministry:	151, 294
Supplementary Appendix 1- Ongoing Academic Training	296
Ministers Emeritus:	9, 257
Mission and Discipleship:	235
Appendix 1 - MSM Courses Currently Run In 2015	240
Appendix 2 - CWM Programme: Partners In Mission	240

Nominations:	283
Moderators of UPCSAs:	ii
Overtures:	13
Orientation of Commissioners:	viii
Pension Funds	
UPCSA	139
PEPF	142
Priorities and Resources:	149
Proposals in Decision-Making Sequence:	267
Returns to Remits:	14
Appendix A – Report from Presbytery of Central Cape	20
Standing Orders:	248
Stewardship:	234
Transactional and Missional Proposals:	xi
Tributes to Retiring Ministers	10, 258

### 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 BA	Amathole
2013		Kimberley	The Rev RJ Botsis BA	Limpopo
2014	Limpopo		The Rev ME Ramulondi BTh (Hons)	Zimbabwe
2015		East Griqualand	The Rev ME Ramulondi BTh (Hons)	Mthatha

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

*(THEME: The Church Jesus prayed for)*

**FINAL DRAFT AGENDA**

**Tuesday, 7<sup>th</sup> July - Friday, 10<sup>th</sup> July 2015**

<b>SESSION</b>	<b>TIME</b>	<b>EVENT</b>	<b>LENGTH</b>
<b><u>MONDAY, 6 JULY 2015:</u></b>			
	14h00	Arrival and registration (KEHS Matatiele)	
	18h00	<b><u>SUPPER</u></b>	
	19h00	Compulsory Orientation of Commissioners and Facilitators	
<b><u>TUESDAY, 7 JULY 2015:</u></b>			
<b>FIRST</b>	09h30	Constituting/Opening Service (Large Hall, KEHS)	<b>90</b>
		<i>Welcome</i>	
		<i>Public Worship</i>	
		<i>Roll of Commissioners</i>	
		<i>Moderators Address</i>	
		<i>Holy Communion</i>	
		<i>In Memoriam Minutes</i>	
		<i>First call for Notices of Motion</i>	
	11h00	<b><u>TEA (School)</u></b>	<b>30</b>
<b>SECOND</b>	11h30	<b>General Session (Hostel area)</b>	<b>60</b>
		<i>Local arrangements</i>	
		<i>Assembly Business Committee</i>	
		<i>Final call for Notices of Motion</i>	
		<i>Clerk of Assembly</i>	
		<i>Changes in the Ministry</i>	
		<i>Overtures</i>	
		<i>Nominations (Preliminary report)</i>	
	12h30	<b><u>LUNCH</u></b>	<b>60</b>
<b>THIRD</b>	13h30	<b>Listening Session (1) Executive Session</b>	<b>150</b>
		Allocation of Notices of Motion	
		<i>General Secretary</i>	30
		<i>Working group on Associations</i>	25
		<i>Finance</i>	30
		<i>Pension Funds</i>	15
		<i>Church Office</i>	25
		<i>Court of Assembly and AARP</i>	10
		<i>Priorities and Resources</i>	15
<b>FOURTH</b>	16h00	<b>Insaka Session (1)</b>	<b>120</b>
	18h00	Closing devotions	<b>30</b>
	18h30	<b><u>SUPPER</u></b>	

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

*(THEME: The Church Jesus prayed for)*

**FINAL DRAFT AGENDA**

<b>SESSION</b>	<b>TIME</b>	<b>EVENT</b>	<b>LENGTH</b>
<b><u>WEDNESDAY, 8 JULY 2015:</u></b>			
	07h30	<b><u>BREAKFAST</u></b>	<b>60</b>
<b>FIFTH</b>	08h30	<b>Morning Devotions</b>	<b>30</b>
	09h00	<b>Decision Session (1)</b>	<b>90</b>
		<i>General Secretary</i>	<i>20</i>
		<i>Working group on Associations</i>	<i>15</i>
		<i>Finance</i>	<i>20</i>
		<i>Pension Funds</i>	<i>5</i>
		<i>Church Office</i>	<i>15</i>
		<i>Court of Assembly and AARP</i>	<i>5</i>
		<i>Priorities and Resources</i>	<i>10</i>
	10h30	<b><u>TEA</u></b>	<b>30</b>
<b>SIXTH</b>	11h00	<b>Listening Session (2)</b>	<b>120</b>
		<i>Ministry</i>	<i>20</i>
		<i>Church Associations</i>	<i>10</i>
		<i>Faith and Order</i>	<i>25</i>
		<i>Church Unity Commission</i>	<i>10</i>
	12h05	Sharing with Zambia and Zimbabwe	30
	12h35	Ecumenical Relationships	25
	13h00	<b>Ecumenical delegates</b>	<b>30</b>
	13h30	<b><u>LUNCH</u></b>	<b>60</b>
	14h30	<b>Insaka Session (2)</b>	<b>90</b>
	16h00	<b><u>TEA</u></b>	<b>30</b>
<b>SEVENTH</b>	16h30	Possible unfinished business	60
	17h30	<b>Evening Devotions</b>	<b>30</b>
	18h00	<b><u>SUPPER</u></b>	<b>60</b>
	19h00	<b>Local reception</b>	<b>60</b>

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

*(THEME: The Church Jesus prayed for)*

**FINAL DRAFT AGENDA**

<b>SESSION</b>	<b>TIME</b>	<b>EVENT</b>	
<b>LENGTH</b>			
<b><u>THURSDAY, 9 JULY 2015:</u></b>			
	07h30	<b><u>BREAKFAST</u></b>	
<b>EIGHTH</b>	08h30	<b>Morning Devotions</b>	<b>30</b>
	09h00	<b>Decision Session (2)</b>	<b>90</b>
		<i>Ministry</i>	<i>20</i>
		<i>Church Associations</i>	<i>15</i>
		<i>Faith and Order</i>	<i>35</i>
		<i>Ecumenical Relationships</i>	<i>20</i>
	10h30	<b><u>TEA</u></b>	<b>30</b>
<b>NINTH</b>	11h00	<b>Listening Session (3)</b>	<b>120</b>
		<i>Church and Society</i>	<i>20</i>
		<i>(Overture W Cape)</i>	<i>10</i>
		<i>Communications</i>	<i>15</i>
		<i>Education and Training</i>	<i>15</i>
		<i>Stewardship</i>	<i>20</i>
		<i>Mission and Discipleship</i>	<i>40</i>
	13h00	<b><u>LUNCH</u></b>	<b>60</b>
<b>TENTH</b>	14h00	<b>Valedictory Service</b>	
		<i>Recognition of Retiring Ministers</i>	<b>60</b>
	15h00	<b><u>TEA</u></b>	<b>30</b>
<b>ELEVENTH</b>	15h30	<b>Insaka Session (3)</b>	<b>120</b>
	17h30	<b>Evening Devotions</b>	<b>30</b>
	18h00	<b><u>SUPPER</u></b>	
<b>TWELFTH</b>	19h00	<b>Open Session (Celebrating our theme)</b>	<b>60</b>
		<i>Rev. D Gevers (Bible Society)</i>	
		<i>Rev. P Langerman (Celebrating John Knox's 500th birthday)</i>	
	20h30	<i>Possible unfinished business and Nominations Report</i>	<b>30</b>

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

*(THEME: The Church Jesus prayed for)*

**FINAL DRAFT AGENDA**

<b>SESSION</b>	<b>TIME</b>	<b>EVENT</b>	
<b>LENGTH</b>			
<b><u>FRIDAY, 10 JULY 2015:</u></b>			
	07h30	<b><u>BREAKFAST</u></b>	
<b>THIRTEENTH</b>	08h15	<b>Decision Session (3)</b>	<b>55</b>
		<i>Church and Society</i>	<i>15</i>
		<i>Communications</i>	<i>5</i>
		<i>Education and Training</i>	<i>10</i>
		<i>Stewardship</i>	<i>5</i>
		<i>Mission and Discipleship</i>	<i>15</i>
		<i>Records</i>	<i>5</i>
<b>FOURTEENTH</b>	09h10	Closing Service (KEHS)	<b>50</b>
		<i>Moderator's Address</i>	
	10h00	<b><u>COLLECT LUNCHES (SCHOOL) and depart</u></b>	
	10h15	<b>Departures from Matatiele for bus</b>	
	16h00	<b>Approximate arrival at King Shaka Airport</b>	



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

*(THEME: The Church Jesus prayed for)*

**FINAL DRAFT AGENDA**

<b>SESSION</b>	<b>TIME</b>	<b>EVENT</b>	<b>LENGTH</b>
<b><u>THURSDAY, 9 JULY 2015:</u></b>			
	07h30	<b><u>BREAKFAST</u></b>	
<b>EIGHTH</b>	08h30	<b>Morning Devotions</b>	<b>30</b>
	09h00	<b>Decision Session (2)</b>	<b>90</b>
		<i>Ministry</i>	<i>20</i>
		<i>Church Associations</i>	<i>15</i>
		<i>Faith and Order</i>	<i>35</i>
		<i>Ecumenical Relationships</i>	<i>20</i>
	10h30	<b><u>TEA</u></b>	<b>30</b>
<b>NINTH</b>	11h00	<b>Listening Session (3)</b>	<b>120</b>
		<i>Church and Society</i>	<i>20</i>
		<i>(Overture W Cape)</i>	<i>10</i>
		<i>Communications</i>	<i>15</i>
		<i>Education and Training</i>	<i>15</i>
		<i>Stewardship</i>	<i>20</i>
		<i>Mission and Discipleship</i>	<i>40</i>
	13h00	<b><u>LUNCH</u></b>	<b>60</b>
<b>TENTH</b>	14h00	<b>Valedictory Service</b>	
		<i>Recognition of Retiring Ministers</i>	<i>60</i>
	15h00	<b><u>TEA</u></b>	<b>30</b>
<b>ELEVENTH</b>	15h30	<b>Insaka Session (3)</b>	<b>120</b>
	17h30	<b>Evening Devotions</b>	<b>30</b>
	18h00	<b><u>SUPPER</u></b>	
<b>TWELFTH</b>	19h00	<b>Open Session (Celebrating our theme)</b>	<b>60</b>
		<i>Rev. D Gevers (Bible Society)</i>	
		<i>Rev. P Langerman (Celebrating John Knox's 500th birthday)</i>	
	20h30	<i>Possible unfinished business and Nominations Report</i>	<b>30</b>

(THEME: The Church Jesus prayed for)

FINAL DRAFT AGENDA

SESSION	TIME	EVENT	LENGTH
<b><u>FRIDAY, 10 JULY 2015:</u></b>			
	07h30	<b><u>BREAKFAST</u></b>	
THIRTEENTH	08h15	<b>Decision Session (3)</b>	<b>55</b>
		<i>Church and Society</i>	15
		<i>Communications</i>	5
		<i>Education and Training</i>	10
		<i>Stewardship</i>	5
		<i>Mission and Discipleship</i>	15
		<i>Records</i>	5
FOURTEENTH	09h10	Closing Service (KEHS)	<b>50</b>
		<i>Moderator's Address</i>	
	10h00	<b><u>COLLECT LUNCHES (SCHOOL) and depart</u></b>	
	10h15	<b>Departures from Matatiele for bus</b>	
	16h00	<b>Approximate arrival at King Shaka Airport</b>	

## **ORIENTATION SESSION FOR COMMISSIONERS TO EXECUTIVE COMMISSION**

### **1. INTRODUCTION:**

It is important to view the process for the Executive Commission as participative with the underpinning objective of transacting the Church Business while at the same time seeking to establish God's will. One needs to understand that the consensus model of decision making looks to have everyone's voice in the room before the Council then works to discern God's will as it makes business decisions.

### **2. ORIENTATION PROCESS:**

In order to make the format for the Executive Commission more practical and hopefully more meaningful, I will track the process by means of closely following the flow of the Agenda. This orientation document is not intended to be a treatise on the consensus model but rather a birds' eye view of the model in action.

### **3. WHAT SHOULD I HAVE IN MY KIT BAG?**

In the first instance everyone should have a copy of the Papers before coming to the Executive Commission. You should also have registered on arrival by signing the register and received the following:

- A copy of the Supplementary Papers.
- Coloured cards, with your name printed on them, for indicating your decisions.
- Copies of forms to order resources, which must be paid in advance and will be delivered later.
- A name tag identifying you as a Commissioner
- Additional stationery items for use during the week.

Please don't lose your name tag or voting cards as you will need them throughout the week to participate fully in the proceedings.

### **4. A STEP BY STEP JOURNEY THROUGH THE PROCESS (To be read in conjunction with the Agenda):**

- i. All of you should have a copy of the Papers and should have read through them in detail prior to coming to Executive Commission.
- ii. If you turn to the Supplementaries you will find a list of contents. This shows the pages where you will find various reports and supplementary reports. This list of contents is consolidated from the index of the Papers and Supplementaries to cover everything you will find in the documentation.
- iii. In the Supplementaries you will find the Final Draft Agenda which only becomes finalised under the Business Committee's report. However, I will use it as the road map to guide us through the process.
- iv. Let us now go through the Agenda session by session and I will emphasise and draw your attention to the key issues:
  - a. The first session has the prime functions of **constituting** the Council, You will notice that there is an Orientation session for commissioners and facilitators set down for the Monday evening after supper.
  - b. On the Tuesday we start with the Constituting Service. The second session or **General Session** starts at 11h30. As you will have already realised the focus here is to create the platform that allows us to proceed with the main business of the Council. This includes the Assembly Business report, the Clerk of Assembly's report and Standing Orders and related matters. We should also by now have allocated Petitions, Overtures and Notices of Motion to specific reports. Please note that there are only two opportunities to bring Notices of Motion to the Council and this has to be finalised before lunch on the Tuesday. One of these opportunities is at the end of the Constituting Service. Please collect forms from Joan Botha or Liz White.
  - c. The third session starts at 13h30 and this is our first **Listening Session 1**. This session is sometimes referred to as the **Executive Session**. The key thing to remember during this session is that you should all be in a position where you are already familiar with the content of the reports under discussion. The convener of the Committee presenting the report, or appointed person, will draw your attention to the important/key aspects of the report and will spend much of his time concentrating on the missional proposals.

There will be a time for questions under each report but all questions should deal with matters of clarity to ensure that the content of the report has been understood. This is not a time for debate or dialogue or bringing new business to the table. Your opportunity will come during the **Insaka Session** later.

The Moderator will stick quite rigidly to the times allocated so that all reports can be covered without falling back on the timetable.

At the end of the presentation of each report the Clerk will move that the Council receives said report. Time will be allowed for discussion if there are any questions in this regard. In the Supplementaries you will see a list of Transactional and Missional proposals under each report. It is important that you understand the difference between a transactional and missional proposal and that if you are not clear feel free to ask any questions. The Clerk will then take the council through all the proposals under each report and endeavour to reach consensus on the Transactional and Missional proposals after receiving each report.

When we reach the Decision stage it is important to remember that all transactional proposals under each report will be moved as linked proposals. It is possible to change a transactional proposal to a missional proposal but it generally doesn't happen the other way around.

We then move onto the fourth session 16h00 which is **Insaka Session 1**. Now is the time to dialogue on the Missional proposals. Remember that these were agreed at the end of the Listening session. You will have been allocated to an Insaka Group as you registered and these are found in the Supplementary Papers. I suggest you find out now by referring to the page in front of the Supplementaries to see which group you are in and locate your facilitator. Each group has been allocated a facilitator and you are required to appoint your own scribe who will be responsible for capturing the results of the discussions of the group on the Working Papers provided by the Clerk of Assembly as they pertain to each proposal.

The groups will meet in Breakaway rooms where you will find tables with numbers for each group. Each group will have a set of working papers to minute their decisions on the right hand side of the page opposite the proposal being discussed. It is important that your facilitator takes you through the guidelines on the inside page of the working papers before you commence. You will also find in the Supplementaries a copy of all the proposals in Decision-making order. This will allow you to follow each proposal as it is dealt with by the facilitator. It is critical that everyone feels that they have had an opportunity to participate meaningfully in the Insaka process so facilitators are encouraged to make sure that those who want to speak are able to be heard. Sometimes it is the lone voice and not the loudest voice we should listen to.

The purpose of the Insaka Session is to enhance and build on the original report and proposals through a process of dialogue and not necessarily to bring new business to the floor of the Council. This would normally be done by a Notice of Motion, Petition or Overture.

I cannot overemphasise the importance of everyone attending **ALL** Insaka Sessions. This is mentioned in the Standing Orders and also reinforced in the Assembly Business Committee's report.

Please remember that there is no need to look at the Transactional proposals although some could have changed since the original list was made.

- d. After the Insaka session the facilitators hand their Working Papers to the Clerk who will pass them on to the Drafting Committee. The role of the Drafting Committee is to capture the true spirit of the house by going through a process of consolidating the work of each Insaka group for presentation at the Decision session the following morning. It is important to understand that they try to be as inclusive in their approach as possible in order to ensure that even the lone voice is not left out.

The Drafting committee then prepares a report which is handed out to all Commissioners the following morning before the Decision Session. This allows the Commissioners to follow in hard copy what is being projected on the screen during the Decision session.

- e. The following morning at 09h00 after morning devotions we then move to **Decision Session (1)**. This is where we go through a process of making decisions on the proposals from **Listening Session 1**. The essence of the session is as follows:

- The Clerk, moves all proposals and not committee conveners. This is done in conjunction with the Drafting Committee convener where clarification or explanation may be needed. The Drafting Committee convener acts as a conduit between the Council and the work of the Insaka groups.
- On a report by report basis the Clerk moves all transactional proposals first as linked proposals. These are then adopted by the Council.
- The Clerk then moves each missional proposal in sequence. The Drafting Committee Convener takes the house through the different input from the Insaka Groups and the Moderator facilitates the process of reaching consensus.

- Each Commissioner uses the coloured cards to indicate whether he/she agrees or not. The orange card shows support for while the blue indicates lack of support for the proposal being moved. The main focus being to get a full house of orange cards thereby showing consensus has been reached.
- f. We then repeat the whole process for the remaining Listening Sessions, Insaka Sessions, and Decision Sessions.
  - g. A time for fellowship organised by the hosting Presbytery has been set aside for Wednesday afternoon, starting at 14h30 after the **Listening Session 2**.
  - h. We will also have a special service to recognise our retiring ministers; this will be on Thursday at 14h00.
  - i. Should there be a need to deal with any **unfinished business** the Business Convener will approach the Council to find time in the agenda at 20h30 on Thursday. The Business Convener may well use this time to hear the report of the Nominations Committee. Please don't make alternate arrangements during the allocated times. We have also set aside time on Thursday at 20h00 to celebrate our theme. The Bible society will make a presentation based on John 17 verse 17.
  - j. It is also important to raise some general matters such as:
    - All Commissioners are required to attend all sessions. I would hope that no one has made arrangements to leave before 11h00 on Friday unless it was completely unavoidable.
    - If there is, however (in exceptional circumstances), a need to leave early commissioners are allowed to make application for leave of absence through the Clerk who submits the application to the Council for approval.
  - k. The whole **"Consensus Model of Decision Making"** needs to be understood so that you will feel comfortable and at ease with the proceedings and you are urged to read the Standing Orders in this regard.

TRANSACTIONAL AND MISSIONAL PROPOSALS																				
	PAGE	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
<b>CONSTITUTING SESSION</b>																				
Roll of Commissioners	243																			
In Memoriam Minutes	255																			
<b>GENERAL SESSION:</b>																				
Assembly Business	279																			
Changes in the Ministry	263																			
Overtures	13																			
Clerk of Assembly	29																			
Nominations	283																			
<b>DECISION MAKING (1):</b>																				
General Secretary	32	M	M	M	M	T	M	M	M	T	M	T	M	M	M	M	T			
Working Group	60	M	M	M	M															
Finance	63	M	M	M	M	M	T	M	T	M	T	M	M	M	M	T	T	T		
<b>Supplementary</b>	284																			
Pension Funds UPDATES	139	T																		
Pension Funds PEPF	142	T																		
Church Office	144	T																		
<b>Supplementary</b>	293	M	M																	
Court/AARP	148	T																		
Priorities and Resources	149	M																		
<b>DECISION MAKING (2):</b>																				
Ministry	151	M	M	T	T	T	T	T	M											
<b>Supplementary</b>	294	M	M	M	T	T	T													
Church Associations	166	T																		
<b>Supplementary</b>	300	M																		
Faith and Order	188	T	M	T	T	T	T	M	M	M	M	M	M	M	M	M	T	T	M	T
<b>Supplementary</b>	301	21	22	23	24	25	26	27	28											
Church Unity Commission	317	M	M	M	T	T	T	T	M											
Ecumenical Relationships	168	M	M	M	T	T	T	T												
<b>DECISION MAKING (3):</b>																				
Church and Society	179	T	T	M	T	M														
<b>Supplementary</b>	312	M																		
Overture One	13																			
Communications	164	M	T	M	M															
Education and Training	155	M	T	M	T															
Stewardship	234	M	M																	
Mission and Discipleship	235	T	M	T	T	T	M	T	T	M										
<b>VALEDICTORY SERVICE</b>																				
Ministers Emeritus	257																			

## INSAKA GROUPS FOR EXECUTIVE COMMISSION JULY 2015

### Group One

Mrs M Stillwell (Facilitator)
Rev D Mushayavanhu
Rev Thabani Masikane
Rev Phamoli Motebele
Rev H Hans
Mrs. Cecilia Kaluwa
Mr. Nathi Ndlovu

### Group Two

Mr T Mbandazayo (Facilitator)
Rev P Langerman
Rev P Nqakwana
Rev A Sontange
Mrs V Jekwa
Mrs V Baloyi
Mr Goodwell Kaluba

### Group Three

Rev Dr CN Mkandawire (Facilitator)
Rev M Mohapi
Rev J Gordon
Rev AZ Stuurman
Mrs I Myataza
Mrs T Nxumalo
Mr Jabari Lempe
Mr Benson Njobvu

### Group Four

Rev XA Mluma (Facilitator)
Rev KM Maselesele
Rev R Blackwell
Rev A Nkhata
Mrs LP Madela
Mr S Figlan
Mr VS Letuka
Mr M Kwenje

### Group Five

Rev V Zepe (Facilitator)
Rev Reuben Daka
Rev DD Monokoane
Rev LP Obose
Mrs Mokgadi Modiba
Mrs Nonhlanhla Kweyama
Mr HG Booysen
Mr Michael Ketani

# 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.



NEC TAMEN CONSUMEBATUR

# ADMINISTRATION

## SUPPLEMENTARY AMENDED ROLL OF COMMISSIONERS FOR EXECUTIVE COMMISSION 2015

### Ex Officio

First Name / Surname	M/F	Postal Address	E-mail	Phone No
The Rt Rev Mukondi E Ramulondi	M	P O Box 219, Witkoppen, 2068	<a href="mailto:ramulondim@gmail.com">ramulondim@gmail.com</a>	082 758 5937
The Rev R Munthali	M	P O Box 397, Vhufuli, 0971	<a href="mailto:robert_munthali@yahoo.co.m">robert_munthali@yahoo.co.m</a>	<b>082 831 9654</b>
The Rev Lungile Mpetsheni	M	P O Box 96188, Brixton, 2019	<a href="mailto:Impetsheni@presbyterian.org.za">Impetsheni@presbyterian.org.za</a>	011 727 3500; 082 254 6679
Mr Tom W Coulter	M	P O Box 96188, Brixton, 2019	<a href="mailto:clerk@presbyterian.org.za">clerk@presbyterian.org.za</a>	011 727 3500; 011 727 3506
The Rev Siba Loni	M	P O Box 1684 King William's Town, 5600	<a href="mailto:sibaloni@gmail.com">sibaloni@gmail.com</a>	082 784 8558
Mr Doug Anderson	M	P/Bag Box 14, Bryanston, 2021	<a href="mailto:dougand@mweb.co.za">dougand@mweb.co.za</a>	011 727 3500

### Amathole

#### Ministers

First Name / Surname	M/F	Postal Address	E-mail	Phone No
The Lulamile Obose	M	PO Box 320, Mdantsane, 5219	<a href="mailto:lulamilep.obose@gmail.com">lulamilep.obose@gmail.com</a>	082 947 1559

#### Alternates

The Rev Xolani Vatela	M	P O Box 5005, Mlungisi PO Queenstown, 5320	<a href="mailto:vatelax@gmail.com">vatelax@gmail.com</a>	071 093 7140
-----------------------	---	--	--	--------------

#### Elders

First Name / Surname	M/F	Postal Address	E-mail	Phone No
Mrs Novayi Jekwa	F	PO Box 4026 Duncan Village, East London 5216	<a href="mailto:nvjekwa@telkomsa.net">nvjekwa@telkomsa.net</a>	0437483883 0823356636

#### Alternates

Mrs NW Pona	F	P O Box 1167, East London, 5200	<a href="mailto:luzukoq@gmail.com">luzukoq@gmail.com</a>	082 690 9154
-------------	---	---------------------------------	--	--------------

### Central Cape

#### Ministers

First Name / Surname	M/F	Postal Address	E-mail	Phone No
The Rev Howard Hans	M	P O Box 21725, Port Elizabeth, 6000	<a href="mailto:stukie@iafrica.com">stukie@iafrica.com</a>	083 321 2044 079 490 0548

#### Alternates

The Rev Dean Bachelor	M	1 Alfred Terrace, Central, PE 6001	<a href="mailto:dlbatch@mweb.co.za">dlbatch@mweb.co.za</a>	083 530 9832
-----------------------	---	------------------------------------	--	--------------

#### Elders

First Name / Surname	M/F	Postal Address	E-mail	Phone No
Ms Irene Myataza	F	42 Mdingi Street, Zwide, 6201	<a href="mailto:Basoso03@gmail.com">Basoso03@gmail.com</a>	073 151 6112

#### Alternates

Mrs N Mananga	F	660 Nadaba Street, Kwazakhele, Port Elizabeth 6205	c/o ccpresby@gapchurch.co.za	083 355 3051
---------------	---	--	------------------------------	--------------

### Copperbelt

#### Ministers

First Name / Surname	M/F	Postal Address	E-mail	Phone No
The Rev Abraham Nkhata	M	P O Box 290350, Ndola, Zambia	<a href="mailto:nkhatabraham@yahoo.com">nkhatabraham@yahoo.com</a>	(0)97 784 5735

#### Alternates

The Rev Chala Habasila	M	P O Box 21062 Kitwe, 10101 Zambia	<a href="mailto:chalahabasila@gmail.com">chalahabasila@gmail.com</a>	(0)97 725 1931
------------------------	---	-----------------------------------	--	----------------

#### Elders

First Name / Surname	M/F	Postal Address	E-mail	Phone No
Mr Goodwell Kaluba	M	c/o P O Box 290350, Ndola, Zambia	<a href="mailto:masausonyirenda@gmail.com">masausonyirenda@gmail.com</a>	(0)96 599 5076

#### Alternates

Mr Malaro Nyirenda	M	P O Box 240583, Ndola, Zambia		
--------------------	---	-------------------------------	--	--

## Drakensberg Ministers

First Name / Surname	M/F	Postal Address	E-mail	Phone No
Rev A Zolani Stuurman	<b>M</b>	P.O. Box 210, Ixopo, 3276	<a href="mailto:stuurmanz@elections.org.za">stuurmanz@elections.org.za</a>	074 114 4469

### Elders

First Name / Surname	M/F	Postal Address	E-mail	Phone No
Ms LP Madela	<b>F</b>	121 Retief Street, Casbro Centre, Pietermaritzburg. 3201	<a href="mailto:pomadela@vodamail.co.za">pomadela@vodamail.co.za</a>	082 422 7159

## East Griqualand Ministers

First Name / Surname	M/F	Postal Address	E-mail	Phone No
The Rev David D Monokoane	<b>M</b>	P O Box 19, Mount Fletcher, 4770	<a href="mailto:monokoaned@gmail.com">monokoaned@gmail.com</a>	072 322 4232

### Elders

First Name / Surname	M/F	Postal Address	E-mail	Phone No
Mr S Figlan	<b>M</b>	c/o P O Box 19, Mount Fletcher, 4770	<a href="mailto:monokoaned@gmail.com">monokoaned@gmail.com</a>	072 542 0634

## eGoli Ministers

First Name / Surname	M/F	Postal Address	E-mail	Phone No
The Rev Armando Sontange	<b>M</b>	P O Box 4, Kagiso, 1744	<a href="mailto:armando.shumi@gmail.com">armando.shumi@gmail.com</a>	072 393 9313

### Alternates

The Rev Sibusiso Zungu	<b>M</b>	PO Box 83062, South Hills, 2136	<a href="mailto:sibuzungu@webmail.co.za">sibuzungu@webmail.co.za</a>	082 705 9761 084 972 7226
------------------------	----------	------------------------------------	--	------------------------------

### Elders

First Name / Surname	M/F	Postal Address	E-mail	Phone No
Mr Nathi Ndlovu	<b>M</b>		<a href="mailto:mafikaproj@gmail.com">mafikaproj@gmail.com</a>	082 808 5169

### Alternates

Mr Thabiso Molefe	<b>M</b>		<a href="mailto:molefethabiso@yahoo.com">molefethabiso@yahoo.com</a>	
-------------------	----------	--	--	--

## eThekwini Ministers

First Name / Surname	M/F	Postal Address	E-mail	Phone No
The Rev Thabani Masikane	<b>M</b>	PO Box 54585 Umlazi	<a href="mailto:tmasikane@vodamail.co.za">tmasikane@vodamail.co.za</a>	072 663 2244

### Alternates

First Name / Surname	M/F	Postal Address	E-mail	Phone No
The Rev Jeremy Smith	<b>M</b>	49 Maurice Nicholas Rd, Pinetown 3610	<a href="mailto:jeremysmith@telkomsa.net">jeremysmith@telkomsa.net</a>	072 324 7337

### Elders

First Name / Surname	M/F	Postal Address	E-mail	Phone No
Ms Nonhlanhla Kweyama	<b>F</b>	P O Box 569, Hammarisdale, 3700	<a href="mailto:atnkweyama6910@gmail.com">atnkweyama6910@gmail.com</a>	084 340 2842

### Alternates

First Name / Surname	M/F	Postal Address	E-mail	Phone No
Mrs Lorraine Carlyle	<b>F</b>		<a href="mailto:lorraine.ard@gmail.com">lorraine.ard@gmail.com</a>	082 622 5053

## Free State Ministers

First Name / Surname	M/F	Postal Address	E-mail	Phone No
The Rev John Gordon	<b>M</b>	P O Box 10140, Beaconsfield, 8315	<a href="mailto:domesie@outlook.com">domesie@outlook.com</a>	083 492 2647

### Alternates

The Rev Thembisa Galela-	<b>F</b>	PO Box 5343,	<a href="mailto:thembisa.galela-">thembisa.galela-</a>	083 492 2647
--------------------------	----------	--------------	--	--------------

Thema		Lengau, 9503	<a href="mailto:thema@dcs.gov.za">thema@dcs.gov.za</a>	
<b>Elders</b>				
<b>First Name / Surname</b>	<b>M/F</b>	<b>Postal Address</b>	<b>E-mail</b>	<b>Phone No</b>
Mr Herman Booysen	<b>M</b>	PO Box 30436, Pellissier 9322	<a href="mailto:herman@ramosa.co.za">herman@ramosa.co.za</a>	082 551 3901
<b>Alternates</b>				
Mr F Moremi	<b>M</b>	PO Box 11653, Kutlwanong		082 666 0813

## Highveld

### Ministers

<b>First Name / Surname</b>	<b>M/F</b>	<b>Postal Address</b>	<b>E-mail</b>	<b>Phone No</b>
The Rev Mamolotje Magagane	<b>M</b>	48 Aida Avenue, Cyrildene, 2198	<a href="mailto:hlabirwa.mc@gmail.com">hlabirwa.mc@gmail.com</a>	082 595 0313
<b>Alternate</b>				
The Rev Ruth Armstrong	<b>F</b>	P O Box 15823, Lambton, 1414	<a href="mailto:army@telkomsa.net">army@telkomsa.net</a>	084 500 7027
<b>Elders</b>				
<b>First Name / Surname</b>	<b>M/F</b>	<b>Postal Address</b>	<b>E-mail</b>	<b>Phone No</b>
Ms Margaret Stillwell	<b>F</b>	P O Box 96188, Brixton, 2019	<a href="mailto:finance@presbyterian.org.za">finance@presbyterian.org.za</a>	082 447 2463
<b>Alternate</b>				
Mrs N Dhlamini	<b>F</b>	c/o P O Box 14, Boksburg, 1500	<a href="mailto:hlubi@tshepanbgtrust.org">hlubi@tshepanbgtrust.org</a>	083 460 9812

## Lekoa

### Ministers

<b>First Name / Surname</b>	<b>M/F</b>	<b>Postal Address</b>	<b>E-mail</b>	<b>Phone No</b>
Rev Linsby Motebele	<b>M</b>	P O Box 55, Sebokeng, 1983	<a href="mailto:pmotebele@yahoo.com">pmotebele@yahoo.com</a>	073 538 0775
<b>Alternate</b>				
The Rev Ayanda Magula	<b>M</b>	PO Box 89, Sharpeville, 1982	<a href="mailto:ayandama@sassa.gov.za">ayandama@sassa.gov.za</a>	076 458 0409
<b>Elders</b>				
<b>First Name / Surname</b>	<b>M/F</b>	<b>Postal Address</b>	<b>E-mail</b>	<b>Phone No</b>
Mr Jabari Lempe	<b>M</b>	823 Radebe St, Bophelong, 1911	<a href="mailto:j.lempe@yahoo.com">j.lempe@yahoo.com</a>	084 500 9814
<b>Alternate</b>				
D.M. Maimane	<b>M</b>	468 Extension 6 Jouberton, 2574		072 622 2576

## Limpopo

### Ministers

<b>First Name / Surname</b>	<b>M/F</b>	<b>Postal Address</b>	<b>E-mail</b>	<b>Phone No</b>
The Rev MK Maselesele	<b>M</b>	P O Box 411, Vhufuli, 0971	<a href="mailto:maseleselemukundi@gmail.com">maseleselemukundi@gmail.com</a>	082 595 0991
<b>Alternates</b>				
The Rev LDL Molaba	<b>M</b>	P O Box 299, Mmphahlele, 0736	<a href="mailto:chiefmolaba@yahoo.com">chiefmolaba@yahoo.com</a>	076 535 5532
<b>Elders</b>				
<b>First Name / Surname</b>	<b>M/F</b>	<b>Postal Address</b>	<b>E-mail</b>	<b>Phone No</b>
Mrs Modiba ME	<b>F</b>	PO Box 416, Polokwane, 0700	<a href="mailto:mokgadimodiba@gmail.com">mokgadimodiba@gmail.com</a>	083 985 0803
<b>Alternates</b>				
MA Phatudi	<b>F</b>	P O Box 1202, Chunespoort, 0745	<a href="mailto:a.phatudi@gmail.com">a.phatudi@gmail.com</a>	082 661 3294

## M'chinga

### Ministers

<b>First Name / Surname</b>	<b>M/F</b>	<b>Postal Address</b>	<b>E-mail</b>	<b>Phone No Code: 00260</b>
The Rev Reuben Daka	<b>M</b>	c/o P O Box 310227 Lusaka, Zambia	<a href="mailto:reubendaka@gmail.com">reubendaka@gmail.com</a>	(0)97 775 8947
<b>Elders</b>				
<b>First Name / Surname</b>	<b>M/F</b>	<b>Postal Address</b>	<b>E-mail</b>	<b>Phone No</b>
Mr Benson Njobvu	<b>M</b>	c/o P O Box 310227 Lusaka, Zambia	<a href="mailto:benson.njobvu@gmail.com">benson.njobvu@gmail.com</a>	(0)96 672 9464

## Mthatha Ministers

First Name / Surname	M/F	Postal Address	E-mail	Phone No Code: 00260
The Rev Phindile Ngakwana	M	Presbytery of Mthatha, P O Box 144, Mthatha, 5099	<a href="mailto:zodo@webmail.co.za">zodo@webmail.co.za</a>	071 984 3913 074 131 4010

### Alternates

The Rev B Tupa	M	Presbytery of Mthatha, P O Box 144, Mthatha, 5099		073 481 6086
----------------	---	---	--	--------------

### Elders

First Name / Surname	M/F	Postal Address	E-mail	Phone No
V.S. Letuka	M	Presbytery of Mthatha, P O Box 144, Mthatha, 5099	<a href="mailto:letukav@ksd.gov.za">letukav@ksd.gov.za</a>	082 390 8703

### Alternates

MW Mkontani	M	Presbytery of Mthatha, P O Box 144, Mthatha, 5099		078 442 6788
-------------	---	---	--	--------------

## Munali Ministers

First Name / Surname	M/F	Postal Address	E-mail	Phone No Code: 00260
The Rev. Dr. Chris Mkandawire	M	Plot No. 234 Mo-O-Tunya Livingstone, Zambia	<a href="mailto:Zambia@RockofAfrica.org">Zambia@RockofAfrica.org</a>	(0)97 768 1606

### Elders

First Name / Surname	M/F	Postal Address	E-mail	Phone No
Mrs Cecelia Kaluwa	F	Chawama Presbyterian Church, P O Box 141, Chawama, Lusaka	<a href="mailto:achulu2002@yahoo.com">achulu2002@yahoo.com</a>	(0)97 776 7038

## Thukela Ministers

First Name / Surname	M/F	Postal Address	E-mail	Phone No
The Rev V Zepe	M	P O Box 141978, Madadeni, 2951	<a href="mailto:zepe.vuyani@yahoo.com">zepe.vuyani@yahoo.com</a>	071 067 3804

### Elders

First Name / Surname	M/F	Postal Address	E-mail	Phone No
Ms I V T Nxumalo	F	P O Box 25189, Newcastle, 2940	<a href="mailto:nxumalothembi87@yahoo.com">nxumalothembi87@yahoo.com</a>	074 894 0446 082 389 6260

## Transkei Ministers

First Name / Surname	M/F	Postal Address	E-mail	Phone No
The Rev Xola Mluma	M	PO Box 641, Nqamakwe, 4990	<a href="mailto:xmluma@yahoo.co.za">xmluma@yahoo.co.za</a>	083 511 4254

### Alternates

First Name / Surname	M/F	Postal Address	E-mail	Phone No
The Rev Luyanda Matya	M	P O Box 1072, Butterworth 4060	<a href="mailto:transkeipresbytery@sainet.co.za">transkeipresbytery@sainet.co.za</a>	083 422 8511

### Elders

First Name / Surname	M/F	Postal Address	E-mail	Phone No
Mr T Mbandazayo	M	P O Box 853, Butterworth, 4960	<a href="mailto:tmbandazaho@gmail.com">tmbandazaho@gmail.com</a>	084 400 1503

### Alternates

Mrs LP Manithshana	F	19 Emerald Avenue, Balmoral, Queenstown 5320	<a href="mailto:lulu.manithshana@drdar.gov.za">lulu.manithshana@drdar.gov.za</a>	045 807 7000/ 082 558 8422
--------------------	---	--	--	-------------------------------

## Tshwane Ministers

First Name / Surname	M/F	Postal Address	E-mail	Phone No
The Rev Mantsi Mohapi	M	No 3 First Street, A.S.B Waterkloof, Lyttleton, 0157	<a href="mailto:mantis.mohapi@gmail.com">mantis.mohapi@gmail.com</a>	083 457 7302

### Elders

First Name / Surname	M/F	Postal Address	E-mail	Phone No
Mrs Violet Baloyi	F	P O Box 271 Soshanguve, 0152	<a href="mailto:baloyi.violetk@gmail.com">baloyi.violetk@gmail.com</a>	082 927 6488

**Alternates**

Mr. Harry Bopape	<b>M</b>	P O Box 118, Mabopane, 0190	<a href="mailto:bopaphm@unisa.ac.za">bopaphm@unisa.ac.za</a>	072 991 6749
------------------	----------	--------------------------------	--	--------------

**Western Cape****Ministers**

First Name / Surname	M/F	Postal Address	E-mail	Phone No
The Rev Peter Langerman	<b>M</b>	P O Box 180, Durbanville, 7551	<a href="mailto:peter@dpc.org.za">peter@dpc.org.za</a>	082 785 2332

First Name / Surname	M/F	Postal Address	E-mail	Phone No
Mr Michael Ketani	<b>M</b>	23 Ndabeni Street, Langa, 7455	<a href="mailto:Michael.Ketani@capetown.gov.za">Michael.Ketani@capetown.gov.za</a>	082 2183770 078 589 1764

**Zimbabwe****Ministers**

First Name / Surname	M/F	Postal Address	E-mail	Phone No Code: 00263
The Rev David Mushayavanhu	<b>M</b>	P O Box EH 1, Emerald Hill, Harare	<a href="mailto:revmushayavanhu@yahoo.com">revmushayavanhu@yahoo.com</a>	(0)71 404 3656

**Alternate**

The Rev Matorofa Mutonganvo	<b>M</b>	c/o Gloag P O Box 1490 Gweru	<a href="mailto:revmutonganavom@gmail.com">revmutonganavom@gmail.com</a>	(0)712 862 783
-----------------------------	----------	------------------------------	--	----------------

**Elders**

First Name / Surname	M/F	Postal Address	E-mail	Phone No 00263
Mr Munyaradzi Kwenje	<b>M</b>		<a href="mailto:munyakwenje@yahoo.com">munyakwenje@yahoo.com</a> / <a href="mailto:kwenje@zedc.co.zw">kwenje@zedc.co.zw</a>	(0)77 242 5391

**Alternate**

Ms Mary Saopa	<b>F</b>			
---------------	----------	--	--	--

**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 Executive Commission.
- 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 Convener, 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 Executive Commission 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 Executive Commission.

**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 Executive Commission 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 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 the general "mind of the meeting"; the minority therefore gives consent;
  - (c) it is agreed that consideration on the matter be postponed;
  - (d) 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 Executive Commission, 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 Convener, 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 2015:

### THE REV SHADRECK MZAMO MASUKU:

Shadreck Mzamo Masuku was born on the 20<sup>th</sup> of October 1934 to the late Mangaliso Masuku and Maciwa Ndiweni of Ntabazinduna, Kwa Bulawayo. He obtained a Diploma in teaching and taught as a Primary School Teacher before he was called as an Evangelist in the Methodist Church.

Having trained as an Evangelist at Epworth Mission where he obtained a Diploma in Theology before He was called into the Ministry. He was ordained as a Minister of the Gospel in the Presbyterian Church in 1981. He later obtained a Diploma in Constructive Theology from the University of Westville now University of Kwa Zulu Natal.

He has served in many different Congregations in Zimbabwe before He was called to serve the St Augustine Presbyterian Church and later, the Khayelihle Presbyterian Church both in Umlazi until 2003 when He retired. His whole career has been in the Ministry of the Gospel of Jesus Christ.

He believed in the power of prayer and he relied on it as an absolute standard for His life. It is through prayer that He conquered all circumstances, trials and tribulations that came his way in life, Family and his Ministry. His Ministry and his Family is the evidence of his prayerful life. There were many times in his life when he depended only on prayer. Whenever he encountered persecution and tribulations he receded into prayer and always sought God's face and guidance. He always prayed in silence and in words for all those that he came into contact with. When he prayed he knew that God was listening and that he will never leave or forsake him. His prayers came from a place of deep meditation in the Word of God because he knew that God is the only source in his life. Prayer to him was like breathing and it was only through prayer that he forgave those that trespassed against him.

He leaves behind his wife Agnes Masuku (Ma Ndlovu) after 46 years of marriage: his only surviving brother Benjamin Masuku; his only surviving sister Ntombejele Mzizi; his 9 children- 8 Sons (Garfield, Thabani, Thamsanqa, Thembinkosi, Njabulo, twins Nkosinathi & Bongani, Ndabezinhle and 1 daughter Musa); 7 Daughters in Law (Phumzile, Ayanda, Hlengiwe, Thembela, Phumla, Sphesihle and Phumzile) together with 20 Grandchildren.

He was called to a higher service on the 31<sup>st</sup> October 2014. **Jeremiah 33:3** was his favourite verse, it read as follows: "Call to me and I will answer you and tell you great and unsearchable things you do not know"

Lala kahle Masuku, Zikode, Mlondo Ka Nqamakazi, Nhlane, Zwide Kalanga wase Gudunkomo, Mkhathswa Ka Zimangele. Ukulwile ukulwa okuhle kokukholwa. Sizohlala sikukhumbula ezinhlizweni zethu

### ELDER TSHEBELETSO ANDREW A MATHEBA:

Elder Tshebeletso Andrew Matheba was born in Modubung on February 21, 1935. He was the first-born child of the late Elifas and Alice Matheba. He studied education until he matriculated to become a teacher. He attended his primary school at Moloto and proceeded to Bafokeng High School. Finally, he also attended the well-recognized Wilberforce College, the bastion of teacher training education. He taught for decades until 1999.

After retirement he was engaged in activities within Alexandra Township. He led the health club, which brought members who were sick to care for themselves. He was a chairperson of the Diabetic support group. He dedicated much of his time to the church. He was ordained as an Elder in 1993 at Diepkloof, which was the main preaching station of Alexandra branch, based in Soweto. As a member of uniting Presbyterian Church in Alexandra he was teaching the restoration class for many years until his death. He loved music, was a dedicated choir conductor—who always focused in presenting a musical rendition at its best. He was also a chairperson of the early learning center as well as a chairperson of building committee. Part of his task was envisioning a building that would embody as much of the congregation as possible. One of his visions came to fruition—he built a lift in the church to accommodate elderly and disabled people to be able to inhabit the entire church. For the whole year he supervised the building of the church, buying building material, until the church was complete in February 16, 2002.

He represented the church as a commissioner to Egoli Presbytery as well as the General Assembly. He attended several General Assembly meetings. His life's work is reflective of his commitment to education, the development of community life and most importantly to his faith. He finally found rest on February 14, 2015 when we buried his body.

We give thanks to the life of this servant of the Lord, rest in peace and rise to glory to meet his maker. The members of Alexander congregation join me in saying. Well done good and faithful servant of God.

**THE REV TLOU THAMAGA:**

The Rev. Tlou Edward Thamaga, affectionately known as "Tlou" was born on the 15<sup>th</sup> August 1960, at the village of Ga Kobo (Moletji) in Limpopo (Polokwane). He is the second son of Mr. Franz and Motaki Thamaga. He started schooling at Mashashaba Primary. He matriculated at Karabi Senior School at Polokwane. He was a devoted member of Uniting Presbyterian Church in Southern Africa. From the back ground he was a Uniting Reformed Church in Southern Africa. As a member of the Sunday school and MBB (Mokhatlo wa ba bacha) Youth fellowship of the Church in Bochum (Limpopo).

He was married to Reasetja Johanna Thamaga (Nee Maphoto), unfortunately passed on in August 2014, and they were blessed with three children, one boy and two girls. Tlou, Tshhehofatso and Motaki. He responded to God's calling in 1996. He went to study. He studied at the University of the North doing B. theology from 1997 to 1999. On completion he was appointed to Sharpeville congregation as a probationer. On the 1st February 2001 he was licensed to preach the word of God, and started his Post Academic Training (PAT), and was

appointed to St Andrews Congregation within the Presbytery of Mthatha. After he got an Exeat certificate in January 2002, he was ordained to the Holy Ministry of the Word and Sacraments by the Presbytery of Mthatha on the 25th March 2002, and the Presbytery agreed to appoint and induct him to the pastoral charge of Lower rainy Mission and V.V. DIPA Memorial. He was also assigned to be and look after of S.B.Ngcobo Memorial Congregation in the year 2002 and 2003.

On the 5th of February 2004, he received and accepted a call to Mpharane congregation within the bounds of East Griqualand Presbytery. He exercised his ministry at Mpharane congregation as from February 2004, and congregation he served with great humility, integrity and diligence. At Presbytery level, he served as Convener of Ministry Committee from 2008 to 2010. President of M.C.G, He also served as Interim Moderator of Tsekong congregation from February 2010 to May 2013 and Upper Mkemane from May 2013 till he pass on. He passed away while he was serving as a Treasurer of the East Griqualand Presbytery. The Matatiele community in general, the UPSCA in particular, has lost a preacher, a teacher, a father, a Christian, a humble servant and a leader. The Presbytery of East Griqualand and the Mpharane congregation had lost a Priest (Moruti) who ministered beyond his reach; He is survived by his mother, Motaki. He will be missed by his three children son Tlou, two daughters Tshhehofatso and Motaki.



## **MINISTERS EMERITUS**

### **Report to Executive Commission 2015**

#### **THE REV. GOODMAN B BUHLUNGU:**

At a statutory meeting of the East Griqualand, Council held at St Columbus on 16th May 2015, it was resolved.

- 1.1. To note that Rev. G.B. Buhlungu will be retiring on 31 December 2015.
- 1.2. To approve a draft of a tribute to him and have the clerk name it to the Central Office

#### **THE REV. GERARD J LANGEVELD:**

Extracts from the minutes of the Tshwane Presbytery Meeting held on 21st February 2015.05.09.

**P\_1.1.3.** Presbytery instructs the Clerk to ensure that application for minister emeritus on behalf of Rev's van der Spuy and Langeveld reaches the Executive Commission.  
*Proposed seconded and accepted.*

#### **THE REV. PROF. MAAKE MASANGO:**

Extracts from the minutes of the Special Executive Commission of the Presbytery of eGoli held on 12<sup>th</sup> May 2015

"Executive Commission notes the Rev Prof Maake Masango retires on 31<sup>st</sup> October 2015 and instructs the clerk to forward an application to the General Assembly Executive Commission for Prof. Masango to be declared a Minister Emeritus with a seat on the Presbytery within whose bounds he may reside as from the 1<sup>st</sup> November 2015".

This was seconded and **AGREED**.

#### **THE REV. DENNIS VAN DER SPUY:**

Extracts from the minutes of the Tshwane Presbytery Meeting held on 21st February 2015.

The Presbytery of Tshwane in its council meeting on the 10 May 2014 has noted that The Rev. D. van der Spuy is about to go on retirement on the 31 May 2015. We hereby inform the Board of Trustees of the UPCS pension fund as instructed by the Presbytery.

**P 1.1.2.** Presbytery requests the Presbytery Clerk to inform the Ministry Committee of General Assembly and the Board of Trustees of the UPCS Pension Fund and apply to the General Assembly or its Executive Commission for the Minister to be declared a Minister Emeritus.  
*Proposed, seconded and accepted.*

#### **PROPOSALS:**

1. The Executive Commission grants the Rev G Buhlungu the status of Minister Emeritus from 31 December 2015 and a seat on the Presbytery within whose bounds he may reside.
2. The Executive Commission grants the Rev G Langeveld the status of Minister Emeritus from 29 February 2016 and a seat on the Presbytery within whose bounds he may reside.
3. The Executive Commission grants the Rev. Prof. Maake Masango the status of Minister Emeritus from 31 October 2015 and a seat on the Presbytery within whose bounds he may reside.
4. The Executive Commission grants the Rev D van der Spuy the status of Minister Emeritus from 31 May 2015 and a seat on the Presbytery within whose bounds he may reside.

# TRIBUTES TO RETIRING MINISTERS

## Report to Executive Commission 2015

### THE REV DENNIS DE STADLER:

The Revd Dennis de Stadler was born on the 9<sup>th</sup> March 1950 in Pretoria. He married Fee on the 29<sup>th</sup> September 1975 at Hogsback. They are blessed with three children, namely Liezel (31), James (28) and Mary (25).

He began his theological studies at St Bede's Theological College at Umtata in 1978 and finished in 1980 with a Diploma in Theology and from TEEC. In the same year he obtained BTh through Unisa and in 1985 he obtained his BTh Hours at Rhodes University.

He was ordained as a deacon in 1980 and a year later he was ordained as a Priest.

#### a) Finances, administration and maintenance.

1. When the Revd Dennis de Stadler arrived at St John's the Annual income was R40,000. The monthly income is now close to R70,000.
2. For a good many years we, as a congregation, were way behind with our Presbytery and General Assembly assessments. These are now 100% up to date.
3. For a good many years we struggled financially to make ends meet. We now have a surplus, whilst having maintained our financial commitments - even to the point of making a monthly contribution to a "Vehicle Fund."
4. As far as the buildings and grounds are concerned, these were badly in need of maintenance when he arrived. Not only have they been extremely well maintained, but with our new entrance and wall, are drawing admiration and plaudits.
5. The administration of the congregation's affairs is 100% - with an enthusiastic Session and very competent Stewardship Committee.
6. The Registers and Congregational Roll are up to date.
7. The Minute Book of Session is 100% up to date.

#### b) Presbytery Ministries

1. Served as Fellowship of Vocations co-ordinator for a period.
2. Served on Commission to Congregation of Impendle.

#### c) External Ministries

1. Arranged two highly successful pilgrimages to Israel (2008, 2012) with about 40 pilgrims on each.
2. Served regularly on Emmaus weekends on a number of occasions, both as Spiritual Director and Assistant Spiritual Director.
3. Since his induction in March 2008, he has constantly and consistently been a participant on the Dargle Congregation Council. He has arranged services and has personally done services for the congregation.
4. He has arranged teaching and "Quiet Days" for groups from outside the congregation. e.g. North African missionaries et al.

#### d) St John's Ministry

1. Throughout his years of ministry at St John's he has received regular affirmations about his visitation(s). Although this has never been his strongest suit, he has largely, "stuck to the task".
2. Pastoral work, which includes marriage ministry, funeral and sacramental ministries (baptisms and Holy Communion), and ministry to the sick and dying, have been very well received and complimented.
3. Sunday worship services, have been extremely well received, and have been a particular source of spiritual satisfaction for him. He has thoroughly enjoyed the ministry of preaching/teaching.
4. There have been regular - albeit ad hoc - "Quiet Days", Men's and women's breakfasts, and "Passover Meals" arranged.

We at St John's Gowrie are saddened by Dennis de Stadler's retirement and will surely miss his teaching(s) and other pastoral support. Should he wish to pursue his teaching(s) and/or pastoral support activities elsewhere we would have no hesitation in furnishing our written support to anyone who requested it.

Yours Sincerely.....God Bless,  
Owen Tidbury,  
Session Clerk,  
St John's Gowrie,  
Nottingham Road.

## **THE REV GOODMAN BUHLUNGU:**

Bonisile was born on November 10, 1945 at Etyeni Location, in a small town of the Eastern Cape Province, known as Tsolo. As a minister he is a product of the late Rev. G.T. Vika, who was at the time in charge of Somerville, his home congregation within the bounds of the Mthatha Presbytery.

After matriculating in 1965 he tried to gain admission to a Teacher Training College in the Transkei, but was not successful. He decided to find a temporary job instead of wasting the whole year doing nothing. He ended up going to the mines, and was employed as a mine hospital clerk for a year. In 1966 he came back from the mines and got accepted at Cicira Training Teacher College, where he completed his training at the end of 1968.

He started to work as a Teacher in 1969. In 1973 he responded to a call to become a Minister. The then Bantu Presbyterian Church sent him to the Federal Theological Seminary in Alice in 1974. In that same year the Federal Theological Seminary was appropriated by the Apartheid Government, and the Seminary community moved to Mthatha and got accommodation at the St Peter's Anglican College. Even there things did not go well as the Transkei Government had the same negative attitude to FedSem as the government of South Africa and it made life unbearable for the FedSem. Consequently once again the Seminary moved to Plessislaer in Pietermaritzburg at the beginning of 1976, in which year Bonisile completed his ministerial training.

The General Assembly of the then Reformed Presbyterian Church in Southern Africa placed Bonisile at the Mafube Parish, in the Matatiele district at the beginning of the following year. In July, after a short stint of six months, following his ordination, he moved to the Ross Congregation in the Presbytery of Umtata. He was inducted to the charge of the Ross Congregation in August the same year. Part of the development work that he facilitated during the five years that he spent at Ross was the erection of sanctuaries at five outstations of the parish. At the main station a five I roomed out building was built that accommodated amongst others, the parish office.

In 1982 he responded to a call from Mbonda Congregation as was inducted to it on January 21, 1983. He was accommodated in the old manse which was very old dilapidated and virtually uninhabitable. In the same year he put up a new' manse. Other projects he embarked upon were the building of a sanctuary in the Mount Frere town, which was named after the late Rev. F.B. Mdani, a predecessor of his, who had served a very long period of time at Mbonda. At present he is busy building a new sanctuary at the main station to replace the old one. Because of financial constraints he has so far not finished erecting this new structure.

As a member of the East Griqualand Presbytery he has been an asset. He has served at the following congregations as an Interim Moderator: Balasi, Upper Mkhemane, T.T. Dekeda Memorial Congregation, and Yekelo Mbali Memorial Congregation. From 1:995 to 1999 he served as a Moderator of the Presbytery of East Griqualand. In 1990, when there was a serious crisis of a clash between the Johannesburg Congregation and the STOFPS Presbytery, the RPCSA, general Assembly chose him to go and help resolve the crisis. It took him a year to turn the situation around in Johannesburg.

Rev. Buhlungu will be retiring at the end of 2015 leaving a large vacuum in the leadership of the East Griqualand Presbytery. However, we, as his fellow Presbyters, shall forever be thankful to God for having honoured us with a long service of a minister of his calibre. It is our wish and prayer that God will bless his year of retirement and let then be peaceful time in which to enjoy happy memories of his thirty eight years of labour in the Lord's vineyard.

## **REV GERARD LANGEVELD:**

Born 27 February 1951 at Windsorton near Kimberley.  
Baptised 4 November 1951 at Makhado, (then Louis Trichardt)  
Attended several schools due to his father's occupation - Carolina(MP) Louisvale (NC); Bainsvlei(FS); Strydenburg (NC) and matriculated at the Hopetown High School(NC).

He was also confirmed in Hopetown. The Scripture Text that was given to him was Romans 1:16 "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes...."  
A sense of being called to the ministry of Word and Sacrament has grown ever stronger over years.

Studied at University of Stellenbosch from 1970 -1976.  
Completed BA Admission, BTh and Licentiate in Theology.

In 1975 he got married to Juriana and are blessed with 4 daughters.  
They and their husbands all serve the Lord. Gerard and Juriana have 5 grandchildren.  
Gerard served as minister of Word and Sacrament for 3 years in the Dutch Reformed Congregation Beaufort West, and for 24 years in the DRC Bellville.

Due to financial restraints of the congregation he went on early retirement in 2004. From the end of 2006 he was appointed Stated Supply to the Eshowe congregation of the UPCSA, till 2008, and thereafter to the St Andrew's congregation of the UPCSA in Emalahleni/ Witbank, 2009-2014.

In 2014 he was accepted as minister of Word and Sacrament of the UPCSA. That to him, was a day that the Lord has made. He rejoices in it and content.

### **THE REV. PROF. MAAKE MASANGO:**

***(This tribute has been prepared by the Rev Dr. Michael Moore who has known Maake as far back as his Sunday school days)***

The Rev Dr Maake Masango has a formidable CV. However it would be a great mistake to base a tribute to his ministry on those bare facts. For he is a unique servant of God, with a personality and a message that leave an indelible impression on all who meet him.

We must go back to Atteridgeville where his home and his home church shaped him. I knew him in his Sunday school days, as their church was connected to St Andrews, where I was ministering. Both home and church were strong and Godly. His mentor, the late Rev. S.P. Lediga, had built a congregation that was respected in the denomination and the community, and when S.P. addressed our General Assembly the fathers and brethren really sat up and listened, and often chuckled.

So a young man emerged to answer the call to the ministry. In apartheid South Africa in the 1960s and 70s any young minister who was worth his salt would have to be angry. And Maake was angry. I seem to recall that attending a conference in Nairobi in December 1975 he met Jomo Kenyatta, and that wise leader advised him that if he did not overcome his anger he would be of no use to man or God.

What then happened is that his passion did not diminish, but with humour and charm he brought the high claims of the Gospel to bear on his friends and his opponents. I know I was sometimes at the receiving end of his corrective teaching. Also it happened that his first pastoral charge was in Schoemansville, and he has some good stories to tell how he won over some of the politically conservative farmers there. He is able to turn a queue at the bank into a pulpit to instruct his captive audience in the application of Christian love to all.

Of course, to think of Maake is also to see at his side his loyal wife Pauline, and to be aware of their love for their daughter far away. Thank you Pauline for supplementing your husband's strong spirit with your gentleness.

#### The Student

After leaving school - senior clerk with Stocks and Stocks.  
Federal Seminary, Alice  
Columbia Theological Seminary, Atlanta USA - M.A., Th.D.  
Presbyterian School of Christian Education, USA - M.A.

#### The Minister and churchman

##### Schoemansville

St. Paul's, Sharpeville  
Director of Christian Education - P.C.S.A  
St. Giles, Johannesburg  
Transvaal West Presbytery - Director of Christian Education  
U.S.A Woodville Presbyterian Church  
U.S.A. West End Presbyterian Church  
Convener of the UPCSA Church Office Committee - 2013-2015

Many of our ministers will be able to testify to the help he gave them through his personal counselling, or in counselling them together with problem congregants. I did so benefit. But it has always concerned me that so few ministers are willing to expose their problems to another.

Moderator of the General Assembly of the P.C.S.A in their centenary year

#### The Professor

Pretoria University, Professor of Practical Theology,  
This included Evangelism, Youth Ministry, Conversational Skills, Trauma counselling, Group therapy.  
He taught first years through to Hons., Masters and Ph.D.

### Membership of International and South African bodies

South African Council of Churches - vice president  
World Alliance of Reformed Churches - committee member  
President of the All Africa Academy of theological and religious studies - 2012-2015  
Member of association of Pastoral counselling (USA)  
Member of International association of Practical Theology  
Member of Society of practical theology

### Visiting guest professor or lecturer

Univ. of Lesotho, Botswana, Brazzaville, Indonesia (Jakarta), Zambia, Korea, Jamaica, St Kiddy, St Thomas and St Croix, Jamaica in West Indies, Columbia Theological Seminary, Benin, Ghana, Cameroon, India, Cuba, Fiji, Rwanda, Norway, Hamburg (Germany), Heidelberg (Germany, ) Myanmar, Thailand, India, Hong Kong, Uganda, USA, Canada, Tanzania, Nigeria, Kenya, Colombia, Addis Ababa, Brazille, Swaziland and main speaker at the S.A. Federation of Mental Health Conference 2007.

### International Teaching and other Associations

The W.C.C. Interfaith dialogue, Poland  
Workshops, Brazzaville, Cameroon  
Thailand and Hong Kong  
World Alliance of Churches, Geneva  
World Alliance of Reformed Churches, Grand Rapids  
Led three clergy tours to Israel  
Involved in reconciliation processes in Sudan, North and South Korea, Colombia (ongoing) and Guatemala (ongoing)

### Research Supervision

Supervised 93 dissertations or theses for M.A. or Ph. D.

Although our dear ever young Maake retires now, may God grant that for many years to come his wisdom, counsel and teaching, indeed his vivid presence will be in our midst.

Michael Moore

### **THE REV DENNIS VAN DER SPUY:**

Born in George in 1947, the second of 3 brothers, the family were members of the Dutch Reformed Church but changed to the Presbyterian Church due to the impact of Rev Charles Gordon and an English speaking orientation. The family transferred to Pretoria and he attended Brooklyn Primary and thereafter Pretoria Boys High. St Columba's Hatfield became their next congregation. Dennis joined the very active youth group, run by his good friend Gerald McCann [now retired from the Baptist ministry]. At the age of 14, he attended an Easter youth camp run by the Church, accepted the claim of Jesus on his life and immediately felt called to the Ministry as a way of serving Christ. Finishing Matric in 1965 he attended Rhodes University, Grahamstown and for the next 5 years trained for the ministry of the Presbyterian Church, gaining the BA, BD degrees. Whilst at University, he met and married Pauline in 1968. Le-Anne, their eldest daughter was born in 1970.

In line with the 2 year post academic training, he was assigned the congregation of St Stephen's Rosettenville and was ordained there in early 1971. Two wonderful years of camaraderie took place at Linden where Eddie Perkins led the group. Their son Stephen was born in 1972. In 1973 Dennis was approached by the Kimberley Presbyterian Church to assist in the ministry there, since Rev Colin Stunden contracted cancer, and in fact died within a few months. The congregation then called him and for the next five years he enjoyed a wonderful and growing time in his life. It was during this time that their third child, Susan, was born.

In 1978 he received and accepted a call from the George Presbyterian Church where he spent the next few years. This was to be a short tenure due to his disavowal of the strong influence of Freemasons within the congregation. He resigned from the congregation and returned to Pretoria where he became a Personnel Officer for the Noristan Pharmaceutical Group.

In 1982 he was approached and accepted to become a Chaplain in the SA Defence Force as SSO English Literature at the Chaplain General HQ. This also entailed ministering to various units in Pretoria and an annual 6 week tour the Namibian border area. The spiritual welfare of those conscripted was very close to his heart and led to times of real ministry along with Chaplains of many other denominations. He was promoted to the rank of Colonel, continuing to serve in the Chaplain General HQ in an Air Force uniform as a chief of Staff. In the 20 years he spent there he was able to observe the political changes that occurred and to play a role in formulating the religious policy for the new SANDF dispensation. He was Chaplain to the

highest forums of the SANDF. As part of the task he was able to minister to many of the SA Embassies and Consulates in the USA, Europe and Africa.

It was a matter of principle to him that he was imbedded within the life of the denomination. He was Moderator of the Presbytery of Port Elizabeth. He assisted a number of congregations as Interim Moderator over the years. He preached whenever invited. He was editor of "Presbyterian Life" for 5 years. Dennis was also very involved with the Presbyterian campsite in Rocky Valley Krugersdorp and it was through his vision and drive that the first hall and swimming pool was built there. He served the Presbytery of Tshwane as Clerk for 9 years. It was Dennis who founded the Presbytery Youth Workers Executive in the then Presbytery of Transvaal East and it was this executive that brought significant groups of black and white teenagers together for volleyball days and camps in the late 1980's.

In April 2002, he accepted the Call to St Francis Presbyterian Church, Waterkloof, Pretoria where he has ministered for 13 years to the time of retirement. His wife Pauline is presently Secretary to the SA National Parks Board and administers the CEO's office. She will join him in retirement next year.

Dennis will be remembered for his faithfulness to the church and his diligence in all that he did. Dennis is a creative thinker and the roots of many of the initiatives and outreaches in the Presbytery came out of his innovative thinking. He has always been willing to offer his organisational skills, his caring spirituality and grounded faith to the presbytery and to his colleagues and friends. His faith in and love for Christ and the gospel were always clearly the key priorities in his life.

As Interim Moderator Dennis would carefully nurture congregations to a point of call and he was always gracious to younger colleagues – gentle in advice and willing to listen. For many years he opened his home for lunch with colleagues to discuss new Bible Study material, explore ways of reaching out and planting new churches, or equipping our congregations. He has been caring toward his colleagues, steadfast in his principles and faithful in proclaiming the gospel. Never seeking the limelight, he continued to work faithfully and diligently to build the church and serve and assist wherever he was asked to do so.

A Christian for 54 years, a minister for 44 years, committed to the Reformed faith and to preaching Biblical Theology he now, God willing, looks forward to a time to publish [on line] the biblical studies material he developed for Bible Study groups. He says "Serving Jesus Christ has been the most wonderful privilege of my life"

# CHANGES IN THE MINISTRY

## Report to Executive Commission 2015

### Amathole

No changes to report.

### Central Cape

1. Rev Rully Notshe minister at JY Hliso Memorial Church has taken up an appointment to Auld Memorial Congregation in the Amathole Presbytery effective 1 June 2015.
2. Rev Andile George from Amatole Presbytery (Emgwali Congregation) has accepted a 5 year appointment to JJR Jolobe Memorial Congregation effect 1 June 2015. Rev George's appointment was approved and an ordinary meeting of the Presbytery on May 9 2105.

### Copperbelt

No submission at time of going to print.

### Drakensberg:

A Maramana Memorial Congregation	Revd Zondi retired on the 31 August 2014 and was granted a seat in the Presbytery of Drakensberg. A Maramana Memorial Congregation became vacant. The Presbytery appointed Revd Mbanjwa the interim moderator.
St John's United	The Revd Smart resigned from the 31 December 2014. St John's United became vacant. The Revd N Fuller, minister at Upper Umngeni was appointed interim Moderator
St David's Uniting Presbyterian Church	St David's Uniting Presbyterian Church became a constituted congregation on the 9 <sup>th</sup> November 2014 and became a vacant charge. Revd Mpho Khetsi minister without charge was appointed interim moderator from February 2014
Mpolweni Mission	Revd KJ Xaba having been released by the Presbytery of East Griqualand was appointed to Mpolweni Mission on 1 January 2014. On 11 November 2014, the Presbytery of Drakensberg rectified his call to Mpolweni Mission and was inducted on the 25 <sup>th</sup> January 2015.
Revd Lindani	Revd Lindani having been released by the Presbytery of Thukela in November 2014. He was received by the Presbytery of Drakensberg on 10 February 2015 and became a minister without charge, pending his application for seconded.

### East Griqualand

No submission at time of going to print.

### eGoli

1. Rev John McKane severed the Pastoral tie between the Revd. John McKane and Linden Presbyterian Church on 30<sup>th</sup> June 2014, as he had resigned the charge.
2. The Revd. Scott Silver was inducted as a part time minister at St. Magnus Presbyterian Church, Randfontein on 16<sup>th</sup> November 2014.
3. The Revd. Stephen van Schalkwyk resigned his appointment as Colleague minister at St. Columba's Presbyterian Church with effect from 01 January 2015.
4. The Revd. Dr. Tobias Steyn was inducted into the charge of Linden Presbyterian Church on 16<sup>th</sup> April 2015.

### Free State

1. Rev J.K. Mapheto has been appointed as Minister to Ikageng Presbyterian Church for a period of five years. The date of his induction service will be decided at the meeting of the Executive of Presbytery on 18 April 2015.
2. Ramoeti-Masemola Memorial United Church (formerly Witsieshoek United Church)

Rev T.H Nkoana resigned from the charge to allow the congregation to apply for calling status in anticipation of calling a full-time minister. The charge is currently vacant, and Rev C.M.M. Letseleha was appointed Interim Moderator.

3. Rev J.K. Mapheto resigned from the charge at St John's Presbyterian Church, Batho, in order to take up his appointment to Ikageng Presbyterian Church. The charge is currently vacant, and Rev J.F. Murphy was appointed Interim Moderator.
4. Zamdela Presbyterian Church

The Pastoral Tie with Rev I.G. Mosikare was severed on 18 March 2015. The charge is currently vacant and will be allocated an Interim Moderator by Presbytery at its meeting on 9 May 2015. The former minister, Rev Mosikare, was appointed Interim Moderator of Abner Rabaitsele Poho Memorial Presbyterian Church in Refengkgotso, Deneysville.

### **Highveld**

1. Rev. Mamolotje Magagane, been appointed to a charge of Trinity Katlehong, was inducted and appointed as Stated Supply on the 21<sup>st</sup> September 2014.
2. Rev. Buhle Mpofo, having resigned his charge and accepted an appointment to Merebank Presbyterian Church within the Presbytery of Thekwini, was released from the charge of Ebenezer Vosloorus with effect from 31 October 2014, and transferred to the care and discipline of Thekwini Presbytery.
3. Mr. Douglas Bower, having completed his probation and accepted call to St. Columba's Presbyterian Church within the Presbytery of Tshwane, was released from St. Andrew's Brakpan with effect from 28 February 2015, and transferred to the care and discipline of Tshwane Presbytery.

### **Lekoa**

1. Rev Kim Brown was transferred from Trinity UPCSA in Klerksdorp to Eglin United Church within the bounds of the Presbytery of the Western Cape on the 18 June 2014.
2. Rev Phamoli Motebele was transferred from All Saints UPCSA in Klerksdorp to BM Molaba UPCSA within the bounds of the Presbytery of Lekoa.
3. Rev Thando Mpambani was transferred from ST Anthony's UPCSA into the bounds of the Presbytery of Tshwane.

### **Limpopo**

1. The Rev Fezeka Jobela was transferred to the Presbytery of Limpopo in August 2014. Rev Jobela is in full time employment with Department of Correctional Services in Polokwane. She is now a member of Mt Horeb Congregation.
2. The Rev Moses Boshomane retired on the 31st of December 2014 from the Seshego Congregation, Seshego. He is under the care and discipline of the Presbytery of Limpopo.
3. Rev Andre van Blydenstein having received a call from Gonubie Presbyterian Church in East London, in Amathole Presbytery was released from Mt Horeb Congregation with effect from the 31st of December 2014
4. Mr Lesego Lawrence Mokeng having received his exeat certificate was ordained and appointed to Lebowakgomo Congregation on the 22nd of February 2015.
5. Rev Dr Nedohe was appointed and inducted to the Confession Congregation, Makhado on the 14th of March 2015
6. Miss Nobuhle Gladys Mbatha was appointed and licensed to preach the Gospel of the Word in Stuartville Congregation on the 22nd March 2015

### **M'chinga**

No submission at time of going to print.

### **Mthatha**

No changes to report.

### **Munali**

No submission at time of going to print.

### **EThekwini**

1. The Rev D.T Gevers having been promoted to be the CEO of the Bible Society as from 01 December 2014 was released from Thekwini Presbytery to the care and discipline of the Western Cape Presbytery.



2. The Rev B. Mpofu having been appointed to the Merebank Presbyterian Church for a period of 3 years as from 01 November 2014 was inducted into the pastoral charge of Merebank Presbyterian Church on the 16 November 2014.
3. Mrs. C. Hlati having completed her Theological Training was appointed to serve her probation period at Esikhawini/St. John's Groutville Congregation as from 01 January to 31 December 2015, was licensed to preach the Gospel on 24 January 2015.
4. Mr. B. Williams having completed his Theological Training was appointed to Glenwood Presbyterian Church to serve his probation period as from 01 January to 31 December 2015, and was licensed to preach the Gospel on 28 January 2015.
5. The Rev G. Vaaltyn having been appointed to St. Margaret's Bluff for a period of 3 years was inducted into the pastoral charge of St. Margaret's Bluff on 07 February 2015.

#### **UThukela**

1. On 04 the January 2015, the Presbytery received a probationer Mr. Sthembiso Ndlela. On 22 February 2015, he was licensed and is stationed at Jokweni Congregation under the supervision of the interim moderator, Rev. FD Mchunu.
2. Rev. T W Sangweni received a Call and inducted to the pastoral charge of the BW Zulu Memorial as full time minister, with effect from 15 March 2015.

#### **Tshwane**

1. Rev Jackie Barker was appointed the assistant minister at Emmanuel Presbyterian Church, Pretoria with effect 1st January 2014.
2. Rev Vuyo Mbaru resigned from ET Legodi Presbyterian Church with effect 31<sup>st</sup> March 2014 and he is now in the bounds of Presbytery of the Western Cape.  
Rev Sisanda Mpafi was appointed Interim Moderator
3. Rev Sisanda Mpafi resigned from St Peters Presbyterian Church, Mothutlung with effect 1st October 2014 and Rev Lentikile Mashoko was appointed the Interim Moderator with effect 1st October 2014.
4. Rev N Kohler resigned from the Saints Presbyterian Church, Centurion, Pretoria with effect 26th December 2014. He was transfer to the care and discipline of the Presbytery of the Western Cape.  
Rev Andries Combrink was appointed the Interim Moderator
5. Rev Douglas Bower was appointed minister of St Columbus Presbyterian Church, Hatfield, Pretoria with effect 1<sup>st</sup> March 2015.
6. Presbytery received Rev Thando Mpambani into its care and discipline with effect 21<sup>st</sup> February 2015 from Lekoa Presbytery.

#### **Transkei**

1. Rev. Mkanyiseli Hazeman Njobe, after receiving a call from Tutura Congregation, was inducted on the 11<sup>th</sup> January 2015.
2. The Presbytery of Transkei, after receiving a letter of transfer from the Western Cape Presbytery in respect of Rev. Thabo Noti, resolved to appoint him as stated supply at JL Sokupa Memorial from the 1<sup>st</sup> March 2015.
3. Rev. Sonwabo Kenneth Sihlahla, after receiving a call from Main Congregation, was inducted on the 15<sup>th</sup> March 2015.
4. Rev. John Mzanywa Mpongoshé resigned at Mbulu Congregation with effect from the 31<sup>st</sup> March 2015 and is a minister without charge under the care and discipline of the Transkei Presbytery.

#### **Western Cape**

1. The Rev MA Muller was inducted to the charge of St Kieran's Presbyterian Church on 03 August 2014.
2. The Rev K Brown was inducted to the charge of the Elgin United Church on 14 September 2014.
3. The Rev VR Brits was inducted to the charge of the Darling Presbyterian Church on the 28 September 2014.

4. The Rev G Vaaltyn was appointed to the charge of St Margaret's Presbyterian Church on the Bluff, Durban, within the bounds of the Presbytery of Thekwini for the period 01 January 2015 to 31 December 2017. The Presbytery declared the pastoral tie between him and the Bridgetown Presbyterian Church be dissolved at the end of 31 December 2014 and that the Rev Vaaltyn be transferred to the care and discipline of the Presbytery of Thekwini effective from 01 January 2015
5. Presbytery, at its meeting on 02 December 2014 agreed to re-appoint the Rev M Mfene to the charge of the Tiyo Soga Memorial Church for the period 01 January 2015 to 31 December 2017.
6. Presbytery transferred the Rev T Noti to the care and discipline of the Presbytery of Transkei with effect from 31 January 2015. The appointment of the Rev TL Noti at the Masibulele congregation ended on 28 February 2015.
7. The Presbytery received the Rev DT Gevers into its care and discipline on 22 March 2015. He was transferred to Cape Town to take up the position of Chief Executive Officer of the Bible Society of South Africa.

## **Zimbabwe**

1. Mr. Elias Simango was appointed to serve his probation in the congregation of Dzivarasekwa as from 1 January 2015, and was licensed and on the 31<sup>st</sup> of February 2015.
2. Mr. Brian Mazanhi, having completed his theoretical studies for the ministry, and having been appointed to serve his probation in the congregation of Budiro, beginning 1 January 2015, and was licensed to preach and set apart to his appointment on 1 February 2015.
3. Mr. Tafadzwa Kasere, having completed his Theological Training, and having been appointed to Trojan (Mbare's preaching Station) Uniting Presbyterian Church, in Bindura Town for the period of his probation, was licensed and set apart to appointment on 7 February 2015.
4. Mrs. Faresy Sakala, having completed her studies for the Ministry, and having been appointed to serve her probation in the congregation of Sunnyside Mtoko, beginning 1 January 2015, was licensed to preach and set apart to her appointment on the 14<sup>th</sup> of February 2015.
5. Mr. George Simbanegavi was appointed to serve his probation in the congregation of Robert Sinyoka as from 1 January 2015 and was licensed to preach on the 15<sup>th</sup> of February 2015.
6. Mr. Tatenda Garande, having completed his studies, was appointed to serve his probation, beginning 1 January 2015, was licensed to preach the gospel in the pastoral charge of Norton Presbyterian Church on the 21<sup>st</sup> of February 2015.
7. Mr. Clarence Tungunu was appointed to serve his probation beginning 1 January 2015, in the pastoral charge of Eiffel Flats Presbyterian Church in Kadoma, on the 21<sup>st</sup> February 2015.
8. Susan Mumba having completed her probation period and having received her Ministry Certificate from the Ministry Committee of General Assembly was ordained to the Holy Ministry of Word and Sacraments and was set apart to her appointment at Rugare Presbyterian Church, on 14 March 2015.
9. Simbarashe Thompson Nota, having received the Ministry Certificate from the General Assembly Ministry Committee and having fulfilled all requirements of being a probationer the Presbytery ordained and appointed him to the charge of Mufakose Presbyterian Church on 14 March 2015.
10. Everisto Musedza, having received his Ministry Certificate from the Ministry Certificate of General Assembly, was ordained to the ministry of Word and Sacraments and set apart to his appointment on part-time in the congregation of Epworth Presbyterian Church on 21 March 2015.
11. On Saturday 21 March 2015, Mrs. Glenis Magovere nee Mambi was ordained and inducted to the charge of Chitungwiza Presbyterian Church for a period of 5 year.
12. Mrs. Lydia Chituku Neshangwe, having received her Ministry Certificate of General Assembly, was ordained to the ministry of Word and Sacraments, and set apart to the pastoral charge of St. Andrew's with effect from 28 February 2015.

## **PROPOSALS IN DECISION-MAKING SEQUENCE**

### **GENERAL SESSION:**

#### **MINISTERS EMERITUS:**

1. The Executive Commission grants the Rev G Buhlungu the status of Minister Emeritus from 31 December 2015 and a seat on the Presbytery within whose bounds he may reside.
2. The Executive Commission grants the Rev G Langeveld the status of Minister Emeritus from 29 February 2016 and a seat on the Presbytery within whose bounds he may reside.
3. The Executive Commission grants the Rev. Prof. MJ Masango the status of Minister Emeritus from 31 October 2015 and a seat on the Presbytery within whose bounds he may reside.
4. The Executive Commission grants the Rev D van der Spuy the status of Minister Emeritus from 31 May 2015 and a seat on the Presbytery within whose bounds he may reside.

#### **OVERTURES:**

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

1. Overture No 1 under the Church and Society Committee.

#### **ASSEMBLY BUSINESS COMMITTEE:**

The Executive Commission,

1. Receives the report.
2. Records its appreciation to the Central Office staff for their contribution in making this EXCO a success.
3. Implores Commissioners that attendance at Insaka Groups is compulsory as this is part of the Decision Making Process of the Executive Commission.
4. Notes the technical challenges with the current translation machinery/equipment as outlined in the body of the report and acknowledge that the translation cannot be done at this 2015 EXCO as the process of improving the current machinery is still under-way.
5. Adopts the proposed Draft Agenda as the Final Agenda for 2015 EXCO.
6. Adopts the Standing Orders for 2015 EXCO to be the guide for ordering of its business.
7. Instructs Synods, Presbyteries and Sessions to always uphold the Key Principle of Inclusivity during decision making process.
8. Encourages Presbyteries to strive towards implementing the Consensus Model as a Decision Making Process.
9. Expresses its gratitude to Mr Tom Coulter for his contribution in the work of the ABC and the Denomination at large and wishes him well in his retirement.
10. Appoints the following as its Facilitation Team:
  - i. Drafting team : Revs M Muller, VP Mabo, S van der Lingen and elder E. White.
  - ii. Minute clerks : Revs Z Mtyhobile and M Magagane
  - iii. Records : Miss E White
  - iv. Scrutineer for minutes : Mr. H Booysen
  - v. Data projector : Rev M Muller

#### **CLERK OF THE ASSEMBLY:**

1. The Executive Commission receives the report.
2. The Executive Commission resolves that, the dates for General Assembly 2016 be set as Saturday 9 July 2016 until Friday 15 July 2016.

3. The Executive Commission resolves that General Assembly 2016 be held within the bounds of the Presbytery of Amathole at a venue to be decided and failing that the incoming Clerk be entrusted to secure a suitable venue.
4. The Executive Commission resolves that:
  - i. all Committee Conveners submit a full report to General Assembly in 2016;
  - ii. all reports to be considered by the General Assembly in July 2016 be submitted to the Clerk of Assembly by Friday 8 April 2016;
  - iii. all Supplementary Reports be submitted to the Clerk of Assembly by the end of May 2016;
  - iv. all Papers of General Assembly be made available to Commissioners, Presbytery Clerks and Committee Conveners at least 3 weeks before General Assembly;
  - v. all reports be posted on the UPCS website at least 3 weeks before General Assembly and encourages everyone to make greater use of the website;
  - vi. the Papers, Supplementaries and Proceedings and Decisions of General Assembly 2016 (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.
5. The Executive Commission notes the status of the matters concerning Ross and Rainy and Randburg Presbyterianse Kerk.
6. The Executive Commission notes the challenges concerning the ongoing management of Tiyo Soga House.
7. The Executive Commission enacts, remits;
  - i. GA/14/01.
  - ii. GA/14/02.
  - iii. GA/14/03.
  - iv. GA/14/04.
  - v. GA/14/05.
  - vi. GA/14/06.
  - vii. GA/14/07.
  - viii. GA/14/08.
  - ix. GA/14/09.

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 notes the report submitted by the Record's Committee of General Assembly 2014 as set out in Appendix A.

#### **DECISION SESSION 1: (EXECUTIVE SESSION)**

##### **GENERAL SECRETARY:**

1. The Executive Commission receives the report. **(T)**
2. The Executive Commission adopts the nine (9) broad goals as the UPCS strategic guidelines to be achieved when the UPCS turns 20 years old. **(M)**
3. The Executive Commission encourages the structures of the UPCS to develop their programmes (objectives and activity plans) towards the attainment of the broad goals. **(M)**
4. The Executive Commission requests the Assembly Business Committee and the Priorities and Resources to monitor and evaluate the UPCS performance against the broad goals. **(M)**
5. The Executive Commission Encourages the Councils of the Church to roll out the seven (7) ministries and place them as standing items in their agendas. **(M)**
6. The Executive Commission notes and applauds the work that has been covered towards the rolling out of certain ministries including the Inclusive Youth Ministry Consultation held on 29 to 31 January 2015 and Women Ministers' Consultation on 3 to 5 March 2015. **(T)**

7. The Executive Commission encourages the inclusion of the youth and women in all the decision making structures of the Church. **(M)**
8. The Executive Commission encourages the structures of the Church to study the report of the Women Ministers' Consultation and promote gender justice. **(M)**
9. The Executive Commission supports the call by women ministers for an act of repentance for sexism and encourage all the congregations and structures in the UPCSA to hold such services during the month of August. **(M)**
10. The Executive Commission notes that a consultation of the General Assembly Committees' Conveners was held on 18 to 20 November 2014. **(T)**
11. The Executive Commission endorses the responsibility given to the Priorities and Resources Committee to convene annual meetings of the General Assembly Committees' Conveners. **(M)**
12. The Executive Commission notes that a Consultation of the Synods and Presbyteries Moderators, Clerks and Treasurers was held on 13 to 15 April 2015. **(T)**
13. The Executive Commission encourages the structures of the Church to uphold the vision and mission of the UPCSA and align their life and work thereto. **(M)**
14. The Executive Commission requests the Assembly Business Committee and the Priorities and Resources to continuously plan and execute monitoring and evaluation processes for proper implementation of the General Assembly and/or Executive Commission resolutions and for continuous improvement in the UPCSA. **(M)**
15. The Executive Commission urges the members of the Church to support the efforts of Mthatha Presbytery to restore and reintegrate Ross and Rainy Congregations into the UPCSA. **(M)**
16. The Executive Commission accepts and supports the request by the Presbytery of Zimbabwe for the deferment of the implementation of the General Assembly decision of establishing two presbyteries until the Presbytery of Zimbabwe gives a lead on the matter. **(M)**
17. The Executive Commission notes that the toolkit has been distributed to the Presbyteries and requests Presbyteries to give feedback to the General Secretary on the effectiveness thereof. **(T)**

#### **WORKING GROUP ON ASSOCIATIONS:**

1. The Executive Commission receives the report. **(T)**
2. The Executive Commission notes with thanksgiving and appreciation the commitment and contributions of the Executives of the Associations to the process of implementing the decisions of the 2014 General Assembly, and encourages the Associations at the Presbytery and congregational levels to do the same. **(M)**
3. The Executive Commission urges all Presbyteries to participate fully in the processes set out by the Working Group to bring about healing, reconciliation and unity of the Associations within its boundaries and the UPCSA as a whole. **(M)**
4. The Executive Commission requests the Finance Committee to set aside an amount of R300 000 for the Working Group to continue with its work. **(M)**
5. The Executive Commission agrees to suspend the endeavour to write a chapter on Associations in the Manual of Faith and Order until the process of the finalising of constitutions for the Associations has been completed by the Working Group. **(M)**

## **FINANCE:**

1. The Executive Commission receives the report. **(T)**
2. The Executive Commission endorses that the Finance Committee recommends the appointment of Mr. Ryan Johnson as incoming General Treasurer. **(M)**
3. The Executive Commission notes the report on assessments **(M)**
  - (a) extends current plan of agreeing to write off all outstanding loans for those congregations, supported by their Presbytery who can show ability to meet future assessments in full; and
  - (b) extends 2% rebate until next General Assembly. **(M)**
4. The Executive Commission appoints a multifaceted body to research non-compliance with General Assembly decisions with specific references to reports not sent to the Finance Committee. **(M)**
5. The Executive Commission requests the Faith & Order Committee to report back to the General Assembly on what steps need to be followed to reserve attendance and voting at the Presbytery and General Assembly to congregations making a financial contribution. **(M)**
6. The Executive Commission instructs all Associations who have not yet submitted financial reports to do so by not later than 30<sup>th</sup> September, 2015. **(M)**
7. The Executive Commission requests the Finance Committee and the Priorities and Resources Committee to continue with the research into venue and timing of General Assemblies and to submit a final report to the next General Assembly. **(T)**
8. The Executive Commission accepts Audited Financial Statements for 12 months to 30 June 2014. **(M)**
9. The Executive Commission notes unaudited accounts for 6 months to 31 December 2014. **(T)**
10. The Executive Commission notes Audit Conveners Report and accepts the Risk Analysis. **(M)**
11. The Executive Commission approves the Sedibeng Trust Audited account for the year ended 31 December 2014. **(T)**
12. The Executive Commission instructs Presbyteries to submit reports on Non-Contributory Congregations by 30 November 2015. **(M)**
13. The Executive Commission notes the Annexures 8 – 10. **(M)**
14. The Executive Commission approves the budget for 2015/16 endorsing the need for strict financial controls at all levels. **(M)**
15. The Executive Commission authorises the Finance Committee to explore the opening of bank accounts in Zimbabwe and Zambia so that assessments from both countries can be directed to supporting their own ministry students. **(M)**
16. The Executive Commission notes the Mpolweni feedback but expresses desire to see the matter brought to a conclusion. **(T)**
17. The Executive Commission notes the source of support for retired ministers through the RB Hagart Trust. **(T)**
18. The Executive Commission endorses thanks to the Investment Committee and the CFO and his staff. **(T)**

## **SUPPLEMENTARY REPORT-FINANCE:**

1. The Executive Commission receives the Supplementary Finance Report. **(T)**

## **PENSION FUNDS UPCS:**

1. The Executive Commission receives the report. **(T)**
2. The Executive Commission instructs the Church, through the office of the General Secretary, to thank the advisors and contractors to the Fund for the assistance given to the Trustees over the past period. **(T)**

#### **PENSION FUNDS PEPF:**

1. The Executive Commission receives the report. **(T)**
2. The Church thanks the advisors and contractors to the Fund for the assistance given to the Trustees over the past period. **(T)**

#### **CHURCH OFFICE:**

1. The Executive Commission receives the report. **(T)**
2. The Executive Commission thanks Mr Tom Coulter (outgoing Clerk of the Assembly) and Mr André Prinsloo (former Accountant for the UPCSA) for their work and years' of service to the denomination. **(T)**

#### **SUPPLEMENTARY REPORT- CHURCH OFFICE:**

1. Executive Commission receives the report **(T)**
2. Executive Commission approves the name of Mrs Violet Mashao as a new member of the Church office committee **(M)**
3. Executive commission appoints the Reverend ----- as Clerk of Assembly of the UPCSA from 1 July 2015, for a period of five years with the option of a second term, in accordance with the Manual of Faith and Order. **(M)**

#### **COURT OF ASSEMBLY AND AARP:**

1. The Executive Commission receives the report. **(T)**
2. The Executive Commission encourages the Faith and Order Committee to finalise the outstanding matters from General Assembly 2014 as set out in their report to this Executive Commission. **(T)**

#### **PRIORITIES AND RESOURCES:**

1. The Executive Commission receives the report. **(T)**
2. The Executive Commission ratifies the addition of Mrs Eddie Stopforth to the P&R Committee. **(M)**

#### **DECISION SESSION 2:**

##### **MINISTRY:**

1. The Executive Commission receives the report. **(T)**
2. The Executive Commission confirms the admission of Rev S Nedohe into the Ministry of the UPCSA. **(M)**
3. The Executive Commission does not readmit Dr Raphesu into the ministry of the UPCSA. **(M)**
4. The Executive Commission notes the Students for the ministry as listed. **(T)**
5. The Executive Commission notes that Mr Masibulele Dunjana has withdrawn as a candidate for the ministry. **(T)**
6. The Executive Commission notes the Probationers as listed. **(T)**
7. The Executive Commission Seconds Rev S. Lindani as a Chaplain to the SAPS. **(T)**
8. The Executive Commission Seconds Rev H Barnard to the Bible Society. **(T)**
9. The Executive Commission agrees to the requirements of accountability for Ministers receiving POST Grants as set out in the body of the report. **(M)**

#### **SUPPLEMENTARY REPORT- MINISTRY:**

1. The Executive Commission receives the report. **(T)**
2. The Executive Commission notes the names of selected candidates for the Ministry. **(M)**

3. The Executive Commission instructs Presbyteries to pay R2000 (or equivalent in Dollars or Kwachas) for every candidate from their Presbytery invited to the Selection Conference. **(M)**
4. The Executive Commission notes that grants for Post Ordination Studies will be severely restricted. **(M)**
5. The Executive Commission authorizes the Ministry Committee to begin implementing the "On-going Ministerial Training" Programme. **(T)**
6. The Executive Commission extends the Secondment of Rev A Akih for another year. **(T)**
7. The Executive Commission grants Rev Budhram a seat on the eThekweni Presbytery. **(T)**

#### **CHURCH ASSOCIATIONS:**

1. The Executive Commission receives the report. **(T)**
2. The Executive Commission notes the work of the Committee. **(T)**

#### **SUPPLEMENTARY REPORT-CHURCH ASSOCIATIONS:**

1. Executive Commission receives the report. **(T)**
2. Executive Commission agrees that the Church Associations Committee consists of Convener, representatives from both Presbytery of Zimbabwe and Synod of Zambia, Secretaries of eight associations that are in the process of uniting and the Secretary of ACCM. **(M)**

#### **FAITH AND ORDER:**

1. The Executive Commission receives the report of the Faith and Order Committee and with it the reports of the Manual, Ad Hoc Confessions of Faith, Human Sexuality, and Service Book and Ordinal Task Teams. **(T)**
2. The Executive Commission reminds all Presbytery Moderators and Clerks and all Ministers, Session Clerks and Sessions that the following amended reprints of the *Manual of Faith and Order* are now all available from the Assembly Office: chapter 2 (including the English Language Liturgical Consultation version of the Apostles' Creed, the new versions of the "Nicene" Creed and the UPCSA Confession of Faith, and an amended preface to the Declaration of Faith), parts of chapters 4 and 10, chapter 16 (including the new provisions for the Order of Lay Ministries) and the last page of Appendix F. Together with these is also new Appendix G of the *Manual* (the Basis of Union). **(T)**

#### **Confessions:**

3. The Executive Commission enacts all the amendments to the Confession of Faith proposed in Appendix A to the Report. **(M)**
4. The Executive Commission thanks Professor Emeritus Stanley Ridge in Stellenbosch for his work on the Confession. **(T)**
5. The Executive Commission instructs the webmaster to replace the revised version of the UPCSA Confession of Faith presently on the UPCSA website with the 2015 recension, incorporating all the amendments that the Executive Commission has enacted this year. **(T)**
6. The Executive Commission instructs the Translation Task Teams in their translations of the Confession of Faith to note all the amendments that the Assembly and the Executive Commission have enacted up to the present. **(T)**
7. The Executive Commission follows up the 2014 General Assembly's thanks to the World Communion of Reformed Churches for its response to the Assembly's request for an assessment of the Confession by sending the WCRC's new General Secretary a copy of the 2015 recension of the Confession. **(T)**
8. The Executive Commission
  - a) officially approves and commends the summary of the Belhar Confession in Appendix B for use as a liturgical declaration of faith in services of worship; and
  - b) instructs the webmaster to place it after the Belhar Confession on the Church website. **(M)**
9. The Executive Commission instructs the webmaster to:
  - a) remove the title "THE CONFESSION" above the Belgic Confession on the new UPCSA website;
  - b) replace the present English translation of the Belgic Confession on the new website with the translation on the website [www.rca.org/resources/belgic-confession](http://www.rca.org/resources/belgic-confession); and



- c) replace the present introduction to the Belgic Confession on the website with the introduction in Appendix C below. **(M)**

#### **Human sexuality:**

10. The Executive Commission urges every Presbytery to contact Inclusive and Affirming Ministries (IAM), in order to set up Training of the Trainer (TOT) courses on Sexuality and Diversity within their boundaries. **(M)**
11. The Executive Commission urges every Presbytery to establish contact with at least one organisation working to counter sexual abuse in its area, in order to find out how its congregations can support that organisation's work. **(M)**
12. The Executive Commission commends the sermon in Appendix F to all ministers, preachers and teachers. **(M)**

#### **Service Book:**

13. The Executive Commission adopts the Order for the Public Profession of Faith ("Confirmation") in Appendix G below for use in the UPCS. **(M)**
14. The Executive Commission adopts the Order for a Funeral or Memorial Service in Appendix H below for use in the UPCS. **(M)**
15. The Executive Commission
- a) adopts the Directions for the Conduct of a Funeral or Memorial Service, as amended in 2014 and printed in Appendix I below, for implementation in the UPCS;
  - b) draws the attention of all Ministers to the Directions. **(M)**
16. The Executive Commission
- a) approves the Order for Commissioning to the Order of Lay Ministries for use and comment in the UPCS; and
  - b) instructs the webmaster to place it on the website. **(M)**
17. The Executive Commission requests all Ministers (and any others) who have translated any adopted UPCS Orders of worship into any vernacular languages in South Africa, Zambia and Zimbabwe to inform the convener of the Service Book Team and the Clerk of Assembly of this and send them copies, so that records of them can be kept and copies be made available. **(T)**
18. The Executive Commission reminds all Presbytery Moderators and Clerks and all Ministers and Sessions that the General Assembly in 2014 sent the Statement on Sexism and Language (*Supplementary Papers 2014*, p.387-401, and on the website)
- a) to all Ministers. Sessions and worship leaders for discussion and comment, and
  - b) to all Presbyteries with the instruction that they distribute and discuss the Statement.
- The Executive Commission urges all Session and all Presbyteries that have not yet done so to send their responses and comments to the convener, by 28 February 2016. **(T)**
19. The Executive Commission
- a) reminds all Presbytery Moderators and Clerks of the Mutual Acceptance of Ministries; and
  - b) instructs them to see that the local clergy of all other CUC Churches are invited to attend and to take part in all clergy ordinations in the UPCS. **(M)**
20. Executive Commission
- a) thanks all Ministers who have continued to work for, and contribute to, the *Word and Worship* series and its Afrikaans equivalent, *Woord en Fees*; and
  - b) commends the latest and the forthcoming volumes in the series to all UPCS Ministers and preachers, as a resource for preaching and worship. **(T)**

#### **SUPPLEMENTARY REPORT- FAITH AND ORDER:**

21. The Executive Commission **(M)**
- a) restructures the system of Assembly committees along the lines set out in the Supplementary Faith and Order Report; and
  - b) instructs the Priorities and Resources Committee to revise the terms of reference for the Assembly's Commissions, Committees and Task Teams accordingly.
22. The Executive Commission approves the material in Appendices K, L and M below **(M)**
- a) for all Ministers and others who instruct candidates for Believers' Baptism and the Public Profession of Faith to use in such instruction; and
  - b) for comment (comments to be sent to the convener of the Task Team by the end of February 2016).
23. The Executive Commission instructs the Ministry Committee to ensure that the training and testing of all Probationers and any Elders for licensing to administer the sacraments include instruction **(M)**

- a) in the contents of the material listed in the Supplementary Report under the subheading "Instruction concerning the Sacraments" and
  - b) in the use of the adopted Orders for Baptism and Holy Communion and the Directions for their Administration.
24. The Executive Commission instructs the webmaster in consultation with the convener of the relevant Task Teams to see to it that all the documents listed in the Supplementary Report under the subheading "Instruction concerning the Sacraments", including the Orders and Directions as amended, are placed on the website of the UPCS. **(T)**
25. The Executive Commission amends par 16.116 in the *Manual* in the manner proposed above. **(M)**
26. The Executive Commission instructs the Church Design Committee **(M)**
- a) to draft a statement of architectural and liturgical principles that should be observed in the designing of churches for placing on the website; and
  - b) to submit the draft to the Assembly for its approval in 2016.
27. The Executive Commission approves the placing of the Guide to the new Marriage Register (DHA-30) on the Church's website and expresses its thanks to Terry Wilké, chaplain at the Diocesan School in Cape Town, for allowing the UPCS to use his work in compiling the Guide. **(T)**
28. The Executive Commission **(M)**
- a) endorses the statement in Appendix N below on the "The Legal Solemnization of Marriage in South Africa" in support of the CUC's approach to the South African Department of Home Affairs in connection with all the problems Marriage Offices have been experiencing with the Department's management of marriages;
  - b) calls on the Central Committee of the CUC to discuss the difficulties mentioned in the report, prepare a list of grievances and suggest a way forward in its approach to the Minister of Home Affairs;
  - c) calls on the Minister of Home Affairs as a matter of urgency to meet with members of the Central Committee of the CUC to discuss solutions to the current crisis;
  - d) appoints an ad hoc Task Team to review
    - the current situation regarding the solemnisation of a legal marriage in South Africa and
    - the report of the Law Reform Commission regarding the revision of the marriage law and report to the General Assembly in 2016; and
  - e) instructs Sessions to call on members of their congregations to report any difficulties they have experienced with the current legislation regarding marriages and the management of the legalization of marriages by the Department of Home Affairs to the convenor of the special Task Team by 30<sup>th</sup> November 2015.

### **ECUMENICAL RELATIONSHIPS:**

- 1. The Executive Commission receives the report. **(T)**
- 2. The Executive Commission asks the Nominations Committee to nominate a team of negotiators to work with the UCCSA team. **(M)**
- 3. The Executive Commission encourages the UPCS structures to cooperate with the corresponding structures of the UCCSA, within the parameters that will be set by the negotiating teams. **(M)**
- 4. That the Executive Commission encourages all the structures of the church to engage with the corresponding structures of the churches that the UPCS has relations with. **(M)**
- 5. That the Executive Commission notes the ecumenical developments in South Africa, Zambia and Zimbabwe. **(T)**
- 6. That the Executive Commission notes that ties between the SACC and Rev M Pataki were severed. **(T)**
- 7. That the Executive Commission notes the continued involvement of the UPCS with the CWM and other ecumenical bodies. **(T)**
- 8. That the Executive Commission congratulates the EPCS for the 140 years of existence and asks the Moderator and the General Secretary to represent the UPCS in the celebrations. **(T)**

### **DECISION SESSION 3:**

#### **CHURCH AND SOCIETY:**

- 1. The Executive Commission Receives the Report. **(T)**
- 2. The Executive notes the progress on the Pimville house. **(T)**

3. The Executive Commission instructs the Faith and Order committee to facilitate discussion and come up with a position on Civil Unions. **(T)**
4. The Executive Commission encourage peaceful participation of our members in RSA in the forthcoming Local Government elections. **(M)**
5. The Executive commission urges all Ministers and Elders to familiarize themselves with the SA New National Drug Master Plan. **(T)**
6. The Executive Commission comments the Government of South Africa for its bold stand against the April Xenophobic attacks. **(M)**

#### **SUPPLEMENTARY REPORT- CHURCH AND SOCIETY:**

1. The Executive Commission receives the report. **(T)**
2. The Executive Commission commends and upholds the SACCs position on the Nkandla report. **(M)**

#### **OVERTURE:**

##### **1. CONCERNING ALLEGATIONS AGAINST PRESIDENT ZUMA:**

In view of the facts that

1. South Africa is rife with corruption, not least in national, provincial and local government, as is evident in the unceasing stream of reports of it in our newspapers and on television;
2. this endemic corruption robs the country of vast amounts of money that could otherwise be spent on public services, hospitals, schools, the housing and relief of the poor etc.;
3. it also inhibits foreign investment in our country and thus damages its economic future;
4. the most notable and scandalous example of such corruption is the R246 million that has been spent on President Jacob Zuma's palatial home at Nkandla in Kwazulu-Natal;
5. the Public Protector, after careful legal investigation, confirmed that this money has been misappropriated from the public coffers and called on President to repay at least some of it;
6. the General Assembly in 2014 refused to endorse a motion supporting this call on President Zuma to repay the money and calling on him to resign his office—on the grounds that:
  - a) the matter had not yet been tested in court; and
  - b) we should not make "political points"; and
7. this decision will be to the permanent shame of the UPCSA in future records of our time if it is not reversed,

the Presbytery overtures the Executive Commission of the General Assembly to adopt the following form of the original motion, which

- caters for the argument in 6(a) above by adding the words "if the allegations are true" and
- opposes the argument in 6(b) as contrary to the witness of Scripture, the Reformed tradition and the UPCSA Confession of Faith that Jesus Christ is Lord of the whole of life, including its political sphere, and therefore the Church should speak truth to power and witness prophetically to the State against all injustice and corruption.

In view of

1. the allegations of misappropriation, or theft, of funds from the public treasury for the construction of President Jacob Zuma's palatial home at Nkandla that the press has uncovered and that the investigations of the Public Protector have confirmed and
2. the encouragement that this misappropriation constitutes for the corruption that is so endemic in the body politic in South Africa,

the Assembly calls on President Zuma, if the allegations are true,

1. to repay into the public treasury the money that has been misappropriated, or stolen, and
2. to resign his office and step out of the public square.

The Executive Commission instructs

- its press officer to see that this resolution is issued to the press immediately, on the day it is adopted; and
- the Clerk to see that it is sent to President Zuma in a letter signed by the Moderator on its behalf.

**Signed: Douglas S. Bax**

**THE REV. PD LANGERMAN WILL PRESENT THIS OVERTURE**

#### **COMMUNICATIONS:**

1. The Executive Commission receives the report. **(T)**
2. The Executive Commission encourages Presbyteries and Congregations to assist in the effective

distribution of the Presbyterian Link. **(M)**

3. The Executive Commission encourages Presbytery and Congregation members to submit articles to the Committee. **(T)**
4. The Executive Commission instructs each Presbytery, if it has not yet done so, to appoint its Presbytery Clerk or some other suitable person as its Communications Officer, and to request this person to assist, where possible, with the distribution of the Presbyterian Link to congregations who do not have the ability to produce copies themselves. **(M)**
5. The Executive Commission requests the Session of each Congregation to appoint its Clerk or some other suitable person as its Communications Officer, and to request that this person assist, where possible, with the distribution of the Presbyterian Link to members who may require a printed copy. **(M)**

#### **EDUCATION AND TRAINING:**

1. The Executive Commission receives the report. **(T)**
2. The Executive Commission instructs the Nominations Committee to appoint a new convener to replace Rev Young and encourages the Nominations Committee to seriously consider Rev M Cook. **(M)**
3. The Executive Commission expresses its sincerest thanks to all whose donations to the PEF ensure the ongoing work of the fund and thanks the members of the task team for their role in its continued work. **(T)**
4. The Executive Commission declares Sunday, 18 June, 2016 PEF Sunday and requests all congregations to hold a retiring offering for the PEF on that Sunday or another of the congregation's choosing in June, 2016. **(M)**
5. The Executive Commission urges all ministers and Session Clerks to screen applications stringently, by checking that applicants have completed the forms correctly and in full, and included all required documentation, before they sign the forms. **(T)**

#### **STEWARDSHIP:**

1. The Executive Commission receives the report. **(T)**
2. The Executive Committee appoints the new members to the committee **(M)**
3. The Executive Commission notes with regret the non-functioning of some of the members of the committee. **(M)**

#### **MISSION AND DISCIPLESHIP:**

1. The Executive Commission receives the report. **(T)**
2. The Executive Commission:
  - (a) notes the progress made by the Committee in getting the UPCSA involved in the Fresh Expressions/Mission Shaped Ministry Movement; **(T)**
  - (b) calls upon ministers and lay leaders to sign up for MSM Courses in centres where these will be run in 2016; **(T)**
  - (c) notes that the International Conference on FE will take place in Cape Town from 16 to 18 February 2016 and encourages ministers and lay leaders to attend; **(T)**
  - (d) resolves to send a delegation consisting of the Moderator, the General Secretary, the Conveners of the M&D Committee and Priorities and Resources to the International Conference (in Cape Town) to represent the UPCSA. **(T)**
3. The Executive Commission:
  - (a) confirms the creation of "The Missional Congregations Project" for three years from Executive Commission 2015 to General Assembly 2018 in terms of para. 1.4. of the report; **(M)**
  - (b) confirms the terms of reference of the project as describe in 1.4. **(M)**
4. The Executive Commission:
  - (a) notes that the Committee has complied with the Assembly's decision to run a second Inspire Conference from 23 to 25 September 2015; **(T)**
  - (b) notes that the venue will be Emseni Conference Centre in Benoni, Gauteng, South Africa and

- that the theme will be “Rediscovering Church”. **(T)**
- (c) encourages especially lay leaders but also ministers of the Church to sign up. **(T)**
5. The Executive Commission:
- (a) celebrates the fact that the Order of Lay Ministries is now open for business; **(T)**
  - (b) encourages Sessions and Church Councils to familiarise themselves with the rules and procedures of the Order and to identify lay leaders within their congregations who could become members of the Order; **(T)**
  - (c) encourages Sessions and Church Councils who have already appointed lay leaders to ministry positions included in the OLM to consider assisting these persons to apply to become members of the OLM; **(T)**
  - (d) instructs Presbyteries to forward the names and contact information of all Lay Preachers within their bounds to the OLM Administrator by 31 August 2015. **(T)**
6. The Executive Commission celebrates the UPCS Mission and Discipleship website and encourages all ministers, elders, leaders and members to use the website. **(T)**
7. The Executive Commission sets the minimum Stipends, monthly travel allowances and pulpit supply fees for Zambia, Zimbabwe and South Africa as outlined in section 5.2. of the report. **(M)**
8. The Executive Commission resolves:
- (a) to designate the month of October “Mission month” for congregations within the UPCS for the second consecutive year; **(T)**
  - (b) that the M&D Committee again construct a series of Sermon outlines that may be used by preachers during “Mission month” and distribute these to all ministers and Session Clerks of congregations of the Church; **(T)**
  - (c) that the M&D Committee is developing additional resources for use in the Church during Mission month. **(T)**
9. The Executive Commission:
- (a) notes the Council for World Mission’s programme called “Partners in Mission”; **(T)**
  - (b) encourages both ministers and laity to participate in this programme. **(T)**
10. The Executive Commission:
- (a) affirms the work of the UPres Student Groups in South African universities; **(M)**
  - (b) requests local Presbyteries where these are present to adopt them and appoint someone to care for them. **(M)**





NEC TAMEN CONSUMEBATUR

# **COMMITTEE REPORTS**

# **ASSEMBLY BUSINESS**

## **Report to the 2015 Executive Commission:**

### **1. MEMBERSHIP AND MEETINGS OF THE COMMITTEE**

The following serve as members of the Committee:

Revs SO Loni (Convener); CW Leeuw, LL Qina; Mr TW Coulter (Clerk of Assembly); Mrs P Vazi, Ms Z Molelo, Mr Z Gebeda and Mr C Tyzack.

It is with great joy to report that all members of this committee; contributed whole-heartedly to the matters that have been reflected in this report.

Worth-mentioning is the contribution by the General Secretary; the Rev Lungile Mpetsheni at the first meeting after the 2014 General Assembly where he spent time in sharing some thoughts on "The UPCSA being a reconciled community of Christians exercising a prophetic witness to Christ" and the need for the building and maintenance of congruence and synergy.

At the same meeting the veteran Rev Prof Maake Masango made a valuable contribution by imploring the ABC to be a compass that guides EXCO/GA Commissioners into becoming more spiritual and stop hurting each other by pushing own agendas; further; Commissioners need to uphold 3 pillars of Fellowship, Songs of praise and God-centeredness; using Insaka groups to discern God's will.

His sentiments have been strongly echoed by the Moderator; the Rt Rev Mukondi Ramulondi at the February 2015 meeting.

### **2. SUPPORT TO HOSTING PRESBYTERY**

It is one of our obligations to support the Presbytery that is to hold EXCO; by our physical presence and by our communication models. By this we want to take away any fears that EXCO is a Presbytery Affair or baby. The same support we have given to Matatiele Presbytery; and when it became necessary; for the first time in the history of the Committee; we had to rope in the Central Office Admin Staff to become Support Staff. Many thanks to the General Secretary for sharing the Central Office staff with the ABC to ensure that this EXCO takes place with less or no hiccups. A formal proposal to thank the Central Office staff for their enormous contribution in making this EXCO a success will be brought forward.

### **3. ATTENDANCE AT INSAKA GROUPS**

The Committee wishes to demystify the myth that attendance at Insaka Groups can be regarded as a "free period" to go out with friends for site-seeing or for Dinner. This message will be repeated more strongly at 2016 General Assembly.

"Commissioning by a Presbytery obliges a Commissioner to be present for the whole period of the Executive Commission. Leave of absence for any period (including leave of absence from Insaka Group) must be applied for, stating reasons, through the person/s assigned to consider these applications." (See 1.7 of Standing Orders). This fact is also emphasised by many commissioners in the 2014 General Assembly evaluation.

"Any report, having been presented to the Council during the listening stage, is sent by Executive Commission to Insaka Groups for discussions. 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. (See 8.3 of Standing Orders). Insaka Groups is a second phase of Decision Making at the Executive Commission called Discussion Session/Phase; therefore it cannot be taken lightly. This message should go down to Commissioners that will be sent by Presbyteries and Synods for 2016 General Assembly.

Should the complaint by Insaka facilitators of casual attendance at Insaka groupings escalate; the introduction of taking roll-call may not be ruled out in future.

### **4. TRANSLATION EQUIPMENT:**

Whilst the introduction of Translation was applauded at the 2014 General Assembly; it was not without teething problems hence some Commissioners in 2014 Evaluation forms have this to say; "There is a need to improve the technology as it is frustrating sometimes."

It is against this background that the ABC engaged into more research into finding out what caused some glitches in the Translation pilot. The findings of the "expert" are that the pilot cannot be sustained with the use of the current machinery as the only available "jacks" fitted in the boxes proved to be inferior. As a result; when a headphone was partially in a jack, it caused a short circuit of the other jacks; affecting everybody at the table.



The process to source good quality replacement jacks has already started and these will not be available in time for 2015 EXCO as there are not found locally. When these jacks are available; another process of determining the costing for the modification of the existing boxes by a contractor will have to be started. Thanks to Ian Wilson who has graciously agreed to take responsibility of the entire project.

The Presbytery hosting 2016 General Assembly has to note that when all the above has taken place; the venue would also have to have all the tables in their final position 2 full days ahead of the General Assembly to allow for cable installation and thorough testing.

The above is an attempt to explain to the venerable EXCO as to why the ABC could not continue with Translation at this 2015 EXCO and we ask for condonation; with the hope that if all goes as per schedule; Translation will be done during the 2016 General Assembly.

## **5. AGENDA FOR THE 2015 EXCO.**

The preliminary Draft Agenda has been sent to each Assembly Committee Convener calling for their inputs. What is tabled before 2015 EXCO as the Final Draft Agenda includes therefore all inputs that have been received from Assembly Committee Conveners. Executive Commission will be requested to adopt this Agenda.

## **6. THE STANDING ORDERS FOR 2015 EXCO.**

The Standing Orders for 2015 Executive Commission are brought to the Commission for adoption to guide the ordering of its business.

## **7. DEVELOPING A CONSENSUS MODEL FOR PRESBYTERIES.**

Commissioners are reminded that this is part of the work started by the previous "Ad Hoc Committee on Decision Making" and the Business Committee had been tasked to carry it forward. It aims at reviewing the methods of debate and decision making in other Councils of the UPSCA. The 2013 Executive Commission approved piloting the model with Amathole Presbytery and 2014 General Assembly extended the Pilot to 31<sup>st</sup> May 2015.

The report that is presented on this work is drawn from the experiences of Amathole as well as Egoli Presbyteries on the Model and the following are worth noting:

### **STRENGTHS:**

- ✓ The model allows great engagement and participation especially by non-clergy.
- ✓ Conversations at Tables transcend the discussions on proposals into the building of a "community" is and also making of friendships.
- ✓ The model cements relationships and it brings people closer to one another.
- ✓ The model yields to high quality of decisions taken.

### **THREATS:**

- ✓ Time factor in Presbyteries that meet for a day or "hours" is the greatest challenge in implementing all the facets of the Model with efficiency; especially those Presbyteries that are scattered geographically (Amathole, Transkei, Central Cape etc). Presbytery would start at 9:00 and finish at 18:00 and in winter this causes a threat to the Model.
- ✓ Facilitators that are not certain about their brief are a threat to the process as they intend to be chairing than to be facilitating with a temptation of allowing more discussions on matters of their own concern/s.
- ✓ Commissioners who do not read the reports in advance are a serious threat to the model. If Conveners don't read the reports with the understanding that it has been with members for 15 days (yet members did not read them) then Commissioners are immediately "eliminated" from the process by their own making. If Conveners read the reports; then the TIME factor issue at Presbytery immediately comes into effect.
- ✓ Listening Session can easily lose its desired outcomes when Questions for Clarity are manipulated to be Discussion Questions instead of these being Questions preparing Commissioners to have a broader mind when they discuss Missional Proposals at Insaka Groups. In reality; more time should be spent on Questions for Clarity as far as those questions relate to the proposal/s of the report that is being heard.

### **OPPORTUNITIES:**

- ✓ An effective Presbytery Business Committee or Presbytery Executive Committee that spends time in preparing its Business (Reports) as well as proposals that get presented to the Council; taking into account the Presbytery's unique situation; provides a great opportunity for the Model to succeed.

- ✓ A top-table (Moderator and Clerk) that fully understands all the facets of the model and how each facet works provides a great opportunity for the Model to succeed. (Being the first example/s as complying with the Model s/he will provide proper guidance to **all**; including **TIME** observance.)
- ✓ Commissioners that read their reports in advance provide a great opportunity for the Model to succeed as lot of time will be saved.
- ✓ A well groomed, objective and efficient drafting team will provide a greater opportunity for the model to succeed. (How this is appointed and the period will depend on Presbytery).
- ✓ Reducing the Working Committees of the Presbytery to a maximum of 5; without compromising the functions of the Presbytery; with well defined and regularly monitored Terms of Reference provides a greater opportunity for the Model to succeed. General Assembly had to reduce its traditional (>60) committees to 14 Working committees for the Model to succeed.

Based on the above; the ABC comes to a conclusion that the Model does have good benefits for the entire membership of the Denomination but its full implementation requires strict discipline by all Commissioners; and without such discipline the model can be grossly compromised.

However; The Key Principle of the model remains crucial; namely INCLUSIVITY; where every VOICE in the ROOM is heard; whether the Council implements the Model or not. This applies to all UPCSA Councils.

## 8. APRECIATION:

The Committee extends its heart-felt thanks to the unwavering commitment rendered by Mr Tom Coulter; a leader of the worship team at Randpark-Ridge United Church who is the Clerk of General Assembly; in ensuring that for the past years the work of this Committee is unblemished. He was not only concerned about his piece of work within the Committee; but he also ensured that other members within the team in their spheres of operation are supported. All Local Organising Committees of Presbyteries that have hosted either General Assembly or Executive Commission can bear witness to the fact that Tom Coulter just becomes part of Presbytery LOC when the going gets tough. We thank God for overlooking all "others" brought before Him for this kind of a job and zoomed into this "*David*" who was out at Linden and brought him forward. As Tom Coulter finishes his contract as of the 31<sup>st</sup> July 2015; we wish him well in his new chapter of life and pray and hope that he will not stop working for the Lord. In the same spirit we warmly welcome his successor and we hope s/he will use his/her gifts and talents for the extension of God's Kingdom.

The Closing Devotions on Tuesday the 7<sup>th</sup> July 2015 will take a form of Thanks-giving in honour of Mr Tom Coulter.

## 9 FACILITATION TEAM

We present to you those men and women of the church who have agreed to be part of the team that ensures that the UPCSA moves towards the direction of the "The Church Jesus prayed for."

I urge you to receive them and cooperate with them; knowing that they are not the best out of you; but they accepted the challenge to serve; leaning in the words of Joel Osteen that say "I will strive to do my best; knowing that God will do the rest."

- |                            |   |
|----------------------------|---|
| i. <u>Drafting team</u>    | : Revs M Muller, VP Mabo, S van der Lingen and elder E White. |
| ii. <u>Minute clerks</u>   | : Revs Z Mtyhobile and M Magagane                             |
| iii. Records               | : Miss E White  |
| iv. Scrutineer for minutes | : Mr H Booysen  |
| v. Data projector          | : Rev M Muller  |

## SIBAKHULU ORSMOND LONI (CONVENER)

### PROPOSALS

1. Receives the report.
2. Records its appreciation to the Central Office staff for their contribution in making this EXCO a success.
3. Implores Commissioners that attendance at Insaka Groups is compulsory as this is part of the Decision Making Process of the Executive Commission.
4. Notes the technical challenges with the current translation machinery/equipment as outlined in the body of the report and acknowledge that the translation cannot be done at this 2015 EXCO as the process of improving the current machinery is still under-way.
5. Adopts the proposed Draft Agenda as the Final Agenda for 2015 EXCO.

6. Adopts the Standing Orders for 2015 EXCO to be the guide for ordering of its business.
7. Instructs Synods, Presbyteries and Sessions to always uphold the Key Principle of Inclusivity during decision making process.
8. Encourages Presbyteries to strive towards implementing the Consensus Model as a Decision Making Process.
9. Expresses its gratitude to Mr Tom Coulter for his contribution in the work of the ABC and the Denomination at large and wishes him well in his retirement.
10. Appoints the following as its Facilitation Team:
  - i. Drafting team : Revs M Muller, VP Mabo, S van der Lingen and elder E. White.
  - ii. Minute clerks : Revs Z Mtyhobile and V Mkhungo
  - iii. Records : Miss E White
  - iv. Scrutineer for minutes : Mr. H Booysen
  - v. Data projector : Rev M Muller

# NOMINATIONS COMMITTEE

## Preliminary Report to Executive Commission 2015

There have been a number of requests for the Executive Commission to appoint members of different committees and task teams. The appointments will only run until General Assembly 2016 when new members will be appointed for the standard 2 year term of office. The requests are contained in the proposals of the reports in the Papers and are set out in summary below:

### 1. *Church Office:*

One of the members has resigned and the Church Office Committee has put forward the name of Mrs Violet Mashao as a replacement.

### 2. *Ecumenical Relationships:*

The Ecumenical Relationships Committee is planning to work with the UCCSA on developing a more meaningful relationship and exploring the possibility of unity in the future and the Executive Commission needs to appoint a task team of 4 people to assist the Moderator and General Secretary, making a total of 6.

### 3. *Education and Training:*

The Rev M Young has decided to stand down as Convener but is still willing to serve on the committee. The Committee has suggested the Rev M Cook, who is a member of the Committee, to be appointed as the new convener.

### 4. *Finance:*

The Finance Committee have expressed a concern over non-compliance with General Assembly and Executive Commission decisions and have requested that a multi-faceted team be appointed to research this further and report to Assembly.

### 5. *Priorities and Resources:*

Priorities and Resources have requested that Mrs E Stopforth be added to the Committee.

### 6. *Stewardship:*

The current convener has only been able to contact two members of the Committee, namely Rev H Fortuin and Rev SP Sam. He has requested that EXCO retain the 2 members mentioned and appoint 3 new members to replace the committee appointed at Assembly in 2014 namely:

- |     |               |    |               |
|-----|---------------|----|---------------|
| i   | Mrs N Sokhulu | iv | Rev SP Sam    |
| ii  | Rev Dr B Hans | v  | Rev H Fortuin |
| iii | Rev B Mdyesha |    |               |

### 7. *Faith and Order:*

Proposal no 28 (D) requires that the Executive Commission set up an ad hoc Task Team to deal with proposed changes to the law on marriages and other matters.

Each Presbytery is required to nominate one of its commissioners to sit with the Convener of the Nominations Committee and prepare a report to EXCO to be presented on Thursday 9 July. Please ensure that you have given the name of the commissioner to Joan Botha or Christine Kasambara.

**TW COULTER**

**pp CONVENER OF NOMINATIONS COMMITTEE**

## PROPOSALS:

1. The Executive Commission receives the report.
2. The Executive Commission instructs each Presbytery appoint one commission to serve on the Nominations Committee.
3. The Executive Commission instructs the Nominations Committee to prepare a report for submission on Thursday 9 July 2015.

## **FINANCE**

### **Supplementary Report to the Executive Commission 2015**

On receipt of the final papers for the Executive Commission it was noticed that in Appendix 9 the General Assembly Assessment Table for Thekwini was inadvertently duplicated on page 124 and the Table for Tshwane which is attached was omitted. This Table is to be read together with Appendix 9 of the Finance Report and please ignore page 124.

The heading for Appendix 12 – Assessment Rankings should read 'Assessments Received Jul 2104 to Dec 2014. Glenwood, which paid R650 000 for this period, was omitted from this table.  
The Assessment Rankings of Assessments received for Jul 2013 to Jun 2014 is attached as Appendix 12/1.

### **PROPOSAL**

1. The Executive Commission receives the Supplementary Finance Report.

APPENDIX 12/1						
Assessments received JUL 2013 to JUN 2014 by Congregation						
A/C	Short Name	Name	Assessments	% of Total	Cum %	Rank
307	GSTCOPK	ST COLUMBA'S	635,470.75	6.27	6.28	1
300	GMIDRAND	MIDRAND	597,623.30	5.90	12.18	2
86	KHILL	HILLCREST	388,856.13	3.84	16.02	3
324	GTRINED	TRINITY	350,293.00	3.46	19.48	4
2	WBELL	BELLVILLE	326,636.00	3.22	22.70	5
315	GSTMUNG	ST MUNGO'S UNITED	294,158.93	2.90	25.60	6
7	WDURB	DURBANVILLE	288,784.00	2.85	28.45	7
233	HSTANBE	ST ANDREW'S	280,000.00	2.76	31.22	8
290	GSTJAMES	ST JAMES	271,727.14	2.68	33.90	9
118	AGON	GONUBIE	247,167.81	2.44	36.34	10
268	SSTJOMI	ST JOHN'S	237,213.00	2.34	38.68	11
21	WMOWB	MOWBRAY	214,403.40	2.12	40.80	12
296	GLIND	LINDEN	207,081.07	2.04	42.84	13
230	HKEMP	GATEWAY	203,899.99	2.01	44.85	14
275	STRIN	TRINITY	203,241.87	2.01	46.86	15
32	WSOME	SOMERSET WEST UNITED	201,194.00	1.99	48.85	16
54	DUPPE	UPPER UMGENI	196,086.84	1.94	50.78	17
430	GFOURWAY	FOURWAYS UNITED	174,374.78	1.72	52.50	18
92	KPINE	PINETOWN	174,154.00	1.72	54.22	19
103	KWEST	WESTVILLE	155,139.90	1.53	55.75	20
277	SEMMMA	EMMANUEL	143,708.10	1.42	57.17	21
55	DSTJOGO	ST JOHNS GOWRIE	139,081.00	1.37	58.54	22
39	WTYGER	TYGERBERG	131,234.00	1.30	59.84	23
91	KNORT	NORTH DURBAN	130,000.00	1.28	61.12	24
30	WSTKIA	ST KIARAN'S	129,059.00	1.27	62.40	25
11	WGOOD	GOODWOOD	106,868.00	1.05	63.45	26
195	CGEOR	GEORGE	102,177.63	1.01	64.46	27
399	SCENTURI	CENTURION WEST	100,933.00	1.00	65.46	28
58	GSTPAMUL	ST PAUL'S UNITED	96,707.79	0.95	66.41	29
232	HSTANGE	ST ANDREW'S	94,900.00	0.94	67.35	30
261	SSAIN	SAINTS	93,700.00	0.92	68.27	31
96	ESTCOKO	ST COLUMBA'S	92,967.54	0.92	69.19	32
27	WROND	RONDEBOSCH UNITED	91,044.00	0.90	70.09	33
93	KRICH	RICHARDS BAY	90,500.00	0.89	70.98	34
126	ASTCOQU	ST COLUMBA'S	89,165.38	0.88	71.86	35
156	LSTANHE	ST ANDREW'S	86,946.97	0.86	72.72	36
33	WSTELL	STELLENBOSCH UNITED	80,400.00	0.79	73.52	37
19	WTABL	TABLEVIEW UNITED	79,855.96	0.79	74.30	38
214	CTRINGR	TRINITY	76,132.00	0.75	75.05	39
6	WDARL	DARLING	72,454.38	0.72	75.77	40
258	NMOUN	MOUNT HOREB	70,000.00	0.69	76.46	41
56	TLADY	LADYSMITH	69,325.00	0.68	77.15	42
74	KALFR	ALFRED COUNTY	69,261.55	0.68	77.83	43
82	KESHO	ESHOWE	67,682.72	0.67	78.50	44
264	SSTANWI	ST ANDREW'S	67,554.70	0.67	79.16	45
314	GSTMARK	ST MARK'S	63,960.00	0.63	79.80	46
295	GKRUG	MOUNT FAITH P	61,994.07	0.61	80.41	47
127	ASTGEEA	ST GEORGES	61,000.00	0.60	81.01	48

236	HSTJOBO	ST JOHN'S	60,000.00	0.59	81.60	49
321	GSTSTRO	ST STEPHEN'S	57,703.34	0.57	82.17	50
137	AAULD	AULD MEMORIAL	54,087.00	0.53	82.70	51
306	GSTBARUN	ST BARNABAS' UNITED	52,829.00	0.52	83.23	52
202	COUDT	OUUDTSHOORN	51,914.00	0.51	83.74	53
204	CSTANWA	ST ANDREW'S	49,022.46	0.48	84.22	54
317	GSTNINPK	ST NINIANS	46,000.00	0.45	84.68	55
59	TSTANNE	ST ANDREW'S	45,614.00	0.45	85.13	56
5	WCAMP	CAMPS BAY UNITED	43,547.04	0.43	85.56	57
25	WPLUM	PLUMSTEAD	39,192.00	0.39	85.94	58
67	DMPOLW	MPOLWENI	36,851.00	0.36	86.31	59
189	SGRA	GRACE	36,291.90	0.36	86.67	60
37	WKENI	KENILWORTH	36,000.00	0.36	87.02	61
302	GORLA	ORLANDO	34,090.00	0.34	87.36	62
309	GSTGILE	ST GILES'	33,000.00	0.33	87.68	63
269	SSTMATO	ST MARK'S	32,423.35	0.32	88.00	64
131	ASTPHZW	ST PHILIP'S	32,390.99	0.32	88.32	65
106	NGOOL	GOOLDVILLE	32,379.00	0.32	88.64	66
215	CPORTA	PORT ALFRED	31,000.00	0.31	88.95	67
129	ASTNICH	ST NICHOLAS'UNITED	30,844.24	0.30	89.25	68
235	HSTDANI	ST DAVID'S	30,247.00	0.30	89.55	69
237	HSTMADA	ST MARK'S	30,000.00	0.30	89.85	70
245	WELGI	ELGIN UNITED	30,000.00	0.30	90.14	70
26	WRETR	RETREAT	28,500.00	0.28	90.43	72
367	HBDYANTA	BD YANTA MEMORIAL	27,261.64	0.27	90.69	73
53	DSCOTT	SCOTTSVILLE	25,000.00	0.25	90.94	74
200	CSTMATPE	ST MATTHEW'S	24,939.00	0.25	91.19	75
282	GJOHA	JOHANNESBURG	24,400.00	0.24	91.43	76
130	ASTPAEA	ST PAUL'S	24,240.82	0.24	91.67	77
29	WSTGEWE	ST GEORGE'S	24,000.00	0.24	91.90	78
206	CSTCOPE	ST COLUMBA'S	24,000.00	0.24	92.14	78
266	SSTCOHA	ST COLUMBA'S	24,000.00	0.24	92.38	78
414	NMAKWAR	MAKWARELA	24,000.00	0.24	92.62	78
28	WSTANCP	ST ANDREW'S	22,784.73	0.22	92.84	82
48	DALLPMB	ALL SAINTS UNITED	21,180.00	0.21	93.05	83
71	ASEMP	SEMPLE MEMORIAL	21,144.00	0.21	93.26	84
197	CKNYP	KNYSNA	20,802.60	0.21	93.46	85
229	HHEID	HEIDELBERG	20,124.50	0.20	93.66	86
24	WPINE	PINELANDS	20,000.00	0.20	93.86	87
61	TTRIN	TRINITY	20,000.00	0.20	94.06	87
151	TNEWC	NEWCASTLE	19,200.00	0.19	94.25	89
60	TSTMADA	ST MARGARET'S	19,000.00	0.19	94.43	90
212	CSUMM	SUMMERSTRAND UNITED	18,934.16	0.19	94.62	91
20	WMITC	MITCHELL'S PLAIN UNITED	18,007.00	0.18	94.80	92
84	KGREY	GREYVILLE	18,000.00	0.18	94.98	93
210	CSTTHKN	ST THOMAS'	17,435.00	0.17	95.15	94
304	GRANDPK	RANDPARK RIDGE UNITED	17,351.69	0.17	95.32	95
313	GSTMAGN	ST MAGNUS	16,264.32	0.16	95.48	96
167	LSTLUVE	ST LUKE'S	14,525.02	0.14	95.62	97
165	FSTJOBL	ST JOHN'S	14,460.60	0.14	95.77	98
216	ABURN	BURNSHILL	14,401.00	0.14	95.91	99
279	NMAHW	MAHWELERENG.	13,000.00	0.13	96.04	100

102	KMARG	MARGATE	12,489.22	0.12	96.16	101
119	AJOHN	JOHN KNOX BOKWE	12,468.00	0.12	96.28	102
18	WMILN	MILNERTON	12,000.00	0.12	96.40	103
133	ASTUT	STUTTERHEIM	12,000.00	0.12	96.52	103
205	CSTBAKWA	ST BARNABAS'	12,000.00	0.12	96.64	103
343	LSTPETED	ST PETERS UNITED	10,634.15	0.10	96.74	106
62	TVRYH	VRYHEID	10,000.00	0.10	96.84	107
98	KSTMABB	ST MARGARET'S	10,000.00	0.10	96.94	107
113	EGILL	GILLESPIE	10,000.00	0.10	97.04	107
273	SSOSH	SOSHANGUVE	9,600.00	0.09	97.13	110
328	ALOVE	LOVEDALE	9,600.00	0.09	97.23	110
176	LTRIN	TRINITY	9,550.00	0.09	97.32	112
88	KAMANZIM	AMANZIMTOTI	9,000.33	0.09	97.41	113
240	HSTPEUSE	ST PETER'S UNITED	9,000.00	0.09	97.50	114
241	HSTPETE	ST PETER'S	7,978.00	0.08	97.58	115
312	GSTJOTU	ST JOHN'S	7,800.00	0.08	97.66	116
70	AJZS NCE	JZS NCEVU MEMORIAL	7,354.20	0.07	97.73	117
123	ASTANKI	ST ANDREW'S	7,291.05	0.07	97.80	118
322	GSTRUB	STRUBENS VALLEY UNITED	7,035.24	0.07	97.87	119
73	DEDEN	EDENDALE	7,000.00	0.07	97.94	120
190	AADELP	ADELAIDE	7,000.00	0.07	98.01	120
393	KKHAY	KHAYELIHLE	6,600.00	0.07	98.07	122
411	LSTMARKS	ST MARKS'	6,300.00	0.06	98.14	123
40	WAURE	AURET STREET UNITED	6,250.00	0.06	98.20	124
172	FSTPAWE	ST PAUL'S	6,000.00	0.06	98.26	125
278	SMABO	MABOPANE	6,000.00	0.06	98.32	125
85	KHIGH	HIGHLAND HILLS UNITED	5,780.00	0.06	98.37	127
124	USTANUM	ST ANDREWS	5,200.00	0.05	98.42	128
292	CJJR JOL	JJR JOLOBE MEMORIAL	5,100.00	0.05	98.47	129
413	NMATANGA	MATANGARI	5,019.60	0.05	98.52	130
178	LVRYB	VRYBURG UNITED	5,000.00	0.05	98.57	131
198	AKHON	KHOBONQABA	5,000.00	0.05	98.62	131
145	CJYHL	JY HLISO MEMORIAL	4,800.00	0.05	98.67	133
244	HTRIN	TRINITY	4,800.00	0.05	98.72	133
316	NPPLOKW	POLOKWANE	4,800.00	0.05	98.77	133
327	CCMMAKWE	M MAKWETU MEMORIAL	4,800.00	0.05	98.81	133
336	WMELKBOS	MELKBOSSTRAND UNITED	4,756.50	0.05	98.86	137
122	ASTANWE	ST ANDREW'S	4,547.00	0.04	98.90	138
196	CHILL	THE HILL	4,200.00	0.04	98.95	139
207	CSTJAPE	ST JAMES	4,200.00	0.04	98.99	139
153	FSTANBE	ST ANDREW'S	4,000.00	0.04	99.03	141
301	GMOLE	MOLETSANE	3,688.44	0.04	99.06	142
157	FSTANKR	ST ANDREW'S	3,600.00	0.04	99.10	143
99	KSTPAKW	ST PAUL'S	3,420.00	0.03	99.13	144
179	FZAMD	ZAMDELA	3,400.00	0.03	99.17	145
120	AMDAN	MDANTSANE	3,154.38	0.03	99.20	146
194	ADAVI	DAVIDSON MEMORIAL	3,000.00	0.03	99.23	147
255	SJONA	JONAS LEDIGA MEMORIAL	2,700.00	0.03	99.25	148
265	DSTDVID	ST DAVID'S	2,700.00	0.03	99.28	148
72	TMSIN	MSINGA	2,500.00	0.02	99.30	150
218	USBNGCO	SB NGCOBO MEMORIAL	2,500.00	0.02	99.33	150
248	UERSK	ERSKINE	2,500.00	0.02	99.35	150



368	UTPFINCA	T.P. FINCA MEMORIAL	2,500.00	0.02	99.38	150
376	EYEKE	YEKLO-MBALI MEMORIAL	2,500.00	0.02	99.40	150
378	SPREM	PREMIER MINE	2,500.00	0.02	99.43	150
89	KSTANUM	ST ANDREW'S	2,400.00	0.02	99.45	156
107	CUITE	UITENHAGE	2,400.00	0.02	99.48	156
150	FPHOM	PHOMOLONG	2,400.00	0.02	99.50	156
154	FSTANBO	ST ANDREW'S	2,400.00	0.02	99.52	156
234	HSTANBR	ST ANDREW'S	2,400.00	0.02	99.55	156
284	UJOHN	JOHN KNOX BOKWE	2,200.00	0.02	99.57	161
50	DNORT	NORTHDALE	2,000.00	0.02	99.59	162
90	KMERE	MEREBANK	2,000.00	0.02	99.61	162
173	LSTSTVA	ST STEPHEN'S	2,000.00	0.02	99.63	162
183	UMILL	MILLER	1,500.00	0.01	99.64	165
286	UKHUL	KHULANI	1,500.00	0.01	99.66	165
329	ULOWERN	LOWER NGQWARA	1,500.00	0.01	99.67	165
384	USOME	SOMERVILLE	1,500.00	0.01	99.69	165
15	WKUIL	KUILS RIVER UNITED	1,300.00	0.01	99.70	169
12	WGUGU	GUGULETU	1,235.00	0.01	99.71	170
46	EMAFU	MAFUBE	1,200.00	0.01	99.72	171
75	KTRAF	TRAFALGAR	1,200.00	0.01	99.74	171
144	HEAST	EAST RAND	1,200.00	0.01	99.75	171
231	HDT PLAA	D.T. PLAATJIE MEMORIAL	1,200.00	0.01	99.76	171
417	HWATTVIL	WATTVILLE	1,200.00	0.01	99.77	171
224	UDVSI	DV SIKHUTSWA	1,000.00	0.01	99.78	176
330	ULOWERR	LOWER RAINY	1,000.00	0.01	99.79	176
340	UNUCLEAR	NUCLEAR UMTHATHA	1,000.00	0.01	99.80	176
406	UVV DIPA	VV DIPA MEMORIAL	1,000.00	0.01	99.81	176
408	UWILLGAV	WILLIAM GAVIN MEMORIAL	1,000.00	0.01	99.82	176
423	UGT VIKA	GT VIKA MEMORIAL	1,000.00	0.01	99.83	176
161	CCSOMERS	SOMERSET EAST	900.00	0.01	99.84	182
170	FSTMOMO	ST MONICA'S	900.00	0.01	99.85	182
186	EBALA	BALASI	900.00	0.01	99.86	182
283	GALEX	ALEXANDRA	900.00	0.01	99.87	182
298	GMEAD	MEADOWLANDS	900.00	0.01	99.87	182
116	ADORR	DORRINGTON	720.00	0.01	99.88	187
31	WSALE	SALEM UNITED	700.00	0.01	99.89	188
64	DSTMICHA	ST MICHAELS UNITED	700.00	0.01	99.90	188
184	RDDST	DD STORMONT MEMORIAL	600.00	0.01	99.90	190
293	GKAGI	KAGISO	600.00	0.01	99.91	190
375	WWPTNDI	WPT NDIBONGO MEMORIAL	600.00	0.01	99.91	190
339	CTANTYI	TANTYI	550.00	0.01	99.92	193
114	AALICE	ALICE	500.00	0.00	99.92	194
201	CNONZWA	NONZWAKAZI	500.00	0.00	99.93	194
4	WBRID	BRIDGETOWN	400.00	0.00	99.93	196
254	SGARA	GA RANKUWA	382.00	0.00	99.94	197
181	LSTSIMA	ST SILAS	365.00	0.00	99.94	198
104	RNDAK	NDAKANA	350.00	0.00	99.94	199
36	WWOOD	WOODSTOCK	300.00	0.00	99.95	200
125	ETSEK	TSEKONG	300.00	0.00	99.95	200
139	CJEFF	JEFFREY'S BAY	300.00	0.00	99.95	200
146	TULUNDI	ULUNDI	300.00	0.00	99.96	200
164	FSTAUMO	ST AUGUSTINE'S	300.00	0.00	99.96	200

169	LALLSAIN	ALL SAINTS	300.00	0.00	99.96	200
225	TSTEADVI	STEADVILLE	300.00	0.00	99.96	200
252	RIRVI	IRVIN NJOLOZA	300.00	0.00	99.97	200
253	WMASIBUL	MASIBULELE	300.00	0.00	99.97	200
288	GBARA	BARA	300.00	0.00	99.97	200
308	WMASIPHU	MASIPHUMELE	300.00	0.00	99.98	200
320	LSTILF	STILFONTEIN	300.00	0.00	99.98	200
333	LBMMOLAB	BM MOLABA MEMORIAL	300.00	0.00	99.98	200
337	RNIJK	NJIKELANA	300.00	0.00	99.99	200
342	FWELK	WELKOM	300.00	0.00	99.99	200
344	GDIEZO3	DIEPKLOOF ZONE 3	300.00	0.00	99.99	200
361	DPHOL	PHOLELA	300.00	0.00	99.99	200
377	CZWI	ZWIDE	300.00	0.00	100.00	200
397	ADUNCAN	DUNCAN VILLAGE	300.00	0.00	100.00	200
429	CLINGEL	LINGELHLE	300.00	0.00	100.00	200
10	WGARD	GARDENS	250.00	0.00	100.00	220
395	LSTPETEB	ST PETER'S	200.00	0.00	100.00	222
132	ASTIR	STIRLING	0.00	0.00	100.00	
1	WATLA	ATLANTIS UNITED	0.00	0.00	100.00	
396	ASTJOHNS	ST JOHN'S,	0.00	0.00	100.00	
206	CSTCOPE	ST COLUMBA'S	0.00	0.00	100.00	
83	KFRER	GLENWOOD	0.00	0.00	100.00	
17	WMAIT	MAITLAND	0.00	0.00	100.00	
211	CALLSE	ALL SAINTS UNITED	0.00	0.00	100.00	
43	DIMPE	IMPENDLE	0.00	0.00	100.00	
223	TBWZULU	DUNDEE	0.00	0.00	100.00	
257	SMAME	MAMELODI	0.00	0.00	100.00	
219	RCUNN	CUNNINGHAM	0.00	0.00	100.00	
38	WDOLF	DELFT UNITED	0.00	0.00	100.00	
45	RMAIN	MAIN	0.00	0.00	100.00	
47	RMACL	MACLAY	0.00	0.00	100.00	
272	SET LEGO	ET LEGODI	0.00	0.00	100.00	
325	CGLENAVO	GLEN AVON	0.00	0.00	100.00	
347		ST LUKE'S	0.00	0.00	100.00	
369	RTUTUKA	TUTURA	0.00	0.00	100.00	
403	RCOLUMBA	COLUMBA MISSION	0.00	0.00	100.00	
267	SSTFRPR	ST FRANCIS	0.00	0.00	100.00	
111	RGCUW	GCUWA MISSION	0.00	0.00	100.00	
222	RDUFF	DUFF	0.00	0.00	100.00	
242	REEXO	EE XOKOZELA	0.00	0.00	100.00	
294	GKENS	KENSINGTON UNITED	0.00	0.00	100.00	
346		JL SOKUPA	0.00	0.00	100.00	
405	RLUNDIE	LUNDIE MEMORIAL	0.00	0.00	100.00	
3	WBLUE	BLUE DOWNS UNITED	0.00	0.00	100.00	
8	WKRAA	KRAAIFONTEIN	0.00	0.00	100.00	
9	WEAST	EASTRIDGE UNITED	0.00	0.00	100.00	
13	WHEID	HEIDEVELD-MANENBERG UNITED	0.00	0.00	100.00	
14	WKHUN	KHAYELITSHA UNITED	0.00	0.00	100.00	
16	WLANG	LANGA	0.00	0.00	100.00	
22	WNYAN	NYANGA	0.00	0.00	100.00	
23	WORAN	ORANJEMUND UNITED	0.00	0.00	100.00	
34	WTRIN	TRINITY	0.00	0.00	100.00	

35	WVRED	VREDENBURG UNITED	0.00	0.00	100.00
41	WWORC	WORCESTER UNITED	0.00	0.00	100.00
42	RMBUL	MBULU	0.00	0.00	100.00
44	DGLEN	GLENBAIN	0.00	0.00	100.00
51	DSTJOPMB	ST JOHN'S UNITED	0.00	0.00	100.00
52	DRICH	RICHMOND	0.00	0.00	100.00
57	WTIYO	TIYO SOGA MEMORIAL	0.00	0.00	100.00
63	FWITS	WITSIESHOEK UNITED	0.00	0.00	100.00
65	URAIN	RAINY	0.00	0.00	100.00
66	UROSS	ROSS	0.00	0.00	100.00
69	SSTJAME	ST JAMES	0.00	0.00	100.00
76	KBERE	BEREA	0.00	0.00	100.00
77	KCHRI	CHRIST THE REDEEMER	0.00	0.00	100.00
78	KCLER	CLERMONT	0.00	0.00	100.00
79	TGORD	GORDON MEMORIAL	0.00	0.00	100.00
80	KDURBUN	DURBAN CENTRAL UNITED	0.00	0.00	100.00
81	KERNE	ERNEST REIM MEMORIAL	0.00	0.00	100.00
87	RMALA	MALAN	0.00	0.00	100.00
94	KSTAUUM	ST AUGUSTINES	0.00	0.00	100.00
95	KESIKHAW	ESIKHAWINI	0.00	0.00	100.00
97	KSTGEORG	ST GEORGE'S	0.00	0.00	100.00
100	KSHAL	SHALOM	0.00	0.00	100.00
101	KSTEL	STELLA	0.00	0.00	100.00
105	AMGWAL	MGWALI	0.00	0.00	100.00
108	DTRINES	TRINITY	0.00	0.00	100.00
109	AMACF	MACFARLAN	0.00	0.00	100.00
110	TENDUMIS	ENDUMISWENI	0.00	0.00	100.00
112	RKMANAK	K MANAKAZA MEMORIAL	0.00	0.00	100.00
115	ACAMB	CAMBRIDGE	0.00	0.00	100.00
117	ASTJOHN'	ST JOHN'S UNITED	0.00	0.00	100.00
121	APARK	PARKSIDE	0.00	0.00	100.00
128	WGORDON	GORDON'S BAY UNITED	0.00	0.00	100.00
134	ATARK	TARKASTAD	0.00	0.00	100.00
135	AWHEA	WHEATLANDS	0.00	0.00	100.00
136	WFREEBAV	FREEMAN BAVUMA MEMORIAL	0.00	0.00	100.00
138	RBUTT	BUTTERWORTH	0.00	0.00	100.00
140	RKIDS	KIDSTON	0.00	0.00	100.00
141	KHAMM	HAMMARSDALE	0.00	0.00	100.00
142	DESTC	ESTCOURT	0.00	0.00	100.00
143	ASTUA	STUART MEMORIAL	0.00	0.00	100.00
147	EMBON	MBONDA MISSION	0.00	0.00	100.00
148	FFRAN	FRANKFORT-VILLIERS	0.00	0.00	100.00
149	FPARY	PARYS	0.00	0.00	100.00
152	FARPO	AR POHO MEMORIAL	0.00	0.00	100.00
155	FSTANHE	ST ANDREW'S	0.00	0.00	100.00
158	FBREN	BRENT PARK	0.00	0.00	100.00
159	FSTANVE	ST ANDREW'S	0.00	0.00	100.00
160	CGRAA	GRAAFF REINET	0.00	0.00	100.00
162	LSTANWE	ST ANDREW'S	0.00	0.00	100.00
163	FSTANLE	ST ANDREW'S CONSTANTIA	0.00	0.00	100.00
166	FSTJOMA	ST JOHN'S	0.00	0.00	100.00
168	LSTMACA	ST MATTHEW'S	0.00	0.00	100.00

171	LSTPASH	ST PAUL'S	0.00	0.00	100.00
174	LSTTISE	ST TIMOTHY'S	0.00	0.00	100.00
175	FTHABA	THABA NCHU-BOTSHABELO UNITED	0.00	0.00	100.00
177	CSOME	SOMERSET EAST	0.00	0.00	100.00
180	FSTLUHO	ST LUKE'S	0.00	0.00	100.00
182	LSTANVA	ST ANTHONY'S	0.00	0.00	100.00
185	GPARKMOR	PARKMORE	0.00	0.00	100.00
187	NBLAA	BLAAUWBERG	0.00	0.00	100.00
188	EBUCH	BUCHANAN	0.00	0.00	100.00
191	CARCA	ARCADIA	0.00	0.00	100.00
192	CBEDF	BEDFORD	0.00	0.00	100.00
193	CBLUE	BLUEWATER BAY UNITED	0.00	0.00	100.00
199	CMAKA	MAKANASKOP AND THEOPOLIS	0.00	0.00	100.00
203	CSTANSE	ST ANDREW'S	0.00	0.00	100.00
208	CSTMARPE	ST MARTIN'S	0.00	0.00	100.00
209	CSTPANB	ST PATRICK'S /J JOLOBE	0.00	0.00	100.00
213	CTHEM	THEMBALETHU	0.00	0.00	100.00
217	GCENT	CENTRAL JOHANNESBURG	0.00	0.00	100.00
220	NDONH	DONHILL	0.00	0.00	100.00
221	DOUG	DOUGLAS	0.00	0.00	100.00
226	HALLSAIN	ALL SAINTS UNITED	0.00	0.00	100.00
227	HCRY	CRYSTAL PARK	0.00	0.00	100.00
228	HDALP	DALPARK	0.00	0.00	100.00
238	HSTMISP	ST MICHAEL'S	0.00	0.00	100.00
239	HSTPEDU	ST PETER'S (DUDUZA)	0.00	0.00	100.00
243	HEBEN	EBENEZER	0.00	0.00	100.00
246	DENTAMBE	ENTAMBENI	0.00	0.00	100.00
247	TERNE	ERNEST NTULI MEMORIAL	0.00	0.00	100.00
249	HALMAJ	ALFRED MAJA MEMORIAL	0.00	0.00	100.00
250	WGGNDZ	GG NDOTYANA MEMORIAL	0.00	0.00	100.00
251	LSTDAVKU	ST DAVIDS	0.00	0.00	100.00
256	NWEIR	WEIRDALE	0.00	0.00	100.00
259	WJLZW	JL ZWANE MEMORIAL	0.00	0.00	100.00
260	NWILLIAM	WILLIAM MPAMBA MEMORIAL	0.00	0.00	100.00
262	FEBENKOP	EBENE/KOPPIES	0.00	0.00	100.00
263	SSTANPR	ST ANDREW'S	0.00	0.00	100.00
270	SHIGHVEL	HIGHVELD	0.00	0.00	100.00
271	SSTPEMO	ST PETER'S PRES CHURCH	0.00	0.00	100.00
274	NSESH	SESHEGO PRES CHURCH	0.00	0.00	100.00
276	NWILL	WILLIAM SAMSON MEMORIAL	0.00	0.00	100.00
280	SMAMGA	MAMELODI GARDENS	0.00	0.00	100.00
281	NLEBO	LEBOWAKGOMO	0.00	0.00	100.00
285	TJOKW	JOKWENI	0.00	0.00	100.00
289	GDAXI	DAXINA	0.00	0.00	100.00
291	GAMI	HAMILTON MEMORIAL	0.00	0.00	100.00
297	GMAYF	MAYFAIR	0.00	0.00	100.00
299	GDOBS	DOBSONVILLE	0.00	0.00	100.00
303	GRANDBG	RANDBURG	0.00	0.00	100.00
305	SRUSTP	RUSTENBURG	0.00	0.00	100.00
310	CCGARO	GARDEN ROUTE	0.00	0.00	100.00
311	GSTJOEV	ST JOHN THE EVANGELIST	0.00	0.00	100.00
318	GSTPATR	ST PATRICK'S	0.00	0.00	100.00

PRESBYTERY OF TSHWANE													
GENERAL ASSEMBLY ASSESSMENTS RECEIVED													
CONGREGATION	2004	2005	2006	2007	2008	2009	2010	2011	Jan 2012 To Jun 2012	Jul 2013 to Jun 2014	Jul 2013 to Dec 2014	Jul 2014 to Dec 2014	
CENTURION WEST	9,492	7,533	35,200	6,400	29,245	15,635	66,000	110,404	137,400	100,933			
EMMANUEL	56,935	97,437	93,691	141,097	125,437	163,765	176,686	173,678	479,079	143,708		195,477	
ET LEGODI												1,200	
GA RANKUWA	300		300	1,000	2,000			900	24,000	382			
GRACE						9,798	13,517			36,292		35,806	
HIGHVELD	9,939		48,064				20,856	2,400					
JONAS LEDIGA	18,612		2,500	2,200	39,952	1,500	11,000	27,000	4,800	2,700		1,800	
KHAYAKULU			300		300								
MABOPANE	4,932	500	1,400	500	7,000	2,500	3,500	13,775	34,245	6,000		1,000	
MAMELODI	400	400	400	400	500	675	500	2,700	4,800			2,500	
MAMELODI GARDENS						300	300		600				
NELSPRUIT	4,000	12,511	3,073					2,000					
PREMIER MINE		1,200			1,200			5,465	2,500	2,500		2,500	
PRETORIA						1,200				5,165			
RUSTENBURG	5,438	1,400	2,200	2,167	1,000	28,947	8,000	4,000	500				
RUIGHOEK													
SAINTS	70,229	64,450	83,951	74,316	105,019	75,057	72,171	108,030	106,743	93,700		36,767	
SOSHANGUVE	300		1,500	1,500	1,000	5,190			11,234	9,600			
ST ANDREW'S PRETORIA	30,650	46,000	14,000		70,525	73,448		500					
ST ANDREW'S WITBANK	7,000				106,055	27,193	54,946		63,101	67,555		3,121	
ST COLUMBA'S	33,000	9,000	92,469	97,043	65,000	113,000	21,509	81,066	15,000	24,000		48,084	
ST FRANCIS	31,384	35,889	24,000	17,865	29,905	14,917		1,553	2,000			1,000	
ST JAMES							900	837					
ST JOHN'S	56,000	73,057	83,424	77,062	80,224	93,726	140,731	147,533	313,786	237,213		109,518	
ST MARK'S	11,861	23,510	19,765	27,100	32,418	26,062	42,746	6,338	70,771	32,423		18,035	
ST PAUL'S													
ST PETER'S				1,500									
ST THOMAS'				1,340				400	500				
THUMEDI MAKGAHLELA	300												
TRINITY	136,805	145,738	133,695	232,882	176,082	203,401	249,043	228,982	331,092	203,242		110,347	
	487,578	518,625	637,932	684,371	872,862	856,314	882,405	917,571	1,602,150	985,413		567,155	

# CHURCH OFFICE COMMITTEE

## Supplementary Report to the Executive Commission July 2015

### Composition of committee:

Prof Maaake J Masango  
Rt Rev M E Ramulondi (Mod Gen)  
Rev L Mpetsheni (Gen Sec)  
Rev R Munthali (Moderator elect)  
Rev S Mtetwa  
Rev Z A Makalima  
Mr D Anderson (Finance)  
Mr H O Cochrane  
Mr H Chivhanga  
Dr I Taylor

### Membership:

Mrs PJ Kirby resigned due to her work load. The Convenor approached Mrs Violet Mashao to join the committee and she accepted.

### General Assembly:

As reported in the main COC report prepared for the 2015 Executive Commission, The General Assembly instructed COC to initiate and complete the search for a new Clerk of Assembly and bring recommendations to the 2015 Executive Commission. As reported Mr Tom Coulter was appointed for a six month contract as acting Clerk of Assembly from 1 January 2015 to 31 July 2015. The committee worked on the new contract for Mr Tom Coulter, and the contract was signed and agreed upon.

### Clerk of Assembly

The committee appointed a Task Team (Search Committee) for the Recruitment of the Clerk of Assembly (members are reported in the main COC report). The Task Team members met and worked out a plan of action, including the closing dates for applications. Six candidates applied, and we short listed four on February 16 2015.

The four shortlisted candidates were invited to panel interviews with task team members on 6 March 2015. Two suitable candidates were shortlisted and both agreed to psychometric testing (as is practice at the UPCS for Executive positions at the Central Church Office) followed by feedback interviews and confidential feedback reports, after which The most suitable candidate was selected.

(a)The Church office Committee is pleased to share with Excom that we have successfully concluded interviews in our search for a new clerk of assembly. It is with joy that we ask Excom to approve-----  
----- (name to be announced when proposal below is moved) as the next Clerk of Assembly.

(b) The successful candidate is the unanimous choice of the Church Office Committee's interviewing Task Team. The candidate and all involved in the recruitment process agreed that this is the call of God for him. The candidate has agreed to the remuneration package offered to him as approved by the Assembly Finance Committee

(d) The candidate started to work on June 1 2015, in order to shadow Mr Tom Coulter, who is completing his work on July 31 2015. This process will allow a smooth transition into the new Job for the candidate

### THE REV PROF MAAKE J MASANGO CONVENER

### PROPOSALS

1. Executive Commission receives the report
2. Executive Commission approves the name of Mrs Violet Mashao as a new member of the Church office committee
3. Executive commission appoints the Reverend ----- as Clerk of Assembly of the UPCS from 1 July 2015, for a period of five years with the option of a second term, in accordance with the Manual of Faith and Order.

# MINISTRY

## Supplementary Report to the Executive Commission 2015

### Selection Conference

The Selection Conference was held from Thursday 28<sup>th</sup> May to Sunday 31<sup>st</sup> May 2015. Out of a total of 28 applications that were received (some did not arrive), 17 were invited to attend the Selection Conference but 16 attended as one invited candidate withdrew at the last moment. Of the 16, eleven were Selected; one was Deferred and four were Declined.

The table below lists the selected candidates:

	NAME	PRESBYTERY	COMMENT	PLACE
1	Mokheseng, Letsatsi J	Free State	Continue studies	TEEC
2	Buso, Pumlani	Lekoa	Begin studies	JMTUC
3	Mlotshwa, Xolisile P	Drakensburg	Begin studies	Pretoria
4	Minya, Kanyiswa	Amathole	Continue studies	UNISA
5	Namaja, Walazi	Zimbabwe	Begin studies	UTC
6	Klaas, Zukiswa	Western Cape	Continue studies	Pretoria/UNISA
7	Nojoko, Nkululeko	Highveld	Continue studies	Pretoria
8	Ngcebetsha, Johnstone	Zimbabwe	Start probation	
9	Wright, Gabrielle L	Tshwane	Start probation	
10	Tepelunde, Alfred K	Lekoa	Start probation	
11	Ngogela, Neziswa E	Amathole	Probation	

### Ms Chantal Riley

The 2014 Assembly gave Chantal Riley, who is a Student for the ministry, a year's "leave of absence" until June 2015 as her mother had fallen ill and had subsequently died. The Ministry Secretary has been in touch with both her and her minister concerning her reintegration as a candidate for the ministry. At the time of writing no final clarity has been obtained and this matter should be viewed as "work in progress".

### Budget Cuts

The Ministry Committee is facing ever increasing budget cuts as the payment of assessments fails to keep pace with increasing ministerial training costs. A number of areas have been identified where the Ministry Committee could share the costs of training candidates for the ministry.

Presbyteries are asked to contribute R2000 (or equivalent in Dollars or Kwachas) for every candidate whom they have recommended and who is invited to the Selection Conference. Such a contribution would not only assist in covering the costs but would encourage Presbyteries to assist in a practical way "their own" candidates. It would also engender certain accountability on the part of the candidate towards their sending Congregation and Presbytery. (See proposal)

The Ministry Committee has also discussed the desirability for the financial support for students to also be shared by their families, home congregations as well as their Presbytery. The cost to the UPCSA for the training of a single candidate from beginning to end is about R250,000 per candidate. The Executive is asked to note the thinking of the Ministry Committee along this line.

POST Grants (Post Ordination Grants). On view of the serious financial constraints, the Ministry Committee is asking all Ministers who intend to apply for Post Ordination Study Grants to take note that grants for 2016 may be severely restricted. Ministers who still wish to put in an application for 2016 should expect to either not receive anything or to have a much smaller grant than they may have been allocated in previous years.

### On-going Ministerial Training

One of the new responsibilities given to the Ministry Committee is that of the on-going training and development of Ministers. This is not a new concept as Medical Practitioners have had to accumulate a certain number of points on a yearly basis, in order to show that they have kept up with trends and new procedures and as a result are able to keep their registration. There are some churches that have adopted a similar incentive in order to encourage the on-going sharpening of the ministerial gifts of their ministers. The Ministry Committee has worked on a model that would be appropriate for the ministers of the UPCSA whereby ministers would be encouraged to accumulate three points per year. (See Appendix 1) As it is hoped that this will act as an encouragement for ministers no punitive measures have been built into the programme for those who for some reason or other do not participate. The Executive Commission is asked to endorse this programme and to authorize the Ministry Committee to begin the process of introducing it. (See proposal)

## **Secondment**

Rev Abraham Akih was received as a Seconded minister from the Presbyterian Church of Cameroon by the 2012 Assembly. According to Manual 16.121 a Secondment for Ministers from other Churches is for an initial period of three years and thereafter has to be renewed on a yearly basis. Rev Akih is presently completing a PhD at the University of Pretoria and is also the Manager at Sedibeng House as well as being used by the Presbytery at Mamelodi East congregation. Rev Akih's Secondment has therefore run its three year period and has now come up for renewal. His home Presbytery (Tshwane) has supported the extension of his Secondment. The Ministry Committee supports the extension of Rev Akih's Secondment until July 2016. (See proposal)

## **Seat on Presbytery**

Rev Dan Budhram who is not in a pastoral charge but has credentials under the eThekweni Presbytery, has applied to the Executive to be accorded a seat on the Presbytery. The eThekweni Presbytery has supported this request. The Ministry Committee therefore recommends to the Executive that Rev Budhram be accorded a seat on the eThekweni Presbytery. (See proposal)

## **CONVENER REV AWEDZANI NEMAUKHWE**

### **PROPOSALS**

1. The Executive Commission receives the report.
2. The Executive Commission notes the names of Selected candidates for the Ministry.
3. The Executive Commission instructs Presbyteries to pay R2000 (or equivalent in Dollars or Kwachas) for every candidate from their Presbytery invited to the Selection Conference.
4. The Executive Commission notes that grants for Post Ordination Studies will be severely restricted.
5. The Executive Commission authorizes the Ministry Committee to begin implementing the "On-going Ministerial Training" Programme.
6. The Executive Commission extends the Secondment of Rev A Akih for another year.
7. The Executive Commission grants Rev Budhram a seat on the eThekweni Presbytery.



## APPENDIX 1

### ONGOING ACADEMIC TRAINING, SKILLS DEVELOPMENT AND SPIRITUAL FORMATION FOR MINISTERS

#### MISSION

As the future of the church is heavily dependent on the knowledge and leadership of its teaching elders, continuing education is essential to developing and maintaining a leadership that can both conserve the spiritual heart of the Reformed faith—salvation by grace through faith— and to present that faith as germane and relevant in a changing and conflicted world (*semper reformanda*).

#### RATIONALE

##### **Education has been fundamental to Christianity since its beginning**

Jesus was called “teacher” and “Rabbi”. He used a variety of educational techniques to remind people of the teachings of the Hebrew Scriptures as well as to inspire them into new ways of thinking about God and community. He both taught and demonstrated new forms of social living based on inclusion, sharing of material goods, and generosity of mind and spirit.

##### **Educated ministers as well as an educated laity are foundational to Reformed theology**

Calvin considered the study of theology to be a spiritual discipline as well as an intellectual pursuit. Such study was to transform the heart and mind of the learner, making her or him a better person, as well as preparing the learner to guide others toward a meaningful life in Christ.

Calvin’s own education covered a broad background in the humanities, including philosophy, law, religion and theology. He encountered the historical-critical method while studying law and extended this method into other areas of his studies as well.

Calvin placed strong emphasis on a comprehensive education for all religious and community leaders. He considered grammar, logic, rhetoric, mathematics, geometry and music to be core curriculum.

John Knox extended Calvin’s insistence on well-educated leaders into a vision of universal education and a school in every parish. Much of the work of early missionaries used secular education as a way into communities, witnessing to the faith by example while spreading the Gospel. Reformed churches, worldwide, are still heavily involved in running or supporting schools at a variety of educational levels.

Today, religious education of the laity within a church relies on teaching elders and lay teachers to present an accessible and meaningful understanding the Bible and the tenets of the faith.

##### **Education: the Contextual Imperative**

Throughout history, all religious beliefs and practices emerged from and became part of daily life within particular cultural contexts. An appreciation for the historical and social contexts within which Biblical texts and supplemental commentaries arose brings deeper understanding to the human “journey of faith” from creation to present day. Placing a theological work within the contexts of a community’s struggle to understand its world, God’s nature, their relationship to God and their proper response to being “people of God,” allows also for better understanding of the many factors that have inspired leaders and theologies throughout history.

This process continues today as we struggle with the same issues in our rapidly changing world and social contexts.

Therefore those who teach in the church should be educated in Biblical social and cultural history and in the history of the numerous theological ideas contained in the Scriptures. They should also be familiar with the history of theological concepts that have developed since the beginning of Christianity and which are still emerging (and their various effects on scriptural interpretations). The task of Christian education is, after all, to educate congregants in both the Christian faith and in the precepts of our denomination in ways that are relevant, meaningful and applicable to contemporary life.

##### **All modern professions require their practitioners to upgrade their profession-related knowledge and skills on a regular basis**

It is easy to become stale within a profession. This can lead to complacency and reliance on what is familiar, even to becoming contemptuous of new discoveries and ideas. And while the basics may not change, contexts do. New technologies, methods of communication, educational and travel opportunities are bringing ever more social and cultural ideas—as well as confusion and conflicts—into people lives.

What “worked” when the professional first received her or his education and training may no longer be well-suited to a new situation. Changing contexts demand effective and meaningful application of both old and

newly acquired knowledge and skills.

### Participating in the Conversation

Christianity involves more than simply an intellectual confession of Jesus as Lord and Savior and claiming identity as a Christian as a source of pride. Christianity requires response; we must live “as Christians,” putting belief into action.

If the Reformed church is to participate in the “conversations” surrounding religious and social issues, we must have leaders who receive not only well-rounded educations but who also are well-educated in the scriptures and in the values of the church reformed—and reforming. Such leaders can, as Duncan Ferguson suggests, participate:

*in the great intellectual currents of our time: in creating a community of care and respect; in creating an earth environment with ecological integrity; in creating a global culture of social and economic justice; in creating a universal context of nonviolence and a just peace; and in creating a comprehensive worldview which rings with intellectual subtlety and social relevance.<sup>1</sup>*

### CONTINUING EDUCATION GOALS:

To maintain a professional level of educational integrity within the UPCSA it is necessary:

- to develop and encourage a culture of thoughtful engagement with
  - the Bible,
  - the tenets of the Reformed faith,
  - the identity of the church,
  - the role of the minister,
  - religious ideas, past and present (from any religion) as they influence people today,
  - social and cultural changes within South Africa and the world,
  - new ideas on and methods for conflict resolution, community building, compassionate ministry, and creating caring and inclusive communities, and
  - continual response to one's calling through the maintenance of integrity.
- to develop knowledge of past and current theological movements within Reformed Christianity worldwide (including both the promotion of and resistance to such movements);
- to acquire knowledge of historical and cultural trends and changes in both society and religion;
- to develop an open and supportive community for “conversation” on theological as well as on social and cultural issues as they affect personal faith, the church, and the church's promotion of the faith and involvement in the community;
- to enhance the ability of clergy and lay leaders to engage in the larger conversations concerning issues of the reformed faith, both locally and worldwide;
- to actively resist and counter anti-intellectual currents that impact ministers, congregations and seminaries within the UPCSA, our community, and our world;
- to enhance knowledge and skills necessary for compassionate ministering to church and community members in areas beyond Biblical studies, *inter alia*, psychology, counselling, cultural and social systems, conflict studies, ecological issues, reconciliation, and community building;
- to develop skills for independent life-long learning through professional and peer mentoring, *inter alia* to develop the ability:
  - to recognise and assess the problem addressed in an article, method used, conclusions reached, and the validity of the argument;
  - to assess the claims to authority within a written work;
  - to recognise and evaluate various kinds of writings and information sources, such as commentaries, interpretations, historically-grounded factual research, unsubstantiated claims, web sites, etc., (including the ability to recognise opinion masquerading as “fact”);
  - to construct a rational and effective argument in one's own writing;
  - to construct effective essays using a variety of different approaches;
  - to use personal experience appropriately as rational and effective supporting example within an essay or sermon.

### CONTINUING EDUCATION GUIDELINES

#### Aims:

- to encourage open-minded consideration, reflection and contemplation of new and old ideas surrounding faith and community;
- to facilitate skills of analysis and evaluation of educational resources in terms of argument, source, claims of authority, accuracy and position;
- to facilitate participation in local and world-wide conversations concerning various aspects of faith and faithful living;
- to assist, encourage and support the faith journeys of all.

---

<sup>1</sup> Duncan S. Ferguson. Education in the Reformed Tradition. <http://justiceunbound.org/carousel/the-centrality-of-education-in-the-reformed-tradition/>.

## Requirements

Each ordained minister within the UPCSA will obtain a minimum of three credits per calendar year. Credits cannot be transferred to the following year.

## Qualifying sources/weights of credit

A list of materials, conferences and other sources of "credit" will be listed and circulated, with the number of credits applicable to each and the requirements for acquiring the credit. For example, annual credit could be achieved by:

- attending a conference of any recognised theological association (list and contact details to be published on the UPCSA website), such as, the Old Testament Society of South Africa; the New Testament Society of South Africa; the South African Science and Religion Forum; The Society for Church History, The Society for Practical Theology (three credits);
- summary of a book and evidence of a critical engagement (one and a half credit);
- critical analysis of an academic article (one and a half credit);
- summary of and evidence of critical engagement with a collection of six essays/articles on a single subject (from the internet or book/s) (three credits);
- an essay (in academic or sermon format) on a theological topic with references added (one credit);
- participation in a workshop (one to three credits – one day workshop: one credit);
- enrolment for a Magister degree (three credits p.a., subject to a report by the supervisor);
- enrolment for a Doctoral degree (three credits p.a., subject to a report by the supervisor);
- mentoring / organisation of a workshop (three credits);
- Presbytery retreats (one credit);
- University short courses (three credits, subject to a report by the course supervisor);
- Publication of an article in a peer-reviewed journal: three credits;
- Publication of a book: three credits.
- Participation in the Word & Worship team through the writing of suggested sermon outlines and liturgies (three credits).

## Response requirements for achieving credits

- Conference/ Workshops: Response: General summary of conference topic and issues, and overall impact of the conference/workshop on the attendee. Summary of sessions on a particular issue. Analytic or reflective essay involving the chosen issue as presented in a session / in the conference or workshop indicating in particular what application/impact it has for a minister and/or congregation.
- Mentoring / organisation of a workshop: Similar to the above "Conference/Workshops."
- Books—individual study. Response: General summary of the book, such as subject matter, author's approach, quality, style, accessibility, etc., including overall impact on the reader. Analytic or reflective essay on a particular issue presented in the work.
- Books—group study (in person or through electronic communication). Response: Each participant to submit an independent response similar to the steps described for individual study, as well as a report on the process and functioning of the group from the perspective of each participant. New insights on ministry and the church to be highlighted.
- Essays. The internet has numerous articles on education in the Reformed tradition, on Reformation history, on specific "theologies, and so on. Similar topics are dealt with in various anthologies. Use at least six articles on the subject – of which one should be an overview introduction to the subject, at least three should be "positive" and at least one should present a negative viewpoint. Wikipedia is an acceptable place to start if the limitations of this sight are understood. Response: Overview report of subject, comments on quality, etc., of items sourced. Report of impact on the individual. Analytic or reflective essay on subject.

## Submissions – Summaries, Essays and Sermons

- **Summaries:** The purpose of summaries is to assess the engagement of the individual with the material. This involves "personal" response in terms of "how and what I think / how I feel" about the subject/experience. It will be considered in the overall assessment for credit as "Submitted/ Not Submitted".
- **Essays and sermons:** A variety of approaches are possible, including a strictly analytic essay, a persuasive essay, or a reflective essay which includes personal experience as well as aspects of more formal approaches. Written sermons arising from the study are also possible. Flexibility is encouraged on the part of assessors so long as the submission reflects thoughtful and analytical engagement with the materials and is not simply opinion.

## Assessment / evaluation

PhDs and other leading scholars in the UPCSA and in religious and related studies will be invited to become part of a core of mentors and assessors. This panel could include retired ministers.

Because much of this work involves very introspective and personal responses in the work being submitted, assessors must not only be able to comment on the quality of the graded submission but also open to a

variety of stances and arguments. No position is “wrong” if it arise from deep spiritual as well as mental engagement with the material studied, reflects God’s grace and love for all the world, and supports the broad tenets of Reformed faith.

### **MANAGING THE PROCESS: Needs and Challenges**

The UPCS website should be maintained by a permanent committee, where recommended books, articles be suggested, as well a news of conferences and short courses available.

- This may include a link on the UPCS website where ideas could be shared, reports submitted, and credits assigned and checked.
- This may also include a payment link. If an essay or a report is submitted, a fee is sent to pay the person who is going to mark it. Perhaps R150 per essay, to be adjusted annually in line with inflation and market related considerations, is reasonable.

Establishment of minimum qualifications of persons allowed to mark the submissions (at least an MA / PhD). Payment may enable us to attract suitably qualified people even from outside the UPCS.

Establishment of protocols for encouraging and promoting compliance.

Establish a way to make materials available to ministers/elders who don't have access to libraries.

Each Presbytery should allocate one minister to coordinate any workshops on Presbytery level.

# **CHURCH ASSOCIATIONS**

## **Supplementary Report to the Executive Commission 2015**

As indicated in the Executive Commission Papers we submit the following:

1. That in line with the decision of the 2014 General Assembly with regards to Associations, it would be appropriate for the Church Associations Committee to be made up of all associations that are in this process of unification of the General Assembly. This will make the work of the committee easier as it would be inclusive of all associations that are presently engaged in this process of unification.
2. Again in order to maintain trust, the associations' reports are deliberately not included. We avoided creating an impression that can hinder the ongoing process of uniting associations.
3. As some commissioners may recall, we also deliberately put on hold all constitutional amendment of all associations pending the outcome of the present process.

**THE REV M.L. MSHUMPELA**  
**CONVENER**

### **PROPOSALS**

1. Executive Commission receives the report.
2. Executive Commission agrees that the Church Associations Committee consists of Convener, representatives from both Presbytery of Zimbabwe and Synod of Zambia, Secretaries of eight associations that are in the process of uniting and the Secretary of ACCM.



# FAITH AND ORDER REPORT

## Supplementary Report to the Executive Commission 2015

### Committees and Task Teams: Rearranging the Hierarchy

In 2008 the Priorities and Resources Committee Report to the General Assembly mentioned that it had “initiated a new audit of Assembly committees” and proposed that Assembly instruct it “to complete the audit” (*Papers 2008*, p.213, 215), which Assembly duly did (*Proceedings and Decisions 2008*, p.501). In 2010 the P&R Committee reported (*Papers for 2010*, p.219) that in order to “streamline Assembly business, as a lot of Assembly business is spent on committee reports”, it had considered the issues of

- reducing the number of committees;
- merging committees “that were doing similar things”;
- reducing some committees to being subcommittees of others and calling them “Task Teams”; and
- choosing names for the main committees under which the “Task Teams” would fall.

By 2010 the Assembly had 41 commissions and committees, some of which had subcommittees (according to the list of “Commissions and Committees of General Assembly” in the *Papers for 2010*, p.395-400). The P&R Committee proposed that these be replaced by 12 Committees with 35 Task Teams under them (*Papers for 2010*, p.219-221). Then in 2011 it proposed a new list of 13 Committees, three with no subcommittees or Task Teams, two with 1, two with 2, one with 3, and five with 5-7. (Neither new list included the Court of Assembly/ AARP Commission and the Pension Fund Commission/Committee.) In 2014 the *Papers* listed the existing number of commissions and committees as 16 (*Papers for 2014*, p.481-485).

Certainly there were too many committees, and it did make sense to merge or discontinue some of them. The reorganization has had the following problematic aspects, however:

- instead of linking committees whose work was in some way related as task teams *the linking was in several cases arbitrary, haphazard and incongruous*, bringing together quite disparate committees as task teams under single umbrella committees;
- some of the Task Teams have in the wake of this dropped out of sight altogether (e.g. Gender Issues);
- some of the Assembly's most important committees were reduced to task teams, while other committees of equal or less importance retained full status as independent committees;
- some committees set up to be umbrellas for task teams grouped under them are quite artificial and essentially superfluous, and constitute merely a clumsy extra layer of bureaucracy;
- the reduction of committees to task teams is to some extent mere illusion, because in many cases *the same number of bodies are involved with the same work and produce the same number of reports with the same number of proposals* for the *Papers*—now merely under an extra layer of bureaucracy;
- some of the committees/task teams arbitrarily grouped together like this produce substantial reports that when combined become extremely long, conglomerate reports; and
- such very long, conglomerate reports battle to meet the deadlines for reports and supplementary reports.

Among the chief victims of this hierarchical arrangement have been all the committees reduced to being task teams under the conglomerate grouping called the “Faith and Order Committee”. They are the Ad hoc Confessions Committee, the Church Design Committee, the Doctrine, Ethics and Discipline Committee, the Human Sexuality Committee, the Life Concerns Committee, the Manual Committee, and the Worship Committee. What, for instance, do the Doctrine, Ethics and Discipline task team and the Service Book task team or the Manual and the Human Sexuality task teams have in common? They are certainly not “doing similar things”. And why should all these bodies be given the lesser status of “task teams”, as though they are less important for the life and work of the Church? What impression does the reduction, for instance, of the committee on doctrine, ethics and discipline to being a mere task team of a big conglomerate committee give?

Moreover the result of this is a massive and clumsy collection of reports that all have to be managed as one conglomerate report. The Faith and Order Report last year was 70 pp. (p. 185-254) and the Supplementary Report another 23 pp. (p.380-402), amounting to 93 pp. in 8 point font out of a total of 312 pp. of committee reports (p.61-312, 369-428), i.e. close to one third of all the material that all the committees submitted to the Assembly! This year the main Faith and Order report is 47 pp. long and the Supplementary Report another 14 pp. long. The total number of pages would have been even considerably higher had the Manual Report not been just a brief report of diligence from its new convener this year and had a Doctrine, Ethics and Discipline Report been compiled. The managing and co-ordinating of so many important task teams and such a huge report all falls on the shoulders of the convener of the Faith and Order Committee, takes a good deal of work and time and is much better suited to the Assembly Office with its paid administrative staff.

Because all the task teams placed under the umbrella of the Faith and Order Committee are made to form one committee together, the Assembly Clerk planned this year to separate all their proposals from their particular reports into one combined set of proposals and print them all at the end of the Faith and Order Report. This would have seriously disadvantaged the proposals by separating them from the arguments for them in their particular reports and from the appendices associated with them. Although this was in the end not done, the proposals will still all have to be presented as one conglomerate set in a presentation session

and dealt with in the same way in the decision-making session, on the ostensible ground that they all belong to one report. This is despite the fact that the proposals come from the Task Teams, *not* from the umbrella “Faith and Order Committee” itself. It thus pays no respect to the work of the “Task Teams”—or certainly less respect than to the work of “committees”, whose work may be less important.

Because of the appearance it gives of fewer committees, the Executive Commission is nevertheless likely to insist that the hierarchical system of committees and task teams remain for the time being. But the present system can be changed to a much more logical, or rational, one that will reduce its clumsy, bureaucratic and incongruous aspects. The Faith and Order Committee therefore proposes that the present system be restructured in a neater, fairer and more logical arrangement as follows (with the Commissions and Committees alphabetically listed and the Task Teams on the same line as the Committees to which they are linked):

#### **Court of Assembly/AARP Commission**

<b>Assembly Business Committee:</b>	Assembly Frequency and Venue Task Team, Records Task Team
<b>Church and Society Committee:</b>	Zambia, Zimbabwe & South Africa JSR Task Teams
<b>Church Associations Committee:</b>	5 Associations, Choirs Task Team
<b>Church Office Committee</b>	
<b>Communications Committee:</b>	Website Task Team
<b>Doctrine Committee:</b>	Ad hoc Confessions Task Team
<b>Ecumenical Relations Committee:</b>	UPCSA-UCCSA Relations, CUC and CWM Task Teams
<b>Education and Training Committee:</b>	Early Childhood Development, Schools and Bursaries Task Teams
<b>Ethics and Discipline Committee:</b>	Human Sexuality and Gender Issues Task Teams
<b>Finance Committee:</b>	Stewardship, Education, PEF, Farms, and Pension Fund Task Teams
<b>HIV/AIDS Committee:</b>	Zambia, Zimbabwe & South Africa HIV/AIDS Task Teams
<b>Manual Committee</b>	
<b>Ministry Committee:</b>	Ministerial Marriage and Family Care Task Team, Maintenance of the Ministry Task Team
<b>Mission and Discipleship Committee:</b>	Church Development, Elders’ Training, Lay Ministry, and Youth & Children’s Ministry Task Teams
<b>Nominations Committee</b>	
<b>Priorities and Resources Committee</b>	
<b>Worship Committee*:</b>	Church Design Task Team

\*Note: The name “Worship Committee” is here restored to the present “Service Book Task Team”, as its work is wider than drafting the *Service Book and Ordinal*. For example, it produced the baptismal and “confirmation” certificates submitted to the Executive Commission and the Assembly in 2013 and 2014 and is at present working on problems related to the registration of marriages (see below).

This rearrangement would bring together *like with like* or at least associate Committees and Task Teams whose work is in some way linked. Moreover

- it retains or restores as Task Teams a few committees that did valuable work prior to 2014, but have dropped out of sight (a Ministerial Marriage and Family Care Task Team, and a (Human Sexuality and) Gender Issues Task Team);
- with the agreement of the convener of the Communications Committee it adds a Website Task Team, which is needed, under that Committee’s umbrella;
- only four committees are left with more than three task teams: the Church Associations Committee, the the Education and Training Committee, the Finance Committee and the Mission and Discipleship Committee;
- Ethics and Discipline will receive some attention now that they are not in a Committee/Task Team that also has to deal with doctrine (discipline after all is an important aspect of the life of the Church that John Knox and other Reformers considered an essential “mark” of the true Church like the preaching of the gospel and the proper administration of the sacraments);
- the UPCSA has two ministers now serving as full-time academic teachers of ethics, so that finding a convener for an Ethics and Discipline Committee should not be difficult;
- the Faith and Order Committee itself, which is essentially just an umbrella committee, is seen to be superfluous and unnecessary, so that it can be disbanded; and
- the overall result is only one or two more committees than exist at present.

**Douglas Bax**

**Convener**

**Faith and Order Committee**

#### **PROPOSAL**

21. The Executive Commission

- a) restructures the system of Assembly committees along the lines set out in the Supplementary Faith and Order Report; and
- b) instructs the Priorities and Resources Committee to revise the terms of reference for the Assembly’s Commissions, Committees and Task Teams accordingly.



# CONFESSIONS REPORT

## Confirmation Course

See the section under this subheading in the main report together with Appendix K below.

## Instruction concerning the Sacraments

Between them the Doctrine Committee of the old PCSA and the Ad hoc Task Team on Confessions have produced a number of documents that all Probationers and any Elders who are to be licensed to administer the sacraments should be required to study. In particular the following material, all of which the Assembly or its Executive Commission either has approved or is being asked to approve, is pertinent:

- a) The UPCSA Confession of Faith, Art. 7–9;
- b) The material on the Doctrine of Baptism in Appendix K of this Supplementary Report;
- c) The pamphlets, *The Challenge of Baptism* and *Ten Questions on Baptism*;
- d) The longer document, *The Case for Infant Baptism*,
- e) The material on the Doctrine of Holy Communion in the *Papers for 2014*, Appendix I, p.219-221;

That is besides the Orders for the sacraments and the Directions for their Administration that the Worship Committee/Service Book Task Team of the UPCSA has produced and the Assembly or its Executive Commission has adopted and in which Probationers and such Elders should be trained:

- f) The “Order for the Baptism of Children” in the *Papers for 2007*, Appendix E, p.133-137, as amended in the *Papers for 2008*, Appendix A, p.309f., the *Papers for 2009*, Appendix B, p.191, and the *Papers for 2013*, Appendix J, p.155;
- g) The “Order for the Baptism of Believers” in the *Papers for 2009*, Appendix A, p.186-191, as amended in the *Supplementary Papers for 2010*, Appendix I, p.333, the *Papers for 2013*, Appendix J, p.155, the *Supplementary Papers for 2013*, p.201f., the *Papers for 2014*, p.223, and the *Proceedings and Decisions of 2014*, p.518, decision no.6;
- h) The “Directions for the Administration of Baptism and for the Public Confession of Faith” in the *Supplementary Papers for 2012*, Appendix G, p.378-385, as amended in the *Papers for 2013*, Appendix H, p.147f., and the *Papers for 2014*, Appendix C, p.231-233;
- i) The Orders for the Celebration of Holy Communion in the *Papers for 2004*, Appendix 1, p.253-271, (and the *Papers for 2008*, Appendix B, p.310-313), as amended in the *Papers for 2010*, p.236-238 and Appendices E and F, p.242-245; and
- j) The “Directions for the Administration of Holy Communion” in the *Papers for 2014*, Appendix F, p.237-242.

The Task Team proposes that the Executive Commission therefore instruct the Ministry Committee to ensure that the training of all Probationers and any Elders to be licensed to conduct the sacraments include instruction in the contents of all these documents as well as in the use of the adopted Orders for Baptism and for Holy Communion.

Douglas Bax  
Convener

## PROPOSALS

- 22. The Executive Commission approves the material in Appendices K, L and M below
  - a) for all Ministers and others who instruct candidates for Believers' Baptism and the Public Profession of Faith to use in such instruction; and
  - b) for comment (comments to be sent to the convener of the Task Team by the end of February 2016).
- 23. The Executive Commission instructs the Ministry Committee to ensure that the training and testing of all Probationers and any Elders for licensing to administer the sacraments include instruction
  - a) in the contents of the material listed in the Supplementary Report under the subheading “Instruction concerning the Sacraments” and
  - b) in the use of the adopted Orders for Baptism and Holy Communion and the Directions for their Administration.
- 24. The Executive Commission instructs the webmaster in consultation with the convener of the relevant Task Teams to see to it that all the documents listed in the Supplementary Report under the subheading “Instruction concerning the Sacraments”, including the Orders and Directions as amended, are placed on the website of the UPCSA.

## APPENDIX K

### CONFIRMATION COURSE: LESSON ON BAPTISM

(This lessons on Baptism and "Confirmation" are related to each other. They should normally take *at least* two periods. The lesson on "confirmation", normally comes at the end of the course of instruction. The worksheets need to be translated into the language the class uses.)

#### Lesson Plan

**Purpose:** To explore together the meaning and challenge of baptism.

#### Resources

A black/green/whiteboard, Bibles, pieces of paper, pens and

The UPCS Confession of Faith, Article 8, and the following UPCS pamphlets

- *The Meaning and Challenge of Baptism or Ten Questions about Baptism* (as a handout), and
- *Infant Baptism*.

#### Opening

Opening Prayer

State the purpose of the meeting.

#### General sharing: Questions about Baptism

"What questions do you have about baptism?" (Write them on the board. Then read them all out.)

#### The Meaning of Baptism

1. *The word "to baptize"* comes from a Greek word, *baptizō*, which meant "to dip, plunge, immerse, drench, wash" and was used mainly for ritual, or religious, washings, where it applied either to immersing or to pouring water on a person.
2. *What is the main thing that happens in baptism?* Each person looks up Ac. 2:37-41, 8:1b-8,12, 16:16-34, Rom. 6:1-11 and Tit.3:5 and writes down an answer. Then discuss the answers in plenary.
3. *The Chief Actor.* Baptists, Pentecostals and many of the new, independent Churches push for adult (re)baptism because they understand baptism to be basically a form of public confession of faith after conversion or little more than that. But, as in Holy Communion, the question is: Whose action is, and should be understood, as the most important: the action of the person confessing and being baptized or God's action in the baptism? In other words, *who is the chief actor* in baptism: the person being baptized or God?
4. *The Gift of the Spirit.* The essential Pentecostal teaching is that there are *two stages* in Christian life:  
(a) conversion followed by baptism ("the first blessing") and  
(b) receiving the gift of the Spirit, or "the baptism of the Spirit" ("the second blessing").  
This teaching is based on two texts: Ac. 8:14-17, and Ac. 19:1-7 in the old KJV translation.
  - Ac.8:14-17 is about the breakthrough of the Christian mission beyond Judaea into Samaria. The Jews regarded the Samaritans as outsiders, but the church in Jerusalem sent two apostles, Peter and John, to give official recognition to this breakthrough and officially accept the Samaritan converts into the fellowship of the Spirit that constituted the new movement associated with Jesus the Messiah. Peter and John did this by praying for, and laying hands on, them. In this context the Samaritans' reception of the Spirit validated their baptism. This was thus a special, unique event.
  - Ac.19:1-7 is about twelve "disciples" (disciples of John the Baptist?) whom Paul meets in Ephesus and questions. The old KJV translates his question (v.2) to them as: "Have ye received the Holy Ghost *since* ye believed?" The early Pentecostals interpreted this to divide Christian experience into two stages at separate times: (a) believing in Christ and (b) receiving the Spirit. But the KJV translation is a mistranslation of the Greek (which, in grammatical terms, is an ordinary aorist tense). A correct, exact translation of Paul's question is: "Did you receive the Holy Spirit *when* you came to faith?" No good modern English version retains the KJV mistranslation. (Unfortunately very few early Pentecostals knew any Greek.)

Quite contrary to the Pentecostal teaching about "the second blessing", *Scripture teaches that all those who have genuine faith in Christ, confess him as Lord and have been baptized in water have received, i.e. have been baptized in, the Spirit* (Jn.3:5, Gal.3:2f., I Cor.12:3<sup>1</sup>,13<sup>2</sup>, Rom.8:9-11). There are no first class and second class Christians!

This is not to deny that the New Testament puts much more emphasis on the Spirit than many Presbyterians do, in spite of the fact that John Calvin was known as the theologian of the Holy Spirit! (In *this* regard we therefore need to learn from the Pentecostals.) The New Testament also speaks of people experiencing special times of *being filled* with the Spirit (Ac. 2:4, 4:31, 6:5, 9:17, 11:24, 13:9). In fact it exhorts us all to be in a state of being filled with the Spirit (Eph. 5:18 cf. Lk. 1:15).

5. *Speaking in Tongues and Faith, Love and Hope.* In Paul and Acts the *charismata*, or gifts of the Spirit, are manifestations of the Spirit's presence. Paul was happy with speaking in tongues, but he emphasized that *the decisive test* whether one has the Spirit is *not* speaking in tongues or ecstatic experiences, but having faith in Jesus Christ as Lord and, with that, love and hope (Gal.3:2f., I Cor. 3:1-

4, 12:1-13:13). Too much emphasis on the showier gifts like speaking in tongues, Paul saw, made some people think that they were superior Christians to others.

6. *Baptism is into the Body of Christ.* Part of the meaning and effect of baptism is that we are made members of one body, the Body of Christ. "The Bible knows nothing of a private Christianity" (John Wesley). See I Cor.12:12-22, Heb.10:23-25, 12:28, 13:1,15-16.

### The Conditions of Baptism

In pairs or threes look at the stories in Ac.2:37-41, Ac.8:1b-8,12 and Ac.16:16-34 and discuss: What essential conditions does a person need to meet before being baptized?

Then in plenary discuss: (a) What *is faith*? (b) What *is repentance*?

### The Baptism of Babies

As mentioned, Churches that reject infant baptism tend to do so on the basis that baptism is essentially a convert's public confession of faith. Hence they oppose the baptism of infants, because infants have no faith. But from very early on in the Christian Church Christian parents brought their children to be baptized. This may well have been done already in the apostolic Church itself, even though the New Testament does not *specifically* mention children being baptized.

The basic arguments for the baptism of children are:

1. God's covenant of grace is in the first place not with separate individuals but with a *community* as a whole —first the community of Israel and then the community called the Church, or "the Body of Christ"—and *in that context* with the individuals within it. The question then is: Are the children of believers who themselves are too young to make a serious vow of faith inside or outside that community? The child of parents who are practising Christians surely stands within the boundaries of that community rather than outside it, so long as he/she is a minor child not old enough seriously to decide for or against the faith for him/herself.
2. Such a child should therefore be recognized as being part of the community of the redeemed by baptism, as God's covenantal sign of grace toward that child.
3. The Old Testament precedent for this is circumcision, which is *the sign of God's covenant* with the individual members of the People of God, just as baptism in the New Testament is.
4. Calvin commented that it would have been strange if Jesus, who "came to enlarge rather than to limit the Father's mercy", by contrast with the Old Testament *excluded* children from the community of the new covenant.<sup>3</sup> Jesus himself welcomed children (Lev.12:3, Lk.1:59), Matt.19:13-15, Mk.10:13-16, Lk.18:15-17; Matt. 18:3f.); he did not exclude them in any way. Indeed in Jesus' eyes children serve as *models* for those who wish to enter the Kingdom. How then can we deny them baptism as members of the covenant community? How can the Kingdom belong to children, and the Church as the community of the redeemed *not* belong to them and they to it? Or to put it the other way round, how can children be citizens or heirs of the Kingdom and not full members of the Church? That would make utter nonsense of Jesus' words! As John Calvin stated:

If it is right for infants to be brought to Christ, why not also to be received into baptism, the symbol of our communion and fellowship with Christ? If the Kingdom of Heaven belongs to them, why is the sign denied which, so to speak, opens to them a door into the church, so that, adopted into it, they may be enrolled among the heirs of the Kingdom of Heaven? How unjust to of us to drive away those whom Christ calls to himself! ... To shut out those whom he willingly receives!<sup>4</sup>

5. The Baptists' doctrine leaves no real place for children in either the kingdom or the Church. In an attempt to rescue this Baptists have invented the "ordinance" of "dedicating" children. But this has no scriptural basis. The attempt to base it on Hannah's "dedication" of Samuel to the Lord (I Sam. 1:21-28, 2:11) ignores that this dedication was not at all an ordinance indicating the child's inclusion in the covenant community. (That was *circumcision*, and Samuel would have been circumcised). Instead it was the dedication of the child to serve in the special order of the Nazirites (1:11).
6. Peter on the day of Pentecost declared: "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you *and for your children*.... (Ac.2:38f.). Peter could not have meant "to your children when they grow up", as Baptists interpret this, because he believed that the time was already "the last days" (2:17).
7. In the New Testament whole "households" are baptized (Ac.10:47f., 11:14, 16:15,32-34, 18:8 and I Cor.1:16). In Hebrew and Jewish thinking a "household" included all the souls in the house, including any children, infants and even slaves: see, e.g. I Sam.22:16,19 and compare Ac.16:32-34.
8. Paul stated concerning children: "Your children would be unclean, whereas in fact they are *hagia*", a Greek word that meant "holy/sanctified/saints" (I Cor. 7:14). This surely meant that the children referred to had been baptized and so made members of the community of "the saints", as Christians were first called.
9. Hence the Epistles address children *as themselves members of the Church* (Eph.6:1-3, Col.3:20, I Jn.2:12).

### Immersion or Pouring?

The apostolic Church seems to have practised both immersion and pouring: cf. Rom.6:1-11, Ac.16:33 (jails had no deep pools!)<sup>5</sup>. *The Didache* 7, in a section many scholars date back to 90-100 AD, accepts *pouring*

water upon the head three times as an alternative to immersion. The oldest baptistry ever excavated (early 2nd century, in Capernaum in northern Galilee) was for baptism by pouring.

Answer any remaining questions on the board.

### Definition of Baptism

In the light of all the texts studied the class works in twos or threes to produce their own short definitions of baptism in writing.

These are then read out, and a concluding definition is written up on the board.

Compare the definition in the *UPCSA Confession of Faith*, Article 8.2-4 (which can be a handout):

9. 8.2 Baptism is with water in the name of the Father, Son and Holy Spirit. It may be either by pouring on water (signifying spiritual cleansing) or by immersion (signifying dying to the old life of sin and being raised to new life). Baptism into God's name signifies that we are called to be God's people, in the world but no longer of it.

10.8.3 The risen Lord Jesus is our baptizer. Along with preaching or personal witness he uses baptism in water to call us by name, baptize us with the Spirit, unite us to himself, initiate us into the covenant of grace, wash away all our guilt, clothe us with his righteousness and give us new birth. Thus by baptism through faith we die and are buried with Christ, to die to sin and live as new people in him. By it Christ commissions us to take up our cross, follow him and witness to him. As the sacrament of renewal, baptism points forward to the cosmic renewal to come and seals us for the day of redemption.

11. 8.4 By baptism Christ grafts us into his Body, the community of the redeemed that transcends all divisions of race, class and gender, consecrates us to be members of the royal priesthood and admits us to his holy Table. Baptism therefore normally takes place in the face of the worshipping community.

### 12. Homework

13. Hand out copies of *The Meaning and Challenge of Baptism* or *Ten Questions about Baptism* to be studied at home, for written questions to be brought to the next session (on "Confirmation").

14. *End Notes to the Lesson on Baptism:*

15. <sup>1</sup> What is the reference to cursing Jesus in I Cor. 12:3 about? This was apparently done by people with a negative (Hellenistic) attitude to the body whom a spirit of ecstasy "carried away" into boldly cursing *the fleshly Jesus* to express the belief that only *the Christ spirit* that came down on him at his baptism effected salvation. Cf. I Jn. 4:1-3. Paul condemns such ecstatic utterances as heathen (v.2). By contrast, to believe and confess that "Jesus is Lord!" a person needs God's Spirit.

16. <sup>2</sup> Note that most English Bibles translate the last clause of I Cor. 12:13 incorrectly. It too is a reference to *baptism*: correctly translated, the Greek means "and all were steeped [or drenched] in the Spirit" (i.e. all received the Spirit in baptism)—as the German, Dutch and Afrikaans Bibles translate it.

17. <sup>3</sup> Calvin: *Inst.* IV.xvi.7.

18. <sup>4</sup> Calvin: *Inst.* IV.xvi.7.

<sup>5</sup> *The Contemporary English Version*, a popular translation among young people, interprets "he took them" in Ac. 16:33 to mean that the jailer took Paul and Silas to another place with (more) water, but the Greek does not say that. (The translator of the CEV is a Baptist!)

## MANUAL REPORT

### Amendment to Paragraph 16.116

Par 16.110 of the *Manual* states, "All applications for secondment must be referred to the Ministry Committee, which reports to General Assembly on the applications." Par 16.116 then later states:

Any Minister of another Church who applies to serve within The Uniting Presbyterian Church in Southern Africa as a Minister seconded by his/her Church, and any Presbytery that applies to receive such a seconded Minister, do so through the Clerk of Assembly to the General Assembly's Ministry Committee.

The Secretary of the Ministry Committee, Dr Eddie Germiquet, has pointed out that if par. 16.116 and the other paragraphs under the heading just above it, "MINISTERS OF OTHER CHURCHES SECONDED TO WORK WITHIN THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA", are read without reference back to par 16.110, par 16.116 may be interpreted to mean that the Ministry Committee has the authority to make the decisions concerning such applications.

To make the wording quite clear, therefore, the Task Team proposes that the following sentence be added to the end of 16.116: "The Ministry Committee reports on the applications to the General Assembly, which decides on them. (See par 16.110.)"

Douglas Bax

Convener of the Faith and Order Committee

(in the absence of David MacDonald, the Convener of the Manual Committee)

### PROPOSAL

25. The Executive Commission amends par 16.116 in the *Manual* in the manner proposed above.

## SERVICE BOOK REPORT

### Principles of Church Design

In drafting the document on “Directions for the Celebration of Holy Communion” in 2014 the Service Book Team found it necessary to touch on the issue of church design and the design, or dimensions, and arrangement of church furniture (specifically of the Holy Table and the Baptismal Font). (See the *Papers for 2014*, p.237 and endnote 15 on p.241.) It would be helpful for the UPCS website to carry a document that sets out the basic architectural and liturgical principles of church design that congregations should observe in designing and erecting or redesigning their churches and/or in designing and/or arranging or rearranging the furniture in them. Indeed not all congregations are as diligent as they should be in consulting the Church Design Committee before appointing builders to build their churches. Such a document on the website should help congregations to avoid the serious mistakes that are sometimes made in the planning and building of churches and the arrangement of their furniture. The Service Book Task Team therefore proposes that the Executive Commission instruct the Church Design Committee to draft such a document.

### Marriage Registration

The Task Team has managed to procure a copy of a comprehensive and helpful guide to the new Marriage Register (DHA-30) drawn up by Terry Wilké, the chaplain at the Diocesan School in Cape Town. With his permission it has slightly modified this and is sending the modified version to the Assembly Office for it to distribute to all Ministers who can receive it by email and place on the Church website. As a straightforward guide its contents do not need approval, but the Executive Commission should in principle approve its being placed on the website.

The Department of Home Affairs evinces something of a crisis in its management of marriages. Marriage Officers dealing with the Department often experience extremely long delays, failure to reply to correspondence, many hours’ waiting in long queues in the Department’s offices, and inconsistent rules between offices. In one case a couple had to wait for a year to be granted an interview at the local office of the Department. The Central Committee Meeting of the Church Unity Commission in March 2015 discussed at some length the difficulties that Marriage Officers encounter with the Department. It was agreed that at its meeting on 24 July 2015 the CUC would discuss making a formal approach to the Department on behalf of its Member Churches. In the light of this the Service Book Task Team has drafted a document on the issue, partly in support of the CUC and its intended approach to the Department. It submits this in Appendix N below and proposes that the Executive Commission approve it for this purpose.

### ROB CALDER CONVENER

#### PROPOSALS

26. The Executive Commission instructs the Church Design Committee
  - a) to draft a statement of architectural and liturgical principles that should be observed in the designing of churches for placing on the website; and
  - b) to submit the draft to the Assembly for its approval in 2016.
27. The Executive Commission approves the placing of the Guide to the new Marriage Register (DHA-30) on the Church’s website and expresses its thanks to Terry Wilké, chaplain at the Diocesan School in Cape Town, for allowing the UPCS to use his work in compiling the Guide.
28. The Executive Commission
  - a) endorses the statement in Appendix N below on the “The Legal Solemnization of Marriage in South Africa” in support of the CUC’s approach to the South African Department of Home Affairs in connection with all the problems Marriage Offices have been experiencing with the Department’s management of marriages;
  - b) calls on the Central Committee of the CUC to discuss the difficulties mentioned in the report, prepare a list of grievances and suggest a way forward in its approach to the Minister of Home Affairs;
  - c) calls on the Minister of Home Affairs as a matter of urgency to meet with members of the Central Committee of the CUC to discuss solutions to the current crisis;
  - d) appoints an ad hoc Task Team to review
    - the current situation regarding the solemnisation of a legal marriage in South Africa and
    - the report of the Law Reform Commission regarding the revision of the marriage law and report to the General Assembly in 2016; and
  - e) instructs Sessions to call on members of their congregations to report any difficulties they have experienced with the current legislation regarding marriages and the management of the legalization of marriages by the Department of Home Affairs to the convener of the special Task Team by 30<sup>th</sup> November 2015.

## APPENDIX N

### The Legal Solemnization of Marriage in South Africa

#### Introduction

For many years in South Africa the State has appointed ministers as marriage officers, so that they so have in effect acted as unpaid employees of the Department of Home Affairs. This has benefited both parties: Home Affairs officials have not had to officiate at marriages, and the Church has been able to exercise pastoral care for its members and to uphold its doctrine of the sacredness of marriage and its importance in society.

However, a number of factors are increasingly placing this relationship under strain and indeed calling it into question:

1. the change in policy for the registration of marriage and the implementation of that change;
2. outdated provisions of the current Marriage Act, which were written for a bygone era and need to be revised; and
3. the clash between the law and the traditional biblical understanding of marriage as between a man and woman.

#### 1. The change in policy for the registration of marriage and the implementation of that change

In recent years the influx of refugees seeking South African citizenship has resulted in unscrupulous practices by some marriage officers and some officials of the Department of Home Affairs, who have been complicit in arranging "marriages of convenience" as a means toward securing citizenship. Those responsible have usually done this for financial reward. As a result, the Department of Home Affairs has implemented far stricter controls for the registration of marriages by requiring:

- the thumb prints of both the bride and the groom on the marriage register;
- photographs of both the bride and the groom attached to the marriage register;
- "proof of residential address" (required by some Home Affairs offices);
- copies of the identity documents of the official witnesses to the marriage attached to the marriage register;
- changes to the new BI 30 marriage register to accommodate the fingerprints and the photos;
- marriage officers now to go physically to the Home Affairs office at which their file is kept to register marriages personally.

In addition, where the marriage is between a South African citizen and a non-South-African, the following are required:

- an interview by the Department of Immigration of both bride and groom (and at some centres the marriage officer as well);
- a copy of the entry visa or refugee visa of the non-South-African citizen;
- a "Letter of No Impediment" from the equivalent of the Department of Home Affairs in the non-South-African's home country stating that the person getting married is single, divorced or widowed. (The SA Government prefers the letter to be issued by the equivalent department or the country's Embassy.

Note: some countries (e.g. the UK and the USA) do not supply such letters. If no Letter of No Impediment can be obtained, a sworn affidavit made at the local SAPS stations has to be submitted.

These measures have drawn and continue to draw reaction from marriage officers, who have not only have to devote far more work, time and expense in travelling to register marriages, but have sometimes been on the receiving end of bureaucracy at its worst, even bureaucratic bullying.

Among their complaints are the following:

- a) The Department of Home Affairs has failed to issue any instructions to Marriage Officers regarding the new procedures. Such instruction may be difficult to convey to individual marriage officers, but the Department should at least have sent a communiqué to the central offices of the Christian denominations and of the other religions for them to distribute. It has so far entirely failed to do this!
- b) Different Home Affairs offices follow different policies instead of all following one standard policy. The head of marriages at one office declared: "I do not care what the Minister of Home Affairs or the Department of Home Affairs says. This is how it is done at this office!"
- c) The Department fails to acknowledge that marriage officers are officially tasked by the State to record the legal aspects of marriages. Many Home Affairs offices insist that in dealing with the Department on behalf of the couples concerned the marriage officer join the general public in queuing, often in a noisy environment. In some offices there is a specially designated marriage counter; in many other offices, however, the registration of marriages is linked with the registration of deaths, which makes the queues much longer. This results in long delays, while one waits one's turn.
- d) In a snap informal survey of several marriage officers from different denominations, the time taken by marriage officers from entering a Home Affairs Office to hand in the documentation to leaving it was found to be never less than 20 minutes. Having to wait for an hour or two seems to be the norm, and several officers report having to spend a whole day trying to get a marriage registered!
- e) There is often a long hold-up in granting appointments to register the marriage of a South African to a foreign national. One couple were told that the first appointment they could have was in 6 months' time!
- f) There are instances where people have been divorced/widowed years before and have documentary acknowledgment of this from the Department of Home Affairs, yet its data-base has still not updated their marital status. In one instance the person had been widowed 10 years earlier!

- g) There is a general refusal to issue the new BI 30 register to marriage officers until their old registers have been used up. In some offices, even when their old marriage registers are completed, marriage officers have been given the old BI 30 book instead of the new one, because "we have to use up all the old stock".
- h) Marriage officers transferring from one city to another are required to transfer their files. There are often problems relating to this. One person who personally handed in his file and (fortunately for him) obtained a receipt from the official who received his file was later told that he was not registered at that office and needed to have his file sent to the office if this was where his file was to be kept. On production of the receipt, the official disappeared, leaving the marriage officer standing at the desk for an hour before returning to say that his file could not be found, so he would have to come back!

Many church marriage officers are saying that they are not prepared to endure the frustration of these procedures and cannot afford the cost in time and money. Some have even been given the impression that the Department of Home Affairs wishes to dispense with Church marriage officers. But this would cause a huge problem for the Department and not be welcomed by the Churches. The Department clearly needs radically to revise the way in which it regards and treats marriage officers. Its data and records need to be modernised. It also needs to produce clear guidelines for its procedures and communicate them clearly to all marriage officers.

## **2. The current Marriage Act's provisions were written for a bygone era and need to be revised**

Even thirty years ago it was not difficult to find couples who were born, lived and died in the same community. In many communities today this is a rare phenomenon. Our global village commonly sees people on the move, living often not only in different cities but in several countries and not uncommonly on different continents.

In this environment, the church and the town/village hall are no longer the centre of activity. When the "banns" of a proposed marriage were announced more than 50 years ago, there was a reasonable chance that the news would be heard and carried out into to the whole community by one means or another; "Do you know that X and Y are to be married?" Today large cities and transitional communities make individuals almost invisible and such banns largely irrelevant, and our law has (correctly) dispensed with the requirement for them. The way in which people meet and marry has changed, and so too has the way in which weddings are arranged.

Many couples today want to have the ceremony and the reception at one venue. In response to the demand for this, a host of "wedding venues" has emerged that cater for both functions and so reduce the cost of the weddings and the time spent in travelling between the two. Many of these venues have a "right of admission" policy, and a marriage officer seeking to comply with the letter of the law has either to send the couple to a magistrate or a Home Affairs office to fulfil the "legal" part of the marriage or do the legal part of the marriage separately in the kind of venue specified by the law.

At the foundation of our current law was an attempt to prevent clandestine or "secret marriages". Hence the right of objection in our current Marriage Act and the requirement that a marriage be solemnized "in a church or other building used for religious services or in a public office or private dwelling-house, with open doors and in the presence of the parties themselves".

The reality is that today a marriage can be solemnized legally without any public announcement. The couple, two competent witnesses and the marriage officer can meet in a church building, with the doors open, without anyone knowing that it is taking place. Thus the "right of objection" principle is useless.

An extension of this is that many believe that a wedding can be solemnized in the garden of a dwelling, as long as the register is signed "under the roof" of the dwelling. It has been argued from a property law point of view that a garden is *de facto* a part of the dwelling, and therefore this "requirement" is not only false but in a sense ridiculous. To our knowledge the requirement has been challenged in only one case in law, namely *Ex Parte Dow* 1987 (3) SA 829 (D) 1987 (3) SA p829. The applicant applied for an order declaring that his marriage, solemnized in 1984, was null and void. He did so on the grounds that it had not complied with the provisions of S 29(2) of the Marriage Act 25 of 1961 in that it had been solemnized in the front garden of a private dwelling and not *in* the house as required by S 29(2). The Court examined the objects of the provision and the changes which had taken place in the formalities required for the conclusion of a valid marriage through the centuries. It came to the conclusion that the object of such provisions was essentially to ensure that marriages took place in public, thereby avoiding clandestine marriages. The Marriage Act Amendment Act 51 of 1970, however, had abolished the provisions which served to inform the public of an intended marriage. The Court was of the opinion that marriage was such an important contract and relationship, and the consequences of a decree of nullity could be so far-reaching, that the Legislature did not intend non-compliance with the word 'in' in S 29(2) to be visited with nullity. Judge J Broome therefore dismissed the application.

Given the change in the way many weddings are conducted, the increasing demand for outdoor weddings in our beautiful country and the reality of our global village, the law needs revision.

Perhaps the requirement should be made that a certificate of "no objection" be obtained before the marriage is solemnized. Such a certificate could include a provision that any proposed marriage should be published in the Government Gazette (and/or in the mass media) for a specified period before the marriage, and if no

objection is lodged, then the marriage can be conducted. Clearly the terms of such a provision would need to be carefully considered. Such a requirement could then also take into account the marriage of non-South-African citizens as well as helping to determine the marriage status of the bride and the groom.

### **3. The clash between the law and the traditional biblical understanding of marriage between a man and a woman**

Several aspects need to be considered under this heading. They fall under two headings:

#### **a) Same-Sex unions**

South African law allows for the legal marriage between persons of the same gender. While some parts of the Church accept this, many other religious groups have very strong views against it. Marriage officers are not permitted to refuse to solemnize a marriage, unless it conflicts with the law. While the Department of Home Affairs has said that it would not enforce this requirement, the fact remains that the law stands, and many marriage officers fear that they could be called to account and face prosecution if they refused in conscience to solemnize such a union.

#### **b) Living together without legal solemnization**

Many years have passed since society in general frowned on persons of the opposite sex living together out of wedlock. Today many circles consider sexual activity outside the bounds of marriage inevitable, if not acceptable. Many couples concerned about the frequent failure of modern marriage also choose not to solemnize their relationship but simply live together.

Some persons who are widowed or divorced choose not to solemnize a union because to do so would jeopardize their income from certain funds (e.g. pension funds); so they simply "live together".

Under common law in many cases such couples are given the same rights as their legally married counterparts, and so the question increasingly is asked "Why marry?"

Moreover another category exists of couples who wish to solemnize their marriages in religious but not in legal terms (for example, again, where legal marriage would mean income lost or where couples that include a non-South-African find it difficult or impossible to meet the requirements for legal marriage). From a pastoral perspective Church marriage officers may want to recognize their unions before God without facing legal consequences themselves, but under the current system they are not permitted to. On the other hand in the apartheid era marriage officers in a few Churches like the old PCSA did conduct racially mixed marriages contrary to the law and register them on special Church marriage registers. And the question of the legal recognition of customary marriage has been raised. UPCSAs Confession of Faith recognizes that marriage is primarily a sociological rite before it is a legal one. Art. 21:1 of the Confession declares: "Marriage is thus constituted by a solemn public covenant to be faithful to each other, in a rite recognized by society."

A further question is raised by Africans who call for the African cultural practice of polygamous marriage to be legally recognized; some even argue for this on Old Testament grounds.

### **Conclusion**

We applaud the work of the South African Law Reform Commission in reviewing the current marriage legislation. But its call for responses by the 31<sup>st</sup> May 2015 to questions it posed did not take into account the time that many church and religious bodies require if they are to give a studied response to a lengthy document.

A special Task Team from within the UPCSAs needs to study the material from the Commission in detail from its biblical, practical, pastoral as well as legal perspectives. Marriage officers and members of the church also need to be given the opportunity to express problems they face with the current legislation. The task team then needs to report back to the General Assembly.

We acknowledge that while this process is in progress, work is being done by members of other Church and religious bodies (for example, the CUC). The Executive Commission therefore needs to urge and authorize the special Task Team to work with such bodies in order to achieve the required revision.

However, while this process is in progress, the Church needs to call the Department of Home Affairs urgently to address some of the problems and anomalies in the current situation.



# CHURCH AND SOCIETY

## Supplementary report to the Executive Commission 2015

### Zambian State of the Nation

Zambia as a nation professes to be a Christian country, and the government fully accepts the role of the Church and commits to working with the church. Government recognizes and appreciates what the Council of Churches in Zambia (CCZ) has been doing over the years in raising citizen awareness and helping government deliver on its pro-poor agenda.

The government knows that the role of the Church goes beyond baptism, marrying of people or burying the dead, but rather, the Church plays a critical role in promoting accountability and fostering harmonious relationships and co-existence. The Zambian government affirms that CCZ has been objective, and has had a moral voice that has brought government attention to the many ills.

As the UPCS in Zambia we need to take advantage of the working relations between the State and the Church, by embarking in empowering our communities

### A Call for Prayer

Of late Zambia has been struck by misfortune. They have so far buried two sitting presidents and in early this year, we heard news that the new president, HE Edgar Lungu has not been well. As a Church let's pray for peace and stability in the country. We also commend our General Assembly Moderator, The Rt. Rev M Ramulondi, for standing with our Church in Zambia in mourning the Late HE Michael Sata.

### 2016 Zambian Presidential Elections

The Christian Churches Monitoring Group (CCMG) in partnership with local Civil Society Organizations (CSOs) have resolved to push for electoral reforms through an agreed advocacy strategy before the 2016 Presidential elections.

Christian Churches Monitoring Group (CCMG) constitutes four faith based organizations namely; the Council of Churches in Zambia (CCZ), the Evangelical Fellowship in Zambia (EFZ), the Zambia Episcopal Conference (ZEC) and the Jesuit Centre for Theological Reflection (JCTR).

The church and civil society organizations are stepping up their efforts in preparing for the next elections by ensuring that the process is success. Last elections were marred by voter apathy as a result of failure by the church and CSOs to effectively conduct voter education ahead of elections, as generally been observed.

Issues of advocacy include lobbying for provision of funds for continuous voter education, the enhancement of powers and autonomy of the Electoral Commission of Zambia (ECZ) to enhance voter confidence.

Issues of political violence and intolerance will henceforth be addressed; the church and CSOs in the country will lobby political party leaders to take a strong stance against political violence and intolerance.

### The Economy

The Zambian Economy needs to be closely watched. The absence of the government subsidy on fuel has caused fuel prices to remain very high, causing the prices of goods and services marginally high. This has had a huge effect and has caused a strain on the majority of the vulnerable population who already been living in abject poverty.

### Nkhandla Issue – update

We continue to call for The President of the Republic of South Africa, Mr. Zuma to take responsibility for his actions and acknowledge his administrative ineptness in the Nkhandla scandal. It's quite an honorable thing for the President to own up and apologize but this has been a pattern of most African Presidents. This off course is currently affecting South Africa but a lot of African countries have suffered this from sitting presidents.

However, the committee recommends that the Executive commission affirms the position of the SACC as in their statement (App 1 Supp papers).

### PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission commends and upholds the SACCs position on the Nkandla report.

**THE REV TINASHE CHEMVUMI  
CONVENER**

## **APPENDIX 1**

Immediate Release 29/05/2015

### **SACC Appalled by Nhleko Nkandla Report**

President Zuma's response to parliament this week has left the leadership of the South African Council of Churches appalled. Jestng about the scandalous Nkandla issue and investigation during his response to parliament was an undeniably low point in the Presidency, of which there are becoming too many. Behaving and speaking like a 'court jester' was disappointing, embarrassing and inappropriate for the head of state.

The recommendations regarding Nkandla given by the Minister of Police, Nathi Nhleko are shocking and a grave mockery of justice. We are gravely concerned about the failure of the President and the relevant ministers to accept moral and political responsibility in relation to the unjustifiably high costs of the upgrades. Having ministers defend the indefensible damages the moral integrity of the whole governing system.

Scapegoating and finger pointing has only served to highlight the lack of accountability within the ruling ranks and erode voter confidence in its government.

The review of the Public Protector's report should have been conducted by a competent independent body or arm of government and not by a minister who serves the whim of the Office being investigated. It's a sad day when the office of the Public Protector, one of the symbols of our very democracy, is reduced to an office of 'public suggestions'.

These concerns and others were raised with the ANC leadership by the SACC and we hope that a follow-up meeting will happen soon. The time has come for all citizens to unite across political, social, economic and religious persuasions to hold all of us who are in positions of influence accountable.

We will continue to pray for the government to be directed in the ways of justice, honesty, peace and dignity for all.

**Released on behalf of Bishop Zipho Siwa  
Presiding Bishop of the Methodist Church of Southern Africa and President of the SACC**

## APPENDIX 2

### Report for GA Church & Society Committee on Eco-Justice & the Environment

There is a growing realization that environmental care and eco-justice are important aspects of our Christian teaching and action. However, the motivation for this is often limited to the responsibility of stewardship given by God to humankind (Genesis 1:26), with the emphasis on the word "dominion". The biblical and theological significance of God's act of creation and our care of the earth is, in fact, much wider, richer and deeper than is suggested by stewardship alone. The environment is closely inter-linked with socio-economic justice through concepts such as the sabbatical and jubilee years, as well as harvesting practices that allow for gleaning. Equity and justice are emphasized throughout the Old and New Testaments, calling for equitable access to earth's resources to meet our human needs and to sustain all of life now and in the future.

Central aspects of our Christian faith are linked to creation and the environment. For instance:

- Sin: Adam and Eve had everything they needed in the Garden of Eden. It was greed and the desire for power that led to their fall, both significant causes of environmental degradation. Moreover, the Ten Commandments point to idolatry and coveting someone else's possessions as unacceptable and ungodly forms of behaviour. Our prime purpose in life is to bring glory and honour to God. This is impossible when we litter and pollute the world God created and described as "good". Nor is it possible when we squander, neglect or abuse the resources He has given us whether land, water, electricity, buildings or abilities as a blessing that "we might bless others".
- Salvation: We are told that God sent His only Son because He "so loved the world" (John 3:16); "the whole of creation has been groaning as in the pains of child-birth" (Romans 8:22); and the eschatological promise is that everything will be made new (Revelation 21:5). Salvation brings restored relationships with God, each other and creation as a whole. We are called to live salvifically in God's kingdom "already" while awaiting the kingdom "still to come".

Often the environment is treated as a marginal element of our faith to be addressed as a luxury when it is, in fact, integral to our most central beliefs and should permeate everything we do as people of faith. Christian Aid in the UK has focused its attention on the injustices of climate change, giving two reasons why the crisis of global warming is an issue of justice:

- The people who are most vulnerable to its effects are those who have done the least to cause it, including future generations who will "inherit an earth that is struggling for survival".
- It comes at a time when the world's most prosperous nations have reached a peak of development, while the poorest are still struggling to get onto the development ladder.

International ecumenical organisations such as the Council for World Mission (CWM) and World Council of Churches (WCC) now emphasize issues of eco-justice and the environment, acknowledging that climate change is a serious threat that is impacted by human action, calling for urgent intervention as an integral part of Christian outreach and mission.

Our congregations all have different contexts and circumstances with the result that relevant environmental and eco-justice issues differ accordingly. For instance, wealthy urban congregations confront the challenge of excess use of water and electricity, while some of our rural congregations have limited or no access to these resources. Congregations in E'Goli Presbytery confront the challenge of acid mine drainage, while those in Limpopo face issues related to open-cast mining and those in the Northern Cape the threat of fracking. Others have seen the need to challenge the authorities because of lack of potable water. There are many issues that demand a prophetic voice from our congregations to hold those in authority accountable. There are also many small ways in which individual congregations can make a significant impact in caring for creation, e.g. recycling and re-using waste; planting vegetables; reducing water and electricity consumption; organising lift clubs for church events; limiting the use of paper; etc.

Many of our congregations are quietly taking action of one kind or another. I received the following input in March 2015 from a small selection of our churches:

- St Andrews, Cape Town: Paper, Tetra-Pak, plastics, metal and glass are recycled with members also encouraged to recycle at home and to compost organic waste for gardening purposes. Preliminary discussions have been held about the possibility of solar energy and ways to improve on the efficiency of energy and water usage.
- St James, Bedfordview: A paper recycling project has just been initiated with the intention of expanding to glass, Tetra-Pak, etc. if successful.
- The Rev Tinashe Chemvumi recently undertook a water and energy audit for his congregation, which was conducted by a field worker from SAFCEI (Southern African Faith Communities' Environment Institute). A report with recommendations was awaited at the time of writing.
- The Rev Armando Sontange motivated action concerning acid mine drainage through the Church and Society Committee of E'Goli Presbytery.
- Tshwane Presbytery developed a disaster response procedure following water shortages in Muthutlung, as well as the death of children and structural damage to homes following extreme weather conditions in Mamelodi.
- St Saviour's, Midrand: For many years, a sophisticated waste recycling depot was run from the church premises, including soft plastics, hard plastics, polystyrene, Tetra-Pak, clear glass, coloured glass, paper, cardboard, and metal but this has been discontinued recently due to the challenge of

managing this facility. The congregation has now launched a new project, Isivande Sethu, which is an extensive vegetable gardening project with a remarkable weekly harvest of spinach, pumpkin, beetroot, carrots, tomatoes, marrows, beans, butternuts, watermelon, peppers, basil etc. (See photos below).



- Emmanuel, Faerie Glen: Recycles anything from 700-1,500kg of paper per month. The sanctuary was designed to make optimal use of natural light. (See photo above left)
- St Mark's, Môregloed: Paper recycling has been done for several years. The congregation is also running a multi-generational pilot project in celebration of creation for the first trimester of 2015. This included a clean-up of a seasonal stream in the area. (See photo on the right)

Selected members and ministers from UPCSA congregations in Zimbabwe and Zambia attended training in environmental advocacy run by SAFCEI in Cape Town in Nov 2014 (See below), including the Rev Nigel Chikanya, who has since recommended a number of other UPCSA candidates for similar training this year.





These are just a few ways in which environmental action is being taken by our congregations. There are many more still to be shared as an inspiration to others. Each congregation finds its own contextually appropriate and relevant way of addressing eco-justice to suit their resources and circumstances. Hopefully, more of these inspirational stories and photos can be gathered.

A good way to start the process is to conduct an eco-audit to assess the congregation's use of resources such as water, electricity, land and waste. This culminates in a report with recommendations for improved efficiency. It is also possible to register as an eco-congregation. Resources are provided to help you develop an incremental process to suit your context, circumstances and resources.

Specific proposals for environmental and eco-justice action by the UPCSA are to:

- allocate a person dedicated to eco-justice and the environment to serve on the GA Church & Society Committee as the norm, and allow for this as the standard in the nomination and election process
- include space on future GA and EXCO agendas under Church and Society for input on eco-justice and the environment
- allocate at least one devotion at each GA and/or EXCO on the theme of eco-justice and the environment to emphasize that this is a spiritual matter and is part of our praise and worship of the Creator God
- allocate policies and procedures regarding efficient and environment-friendly management and use of resources, e.g. land, water, energy and waste, as a guide to our central office, synods, presbyteries, and congregations to be developed by the relevant person serving on the GA Church and Society Committee for presentation at the next GA
- build up a library of appropriate liturgical material and encourage congregations to adopt special calendar days with specific themes with biblical teachings, e.g. for national water week in March, arbor week in September, environment day in June, etc.
- encourage congregations to conduct eco-audits and to register as eco-congregations
- honour congregations that meet minimum environmental standards as "Earth Keepers".  
This concept to be further developed and presented to the next GA.

*Glynnis*

**Report compiled by the Rev Glynis Goyns**



# CHURCH UNITY COMMISSION

## Supplementary Report to Executive Commission 2015

- 1.0** The following Action List for the National Bodies of Member Churches, be that Executive, Assembly, Synod or Conference as appropriate, is referenced to the particular paragraph of the Report that follows.

It is hoped that the decisions taken by National Bodies in this regard will be passed on to the Regional Leadership for action within their area of jurisdiction.

**2.0 Visits of the Secretary General**

**2.1 National Meetings**

The National Body urges the URCSA to consider formally applying for Observer status on the CUC.

**2.2 Meetings with Regional leadership**

The National Body urges its responsible denominational officers to keep the CUC apprised of changes in office bearers at national and regional level.

**2.3 Meeting with the Executive of Diakonia in Natal**

The National Body welcomes moves to make the inter-denominational prayer chapels at OR Tambo International Airport, King Shaka International Airport and Cape Town International Airport more accessible to travellers and their families.

**2.4 Meetings with United Churches**

**2.4.2 Natal Midlands United Churches Trust**

The National Body notes with the regret the decision taken by the Eston/Mid Illovo United Church to dissolve the union.

**3.0 Issues of Concern**

**3.1 The Loss of Collective Memory**

The National Body urges its responsible denominational officers to collect the information required and furnish this to the Secretary General of the CUC.

**3.2 The Process of establishing United Churches**

The National Body urges its Regional leadership to ensure that all covenanting churches are fully involved in the constituting of United Churches within their areas.

**3.3 Relationships between established United Churches and Regional Leadership**

The National Body urges its regional leaders to ensure that all United Churches within their region are included in all items of communication within their areas.

**3.4 The Application of the Mutual Acceptance of Ministries Agreement**

The National Body agrees to take steps to ensure that the Mutual Acceptance of Ministries Agreement is:

1. Enacted in the denominational legal framework that regulates the appointment of ministers; and
2. Brought to the attention of all regional leaders for implementation in their regions.

**3.5 Acknowledgement of United Churches by all Member Churches**

The National Body welcomes the possibility of establishing Regional Trusts representing all United Churches in a region and recognised as having a collective jurisdiction over all of those United Churches.

**3.6 Strategic Development of the Church in Rural Areas**

The National Body welcomes the development of United Churches in rural areas as a means of providing ministry to people in those areas.

**3.7 Communication gaps between Central Committee, Member Churches & Regional Leaders**

The National Body resolves to appoint representatives to the Central Committee who recognise the importance of the relationships to which the Churches are committed and who will be able to feed the discussions back to the national and regional leadership of their churches.

**4. Development of Trajectories of Unity**

**4.3 Co-operation in Training Students and Continuing Ministerial Education**

The National Body welcomes the CUC initiative to support TEEC.

**4.4 Centres of Hope**

The National Body rejoices over the work being done by churches in areas of conflict resolution, education, peace mediation and poverty alleviation and urges regional structures to engage with all Member and Observer Churches in such endeavours.

**4.5 Doctrinal Issues including Questions of Oversight**

The National Body encourages the Doctrine Committee of the CUC to present creative new alternatives that might bring to resolution the issues around the Ministry of Oversight and the Question of Full Communion.

## **6. Regional and National Consultations Planned**

### **6.1 Regional Consultations – 2015**

The National Body pledges to support the regional and national consultations planned by the CUC in 2015 and 2016.

### **7. Women's Committee**

The National Body congratulates the Women's Committee on the excellent progress being made in drawing together the women of the various denominations.

### **8. Election of Office Bearers - 2014- 2016**

The National Body notes the re-election of the Revd. Peter Langerman (UPCSA) as chair and the election of the Revd. Thulani Ndlazi (UCCSA) as Vice Chair.

## **CHURCH UNITY COMMISSION REPORT TO MEMBER CHURCHES - APRIL 2015**

### **1.0 Introduction**

Following the very positive response to the Unity and Mission Consultation in June 2013, the main focus of the Church Unity Commission during 2014 has been on developing relationships between the Central Committee and the Church leaders in the Regions. It is planned that this will lead to a series of Regional Consultations in 2015 that will feed into the Second National Consultation planned for 2016.

The main work in this regard was done by the Secretary General who attended a number of Synods and Conferences across the country, as well as visiting the regions and meeting with representatives of the regional leaders in those regions. This process gave space for some important interaction at regional level, as well as highlighting a number of difficulties that need to be faced at different levels.

These will be set out in this Annual Report which it is hoped will not just lead to discussions by Church leaders at national level, but also at regional level where the interaction of the leaders is not always as strong as it should be.

### **2.0 Visits of Secretary General**

#### **2.1 National Meetings**

The Secretary General attended the UCCSA SA Synod meeting in Kimberley and the UPCSA Assembly in Polokwane during July, the MCSA Conference in Durban in September and the URCSA Cape Regional Synod in Goudini in October. He was invited to address each of these meetings and used the opportunities to remind the Member Churches of the agreements that were already in place, and asked that they provide the Central Committee with a record of their formal responses to the several proposals sent to them over the years. Such a composite document is essential if the present and future generations of leaders are to understand the journey towards unity thus far, and to work towards developing the Trajectories of Unity at national, regional and local level across the Church.

At the URCSA Cape Regional meeting, the Synod was encouraged to consider an approach with regard to Observer status in the light of the prayer of Jesus recorded in John 17.

#### **2.2 Meetings with Regional Leadership**

These meetings were held in the Western Cape (June), Gauteng (July), Eastern Cape – Port Elizabeth (August) and KwaZulu-Natal (September). An attempt to meet with regional leaders in East London fell through because it was not possible to confirm arrangements with the current leaders.

A major difficulty in arranging the meetings was to keep up with the constant changing of Moderators and other leaders in regions. It is vital to the liaison work of the Secretary General that an up to date list of regional leaders be maintained and that Member and Observer Churches forward any changes as soon as these take effect.

It was vital that the regional leadership should be aware of the responsibilities that lay with them regarding United Churches as discussed in section 3.2 of this report. In several areas there is a concern that these responsibilities are not always fully understood which leads to misunderstandings between the United Churches and the regional leadership.

#### **2.3 Meeting with the Executive of Diakonia in Natal**

While in Natal, a meeting was arranged with the Executive Committee of Diakonia and it was possible to share some work that is being done at present by CUC, and where this might overlap with the work of Diakonia.

A specific project raised was the establishment and staffing of the Prayer Chapels at International Airports. This matter had been raised following correspondence from FAIS appealing for such assistance with regard to OR Tambo earlier in the year. This appeal had been made to the heads of Member Churches with the recognition that it should be provided at all International Airports.

It was agreed that the Central Committee would keep Diakonia aware of the work being done by CUC so that both might be aware of overlaps of work in the Natal-Kwazulu region.

## **2.4 Meetings with United Churches**

### **2.4.1 Eastern Cape**

During a trip to this region it had been possible to spend time with the leadership of the St Francis Bay and Somerset East United Churches.

St. Francis Bay is a new United Church (Methodist and Anglican) and there was opportunity to meet with the clergy at present providing oversight to the congregation. In addition there is a solid core of leadership who should ensure a strong foundation for this church. It was possible during the visit to see a number of projects that have already been established to enable the church to be active within the community.

At present there is no appointment of a full time minister to the congregation and it would seem important in the light of difficulties that are being experienced elsewhere that the matter be discussed fully by the regional leadership of all four churches before such an appointment is made.

Somerset East United Church is well established and the minister speaks of a good relationship with the regional leadership of the Member Churches. There has been an offer to bring a Pre-primary school onto the site, but the implications of such a move are still being investigated to ensure that the project does not affect the use of the site in terms of municipal or national requirements.

### **2.4.2 Natal Midlands United Churches Trust**

The Secretary General attended a meeting of this Trust that seeks to look after the needs of several United Churches in the region. A real concern has been the failure of Trustees to be present at meetings. This makes it difficult for the leaders concerned to make decisions essential to the proper running of their churches.

The meeting noted the formal break-up of the Eston/Mid Illovo United Church which will revert to the original Anglican and Methodist churches.

A number of concerns were expressed regarding the ability of the Member Churches to provide ministers for the several United Church congregations in the Region. It was noted that this applied both to full time pastoral presence as well as regular part time presence to conduct services.

### **2.4.3 Denysville United Church**

The visit to the United Church at Denysville was an opportunity to engage pastorally with a Minister still in training and to become aware of the pressure on her as she took responsibility for a congregation of which she had been part for many years. This is a situation that has arisen elsewhere in United Churches and needs to be discussed carefully with regards to the training as well as the formal appointments of ministers.

## **3.0 Issues of Concern**

### **3.1 The Loss of Collective Memory**

Of major concern is the fact that the changes in leadership of Member and Observer Churches over recent years have led to a loss of the collective memory regarding the steps that have been taken with regard to Church Unity. This is often at the heart of many of the points of conflict that are being faced by Member Churches at national and regional level, as well as by the Central Committee who are often called upon to arbitrate in conflictual situations that have arisen.

It is vital that this collective memory be re-established and maintained so that the Member and Observer Churches at national, regional and local level are aware of the commitments that have already been made and need to be implemented at all levels and applied consistently across the country.

Member Churches have been asked to look into their records of resolutions adopted in their national Assemblies/Conferences/Synods with regard to the various proposals put forward by the Church Unity Commission for discussion. To date the Anglican Church and Methodist Church have forwarded these documents. It is vital that as new leaders are elected or appointed in the churches they have access to the full record as a resource for engagement with the commitments that are already in place.

### **3.2 The Process of establishing United Churches**

United Churches at local level were part of the vision of the CUC from its institution. It was initially hoped that such churches would be a model for the future establishment of an organic United Church. However, the manner of their establishment, as well as the recognition that organic unity is a goal that is still a long way from fruition, has raised a number of difficulties for the established United Churches, the regional leadership of the Member Churches and the Central Committee of the Church Unity Commission.

When trying to understand the situation, it is important to be aware of the process of establishment of a United Church. The initiative has always rested with the regional leadership of the Member Churches involved. Across the country this has been done by two or more of the Member Churches getting together to respond to a perceived need within the community. Representatives of the Member Churches involved then set up the United Church using a Model Constitution which has



changed over the years in response to changes in the understanding of how best to manage such churches, as well as changes to the law with regard to the requirements of Public Benefit Organisations (PBO) and the demands of South African Revenue Services (SARS). However, the individual United Church adapts the Model Constitution as seems to suit the best interests of the particular church at its inception, and can continue to adjust the constitution as is deemed necessary through the life of that church.

This process is initiated by the regional leadership of the Member Churches involved in the particular United Church and is then managed in terms of the Constitution and Trust Deed set up at its institution. This can result in situations where the individual Member Churches will be dealing with particular United Churches that have a variety of working constitutions. Such a process can also mean that the regional leadership of those Member Churches who have not been part of the process of establishment or development of a particular United Church are not aware of any changes, or of any responsibilities that might be assumed because of the relationship established and shared through the central bodies of the Member Church concerned.

This process has resulted in lengthy delays in the authorisation of changes to constitutions and annual budgets, leading to frustrations among the leadership of United Churches who then turn to the Central Committee of CUC to facilitate a process that rests with the regional leadership of Member Churches.

### **3.3 Relationships between established United Churches and Regional Leadership**

The relationship between the United Churches and the Member Churches involved varies greatly. For some the relationship depends on the incumbent minister, with a close relationship between the pastor and the denominational leadership from which the pastor comes but with little contact with the leadership of other denominations. Under such circumstances a change of minister can then bring about a sudden and significant shift in focus of the church. For others the relationships are more evenly spread and a change is handled more comfortably.

While the process of changing ministers is clearly indicated in the constitution of the United Church, this is not always as easy in practice with the availability of suitable ministers not always guaranteed. This has been addressed in some constitutional changes in recent years, but even there it is not always possible to follow the envisaged sequence because of the lack of availability.

A further question that regularly arises from United Churches is concerned with the amounts of assessment that should be paid to the different Member Churches. At present very few of the Churches have accurate figures of denominational affiliation, and for many there is a significant group within the congregation who have no real affiliation to any particular Member Church.

One concern that was noted during visits was the number of ministers being placed in United Churches very early in their ministry. A question was raised about the wisdom of placing a minister in such situations before they have had time to settle into the rhythm of ministry within their own denomination. On the other hand, a question was raised concerning the training path of someone feeling a call to ministry in this particular ecumenical environment.

### **3.4 The Application of the Mutual Acceptance of Ministries Agreement**

The important agreement regarding the Mutual Acceptance of Ministries in 1995 continues to allow opportunity for regular ecumenical interaction in services through the year. However, the implementation of this agreement appears to have stalled in a number of ways in recent years.

- The UPCS National Assembly meeting in Polokwane debated the possibility of licensing elders to preside at Communion when there was no UPCS Presbyter available because of the distance between churches in rural areas, but made no mention of the possibility of calling on local ministers from the other Member Churches to assist.
- The lack of a clear policy of application of this agreement in appointments of ministers from one Member Church to a position in a United Church over which the Bishop from the ministers' denomination had no agreement of jurisdiction.
- The lack of a clear policy of agreement with regard to the movement of ministers from one Member Church to a position in a congregation of another Member Church.

It is important that clarity be established to resolve such concerns so that a clear policy can be established at every level of the Churches.

### **3.5 Acknowledgement of United Churches by all Member Churches**

A number of the difficulties that are being experienced by United Churches arise because of the different combinations of Member Churches who had responsibility for the initial establishment of the individual United Church.

These should not be limited to, but will include:

- the need for all Member Churches and the United Churches involved to acknowledge that the presence of United Churches within their area of jurisdiction carries with it a degree of responsibility for that Church;

- the need for the United Churches to maintain fraternal relationships with all member Churches who have jurisdiction over the area in which they are established;
- the possibility of establishing Regional Trusts representing all United Churches in a region and recognised as having a collective jurisdiction over all of those United Churches;
- a clear policy regarding the appointment of ministers to and from United Churches.

It would be necessary for these questions to be discussed by a small group of representatives from the Member Churches and then presented to the national bodies for ratification.

### **3.6 Strategic Development of the Church in Rural Areas**

In discussion at the meetings of national bodies and with regional leaders, it was evident that Member Churches are finding it difficult to provide full-time residential ministers in the rural areas, and also to provide non-residential ministers on a regular basis to support those congregations which are unable to sustain a minister in residence.

It was suggested during these discussions that there could be a meeting of representatives of the Member and Observer Churches to talk generally about the strategic development of ministry in the rural areas, and the opportunities that this would give to grow ecumenical co-operation. This would include training for rural ministry as a speciality, as well as ministry in an ecumenical setting.

### **3.7 Communication gaps between Central Committee, Member Churches and Regional Leaders**

It is clear that there are a number of difficulties in communication between the CUC Central Committee, the national bodies of the Member Churches and the regional leaders of the Member Churches with regard to CUC responsibilities.

The breakdown begins with the appointment of members of Central Committee from the Member Churches and the attendance at meetings of Central Committee. During the year under review, the average attendance of representatives of Member Churches was below 50%. Some representatives have not attended a meeting of the Central Committee because of other pressing business.

It is vital that the Member Churches appoint representatives to the Central Committee who recognise the importance of the relationships to which the Churches are committed and who will be able to feed the discussions back to the national and regional leadership of their churches.

The minutes of the meetings of Central Committee are usually available within ten days of the meetings and can be circulated to Heads of Churches immediately. In addition a short newsletter is circulated with those minutes that can be distributed to media people within the denomination for a wider readership.

### **3.8 Relationships with the SACC**

In recent years there has been little contact between the CUC and the SACC. Attempts in recent years to set up a meeting between the executives of the two bodies have not materialised. It is hoped that the new signs of life within the SACC will move towards a renewal of the presence of an Observer of the SACC at meetings of the Central Committee of the CUC will be resumed.

## **4. Development of Trajectories of Unity**

### **4.1 Mission and Ministry at Local Level**

It is important to make people aware of the importance of building relationships between congregations at local level. Too often the relationships are dependent upon the local ministers and with the movement of clergy within denominations this can mean that the lay members of congregations are often not part of any ecumenical activities.

Of particular importance are opportunities for congregations to meet together on occasions such as the Women's World Day of Prayer, the Week of Prayer for Christian Unity (Ascension to Pentecost), Maundy Thursday, Ash Wednesday. Such occasions are a wonderful witness within the community.

There is also merit in developing opportunities for congregations to combine together in projects serving the community – food kitchens, environmental projects, school after care. It is hoped that many such projects will be showcased at regional and National Consultations over the next two years.

### **4.2 Development of Common Preaching and Liturgical Resources**

The Central Committee has strongly supported the publication of "Word and Worship" and "Woord en Fees". This includes encouraging writers for both publications as well as the distribution of the finished product. For both products steps are being considered to enable the electronic distribution of the material for the next edition.

In association with Ekklesia and the Calvin Institute of Worship, a Worship Conference has been planned for March 2015, with the possibility of this becoming the first in a series of Conferences.

### **4.3 Co-operation in Training Students and Continuing Ministerial Education**

At the November meeting of the Central Committee there was a general discussion about this area of ecumenical endeavour. It has been recognised that the questions that have been raised regarding the closure of ecumenical training avenues at FEDSEM and Rhodes University still needed to be answered and dealt with using some form of reconciliation service. It was noted that UNISA

and TEE College are the only ecumenical bodies involved in pre-ordination training.

This discussion was broadened to a general discussion that resulted in the Chairman being mandated to initiate a gathering of significant and interested role players in Theological Education in the first quarter of 2015 to explore ways in which opportunities could be developed to encourage cross-pollination across denominations during pre-ordination training. This should also include an exploration of ways in which ministerial formation could be included in such an exercise.

#### **4.4 Centres of Hope**

##### **4.4.1 Introduction**

Work has continued in the Eastern Cape, Free State, Gauteng and the North West. Some interest has been indicated from Southern KZN, Lesotho and Swaziland. In Lesotho and Southern KZN, the major emphasis revolves around issues of poverty, whereas the Swaziland context indicates a more political and justice oriented focus.

##### **4.4.2 Methodology**

There is no tight one size fits all method of undertaking this work and the invitations into communities have varied from a Church-centred approach to a facilitation through NPO's or through informal conversations that have led to a formal interaction in the community. In some cases engagement with communities has resulted from the direct request of political leadership. Some of this leadership has involved the ruling party and in other instances has engaged emerging political formations or pressure groups.

In most engagements some mapping of the context is required and it is through this that very specific areas of focus often emerge. Broadly speaking the work sought to address issues of poverty, youth empowerment, partnership development, education, health and in some instances engaging a therapeutic intervention.

##### **4.4.3 Overview of Various Engagements**

###### **a) North West Province**

A fairly significant relationship has been established with the Seriti Institute and this has involved an engagement with the mining industry. What began as a service delivery crisis in Bekkersdal in 2013, compounded by it taking place when matrics were writing their examinations, has developed into the beginning of a skills development programme involving agriculture and the prospect of creating tertiary education institutions that would empower young people and provide employment for them.

One of the critical functions of the ministry, however, has involved a constant need for mediation between officialdom, industry and the community. In addition, the disparity within Bekkersdal between people in informal settlements and those within the settled community has called for a focused programme to reconcile families where violence has taken lives. This has involved individual counselling and will also hopefully progress to a community healing intervention. The Anglican and Methodist Churches have co-operated strongly in this context.

Interventions have continued in the Marikana context. Meetings with the community at Wonderkop have explored how the community can liberate itself from the domination of the mining industry and create jobs, particularly for families of migrants and foreign nationals.

One of the unique tensions that has emerged here concerns a clinic that is meant to serve 27 000 people. Tribal tensions between the indigenous Tswana people and the Nguni speaking migrants has resulted in discrimination and a growing anger from the locals who perceive that migrant labour receives preferential treatment from the mining industry.

In addition, it is necessary to mediate between the local Chief and the ANC Councillor in the area, as well as to intervene in the relationship between the ANC Councillor and a growing EFF support base.

Sessions are now being asked for by the community at Marikana in the light of many people complaining of symptoms of post-traumatic stress. Some of the most vicious murders in the area have been connected to people whose psyche has been violated and who have not had opportunity for debriefing or any intervention that would address profound levels of anger.

Additional visits have been conducted to several other communities within the platinum belt. Of particular concern was a struggle for service delivery in the Majakaneng village. This community, established in 1994, has approximately 6 000 residents. Very little work has been done by the municipality to ensure recreation and community development. A result is complaints about young people struggling with alcoholism and drug abuse.

It has been possible to engage mining management in trying to address a crisis in water delivery. The Legal Resources Centre have played a part in this context in trying to bring an urgent application to the High Court in regard to water rights. On several occasions attempts to engage the municipality have been treated with humiliating rejection. Consultation with the mining houses has been difficult with the constant threat of closure if continued protest and strikes hinder their operation.

Initial discussions with communities in Schweizer Reineke and Bloemhof in terms of poverty

alleviation and youth development have begun. This work came as a result of an initial engagement with mothers whose children had died allegedly because of contaminated water. This particular tragedy has been referred to the Human Rights Commission, whose initial response to the mothers was appropriately empathic. Unfortunately, it has been impossible to connect with the official that dealt with the matter and although hopes were raised of some further action nothing has transpired.

In co-operation with the Seriti Institute some creative work is beginning to be done in the Bokfontein and Brits area, in terms of the development of agriculture. The North West Department of Agriculture have facilitated a meeting with emerging black farmers in the area to start exploring how they can be supported in effective harvesting of crops and further trained in management, marketing and quality control skills. The Department of Agriculture of the Pretoria University are also to be engaged in providing expert counsel to the area in trying to develop co-operatives and ensure products that can be considered for national and international distribution.

**b) Gauteng**

Consultations with Church and community leadership have been conducted in Olievenhoutbosch and Alexandra. In Olievenhoutbosch a major concern has been the exponential development of a residential area with inadequate provision of services, particularly with regard to health and youth empowerment. Unemployment raises the concern of crime proliferation and leaders in the community are particularly engaged in wanting to explore skills development and small entrepreneurial projects to address issues of hopelessness.

The initial call to the Alexandra Community came from threats of xenophobia. Peace Action has been particularly engaged in this situation in trying to understand the community's attitude to foreign nationals and to analyse the sources of anger causing violence. Some of the apparent motivators seem to come from the criminalization of foreign nationals by officials as well as a sense of "stealing our jobs and occupying our space" among locals.

Further developments with the community on issues of job creation have begun to explore questions around land ownership and restitution. This conversation will lead to engagement with several of the factories bordering Alexandra.

Quite obviously the ministry to refugees in the inner city has created a place of hope for foreign nationals as well as displaced South Africans seeking refuge from poverty and discrimination. A primary focus in this ministry has been to provide skills training, education and job opportunities with the intention of integrating those who are marginalized into the wider South African community.

**c) Free State**

In 2013 an outbreak of xenophobic violence led to an introduction to the Zamdela community, a township outside Sasolburg. Unfortunately Church leadership in this context has not co-operated in any shape or form with the attempt to intervene but through connections with the Khulumani Support Group, access to community leadership made dialogue possible.

Besides raising the consciousness around xenophobia in the community and alternative ways of dealing with these issues, the community also exposed the fact that an entire RDP village has been constructed with no ablution facilities. Some attempt has been made to engage with the Premier, but this has not led to resolution. The Legal Resources Centre are exploring legal alternatives for the community.

Work in cooperation with attorney Richard Spoor has engaged us in a class action against industry relating to high incidence of respiratory disease and leukaemia resulting from unsuitable work conditions. Obviously, the work of the class action involves far more communities than just Zamdela.

An invitation has also been received from clergy in Bloemfontein who want to explore further the implications and possibilities of the creation of places of hope in that area.

**d) Eastern Cape**

Work in the Eastern Cape was initiated through a community leader from Cradock confronting the dilemma of poverty. After many sessions of discussion with community members and leaders from the business forum there is the hope that Nelson Mandela Metropolitan University, Rhodes University and Fort Hare University will engage in an exploration of what circular economy can be established in Cradock to create jobs and enable the community to benefit from economic development in the Karoo. Furthermore, the exploration into the establishment of a TVET College with training in appropriate skills for the developments planned in the area is being investigated.

In Walmer township in Port Elizabeth work is being done among young people to try to help them to take responsibility for development in their community. One of the most difficult issues to overcome here is the fact that so many attempts have failed in this township that levels of cynicism and anger complicate the creative dialogue that must be held to open spaces of hope.

Trevor Jennings has initiated interaction with approximately eighty clergy, amongst them leaders of denominations. This work envisages the training of religious leaders in more effective community interaction and mediation skills. It is also hoped that careful planning aimed at ensuring that each ward in the Nelson Mandela Metropole has at least one representative in this work will come to

fruition. The partnership involved here includes the Project for Conflict Resolution and Development (PCRD), NMMU, SAFA and Medius (a mediation facility).

In cooperation with the LRC and PCRD, engagement with communities on education needs has been undertaken. Idutywa, Pearston, Nieu Bethesda, Kirkwood and Jeffreys Bay have been the focus of this interaction. Equal Education has indicated that they would want to explore further avenues of partnership.

Jeffreys Bay and Nieu Bethesda do not have secondary schools in their communities and learners experience severe difficulties in accessing transport to school, or accommodation in areas which allows learners access to schooling. Towards the end of 2014, there was anxiety as to whether the school in Pearston could be kept open because of issues of staffing and financial viability.

Problems in the Transkei pertain to early childhood development, inappropriate facilities and inadequate staffing. In Kirkwood the major concern is overcrowding and inadequate facilities for learners.

As in places in the other provinces, service delivery problems have dominated attention. For instance, in Kirkwood the irresponsible lack of maintenance of the sewage works has resulted in sewage contaminating drinking water. As in Zamdela RDP houses have been constructed without proper sanitation infrastructure. There is no doubt that the Sundays River Valley could fall victim to a health disaster if proper repairs are not undertaken urgently. Attempts are being made to engage in mediation role in Kirkwood with the Municipal Manager.

Work on development and issues relating to poverty have begun to be discussed in the communities of Hankey, Patensie, Humansdorp, Jeffreys Bay and Kirkwood. What is emerging is an urgent need for the development of a cadre of facilitators who can intentionally continue work on the feelings of desperation within communities between visits by developers from the networks in Port Elizabeth.

#### **4.4.4 Conclusion**

There is no doubt that the present injustices exposed by poverty and particularly the dangerous levels of alienation experienced by large numbers of young people who face no real opportunity for their future, must confront the Churches with an existential crisis. There could hardly be institutions in society with more potential than that which gathers in our churches Sunday by Sunday and yet the present disparities are an insult to the integrity of the gospel.

Furthermore, speaking pragmatically, the present dangers to the stability of our country will lead to violence and tragic loss of life as people ultimately think that they have nothing more to lose. Our petty differences as denominations continue to bedevil our effectiveness and our insignificant power struggles belie the potential of our truth. Our imperative remains to preach good news to the poor.

#### **4.5 Doctrinal Issues including Questions of Oversight**

Dr. Jim Harris has agreed to chair the Doctrine Commission which will be exploring questions of oversight and full communion as well as a number of projects referred to the CUC by Member Churches. The full list includes:

- Ministry of Oversight
- The Question of Full Communion
- UPCS Statement on Sexism and Language
- The Problem of Indiscriminate Baptism

Member Churches have been asked to nominate three members each to this committee which plans to meet in the Western Cape.

### **5. Regional and National Consultations Planned**

#### **5.1 Regional Consultations – 2015**

The preparations for the second national Unity and Mission Consultation have already started, and it was suggested to each of the four meetings with regional leaders during 2014 that it would be helpful if during 2015 they arranged a Regional Consultation at which they could discuss particular issues pertaining to the region, and also begin to think about the theme, "What will the Church look like in 2040?"

The Regional Consultations would be an opportunity for the regional leaders and representatives to spend time considering particular aspects of ecumenical work in the region, a look ahead to 2040, and to identify projects that could be showcased at the National Consultation in 2016.

Suggested dates for these Consultations were:

- |                 |           |
|-----------------|-----------|
| • Western Cape  | May       |
| • KwaZulu-Natal | June      |
| • Gauteng       | August    |
| • Eastern Cape  | September |

It is suggested that these Consultations be held on a Friday afternoon and Saturday. The Friday afternoon could be an opportunity for regional leaders to spend time together looking at issues that they need to address, while the Saturday would be an opportunity for clerical and lay representatives to discuss together:

1. The Trajectories of Unity and their application to the Region;
2. An awareness of the needs of the local communities;
3. Examples of best practice in the Church's Mission in the local communities;
4. Interact with the United Churches in the Region.

## **5.2 Second National Consultation – August 2016**

The Second National Unity and Mission Consultation is planned for August 2016, and it is hoped that the Member Churches and Observer Churches will appoint representatives to continue with the engagement with the Trajectories of Unity as we look towards the shape of the Church in 2040. The official representatives would be joined by any additional persons who might contribute to those discussions.

It is also planned that this Consultation will also provide a platform for presentation and discussion around best examples of local practice of the united Church serving the needs of the local communities in which they are established.

As happened in 2013, it is also hoped that there would be fair representation from United Churches to promote discussion around the relationship between the United Churches and the Member and Observer Churches.

## **6. Women's Committee**

With the number of attendees at our meetings dwindling, it was decided to embark on a new path to try and encourage the women to embrace the ministry of Church Unity. Feedback received was that the formal structure of our meetings was not inspiring the ladies to go back to their organisations and report on the work carried out.

Following this new approach, two very successful workshops were held. The first was presented by Revd. Glynis Goyns (UPCSA) and considered ways in which local congregations could engage with the environmental challenges that faced us all. The workshop was very well attended, and those present participated in the discussions with great interest and insight. A large number of the ladies who attended, have shown interest in the work of the WCUC and have requested to be placed on our mailing list for any future meetings/workshops. Whilst the Group reports were rather diverse in ideas, there was one voice as to the role women should play going forward. Revd. Glynis Goyns is to be thanked for facilitating an amazing and enlightening morning.

Revd Keith Griffiths very kindly presented a workshop on Liturgy at our July meeting, and I would like to thank him, most sincerely, for his time and most interesting insight. This was a very exciting step forward and in view of the response we received, I would like to see this workshop repeated in perhaps a year from now.

The change in format of our meetings has definitely rekindled interest in the work of the WCUC. Going forward, we would like to continue along the current lines and be very aware of what the women's organisations, within the CUC, will find them encouraging, uplifting and practical.

## **7. Election of Office Bearers - 2014- 2016**

At the March meeting the Central Committee elected new Office Bearers for the next three year term. The following persons were elected:

Chair	Revd. Peter Langerman	UPCSA
Vice-Chair	Revd. Thulani Ndlazi	UCCSA
EXCO	Revd. Paul Verryn	MCSA
EXCO	Ven. Vicentia Kgabe	ACSA

The appointment of the Ven. Kgabe as principal of the College of the Transfiguration in Grahamstown will necessitate the secondment of a representative of ACSA to the EXCO at the first meeting of the Central Committee in March 2015.

## **8. Conclusions**

2014 was a very busy year for the Central Committee, much of which was identifying areas that needed attention. These have been set out in this report which will be circulated to the Member Churches for response and action where applicable.

It is hoped that there will be feedback and suggestions as to the best way in which the areas of concern will be able to be addressed directly with the Central Committee as well as through the Regional Consultations during 2015 so that the second Unity and Mission Consultation planned for August 2016 will help to provide additional impetus to the movement towards the unity for which our Lord prayed in John 17.

**KEITH GRIFFITHS**  
**SECRETARY GENERAL**

**PETER LANGERMAN**  
**CHAIR: CENTRAL COMMITTEE**

## **PROPOSALS**

1. The Executive Commission receives the report.