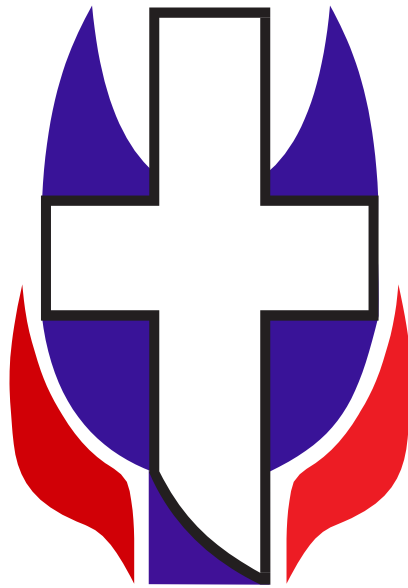


THE UNITING
PRESBYTERIAN CHURCH
IN SOUTHERN AFRICA



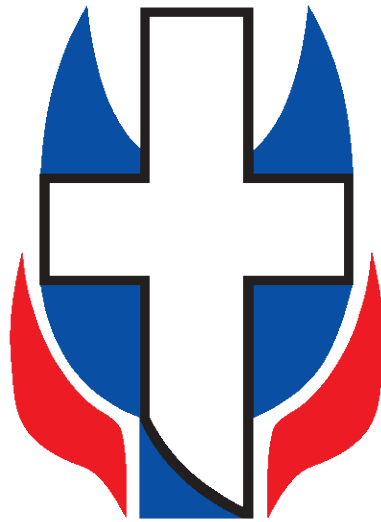
NEC TAMEN CONSUMEBATUR

**SUPPLEMENTARY PAPERS FOR
THE 12th GENERAL ASSEMBLY
2016**

**ST. GEORGE'S, EAST LONDON
AMATHOLE**

9 - 15th July 2016

THEME: "A SPIRIT DRIVEN CHURCH"



NEC TAMEN CONSUMEBATUR

Supplementary Papers for the 12th General Assembly 2016

Errata

Please note that:

Overture 4 -

**From the Central Cape Presbytery
Concerning Christian Marriage on p44-45 of
2106 of the Papers for the General
Assembly 2016, has been replaced in the
Supplementary Papers on page 414.**

Overture 6 -

**From eGoli Presbytery
Concerning Theological Education is
enclosed on page 414**

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UPCSA MODERATORS OF GENERAL ASSEMBLY				
YEAR	GENERAL ASSEMBLY	EXECUTIVE COMMISSION	NAME OF MODERATOR	PRESBYTERIES VISITED
1999	Port Elizabeth	Bryanston	The Rev CW Leeuw FICB	Drakensberg & Zambia
2000	Gordon's Bay	Pretoria	The Rev AD Vorster BD, MTh	EGoli
2001	Benoni	Parkview	The Rev MT Chigwida BA, MDiv	Limpopo & E.Griqualand
2002	Pretoria	Strubensvalley	The Rev MK Boshomane DipTheol,BTh (Hons)	Thekwini
2003	East London	Mulbarton	The Rev GA Duncan Bed, BD. MTh, DTh	Zimbabwe & Zambia
2004	Bryanston	Benoni	The Rev J Pillay BTh.(Hons) MTh, PhD	Mthatha
2005		Kempton Park	The Rev J Pillay BTh.(Hons) MTh, PhD	Transkei
2006		Botha's Hill, Kwa Zulu Natal	The Rev J Pillay BTh.(Hons) MTh, PhD	Western Cape
2006	Livingstone		The Rev WD Pool BA (Hons)	
2007		Orlando	The Rev WD Pool BA (Hons)	Thukela
2008		Gcuwa, Butterworth	The Rev WD Pool BA (Hons)	
2008	Eston, Kwa Zulu Natal		The Rev C Mkandawire DipTh, BTh	
2009		Moregloed, Tshwane	The Rev C Mkandawire DipTh, BTh	Free State
2010		No Exco	The Rev C Mkandawire DipTh, BTh	Tshwane
2010	Vereeniging, Lekoa		The Rev Dr G Marchinkowski BA BD DMin	
2011			The Rev Dr G Marchinkowski BA BD DMin	Lekoa
2012		Perridgevale, Port Elizabeth	The Rev Dr G Marchinkowski BA BD DMin	Central Cape
2012	Stellenbosch, Western Cape		The Rev RJ Botsis BA	Amathole
2013		Kimberley	The Rev RJ Botsis	Limpopo
2014	Limpopo		The Rev ME Ramulondi BTh (Hons)	Zimbabwe
2015		East Griqualand	The Rev ME Ramulondi BTh (Hons)	Mthatha
2016	East London		The Rev Dr RM Munthali	

UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

12TH GENERAL ASSEMBLY 2016

FINAL DRAFT AGENDA

Saturday 9th July to Friday 15th July 2016
(Theme: "A SPIRIT DRIVEN CHURCH")

SESSION	TIME	EVENT	ESTIMATED DURATION
<u>Saturday 9th July 2016</u>			
SESSION 1	09h00	Registration and Arrival	
	13h00	LUNCH	60
		Registration Continues	
	15h00	Constituting Service (St. George's Church)	120
		Welcome	
		Public Worship	
		Roll of Commissioners	
		Induction of Moderator	
		Retiring Moderator's Address	
		Vote of Thanks to the Retiring Moderator	
		Announcement (Call for Notices of Motion)	
	17h00	Compulsory Orientation of all Commissioners	
		Compulsory Orientation of all Insaka Group Facilitators	
	19h00	SUPPER	
<u>Sunday 10th July 2016</u>			
SESSION 2	07h00	BREAKFAST	60
	09h00	General Assembly Service	120
		Public Worship	
		Moderator's Address	
		Introduction of Chaplains	
		Holy Communion	
		In Memoriam Minutes	
		Final Call for Notices of Motion	
	11h00	TEA	
SESSION 3	12h00	BUSINESS SESSION	60
		Welcome and local arrangements	
		Assembly Business Committee	
		Records Committee	
		Nominations committee (Preliminary Report)	
		Clerk of Assembly (Incl. Changes in Ministry, Overtures and Petitions)	
		Call for Nominations (Mod Designate and Court of Assembly)	
	13h00	LUNCH	60
SESSION 4	14h00	LISTENING SESSION 1	120
		General Secretary	30
		Working Group on Associations	20
		Church Office	30
		Finance	20
		Pension Fund	10
		Court and AARP	10
	16h00	TEA	30
	16h30	INSAKA SESSION 1	90
		General Secretary	
		Working Group on Associations	
		Church Office	
		Finance	
		Pension Fund	
		Court and AARP	
	18h00	SUPPER	60

SESSION	TIME	EVENT	ESTIMATED DURATION
SESSION 5	19h00	Open Session – Human Sexuality	120
	21h00	Closing prayers	15
<u>Monday 11th July 2016</u>			
SESSION 6	07h00	BREAKFAST	60
	08h00	Opening devotions	30
	08h30	DECISION SESSION 1	90
		General Secretary Working Group on Associations Church Office Finance Pension Funds Court and AARP	
	10h30	TEA	30
SESSION 7	11h00	LISTENING SESSION 2	90
		Ministry Committee	30
		Faith and Order	40
		Church Associations	20
	12h30	Explanation of the voting process	10
	12h40	Election of Moderator Designate (First Ballot) Election of Court of Assembly AARP (First Ballot)	20
	13h00	LUNCH	60
	14h00	Open Session (Bible Society)	60
	15h00	TEA	30
SESSION 8	15h30	INSAKA SESSION 2	90
		Ministry committee Faith and Order Church Associations	
	17h00	Evening Devotions	30
	18h00	SUPPER	60
<u>Tuesday 12th July 2016</u>			
SESSION 9	07h00	BREAKFAST	60
	08h30	Opening Devotions	30
	09h00	DECISION SESSION 2	90
		Ministry Committee Faith and Order Church Associations	
	10h30	TEA	30
SESSION 10	11h00	LISTENING SESSION 3	90
		Nominations Committee (First Draft)	15
		Church and Society	20
		Mission and Discipleship	35
		Stewardship	20

	12h30	Election of Moderator Designate (Second ballot) Election of Court and AARP (Second ballot)	
	13h00	LUNCH	90
	14h30	Inspirational input on missional congregations (Mission and Discipleship Committee)	60
	15h30	TEA	30
SESSION 11	16h00	INSAKA SESSION 3 Church and Society Mission and Discipleship Stewardship	90
	17h30	Evening devotions	30
	18h00	SUPPER	60
<u>Wednesday 13th July 2016</u>			
SESSION 12	07h00	BREAKFAST	60
	08h30	Opening devotions	30
	09h00	DECISION SESSION 3 Church and Society Mission and Discipleship Stewardship	60
	10h00	Final Ballot Moderator Designate Final Ballot Court and AARP	
SESSION 13	10h30	TEA	30
	11h00	LISTENING SESSION 4 Priorities and Resources Ecumenical Relations (CUC)	30 10 20
	11h30	Ecumenical Delegates: Presentation by the Gensec.	70
	12h40	LUNCH	60
SESSION 14	13h40	INSAKA SESSION Priorities and Resources Ecumenical Relations (CUC)	60
	14h30	TEA	
	15h00	Tiyo Soga Celebrations	
	18h00	SUPPER and local entertainment	
<u>Thursday 14th July 2016</u>			
SESSION 15	07h00	BREAKFAST	60
	08h30	Opening Devotions	30
	09h00	DECISION SESSION 4 Priorities and Resources Ecumenical Relations (CUC) Final Nominations Report	90
	10h30	TEA	30
SESSION 16	11h00	LISTENING SESSION 5 Communications Education and Training	75
		Records Committee	
	12h30	LUNCH whilst doing GAME drive	60
15h30	TEA		30

SESSION 17	16h00	INSAKA SESSION 5 Communications Education and Training Records Committee Unfinished Business	60
SESSION 18	17h00	VALEDICTORY SERVICE Public Worship Recognition of Ministers Emeritus Communion	60
	18h00	SUPPER	60
		DECISION SESSION 5	
		Communications Education and Training Records Committee	
		19h00	60

Friday 15th July 2016

SESSION 19	07h00	BREAKFAST	
	09h00	CLOSING SERVICE Recognition of Moderator Designate Moderator's Closing Address Vote of thanks to Hosting Presbytery	60
	10h00	TEA	30
	10h30	Leave for home (Collect Lunch)	

INSAKA GROUPS FOR GENERAL ASSEMBLY 2016

Supplementary Report to the General Assembly 2016

Group One

The Rev RJ Botsis **Facilitator**
The Rev X Mzendana
The Rev MA Black
The Rev M Magagane
Ms Norah Zidyana,
Mr DB Zondi
Mr T P. Mkandwini
Ms I V T Nxumalo
Mr H Bopape

Group Two

The Rev SP Molepo **Facilitator**
The Rev WR Muller
The Rev N Kula
The Rev Z Kennedy
The Rev FD Mchunu
Mr M Cezula
Ms Martha Ngwira
Ms K Ngubane
Mr M Maceba
Ms G Campbell

Group Three

Ms R Musonzah **Facilitator**
Mr SD Mkhize
Brother D Davies
Mr J Ngwenya
Ms A Thabe
The Rev SG Wells
The Rev VV Mbaru
The Rev AJ George
The Rev T.N Jonga
The Rev B Mpofu

Group Four

The Rev. G Msiska **Facilitator**
The Rev E Moerman
The Rev AZ Stuurman
The Rev V.P Mabo
The Rev JR Smith
Mr N Ndlovu
Mr H Mkombe
Mr J Broom
Ms M Piroe
Ms M Stilwell

Group Five

The Rev S.T Ndindwa **Facilitator**
The Rev AG Robinson
The Rev ML Langston
The Rev TP Mlotshwa
The Rev SL Xhinti
Mr E Gobvu
Mr T Molefe
Ms K Masiteng
Mr M Henwood
Mr M Dubula

Group Six

Ms Gonnies Leurs **Facilitator**
The Rev BZ Mkentane
The Rev MM Khetsi
The Rev A Magula
The Rev DT Ntanda
The Rev GW Marchinkowski
Mr Henry M Chivhanga
Mr M Boyce
Ms M Nkuna
Mr Ngubane, EV

Group Seven

Mrs G Kelly **Facilitator**
Mr Z Xesi
Mr Donald Nyaningwe
Ms E.N Dipa
Mr AD Enoch
The Rev. P Neshangwe
The Rev ZF Moses
The Rev MM Machachamise
The Rev L Dick
The Rev KS Brown

Group Eight

The Rev L Madaka **Facilitator**
The Rev. D Mushayavanhu
The Rev B Russell
The Rev M J Mpongoshwe
The Rev.D.D Monokoane
Mr Jeremiah Ndhlovu
Mr Elliot Vaaltyn
Mr C Gebeda
Mr V.S Letuka
Ms N Kweyama

Group Nine

The Rev T Ngalwana-Nibe **Facilitator**
The Rev. R Matandakufa
The Rev R Steiner
The Rev A Nyoni
The Rev TT Pitoyi
Mr Zukisani Sontashe
Ms N Currie
Mr N Gam
Mr D Darkey

Group Ten

The Rev R Daka **Facilitator**
The Rev. T.A. Chemvumi
The Rev X Vatela
The Rev T.G.T. Galela-Thema
The Rev NL Qupuna
Mr S Figlan
Mr Gilbert Nxahe
Ms B Isaacs
Mr SA Swanby

Group Eleven

The Rev A Banda **Facilitator**
The Rev H Wolmarans
The Rev M.A. Thema
The Rev MM Nthali
The Rev A Van Blydenstein
Mr M Ketani
Ms E F Balfour
Ms Nosipho Mananga
Mr Jakuja
Mr B Njobvu

Group Twelve

The Rev P.S. Mhike **Facilitator**
The Rev T Nopapaza
The Rev A Nemauxhwe
The Rev Z Matutu
Mr Jeremiah Munthali
Ms T Nayo
Ms C Botha
Mr Simphiwe Magula
Mr Libeko

Group Thirteen

The Rev. Patricia Phiri **Facilitator**
 The Rev EA Germiquet
 The Rev TE Matambela
 The Rev. S Agushito
 The Rev A Cameron
 Mr S Maqanda
 Mr Jones Liwewe
 Ms F Ncukana
 Mr O Modiko

Group Fourteen

The Rev NC Tati **Facilitator**
 The Rev Dr CN Mkandawire
 The Rev SA Silver
 The Rev D Bower
 Mr T Mgumane
 Ms P Horne
 Mr H Booysen
 Ms N Pona

Group Fifteen

Mrs. E Stopforth **Facilitator**
 Ms A Chulu
 Mr D Lund
 Mr A F Maxham
 Mr J Mashala
 The Rev D Bax
 The Rev Rory Spence
 The Rev Heidi Petersen
 The Rev C.M.M. Letseleha

Group Sixteen

The Rev Pat Baxter **Facilitator**
 Rev M.A. Nyirenda
 The Rev S Ncapayi
 The Rev M Smith
 The Rev SD Ndlela
 Ms VL Sixoto-Noah
 Mr B S Xoseka
 Ms A Nematei
 Mr W Lediga
 Mr B Asch

Group Seventeen

Rev M Mfene **Facilitator**
 The Rev DN Jita
 The Rev S Dunnett
 The Rev S Phaika
 The Rev FJ Botha
 Mr S Mwaekwa
 Mr C Twum-Ampofo
 Ms M.R. Motloun
 Mr Moloko Rakgole
 Ms N Vellem

ORIENTATION SESSION FOR COMMISSIONERS TO GENERAL ASSEMBLY 2016

1. INTRODUCTION:

It is important to view the process for the General Assembly 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 General Assembly 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 General Assembly.
- 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

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Clerk of Assembly	60																							
Changes in the Ministry	31, 310																							
Overtures/Petitions	42, 414																							
DECISION MAKING (1)																								
General Secretary	62	M	T	T	T	M	M	M	M	M	M	M	M	M	M	M	M	M	M	T	T			
Supplementary	435	M	M	M																				
Working Group on Ass.	76	M	M	M	M																			
Church Office	80	M	M	T																				
Supplementary	449	M	M	M																				
Finance	107	M	T	M	M	M	M	M	M	M	M	M	T	M	T	T								
Supplementary	450	T																						
UPCSAPF	209	T	T																					
PEPF	213	T																						
Court and AARP	53	M	M	M	M	M																		
DECISION MAKING (2)																								
Ministry	217	T	M	T	T	T	T	M	M	M														
Supplementary	450	M	M	M	M	M	M	M	T	M	M	M												
Faith and Order	345	T	M																					
Manual (Supp)	478	M	M	M	M	M	M	M																
Confession of Faith	379	M	M	M	M																			
Worship	349	T	M	M	M	M	M	M	M	M	M	M	T											
Supplementary	489	M	M	M	M																			
Human Sexuality	388	M	M																					
Church Associations	76	T	M																					
DECISION MAKING (3)																								
Church and Society	277	M	M	M	M	M	M																	
Supplementary	454	M																						
Mission and Discipleship	291	M	M	M	M	M	M	M	M	M	M	M												
Stewardship	309	M																						
DECISION MAKING (4)																								
Priorities and Resources	310	M	M	M	M	T	T	T																
Ecumenical Relationships	314	T	T	M	T	M	M	M	M	T	T	T	T	T	M	T	T	M	M	M	M	M	M	M
Supplementary	455	M	T	M	T	M	T	T	M	M	M	M	M	M	M									
DECISION MAKING (5)																								
Communications	331																							
Education and Training	332	M	T	M	M	T																		

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**

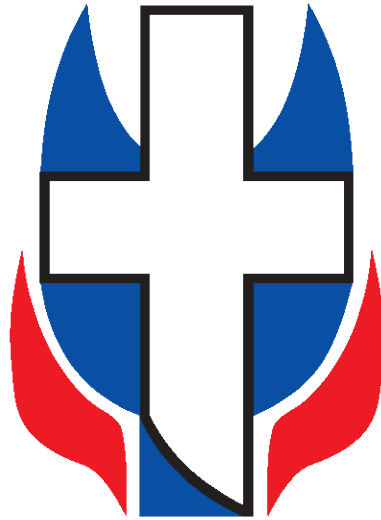
Facilitators **Discourage one person dominating**.

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.



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Administration

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Report to the General Assembly 2016

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Elders

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Elders

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Mr R LC Phiri	M	9 Newport Avenue, Greencroft, Harare		

CHANGES IN THE MINISTRY

Supplementary report to General Assembly 2016

Thekwini Presbytery

Min 57/16 Correspondence

(B) Letter of resignation from the UPCSA ministry by Rev D. Budhram. Presbytery accepted the resignation and appointed Rev T. Masikane as interim Moderator for Clermont and the name of Rev J. Smith was added to the list of the 2016 General Assembly Commissioners to replace Rev D Budhram (Agreed).

MINISTER EMERITUS

Supplementary Report to General Assembly 2016

Extracts from the minutes of the Presbytery of eGoli.

294/2016 **MINISTRY**

Application for retirement: Rev Prof. JPL Wolmarans

4. Presbytery noted the pending retirement of the Rev. Prof JPL (Hansie) Wolmarans and agreed to forward all the necessary information to the Ministry Committee of general Assembly as he is in a seconded position. This was **agreed** by consensus.

350/2016 **MINISTRY**

Application for retirement: Rev. Dr. Edouard (Eddie) Germiquet

1. Presbytery notes the pending retirement of the Rev. Dr. Edouard (Eddie) Germiquet and agreed to forward it to the Clerk of assembly for inclusion to the papers of General Assembly 2016. This was **agreed** by consensus.

TRIBUTES TO RETIRING MINISTERS

Supplementary Report to the General Assembly 2016

REV DAVID GRAY

David was born in June 1951 in Scotland. His father was a minister in the Church of Scotland. The family emigrated to South Africa where Rev. Gray senior became the minister at the Pinelands Presbyterian Church.

David attended the Rondebosch Boys High School and after matric he studied to become a High School teacher at the University of Cape Town. He taught for 10 years in Pinelands and Pretoria. David then felt the call of God into full time ministry. After finishing his Theological studies in 1985 he did his two years Post Academic training at Somerset West Presbyterian Church. He later received a call from the Kuils River church where he ministered for three years. Subsequently he was called to the Hillcrest Presbyterian Church, Kwa Zulu Natal.

In September 1997 he was called to the Trinity Presbyterian Church, Meadowridge, Cape Town where he has ministered until his retirement as from 1 November 2016.

In 1982 he married Rosemary who has fully supported him in all aspects of his ministry. Rosemary is a very talented musician and has led the music and worship team at Trinity. Theirs has been a partnership that has greatly blessed and encouraged the congregation. They have three sons all of whom have university qualifications and are doing well.

David and Rosemary have a heart for Prayer and the congregation is encouraged to participate in the various prayer meetings. The weekly prayer meeting has grown since prayer has been a large focus of his preaching. David also encourages congregation to join the various Bible Study/Fellowship groups believing that God's Word must be studied, meditated upon and taken to heart. The ALPHA course has been presented a number of times over the years and many members have benefitted from this course and new members have been introduced to Trinity.

David was awarded a plaque by the South African team of the International Christian Embassy Jerusalem, for his support of Israel and his desire to see the Jews come to salvation by recognising Jesus as their Messiah.

David was approached by the Chief of the Caledonian Society in Cape Town and he has been their Honorary Padre for many years, conducting the Kirking of the Chief each year and attending the Society's various functions. He has even started to learn the basics of playing the bagpipes!

THE REV. (PROF.) HANSIE WOLMARANS

The Rev. (Prof.) Hansie Wolmarans is married to Hester, who is a relocations consultant, and together they have four children and two grandchildren.

Ministerial Career

Though Hansie pursued an academic career (University of Pretoria; RAU, UJ), teaching Greek, Latin and Classical Mythology, he has always been involved with the ministry on a part-time basis. He successfully served the congregations of Meyerton, Johannesburg and Leondale of the Hervormde Kerk. Under his leadership, these congregations experienced dramatic growth.

Since his ordination as minister in 1977, he had tirelessly campaigned for the abolishment of Article III of the Hervormde Kerk's Church Manual. This article stipulated that only white people could become members of the church. The Hervormde Kerk was (and still is) split into two churches—one for blacks, and one for whites. Under his leadership the Leondale congregation became an integrated congregation. His stance put him in conflict with his church—especially after he presented a memorandum to the General Assembly of 2001 proposing that the Church confesses its guilt with regard to Apartheid. The Leondale congregation was forced to close its doors in 2002 and he resigned as minister of the Hervormde Kerk.

He applied to the UPCS in 2003 and was accepted in 2004. In 2005 he was appointed as associate minister at St Columba's in Parkview where he is still involved in the Christian Education Department. Here he found a home and resonated well with the values and theological frameworks of the Rev Dr Alan Maker, and the late Rev Dr Chunky Young. Since 2015 he has been tasked to set up a Strategic Planning Committee to give direction to the future of St Columba's. This is now in the implementation phase. He also served as interim moderator for Randburg, St Ninians, and St Giles, and is currently a member of the Ministry Committee.

Academic Career

Hansie completed his BA with Greek, Latin and Philosophy in 1971 at the Rand Afrikaans University. In 1972 he did an Honours degree in Greek and Latin and, in 1975, a Bachelor of Divinity at the University of

Pretoria (Hervormde Kerk). This was followed by an MA on Aristotle's *Poetics* and a Ph.D. on the *Epistle of James*. In 2000, he passed the examinations towards an M.Com in Business Management at RAU. During 1982-1983 he was a visiting scholar at the University of Indiana where he did research in Linguistics, Symbolic logic, and Semiotics. Later in his career he also visited Yale Divinity School, and the Berkeley Graduate Theological Union. He attended and/or presented papers at various national and international conferences, *inter alia* in the USA, Italy, Greece, and the United Kingdom.

He was active in various scholarly societies as a member (the *Society of Biblical Literature*, the *American Academy of Religion*, the *Society for Patristic and Byzantine Literature*). Locally he served on the Executives of the *New Testament Society of South Africa*, the *Classical Association of South Africa* as well as the editorial boards of *Neotestamentica*, and *Ekklesiastikos Pharos*. He was the editor in chief of the journal, *Lewende Woorde*.

He is currently the head of the Department of Greek and Latin Studies, as well as the acting head of the French Department at UJ. He has delivered eight doctoral students, as well as sixteen MA students. Three of his students are holding positions at South African universities.

Research

Hansie produced a total of more than 85 articles in journals like the *Zeitschrift für die Neutestamentliche Wissenschaft*, *Akroterion*, *S.A. Journal of Linguistics*, *Religious Studies Review*, *Neotestamentica*, *Hervormde Teologiese Studies*, *In die Skriflig*, *Acta Patristica et Byzantina*, *Ekklesiastikos Pharos* and the *Scottish Journal of Theology*. He authored or contributed to eleven scholarly books. Furthermore, he wrote more than 194 articles on a popular scientific level. His latest book, *The Endless Patterns of Love*, a collection of sermons, experienced three reprints of which all were sold out. Many of his articles are quoted in the footnotes and bibliographies of commentaries on James, 1 Corinthians, Acts, Hebrews and Revelation. Bauer's *Lexicon*, one of the most respected dictionaries on the Greek New Testament, quotes him under the Greek entry for *memphomai*. His articles exhibit excellence in textual criticism, symbolic logic, the religious-historical background of the New Testament, linguistics, literary genre, as well as the dialogue between science and religion.

Academic Recognition

Hansie has received various awards, viz. the second prize in the annual CNW-Kerkbode competition for the best religious broadcast during 1998; co-receiver of the Andrew Murray award for CUM's *Bybellennium* (2000); a cash prize as the best student in Strategic Management for his M.Com degree (2000), and a Medal of Honour (*New Reformation Network*) for his contribution to the reformation of theology (2009).

Theology

With regard to his theology, he found a home in the tradition of Protestant Liberalism. He espouses the view that "the Bible is not a fax from God", but that it is possible to make God's word practical and visible in a way of life. He furthermore continuously expounded the approach that the New Testament can only be accurately understood within its context of Judaism and Greco-Roman culture. When the so-called *Emerging Church Movement* begun, he identified himself with it. He was a founder member of the *Nuwe Hervorming Netwerk*, in 2002. This organisation promotes creative thinking and open dialogue on spirituality. It also networks with other associations around the world, *i.a.* the *Sea of Faith Movement* in the UK, as well as the *Center for Progressive Christianity* in Canada. For Hansie the Emerging Church Movement means specifically to take modern biblical scholarship seriously, as well as the results of scientific research in general. This includes embracing the concept of evolution, and, in fact, engaging in research on the evolutionary origins of religion as a human phenomenon. He is of the opinion that the way we live our doctrines is more important than a simple belief in the doctrines themselves. His article on the future of Christianity, *En Route to an Alternative Secular Christianity* fell within the top five per cent of articles viewed at academia.edu.

Community Involvement

Hansie has served as chairman of various community organizations, including the local Ratepayers, School governing boards, as well as the Music School of the Johannesburg College of Education. He has been a dorm master at RAU, and president of UJ's karate club, having a black belt.

He is a popular speaker and, since 1984, took part in religious and actuality programmes on radio and TV, *inter alia*, *The Big Question*, *Carte Blanche*, *Kompas*, *Kruis en Kroniek*, *Kyknet* en *Oop Gesprek*.

In summary it is fitting to conclude with the words of Bishop John Shelby Spong, who wrote in a recent letter of recommendation:

I have known Hansie Wolmarans for a number of years. He is a Christian scholar and theologian respected throughout the world. He is one of the few Christian leaders in the world today who can from a position within the Church speak with meaning to those who stand outside the Church.

OVERTURE

Supplementary Report to the General Assembly 2016

Replacement for p44-45 of 2106 Papers for the General Assembly

OVERTURE 4

CONCERNING CHRISTIAN MARRIAGE

Central Cape Presbytery

Motivation

The overture is in response to an action by two Ministers of the UPCS A officiating at the civil union of same sex couples in 2015. They were not disciplined by the church on the grounds that the UPCS A had not explicitly ruled against this practice. We are therefore now asking the General Assembly to give an explicit ruling.

We have been made aware that an overture will be coming from the Egoli Presbytery seeking to allow ministers to participate in the civil unions of same sex couples according to their own conscience.

We are of the strong conviction that such a ruling would be unacceptable to our denomination as it places our church doctrine and practice in great ambiguity. Such a ruling would cause confusion and division in the Denomination, damage our witness, negate the clear teaching of Scripture and undermine the traditional Christian understanding of marriage.

In the same way to allow UPCS A ministers to hold a blessing service for same sex civil unions while getting a marriage officer, authorized by the South African Civil Union Act, 2006, to sign the documents would also be counter-productive and provide a way to circumvent the clear intention of the overture.

We believe that this matter needs to be resolved clearly and decisively to avoid further damage to the witness, peace and unity of the UPCS A.

In view of

- i. the current Christian marriage practices of the Uniting Presbyterian Church in the three countries of Zimbabwe, Zambia and South Africa and
- ii. the vastly differing marriage laws of the above countries and
- iii. the fact that same sex civil unions are only permitted in the Republic of South Africa and
- iv. the continued state of confusion in many of our congregations over this issue and the growing threat to our peace, unity and witness the Presbytery of the Central Cape overtures the General Assembly to rule as follows:

A minister of the UPCS A, whether acting or retired, is not permitted by the denomination to officiate at the civil unions of same sex couples or to perform a blessing service for the civil union of same sex couples.'

Appointed speakers to the overture – Revs R.Spence and S.Ncapayi

Comment – This overture has been adopted by the following, most of whom were unanimous:

1. The Synod of Zambia including the 3 Presbyteries of Copperbelt, M'chinga and Munali
2. The Presbytery of Zimbabwe
3. So far nine Presbyteries in South Africa – Central Cape, Limpopo, Thekwini, Lekoa, Amathole, Thukela, Transkei, Drakensberg, Highveld.

OVERTURE 6

eGoli Presbytery

CONCERNING THEOLOGICAL EDUCATION

Introduction

One of the most cherished declarations of the Standards of the UPCS A is:

*This Church recognizes liberty of opinion
on all points of doctrine that are not fundamental to the faith.
But it retains the right in every case to judge what falls within this description
and to guard against any abuse of this liberty
that may injure its witness, unity or peace.*

When properly qualified and applied, this Standard provides for a balanced and non-discriminatory environment for the expression of a range of different theological positions. It is designed to prevent individuals or groups from imposing their particular theological convictions on others, without compromising the doctrines that are fundamental to our faith.

Our commitment to “liberty of opinion” (as mentioned above) is invaluable to protecting our witness, unity and peace provided it is clearly defined and consistently applied.

However, when it comes to theological education, our commitment to liberty of opinion is embarrassed by a glaring inconsistency.

Education

When it comes to theological education, we have selected, and restricted recognition to educational institutions which do not uphold some of the key doctrines on which the Presbyterian Church was founded.

“Liberal” institutions such as TEE, UNISA and TUKS which we have entrusted with the education of our ministers have for example, abandoned the “evangelical” doctrine of the Inerrancy of Scripture. This doctrine is clearly put forward in the first chapter of the Westminster Confession and is attached for clarity.

A doctrine like this is foundational to the way we understand Holy Scripture, and effects every part of our theology which follows. Rejecting this doctrine, leads to teaching which questions or outright dismisses such issues as the supernatural and predictive nature of Holy Scripture, and it's historical and even in some cases, moral trustworthiness.

Teaching labelling large portions of Holy Scripture like Daniel and Isaiah as “pious fraud” have been adopted as standard by our educational providers. While it is certainly essential for all ministers to be aware of, and able to engage with these views, the point is:

Is the theology which advances these teachings, the only acceptable option recognised by the denomination?

Are we, in effect, saying that we can have liberty of opinion as long as we have studied a “liberal” theology and not an “evangelical” one? How have we come to determine one approach as inferior to the other?

Ministers need to be “stretched” to have their faith challenged, their beliefs tested and scrutinised. As it stands, it seems “evangelical” students are the only ones who need to be stretched. Those of a “liberal” persuasion pass through their academic education far less challenged in their beliefs. That does not reflect the liberty of opinion that we hold so dear as a denomination.

Our education policies are guiding our ministers away from the Confessions and Creeds on which the Presbyterian Church was founded and will, in our opinion, lead to disunity and injury to our witness and peace.

Proposal

Liberty of opinion must be extended to education. Education must be balanced, providing arguments for the reformed evangelical doctrines on which the Presbyterian Church was built. Students must be allowed to be exposed to the full spectrum of theology and not kept from being educated in an evangelical tradition which our denomination was built on.

While we realise that providing a balanced education to all students of the ministry is going to be a long term challenge, we feel that we can start by allowing students the liberty to attain a liberal or an evangelical education.

With this in mind we propose the following:

1. The General Assembly appoint a committee not from the ministry committee to investigate evangelical education options to be reported to the GA executive in 2017 and for those options to be added to the already accepted institutions for training our students for the ministry.

APPENDIX 1

Westminster Confession of Faith: Chapter I

Of the Holy Scripture

I. Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable;¹ yet are they not sufficient to give that knowledge of God, and of His will, which is necessary unto salvation.² Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare that His will unto His Church;³ and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing;⁴ which makes the Holy Scripture to be most necessary;⁵ those former ways of God's revealing His will unto His people being now ceased.⁶

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these: Of the Old Testament: Genesis, Exodus, Leviticus, Numbers,

Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. Of the New Testament: The Gospels according to Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistles to the Romans, Corinthians I, Corinthians II, Galatians, Ephesians, Philippians, Colossians, Thessalonians I, Thessalonians II, To Timothy I, To Timothy II, To Titus, To Philemon, The Epistle to the Hebrews, The Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation of John. All which are given by inspiration of God to be the rule of faith and life.⁷

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture, and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.⁸

IV. The authority of the Holy Scripture, for which it ought to be believed, and obeyed, depends not upon the testimony of any man, or Church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received, because it is the Word of God.⁹

V. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture.¹⁰ And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, **and the entire perfection thereof**, are arguments whereby it does abundantly evidence itself to be the Word of God: yet notwithstanding, our full persuasion and assurance of the **infallible truth and divine authority thereof**, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.¹¹

VI. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.¹² Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word:¹³ and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed.¹⁴

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all:¹⁵ yet those things which are necessary to be known, believed, and observed for salvation are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.¹⁶

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic;¹⁷ so as, in all controversies of religion, the Church is finally to appeal unto them.¹⁸ But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them,¹⁹ therefore they are to be translated in to the vulgar language of every nation unto which they come,²⁰ that, the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner;²¹ and, through patience and comfort of the Scriptures, may have hope.²²

IX. The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.²³

X. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.²⁴

Appendix 1: Terminology

The term **evangelical** has been interpreted very differently since it's first use. In this proposal it refers to a conservative Christ centred theological approach. This approach places great emphasis on salvation by grace, through faith in Christ's atonement and subsequent regeneration or rebirth. It relies on the authority, trustworthiness and perfection of Holy Scripture as God's revelation to humankind.

The Word of God is **inspired** by Him. The process by which He inspired the writers remains somewhat of a mystery but it's quite clear that apart from some sections of Scripture, He did not do so by dictation. He certainly uses the style, vocabulary and grammar of the author as well as their life situation and experiences. Since God is Sovereign, we also know that He is in control of the lives and experiences of His creation. Not only did He knit us together in our mothers womb, but He also directs where our feet fall, even if we plan our paths.

This means that He formed and moulded the human authors of Scripture, and thus has utter control over the message they recorded, without forcing or having to dictate it.

2 Peter 1:20-21 NIV *Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. ²¹ For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.*

Infallibility is the characteristic of Scripture which means that it is incapable of teaching any error. Not only did the Divinely inspired authors not err in the writing of Scripture, they could not. Some theologians limit the implications of the word in relation to Scripture by proposing that it's infallibility only extends to spiritual truth, which casts a lower view than the word infallible actually implies.

Inerrancy follows naturally from infallibility in the traditional, orthodox sense. If the authors could not err, then Scripture can not affirm anything contrary to fact. It's a quality of the original text of Holy Scripture. Translations may contain errors, but the original manuscripts produced by God's servants the apostles and prophets do not. Inerrancy has been described in detail in different ways, what follows is the Chicago Statement.

Chicago statement of Biblical Inerrancy

Short Statement

1. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.

2. Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.

3. The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.

4. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.

5. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.

Articles of Affirmation and Denial

Article I

We affirm that the Holy Scriptures are to be received as the authoritative Word of God.

We deny that the Scriptures receive their authority from the Church, tradition, or any other human source.

Article II

We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and that the authority of the Church is subordinate to that of Scripture. We deny that Church creeds, councils, or declarations have authority greater than or equal to the authority of the Bible.

Article III

We affirm that the written Word in its entirety is revelation given by God. We deny that the Bible is merely a witness to revelation, or only becomes revelation in encounter, or depends on the responses of men for its validity.

Article IV

We affirm that God who made mankind in His image has used language as a means of revelation. We deny that human language is so limited by our creatureliness that it is rendered inadequate as a vehicle for divine revelation. We further deny that the corruption of human culture and language through sin has thwarted God's work of inspiration.

Article V

We affirm that God's revelation in the Holy Scriptures was progressive. We deny that later revelation, which may fulfill earlier revelation, ever corrects or contradicts it. We further deny that any normative revelation has been given since the completion of the New Testament writings.

Article VI

We affirm that the whole of Scripture and all its parts, down to the very words of original, were given by divine inspiration. We deny that the inspiration of Scripture can rightly be affirmed of the whole without the parts, or of some parts but not the whole.

Article VII

We affirm that inspiration was the work in which God by His Spirit, through human writers, gave us His Word. The origin of Scripture is divine. The mode of divine inspiration remains largely a mystery to us. We deny that inspiration can be reduced to human insight, or to heightened states of consciousness of any kind.

Article VIII

We affirm that God in His Work of inspiration utilized the distinctive personalities and literary styles of the writers whom He had chosen and prepared. We deny that God, in causing these writers to use the very words that He chose, overrode their personalities.

Article IX

We affirm that inspiration, though not conferring omniscience, guaranteed true and trustworthy utterance on all matters of which the Bible authors were moved to speak and write. We deny that the finitude or fallenness of these writers, by necessity or otherwise, introduced distortion or falsehood into God's Word.

Article X

We affirm that inspiration, strictly speaking, applies to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original. We deny that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertion of Biblical inerrancy invalid or irrelevant.

Article XI

We affirm that Scripture, having been given by divine inspiration, is infallible, so that, far from misleading us, it is true and reliable in all matters it addresses. We deny that it is possible for the Bible to be at the same time infallible and errant in its assertions. Infallibility and inerrancy may be distinguished, but not separated.

Article XII

We affirm that Scripture in its entirety is inerrant, being free from all falsehood, fraud, or deceit. We deny that Biblical infallibility and inerrancy are limited to spiritual, religious or redemptive themes, exclusive of assertions in the fields of history and science. We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.

Article XIII

We affirm the propriety of using inerrancy as theological term with reference to the complete truthfulness of Scripture. We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose. We further deny that inerrancy is negated by Biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of material, variant selections of material in parallel accounts, or the use of free citations.

Article XIV

We affirm the unity and internal consistency of Scripture. We deny that alleged errors and discrepancies that have not yet been resolved vitiate the truth of claims of the Bible.

Article XV

We affirm that the doctrine of inerrancy is grounded in the teaching of the Bible about inspiration. We deny that Jesus' teaching about Scripture may be dismissed by appeals to accommodation or to any natural limitation of His humanity.

Article XVI

We affirm that the doctrine of inerrancy has been integral to the Church's faith throughout its history. We deny that inerrancy is a doctrine invented by Scholastic Protestantism, or is a reactionary position postulated in response to negative higher criticism.

Article XVII

We affirm that the Holy Spirit bears witness to the Scriptures, assuring believers of the truthfulness of God's written Word. We deny that this witness of the Holy Spirit operates in isolation from or against Scripture.

Article XVIII

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture. We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.

Article XIX

We affirm that a confession of the full authority, infallibility, and inerrancy of Scripture is vital to a sound understanding of the whole of the Christian faith. We further affirm that such confession should lead to increasing conformity to the image of Christ. We deny that such confession is necessary for salvation. However,

we further deny that inerrancy can be rejected without grave consequences, both to the individual and to the Church.

APPENDIX 2

Examples of theological understanding in the TEEC Course Material.

What follows is a collection of examples taken from various courses at TEEC. It is not intended as a criticism of the college, but merely to illustrate the "liberal" nature of the course material.

Study material warns against using absolute statements in theology.

"..in theology we cannot speak in absolutes. We are dependant on God's revelation to us, how we receive and interpret that revelation. Everything we say about God is provisional and imperfect. We say that theological statements are relative not absolute" (TEEC 2004f:25).

However Jesus is the Son of God and He did die on the cross and He was physically and bodily raised to life. There are essential absolutes in reformed Christian theology.

The Material then makes absolute statements throughout the courses, many of them unverifiable or simply untrue.

"Many details of Elijah's story *are legendary* (read 1 Kings 18:21), but there appears to be solid historical nucleus of truth in them.(TEEC 2005c:36).

Speaking of Isaiah: "*There is no doubt* that the three sections belong neither to the same author nor to the same time". (TEEC 2005c:113).

It is quite certain that none of the writing prophets actually wrote the books attributed to them as they appear in their final form today" (TEEC 2005c:110).

Chapter 1-11 (of Genesis) are part of Israel's history in that they contain her theological understanding of God's relationship with the world and to his people. *They are not history in the sense that they contain a record of what actually took place.* They belong to the literary genre of "myth". (TEEC 2004e:1).

In places, The Holy Scriptures are considered unreliable and are held in suspicion:

"When we read the a newspaper advertisement about a house that is for sale for should expect the advertisement to contain a certain amount of exaggeration and inaccuracy... We should act in a similar way when we interpret the Bible".(TEEC 2004d:73).

"We need to remember that it is hard to differentiate between the exact words of Jesus and how the Gospel writers understood and interpreted what Jesus said. This should make us cautious in attributing to Jesus what may have been part of the editorial work of the Gospel writers" (TEEC 2004c:59).

The Scriptures are considered from a human point of view, not from a Divine point of view.

"...it is probably fairer to say that the Bible is the narrative of human existence and our encounters with God, than to say that the Bible is a narrative of God's existence and His encounters with us". (TEEC 2005a:58)

Doctrines like in-errancy, which are rooted in the *Westminster Confession of Faith* on which our denomination statements of faith are built have no place in the course material.

In the *Interpreting texts* course, no model of inspiration that accords with in-errancy as upheld by the Chicago Statement of Inerrancy is discussed. Instead purely "mechanical inspiration" is briefly discussed and then dismissed. The Four models of inspiration discussed are:

Mechanical... (misrepresented to the extreme) **dualistic... dynamic... & dialectical theories** of inspiration of the Holy Scriptures (TEEC 2004c:30-32).

The Assignment then asked for the "three" different models of inspiration. Thus completely dismissing "mechanical inspiration" as a model while completely ignoring the accepted evangelical definitions of inspiration, infallibility and in-errancy. The course material erects a "straw man" concept of evangelical understanding of Scripture and then dismisses it.

Reference

TEEC 2005a. Working with Old Testament texts and contexts II Workbook1, Turfontein: TEEC

TEEC 2005b. Working with Old Testament texts and contexts II Workbook2, Turfontein: TEEC

TEEC 2005c. Working with Old Testament texts and contexts I Workbook1, Turfontein: TEEC

TEEC 2004c. Interpreting *Texts: The Bible and other Christian Sources Workbook1*, Turfontein: TEEC

TEEC 2004d. Interpreting *Texts: The Bible and other Christian Sources Workbook2*, Turfontein: TEEC

TEEC 2004e. Interpreting *Texts: The Bible and other Christian Sources Workbook3*, Turfontein: TEEC

TEEC 2004f. Growing spiritually thinking theologically Workbook 1, Turfontien: TEEC

Reasons why the eGoli Presbytery does not support the petition to appoint a committee to investigate evangelical education institutions.

1. The petition does not supply credible examples of how the current institutions at which students receive their training supposedly undermine the ethos of the UPCSA. Instead it is based upon sweeping statements, rumour mongering and innuendo.
2. The UPCSA, which is a small denomination, already has a proliferation of recognized institutions (6 in total). The UPCSA pays 30% for a Professor's salary so as to have a position at Pretoria. To make this financial investment worthwhile we should be increasing our students at UP not spreading them out further.
3. The request for an institution which bases its teaching on the "inerrancy of scripture" leaves no room for acquiring the tools of hermeneutics (interpretation) which is essential for the understanding of scripture. The need for hermeneutics is evidenced by the Apostle Paul who states that when Christians come together interpretation (hermeneutics) is at work (I Cor. 14:26). When Jesus met the two walking to Emmaus, he did hermeneutics with them: "beginning with Moses and all the Prophets, he interpreted (hermeneutics) to them in all the scriptures the things concerning himself"(Luke 24:27, ESV). How could Ephesians 1:18: "to have the eyes of your heart enlightened..." be understood without interpretation?
4. The petition asks that students be "allowed the liberty to choose a liberal or evangelical education." This would remove the responsibility of choosing an institution of learning from the Ministry Committee and would put that responsibility on the student. This is contrary to the Manual. (Manual 17.22 "The Committee prescribes the course of studies that each Candidate whom it selects will follow and the institution at which he/she will study").
5. A university education enables a student to acquire the tools which will be required for the ongoing study and interpretation of scripture for the duration of one's ministry (Manual 16.1 "Ministers are obliged to be faithful in the study of scripture....")
6. A university education does not prescribe what one has to believe but enables one to substantiate and to give a rational account for one's beliefs.
7. The Presbytery has no reason to mistrust the judgement of the General Assembly's Ministry Committee and therefore distances itself from the proposal which calls for "a committee not from the Ministry Committee".

MODERATOR DESIGNATE

Supplementary Report to the General Assembly 2016

PRESBYTERY	NOMINATION	ACCEPT NOMINATION	CURRICULUM VITAE
Amathole			
Central Cape			
Drakensberg			
eGoli	Rev. P Langerman	Accept	Received
Free State			
Highveld	Rev. P Langerman	Accept	Received
Lekoa	Rev. P Langerman	Accept	Received
Limpopo	Rev. JB Gaborone	Accept	Received
eThekwini	Rev. P Langerman	Accept	Received
uThukela			
Tshwane	Rev. P Langerman	Accept	Received
Western Cape	Rev. P Langerman	Accept	Received
Synod of JH Soga			
E Griqualand			
Mthatha	Rev. VP Mabo	Accept	Received
Transkei			
Synod of Zambia			
Copperbelt			
M'chinga			
Munali			

COURT OF ASSEMBLY AND AARP

Supplementary report to the General Assembly 2016

NOMINATION FOR COURT OF ASSEMBLY AND AARP

Presbytery	Ministers	Elders	Comment
Amathole			
Central Cape	Rev. TH Hans		
Drakensberg			
eGoli	Rev. Prof. MJ Masango Rev. Dr. GW Marchinkowski Rev. Melanie Cook	Mr Hylton Cochrane Mr Robin Twaddle	Both previous members Both previous members
eThekweni			
Free State	Rev JH Gordon	Mr. GH Booysen	Both previous members. See CV's below.
Highveld			
Lekoa			
Limpopo		Adv. Samuel Muthige	See CV below
Tshwane	Rev. Dr. P Baxter	Prof. P Havenga	Both previous members See CV's below
uThukela	Rev. SL Xhinti		See CV below
Western Cape	Rev. RJ Botsis		See CV Below
Zimbabwe			
Synod of JH Soga			
East Griqualand			
Mthatha	Rev VP Mabo Rev. Prof. V Vellem	Mr. L Mbandazayo Mr. CM Gelese	Previous members Previous members
Transkei	Rev. Prof. V Vellem		Previous member
Synod of Zambia			
Copperbelt			
M'chinga			
Munali			

CURRICULUM VITAE

Full Names: Hylton Wilson Cochrane
 Date of birth: 1 July 1946 (age 69)
 Nationality: South African by birth
 Qualifications: Bachelor of Arts and Bachelor of Laws – University of the Witwatersrand
 (1963 – 1968)
 Secular Profession: Practised as an attorney for 43 years until retirement in 2013

Service in Presbyterian Church:

- i. Lifelong member (baptised as an infant and confirmed at age 16);
- ii. In Sunday School at St Andrew's, Benoni as teacher and superintendent (1974-1982);
- iii. Ordained as an elder on 13 January 1980 and served on Session of St Andrew's for 24 years (20 years as Session Clerk) and thereafter have served on Council of Fourways United up to present (36 years in all);
- iv. Other posts held in the Church:
 - Served on the Manual Committee for approx. 6 years;
 - Served on Presbytery Commissions of enquiry(3);
 - Acted as chaplain to Rev Prof Jerry Pillay during his term as Moderator of General Assembly;
 - Served as a member of the Special Commission of Union between PCSA and RPCSA;
 - Served as member of the Court of General Assembly for approx. 5 years ;
 - Have served as a member of the Central Office Committee for past approx. 5 years.

DATE: 14 June 2016

PROPOSALS IN DECISION MAKING SEQUENCE

Report to General Assembly 2016

MINISTERS EMERITI

1. The Assembly grants the Rev. D. Hunter the status of Minister Emeritus from 1 August 2016 and a seat on the Presbytery within whose bounds he may reside.
2. The Assembly grants the Rev. JD van Schalkwyk the status of Minister Emeritus from 1 August 2016 and a seat on the Presbytery within whose bounds he may reside.
3. The Assembly grants the Rev. Dr. Mamabolo Raphesu the status of Minister Emeritus from 1 August 2016 and a seat on the Presbytery within whose bounds he may reside.
4. The Assembly grants the Rev. Dr. EA Germiquet the status of Minister Emeritus from 1 January 2017 and a seat on the Presbytery within whose bounds he may reside.
5. The Assembly grants the Rev D Gray the status of Minister Emeritus from 1 November 2016 and a seat on the Presbytery within whose bounds he may reside.
6. The Assembly grants the Rev Wolmarans the status of Minister Emeritus from 1 January 2017 and a seat on the Presbytery within whose bounds he may reside.

ASSEMBLY BUSINESS

1. The General Assembly receives the report.
2. The General Assembly notes that Rev Vusi Mkhungo assumed duties as Clerk of Assembly and has fitted well with the ABC processes and its scheme of work.
3. The General Assembly implores Commissioners that attendance at Insaka Groups is compulsory as this is part of the Decision Making Process of the General Assembly.
4. The General Assembly notes the commitment and attempts by the Assembly Business Committee to ensure that smooth Translation Service takes place at the future EXCO or General Assembly Councils.
5. The General Assembly adopts the proposed Draft Agenda as the Final Agenda for 2016 General Assembly.
6. The General Assembly adopts the Standing Orders for 2016 General Assembly to be the guide for ordering of its business.
7. The General Assembly expresses gratitude to the late Rev Clifford Wally Leeuw's family (Elsabe and sons) for the generous gift of the "frogs" that were part of the gown of the first Moderator of UPCSA (in the person of Rev Cliff Leeuw) to the Denomination, and further instructs the General Secretary to convey such gratitude to the Leeuw family.
8. The General Assembly appoints the following as its Facilitation Team:

8.1	Drafting team	:	Revs M Muller, L Mashoko, R Kelly, Ms L White, A Mkani, T Majiza and T Mdingi.
8.2	Minute Clerks	:	Revs Z Mtyhobile and M Tati
8.3	Records	:	Miss E White
8.4	Scrutineer for minutes	:	Rev Magagane and Mr. H Booysen
8.5	Data projector	:	Rev M Muller
8.6	Vote of Thanks to the Retiring Moderator	:	Rev VP Mabo (Mthatha) and Rev D. Mushayavanhu (Zim).

CLERK OF ASSEMBLY

1. The General Assembly receives the report.
2. The General Assembly resolves that the Executive Commission 2017 will meet within the bounds of the Presbytery of Zimbabwe.
3. The General Assembly resolves that, the dates for Executive Commission 2015 be set as Tuesday 11th July till Friday 14th July 2017
4. The General Assembly resolves:

- i) that, all Committee Conveners submit a due diligence report to Executive Commission 2017.
 - ii) that, all reports to be considered by the Executive Commission in July 2017 be submitted to the Clerk of Assembly by Friday 7th April 2017.
 - iii) that, all Supplementary reports be submitted to the Clerk of Assembly by Wednesday 31 May 2017.
 - iv) that, all Papers of the Executive Commission be made available to Commissioners, Presbytery Clerks and Committee Conveners at least three weeks before Executive Commission.
 - v) that, all report be posted on the UPCS website at least three weeks before Executive Commission
5. The General Assembly notes the challenges concerning the ongoing management of Tiyo Soga House.

GENERAL SECRETARY

1. The General Assembly receives the report. (T)
2. The General Assembly instructs the Church and Society Committee to facilitate the crafting of the church and society strategy/policy for the UPCS. (M)
3. The General Assembly notes the efforts made towards the promotion of UPCS vision, mission, priorities and values. (T)
4. The General Assembly notes with appreciation CWM's continued support towards mission and ministry initiatives. (T)
5. The General Assembly notes with appreciation the continued support that the Church of Scotland renders to the UPCS and especially the awarding of 6 scholarship grants to the UPCS ministers. (T)
6. The General Assembly encourages the church leadership at all the levels and structures to strive to increase the levels of church literacy and ownership for all. (M)
7. The General Assembly urges the church leadership to promote the UPCS vision, mission, priorities and values at all the levels and the structures of the church. (M)
8. The General Assembly requests the Mission and Discipleship Committee to take the responsibility for the men, women, youth and children's ministries for the sake of mission and discipleship. (M)
9. The General Assembly approves the awarding of long service for the ministers of the UPCS for the periods of 20, 30, 40, 50, 60 years of unbroken service and asks the General Secretary to prepare these for the 2017 Executive Commission. (M)
10. The General Assembly approves awards for the outstanding/meritorious contributions by several servants in the church, the clergy and the laity. (M)
11. The General Assembly requests the Priorities and Resources Committee to work out the criteria for the granting of the awards of good service. (M)
12. The General Assembly encourages the Synods, Presbyteries and Sessions to recognise long and good service at their levels. (M)
13. The General Assembly requests the Presbyteries to, through their Clerks, religiously monitor the statistics and the outreach/social responsibility programmes/projects that are undertaken by the congregations within their respective jurisdictions and report to the Central Office by the end of February every year. (M)
14. The General Assembly instructs the Communications Committee to draw a communications policy/plan that will boost the church's profile. (M)
15. The General Assembly encourages the Communications Committee to use the skills/talent in the church for effective and timeous communication. (M)
16. The General Assembly approves the arrangement where the church associations will, through their representatives as corresponding members, participate in the life and work of the following committees of the General Assembly: Mission and Discipleship, Church and Society, Finance and Priorities and Resources and that if the associations wish to attend the meetings, each association will bear the travelling and other costs. (M)
17. The General Assembly approves the celebration of the 500th anniversary of reformation in 2017 and

- requests the Priorities and Resources Committee to develop the guidelines for the celebrations. (M)
18. The General Assembly approves the UPCSAs 20th anniversary celebration in 2019 and requests the Priorities and Resources Committee to take the lead in the planning for the celebrations. (M)
 19. The General Assembly approves honouring of the missionaries in 2017 and requests that each congregation should compile and submit to the Central Office, through the respective presbyteries, a record of its establishment, giving as much detail as possible. (M)
 20. The General Assembly notes the legal cases that the Office is still handling through the lawyers. (T)
 21. The General Assembly notes the positive life and work at Tiyo Soga House. (T)

SUPPLEMENTARY

1. The General Assembly receives the report. (T)
2. The General Assembly
 - a. approves the UPCSAs Strategic Plan for five years commencing in January 2017;
 - b. urges all the structures of the church to implement and execute accordingly; and
 - c. instructs all the members and the structures of the UPCSAs to adhere to it. (M)
3. That the General Assembly requests the Priorities and Resources Committee to
 - a. produce a document that provides guidelines for the Moderator during a Presbyterial tour and for the receiving Presbyteries;
 - b. work out a reporting procedure for a moderator for the sharing of experience; and
 - c. devise mechanism(s) to ensure that the issues that a moderator has been dealing with are taken to logical conclusions even after the term has come to an end. (M)
4. That the General assembly notes that the Church has had ordained women ministers for approximately forty (40) years and agrees to devote one of the evening devotions to mark this milestone. (M)

WORKING GROUP ON ASSOCIATIONS

1. The General Assembly receives the report. (T)
2. The General Assembly urges all ministers to work towards the unity, healing and reconciliation of the Church Associations and to support the work of the Assembly Working Group on Associations in their respective congregations and Presbyteries. (M)
3. The General Assembly notes the terms of reference for the Presbytery Working Group on Associations and urges Presbyteries to work with this group to bring the Associations together within its bounds. (M)
4. The General Assembly encourages the initiatives undertaken to write a new constitution for Church Associations within the UPCSAs, and duly instructs the AWG to produce a first draft of this constitution to the Executive Commission in 2017. (M)
5. The General Assembly notes the Service of Healing and Reconciliation that has been drafted and encourages Presbyteries to use it when they feel that they are ready to hold such a service, in consultation with the Assembly Working Group on Associations. (M)

CHURCH OFFICE

1. The General Assembly accepts the report. (T)
2. The General Assembly approves the Central Church Office Organogram and line duties of the staff (Appendix A). (M)
3. The General Assembly approves the standardized job descriptions (Appendix B). (M)
4. The General Assembly thanks Mr Doug Anderson for his outstanding work as former Convenor of the Finance Committee and contributions he made to the COC. (T)

SUPPLEMENTARY

1. The General Assembly receives the report. (T)

2. The General Assembly approves that Rev Dr Eddie Germiquet be appointed on a contractual basis in order for the COC Search Committee to recruit a new Ministry Secretary.(M)
3. The General Assembly approves that Mrs Lydia More be appointed on a contractual basis in order for a the COC Search Committee to recruit a new Hospitality Officer. (M)
4. General Assembly makes an official request for all UPCSA church offices to close their doors on Ascension Day. (M)

FINANCE

1. The General Assembly receives the report. (T)
2. The General Assembly accepts the Audited Financial Statements for 12 months to 30 June 2015 (Annexure 1). (M)
3. The General Assembly notes the report on assessments (Annexure 6, Annexure 7 and Annexure 8). (T)
4. The General Assembly notes the development on the Mpolweni land sale and encourages the General Secretary and Finance Committee to continue engaging with the role players for Mpolweni. (M)
5. The General Assembly again instructs the IYZA, the UPMF, the UPWW and JBWW to submit financial reports not later than 30th September, 2016. (M)
6. The General Assembly again instructs Presbyteries to submit reports on non-contributory congregations by 30th September 2016 (Annexure 9). (M)
7. The General Assembly:
 - (a) extends the current procedure to write off all outstanding assessment arrears 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)
8. The General Assembly notes the Audit Convener's Report (Annexure 3) and, in terms of good corporate governance, the General Assembly appoints a separate and independent Audit Committee consisting of a member of the Finance Committee as Chair, at least 5 independent members outside the members of the Finance Committee and in ex officio capacity (i.e. no voting rights) the General Treasurer and the Chief Financial Officer. (M)
9. The General Assembly accepts the Risk analysis and corresponding risk matrix (Annexure 4). (M)
10. The General Assembly notes the source of support for retired ministers through the RB Hagart Trust. (T)
11. The General Assembly approves the Sedibeng Trust Audited account for the year ended 31 December 2015 (Annexure 5). (M)
12. The General Assembly approves the budget for 2015/16 endorsing the need for stricter financial controls at all levels (Annexure 2). (M)
13. The General Assembly notes the progress of the Finance Committee in exploring the opening of a bank account in Zambia so that assessments can be directed to supporting their own ministry students. (T)
14. The General Assembly instructs the Manual Committee to make the necessary changes to provide for congregations failing to pay at least minimum assessments to lose their voting rights in all councils of the UPCSA. (M)
15. The General Assembly endorses thanks to the Investment Committee members, the CFO and all admin and finance staff. (T)
16. The General Assembly endorses thanks to Mr Doug Anderson, former General Treasurer, and thanks to God for the Rev. Cliff Leeuw for his services to the UPCSA and specifically to the Finance Committee. (T)

SUPPLEMENTARY

1. The General Assembly endorses the formation of an independent Audit Committee that no longer reports into the Finance Committee, to maintain and uphold independence and good governance. (T)

2. The General Assembly endorses the composition of the New Audit Committee as follows: General Treasurer (Ex Officio – no voting right), the Chief Financial Officer (Ex Officio – no voting right), 2 members of the Finance Committee, and 3 independent members. (T)

UPCSAPF PENSION

1. That the report be received. (T)
2. That the Assembly thanks the advisors and contractors to the Fund for the assistance given to the Trustees over the past period. (T)
3. That the report be adopted. (T)

PEPF PENSION

1. The General Assembly receives the report. (T)
2. The General Assembly thanks the advisors and contractors to the Fund for the assistance given to the Trustees over the past period. (T)

COURT AND AARP

1. The Assembly receives the report. (T)
2. The Assembly establishes a simple process of mediation (in terms outlined in the report) which may be used to resolve conflict in the UPCS on a trial basis until the 2018 General Assembly. (M)
3. The Assembly resolves that parties may request mediation voluntarily and if this fails, they may proceed to an Administrative Review panel. (M)
4. The Assembly resolves that the Convener of the AARP may refer a case received by the AARP for mediation before consideration by the AARP. (M)
5. The Assembly instructs the Faith and Order Committee to amend the Manual to allow for the above. (M)
6. The Assembly inserts the following paragraph into chapters 15 and 18 of the Manual of Faith and Order:
"If an accusation is made that a decision of the AARP or the Court of Assembly has not been implemented, the Convener of the Court/AARP may request a special committee of the General Assembly, consisting of the Moderator, Clerk and Treasurer (who are hereby authorized to act as such a committee) to appoint a Commission. The Commission then has powers to investigate the accusation and to see to it that the decision of the Court/AARP is implemented. The powers are the same as those envisaged in paras. 10.55 – 59." (M)

8. MINISTRY COMMITTEE

1. The General Assembly receives the report. (T)
2. The General Assembly notes the change of name for the "Selection Conference" to "Call Discernment Conference." (T)
3. The General Assembly does not increase the number of its recognised institutions for its students for the ministry. (M)
4. The General Assembly notes the resignation of Lance Ritchie as a student for the ministry. (T)
5. The General Assembly notes the removal of Mr Khayaletu Manzi as a student for the ministry. (T)
5. The General Assembly notes that the secondment of Prof MJ Masango has lapsed. (T)
6. The General Assembly notes that the secondment of Prof H Wolmarans lapses at the time that the Assembly declares him to be a retired minister. (T)
7. The General Assembly seconds Rev SJ Mtetwa to the post of Deputy Director of Faith Based Operations, in the Office of the Premier of KZN Provincial Administration. (M)

8. The General Assembly extends the secondment of the Rev A Akih for a further year until July 2017. (M)
9. The General Assembly adopts the programme for On-going Academic Training, Skills Development and Spiritual Formation of Ministers. Formation of Ministers. (M)

SUPPLEMENTARY

1. The General Assembly receives the report. (T)
2. The General Assembly requests people agreeing to be elected onto the Ministry Committee that they should be willing to serve their term and attend meetings. (M)
3. The General Assembly urges Presbyteries to refer Ministerial Marriages that are under strain to the Ministerial Marriage Task Team. (M)
4. The General Assembly provisionally re-admits Rev Dr M Njeza to the UPCS ministry. (M)
5. The General Assembly does not re-admit Rev P Mafa to the UPCS ministry. (M)
6. The General Assembly does not re-admit Rev SG Mncwabe to the UPCS ministry. (M)
7. The General Assembly provisionally admits Rev SL Molokoane to the UPCS ministry. (M)
8. The General Assembly notes that Rev S Gordon's application for admission as a bi-vocational minister is kept in abeyance until the Assembly has provided clarity on the new models of ministry. (M)
9. The General Assembly notes the Discernment Conference decisions of potential candidates for the Ministry. (T)
10. The General Assembly notes that the disruption of the Probationer Conference has been referred to the Synod of Zambia. (M)
11. The General Assembly Seconds Rev J. Bester to the ministry at First Presbyterian Church, Saline, Michigan. (M)
12. The General Assembly grants Rev G Goyns a seat on the Presbytery of Tshwane. (M)

FAITH AND ORDER

1. The General Assembly receives the report. (T)
2. The General Assembly reminds all Presbytery Moderators, Presbytery Clerks, Ministers, Session Clerks and Sessions that all the replacement pages of the Manual specified in the report are available for purchase from the Assembly Office. (T)
3. The General Assembly
 - a) restructures the system of Assembly committees in the way the Faith and Order Report proposes; and
 - b) instructs the Priorities and Resources Committee to revise the terms of reference for the Assembly's Commissions, Committees and Task Teams accordingly. (M)

Manual task team

SUPPLEMENTARY

1. The Assembly receives the Report. (T)
2. The Assembly approves the policy on formal amendments and reprinting of pages as set out in the Report. (M)
3. The Assembly approves the referral of issues to the appropriate Committees as proposed in the Report and directs them to report to the Executive Commission in 2017. (M)
4. The Assembly (subject to such further amendments as it may adopt in doing so) approves and adopts

the deletions, additions and amendments to the relevant paragraphs of the Manual set out below in:

- a) ANNEXURE A – Court of Assembly and Administrative Review Panel,
- b) ANNEXURE B – Presbytery Commissions and paragraph 54,
- c) ANNEXURE C – Paragraph 10.84,
- d) ANNEXURE D – Paragraphs 4.19 and 17.37,
- e) ANNEXURE E – Paragraphs 16.118 and 16.150(c) and
- f) ANNEXURE F – Chapter 16. (M)

5. The Assembly resolves that the amendments and additions to the rules of the Court of the General Assembly set out in Annexure A below are not material, so that they do not need to be sent to Presbyteries in terms of the barrier procedure (para 18.31). (M)
6. The Assembly encourages the Court/AARP and the Manual Task Team to develop the Practice Notes referred to in Annexure A. (M)
7. The Assembly directs the General Secretary and the Clerk of Assembly to consider the practicalities of undertaking a survey of the Church membership in an endeavour to identify suitably qualified members, especially legal, who would be prepared to assist in the work of the Task Team by undertaking ad hoc research or other briefs on a "once off" basis, without (necessarily) becoming ongoing members of the Team. (M)
8. The Assembly directs the General Secretary and Clerk of Assembly, in consultation with the Webmaster and the Convener of the Communications Committee, to consider the practicalities of creating chat rooms on the UPCS website to facilitate input from all members of the Church and on-line debate with the members of the Task Team on issues being considered by the Task Team. (M)

Confessions of faith

1. The General Assembly receives the report. (T)
2. The General Assembly draws the attention of all Ministers and other preachers to the amendments to the "Other Confessional Documents" on the UPCS website that are being made in implementation of the Assembly's and the Executive Commission's instructions. (M)
3. The General Assembly
 - a) approves the Confirmation Lesson in Appendix A and commends it for use by all Ministers and others who instruct people for Believers' Baptism or the Public Profession of Faith; and
 - b) invites feedback on this and the other Confirmation Lessons so far approved, to be sent to the convener. (M)
4. The General Assembly mandates the Assembly Office in consultation with the Presbyteries to organize
 - a) Conference for all Ministers during 2017 on the various theological perspectives that are current in the Church, in order to discuss these and promote better mutual understanding and unity in the ministry and in the Church. (M)
5. The General Assembly
 - a) approves the document "Celebrating the Reformation" printed in Appendix C for use during 2017 in celebrating the 500th anniversary of the inception of the Reformation;
 - b) accordingly instructs the webmaster to place the document on the UPCS website with the proposed preface and the Assembly Office to print and advertise copies at cost price; and urges Ministers and Sessions to make the document available and encourage, or set up, study groups in their congregations to discuss it during 2017. (M)

Worship

1. The General Assembly receives the report. (T)
2. The General Assembly thanks the retiring convener, Rob Calder, for his work on the Task Team since 2013. (T)
3. The General Assembly
 - a) approves the Order for Believers' Baptism and Confirmation set out in Appendix A below, for use in the UPCS and comment (comments to be sent to the convener by the end of 2016); and
 - b) instructs the webmaster to make the Order available on the UPCS website. (M)
4. The General Assembly
 - a) approves the document on "Single-fold or Threefold Baptism" in Appendix B below;
 - b) commends the document to the attention of all Ministers and Elders and Probationers licensed to administer the sacraments; and

- c) instructs the webmaster to place the document on the UPCS website. (M)
- 5. The General Assembly agrees to insert into the "Directions for Baptism and the Public Profession of Faith" adopted in 2014 a recommendation that the Session, if possible in consultation with the family, appoint an adult spiritual mentor for each teenager being instructed for baptism or public profession of faith, to meet regularly with him/her to offer any appropriate spiritual encouragement and guidance during the period of instruction and for a year afterwards. (M)
- 6. The General Assembly
 - a) urges all Moderators of Assembly and of Presbyteries to use the adopted Orders of Holy Communion when celebrating Communion at denominational or Presbytery events; and
 - b) instructs all Presbytery Moderators to use the adopted Order for Ordination and Induction/Appointment and the adopted Order for Induction and Appointment, as is prescribed for all services of ordination and/or induction or appointment. (M)
- 7. The General Assembly:
 - a) instructs all Presbytery Moderators and Clerks and Interim Moderators to see that the local clergy of other Churches of the CUC are invited to attend all ordinations and inductions and to invite them to participate in the laying on of hands in the act of ordination; and
 - b) instructs all Presbytery Moderators to read the Declaration cited in the report at all ordinations that are attended by clergy of other Churches of the CUC. (M)
- 8. The General Assembly
 - a) approves and adopts the two amendments to the Order for the Induction or Appointment of Ministers proposed in the report and set out in Appendix C; and
 - b) instructs the webmaster to replace the Order for the Induction or Appointment of Ministers on the website with the amended Order. (M)
- 9. The General Assembly
 - a) formally adopts the Order for Commissioning to the Order of Lay Ministries as set out in the Papers for the Executive Commission 2015, p.230-233, for use in the UPCS;
 - b) instructs the webmaster to see that this Order is on the website; and
 - c) refers the Narrative in this Order to the convener of the Manual Task Team for the necessary rules and Edict to be formulated and proposed to the Executive Commission in 2017 for insertion into the Manual. (M)
- 10. The General Assembly
 - a) adopts the Order for Funerals or Memorial Services set out in Appendix D below;
 - b) instructs the webmaster to place this Order on the UPCS website; and
 - c) draws the attention of all Ministers to the Directions for the Conduct of a Funeral or Memorial Service adopted in 2015. (M)
- 11. The General Assembly
 - a) expresses its thanks to Dr Raoul Comninos for the guide to English Versions of the Bible printed in Appendix E that he produced for the UPCS;
 - b) instructs the webmaster to place the guide on the UPCS website; and
 - c) encourages Ministers to print copies of the guide (perhaps in their church magazines) and so make it available to their church members. (M)
- 12. The Executive Commission urges all Presbytery Moderators and Clerks and all Ministers and Sessions that have not yet studied and discussed the Statement on Sexism and Language (Supplementary Papers 2014, p.387-401, and on the website) to do so and to send their responses and comments to the convener, if possible by 31 January 2017. (M)
- 13. The General Assembly
 - 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 lay preachers, as a resource for preaching and worship. (T)

SUPPLEMENTARY

- 1. The Assembly
 - a) endorses the contents of the synopsis of the document on *Bodily Worship* in Supplementary Report F;
 - b) instructs the webmaster to make the full document available on the website as a resource for preaching and for use in teaching and discussion; and
 - c) directs that all feedback be sent to the new convener of the Worship Task Team, Kim Brown (email utterly.unique.me@gmail.com) by 31 March 2017. (M)
- 2. The Assembly endorses the statement on the observance of Ascension Day in Appendix C and in its light:

- b) remains on all UPCSAs Ministers of the need to teach their congregations about the significance of the Ascension; and
 - c) calls on all Ministers and Congregations of the UPCSAs to observe Ascension Day faithfully every year as an important festival in the Christian calendar. (M)
3. The Assembly calls on all congregations in the UPCSAs to celebrate Holy Communion on:
- a) *at least* one Sunday a month, and more often if they are open to it; and
 - b) *at least* the most important festivals of the Christian Year as well, namely Advent Sunday, Christmas Day, Easter, Ascension Day, Pentecost and Trinity Sunday. (Other festivals that could be included are Epiphany, or Epiphany Sunday, Transfiguration Sunday and Palm/Passion Sunday.) (M)
4. The Assembly
- a) approves the Order in isiXhosa for a Congregation to Reaffirm the Covenant (Reformed Mqophiso Service) in Appendix I for use and comment;
 - b) instructs the webmaster to make this Order available on the UPCSAs website; and
 - b) encourages the use of the Order in Xhosa-speaking Congregations, with all comments to be sent to the convener by 31 March 2017. (M)

HUMAN SEXUALITY

- 1. The General Assembly receives the report. (T)
- 2. The General Assembly in preparation for discussion and decision on the issue at the next General Assembly, in 2018:
 - a) instructs all Presbyteries to distribute the document on Christian Ethics and Same-Sex Unions in the Appendix among all their commissioners, to set a time to discuss the report and to report their reactions and findings to the convener by the end of 2017; and
 - b) instructs all Sessions likewise to discuss the report. (M)
- 3. The General Assembly urges every Presbytery to contact [Inclusive and Affirming Ministries](http://www.iam.org.za) (IAM), in order to set up a Training the Trainer (TOT) session on Sexuality and Diversity. (IAM can be contacted via email (info@iam.org.za or ecclesia@iam.org.za) or phone (021 975 8142 or 083 611 2124.) (M)

CHURCH ASSOCIATIONS

- 1. The General Assembly receives the report. (T)
- 2. The General Assembly notes the work of the Committee. (T)
- 3. The General Assembly agrees to instruct Presbyteries to serve all eight associations without being selective. (M)
- 4. The General Assembly accepts the reports of Church Associations as reflected in APPENDICES A, B, C, D, E, F, G, H and I of the report. (M)

CHURCH AND SOCIETY

- 1. The General Assembly receives the report. (T)
- 2. The General Assembly through the General Secretary sends a Pastoral Letter to our congregations in Zambia. (M)
- 3. The General Assembly commends the Constitutional Courts ruling, condemns the irresponsible use of public funds by the Treasury. (M)
- 4. The Assembly notes and applauds the efforts by the Presbytery of Zimbabwe dealing and having projects with the poor. (M)
- 5. The Assembly rules that all UPCSAs premises be disability user friendly compliant. (M)
- 6. The Assembly notes and encourage congregations to consider the 10 tips for becoming a disability friendly church. (M)
- 7. The General Assembly urges Presbyteries and congregations to :
 - a. apply relevant earth-keeping tips from the Appendix 3 to strengthen their stewardship of God's creation and its resources

- b. consider becoming eco-congregations consciously adopting and practising environmentally friendly lifestyles and practices
- c. speak out and advocate against environmentally damaging actions and eco-injustices in their local communities and regions
- d. include the celebration of environmental calendar events from a biblical and Christian perspective in their liturgy, life and work to raise ecological awareness and encourage a spiritual approach to this issue
- e. take internal policy and procedural decisions concerning the day-to-day management of congregational affairs to eliminate environmentally harmful actions and ensure responsible care of the earth and its resources. (M)

SUPPLEMENTARY

1. Assembly receives the Supplementary report. (T)
2. Assembly deplores the poor leadership that has caused anarchy in Vuwani, and condemns the acts of violence and destruction of the service delivery infrastructures. (M)

MISSION AND DISCIPLESHIP

1. The General Assembly receives the report. (T)
2. The General Assembly:
 - (a) notes that the UPCSA is active and involved in the Fresh Expressions SA movement;
 - (b) calls upon ministers and lay leaders to sign up for MSM Courses in centres where these will be run in 2017; (M)
3. The General Assembly:
 - (a) notes the two leaflets the committee has produced: "Everything must change" and "Does the answer lie within?" and commends these to Sessions for study;
 - (b) calls upon all Sessions and ministers to read and study the concept of Missional Church. (M)
4. The General Assembly:
 - (a) notes that the Committee arranged a successful Inspire Conference from 23 to 25 September 2015 on the theme "Rediscovering Church";
 - (b) instructs the committee to arrange a Consultation of Presbytery and Synod M&D Conveners before Executive Commission 2017. (M)
5. The General Assembly:
 - (a) calls on all lay persons active in supportive ministries in the Church to consider joining the Order of Lay Ministries;
 - (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;
 - (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;
 - (d) instructs Presbyteries to forward the names and contact information of all Lay Preachers within their bounds to the OLM Administrator by 31 August 2016. (M)
6. The General Assembly celebrates the UPCSA Mission and Discipleship website and encourages all ministers, elders, leaders and members to use the website. (M)
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 4.2. of the report. (M)
8. The General Assembly resolves:
 - (a) to designate the month of October "Mission month" for congregations within the UPCSA for the third consecutive year;
 - (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;
 - (c) that the M&D Committee again develops additional resources for use in the Church during Mission month. (M)
9. The General Assembly:

- (a) adopts the Bible Society in South Africa, Zambia and Zimbabwe as its focus missionary organisation for the Assembly years 2016 - 2018;
 - (b) encourages all its members to support this organisation in all ways possible. (M)
10. The General Assembly:
- (a) adopts the following definition of a congregation:
"A congregation (or worshipping community) is a group of people who gather regularly to meet Christ in Word and sacrament, practice mutual care and make disciples in our changing culture. They do so while seeking to participate with God in the transformation of the world. As communities, they move toward sustainability in leadership and finance";
 - (b) refers the questions listed in question 6 of the report to the Priorities and Resources Committee working in collaboration with the Mission & Discipleship Committee for further study, discernment and consideration and instructs the Priorities and Resources Committee to report back to the Executive Commission in 2017. (M)
11. The General Assembly:
- (a) resolves that the Committee will allocate the its Property Grants in future to offering "Initialization Grants" for new worshipping communities.
 - (b) resolves that the committee will investigate changing a significant portion of its Grants in Aid of Stipend toward "Stabilization Grants" for new worshipping communities and report on this to Executive Commission 2017;
 - (c) supports the committee in its endeavours to inspire the UPCSA toward Church growth and toward mobilizing the members of the UPCSA to effect growth. (M)
12. The General Assembly renames:
- (a) Nuclear congregations as "New worshipping communities";
 - (b) Transitional congregations as "Developing communities"; and
 - (c) Fully constituted congregations as "Calling congregations" as explained in Appendix 2. (M)

STEWARDSHIP

1. Assembly receives the report. (T)
2. Assembly instructs the previous Convener and his committee to return the assets. (M)

PRIORITIES AND RESOURCES

1. The General Assembly receives the report. (T)
2. The General Assembly notes and approves the newly developed peer review template for all General Assembly Committees. (M)
3. The General Assembly instructs the Priorities and Resources Committee, the Assembly Business Committee together with the General Secretary to consolidate the review on the work of the committees and report to General Assembly. (M)
4. The General Assembly rules that the Frequency of the General Assembly meetings remain as is. (M)
5. That the General Assembly instructs the Finance committee to look into the feasibility of upgrading and management of current structure of the church and/or the purchase of new facilities. (M)
6. The General Assembly notes that the Ministers' Conference took place in April 2016. (T)
7. The General Assembly notes next conference will be in 2018 and it will be a Ministers and Spouses' Conference. (T)
8. The General Assembly notes the dates for the Conveners' Consultation 6th & 7th September 2016. (T)
9. The General Assembly notes the dates for the Consultation of Retired Ministers 8th & 9th September, 2016. (T)

ECUMENICAL RELATIONS (CUC)

1. That the General Assembly receives the report. (T)
2. That the General Assembly notes the involvement of the POZ in the ecumenical relations and appreciates the strong partnerships the POZ enjoys with the Presbytery of Denver, PC(USA), URC and the Church of Scotland. (T)

3. That the General Assembly notes the involvement of the Synod of Zambia in ecumenical relations and appreciates the strong partnership the Synod of Zambia enjoys with the Presbytery of Philadelphia. (T)
4. That the General Assembly admires the awarding of a seat to the UPCSA by the Executive Board of the Christian Council of Zambia and congratulates the Moderator of the Synod of Zambia for the appointment to serve as a Board member for the next three years. (M)
5. That the General Assembly notes the ecumenical developments in South Africa and that the UPCSA is consistently represented in the ecumenical activities/events. (T)
6. That the General Assembly congratulates Bishop Malusi Mpumlwana on his appointment as the General Secretary of the SACC and wish him well in the job. (M)
7. That the General Assembly encourages the Councils and the members of the UPCSA to support fully the initiatives undertaken by the CCZ, SACC and ZCC, respectively and other recognised forums within the three nations. (M)
8. That the General Assembly congratulates the Rev Dr Cowan on his reappointment as the General Secretary of the CWM and pledge continued support in his work. (M)
9. That the General Assembly congratulates the Rev Sindiso Jele on his appoint as the Mission Secretary for Africa Region and pledge support in his work. (M)
10. That the General Assembly notes the change in the governance structures of CWM. (T)
11. That the General Assembly notes the Moderator of the General Assembly, General Secretary, Rev Jane Nyirongo and Ms Karabo Mamabolo II will represent the UPCSA in the CWM Assembly in Korea in June 2016. (T)
12. That the General Assembly notes with appreciation the opportunities offered by CWM and that the UPCSA does participate in the programmes. (T)
13. That the General Assembly notes that the Moderator of the General Assembly, the General Secretary, Mrs Masikane and Ms Chivhanga will represent the UPCSA in the 26th General Council of the WCRC will be held in Leipzig, Germany on 29 June to 7 July 2017. (T)
14. That the General Assembly notes the commitment of the ERC in the establishment and/or strengthening of relationships with the churches of the reformed tradition in Southern Africa. (T)
15. That the General Assembly approves the exploration of partnership with the Presbyterians Church in Cameroon and asks the ERC to manage the process. (M)
16. That the General Assembly notes with appreciation the continued strong relations with the Church of Scotland and the commitment to the documenting of the provisions of the partnership. (T)
17. That the General Assembly notes with appreciation the continued strong relations with PC(USA) and that the Rev Motonganavo will represent the UPCSA in the PC(USA) General Assembly. (T)
18. That the General Assembly urges Presbyteries and Sessions to submit detailed initial information on the partnerships and relationships with other churches to the Central Office by the end of September 2016 and regular updates by the end of February each year. (M)
19. That the General Assembly encourages the Presbyteries to send the members that are responsible for ecumenical relations to the consultation on ecumenism that will be held in September 2016. (M)
20. That the General Assembly approves the policy on Ecumenical Relationships and enforce it at all the levels and the structures of the church. (M)
21. That the General Assembly requests the Nominations committee to include the names of the Revs Peter Langerman and Hein Barnard in the ERC, as long as they still serve in their current positions in the Church Unity Commission and Bible Society, respectively. (M)
22. That the General Assembly notes with appreciation the development of a sign language Bible. (T)
23. That the General Assembly encourages the structures and the members to make more contributions to the Bible Society. (M)
24. That the General Assembly encourages the congregations to observe the Bible Sunday on the 6th November 2016. (M)

25. That the General Assembly encourages the Presbyteries and the congregations to invite the ministers working for the Bible Society to talk on the work of the Society and on the importance of supporting that work. (M)

SUPPLEMENTARY

1. That the General Assembly receives the report. (T)
2. That the General Assembly notes the involvement of the MCG in the PPMFA and supports the launch of the Association. (M)
3. That the General Assembly notes with appreciation the progress made with regard to the building of the relations between the UCZ and the UPCS. (T)
4. That the General Assembly approves the inclusion of the following in the MoU between the UCA and the UPCS:
 - Sharing of resources, information, knowledge and opportunities, especially on issues of mission and evangelism, and Church and Society.
 - Inviting one another to the General Assemblies/Synods.
 - Consider the joint training of ministers, including the post academic training phase.
 - Consider the sharing of ministers and encourage the fellowships of ministers.
 - Approach to CWM/Church of Scotland initiates collaboratively.
 - Encourage local churches to work together on many areas.
 - Encourage associations to invite each other. (M)
5. That the General Assembly notes that the meeting between the UCCSA and the UPCS to discuss about the union of the two churches took place. (T)
6. That the General Assembly notes the progress made by the UCCSA/UPCS negotiations team and agrees to support the initiatives of the team towards the union of the two churches, which include the following:
 - a. The time frame for the realisation of the union should be over the period 2020/2021.
 - b. Consulting the documents of the UCCSA – PCSA talks and of the PCSA – RPCSA talks to identify key issues for consideration in the process and thereafter establish Tasks teams that will consider the critical aspects of the union.
 - c. Holding a ceremonial launch of the commencement of the road to the union in one of the United Churches in Pietermaritzburg on Sunday 19 February 2017 where the members from the two churches will make a commitment to journey together towards the union.
 - d. Request the churches to budget for the negotiations and planning processes. (M)
7. That the General Assembly notes that the meeting between the PCEA and the UPCS delegations will take place in Nairobi on the 25th July 2016. (T)
8. That the General Assembly notes with appreciation the breakthrough in establishing the relations with the CCAP. (T)
9. That the General Assembly approves the Afrikaans, IsiXhosa and Setswana translations of the Accra Confession and give thanks to the Rev Andre Combrink, Mr Xhoseka and the Rev Mashoko for their contributions to the translations. (M)
10. That the General Assembly asks the Faith and Order Committee to take into its custody the translations and to find a way of incorporating the Accra Confession and its translations in the worship life of the UPCS. (M)
11. That the General Assembly notes and continues to support the life and work of the CUC. (M)
12. That the General Assembly instructs the ERC to ensure that the UPCS is properly represented at the Second Unity and Mission Consultation that will be held in August 2016. (M)
13. That the General Assembly instructs the ERC to appoint permanent representatives of the UPCS to the CUC Central Committee. (M)
14. That the General Assembly notes the initiative of the CUC to bring closure regarding the demise of FEDSEM and agrees to encourage its members to participate that is planned to take place in Pietermaritzburg, probably on the 18th February 2017. (M)

15. That the General Assembly agrees to congratulate and support the Rev Ramulondi on his appointment as a member of the CWM Board of Directors and as the Chair of the Trustees of CWM, respectively for the next four years. (M)

COMMUNICATIONS

1. The General Assembly receives the report. (T)

EDUCATION AND TRAINING

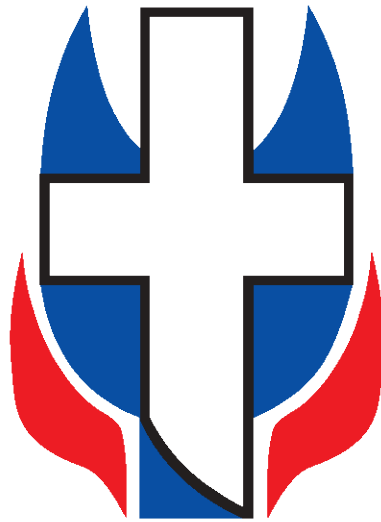
1. The General Assembly receives the report of the Education and Training Committee. (T)
2. The General Assembly considers carefully any changes to the personnel of this committee. (M)
3. The General Assembly expresses its sincerest thanks to all whose donations to the PEF ensure the ongoing work of the fund and thanks the members of the Task Team for their role in its continued work. (T)
4. The General Assembly declares Sunday, 18 June, 2017 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, 2017. (M)
5. The General Assembly 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 signing the forms. (M)
6. The General Assembly notes that the deadline for submission of completed application forms is 30 September annually and that late submissions will not be accepted. (T)

RECORDS

1. The General Assembly receives the report. (T)

NOMINATIONS COMMITTEE

1. The General Assembly receives the report. (T)



NEC TAMEN CONSUMEBATUR

Committee Reports

ASSEMBLY BUSINESS

Report to the 2016 General Assembly:

1. MEMBERSHIP AND MEETINGS OF THE COMMITTEE

Assembly Business Committee remains committed and anchored to the Vision of the Uniting Presbyterian Church in Southern Africa; namely: **To be a reconciled community of Christians exercising a prophetic witness to Christ**. For this reason: Love, Integrity, Servanthood etc are some of the Values that propel the Committee in exercising its responsibilities.

The following serve as members of the Committee:

Revs SO Loni (Convener); **CW Leeuw** (Passed away) , V. Mkhungo (Clerk of Assembly), LL Qina, 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 as they attended virtually ALL meetings of the Committee despite their other competing work or business commitments.

The continued **support and contribution** by the General Secretary, the Rev Lungile Mpetsheni in ensuring that the Committee in all its work, including planning for this General Assembly: the Vision, Mission, Mission Priorities and Values of the UPCSA are upheld; **can never be underplayed**.

The outgoing Moderator the Rev Mukondi Ramoulondi has through his **opening devotions** at almost all the meetings; his **contribution** within and outside the meetings based in his vast experience on the work of ABC: first as Moderator Designate, and later as Moderator; has added enormous value in the life and work of the ABC. The Committee is greatly indebted to him for the talents and skills he shared with the Committee.

The ABC has also enjoyed the presence of the current Moderator; the Rt Rev Robert Munthali in its meetings as in this way he was well integrated in the work of the ABC: and as such he has also contributed to the issues raised in this report, particularly the Agenda of this Council and the Theme of this General Assembly.

The Committee has occasionally invited people with skills and talent to address them on certain aspects pertaining to the smooth running of this General Assembly; e.g Mr Wilson (IT Specialist); Mr Coulter (General Assembly Logistics); Mr Jeff Jooste (CFO) and Mr X Bengu (IT Specialist)

2. CLERK OF ASSEMBLY

As it will be well understood that the greater responsibility of the Clerk of Assembly relates to the Key Performance Areas of ABC, it is with great pleasure for the ABC to report that the Clerk of Assembly has assumed his duties and has been well oiled/integrated in the entire work of the ABC and its processes. This has been evidenced by the crucial part he played in organising this General Assembly in terms of paper work and communication with relevant bodies and person/s. Well Done Vusie and we wish you God's favour as you deliver on His mandate.

3. SUPPORT TO HOSTING PRESBYTERY

It is one of our obligations to support the Presbytery that is to host General Assembly; by our physical presence and by our communication models. The same support we have given to Amathole Presbytery through its Local Organising Committee; and the Assembly Business Committee has enjoyed full cooperation from the Presbytery of Amathole. Indeed they demonstrated their servanthood to Christ and to their beloved Denomination.

4. ATTENDANCE AT INSAKA GROUPS

The Decision Making Process of the UPCSA at General Assembly level is in three phases but for the purposes of this report; reflection will be done on two phases:

- (a) **Listening Phase:** Where Commissioners listen to the report presented and are given an opportunity to ask questions of clarity,
- (b) **Discussion/Insaka Phase:** This is a very critical stage of the consensus model that runs a "risk" of being undervalued. If Consensus Model is about ensuring that "every voice in the room" is heard; Insakas is where the tyre hits the tar in this regard. It is for this reason that General Assembly resolved that at Insaka Groups Commissioners should be encouraged to freely express themselves in the language comfortable to themselves as long as there will be someone to interpret.

The Assembly Business Committee therefore 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 with "long time friends" or for making calls.

"An Insaka Group is a group which shall meet on the days of General Assembly to discuss reports of Standing Committees, Overtures, Petitions and such other business as the General Assembly will instruct these to consider. (See 8.3 of Standing Orders)." So from its inception it was NEVER intended to be a cooling period BUT business slot.

"Commissioning by a Presbytery therefore obliges a Commissioner to be present for the whole period of the General Assembly. 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 returns.

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

5. TRANSLATION EQUIPMENT:

The UPCS identified the issue of Language as a critical barrier in achieving INCLUSIVITY through the Consensus Model. In other words; the UPCS acknowledged that if the aim of Consensus Model is to ensure that "every voice in the room is heard"; then that aim can never be fully achieved unless the issue of Language as a barrier is addressed. **The General Assembly then instructed the Assembly Business Committee to investigate the possibility of doing Translations during General Assembly and EXCO.**

The first attempt to have the above resolution implemented was at the 2014 General Assembly. However; the pilot 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 jacks started as early as 2015 since these 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. **The initial quotations to have these manufactured abroad clearly indicate that this will be a costly exercise.** At the time of writing this report the ABC was still working out with the various relevant Service Providers quotations that will include even modification of the existing boxes so that every cost to have the project running is presented to the Denomination (CFO). The service providers abroad have not been constant in their communication with Mr Ian Wilson (our) IT specialist.

Noting that the delay might result in Translation NOT taking place at 2016 General Assembly; the ABC attempted to source translation services JUST for 2016 General Assembly and the estimated cost was **R338 899-26.**

Since the initial idea of the Denomination was "owning the equipment than hiring"; the ABC; in consultation with the CFO (Jeff) came to a conclusion that **hiring** (R338 899-26) will be wasteful/fruitless expenditure since such a huge amount was not within the approved working budget.

Regrettably; Based on the above; the ABC is not in a position to deliver on Translation Services at this 2016 General Assembly; HOWEVER; the ABC; in conjunction with Mr Ian Wilson and CFO will endeavour to ensure that this Goal is achieved in the near future within reasonable Financial Perimeters.

If this goal proves to be unachievable; the General Assembly needs to be prepared for the possibility of the incoming ABC approaching it (GA) in the future for a new mandate on this matter.

6. AGENDA FOR THE 2016 GENERAL ASSEMBLY.

The preliminary Draft Agenda has been sent to each Assembly Committee Convener with the Assembly Papers calling for their inputs. What is tabled before 2016 General Assembly as the Final Draft Agenda includes therefore all inputs that have been received from Assembly Committee Conveners.

Commissioners should note that in putting together the Agenda for each Council; the ABC also takes into account the **"Topical Issues"** that appear to be subjects of debate within the Denomination; Christian Community or in the country at large: as well as events worth celebrating or remembering: and opportunity is created through the Agenda of the Council for UPCS family to express her views on such issues or celebrate such memorable events.

The same approach has been taken by the ABC in crafting the 2016 General Assembly Agenda; hence the inclusion of the **160th Anniversary Celebration of Tiyo Soga** as the first black Minister to be ordained in the entire continent.

Tiyo Soga was ordained in Glasgow (Scotland) on the 10th December 1856.

7. THE STANDING ORDERS FOR 2016 GENERAL ASSEMBLY.

The Standing Orders for 2016 General Assembly have been developed by the ABC and are now brought to the General Assembly for adoption to guide the ordering of its business. These have been sent earlier with the 2016 Assembly Papers and there has been no major change since these were sent to Commissioners.

8. PARTNERSHIP: (JOINT VENTURE)

The Committee extends its heart full thanks to the Church Office Committee for venturing into moving away from working in silos. The Church Office Committee created a space where in their process of Evaluating the Clerk of Assembly they will consciously involve the ABC. This has already started through the process of drawing up revised Job Description for the Clerk of Assembly which will be the basis for his annual evaluation. The ABC was invited to take part in this process.

Furthermore; the ABC will have an input in the Clerk of Assembly evaluation process (twice a year) that will be led by the Church Office Committee. Details of engagement at that level are still to be worked out by the Church Office committee.

9. GIFT TO THE UPCS:

The family of the late Rev Clifford Wally Leeuw (Elsabe and sons) has graciously donated to the Uniting Presbyterian Church in Southern Africa the "*frogs*" from Cliff's Moderatorial Gown. The significance of these "frogs" is that they were used by the **first Moderator of the UPCS**; and the family felt that they could be preserved as a symbol of "unity" within the Denomination. On receiving this gift; the General Assembly will be requested to instruct the General Secretary to write to the Leeuw family and express the Denomination's gratitude for this kind gesture.

10. 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 UPCS moves towards the direction of "**A Spirit Driven Church.**"

"The **General Secretary**; assisted by the **Clerk of Assembly** supervises the work of the Drafting Team (as well as the Electoral Process); whilst the General Secretary will be responsible for the final product of Drafting Team that gets presented to General Assembly during Decision Making Session." Extracted from the 2016 Standing Orders.

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."

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|--|--|
| 1. <u>Drafting team</u> | : Revs M Muller, L Mashoko, R Kelly, Ms L White, A Mkani, T Majiza and T Mdingi. |
| 2. <u>Minute clerks</u> | : Revs Z Mtyhobile and M Tati |
| 3. <u>Records</u> | : Miss E White |
| 4. <u>Scrutineer for minutes</u> | : Rev C Magagane and Mr. H Booysen |
| 5. <u>Data projector</u> | : Rev M Muller: |
| 6. <u>Vote of Thanks to the Retiring Moderator</u> | : Rev VP Mabo and Rev D. Mushayavanhu. |

SIBAKHULU ORSMOND LONI CONVENER

PROPOSALS

1. The General Assembly receives the report.
2. The General Assembly notes that Rev Vusi Mkhungo assumed duties as Clerk of Assembly and has fitted well with the ABC processes and its scheme of work.
3. The General Assembly implores Commissioners that attendance at Insaka Groups is compulsory as this is part of the Decision Making Process of the General Assembly.
4. The General Assembly notes the commitment and attempts by the Assembly Business Committee to ensure that smooth Translation Service takes place at the future EXCO or General Assembly Councils.
5. The General Assembly adopts the proposed Draft Agenda as the Final Agenda for 2016 General Assembly.

6. The General Assembly adopts the Standing Orders for 2016 General Assembly to be the guide for ordering of its business.
7. The General Assembly expresses gratitude to the late Rev Clifford Wally Leeuw's family (Elsabe and sons) for the generous gift of the "frogs" that were part of the gown of the first Moderator of UPCSA (in the person of Rev Cliff Leeuw) to the Denomination, and further instructs the General Secretary to convey such gratitude to the Leeuw family.
8. The General Assembly appoints the following as its Facilitation Team:

8.1	Drafting team	:	Revs M Muller, L Mashoko, R Kelly, Ms L White, A Mkani, T Majiza and T Mdingi.
8.2	Minute Clerks	:	Revs Z Mtyhobile and M Tati
8.3	Records	:	Miss E White
8.4	Scrutineer for minutes	:	Rev Magagane and Mr. H Booysen
8.5	Data projector	:	Rev M Muller
8.6	Vote of Thanks to the Retiring Moderator	:	Rev VP Mabo (Mthatha) and Rev D. Mushayavanhu (Zim).

GENERAL SECRETARY

Supplementary Report to the General Assembly 2016

INTRODUCTION

1. After the submission of the report to the Clerk of the General Assembly, further developments occurred. This report captures the important things to report at the General Assembly.

THE UPCSA STRATEGIC PLAN

2. The team came together again on the 11th May 2016 to complete the plan. The document is presented to the General Assembly for approval. This plan seeks to synchronise the activities of the denomination. It is by no means exhaustive in terms of covering the life and work of the church. But if we approve and follow it, we can together strive to achieve common objectives, and we may be able to assess and evaluate our performance as the denomination. **The General Assembly is requested to approve the plan and mandate all the structures of the church to adhere to it and comply with the deadlines given for the returns.** The Strategic Plan, after approval by the General Assembly will be effective from January 2017 and will be in place for five (5) years. Each responsible structure/person will in some instances come up with further action plans to achieve some of the objectives delineated therein. Any adaptation of the plan will be presented to the General Assembly or the Executive Commission, whichever sits first after the need arose, before it is effected.
3. The last column presents the challenges and the risks identified towards the implementation of the action plans. The group felt that a comprehensive risk management/abatement plan and monitoring and evaluation plan will be put in place after the document has been approved. For now we may highlight that the Assembly Business Committee and the Priorities and Resources Committee will be responsible for the monitoring and evaluation function, as per the resolution of the 2015 Executive Commission. Another team will work on the risk management/abatement plan.

PROVISION FOR THE END OF THE TERM REPORT OF A MODERATOR

4. The outgoing Moderator raised a concern that there is no provision for a moderator to present a report at the end of his/her term in office. He feels that there are issues that a moderator has to deal with during his/her term and which he/she may not be able to finalise at the end of the term. Some of the issues are serious and need continuous attention until a logical conclusion is reached.
5. There is also no mechanism to keep the record of the lessons and experiences that a moderator may wish to pass on to the church for future reference and to equip future moderators. Linked to this is a concern that there is no clarity on why the moderators tour Presbyteries. What should a moderator do during the tour? What after? What impact does it make? What are the expectations of the church? There is no guide for the moderator and for the receiving Presbyteries. **The General Assembly is therefore requested to ask the Priorities and Resources Committee to consider this matter entirely and provide guidelines that will help the church, the Moderators and the receiving Presbyteries.**

FORTY (40) YEARS OF WOMEN ORDINATION IN THE CHURCH

6. After opening up for women to be ordained as ministers, the church has had women ministers for approximately forty (40) years now. The pioneers were the Rev Ethnie Fourie and the Rev Charity Majiza. The UPCSA should celebrate this milestone and record this history accordingly. The Church of Scotland 2016 General Assembly celebrated 50 years of the ordination of women as elders. **The General Assembly should mark this achievement and thank God for directing the church to inclusivity in the ministry.**

**THE REV LUNGILE MPETSHENI
GENERAL SECRETARY**

PROPOSALS

1. The General Assembly receives the report
2. The General Assembly
 - a. approves the UPCSA Strategic Plan for five years commencing in January 2017;
 - b. urges all the structures of the church to implement and execute accordingly; and
 - c. instructs all the members and the structures of the UPCSA to adhere to it.
3. That the General Assembly requests the Priorities and Resources Committee to
 - a. produce a document that provides guidelines for the Moderator during a Presbyterial tour and for the receiving Presbyteries;
 - b. work out a reporting procedure for a moderator for the sharing of experience; and
 - c. devise mechanism(s) to ensure that the issues that a moderator has been dealing with are taken to logical conclusions even after the term has come to an end.
4. That the General assembly notes that the Church has had ordained women minsters for approximately forty (40) years and agrees to devote one of the evening devotions to mark this milestone.

UPCSA STRATEGIC PLAN FOR 5 YEARS

STRATEGIC GUIDELINES

- I. The UPCSА will be a Missional Church
- II. The UPCSА will have mission oriented and holistically developed ministry
- III. The UPCSА will promote the equality of all its members and congregations
- IV. The UPCSА be welcoming to all, especially the youth
- V. The UPCSА will reflect the demographics of its membership at all decision making levels and forums
- VI. The UPCSА will have cohesive, efficient and effective administration
- VII. The UPCSА will be financially sustainable
- VIII. The UPCSА will promote a positive image and raise its profile
- IX. The UPCSА will be a reconciled Church

Serial No	UPCSA STRATEGIC PLAN					
	How	When	Who/Which	Where	Outcomes and Indicators	Identified Challenges/Risks
	Strategic Guideline 1: The UPCSА will be a Missional Church					
1	Produce and disseminate material that defines a common concept of being “Missional” in line with Ephesians 4 (Apostles, Prophets, Evangelists, Shepherds and Teachers - APEST), and cast a compelling vision as to what a missional congregation/ church looks like. (Study Documents. Process Tools. Month long themes. etc)	Oct 2016 - as this is the all-important foundation to everything else. Dissemination of the information by Jul 2017.	Mission & Discipleship and Church & Society Committees to generate the material. Then Moderator, GS, Communications Committee, Presbyteries, Associations, Sessions to market.	Congregations Presbytery Associations Assembly The World!!	1. A compelling vision to guide and inspire us. 2. A guiding document defining the UPCSА common approach to being missional. 3. A common point of departure and understanding of what a “missional church” concept entails. 4. There will be a unity of purpose and effort towards the establishment of missional congregations, thus contributing to the UPCSА being a missional church.	<ul style="list-style-type: none"> • Fear of change • Resistance of key leaders • Lack of ownership • Inertia • Resistance to change • Traditionalism • Poor execution

	How	When	Who/Which	Where	Outcomes and Indicators	Identified Challenges/Risks
2	Promote the understanding of the resources we have and avail them to the whole church. (Financial, People, Skills, Experience, etc). Enable the understanding through the production and dissemination of relevant material. (Rom.15:26-27)	Oct 2016 and ongoing	Mission & Discipleship and Church & Society Committees to start and co-opt	Whole Denomination	<ol style="list-style-type: none"> 1. There will be a great appreciation and effective utilisation of the resources. 2. Develop a mindset that encourages the “cross pollination” of skills and sharing. 3. A greater awareness of each other (needs and resources) 4. A data base of resources (human and non-human) that can be utilised for the edification of the church. 5. A guide to the appreciation and effective utilisation of the resources will be produced. 	<ul style="list-style-type: none"> • Undervalue what we have • Suspicion • Lack of Transparency • Lack of Clarity of Purpose
3	Affirm, equip and strengthen congregations as being the primary focus for mission. (Move from a pyramid of upward hierarchical focus to an inverted pyramid of downward hierarchical focus).	Oct 2016 and ongoing	General Secretary & Moderator Finance Committee & other General Assembly Committees	Whole Denomination	<ol style="list-style-type: none"> 1. GA staff and officials will continue to and increasingly affirm and demonstrate passionate interest in the mission of the church as expressed “on the ground” in local congregations. 2. GA staff and officials will continue to and increasingly assist congregations in the areas of denomination and government admin (e.g. tax etc) requirements. 3. Congregations will be well equipped for mission. 4. A climate of sharing missional successes will be promoted (rather than onerous reporting) 	<ul style="list-style-type: none"> • Failure to bring positive feedback • Balancing the practical need for information and compliance with the danger of overloading congregations with reporting and administrative tasks) •

	How	When	Who/Which	Where	Outcomes and Indicators	Identified Challenges/Risks
	Strategic Guideline 2: The UPCSA will have mission oriented and holistically developed ministry					
4	Promote the paradigm shift of ministry from minister centeredness to congregation focus.	Jan 2017 and ongoing	Ministry and Mission & Discipleship Committees, Ministers and Church leadership	Congregations Presbyteries, Learning Institutions, Post Academic Training phase,	1. Congregations are the primary focus for ministry. 2. Ministers are better equipped to be entrepreneurial and facilitating in ministry. 3. The role of minister as facilitator and “unleasher” is emphasised 4. The full spectrum of Eph.4 gifts are celebrated in the life of the Denomination. 5. The importance and value of the Order of Lay Ministries (OLM) and CDE's is appreciated.	<ul style="list-style-type: none"> • Resistance to change • Feeling of being unsettled. • Ministers’ fears (a loss of value, unclear purpose and perceived loss of influence/ control.)
5	Design the courses/ programmes and/or introduce the available courses/ programmes that equip and empower the ministry for mission and ensure that the programmes are accredited. Encourage the full use of the courses/programmes.	Jan 2017 and ongoing	Ministry Committee, Mission & Discipleship Committee, OLM (which is doing some of this already)	Presbyteries, Congregations, Learning Institutions	1. The specific programmes will be detailed and made accessible to all, so that the membership of the UPCSA becomes more mission oriented. 2. Accreditation will be explored with the relevant institutions.	<ul style="list-style-type: none"> • Resistance to change • Lack of passion • Failure to obtain accreditation • Lack of creativity
6	Design courses /programmes that will promote the diversification of skills and training, especially practical skills, for the ministerial students.	Jan 2017 and ongoing	Ministry Committee, OLM, Ministers and Congregations	Presbyteries, Congregations, Learning Institutions,	1. Ministers will be multi skilled as a result of the designed courses/ programmes.	<ul style="list-style-type: none"> • Resistance to change • Lack of passion
7	Institute cross cultural vocational placement.	Jan 2017 and ongoing	Ministry Committee, Ministers and Congregations	Congregations	1. Every student will get an opportunity to be in an environment that is totally different to his/her origin.	<ul style="list-style-type: none"> • Fear • Resistance to embrace diversity

	How	When	Who/Which	Where	Outcomes and Indicators	Identified Challenges/Risks
	Strategic Guideline 3: The UPCSA will promote the equality of all its members and congregations					
8	Set up a Task Team to investigate and recommend how to address the inequalities experienced in Ministry and as a result of the transnationality of the UPCSA.	Oct 2016	Ministry Committee and General Secretary to appoint a task team.	Particular focus on ministers and then the broader church	1. Plans will be put in place to address inequalities. 2. A Task Team will be established to investigate and recommend how to address all forms of inequalities.	<ul style="list-style-type: none"> • Move too slowly • Move too quickly • Not representative • Failure to listen • Money
9	Develop a mechanism to facilitate meaningful encounters and discussion forums throughout the church to address the equality concerns around race, tribe, culture, etc... (It has long been demonstrated that face to face encounter and discussion is the only measure that has lasting effects.)	Oct 2016 and ongoing	Church and Society Committee	Whole Church	1. Meaningful encounters and discussions will take place. 2. Resources (like discussion guides and weekend programmes) will be provided to assist meaningful encounters and discussion at all levels 3. A climate of listening and learning should be created. 4. There will be dialogue throughout the UPCSA.	<ul style="list-style-type: none"> • Fear • Resistance to change • Denialism
10	Explore and institute Alternate Models of Ministry (including ways to bring ministry to all congregations without demeaning grants – sharing resources.)	Ongoing First report in 2017 Executive Commission	Ministry Committee & M&D	Whole Church	1. A document on alternative forms of ministry produced and once approved by the General Assembly/Executive Commission implemented. 2. Create an awareness that every congregation has a seat around the family table so that resources can be shared in ways that are not demeaning. 3. Every congregation should have effective ministry	<ul style="list-style-type: none"> • Resistance to change • Fear of letting go

	How	When	Who/Which	Where	Outcomes and Indicators	Identified Challenges/Risks
	Strategic Guideline 4: The UPCSA be welcoming (radically inclusive) to all, especially the youth					
11	Promote inclusivity and emphasise the radically inclusive nature of the Gospel.	Jul 2017 and ongoing	Faith and Order Committee Church and Society Committee General Secretary	Whole Church	1. A culture of inclusivity will be inculcated, thus ensuring an inclusive UPCSA. 2. A plan will be put in place to ensure that the UPCSA promotes inclusivity. 3. Material (in the form of group bible studies and sermon outlines) be generated to further an awareness of these needs.	<ul style="list-style-type: none"> • Resistance to change • Divergent hermeneutical approaches
12	Expedite the rolling out of the seven ministries, as per the resolution of the 2015 Executive Commission, namely: 1. Ministers' Welfare and Development, 2. People with Disabilities, 3. Eco justice, 4. Men, 5. Women, 6. Youth, and 7. Children.	Jul 2017 and ongoing	General Secretary, Church and Society Committee, Mission and Discipleship Committee, Faith and Order Committee (For liturgy)	Whole Church	1. Along with Mission, Vision and Priorities these seven areas will be adopted as areas of emphasis and need. 2. There will be a greater awareness of the needs within the seven areas of ministry. 3. Presbyteries and Congregations will become deeply aware of the challenges faced in these areas. 4. Ad hoc committees and events will arise from time to time to address one or more of these areas.	<ul style="list-style-type: none"> • Resistance to change • Leadership and management dearth
13	Pursue the initiative of the Inclusive Youth Ministry that was held in January 2015 and encourage the reflection on the material that was produced there.	Oct 2016 and ongoing	General Secretary and the Youth and some representatives of the wider work of the church	Youth and whole church	1. An effective and dynamic Inclusive Youth Ministry. 2. An action plan be proposed by the GS, Youth and Wider Church Reps based on the report. 3. A follow-up event is arranged for the beginning of 2018.	<ul style="list-style-type: none"> • Failure to listen • Load of the General Secretary
14	Encourage/Urge/Instruct our structures/services to include our youth at all levels.	July 2017 and ongoing	Mission & Discipleship, Education & Training, Church Associations	Whole Church	1. Membership of every structure will include the young people. 2. Ministers and Congregations will consider the youth in planning the style of worship services and those who participate in them.	<ul style="list-style-type: none"> • Resistance to Change • Fear of losing the "Presbyterian" way

	How	When	Who/Which	Where	Outcomes and Indicators	Identified Challenges/Risks
	Strategic Guideline 5: The UPCSA will reflect the demographics of its membership at all decision making levels and forums					
15	Promote maximum participation of all members by simplifying the decision making processes.	Ongoing	General Assembly, Presbyteries, Congregations, Church Associations	The whole denomination	1. Commissioners to Presbyteries and General Assembly/Executive Commission will have fair knowledge of the decision making processes. 2. There will be user-friendly decision making processes. 3. Commissioners to the Presbytery and General Assembly Council meetings will be orientated adequately on the decision making processes.	<ul style="list-style-type: none"> • Leadership and management dearth • Unwillingness to impart knowledge • Resistance to learn
16	Develop leadership and management development programmes, with specific emphasis on women and youth development.	Jan 2017 and ongoing	General Assembly, Presbyteries, Congregations, Church Associations	The whole denomination	1. Women and youth will take leadership positions with confidence. 2. Leadership and management development programmes will be developed.	<ul style="list-style-type: none"> • Lack of trainers • Lack of initiative • Traditional stereotypes
17	Structure the General Assembly Committees to be reflective of the demographics. This must be balanced with #29	Ongoing	Nominations Committee	General Assembly	1. General Assembly Committees will reflect the demographics of the UPCSA.	<ul style="list-style-type: none"> • Unwillingness to serve • Restricted number of members per Committee. • The need for certain skills on committees.

	How	When	Who/Which	Where	Outcomes and Indicators	Identified Challenges/Risks
	Strategic Guideline 6: The UPCSA will have cohesive, efficient and effective administration Strategic Guideline 7: The UPCSA will be financially sustainable					
18	Provide capacity building and training for the congregations through workshops for all office bearers.	Dec 2017 and ongoing	Presbytery Officials, CFO, and Congregational officials	At every Congregation	1. Leadership and management in every congregation will be capacitated to perform according to the expectations. 2. Every leader/manager will understand his/her roles. 3. Proper governance will be instilled.	<ul style="list-style-type: none"> • Money • Time • Lack of skilled people to do the training and capacity building • Non-availability of trainers • Difficulty to produce training material • Treasurers, Ministers or others not having the required skill set.
19	Empowering Presbyteries through workshops with presbyteries officials.	Dec 2017 and ongoing	General Treasurer, CFO, General Secretary, Clerk of the General Assembly and members of the GA Finance Committee	At Presbytery meetings OR a venue (Church) in the Presbytery where people could attend	1. Presbytery leadership and management teams will possess the requisite knowledge, skills and attitude to perform their tasks effectively and efficiently. 2. Every leader/manager will understand his/her roles. 3. Proper governance will be instilled.	<ul style="list-style-type: none"> • Money • Time • Skilled people to do the training and capacity building • Non-availability of trainers • Difficulty to produce training material • Treasurers, Ministers or others not having the required skill set.
20	Promote accountability: set effective and user-friendly accounting measures; determine clear reporting guidelines and timeframes; disseminate relevant information timeously on a monthly, quarterly and	Jul 2017 and ongoing	General Treasurer, CFO, General Secretary, Clerk of the General Assembly, Presbytery Officials	All Presbyteries	1. There will be clearly laid out accounting procedures and reporting guidelines. 2. There will be a free flow of and easy access to relevant information. 3. Performance will be measured and optimised.	<ul style="list-style-type: none"> • Resistance to account – leading to resignations and difficulty to find a suitable and available replacement. • Inconsistency with regards to accountability across the UPCSA

	How	When	Who/Which	Where	Outcomes and Indicators	Identified Challenges/Risks
	annual basis to all relevant role players; and optimise performance through regular follow ups and individualised assistance.					<ul style="list-style-type: none"> • Not having sufficient skilled people to actually do the work.
21	Revisit the Job Description of the Administrators as defined in the Manual of Faith and Order and encourage all Presbyteries to have full time administrators to alleviate pressure from the Presbytery Clerks.	Dec 2017	General Treasurer, CFO, General Secretary, Clerk of the General Assembly,	All Presbyteries	1. Effective and efficient administration in the Presbyteries. 2. Each Presbytery will have an administrator.	<ul style="list-style-type: none"> • Money • Skills dearth • Not having sufficient skilled people to actually do the work.
22	Dedicate the February Presbytery Council meetings to the administrative work, including and not limited to receiving reports on the life and work of the congregations, ministers' welfare, registration and insurances of properties, statistics (roll of members and other essentials matters for reporting), financial statements (for the congregations whose financial year ends in December. For those whose year ends in June these can be received in August meetings); prepare General Assembly/Executive Commission requirements.	From Feb 2017 and ongoing	CFO, Clerk of the General Assembly, General Secretary, Presbytery Officials Session Clerks	All Presbyteries	1. Every Presbytery will have a full picture of the state of affairs in every congregation. 2. Congregational challenges will be addressed before they become endemic. 3. Ministers' welfare will be prioritised. 4. By the end of February, every Presbytery will submit all the requirements for the General Assembly/Executive Commission to the Central Office. 5. <u>There will be updated records of statistics and of the life and work of the church.</u>	<ul style="list-style-type: none"> • Disunity • Lack of respect for procedures • Lack of teamwork/ spirit • Individualism/egoism

	How	When	Who/Which	Where	Outcomes and Indicators	Identified Challenges/Risks
23	Integrate and work with the Church Associations (where they exist) in the leadership, management and administration at all the levels.	Jul 2017 and ongoing	General Secretary, CFO, General Assembly Committees, Presbytery Officials, Sessions	All levels of the Church	1. Church Associations will be an integral part of the life and work of the denomination at all the levels.	<ul style="list-style-type: none"> • Resistance to change • Earning trust from associations • Distance / travelling
24	Promote dialogue among conveners of the General Assembly Committees, so as to avoid duplication of work and to achieve complementarity and synergy.	Oct 2016 and ongoing	Moderator, General Secretary, Priorities & Resources Committee Clerk of Assembly, all Conveners	General Assembly/ Executive Commission, Presbytery Meetings, and all other Committee Meetings	1. General Assembly Committees will complement each other and achieve synergy. 2. No individual will be bigger than others and no committee will domineer others.	<ul style="list-style-type: none"> • Individualism and egoism • Degeneration of committees into cabals and fiefdoms
25	Establish an effective, inclusive and user-friendly budgeting process and ensure appropriate allocation of funds.	From Oct 2016 and ongoing.	General Treasurer, CFO, General Assembly Committees' Conveners	Budget Meetings, and through regular financial reporting	1. Every GA Committee Convener will have a fair understanding of the budgeting process and of the financial management principles. 2. This will cascade to all the levels and structures of the church.	<ul style="list-style-type: none"> • Inability of people to understand numbers • Inability of people to practice zero-based budgeting. • Being unable to reduce the expenses where needed.
26	Promote efficiency in the digital age by making use of cloud technology (storage) and storing of all documents in one central place; using technology for meetings, such as Skype, thus reducing travelling costs; and using laptops and tablets in meetings to view documents, as opposed to printing.	Jul 2017	Everyone	All meetings and communications	1. There will be easy, timeous and more reliable communication system. 2. Participants will have technology equipment. 3. Printing will be limited drastically.	<ul style="list-style-type: none"> • Need for protecting personal information • Cost of technology • Skills to use technology • Network and infrastructure resources in outlying areas.

	How	When	Who/Which	Where	Outcomes and Indicators	Identified Challenges/Risks
27	Ensuring congregations and Presbyteries comply with the paying of ministers' emoluments on a monthly basis.	Ongoing	Presbytery Treasurers, Presbytery Clerk, CFO, Central Office Accountant	Presbytery Meetings. Finance Committee Meetings	1. All ministers will receive their emoluments every month and should have pay slips (Payment/Salary Advice). 2. Regular reports (and proof of payment) submitted to both Presbytery and Central Office by congregations.	<ul style="list-style-type: none"> • Time and resources to monitor • Lack of punitive measures for noncompliance. • Lack of transparency from the Congregations and the Ministers.
28	Ensuring all Congregations are compliant with all legal aspects of running an office, especially those of SARS.	Jul 2017 and ongoing	General Treasurer, CFO, Central Office Accountant	Congregations, Presbyteries	1. The Congregations will be compliant with the legal requirements 2. There will be a list of all the legal requirements that each congregation has to comply with. 3. Annual reports that will be submitted in the February Presbytery meetings will reveal the status of each congregation.	<ul style="list-style-type: none"> • Lack of commitment for congregations to comply with legislation • No punitive measures in place • Treasurers, Ministers or others not having the required skill set.
29	Develop a Nominations Policy for the denomination that will ensure that people are utilised effectively and commensurate with their expertise and experiences. (This must be balanced with #17)	Jul 2017 and ongoing	Priorities and Resources Committee	General Assembly, Synods, Presbyteries, Congregations, Church Associations	1. People will be utilised in accordance with their expertise and experiences. 2. A Nominations Policy will be developed.	<ul style="list-style-type: none"> • Resistance to change • Unwillingness of people to serve in the structures.
30	Encourage the instilling of the values of the UPCSA within the membership, starting with the ministers, so as to achieve unity.	Ongoing	Moderator, General Secretary, Ministers and the church leadership at all levels	The whole denomination	1. The values of the UPCSA will be espoused at all the levels.	<ul style="list-style-type: none"> • Resistance to Change • Unwillingness to be a team player

	How	When	Who/Which	Where	Outcomes and Indicators	Identified Challenges/Risks
	Strategic Guideline 8: The UPCSA will promote a positive image and raise its profile					
31	Institutionalising a robust communications system that considers all the available resources.	Jul 2017 and ongoing	Communications Committee, General Secretary, GA Clerk, GA Committees Conveners All Presbyteries and Congregations	The whole denomination	1. The UPCSA members will know what is happening in the church. 2. A communications policy will be developed. 3. All available and relevant communications resources and channels will be utilised.	<ul style="list-style-type: none"> • Lack of access to technology connections • Lack of communication skills • Costs
32	Encourage the ministers and all the Church structures, especially the associations to optimise the resources, opportunities and channels available for the promotion of the UPCSA.	Ongoing	Communications Committee, General Secretary, GA Clerk, GA Committees Conveners All Presbyteries Congregations and Church	The whole denomination	1. There will be more appreciation of the UPCSA by its members and better coverage for the UPCSA's reputation. 2. Ministers will inform the office when their services/sermons are to be broadcast on any channel, so that the same may be communicated with all.	<ul style="list-style-type: none"> • Operating in silos • Individualism/ Congregationalism
33	Establish a plan to promote dialogue and meaningful encounters. (This is aligned with How#9)	Jan 2017 and ongoing	General Secretary and Church & Society Committee	Assembly, Synods, Presbytery, Congregations, Associations	1. People will talk openly on church issues. 2. A plan to promote dialogue will be put in place. 3. Take note of the outcomes at #9 too.	<ul style="list-style-type: none"> • Fear • Resistance to change
34	Introduce and utilise a mediation process.	Jan 2017 and ongoing	General Secretary, AARP and Faith & Order Committee.	Assembly, Presbytery, Congregations, Associations	1. Mediation process as a tool to resolve stalemates will be in place. 2. Some issues will be addressed via the mediation process before the legal route is considered.	

	How	When	Who/Which	Where	Outcomes and Indicators	Identified Challenges/Risks
	Strategic Guideline 9: The UPCSA will be a reconciled Church					
35	Encourage Presbyteries to have team-building exercises.	Jan 2017 and ongoing	General Secretary, Moderator and Presbytery Officials	All Presbyteries and Congregations	1. Strong and dynamic Presbyteries. 2. Resources for Team-building will be sourced and/or developed. 2. Presbyteries will have at least one team building session per year.	<ul style="list-style-type: none"> • Individualism/egoism • Lack of team spirit
36	Develop programmes to address the pain that emanates from our transnational situation.	Ongoing	General Secretary and all	Whole Denomination	1. A church not confined by national borders and membership not constrained by citizenship. 2. A process to promote the transnational character of the UPCSA will be followed.	<ul style="list-style-type: none"> • Nationalism • Fear • Resistance to change

RISK MANAGEMENT/ABATEMENT PLAN – ADDRESSING THE CHALLENGES

After the approval of the Strategic Plan by the General Assembly, there will be an exercise to do a comprehensive risk management/abatement plan. In general, every effort will be made to address the challenges and the risks that have been identified in this plan.

- This will be presented to the leadership and management of the church at all levels.
- Every member and structure of the UPCSA will be implored to support the plan and thus reduce the risk of resistance to and the fear of change.
- The ministers and members of the church will be encouraged to avail their God given talents and competences towards the edification of the UPCSA.
- Capacity development programmes will be put in place, including workshops and short courses, so that people may perform the duties assigned to them with confidence.
- The Central Office will have mechanisms to receive and channel inquiries accordingly, and to assist immensely towards the implementation of the plan.
- The Monitoring and Evaluation process will be in place to help identify those areas that need more attention.

CHURCH OFFICE

Supplementary Report to the General Assembly 2016

1. Composition of Committee

The Rev Prof Maake J Masango , Rt Rev M E Ramulondi (Mod Gen), Rev L Mphetsheni (Gen Sec), Rev R Muntali (Moderator designate), Rev S Mtetwa, Rev Z A Makhalima, Mr R Johnson (General Treasurer and Chairman of Finance Committee), Mr H O Cochrane, Mr H Chivhangu, Ms V Mashao, Dr I Taylor.

2. Retirement of two Central Church Office Staff Members

2.1 Retirement of Ministry Secretary

The Ministry Secretary Rev Dr Eddie Germiquet reached retirement age (65) in June 2016 and his contract terminates on the 30th April 2017 after serving the UPCSA for ten years as Ministry Secretary. He intends vacating his position at the end of December 2016. The COC Convenor approached Rev Dr Germiquet about his willingness to serve as Ministry Secretary on a contractual basis for a few months after his official retirement, in order to give the COC time to recruit and appoint a replacement.

2.2 Retirement of Hospitality Officer Ms Lydia More

The Hospitality Officer (formerly referred to as Cleaner) Mrs Lydia More is also due for retirement. The COC would like to offer her a contractual appointment for a period after her retirement in order for the COC to recruit and appoint a replacement.

3. Stolen car of Rev Dr Eddie Germiquet

The Ministry Secretary Rev Dr Germiquet's car was stolen in May 2016 while he was attending a two and a half hour week-end band performance event in Linden. Besides being securely locked and fitted with a tracker system, the Ministry Secretary also secured his parked car with a gorilla steering wheel lock. The car thieves managed to remove his tracker system which was traced by his tracker company several hours later in a ditch in Soweto. The Ministry Secretary has had to hire a car.

4. Ascension Day

It has become practice for the UPCSA Central Church Office to close on Ascension Day so that staff can attend worship services and also make a public statement about the importance of Ascension Day for the Christian Church and indeed the UPCSA. It used to be a religious holiday in South Africa but has been abolished as a public holiday. The COC would like to encourage all church offices of the UPCSA to follow this example by also closing their offices on Ascension Day.

THE REV PROF MAAKE J MASANGO CONVENER

PROPOSALS

1. The General Assembly receives the report.
2. The General Assembly approves that Rev Dr Eddie Germiquet be appointed on a contractual basis in order for the COC Search Committee to recruit a new Ministry Secretary.
3. The General Assembly approves that Mrs Lydia More be appointed on a contractual basis in order for a the COC Search Committee to recruit a new Hospitality Officer.
4. General Assembly makes an official request for all UPCSA church offices to close their doors on Ascension Day.

FINANCE

Supplementary Report to the General Assembly 2016

1. MEMBERS OF COMMITTEE

1.2 RESIGNATION OF MEMBERS OF THE FINANCE COMMITTEE

After an illness, the former General Treasurer (Mr Doug Anderson) tendered his resignation from this committee. We are deeply grateful for the many years he served as General Treasurer and for the many hours he put in.

The Rev C Leeuw passed away early in 2016. Also a former General Treasurer, and first moderator of the UPCSA, Rev Leeuw spent many hours on Church finances and we are also deeply appreciative of all the hours and work he put in on this specific committee. He is sorely missed.

The Rev. Derek Potgieter was seconded to the Finance Committee, and was going to be appointed now, through the General Assembly. Sadly, Rev. Potgieter passed away since the report was first drafted. We are also deeply appreciative of all the hours and work he put into this Church, and specifically on the Pension Fund and other finance related matters.

1.3 APPOINTMENT OF ADDITIONAL MEMBERS TO THE FINANCE COMMITTEE

With the two resignations above, two vacancies existed. We received the following two nominations and have co-opted them onto the Finance Committee, until such time the General Assembly approves their appointment, through the nominations committee.

- Ms Violet Baloyi – current Treasurer of the Tshwane Presbytery.

3. OTHER MATTERS

3.8 Formation of independent Audit Committee

The audit committee for years has functioned as a sub-committee of the finance committee, and comprised of members only of the finance committee. In other words, we are policing ourselves, and marking our own test, which cannot be right.

We acknowledge that the roles and responsibility of an Audit Committee surpass that of just finances, and it is for this reason, that the Audit Committee should be an independent committee to the Finance Committee, and that it can hold the Finance Committee and other committees accountable.

We propose (refer Proposals 17 and 18) that this committee be independent to the finance committee, and that its composition is relooked at, in that it is structured as follows:

- General Treasurer (Ex Officio – no voting right)
- Chief Financial Officer (Ex Officio – no voting right)
- Two other members of the Finance Committee (of which one will chair the audit committee)
- Three independent members

The new proposed structure will maintain a balance, and ensure good governance and transparency exists.

MR RYAN JOHNSON
CONVENER

PROPOSALS

1. The General Assembly endorses the formation of an independent Audit Committee that no longer reports into the Finance Committee, to maintain and uphold independence and good governance.
2. The General Assembly endorses the composition of the New Audit Committee as follows: General Treasurer (Ex Officio – no voting right), the Chief Financial Officer (Ex Officio – no voting right), 2 members of the Finance Committee, and 3 independent members.

MINISTRY COMMITTEE

Supplementary Report to the General Assembly 2016

NOMINATION OF PEOPLE ONTO THE MINISTRY COMMITTEE

Challenges facing the Ministry Committee during the past year included resignations of some of its members, erratic attendance of meetings and inability to attend the Discernment Conference. As a result some tasks have yet to be completed and extra people had to be brought in for the Discernment Conference Panel interviews. As it is the Assembly that elects people onto the Ministry Committee those elected are accountable to the Assembly as to how they discharge the mandate given to them.

The request of the Ministry Committee is that the Nominations Committee makes sure that it nominates people who are going to be regular and who will see their term through.

MINISTERIAL MARRIAGE TASK TEAM

The Assembly placed what used to be the Ministerial Marriage and Family Care Committee under the Ministry Committee as a Task Team, when it restructured and rationalised its committee numbers. The Team Facilitator, Prof M Masango has been approached on a few occasions and has conducted some personal counselling and visits on a personal basis. In addition to that a very helpful meeting and discussion took place between the Task Team representatives and a Presbytery Moderator with respect to a troubled Ministerial Marriage. The Task Team came to the conclusion that as the Moderator was constructively involved, the addition of additional people at interviews would be counter-productive.

The Ministry Committee is still concerned that there are too many Ministerial Marriages that experience difficulties and for which little or no help is given. Presbytery Moderators are once again urged to make use of the expertise available, through the Ministry Committee.

CALL DISCERNMENT CONFERENCE

The Call Discernment Conference was held from Thursday 2 June to Sunday 5 June 2016. In all 21 people attended; 4 ministers seeking admission or readmission and 17 candidates for the ministry.

MINISTERS:

All ministers applying for admission went through the same process of evaluation over 3 days as other candidates.

Rev Dr Malinge Njeza had resigned from the UPCS ministry in 1999. The Ministry Committee recommends his "provisional" readmission in terms of Manual 17.55.

Rev Patrick Mafa had resigned from the PCSA in 1991 after 6 years in the ministry. After all the panel interviews and psychometric evaluation, the Ministry Committee unanimously discerned that his ministerial gifts lay outside the scope expected of UPCS ministers. The Ministry Committee therefore does not support his readmission into the UPCS ministry.

Rev Simiso G Mncwabe was ordained in the UPCS in 2000 and resigned in 2006. After in-depth interviews and psychometric evaluation the Ministry Committee members thoroughly evaluated all the evidence before them and came to the unanimous discernment that they could not support his re-admission into the UPCS ministry.

Rev Stewart D Gordon was ordained in 2014 under the auspices of "Partners in Harvest" network of Churches. He has formed a community from unchurched and de-churched people. His request is to be admitted as a "Bi-vocational" (Pioneer) minister. The Ministry Committee decided to defer any decision with respect to his application as a minister in the UPCS as his admission concerns one of the new forms of ministry concerning which the Assembly has not yet made a decision. As the new models of Ministry are a joint responsibility between Ministry and Mission and Discipleship Committees, further liaison will be needed between these 2 Committees on this issue in future.

Rev Simon L Molokoane was deferred by the 2015 Selection Conference and given a number of issues to deal with. He was placed under the mentorship of Prof Velle and was requested to attend the Fellowship of Vocation of the Tshwane Presbytery as well as to attend the Polity Classes which are led by the Ministry Secretary every Tuesday at the Faculty in Pretoria. Rev Molokoane has complied with everything that was asked of him and a favourable recommendation was received from his mentor, Prof Velle. The Ministry Committee recommends that he be "provisionally" admitted in terms of Manual 17.55.

Candidates:

The Committee discerned that the following candidates were gifted differently from what the current mandate of the Committee requires:

1. Mr Johannes T Mothoa [space correction]
2. Mr Lindile E Sontaba

Mrs Theresa M Stuthridge's application was deferred.

The table below lists the new candidates for ministry from 2017:

	NAME	PRESBYTERY	COMMENT	PLACEMENT
1	Liwewe, Jones C	Central Cape	Student	Pretoria
2	Benzon, Fiona	Zimbabwe	Student	TEEC
3	Sello, Tsholofelo	Free State	Student	Justo Mwale
4	Stoneman, Philip	Highveld	Student	TEEC
5	Murove, Dephine	Zimbabwe	Student	UTC
6	Pandelani, Isaau	Limpopo	Student	Pretoria/JMU
7	Chataika, Pedzisai N	Zimbabwe	Student	JMU
8	Hlazo, Yongama	Central Cape	Student	Pretoria/TEEC
9	Makalima, Chumisa	Transkei	Student	Pretoria
10	Memela, Thamsanga	Drakensburg	Student	Pretoria/TEEC
11	Hlongwe, Asanda O	East Griqualand	Student	Pretoria
12	Ngam, Siviwe	Amatola	Probation	
13	Howse, Gregory J	Highveld	Probation	
14	Kemp, Iain H	Tshwane	Probation	

TWO YEAR PROBATION

Repeated requests have been made to the Ministry Committee to seriously consider re-introducing probation for 2 years. The motivation for this is that the first year passes very quickly and in many instances a second year of consolidation and maturing would be beneficial. The difficulty is that it would double the number of Probationers having to be financed in addition to the cost of subsidies to congregations and PAT Conferences.

The Ministry Committee requests the General Assembly to authorise it to investigate all facets of a 2 year Probation and to report to the Executive Commission of 2017 for a decision.

DISRUPTION OF PAT CONFERENCE

The Ministry Committee, meeting on the 1st June noted that the issue of the disruption of the August 2015 PAT Conference (reported in the main report of the Ministry Committee) as well as the appeal by the Rev Thomson Mkandawire to the AARP/Court of Assembly had been referred to the Synod of Zambia. The Ministry Committee decided that it wished the Assembly to note these developments.

SECONDMENTS

Responses from Ministers. Every two years the Ministry Committee sends out questionnaires to all Seconded ministers in order to ascertain if they are still in the Seconded position agreed to by the Assembly and to enquire as to their wellbeing in general (Manual 16.115). Questionnaires were sent to 42 ministers (see list in main report) and below are the names of the 16 who have responded. The Ministry Secretary has responded to each person who replied, thanking them for their trouble and dealing with any issues highlighted in their reports.

	MINISTER	SECONDMENT	PRESBYTERY
1	Chatikobo, S	Christian Care	Zimbabwe
2	Gevers, DT	Bible Society of South Africa	Western Cape
3	Hove, NM	United Reformed Church, UK	Thames North Synod
4	Hoy, BA	TEE College	Highveld
5	Hurter, PJ	United Reformed Church, UK	Thames North
6	Lindani SL	SAPS	Tshwane
7	Manaka, WL	Department of Correctional Services	Tshwane
8	Mbambo, H	Presbyterian Church New Zealand	South Dunedin
9	Mudenda, RB	United Reformed Church, UK	Southern Synod
10	Nyama, MM	South African Police Services	Tshwane
11	Rautenbach, CJ	Seafarers Mission	eThekweni
12	Sparks, TS	United Reformed Church, UK	South Province
13	Van Schalkwyk, JD	International Sailors' Society S.A.	eThekweni
14	Mohapi, MJ	SANDF	Tshwane
15	Sayimani, WR	United Reformed Church, UK	West Midlands Synod
16	Goyns, G		Tshwane

Jaco Bester accepted a call to First Presbyterian Church, Saline, Michigan in the Presbytery of Detroit and left the congregation of St John's Middleburg in December 2014. The Presbytery of Tshwane granted him credentials at the time of his departure and now, at Rev Jaco Bester's request, have supported his application to be recognised as a Seconded minister. At its meeting on the 1st June 2016 the Ministry Committee decided to support this application.

SEAT ON PRESBYTERY

Rev Glynis Goyns, who is presently a minister without charge but to whom the Presbytery of Tshwane has

given credentials, has requested to be granted a seat on the Presbytery of Tshwane. As she is involved in the life of the Presbytery, the Presbytery supports this request. The Ministry Committee therefore recommends that she be granted a seat.

**REV AWEDZANI NEMAUKHWE
CONVENER**

PROPOSALS

1. The General Assembly receives the report.
2. The General Assembly requests people agreeing to be elected onto the Ministry Committee that they should be willing to serve their term and attend meetings.
3. The General Assembly urges Presbyteries to refer Ministerial Marriages that are under strain to the Ministerial Marriage Task Team.
4. The General Assembly provisionally re-admits Rev Dr M Njeza to the UPCS ministry.
5. The General Assembly does not re-admit Rev P Mafa to the UPCS ministry.
6. The General Assembly does not re-admit Rev SG Mncwabe to the UPCS ministry.
7. The General Assembly provisionally admits Rev SL Molokoane to the UPCS ministry.
8. The General Assembly notes that Rev S Gordon's application for admission as a bi-vocational minister is kept in abeyance until the Assembly has provided clarity on the new models of ministry.
9. The General Assembly notes the Discernment Conference decisions of potential candidates for the Ministry.
10. The General Assembly notes that the disruption of the Probationer Conference has been referred to the Synod of Zambia.
11. The General Assembly Seconds Rev J. Bester to the ministry at First Presbyterian Church, Saline, Michigan.
12. The General Assembly grants Rev G Goyns a seat on the Presbytery of Tshwane.

CHURCH AND SOCIETY

Supplementary Report to the General Assembly 2016

Pimville House

The committee explored all the ways of effectively use the House which has been on an unprofitable rental loss, and the tenant has not been able to maintain the property. The Committee has recommended to the Finance committee, to dispose the property. The Finance committee will report progress to the General Assembly. Hopefully, the proceeds will be used in line of which the house was donated for.

Vuwani Situation

A very sad scenario degenerated in Vuwani for quite some time. There has been a lot of destruction of property and disruption of services including forced closure of schools. Some students missed Mid year examinations as about 20 schools were burnt. Vuwani is a town in the Vhembe District Municipality in the Limpopo province of the Republic of South Africa. The protests propped up after the High ruling on the traditional land boundary demarcation as a way of resolving the service delivery protest that had started in Malamulele. When the people of Malamulele decided to demand their own Municipality and when the government granted them, this created also a problem for Vuwani who felt they had also a right to choose a municipality to belong to. The demarcation stands as an acknowledgement that the Thulamela Municipality (Venda) had failed the people of Malamulele. The issue of service delivery was avoided, among other issues of tribalism. When issues of tribalism are highlighted in most cases there is one tribe that feels they have limited access to some opportunities than the others. No mediation, or address on the issue from the government as well.

Most African governments have now a trend of avoiding solving traditional/tribal issues hiding behind the democratic principles, as a way of evading acceptance of their failure to carry out their mandate to deliver services to the people. Communities have been failed by their leaders, who are so divisive and remain in power, in this instance the Venda and the Tsonga have been divided at the expense of quality service delivery.

The leadership failure in resolving what communities demanded, latter degenerated in the rampant destruction of property. About 50 schools were either burnt or vandalised, and the preliminary cost for the reconstruction of the schools has been estimated to about R720m. This put the economy of a country in reverse, instead of putting such an amount on books and development.

We also decry the rights of the innocent children to basic education. At some school it will take a long time to be on track as even the primary record of information were gutted by fire.

As a church we believe in Justice, love and fairness. We do therefore condemn the local government leadership for not taking peoples grievances' serious and for creating anarchy. The leadership must take responsibility forthwith.

It should never be thought that being aggrieved can be a passport to destroy infrastructure. Nobody should take the law into his/her own hands. Those who incited and those that participated in the acts of violence must be brought to book.

As the government gets it's involve in resolving the conflict which they had played down upon, the Church needs to find its way of actively participate in the engagement process.

Mthatha Workshop

The committee through the South Africa Tusk force Leader, Rev Vuyo Mbaru, together with leadership of the Presbytery successfully held a workshop. The purpose was to; orientate and update the presbytery on the work of the Church and Society, build team work for the effective and efficient running of the committee and to find ways of strengthening coordination of the work of the Church and Society in the Presbytery.

The committee will in the very near future have a Presbytery Church and Society Conveners workshop. Plans are already underway. Date and venue shall be circulated.

THE REV T CHEMVUMI CONVENER

PROPOSALS

1. Assembly receives the Supplementary report.
2. Assembly deplores the poor leadership that has caused anarchy in Vuwani, and condemn the acts of violence and destruction of the service delivery infrastructures.

ECUMENICAL RELATIONSHIPS

Supplementary Report to the General Assembly 2016

1. **INTRODUCTION**

Some developments took place since the submission of the report to the Clerk of the General Assembly. This report covers the important issues for the General Assembly to note and take decisions on.

2. **THE LAUNCH OF THE PAN AFRICAN PRESBYTERIAN MEN'S FELLOWSHIP ASSOCIATION (PAPMFA)**

The General Secretary of the Men's Christian Guild wrote to inform the office of the General Secretary of the involvement of the Guild in the movement for the Presbyterian Men in Africa. This movement has so far drawn membership from more than 20 countries in the continent. It will be officially launched in Nairobi, Kenya of the 19th to the 24th July 2016. The constitution of the PAPMFA is attached for further information on the movement. This movement has a potential to promote cooperation and unity of the Presbyterian Churches and the churches of the Reformed tradition in Africa.

3. **PARTNERSHIPS AND COOPERATIONS**

3.1 **The United Church of Zambia**

On the 15th April 2016 a meeting was held between the delegations of the UCZ and the UPCS at the offices of the UCZ in Lusaka, Zambia. The UCA was represented by the Synod Bishop - the Rev Mutale Mulumbya, the General Secretary - the Rev Dr Peggy Kabonda and the Finance Secretary - Mr Innocent Kangwa. The UPCS was represented by the Moderator - Rt Rev Ramulondi, the Moderator Designate - Rev Dr Munthali, the General Secretary - Rev Mpetsheni, and the Moderator and the Clerk of the Synod of Zambia - the Revs Jane Nyirongo and Panji Nkosi, respectively. Both parties expressed their long wish to work together in many areas. At the end, the team agreed on the following to be the areas on which our partnership will be based:

- Sharing of resources, information, knowledge and opportunities, especially on issues of mission and evangelism, and Church and Society.
- Inviting one another to the General Assemblies/Synods.
- Consider the joint training of ministers, including the post academic training phase.
- Consider the sharing of ministers and encourage the fellowships of ministers.
- Approach to CWM/Church of Scotland initiates collaboratively.
- Encourage local churches to work together on many areas.
- Encourage associations to invite each other.

It was agreed that these will be presented to the meetings of the General Assembly/Synod for approval, where after we shall proceed to draft a memorandum of understanding. **The General Assembly is therefore requested to endorse these points for inclusion in the MoU.**

3.2 **The United Congregational Church of Southern Africa (UCCSA)**

A meeting between the UCCSA and the UPCS was held on 3 June 2016 at the Tiyo Soga House. The UCCSA was represented by the President - the Rev M Simane, the President Elect - the Rev Dr D van der Water, the General Secretary - the Rev A Arends, the Treasurer - Mrs K Nxumalo, the Rev K Ndebele and the Rev Masuku. The UPCS was represented by the Moderator - the Rt Rev M Ramulondi, the General Secretary - the Rev L Mpetsheni, the Clerk of the Assembly - Rev Mkhungo, the Rev D Mushayavanhu, Mr T Coulter and Mr V Letuka. The Rev R Armstrong could not attend and tendered an apology. The team mutually agreed that it is time that the two churches move together into a union and therefore a process of commitment to union should be launched. The discussion moved from the premise that the two churches gave mandate to the team to work out steps towards the union of the two churches. After a robust brainstorming session, it was agreed to set up a core team that will meet more frequently to pave the way. The team consists of the Rev Dr D van der Water, the Rev A Arends and the Rev Heide Petersen from the UCCSA, and the Rev M Ramulondi, the Rev L Mpetsheni and the Rev R Armstrong from the UPCS. The basis for the composition of the team is their colocation within the Gauteng Province. Among others, the core-team will

- a. facilitate a process of drafting a guiding document similar to the UPCS's Basis of Union;
- b. facilitate an event to launch the commitment to the union;
- c. set out time frames and milestones towards the union; and
- d. take into cognizance that this is about the church in Southern Africa.

The core-team met and agreed to set the following as points of departure:

- a. The time frame for the realisation of the dream should not be more than five years. Ideally over the period 2020/2021, the union of the two should be realised.
- b. Consult the documents of the UCCSA – PCSA talks and of the PCSA – RPCSA talks to identify key issues for consideration in the process. Tasks teams will then be established to consider the critical aspects of the union.
- c. Hold a ceremonial launch of the commencement of the road to the union in one of the United Churches in Pietermaritzburg on Sunday 19 February 2017. This event will draw members from the two churches where a commitment to journey together towards the union will be made.
- d. Request the churches to budget for the negotiations and planning processes.

It is requested that the General Assemblies of the two churches should support the work of the team and encourage the churches' structures to interact positively towards the realisation of the goal.

3.3 **Presbyterian Church of East Africa (PCEA)**

The Presbyterian Church of East Africa responded graciously to our proposal for a meeting of the two churches to discuss partnership/cooperation agreement. The first meeting is scheduled to take place in Nairobi on the 25th July 2016.

3.4 **Church of Central Africa Presbyterian (CCAP)**

By God's grace, we finally established a connection with the General Secretary of the CCAP, the Rev Dr Levi Nyondo. A proposal for a meeting has been sent to the church and we are awaiting a response. We encourage and support the church in its endeavour to revamp its central administration.

3.5 **Church of Scotland**

The General Secretary represented the UPCSA at the General Assembly of the Church of Scotland that was held on 20 to 27 May 2016. The Church of Scotland reiterated its resolve to strengthen its partnerships with all the Church with a particular focus on the churches in Africa.

3.6 **CWM Assembly**

CWM Global Assembly was held in Jeju Island, South Korea. Among others, the Assembly appointed the first Board of Directors consisting of 12 members, 2 from each of the six CWM regions. By God's grace, the Moderator of the UPCSA General Assembly, the Rt Rev Mukondi Ramulondi was elected as one of the board members. In addition to that, four members of the board and two independent members were appointed as Trustess of CWM. The Rt Rev Mukondi Ramulondi was appointed as the Chair of the Trustees. He will serve in the two positions until the next CWM Assembly in 2020. **The General Assembly should congratulate Mukondi for this appointment to serve God's church in this manner, considering the role CWM plays towards the missional enterprise.**

4. **THE ACCRA CONFESSION**

So far, three translations have been completed, namely Afrikaans, IsiXhosa and the Setswana. They are presented to the General Assembly for adoption. We are grateful to the Rev Andre Combrink, Mr Xhoseka and the Rev Mashoko for the respective translations. **It is envisaged that the General Assembly will ask the Faith and Order Committee to find a way of incorporating the Accra Confession and its translations in the worship life of the UPCSA.**

5. **CHURCH UNITY COMMISSION (CUC)**

The report of the CUC is attached to the original report of the ERC. We wish to add that CUC is working on a project to bring closure regarding the demise of the Federal Theological Seminary (FEDSEM). A team has been appointed to work towards an event that will be held in Pietermaritzburg, probably on the 18th February 2017. Progress report will be given in the next CUC meeting and the developments will be communicated with the entire church, with a request that the UPCSA supports and fully participates in that event.

**THE REV L MPETSHENI
CONVENER**

PROPOSALS

1. That the General Assembly receives the report.

2. That the General Assembly notes the involvement of the MCG in the PAMFA and supports the launch of the Association. (M)
3. That the General Assembly notes with appreciation the progress made with regard to the building of the relations between the UCZ and the UPCS. (T)
4. That the General Assembly approves the inclusion of the following in the MoU between the UCA and the UPCS:
 - Sharing of resources, information, knowledge and opportunities, especially on issues of mission and evangelism, and Church and Society.
 - Inviting one another to the General Assemblies/Synods.
 - Consider the joint training of ministers, including the post academic training phase.
 - Consider the sharing of ministers and encourage the fellowships of ministers.
 - Approach to CWM/Church of Scotland initiates collaboratively.
 - Encourage local churches to work together on many areas.
 - Encourage associations to invite each other. (M)
5. That the General Assembly notes that the meeting between the UCCSA and the UPCS to discuss about the union of the two churches took place. (T)
6. That the General Assembly notes the progress made by the UCCSA/UPCS negotiations team and agrees to support the initiatives of the team towards the union of the two churches, which include the following:
 - e. The time frame for the realisation of the union should be over the period 2020/2021.
 - f. Consulting the documents of the UCCSA – PCSA talks and of the PCSA – RPCSA talks to identify key issues for consideration in the process and thereafter establish Tasks teams that will consider the critical aspects of the union.
 - g. Holding a ceremonial launch of the commencement of the road to the union in one of the United Churches in Pietermaritzburg on Sunday 19 February 2017 where the members from the two churches will make a commitment to journey together towards the union.
 - h. Request the churches to budget for the negotiations and planning processes. (M)
7. That the General Assembly notes that the meeting between the PCEA and the UPCS delegations will take place in Nairobi on the 25th July 2016. (T)
8. That the General Assembly notes with appreciation the breakthrough in establishing the relations with the CCAP. (T)
9. That the General Assembly approves the Afrikaans, IsiXhosa and Setwana translations of the Accra Confession and give thanks to the Rev Andre Combrink, Mr Xhoseka and the Rev Mashoko for their contributions to the translations. (M)
10. That the General Assembly asks the Faith and Order Committee to take into its custody the translations and to find a way of incorporating the Accra Confession and its translations in the worship life of the UPCS. (M)
11. That the General Assembly notes and continues to support the life and work of the CUC. (M)
12. That the General Assembly instructs the ERC to ensure that the UPCS is properly represented at the Second Unity and Mission Consultation that will be held in August 2016. (M)
13. That the General Assembly instructs the ERC to appoint permanent representatives of the UPCS to the CUC Central Committee. (M)
14. That the General Assembly notes the initiative of the CUC to bring closure regarding the demise of FEDSEM and agrees to encourage its members to participate that is planned to take place in Pietermaritzburg, probably on the 18th February 2017. (M)
15. That the General Assembly agrees to congratulate and support the Rev Ramulondi on his appointment as a member of the CWM Board of Directors and as the Chair of the Trustees of CWM, respectively for the next four years. (M)

APPENDIX 1

CONSTITUTION **THE PAN AFRICAN PRESBYTERIAN MEN'S FELLOWSHIPS ASSOCIATION**

01. PREAMBLE

We the Representatives of the Presbyterian Men's Fellowships in Africa, assembled at the International Conference, with the mandate of the Presbyterian Men groups of the Presbyterian and Reformed Churches in Africa and represented at Regional and Synodic level, with the blessing of our mother church bodies;

Determined to uphold Christian values as men;

Recognizing the role of men in the body of Christ, pledge to ourselves and the membership that we shall respect the rights and dignity of the human family as enshrined in the Bible and uphold the teachings of our Lord and Saviour, Jesus Christ;

Do hereby enact and give to ourselves this constitution.

02. NAME

The Name of the organization shall be The Pan African Presbyterian Men's Fellowships Association in Africa, herein referred to as PAPMFA.

03. PURPOSE AND RESPONSIBILITIES OF THE ASSOCIATION.

- 03.1. It is the responsibility of each Fellowship in the Association to relate to one another as members of the body of Christ drawn from the Presbyterian and Reformed faith traditions.
- 03.2. Each Fellowship and its entire membership should demonstrate the essential unity of believers in Christ Jesus (John 17:21, Ephesians 4:1) through networking, partnership and collaboration.
- 03.3. We commit to foster the evangelization of the world through preaching, teaching and discipleship/mentorship processes (Matthew 28:16-20, Mark 16:10-20) and promoting lifelong education for all members of the family.
- 03.4. The Association shall serve as a Forum of spiritual unity, dialogue and meetings and fellowship without discrimination, racially, culturally and politically, based on mutual equality, love, respect and sound doctrine.(Acts 2:42).
- 03.5. The Association shall promote faith-based values for sustainable development touching on socio- cultural, political, economy and ecology.
- 03.6. The Association shall commit to pro-actively work for the nurturing, mentoring and supporting the African boy child whenever or wherever in Africa and beyond.
- 03.7. The Association shall seek to advocate, participate and work for peace and reconciliation in Africa, alleviate poverty through economic empowerment initiatives and seek justice for the vulnerable.
- 03.8. The Association shall uphold the institution of family and marriage, the giving of proper parenting and care to the children with boys and girls as stipulated in the Holy Scriptures.

04. FURTHER WE ACCEPT THE SCRIPTURES AS OUR AUTHORITY IN MATTERS OF FAITH AND PRACTICE AND ADOPT THE FOLLOWING CONFESSION OF FAITH AS OUR INTERPRETATION OF BIBLE DOCTRINE;

- 04.1. We believe the scriptures in the Old and New Testament as being inspired by God and of final authority in matters of faith and conduct.
- 04.2. We believe in the confessions of Faith as stipulated in the Apostles Creed and the Nicene Creed.
- 04.3. We believe that all who receive by Faith the Lord Jesus Christ are born again by the Holy Spirit and thereby become children of God and heirs of eternal life. (John 5:24)
- 04.4. We believe in the church whose mission is to preach the scriptures to the entire world, all of its endeavours being guided by competently elected or appointed leadership and supported by the wise stewardship of Gods people.
- 04.5. We believe that the ordinances of the church, given by our Lord, are Baptism and the Lords table. (Communion)
- 04.6. We believe that the foregoing are Biblical doctrines, therefore, we stand firm upon this confession.

05. MEMBERSHIP

- 05.1. Membership shall be opened to all Presbyterian men's groups in the Presbyterian and Reformed Churches in Africa.
- 05.2. Regional and Synodic men groups will be in association with the PAPMFA through the blessing of the mother churches.

- 05.3. Member organizations shall pay an initial membership as shall be determined from time to time by the General Meeting.

06. OBJECTIVES

- 06.1. PAMPFA shall endeavor to bring together in fellowship all Presbyterian Men in Africa in service to God at all levels.
- 06.2. Men will be encouraged to glorify God in their homes, churches, Presbyteries and communities through active participation and service.
- 06.3. Men will be encouraged to read, study and meditate on the scripture, pray regularly and seek God through Jesus Christ for salvation.
- 06.4. Join together to promote the welfare of men everywhere so that they can effectively serve God in all they do.
- 06.5. Communicate, exchange and have free flow of information and materials for enrichment of men in the Lord God in countries throughout Africa.
- 06.6. Carry out PAMPFA recommendations and resolutions in accordance with these objectives.
- 06.7. Reach out to all men everywhere for Christ.
- 06.8. Developing, teaching and training literature for use by men in various fields of concerns.

07. LEADERSHIP AND ADMINISTRATION

- 07.1. Member organizations shall elect a Secretariat comprising of the following;
 - i. Chairman/President/Convenor
 - ii. Vice Chairman/Vice President/Vice Convener
 - iii. Secretary General
 - iv. Deputy Secretary General
 - v. Treasurer General
 - vi. Deputy Treasurer General
 - vii. One Committee member from each country.
 - viii. Patron
- 07.2. Members shall serve for a tenure of three years and shall not be eligible for re-election, with the exception of the General Secretary who shall serve for a period of four years.
- 07.3. Chaplains of host countries will be the chaplains during conferences and during the term.

08. DUTIES AND ROLES OF EXECUTIVE COMMITTEE MEMBERS

08.1. CHAIRMAN/PRESIDENT/CONVENER

- i. Will chair all meetings of PAMPFA.
- ii. Convene all meetings in consultation with the Secretary General.
- iii. Conduct the business of PAMPFA meetings.
- iv. Act as spokesman of PAMPFA.
- v. Take responsibility of all Committee activities.

08.2. SECRETARY GENERAL

- i. Maintain and take care of all records and correspondence.
- ii. Ensure all meetings are called on time, agendas are ready and circulated in consultation with the Chairman.
- iii. Ensure relevant copies of minutes, budgets and other documents are available in time.
- iv. Deal with all correspondence in consultation with the Chairman.
- v. Record minutes of all minutes and maintain such records in hard and soft copies.

08.3. TREASURER GENERAL

- i. To keep all financial records.
- ii. Issue receipts of all monies received.
- iii. Keep members regularly informed about the financial position.
- iv. Pay all authorized payments on behalf of PAMPFA in consultation with the Chairman and the Secretary General.
- v. Prepare financial statements, at the end of each year and term.
- vi. Present audited financial statements to members annually.
- vii. Prepare budgets for discussion and approval before the beginning of the year.
- viii. Keep all organizational money in PAMPFA bank accounts or as may be directed by the Executive Committee.

- 08.4.** Vice Chairman, Deputy Secretary General and Deputy Treasurer General will deputize the Chairman, Secretary General and Treasurer General respectively.

09. SECRETARIAT

- 09.1 PAMPFA shall develop and maintain a Secretariat with minimum personnel to carry out programs, activities and instructions of PAMPFA.

Member associations will be asked to host the Secretariat in the formative years as funds are sought to build or hire facilities as volume of activities increase.

10. MEETINGS

10.1. GENERAL MEETINGS.

- 10.1.1. There shall be a General Meeting every three years during the General Conferences of host church groups by rotation.
- 10.1.2. The agenda will be provided by the Executive and members may be asked to provide relevant agenda for discussion in writing to the Secretary General prior to the meeting.
- 10.1.3. The General Meeting shall consider and approve the statements of accounts for the previous term and the budget for the program of activities for the following term.
- 10.1.4. Appoint sub-committees to oversee major concerns and issues of PAPMFA.
- 10.1.5. Elect office bearers every three years with a provision that all office bearers do not leave the same time for the sake of continuity as read with Section 7.2.
- 10.1.6. Receive and adopt three year term reports and make resolutions.
- 10.1.7. Receive reports of member organizations.
- 10.1.8. PAPMFA shall appoint a Finance Committee which will oversee the prudent use of all the resources and report to the General Meeting.

10.2. EXECUTIVE MEETINGS

- 10.2.1. The Executive shall meet annually and may do so often as may be necessary.
- 10.2.2. Member organizations will be responsible for financing the annual budgets as will be determined in a General Meeting.
- 10.2.3. Members will be required to make their annual contributions in full to facilitate the full implementation of programs and activities.
- 10.2.4. The monies shall only be used for the legitimate purposes as will be directed by the General meeting or the Executive Committee according to the budgetary allocations.
- 10.2.5. PAPMFA will seek partnership with other organizations for effective global networking, e.g. WARC, PCUSA, ETC.
- 10.2.6. The signatories to accounts shall be the Chairman, Secretary General and Treasurer and Chaplain and shall be in two panels with the Chairman and Chaplain in panel A and the Secretary General and Treasurer General in panel B.
- 10.2.8. If and when PAPMFA ceases to exist, all monies and property shall be apportioned to member organizations pro-rata.

11. AMENDMENTS

- 11.1. This Constitution may be amended by a resolution of the General meeting of PAPMFA in consultation with member organizations.

APPENDIX 2

ACCRA CONFESSION TRANSLATIONS

Die Accra Belydenis (AFRIKAANS)

'n Pamflet met agtergrond inligting hieroor is op die WARC webtuiste beskikbaar by http://www.warc.ch/documents/ACCRA_Pamphlet.pdf

Wêreld Alliansie van Reformatoriese Kerke (hierna verwys as die WARC) –
24ste Algemene Vergadering, Accra, Ghana.

30 Julie tot 13 Augustus 2004

(’n Vertaling uit Engels)

“WARC” staan vir “World Alliance of Reformed Churches”.

Verbond vir geregtigheid in die ekonomie en op die aarde
Inleiding

1. In antwoord op die dringende oproep van die Suid-Afrikaanse lede wat in 1995 in Kitwe saamgekom het en vanweë die toenemende dringendheid as gevolg van wêreldwye ekonomiese onreg en ekologiese verwoesting, het die 23ste Algemene Vergadering (Debrecen, Hongarye, 1997) die lidkerke van die Wêreld Alliansie van Reformatoriese Kerke (WARC) uitgenooi om ’n proses van ’herkenning, opvoeding en belydenis’ te begin. (processus confessionis)’. Die kerke het saam nagedink oor die teks in Jesaja 58, 6 ‘...dat julle die stroppe van die juk afhaal en die verdruktes vry laat weggaan en elke juk stukkend breek’, omdat hulle die pleit-roep gehoor het van broers en susters vanoor oor die hele wêreld en getuies is van hoe die skepping wat God gegee het, bedreig word.
2. Sedertdien het nege lidkerke hulle verbind tot ’n geloof standpunt, sommige kerke het begin met ’n proses om tot ’n verbond sluiting te kom en ander het die onderwerp bestudeer en het raakgesien hoe ernstig die krisis is. Verder het die WARC, saam met de Wêreld Raad van Kerke, die Lutherse Wêreld Federasie en streek- en ekumeniese organisasies konsultasies in al die streke van die wêreld gehou, vanaf Seoul/Bangkok (1999) tot Stony Point (2004). Aanvullende konsultasies het met kerke uit die suide van Buenos Aires (2003) en met kerke uit die suide en noorde van Londen Colney plaasgevind (2004).
3. Toe ons in Accra, Ghana, byeengekom het voor die Algemene Vergadering van die WARC, het ons die slawe kerkers van Elmina en Kaapse Kus besoek, waar miljoene Afrikane tot handelsware gemaak is, verkoop is en onderwerp is aan die gruwels van onderdrukking en die dood. Die uitspraak ‘nooit weer nie’ is tot leuen gemaak deur die steeds voortgaande handel in mense en onderdrukking van mense deur die wêreldwye ekonomiese sisteem.
4. Vandag kom ons tot ’n besluit aangaande ons geloofsverbintenisse.
Onderskeiding van die Tekens van die Tye.
5. Ons het gehoor dat die hele skepping, in verslawing, tot nou toe sug met die verwagting om bevry te word. (Romeine 8, 22). Ons word uitgedaag deur die uitroepe van hulle wat ly en deur die wonde van die skepping self. Ons sien ’n dramatiese verband tussen die lyding van mense en die skade wat aan die res van die skepping gedoen is.
6. Die tekens van die tye het dringender geword en moet geïnterpreteer word. Die oorsake van die massale bedreiging van die lewe is primêr die produk van ’n onregverdigde ekonomiese sisteem wat verdedig en beskerm word deur politieke en militêre mag. Ekonomiese sisteme is ’n saak van lewe en dood.
7. Ons leef in ’n skandalike wêreld wat die oproep van God dat die lewe vir almal is, ontken. Die jaarlikse inkomste van die rykste een persent is gelyk aan dié van die armste 57%, en elke dag sterf 24,000 mense as gevolg van honger en ondervoeding. Die skuld van arm lande neem voortdurend toe, ondanks die feit dat die terugbetaling van lenings die oorspronklike bedrae veelvoudig oortref. Oorloë om hulpbronne neem die lewens van miljoene mense, terwyl miljoene ander sterf aan siektes wat voorkom kan word. Die wêreldwye HIV en AIDS pandemie teister die lewe in alle dele van die wêreld en tref die armstes waar generiese medisyne nie beskikbaar is nie. Die meeste mense wat in armoede leef is vroue en kinders en die getal mense wat in absolute armoede (minder as 1 US dollar per dag) leef, neem nog steeds toe.
8. Die beleid van onbeperkte groei in geïndustrialiseerde lande en die strewe na wins van multinasionale ondernemings het die aarde geplunder en het die omgewing ernstige skade berokken. In 1989 het daar elke dag één spesie verdwyn en in 2000 selfs een elke uur. Klimaatsverandering, die uitputting van vis voorrade, ontbossing, grond erosie en die bedreiging van skoon water is net enkele van die verwoestende gevolge. Gemeenskappe is

ontwrig, lewensbestaan is ontnem, kusgebiede en die eilande in die Stille Oseaan word bedreig deur oorstromings en storms neem toe. Hoë vlakke van radioaktiwiteit bedreig gesondheid en die omgewing. Lewensvorme en kultuur kennis ('kultuur-erfenis') word gepatenteer vir finansiële gewin.

9. Hierdie krisis het 'n direkte verband met die ontwikkeling van die neoliberale ekonomiese globalisering wat op die volgende oortuigings baseer is:
o ongereguleerde kompetisie, verbruikerswese en onbeperkte ekonomiese groei en die opgaan van rykdom, is die beste keuse vir die hele wêreld;
o private eiendomsreg bring geen sosiale verantwoordelikhede mee nie;
o kapitaal spekulاسie, liberalisering en deregulering van die mark, privatisering van openbare bedrywe en nasionale hulpbronne, onbeperkte toegang vir buitelandse beleggers en invoere, laer belastinge en onbeperkte beweging van kapitaal, sal almal ryk maak;
o sosiale verantwoordelikhede, beskerming van armes en swakkes, vakbonde en die verhoudings tussen mense is ondergeskik aan die prosesse van ekonomiese groei en vermenigvuldiging van kapitaal.

10. Dit is 'n ideologie wat beweer dat daar geen ander alternatief is nie en 'n eindelose hoeveelheid opofferings van die armes en van die skepping vra. Hierdie ideologie wat die valse belofte maak dat dit die wêreld kan red deur die skepping van rykdom en voorspoed, maak aanspraak op soewereine gesag oor hele lewende en eis 'n totale oorgawe wat afgodery is.

11. Ons erken die omvang en kompleksiteit van die situasie. Ons is nie op soek na eenvoudige antwoorde nie. As soekers na waarheid en geregtigheid wat deur die oë van magtelose, lydende mense kyk, sien ons dat die huidige wêreld (wan)orde gewortel is in 'n uiters komplekse en immorele ekonomiese sisteem wat met imperiale mag verdedig word. Met die gebruik van die begrip 'imperiale mag' bedoel ons die samekoms van ekonomiese, kulturele, politieke en militêre mag waardeur 'n onderdrukkende sisteem gevorm word waardeur magtige state hulle eie belange beskerm en verdedig.

12. In die klassieke liberale ekonomie bestaan die staat om private eiendomsreg en kontrakte te beskerm. As gevolg van die stryd van die arbeid beweging het die staat begin om markte te reguleer en te voorsien in maatskaplike welsyn. Sedert die tagtigerjare, as gevolg van die trans-nasionalisering van kapitaal, het neoliberalisme begin om die welsyn funksies van die staat ongedaan te maak. Onder die neoliberalisme is die doel van die ekonomie die verhoging van winste en omset vir die eienaars van produksie en finansiële kapitaal, terwyl die meerderheid uitgesluit word en die natuur soos 'n verbruikers artikel behandel word.

13. Net soos die markte is ook die politieke en regsinstellings wat dit beskerm, geglobaliseer. Die regering van die Verenigde State van Amerika en sy bondgenote vorm saam met internasionale finansiële en handels-instellings (Internasionale Monetêre Fonds, Wêreldbank, Wêreld Handels Organisasie), politieke, ekonomiese of militêre alliansies om die belange van die eienaars van kapitaal te beskerm en te bevorder.

14. Ons sien dat die ekonomiese krisis op 'n dramatiese wyse saamhang met die integrering van ekonomiese globalisasie en omgewings politiek wat deur 'n neoliberale ideologie ondersteun word. Dit is 'n globale sisteem wat die belange van die magtiges verdedig en beskerm. Dit beïnvloed en boei ("betower") ons almal. So 'n sisteem van die opgaring van rykdom ten koste van die armes word in die Bybel as ontrou aan God en as die oorsaak van menslike lyding wat voorkom kan word, beskou - en word Mammon genoem. Jesus het ons geleer dat ons nie God én Mammon kan dien nie. (Lukas 16, 13). Geloofsbelijdenis te midde van ekonomiese onreg en ekologiese vernietiging

15. 'n Geloofsverbintenis kan, met inagneming van streek en teologiese tradisies, op uiteenlopende maniere uitgedruk word: as belydenis, as gesamentlike belydenis, as geloofsoortuiging of as getrouheid aan die verbond van God. Ons kies 'n belydenis, maar nie met die betekenis van 'n klassieke dogmatiese belydenis nie, want die WARC kan nie so 'n belydenis daarstel nie, maar 'n belydenis wat op die noodsaak en dringendheid wys om 'n ware antwoord op die uitdagings van ons tyd en die beroep van Debrecen te vind. Ons nooi lidkerke om ons gemeenskaplike getuigenis te ontvang en daarop te antwoord.

16. Ons praat vanuit ons reformatoriese tradisie en omdat ons die tekens van die tyd sien, bevestig die Algemene Vergadering van die WARC dat ekonomiese geregtigheid wêreldwyd noodsaaklik is vir die integriteit van ons geloof in God en ons dissipelskap as Christene. Ons glo dat die integriteit van ons geloof op die spel is as ons stilbly, of weier om op te tree in die aangesig van die huidige sisteem van neoliberale ekonomiese globalisering en daarom bely ons die volgende voor God en voor mekaar.

17. Ons glo in God, Skepper en Onderhouer van alle lewe, wat ons roep tot vennote van die skepping en die verlossing van die wêreld. Ons leef uit die belofte dat Jesus Christus gekom het sodat almal lewe in oorvloed sal hê (Johannes 10, 10). Gelei en staande gehou deur die Heilige Gees, is ons ontvanklik vir die realiteite van ons wêreld.

18. Ons glo dat God die Heer is van die hele skepping. 'Die aarde behoort aan die Here en die volheid daarvan' (Psalm 24,1).

19. Daarom verwerp ons die huidige ekonomiese wêreldorde wat deur die wêreldwye neoliberale kapitalisme vereis word asook elke ander ekonomiese sisteem waaronder absolute beplande ekonomieë, wat die verbond van God tart deur die armes, die kwesbare en die hele skepping by die oorvloed van lewe uit te sluit. Ons verwerp elke eis van ekonomiese, politieke of militêre mag wat God se soewereine regering oor die lewe omvêr wil werp en in stryd met God se regverdige heerskappy optree.

20. Ons glo dat God 'n verbond gesluit het met die totale skepping (Genesis 9, 8-12). God het op aarde 'n gemeenskap tot stand gebring wat gegrondves is op 'n visie van geregtigheid en vrede. Die verbond is 'n genadegawe wat nie op die mark te koop is nie. (Jesaja 55, 1). Dit is 'n ekonomie van genade ter wille van die huishouding van alles wat geskape is. Jesus laat ons sien dat dit 'n inklusiewe verbond is waarin die armes en gemarginaliseerdes voorrang geniet en Hy roep ons op om geregtigheid vir die 'geringstes van hierdie' (Matteus 25, 40) in die middelpunt van die lewensgemeenskap te stel. Die hele skepping is geseënd en deel van hierdie verbond (Hosea 2, 18 e.v.).

21. Daarom verwerp ons die kultuur van die buitensporige verbruikerswese en kompeterende gierigheid en selfsugtigheid van die neoliberale wêreldmark sisteem, en elke ander sisteem, wat voorgee dat daar nie 'n alternatief bestaan nie.

22. Ons glo dat elke ekonomie in die 'huishouding van die lewe', wat deur die verbond van God aan ons gegee is met die oog daarop om lewe in stand te hou, aan God rekenskap verskuldig is. Ons glo dat die ekonomie bestaan om die waardigheid en welsyn van mense in gemeenskappe te dien, binne die perke van die volhoubaarheid van die skepping. Ons glo dat mens geroep word om God bo Mammon te kies en dat die belydenis van ons geloof as werke van gehoorsaamheid uitgedruk moet word.

23. Daarom verwerp ons ongereguleerde vermenigvuldiging van rykdom en onbeheerde groei wat miljoene lewens gekos het en 'n groot deel van die skepping van God vernietig het.

24. Ons glo dat God 'n God van geregtigheid is. In 'n wêreld vol korrupsie, uitbuiting en selfsugtigheid is God op 'n besondere wyse die God van die hawelose, die arme, die veronregte en die misbruikte (Psalm 146, 7-9). God eis van ons 'n regverdige verhouding met alles wat geskape is.

25. Daarom verwerp ons elke ideologie of ekonomiese mag wat wins bo mense stel, nie omgee vir die hele skepping nie en wat die gawes wat God vir almal bedoel het, privatiseer. Ons verwerp elke leer wat in die naam van die evangelie diegene regverdig wat so 'n ideologie ondersteun of hulle nie daarteen verset nie.

26. Ons glo dat God ons roep om by die slagoffers van onreg te staan. Ons weet wat die Here van ons vra: om reg te doen, liefdevolle trou te bewys en bedagsaam te lewe voor God (Miga 6, 8). Ons is geroep om ons te verset teen elke vorm van onreg in die ekonomie en teen vernietiging van die omgewing, 'sodat die reg aanrol soos watergolwe, en geregtigheid soos 'n standhoudende stroom.' (Amos 5, 24).

27. Daarom verwerp ons elke teologie wat beweer dat God net daar is vir die ryke en dat armoede die fout van die armes is. Ons verwerp elke vorm van onreg wat regverdige verhoudinge met geslagte, rasse, klasse, gestremdes of stande vernietig. Ons verwerp elke teologie wat sê dat menslike belange dominant is, bo die belange van die natuur.

28. Ons glo dat God ons roep om na die geroep van die armes en die versugting van die skepping te luister en om Jesus Christus na te volg wat gekom het sodat elkeen die lewe in oorvloed sal hê. (Joh. 10, 10). Jesus het vir die verdrukke geregtigheid gebring en brood vir hulle wat honger is; Hy bevry die gevangenis en herstel die sig van blindes. (Lukas 4, 18); Hy ondersteun en beskerm die vertrapte, die vreemdeling, die wees en die weduwee.

29. Daarom verwerp ons elke kerklike praktyk of leer wat die armes en die sorg van die skepping nie as opdrag beskou nie en wat hulle steun wat gekom het om 'te steel, te slag en te verwoes' (Johannes 10, 10) in plaas daarvan om die 'goeie herder' te volg wat gekom het om lewe aan almal te gee (Johannes 10, 11).

30. Ons glo dat God mans, vroue en kinders op elke plek, ryk en arm, saamroep om die

eenheid van die kerk en sy opdrag in stand te hou, sodat die versoening waartoe Christus ons roep, sigbaar kan word.

31. Daarom verwerp ons elke poging in kerke om geregtigheid en eenheid van mekaar te skei.

32. Ons glo dat ons in die Gees geroepe is om rekenskap te gee van die hoop wat deur Jesus Christus in ons is, en glo dat geregtigheid sal oorwin en vrede sal heers.

33. Ons verbind onself om te streef na 'n wêreldwye verbond vir geregtigheid in die ekonomie, op die aarde en in die huishouding van God.

34. Ons bely hierdie hoop nederig, omdat ons weet dat ons ook onder die oordeel van God se geregtigheid is.

o Ons erken die medepligtigheid en skuld van almal wat bewustelik of onbewustelik bevoordeel is deur die huidige neoliberale ekonomiese sisteem; ons erken dat ook kerke en lede van ons eie reformatoriese tradisie hieraan deel het en daarom doen ons 'n beroep op hulle om hulle skuld te bely.

o Ons erken dat ons gevangenis geword het van die verbruiker kultuur as gevolg van die kompeterende gierigheid en selfsugtigheid van die huidige ekonomiese sisteem. Dit het dikwels selfs ons spiritualiteit binnegedring.

o Ons bely ons sonde dat ons die skepping misbruik het en ons taak as rentmeesters en vennote van die natuur, nie nagekom het nie.

o Ons bely ons sonde, dat die gebrek aan eenheid in ons reformatoriese familie ons verswak het om ten volle in diens van God te staan.

35. Ons glo, in gehoorsaamheid aan Jesus Christus, dat die kerk geroep is om te bely, te getuig en op te tree, selfs wanneer regerings en menslike wette ons verbied om dit te doen en straf en lyding die gevolg daarvan is. (Handelinge 4, 18 en verder). Jesus is Heer.

36. Ons prys God saam, Skepper, Verlosser en Gees, wat 'magtiges onttroon het en nederiges verhoog het, wat die wat honger is met goeie dinge vervul het en rykes met leë hande weggestuur het.' (Lukas 1, 52 en verder).

Verbond sluiting ter wille van Geregtigheid

37. Deur ons geloof saam te bely, sluit ons 'n verbond in gehoorsaamheid aan God, as teken van ons getroue onderlinge solidariteit in verhoudings waarin ons aanspreeklikheid aanvaar. Dit help ons om saam te werk aan geregtigheid in die ekonomie en op die aarde in ons gesamentlike, wêreldwye konteks met uiteenlopende streek en plaaslike kontekste.

38. Op hierdie gesamentlike reis het sommige kerke al hul verbintenis deur middel van 'n geloofsbelydenis uitgespreek. Ons dring by hulle aan dat hulle hierdie belydenis in konkrete aksie sal vertaal, beide op streek en plaaslike vlak. Ander kerke het begin om hulle te verbind tot 'n proses en het aksies onderneem. Ons dring by hulle aan om op dié pad verder te gaan deur opvoeding, belydenis en aksie. Omdat ons in hierdie verbond wedersyds aanspreeklik is, dring ons weer by die kerke wat nog in die proses van besinning is aan om meer aan opvoeding te doen en hulle belydenis hieroor verder te voer.

39. Die Algemene Vergadering roep die lidkerke op om, op grond van hierdie onderlinge verbintenis, die moeilike en profetiese taak op te neem om opvoeding te verdiep en vordering te maak ten opsigte van hulle belydenis hieroor.

40. Die Algemene Vergadering dring by lidkerke aan om hierdie belydenis praktyk te maak deur die aanbevelings met betrekking tot ekonomiese geregtigheid en ekologiese kwessies van die "Public Issues Committee" op te volg. (Appendiks 18).

41. Die Algemene Vergadering verbind die WARC om saam met ander kerkgemeenskappe, die ekumeniese gemeenskap, gemeenskappe met ander geloofsoortuigings en burgerlike en volks bewegings te werk aan 'n regverdigde ekonomie en die integriteit van die skepping en doen 'n beroep op ons lidkerke om dieselfde te doen.

42. Nou kondig ons met passie aan dat ons onself, ons tyd en ons energie daartoe verbind om die ekonomie van die aarde te verander, te vernuwe en te herstel, omdat ons die lewe kies, sodat ons en ons nageslag mag lewe. (Deuteronomium 30, 19).

Vertaling in Afrikaans deur Eerwaarde Andries J Combrink (M.Th; US, 1977.)

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Translation into Afrikaans by the Rev Andries J Combrink (M.Th; US, 1977).

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Isivumo saseAccra (ISIXHOSA)

Unqophiswano ebuLungiseni kuQoqosho neHlabathi

Siyintoni isivumo saseAccra?

Isivumo saseAccra samkelwa ngabathunywa kwiBhunga Jikelele lama 24 leWorld Alliance of Reformed Churches (WARC) eAccra eGhana (2004). Oku bekwenza kusekelwe kwingqiniseko yophicotho zibhalo yokuba intswelo-bulungisa kwezoqoqosho nakokusingqongileyo kuqoqosho lwehlabathi lwanamhlanje idinga lonke usapho lwamaRifomdi luphendule kule miba njengemiba enento enokwenza nokholo kuYesu Krestu. Isivumo saseAccra simemelela ukuba onke amaKrestu angamaRifomdi kwiHlabathi liphela ukuba ajongane nentswelo-bulungisa njengomba ongundoqo kubungqina kwakunye nomsebenzi wamabandla awo. (Jonga iphepha 2 ukubona uluhlu lwamabandla eseMntla Melika ayemelwe). Isivumo sisonke siqala kwiphepha lesi 2.

Kutheni ibandla lisidinga isivumo saseAccra

1. Ubulungisa ngumba wokholo. IsiVumo saseAccra sichaza imiba yobulungisa kwezoqoqosho nakokusingqongileyo njengemiba ongaphelanga nje ekubeni yimiba yoluntu, yezopolitiko, okanye yendlela yokuziphatha: kodwa zingundoqo kukholo kuYesu Krestu, kwaye zichaphazela ukunyaniseka kwebandla. Ukunyaniseka kumnqophiso kaThixo kunyanzelisa ukuba umKrestu ngamnye kwakunye namabandla ukuba bamelane nentswelo-bulungisa egqubayo kuqoqosho nakokusingqongileyo.
2. Umanyano lwebandla lubalulekile. Umanyano lunento yokwenza nobunye, akukhathaliseki nokuba imiba ajongene nabo benza isivumo yahlukanisa kanganani na. Nangona ukuqonda kwethu ubunzima obukhoyo obenziwa luthungelwano lwehlabathi kungakhange kukhokelele ekuvumelaneni kwethu ngezinto zonke, kodwa usapho lwamaRifomdi luqubisane nemo yoqoqosho ekhwinisayo yehlabathi ngesi siVumo saseAccra.
3. Ibandla lima kunye nabo basokolayo kwaye batsala nzima. Ngokulandela isiko lobulungisa lexesha labaprofeti beBhayibhile, kwakunye noYesu kwizibhalo zeVangeli. IsiVumo saseAccra sikubona ukungabikho kocwangco ehlabathini "sijonge ngamehlo abo bangenamandla kwaye nabatsala nzima". Simemelela ukuba ibandla kwakunye noluntu jikelele ukuba live izikhalo zabantu ababulalekayo kwakunye nokungxwelerheka kwendalo ngokunokwayo, ngenxa yendlela ebhuqwa nengakhathalelwanga ngayo luqoqosho lwehlabathi olukhoyo ngoku.

Ibali lesiVumo sase-Accra

IsiVumo saseAccra sisiphumo senkqubo yeminyaka eli- 15...

- ☐ 1989 – kwiBhunga Jikelele leWorld Alliance of Reformed Churches (WARC) ngowe 1989 eSeoul eKorea "iMbalelwane yesiDlangalala ebhalelwe abaNtwana noLutsha lweHlabathi "yamemelela ukuba amabandla angamalungu eWARC ukuba angene kumnqophiso wobulungisa ngenxa "yosoyikiso kubomi kwisizukulwana sethu, ngenxa yayo yonke indalo, ngekamva lalo lonke uluntu, ingakumbi abantwana nolutsha lwehlabathi."
- ☐ 1995- Isimemelelo saqiniswa ngowe 1995 xa amabandla aseAfrika ayedibene kwindibano eKitwe eZambia, nalapho acebisa iAlliance ngelithi ugohlobo olumi ngalo uqoqosho lwehlabathi ngoku luchasene nenkolo yobuKrestu ngokwendlela efanayo nenkcaso ngokwasembalini yamabandla avumayo ayibonakalisa kwi-apartheid kunye nobuNazi (Obo babenzeke eJamani).
- ☐ 1997- IBhunga Jikelele langowe 1997 eDebebrece, eHungary lamemelela ukuba amabandla angamalungu eWARC ukuba angene "kwinkqubo enokuzibophelela yokuthathela ingqalelo, yokufundisa, kunye nokuvuma malunga nentswelo-bulungisa kwezoqoqosho kunye nokutshatyalaliswa kokusingqongileyo". Le nkqubo ihambe yaziwo "njengonQophiswano ebuLungiseni kuQoqosho neHlabathi kwaye yamiliselwa kwiingqizwehlabathi ngentsebenziswano neBhunga leeNkonzo leHlabathi kwakunye neLutheran World Federation.
- ☐ 2004- IBhunga Jikelele eAccra eGhana yaba luvutho-ndaba lwenkqubo yonQophiswano ebuLungiseni kuQoqosho neHlabathi. Amabandla elizwe jikelele kumaZantsi acela umngeni kusapho lwamaRifomdi eAccra, bebuzwa ukuba kufuneka balinde ixesha elingakanani belinde isivumo sokholo esimanyeneyo kube ngaxesh' anye umonakalo owenziwa luqoqosho lwehlabathi uqhuba. Nangona amanye amabandla elizwe jikelele kumaNtla ayengakulungelanga ukuthabatha isivumo sokholo, ekugqibeleni kwavunyelwana malunga nendlela uqoqosho lwehlabathi lwanamhla olukhwinisa ngayo, kwakunye nentswelo-bulungisa eveliswa lulo. Yiyo loo nto ibandla lavumelana ekubeni liphendule ngesivumo, oko kuthetha ukuba lithabathe inyathelo lokholo malunga nentswelo-bulungisa yoqoqosho lwehlabathi kunye nokutshatyalaliswa kwendalo.

Nangona ingesosivumo sokholo esifana nesivumo sokholo ekuthiwa yiHeiderberg Catechem okanye isiVumo saseWestminister, isiVumo saseAccra sicela umngeni kwiimfundiso neenkolelo zenkqubo yoqoqosho yale mihla, oko kusenziwa kusekelwe kwinkcaso yamaRifomdi kwakunye nogxeko lwezithixo (umz uthando lobutyebi, ukuthu phithi luthengo lwempahla, iimalike zezezimali) ezithi zibuphike ubunganga bukaThixo obunika ubomi, nezichasene nomnqophiso kaThixo ngokubekela ecaleni amahlwempu, abasesichengeni, kwakunye nayo yonke iNdalo ebomini obupheleleyo.

Yintoni iWorld Alliance of Reformed Churches?

IWARC yintshukumo yehlabathi liphela esebenzela ubunye nobomi obupheleleyo babantu bonke, oku ikwenza ngaphakathi kumabandla angamalungu kwakunye nakwihlabathi elikhalela ubulungisa. Le yintlangano yamaKrestu angamaReformed azizigidi ezingama 75 kumabandla angama 214 kumazwe ali 107. Amabandla angamalungu eWARC angamaCongrigrayishinali, amaPresbhitari, amaRifomdi, amaUnithedi, namaWisile angcambu zawo ziphaya kwinGuqulo yenkulungwane ye16 eyayikhokelwa nguJohn Calvin, John Knox, nabanye. IWARC ineofisi encinane eGeneva eSwitzerland kwakunye namabhunga eAfrika, eAsia, eLatin America, naseNorth America.

Nanga amaBandla angaMalungu eWARC eNorth America naseCharibbean

IChristian Reformed Church in North America
 ICumberland Presbyterian Church
 ICumberland Presbyterian Church in America
 IDominican Evangelical Church IEvangelical
 Presbyterian Church IGuyana Congregational
 I-Union Guyana Presbyterian Church
 IHungarian Reformed Church in America Iglesia Presbiteriana
 IReformada en Cuba Korean Presbyterian Church in America
 ILithuanian Evangelical Reformed Church
 IPresbyterian Church in Canada
 IPresbyterian Church in Grenada
 I-Presbyterian Church in Trinidad and Tobago
 IPresbyterian Church (U.S.A.)
 IPresbytery of Guyana Reformed Church in America
 IUnited Church of Canada United Church of Christ
 IUnited Church in Jamaica and the Cayman Islands

IsiVumo sase-Accra

Intshayelelo

1. Ukuphendula kwisimemelelo sembumba yamaZantsi eAfrika eyadibana eKitwe ngowe 1995, kwaye nokuqwalasela ukonyuka ngokukhawuleza kwentswelo- bulungisa kwinkqubo yoqoqosho lwehlabathi kunye nokutshatyalaliswa kokusingqongileyo, iBhunga Jikelele lama 23 (eDebrecen, eHungary ngowe1997) lamema amabandla angamalungu eWorld Alliance of Reformed Churches ukuba angene kwinkqubo "yokuqwalasela, yokufundisa kwakunye nokuvuma (processus confessionis)." Amabandla athi azikisa ukucinga ngesibhalo esifumaneka kwincwadi ka-Isaya 58.6 "... xa besiva izikhalo zabazalwane noodabe babo kwihlabathi lonke bangqina isipho sikaThixo esiwindalo esisemngciphekweni.

2. Ukususela ngoko, amabandla asithoba angamalungu azibophelele kwinyathelo lokholo: amanye akwinkqubo yonqophiso, amanye ayifundile imiba kwaye abuqonda ubuzaza bale ntlekele. Nangaphezu koko, ngentsebenziswano neBhunga leHlabathi leeNkonzo, iLutheran World Federation kwakunye namabandla engingqi amele iimvaba ngeemvaba, iWorld Alliance of Reformed Churches ibambe iingxoxo kuzo zonke iingingqi zehlabathi, ukususela eSeoul/eBankok (1999) ukuya eStony Point (2004) kwakunye namabandla asemaZantsi nasemaNtla eLondon eColney (2004).

3. Kwindibano eAccra, eGhana kwiBhunga Jikelele leWorld Alliance of Reformed Churches, sandwendwela imihadi yamakhoboka yaseElmina naseCape Coast, apho izigidi zamaAfrika zenziwa impahla yokuthegiswa; athengiswa aphiliswa phantsi kwengcinezelo nokufa. Izikhalo zika "akuphindi kwakhona" ziphikiswa kukuxhwilwa nokuthutyeleziswa kwabantu kwakunye nengcinezelo yoqoqosho lwehlabathi.

4. Namhlanje sithabatha isigqibo sokuzibophela ngokholo.

Ukufunda iimpawu zamaxesha.

5. Sivile ukuba indalo iyaghubeka nokuncwina embophelelweni, ilindele ukukhululeka kwayo (Rom 8, 22). Sicelwa umngeni zizikhalo zabantu abatsala nzima kwakunye nokonzakala kwendalo ngokunokwayo. Sibona ukuhlanguka okumanagalisayo phakathi kokutsala nzima kwabantu nomonakalo owenziwa kwindalo yonke.

6. Iimpawu zamaxesha ziyothusa kwaye kufuneka zitolikwe. Eyona ngcambu nezoyikiso kubomi ngaphezu kwazo zonke ezinye ziziphumo zentswelo-bulungisa yoqoqosho ekhuselwa bubunganga bopolitiko nomkhosi. Iinkqubo zoqoqosho ngumba wokufa nokuphila.

7. Siphila kwilizo lamabholo elisiphikayo isimemelelo sikaThixo sobomi kubantu bonke. Umvuzo wonyaka wabayipesenti e 1 ulingana nabaziipesenti ezingama 59 abona bahluphekayo, kwaye abantu abangama 24,000 bafa mihla le ngenxa yendlala nokungafumani ukutya ekusempilweni. Amatyalama amazwe ahluphekayo aqhubeka ekhula nangona behlawula le mali bayibolekayo, baphele bebokela anye eninzi. Iimfazwe eziphenjelelwa kukufuna izimbiwa zisuba imiphefumlo yezigidi, lo gama ezinye izigigidi zibulawa zizigulo ezinyangekayo. Isigulo esingumbulalazwe esichaphazela ihlabathi lonke iHIV noGawulayo zisuba imiphefumlo kwihlabathi lonke, zichaphazela abona bahluphekayo apho amachiza

angafumaneki khon. Uninzi lwabo basentluphekweni ngabafazi kwakunye nabantwana, kwaye inani labo bahlala kweyona ntlopheko bephila ngemali engaphantsi kwedola yaseMelika ngosuku liyaqhubeka linyuka.

8. Inkqubo yohlumo loqoqosho olungenasiphelo kumazwe asele ekhulile kwakunye nenkqubo yokukhulisa inzuzo zeenkampani ezifumaneka kumazwe ngamazwe ikhokelele ukuxhatshazweni komhlaba nokutshatyalaliswa kokusingqongileyo. Ngowe 1989, isilwanyana esinye besitshabalala ngosuku, kodwa ngowama 2000 bekukho esitshabalalayo ngeyure. Uguquko lwemo yezulu, ukuqongqothwa kweentlanzi elwandle, ukugawulwa kwamahlathi, ukhukuliseko lomhlaba, ukunqongophala kwamanzi asemgangathweni zezinye zeziphumo. Uluntu luyaphazamiseka, iindlela zokuziphilisa ziyaphela, iingingqi eziselunxwemeni neziqithi zasePacific ziyagrogriseka, inani lezichotho liyonyuka. Inqanaba eliphezulu lamachiza ligrogrisa ubomi nokusingqongileyo. Iintlobo zobomi nolwazi lwenkcubeko lubhaliswa ngabathile bekwenza oko ngenxa yokufuna inzuzo.

9. Le ntlekele ingqamene ngqo nokwakhiwa kwenkqubo yoqoqosho yehlabathi engalawulwayo, nekholelwa kwezi zinto...

☐ ukhuphiswano olunganqandwayo, uthengo lwempahala rhoqo, nohlumo loqoqosho olungapheliyo nokuqokelelwa kobutyebi njengezinto ezililungele lonke ihlabathi.

☐ ubunini mpahla nezinto abunaxanduva eluntwini.

☐ uthekelelo-mali kwiimalike zezezimali, ukhululo nokungalawulwa kweemalile zezezimali, ukuthengiswa bucala kwezimbiwa, ukungalawulwa kotyalo-mali olusuka ngaphandle neempahla ezisuka kumazwe angaphandle, irhafu esezantsi nokuhambahamba kwemali ingalawulwa mntu kuza kukhokelela ebutyebi kumntu wonke.

☐ uxanduva eluntwini, ukhuselo lwabangamahlwempu nababuthathaka, ukhuselo lemibutho yabasebenzi. Eyona nto ibalulekileyo kunobudlelwane phakathi kwabantu kukufumana ubutyebi.

10. Yingcingane le ethi akukho ngcinga yimbi ngaphandle kwayo, ihleli nje ifuna abantu abahluphekayo nendalo banikele ngento yonke. Yenza isithembiso esinganyanisekanga sokuba ingalisindisa ihlabathi ngokwenziwa kobutyebi nempumelelo, izibona ubunganga phezu kobomi kwaye ifuna ukubuswa ngokupheleleyo nto leyo ephela isiba lunqulo-zithixo.

11. Siyabuqonda ubukhulu nokuxakekisa kwale meko. Asifuni mpendulo zilula. Njengabafuna inyaniso nobulungisa, nabajonge ngohlobo abantu abangenamandla nabatsala nzima abajonga ngalo, siyayiqonda into yokuba oku kungazinzi ehlabathini kusekelwe kwimeko engalunganga yoqoqosho nebhidiso nekhuselwa bubukumkani obulawula amanye amazwe. Ukusebenzisa igama "ubukumkani obulawula amanye amazwe" sithetha ukudibana kwamandla oqoqosho, enkubeko, nomkhosi athi enze inkqubo yengcinezelo ekhokelwa ngamazwe anamandla nakhusela umdla wawo.

12. Kuqoqosho olungalawulwayo, urhulumente ujonge ukukhusela abanini zinto, nezivumelwano kukhuphiswano lweemalike zemali. Ngeenzame zemibutho emele abasebenzi, oorhulumente baye baqala ukulawula iimalike zemali, kwaye bajonga nokubonelelwa kwabantu. Ukususela ngemiyaka ye1980, ngokuthungelana kwemali kumazwe ngamazwe, le nkqubo yoqoqosho olungalawulwayo izimisele ukuqhekeza iinkqubo zobonelelo lwabantu ngurhulumente. Phantsi kwenkqubo yoqoqosho olungalawulwayo iinjongo zoqoqosho kukukhulisa inzuzo yabanini-mveliso nabatyali-mali, logama ikhuphela ngaphandle uninzi lwabantu, iphathe okusingqongileyo njengento yokusetyenziswa.

13. Njengokuba iimalike zikwihlabathi lonke, ngokunjalo namaziko ezopolitiko nomthetho azikhuselayo. Urhulumente waseUnited States of America nabo asebenzisana nabo kwakunye namaziko ehlabathi ezezimali norhwebo (iInternational Monetary Fund, iWorld Bank neWorld Trade Organization) asebenzisa intsebenziswano yopolitiko, yoqoqosho okanye yomkhosi ukunwenwisa nokukhusela umdla umdla wabo bangababaninimali.

14. Sibona ukuhlangabezana okumangalisayo kwentlekele yoqoqosho nokudityaniswa kwenkqubo yoqoqosho lwehlabathi kwakunye neemeko zopolitiko zeengingqi kunye nenkqubo yoqoqosho olungalawulwayo. Le yinkqubo yehlabathi ekhusela umdla wabo banamandla. Iyasichaphazela kwaye itsala umdla wethu. NgokwaseBhayibhileni inkqubo enjalo yokuqokelela ubutyebi ngokunyaasha amahlwempu ibonwa njengokungathembeki kuThixo nokunganqandi intlupheko yabantu, nto leyo ebizwa unqulo-mali. UYesu usixelele ukuba asinakho ukukhonza uThixo nemali (Luk 16.13).

Isivumo sokholo phambi kwentswelo-bulungisa nokutshatyalaliswa kokusingqongileyo

15. Ukuzibophelela ngokholo kungabonakaliswa ngeendlela ngeendlela kwingingqi ngengingqi neendlela ezithile zophicotho zibhalo; njengesivumo, ukuvuma kunye, njengesigqibo esithile sokholo, njengokuthembeka kumngqophiso kaThixo. Sikhetha isivumo, hayi isivumo ngokwemfundiso yakudala, iWorld Alliance of Reformed Churches ayinakho ukusenza isivumo esinjalo, kodwa ukubonakalisa isidingo sempendulo engxamileyo kwaye ethabatha inyathelo elibonakalayo ukukhawulelana nemingeni yexesha lethu nesimemelelo saseDebrecen. Simema amabandla angamalungu ukuba amkele kwaye aphenidule kubungqina bethu obufanayo.

16. Xa sithetha ngokwesiko lethu maRifomdi kwaye sifunde iimpawu zamaxesha, iBhunga Jikelele

leWorld Alliance of Reformed Churches liyagxininisa ukuba ubulungisa ehlabathini kuqoqosho bubalulekile ekunyanisekeni kokholo lwethu kuThixo nokuba ngabadisipile njengamaKrestu. Sikholelwa ukuba ukunyaniseka kokholo lwethu kusesichengeni ukuba siyathula okanye siyala ukuchasa le nkqubo yoqoqosho yehlabathi, ngoko ke siyavuma phambi kukaThixo nakumntu ngamnye komnye.

17. Sikholelwa kuThixo uMdali nomGcini wabo bonke ubomi, nosibona njengamaqabane ekudalweni nasekusindisweni kwalo. Siphila phantsi kwesithembiso sokuba uYesu weza ukuze bonke abantu babe nobomi ngokupheleleyo (Yoh 10.10). Ngokukhokelwa nokuxhaswa nguMoya oyiNgcwele siyakuqonda okona kwenzeka kwihlabathi esiphila kulo.

18. Sikholelwa ekubeni uThixo unobunganga kuyo yonke indalo "lelikaYehova ihlabathi nenzaliseko yalo" (Ndu 23.1).

19. Ngoko ke, sichasene nenkqubo yezoqoqosho yehlabathi enyanzelwa yingcingane yoqoqosho olungalawulwayo yobukepitali nayo nayiphi na inkqubo yoqoqosho kwakunye neenkqubo zoqoqosho ezicetyiweyo ngokupheleleyo ezichasene nomnqophiso kaThixo ngokukhuphela ngaphandle amahlwepu, abasesichengeni kunye nayo yonke indalo kubomi obupheleleyo. Sichasene nawo onke amabango ezikumkani ezilawula amanye amazwe zoqoqosho, zopolitiko nomkhosi ezichasene nobunganga bukaThixo kubo bonke ubomi ezichasa nemithetho kaThixo enobulungisa.

20. Sikholelwa ukuba uThixo wenze umnqophiso nayo yonke indalo (Gen 9. 9-12). UThixo wenze uluntu lwasemhlabeni olusekelwe kumbono wobulungisa noxolo. Umnqophiso sisipho sesisa esingathengiswa kwimalike zemali (Isa 55.1). Luqoqosho lwenceba kumzi wayo yonke indalo, UYesu uyabonakalisa ukuba lo ngumnqophiso oquka bonke, apho abangamahlwempu nabajongelwe phantsi bangabona bafunwayo, kwaye uthi masenze ubulungisa "kwabona bancinane kwaba:" (Mat 25.40) embindini woluntu ebomini. Yonke indalo isikelelekile kwaye iqukiwe kulo mnqophiso (Hosya 2:18ff).

21. Ngoko ke, sichasene nento yokukhokeliswa uthengo lwempahla nokuthanda kwabantu okukokwabo kuphela, kwakunye nenkqubo yoqoqosho lwehlabathi yeemalike engalawulwayo kwakunye nayiphi inkqubo yoqoqosho ethi akukho nkqubo iyenye ingcono.

22. Sikholelwa ukuba nayiphi inkqubo yoqoqosho yomzi wobomi enikwe thina ngomnqophiso kaThixo ukuze igcine ubomi kufuneka iphendule kuThixo. Sikholelwa ukuba uqoqosho lukho ukuze lukhonze impilo-ntle nesidima sabantu, oko kusenzeka phakathi kwemida yokugcineka kwendalo. Sikholelwa ukuba abantu kufuneka bakhethe uThixo phambi kwemali, kwaye ukuvuma kwethu ukholo lwethu sisenzo sokuthobela.

23. Ngoko ke siyakuchasa ukuqokelelwa kobutyebi okungalawulwayo nokukhula koqoqosho okungapheliyo okusele kusube imiphefumlo yezigidigidi zabantu nokutshabalalise indalo kaThixo.

24. Sikholelwa ekubeni uThixo nguThixo wobulungisa. Kwilizwe lobuqhophololo, loxhatsazo nokubawa, uThixo ngendlela ekhethekileyo nguThixo weempula zikalujaca, amahlwempu, abacinezelekileyo abaphethwe kakubi nabaxhatshazwayo (Ndu 146. 7-9). UThixo umemelela ubudlelwane obunobulungisa kuyo yonke indalo.

25. Ngoko ke, sichasa yonke ingcingane nenkqubo yoqoqosho ebeka inzuzo phambi kwabantu, engayikhathalelanga yonke indalo kwaye ethengisela bucala ezo zipho ezimelwe ukuba zezomntu wonke. Sichasene nayo nayiphi imfundiso ezama ukuthethelela abo bayixhasayo, okanye bangayichasiyo ingcingane enjalo egameni levangeli.

26. Sikholelwa ukuba uThixo usimemelela ukuba sime nabo bangamaxhoba entswelo- bulungisa. Siyazi ukuba iNkosi ifuna ukuba sense; ubulungisa, uthando nobubele, sihambe endleleni kaThixo (Mik 6.8). Sibizelwe ukuba simelane nayo nayiphi intswelo-bulungisa kuqoqosho nokutshatyalaliswa kwendalo "ukuze ubulungisa buhle njengamanzi nomlambo ongatshiyo" (Am 5.24).

27. Ngoko ke sichasene nengcingane ethi uThixo ume kunye nabazizityebi kwaye intlupheko ikho ngenxa yamahlwempu. Sichasene nayo nayiphi intswelo-bulungisa etshabalalisa ubudlelwane obububo – ngokwesini, ngokobuhlanga, ngokomgangatho ebomini, ukhubazeko, okanye ukwahlulwa kwabantu ngokwamanqanaba. Sichasene nophicotho zibhalo olungqinela ukuba umdla wabantu ungaphezulu kwendalo.

28. Sikholelwa ukuba uThixo umemelela ukuba sive izikhalo zabangamahlwempu kwakunye nokuncwina kwendalo kwaye silandele umsebenzi wasesidlangalaleni kaYesu Krestu oweza ukuze bonke abantu babe nobomi ngokupheleleyo (Yoh 10.10). UYesu uzisa ubulungisa kwabacinezelweyo nesonka kwabalambileyo; ukhulula umbanjwa avule amehlo emfama (Luk 4.18) uxhasa akhusele abanyhaashwayo abaphambukeli nabahlolokazi.

29. Ngoko ke sichasene nayo nayiphi imfundiso yenkonzo ekhuphela ngaphandle abangamahlwempu kunye nokukhathalelwa kwendalo, kumsebenzi wayo; inike intuthuzelo kwabo baza

ukuze “bebe babulale, batshabalalise” (Yoh 10.10) kunokulandela “uMalusi oLungileyo” ozele ubomi kubo bonke (Yoh 10.11).

30. Sikholelwa ukuba uThixo ubiza onke amadoda, abafazi nabantwana bendawo zonke ukuba badibane kunye, abatyebileyo namahlwempu ukuba bagcine ubunye bebandla kwakunye nomsebenzi walo ukuze uxolelwaniso uKrestu alumemelayo lubonakale.

31. Sizichasile zonke iinzame ebomini bebandla zokwahlula ubunye nobulungisa.

32. Sikholelwa ukuba sibiziwe eMoyeni ukuba siphendule ngethemba elikuthi ngoYesu Krestu, kwaye sikholelwa ukuba ubulungisa buya koyisa, uxolo lulawule.

33. Siyazibophelela ukuba siza kusebenzela ukwenza umnqophiso wobulungisa kuqoqosho emhlabeni kumzi kaThixo.

34. Ngokuzithoba siyaluvuma olu kholo, nathi sisazi ukuba nathi siphantsi komgwebo kaThixo.

☐ Siyakuqonda ukuba yinxalenye kwakunye netyala labo baxhamla besazi okanye bengazi kule nkqubo yoqoqosho yehlabathi ikhoyo, siyaqonda ukuba oku kuquka amabandla namalungu osapho lwethu maRifomdi, ngoko ke simemelela ukuvunywa kwesono.

☐ Siyavuma ukuba umdla wethu utsaliwe luthengo-mpahla, ukubawa nokhuphiswa lwale nkqubo yoqoqosho lwehlabathi ikhoyo. Nto leyo ede yasichaphazela nasemoyeni.

☐ Siyasivuma isono sethu sokuxhaphaza indalo nokufeda kwethu ukudlala indima yethu njengabagcini namaqabane endalo.

☐ Siyavuma ukuba iyantlukwano yethu njengamaRifomdi isiphazamisile ekwenzeni umsebenzi kaThixo ngokupheleleyo.

35. Sikholelwa ekuthobeleni uYesu Krestu, ukuba ibandla libizelwe ukuvuma, ukungqina nokwenza, nokuba iziphathamandla nomthetho wabantu uyabanqanda, ze iziziphumo ibe lungcikivo nentshutshiso (Zen 4.18ff). UYesu uyiNkosi.

36. Siyamanyana ekudumiseni uThixo, uMhlawuleli uMoya “owabawisa abanamandla ezitroneni zabo, wabaphakamisa abathobekileyo, wahluthisa abalambileyo ngeznto ezilungileyo, wabandulula abazizityebi belambatha” (Luk 1.52).

UkunQophisanela ubuLungisa

37. Ngokuvuma ukholo lwethu kunye, siqophisana ngokuthobela intando kaThixo njengesenzo sokuthembeka ngokuma kunye nakubudlelwane ubuphendulayo ngezenzo zethu. Oku kuyasibophelela ukuze sisebenzele ubulungisa kuqoqosho nasemhlabeni kwiilabathi liphela kwimeko yehlabathi lonke nakwiingingqi zethu.

38. Kolu hambo lwethu lunye, amanye amabandla asele ekubonakalisile ukuzibophelela kwawo kwisivumo sokholo. Siyawakhuthaza ukuba asenze esi sivumo sibe yinto ebonakalayo kwiingingqi akuzo nasekuhlaleni. Amanye amabandla asele eqalisile ukukwenza oku, nokuquka ukuthabatha amanyathelo abonakalayo siyawakhuthaza ukuba aqhubeke ngemfundiso, uvumo, nezenzo. Kwamanye amabandla asekwinkqubo yokuqonda, siyawacela, phezu kwesiseko sonqophiswano sethu ukuba azikise imfundiso yawo abheke phambili asondele kwisivumo.

39. IBhunga Jikelele limemelela kumabandla angamalungu, phezu kwesiseko sobudlelwane bethu bonqophiswano ukuba aqalise umsebenzi wesiprofeto wokutolikela esi sivumo iirhamanete zawo.

40. IBhunga Jikelele likhuthaza amabandla angamalungu ukuba asenze esi sivumo mgokulandelela iziphakamiso zePublic Issues Committee malunga nobulungisa nemiba yokusingqongileyo (jonga isiHlomelo 18).

41. IBhunga Jikelele libophelela iWorld Alliance of Reformed Churches ukuba iza kusebenza nezinye iimvaba, ezinye iinkolo, imibutho yasekuhlaleni, neentshukumo zabantu ezilwela uqoqosho olunobulungisa kwakunye nokugcinwa kwendalo, simemelela ukuba amabandla ethu angamalungu ukuba enze oko nawo.

42. Ngoku siyandulula kwaye sizibophelela ngomdla ukuba siza kuchitha amandla nexesha lethu ekuhlaziyeni nasekubuyiseleni uqoqosho nomhlaba, sikhethe ubomi, ukuze thina nenzala yethu siphile (Dut 30.19).

Amagama asetyenzisiweyo kwiSivumo sase-Accra.

Uthengo nothengiso lwezabelo (capital speculatio) - ukuthengwa, ukuthengiswa nokugcinwa kwezabelo, kweebhondi, kwezimbiwa, kwezimali, izinto eziqokelelwayo, izakhiwo, naso nasiphi na isixhobo

asixabisekileyo sezezimali esijonge ukufumana inzuzo ngokuhla-kunyuka kwemalike zemali okungafaniyo nokuthenga into ngenjongo zokufumana inzuzo kuyo okanye ukuyisebenzisa.

Ukwenziwa impahla yokuthengiswa (commodity) – Ukuguqulwa kwento engeyompahla yakuthengiswa ibe yinto ethengiswayo. Ukubekwa kwexabiso lemali kwinto ngokwesiqhelo engajongwayo njengento yokuthengwa nokuthengiswa, umzekelo indlela abantu ababekwa ixabiso kusekelwe kumsebenzi abawenzayo okanye abanyanzelwa ukuba bawenze, okanye ukubekwa kwexabiso kwindalo kusekelwe kwixabiso layo ekusetyenzisweni ngabantu.

Ukuba yinxalenye (complicity) - *Ukuba* yinxalenye okanye ukuncedisa kwisenzo esingalunganga okanye kwinkqubo engenabulungisa.

Ukungalawulwa (Deregulation) - Inkqubo apho oorhulumente bathi basuse, baphungule okanye banyenyise imigqaliselo kumashishini nakubantu ngenjongo zokuqinisekisa ukusebenza lula kweemalike zemali. Imigqaliselo ekhusela abantu abamkela imivuzo ephantsi, amafama, amashishini amancinane, okusingqongileyo namanye amaqela athi anyamalale emva kokususwa kolawulo.

Unyanzelo lowalulo (domination) - Ukuba namandla nolawulo olungalunganga phezu kwabantu, kwezinto okanye indalo. Urhulumente ophethe ngegqudu umzekelo uzama ukunyanzela ulawulo lwezopolitiko phezu kwabemi belo lizwe.

Ubukumkani obulawula amanye amazwe (empire) - Ukuhlangana komdla wezoqoqosho, wopolitiko, wenkcubeko, wengingqi, nowomkhosi wobukoloniya neenkqubo ezijongene nokuqokelela amandla opolitiko nobutyebi. Ubukumkani obulawula amanye amazwe bunyanzela kwaye bululungiselela ukususa amandla opolitiko nobutyebi busuke ebantwini abangamahlwempu, kwabasesichengeni, nakumazwe, buye kwabo banamandla. IBhayibhile inamabali amaninzi ezikumkani, apho izikumkani zisanda kakhulu, zakugqiba zifadale. Izikumkani namhlanje zinqumla imida neengingqi kwaye zakha ngokutsha ubuntu babantu, zicinezela iinkcubeko, zicinezela amazwe kwaye zinganyhaasha kwaye zisebenzise iinkolo ngendlela engeyiyo.

Uthengiso lwabantu (human trafficking) - Ukugaywa, ukuthutyeleziswa, ukugqithiswa okanye ukwamkelwa kwabantu ngenjongo zokufumana imali. Uthengiso lwabantu luquka iindlela ezingalunganga ezifana nokoyikisa ukusetyenziswa konyanzelo nazo nezinye iindlela zokunyanzela, ukuxhwilwa, ubuqhetseba ukuxokiswa, ukuxhatshazwa kwamandla okanye kokuba sesichengeni komntu.

Ingcingane (ideology) - ingcingane ingabonwa njengombono opheleleyo “isilanga, okanye isihluzi” ilizwe elibonwa ngaso, okanye njengengcinga ezikhuthazwa ngabo baselulawulweni kuluntu oluthile. Eyona njongo yengcingane kukukhuthaza inkqubo ethile yoqoqosho, nopolitiko ngendlela ethile eluntwini yokuqonda ngehlalathi

IInternational Monetary Fund (IMF) - Iqumrhu lehlalathi elinikwe uxanduva lokubek’ iso kwinkqubo yezezimali yehlabathi nokulawula uthenga-thengiso lwezimali nkuhlawulwa kwezimali nokunikezela ngolwazi kwezezimali xa oko kuceliwe. Imithetho ye-IMF ibonakele itshabalalisa kubantu noqoqosho lwamazwe aseMazantsi kwihlalathi.

IWorld Bank (World Bank)- Inxalenye yamaziko ezezimali, iWorld Bank ijongene nokuphungulwa kwentlupheko ehlabathini, Oku ikwenza ngokunikezela ngemali- mboleko enenzala encinane okanye engenanzala okanye inkxaso-mali kumazwe angakwaziyo ukufumana imali-mboleka kubabolekisi ngemali behlabathi. IWorld Bank (njengeziko lezimali) ijonge ukukhusela umdla wayo wezezimali kwaye iyagxekwae yimibutho engekho ngaphantsi kuka rhulumente (NGO’s), oorhulumente, neimibutho yabantu ngenkqubo yayo ebizwa ngokuba yistructural adjustment prgrammes (SPSs) ezama ukumilisela inkqubo yoqoqosho olungalawulwayo (umz ukungabikho kolawulo nokuthengiswa kwezinto bucala) kumazwe apho iWorld Bank isebenza khona.

IWorld Trade Organization (WTO) - Ilandela emva kweGeneral Agreement on Tariffs and Trade (GATT), iWTO ijongene nemithetho yorhwebo phakathi kwamazwe kwinqanaba lehlalathi jikele; inoxanduva lokuxoxa nokumilisela izivumelwano zorhwebo kwaye ijongene nokugada ukuba ingaba amazwe angamalungu ayayigcina na imithetho etyikitywe ngamazwe amaninzi ehlabathi yaza yatyikitywa zipalamente zawo. Indlela emile ngayo iWTO yenza ukuba umdla wamazwe asele uhlumile kwezoqoqosho kumaNtla ehlabathi wongamele iinkqubo nezivumelwano.

Ukukhululwa (Liberalization) - Ukukhulula kukunyenysiswa kwemithetho karhulumente wangaphambili wolawulo nokhuselo othi uhambe kunye nokuthengiswa bucala kwezinto. Iinkonzo zoluntu ezikhululweyo zingonganyelwa ziinkampani ezimbalwa ezinkulu, ingakumbi kwindawo ezixabisa imali eninzi okanye iindawo ezinxabiso elingahla lula ezifana namanzi, irhasi nombane.

Uqoqosho olungalawulwayo (Neoliberalism/Neoliberal economics) - Ekusetyenzisweni kwalo eli gama ehlabathini jikelele uqoqosho olungalawulwayo luthetha ngengcingane yezopolitiko noqoqosho egxininisa nechasa ungenelelo luka rhulumente kwimiba yoqoqosho; ikholelwa ekubeni uqoqosho kufuneka luqhutywe ngaphandle kwizithintelo nokhuselo. Kwimeko yaseMelika naseCanada, le nkqubo yoqoqosho ihambisana neembono zabantu abakholelwa ekwenzeni izinto ngendlela engatshintshiyo kunabo bambono

zikhululekileyo. Iimalike ezingalawulwayo zijonge kwiinkqubo zoqoqosho olukhululekileyo, zifuna ukuba kubekho ulawo uluncinane lukarhulumente kushishino namalungelo obunini zinto kunamalungelo abantu. Likhuthaza iimalike njengokuphela kwenjini yeentshukumo zoqoqosho labantu, lugxininisa ukhuphiswano nohlumo, kwaye lugxininisa ukuba ubani ajonge oko kulungele yena kuphela angajonganga oko kulungulele uluntu. Iinkqubo zoqoqosho olungalawulwayo ziquka ukuthengiswa bucala kweenkonzo ezifana nemfundo, amanzi nokubonelelwa kwezempilo, ukungalawulwa okuthi kukhokelele kumalungelo amancinane abasebenzi nokusingqongileyo, ukuphungulwa kwenkcitho karhulumente kwiinkonzo zoluntu ezifana nemfundo nokukhukuliswa kokukhuselwa kwamahlwempu, ukuhla-kunyuka kotyalo-mali, iimveliso nemisebenzi (ixesha elininzi. hay abantu) ngaphakathi kwemida yamazwe ngaphandle kwezithintelo norhwebo olwandileyo.

Ingcinezelo (oppression) - Isiphumo esingalunganga esithi siviwe ngabantu abanyhaashwa nabacinezelwa ngabo basemandleni kuluntu oluthile okanye kwingqokelela yabantu ethile. Incinezelo isetyenziswa ukucacisa ndlela ingqokelela ethile yabantu ecinezelelwe phantsi ngokusetyenziswa kwamandla ngendlela engeyiyo, igunya, okanye indlela uluntu oluthi lwenze izinto ngalo, intsusa yeli gama isuka kwigama elithi "ukusengela phantsi". Ixesha elininzi Incinezelo iviwa kwaye ibonakaliswa kukunwenwa kwengcingane ekholelwa ekubeni abanye abantu bangaphantsi (umz abantu abaNtsundu okanye abafazi). Abaprofeti beBhayibhile noYesu bashumayela rhoqo ngokuzisa ubulungisa kwabacinezelweyo njengento ebalulekileyo kukholo kuThixo.

Ukuthengiswa bucala kwempahla (privatisation) - Inkqubo yokuguqula izakhiwo, amashishini okanye izimbiwa nemithombo yendalo (umz amanzi) zisuke okubeni zezabantu bonke, kodwa zibe zezabantu babucala, okanye ukunikela ngolawulo lwenkonzo ethile lusuke kurhulumente lunikezelwe kwinkampani yabucala. Ukufumana inzuzo iba yeyona nto ibalulekileyo ngaphezulu kokujonga iimfuno zabantu.

Ukusebenzisa isiVumo saseAccra nerhamente yakho.

- ☐ Fundani isiVumo saseAccra nonke nize emva kwesiqendu okanye ekupheleni kwaso nikhangele ezinye zezivesi zeBhayibhile. Nize nixoxe ngezo zibonakala zibalulekile kwimeko yoqoqosho lwengingqi yenu. Zeziphi enizibona zingqamene nemeko yoqoqosho egqubayo ehlabathini? Ngawaphi amabali eBhayibhile enxulumene nobulungisa boqoqosho angekhoyo kwisiVumo saseAccra?
- ☐ IsiVumo saseAccra yintetho yokholo ebophelela amabandla "kumnqophiso wokuthobela intando kaThixo" njengesenzo sokuthembeka ekumeni kunye simelana nakubudlelwane obuphendulayo omnye komnye. Lo mnqophiso "uyasibophelela ukuba sisebenzele ubulungisa kuqoqosho nasemhlabeni kwimeko yehlabathi lethu liphela, kwakunye neemeko zengingqi ezahlukeneyo esihlala kuzo. Ingaba irhamente yakho nemibutho yabantu iziquke kwimisebenzi enjani enento yokwenza nobulungisa boqoqosho nokusingqongileyo? Ingaba irhamente yakho noluntu jikelele kule ngqingi yakho bajongene neziphi iintlobo zentswelo-bulungisa?
- ☐ EBhayibhileni uYesu usifundisa ukuba asinakho ukukhonzisa uThixo nemali (Luk 16.13). IsiVumo saseAccra simemelela namhlanje ukuba siyichase into yothando lwentengo yempahla ngokusekelwe kukholo lwethu kuThixo. Khanichaze imizekelo yothengo lwempahla eniyibona kubomi benu bemihla ngemihla nasehlabathini. Ingaba uthengo mpahla lunithentela njani ekuzithandeni ngokupheleleyo, ekuthandeni abanye nasekuthandeni uThixo neNdalo? Uthengo mpahla lunganefuthe njani ukusokoleni kwabanye abantu nendalo?
- ☐ Amanani aqala kwi 17-36 esiVumo saseAccra abhalwe ngohlobo lwesivumo sonqulo. Ingaba kukho ndlela zithile le ntetho yovumo, yokholo, yokuzinikela nokudumisa engadityaniswa ngayo kunqulo kwirhamente yakho? Uhlobo lonqulo olukwiTrade Week of Action Resource lungaluncedo ekudibaniseni inkonzo yonqulo, yiya ku www.tradeweek.org/typo3/en/worship.html.

SETLHOGO: The Accra confession. (SETSWANA)

MATSENO.

1. Go araba pitso ya potlako ya constituency ya Afrika Borwa, kopano e ne ele kwa Kitwe ka ngwaga wa 1995 go seka-seka botlhokwa jwa go tlhoka tshwanelo mo moruong wa lefatshe ka bophara le tshotlakako ya diphelammogo mo lefatsheng. Lekgotla le legolo la 23 (23rd General council)(Debrecen,Hungary,1997) Le ile la laletsa dikereke tse e leng maloko a World Alliance of Reformed Churches go tsena mo leetong la go seka-seka, thuto le boipolelo. Dikereke di ile tsa lekola lekwalo la Esaia 58:6o kgaole diketane tsa kgatelelo o bofolole ba ba dirang bolotsana o lokolole ba ba gateletsweng gore ba gololosege, ka jalo ba utlwile dilelo tsa bakaulengwe le bokgaitradio go ralala lefatshe mme ba pakile gore mpho ya Modimo ya tlhologo e ka fa tlase ga matshosetsi.

2. Go tloga moo, dikereke tse robonngwe(9) e leng maloko di ne tsa ikaelela go ineela ka maemo a tsa tumelo, ba bangwe ba nnile le leeto la go tsena mo seleaneng, fa bangwe ba ithutile dikgang tse mme ba fitlhela tlhokomediso ya tebo ka bothata jo. Go tswelapele moo ka kopanelo ya seleano le lekgotla la lefatshe le dikereke (World Council of Churches) Federeishene ya lefatshe ya Lutere le mekgatlo ya diregion ya Ecumenical, mokgatlo wa lefatshe wa kgokanyane-phiri ya dikereke tsa Refomo (World Alliance of Reformed Churches) di ikanne go tsena mo dikopanong tsa makgotla otlhe a lefatshe. Go simolola kwa Seoul Bangkok ka ngwaga wa 1999 go fitlhela kwa Stoney Point ka ngwaga wa 2004. Go tsena dikopano tse di mmalwa le dikereke tsa go tswa kwa borwa le bokone jwa London Colney ka ngwaga wa 2004.

3. Mo kopanong ya kwa Accra, Ghana mabapi le lekgotla-kgolo la kgokanyane-phiri ya dikereke tsa Refomo (World Alliance of Reformed Churches) re etetse bao ba itsegeng ka Dungeons of Elmina le Cape Coast koo dimilione tsa maAfrika di ileng tsa fetola boesengmang, ba rekisiwa le go gatelelwa mo maemong a sa siamang a lesa. Dilelo tsa gore 'e seng gape' di isitswe fatshe ka tswelapele ya ditiragalo tsa boammaruri tsa go rekisiwa ga batho le kgatelelo ya ba bangwe mabapi le tsa moruo wa lefatshe.

4. Gompieno re mo, go tsaya tshweetso ya boineelo mo go tsa tumelo.

Go bala matshwao a dinako.

5. Re utlwile gore tlhologo e tswelapele go hutsafatsa, bokgobeng e emetse go lokololwa (Baroma8:22) Re na le mekamekano mabapi le go lela ga batho ba ba bogang le go utlwa botlhoko, kutlobotlhoko ya tlhologo ka bo yone. Re bona go tsaya karolo magareng ga batho ba ba bogang le tshenyego e e diragaletseng tlhologo.

6. Matshwao a dinako a tsibosa thata a tshwanelwa ke go tlhalosiwa. Modi wa go baka matshosetsi a bophelo a kwa godimo ga dilo tsotlhe tsa go tlhoka tshwanelo mo ditirong tsa moruo tse di sireleditsweng le go bolokiwa ke matla a dipolotiki le sesole. Ditiro tse, tsa moruo di mabapi le lesa la botshelo.

7. Re tshela mo lefatsheng le le nang le mekgwa e e tshosang e e ganang le pitso ya Modimo ya botshelo jwa batho botlhe.Mogolo wa selemo wa motho yo e leng mohumi ka 1% o lekana le wa motho yo o humanegileng ka 57%, mme batho ba ba 24 000 ba tlhokofala letsatsi le letsatsi ba bolawa ke khumanego le go sa je ka tshwanelo Sekoloto sa dinaga tse di humanegileng se tswelela go oketsega kagone ba se duetse makgetlo a le mantsi. Dintwa tse di bakilweng ke didiriswa tsa maruo di tsaya matshelo a dimilione tsa batho. Fa dimilione tse dingwe di tlhokofala ka malwetsi a a alafegang. Dintsho tsa HIV le AIDS mo lefatsheng di dira gore botshelo bo nne bodutu jo bo botlhoko mo dikarolong tsotlhe tsa lefatshe, mme gantsi di ama thata batho ba dikobo di khutswane ka melemo e e seng teng. Bontsi jwa batho ba, ba humanegileng, ke basadi le bana le nomoro ya batho ba ba tshelang ka bohutsana, ba tshela ka fa tlase ga maemo a dolara ya Amerika ka letsatsi fa e ntse e oketsega.

8. Policy e e sa lekanyediwang mo gare ga dinaga tsa di industry le kgweetso ya poraefete ya di koporasi tse di tobokaneng mo dinageng tse dintsi di tlhotlhorile lefatshe le go utlwa tlhologo botlhoko (Environment).

Ka ngwaga wa 1989 sebopiwa se le sengwe se ne se timela tsatsi lengwe le lengwe mme ka ngwaga wa 2000 go ne ga timela se le sengwe ka ura le ura.

Phetogo ya maemo a bosa, go fela ga tlhapi e e bolokilweng, go rema ditlhare, tlhokego ya mmopo, le matshosetsi a metsi a a nwewang. Metse le metsana e na le matshwenyego, botshelo bo a nyelela, dinaga tse di kwa mabopong le mafelo a mabapi le mawatle a tshosediwa ke merwalela, le diphefo tse di nang le matla tse di oketsegang. Kemelelo ya seyalemoyeng (radioactivity) e tshosetsa botshelo mmeleng le dibopiwa tsotlhe. Ka moo botshelo bo re bo itseng le tsa setho di nyenyefadiwa lebakeng la go nna le moruo.

9. Dilelo tse, di lebagane le go amana le go gola ga moruo wa neoliberal e e golaganeng le ditumelo tse di latelang:

:Go tlhoka kgaisano.

:Go boloka boreki kgatlano le dilo tse di kwa tlase.

:Go dira jaaka e kete o reka fela fa o na le madi.

:Go gola ga moruo ntle le tekanyetso,le go nna le leruo go botlhokwa bakeng tsa lefatshe lotlhe.

:Go nna le moago wa poraefete ga gona maikarabelo setshabeng.

:Go se tlhokomele le go fokotsa tlhwalhwa le direkwa go tswa nageng tsa kwa ntle.

:Tax e e kwa tlase , le go se tlhokomele tsamano ya madi go ka simolola kgwebo e e ka tlisang leruo go botlhe.

:Maikarabelo setshabeng.

:Tshireletso ya ba dikobo dikhutswane .

:Mekgatlo ya badiri le dikamano magareng ga batho , di kwa tlase ga leeto la kgolo ya moruo le matlafatso ya madi ya go simolola kgwebo(Capital).

10. Se ke morero o o kayang gore ga o na molekane, pateletso ya setlhabelo go tlhagelela ga bohumanegi le tlhologo. E dira tshepiso e e fosagetseng gore e ka boloka lefatshe ka go dira leruo le tswelopele, e bile e tshepisa go nna botlhokwa mo botshelong mme e tlhoka kgokagano e e feleletseng, e lebisitse go rapelelang ga medingwana.

11. Re tlhokomela bogolo le bothata jwa kgang e. Ga re tlhoke dikarabo tse di bonolo. Jaaka re le babatli ba nnete le tokelo re lebeletse ka mogare ga matlho a ba ba bogang, re bona gore lefatshe le jaanong le gokagantswe ka maragaraga le ka mekgwa e e sa siamang ya moruo o o sireleditsweng ke babusi. Go diriseng babusi re kaya go kopaneng ga moruo, setso, dipolotiki le maatla a sesole tse di agang kamano le boganka tse di eteletsweng pele ke ditshaba tse di maatla a go boloka le go sireletsa babusi ba tsone.

12. Moruo o o dirisiwang jaanong, puso e teng go sireletsa moago wa poraefete le dikontraka tse di leng mo kgaisanong ya mebaraka. Ka boikitlagatso jwa mekgatlo ya badiri, puso e simolotse go tsaya taolo le go neelana bakeng sa batho botlhe.Go tloga ka ngwaga wa 1980 go kgakola le kapitale ya go gokaganya ditshaba (Neo-liberalism) melawana ya ekonomi e e simolotseng dingwaga di le masome a mabedi le botlhamo te di fetileng (25 yrs ago) e tswile go rola ditiro tsa dithuso tsa puso. Ka fa tlase ga melawana e, maikemisetso a moruo ke go oketsa porofete le matlole a boele beng le tsa merero ya tsa ditshetele. Fa ba tlhokomolosa bontsi jwa batho le go tsaya tlhologo ba e tlhokofatsa.

13. Jalo ka gore mebaraka e setse e phatlhaletse lefatshe ka bophara, le ka dipolotiki le mekgatlo ya molao e e sireletsang puso ya dinaga tse di kopaneng tsa Amerika (USA) le ditsala mmogo le bone, mmogo le lefapha la tsa ditshetele tsa lefatshe le mekgatlo ya dikgwebo (International Monetary Fund) (World Bank, World trade Organisation) di dirisa dipolotiki tsa moruo, kgotsa botsalano jwa sebele go sireletsa le go ntshetsa pele dikungo tsa borakgwebo.

14. Re bona papatso ya kopanelo e le bothata jo bogolo mo moruong ga go kopangwa le ikonomi ya lefatshe (Economic Globalization) le melawana ya dipolotiki tsa kwa ntle ga naga (Geopolitics) e e thusiwa ke melawana ya ikonomi tirisong (Neo-Liberalism). E, ke tsela ya lefatshe e e sireletsang le go boloka dikungo tsa ba ba nang le maatla. Selo se, se ama le go ngoka botlhe. Go tswela pele, go ya ka beibele tsela e e tshwanang le yona e ya go matlafatsa thuo ka go gatelela bhumanegi e bonagala e le go tlhoka botshepegi mo Modimong le go nna le boikarabelo go thibela tshotlako ya batho e e bonwang e le go rapela modimo wa madi(Mamone) Luka16:13 "Ga go motlhanka ope yo o ka direlang barena ba le babedi , gonne o tla tlhoa yo mongwe, mme a rate yo mongwe,gongwe o tla ngaparela yo mongwe , mme a nyatse yo mongwe .Ga lo ka ke lwa direla Modimo le Mamone." Boipolelo jwa tumelo gare ga go tlhoka tshwanelo mo moruong le go sengwa kgotsa tshenyego ya tlhologo.

15. Maikemisetso mo tumelong a ka bonagala ka ditsela tse dintsinzana tse di farologaneng go ya ka region le theology: ka boipolelo, fa re ipolela mmogo, e le tsela eo re emang ka yona, re tshepagala botsalanong jwa Modimo. Re tlhoka boipolelo, re sa ipolele go ya ka doctirine ya kgale, gonne lekgotla le legolo la kgaokanyane-phiri ya dikereke tsa Refomo (World Alliance of Reformed Churches) ga le kgone go ka dira boipolelo jo bo ntseng jalo, mme e le go bontsha botlhokwa le potlako ya karabo e etsang dimekamekanong tsa nako ya rona le pitso ya Debrecen. Re ipiletsa go dikereke tsotlhe tseo e leng maloko go amogela le go arabela bopaki jwa rona.

16. Ga re ne re bua ka go tswela ga setso sa rona sa Refomo e bile re bala gape matshwao dinako, lekgotla le legolo la kgokanyane-phiri ya dikereke tsa Refomo (World Alliance of Reformed Churches)le netefatsa gore moruo le tshwanelo tsa lefatshe di botlhokwa botshepeging le bonneteng jwa tumelo ya rona mo Modimong le go lateleng (discipleship) jalo jaaka bakeresete. Re tshepa gore boleng jwa tumelo bo mo setlhoeng fa re didimala kgotsa re gana go bontsha mo matlhong a system ya Neoliberal EconomicGlobalization ka moo re dira boipolelo pele ga Modimo le bao re tshelang le bone.

17. Re dumela mo Modimong, Mmopi le Mopholosi wa tsotlhe tsa lefatshe, o o re bitsang jaaka balekane mo tlhologong le katlaatlalo ya lefatshe. Re nna ka fa tlase ga tsholofelo ya gore Jeso Krete o tlile gore botlhe ba nne le botshelo jo bo sa feleng. Go rotloediwa le go tsholediswa ke moya o o boitshepo re ipulela boruri jwa lefatshe la rona.

18. Re tshepa gore Modimo ke mookamedi wa tlhologo yotlhe. Lefatshe ke la Modimo le gotlhe ka jalo.

19. Ka jalo re dumalane le moruo wa jaanong wa lefatshe o o tsentsweng ka Global Neoliberal Capitalism le nngwe ya economic system le kakaretso ya thulaganyo ya meruo e e kayang kutlwelobothoko ka go se akaretse bohumanegi le bao ba utlwiswang botlhoko le tlhologo ka botlalo go tswa botshelong

jotlhe. Re ganana le mabare a moruo a polotiki le sesole se se tlhaolang bookamedi jwa Modimo mo botshelong le tiragatso go molao fela wa Modimo.

20. Re dumela gore Modimo o dirile bojotlhe ka tlholego yotlhe. (Genesi9:8-12)Modimo o tliša gare lefatshe motseng o o ikaegileng mo ponong ya go tsaya batho ka go lekalekana le kagiso. Mpho ya mohau e e sa rekisiweng mo lefelong la mmara (Isaya 55:1) ke moruo wa mohau go dintlwana tsotlhe tsa tlholego. Modimo o re bontsha gore se ke mohau wa botlhe moo e leng bahumanegi le bontsi ke balekane le gore biletsa go tsaya batho ka tsela e e siameng "ka ntlha ya seno" (Matheo25:40.) magareng ga motse wa botshelo.Tlholego yotlhe e tshegofaditswe le go akarediwa Mohaung o.

21. Ka jalo re nagana le setso sa ditirelo tsa dithekiso le kgaisano ya bogabaru le go borekisa tlhapi jwa neoliberal global market system kgotsa system nngwe le nngwe e e kayang gore ga gona seo se ka tlhophiwa.

22. Re dumela gore moruo mongwe le mongwe wa ntlo ya mokgatlo wa tiro le madi kgotsa tlhokomelo ya botshelo re e filwe. Mohau wa Modimo go nna le botshelo ke boikarabelo jwa Modimo. Re tshepa moruo o teng go abela seriti le tshiamo ya batho mo motseng, mo ditekanyetso tse di sa tshwanelwang go fetwa ke tsa tlholego e e sa khutling. Re tshepa gore batho ba bileditswe go tlhopha Modimo gona le medimo ya diseto le gore boipelo jwa tumelo ya rona ke ditiro kgotsa tiragatso ya kobamelo.

23. Ka jalo ga re dumelane le koketsego e e sa lolamang ya bohumi le tekanyetsonyana e e golang e e amileng matshelo a a dimilione le go senya thata tlholego ya Modimo.

24. Re tshepa fa Modimo e le Modimo wa go tsaya botlhe ka go tshwana le go lekana. Mo lefatsheng la bosenyi le go se tshepagale, lefufa le go nna magamaru, Modimo o motseleng e e kgethegileng Modimo wa baigantshi,bahumanegi,bao ba sa tseegang , ba ba foseditsweng le ba ba sotlilweng(Pslm:146:7-9) Modimo o biletsa fela go nna mmogo le tlholego yotlhe.

25. Ka jalo ga re dumelane le dikakanyo kgotsa moruo o o sa tlhophiwa ka tsela e e siameng e tsenyang dikungo pele ga batho ga o kgathalele tlholego yotlhe e fitlhang dimpho tseo Modimo a di abetseng botlhe le tsotlhe. Ga re dumelane le thuto eo e leng yone go bao ba emang nokeng, go bakwa ke go lwantsha kgotsa go khutliswa kakanyo e ntseng jalo mo leineng la nngwe ya dikwalo tse nne mo beibeleng tse di bontshang botshelo le dithuto tsa Jeso Krete.

26. Re tshepa fa Modimo a re biletsa go ema le bao ba ileng ba utlwiswa botlhoko ka go tsewa ka mokgwa ka mokgwa o o sa siamang. Re itse se Modimo a se batlang go rona, go thusana, go ratanale go tsamaya mo tseleng ya Modimo (Mic: 6:8). Re bileditswe go ema kgatlhanong le nngwe ya maikaelelo a kgatelelo ya moruo le go thubakiwa ga tikologo gore thuso e elele jaaka metsi le tshiamo jaaka seeledi se se sa fetseng go elela. (Amose 5:24)

27. Ka jalo ga re dumelane le kitso e e kayang gore Modimo o na le bahumi le gore bahumanegi ke phoso ya bahumanegi. Ga re dumelane le nngwe ya ditsela tseo eseng tsone tse di senyang kamano e e siameng ya bong, setlhopho sa batho, phaposi, bogole kgotsa boikobo. A re dumelane le kitso ya gore dikungo tsa batho ke tsone di busang kgotsa go gaisa tlholego le popego.

28. Re tshepa fa Modimo a re biletsa go utlwa dilelo tsa bahumanegi le matlhomola a tlholego le go sala morago mo pepeneneng a Jeso Krete o o tletseng botlhe gore ba nne le botshelo bo sa feleng le matlotlo (Johane 10:10).Modimo o tliša thuso go bao ba gateletsweng le go naaya bao ba tshwerweng ke tšala senkgwe, a golole yo o tshwerweng mme a bule ba fufetseng matlho(Luka 4:18) o ema nokeng le go sireletsa bao ba tseelwa kwa tlase , motho o sa itse seng dikhutsana le batlhologadi.

29. Ka jalo a re dumelane le ikatiso ya kereke kgotsa thuto e e kgapelang thoko bahumanegi le go tlhokomela tlholego, mo maikaelelong a teng re rotloetsa bao ba ba tlang go utswa ,go bolaya le go senya(Johane 10:10) bao ba sa kgoneng go latela Modisa o o siameng o tletseng botshelo jotlhe.(Johane 10:11)

30. Re tshepa gore Modimo o bitsa banna, basadi le bana go tswa khutleng tse nne tsa lefatshe go nna mmogo, bahumi, bahumanegi, go tsayatsie kopano ya kereke le maikaelelo gore tsela e e maleba eo Modimo a bitsang ka yone e bonagale.

31. Ka jalo a re dumelane le go leka ga kereke go kgaoganyana thuso e e lekaneng kopano.

32. Re tshepa gore re biditswe moweng wa arabela tshepo e e mogare ga rona go tswa go Jesu Krete gape re tshepa gore thuso e e lekalekaneng e tshwanete gosupiwa le kagiso e tshwanetse go busa.

33. Re ineela go batlana le mohau o o phatlaletseng wa thuso teka-tekano mo moruong wa lefatshe la ntlo ya Modimo

34. Re ipolela tshepo e, ka boikokobetso, re itse gore le rona re ema mo tlase ga pono ya Modimo e e lekalekaneng.

35. Re ikokobetsa go dumela tshepong e, re itse gore re ka fa tlase ga tekatekano ya Modimo.

.Re gakologelwa gore re ka fa tlase ga bokgoba ba tumelo go ya ka tshireletso le dikgatlhego tsa bareki le go gaisana bogamaru le ka tsamaiso ya moruo. Se gantsi se dira gore re tsenelele go ya ka semowa tumelong.

.Re ipolela dibe tsa rona ka go tlhokomolola tlholego le ka go palelwa ke go tsaya karolo ya rona jaaka baitseanape le badirisanimmogo ba tlholego.

.Re dumela dibe tsa rona ka gonne go tlhoka ditokelo ka fa gare ga dikereke tsa Refomo go baka tlhokagalo ya go obamela morero wa Modimo mo go feleletseng magareng a rona.

35. Re dumela mo go obameleng Jesu Keresete le gore kereke e bileditswe go nna le boipolelo, go paka le go dira go ya ka mokgwa wa melao ya botho . Mme se se ka nna ditlamorago tsa kotlo kgatelelo (Ditiro 4:18)" Jaanong ba ba bitsa ba ba laola gore ba seke ba tlhola ba bua ka gope, le fa e le go ruta ka leina la ga Jesu."

36. Re kopanela go galaletsa Modimo mmopi le mopholosi wa rona le ka mowa wa kgalalelo o o folosang baganka bogosing jwa bone, o be o tlhatlhosa ba ba kwa tlase ka kgatelelo, o be o fepa bao ba tshwerweng ke tlala ka dilo tse ntle. (Luka 1:52) "O digile dikgosi tse di thata mo ditulong tsa tsona tsa bogosi a godisa ba ba botlana."

BODUMEDI GO YA KA DITOKELO.

37. Ka go ipolela tumelong botlhe, re dumela kobamelo go thato ya Modimo jaaka tiro ya tumelo e e tletseng go kutlwano le ka botsalano bo tsepameng. Se se dira gore re nne ngata e le nngwe go direla toka mo moruong wa lefatshe le go akaretse tlhatlhamano e tshwanang gotlhe mmogo le tatelano e e farologaneng ya sedikwe le selegae.

38. Mo tsamaisong e tlwaelegileng e, dikereke dingwe di setse di iponagaditse maikemisetso go ya ka tumelo ya boipolelo, ka jalo re kopa go tswela go fetolela boipolelo jo, go nna kgato e maleba go ya ka sedikwe le selegae. Dikereke dingwe di setse di simolotse go dira tseweletsopele e, re akaretse go tsaya dikgato le go ba kopa go dira ka manontlhotlho go ya ka dithuto, boipolelo le ditiro. Go dikereke dingwe tse e leng gore di sa ntse di le mo tseleng ya go ka tsewa tsie re ba rotloetsa ka mokgwa wa tumelo go gatelela thuto tsa bodumedi le gore ditswelele pele ka boipolelo.

39. Okhanselara jwa gotlhe ka kakaretso bo bitsa maloko a dikereke go tloga kwa tlase ka tumelo ya botsalano go tsaya karolo ka bothata le diketso tsa boporofete ka go tlhalosa boipolelo go diphuthego tsa selegae.

40. General Council e tlhotlheletsa maloko a dikereke go baya boipolelo jo, ka go latela ditlhokagalo tsa Public Issues Committee ka ditokelo tsa moruo (Appendix 18)

41. General Council e thaopa World Alliance of Reformed Churches go dira mmogo le kopano ya kereke le kutlwano ya bokeresete mo motseng go ya ka tumelo tse farologaneng le metsamao e e lolameng le ya batho ya moruo le bonnete ba tlholego le go biletsa maloko a dikereke go dira mmogo jaalo.

42. Jaanong re bega phatlalatsa ka botswerere gore re ikana borona, ka nako ya rona, gape le ka maatla otlhe a rona go fetola le go ntshafatsa le go diragatsa go boloka moruo le lefatshe re tlhopha botshelo gore rona le bana ba rona re kgone go tshela. (Doiteronomi 30:19) "Ke dira legodimo le lefatshe basupi ba ba supang ka ga lona gore ke beile botshelo le loso le tshegofatso le khutso fa pele ga lona. Itlhopeleng he botshelo gore lo tle lo tshe

NOMINATIONS

Supplementary Report to General Assembly 2016

ASSEMBLY BUSINESS

Convener: Rev. LL Qina

Clerk of Assembly, Mr L. Bovana, Mr. J Mpongoshe, Ms S Kortjie, Ms M Mtoto and Mr. L. Dingani

CHURCH ASSOCIATIONS

Convener:

The Rev Lulama Mshumpela

Members:

Synod of Zambia Convener, Presbytery of Zimbabwe Convener, All Presidents or secretaries of Associations including Church Choirs

Corresponding Members: all Presbytery Conveners.

CHURCH OFFICE

Convener:

The Rev. Prof. Maake J Masango,

Rev Lungile Mpetsheni (General Secretary), Rt Rev Dr Robert Munthali (Moderator), Mr Hylton Cochrane, Mr Henry Chivhanga, Dr Inette Taylor. Rev Mukondi Ramulondi, Rev Sipho Mtetwa, Rev Zolani Makalima, Mr Ryan Johnson and Mrs Violet Mashao.

CHURCH AND SOCIETY

Convener:

The Rev. Tinashe Chemvumi,

Members: Convener of Synod of Zambia the Rev P Nkosi,

Convener of Zimbabwean Task Force: Rev G Mufanebadza

Convener of South African Task Force: South Africa –

The Rev Dr. SP Xapile, The Rev M. Ramulondi, Mrs NC Cordelia Pona, The Rev Dr. R Steiner , Mrs GS Kelly, Ms S Mtwa.

COMMUNICATIONS

Convener: Rev. Mike Muller,

Cell: 071 876 1149

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Members:

Mr Ian Wilson, Mrs. Glenys Kelly, Rev Glynis Goyns, Ms. Liz White, Rev Theo Groeneveld, Mr. Asandile Vimbi Rev M Mzinyathi, Corresponding Members: Clerk of Presbytery of Zimbabwe, Clerk of Synod of Zambia, General Secretary.

ECUMENICAL RELATIONSHIPS

Convener: The Rev L Mpetsheni, (G.S)

Members: The Moderator, CUC Rep - Rev P Langerman, The Rev G Msiska, Miss K Mamabolo, Rev ME Mtyhobile, Rev F Kobo, Rev M Pataki, Rev T Chilanga, Mr TW Coulter, Miss E White, Synod of Zambia Clerk, Rev P Nkosi, Presbytery of Zimbabwe Clerk, Mr M Kwenje,

EDUCATION AND TRAINING

Convener: The Rev. Dr GW Marchinkowski,

Members: Rev M Cook, Ms M Mosotho, Benson Njobvu, Rev MA Thema, Rev PS Mbanjwa, Dr Z Mpono, Dr S Stofile, Mr G Matika, Mrs E Stopforth, Miss L White,

FAITH AND ORDER

Convener: The Rev D Bax,

Members: Rev J Bester, Rev RG Calder, Rev R Daka, Rev DT Gevers, Mr D Mac Donald, Rev AG Robinson, Rev R Spence, Rev K Zinduru, Mr T Lubango, Adv. Shaba

FINANCE

Convener: Mr Ryan Johnson

The General Treasurer,

Members: The Moderator, The General Secretary, Craig Smith, Allan, Wentzel, Rev TK Nopapaza; Mr Colin Gauld, Mr Doug Anderson, Mr George Munthali, Mr V Sinyoka, Zimbabwe, Mrs E Stopforth, Ms G Spelman,

Associated with the Committee:

The Chief Financial Officer, Geoff Jooste:

One representative each from:

The Ministry Committee:

Priorities and Resources Committees:

MISSION AND DISCIPLESHIP**Convener: The Rev DS Gwala,****Members:**

Rev. J Barker, Rev T Groeneveld, Rev Z. Stuurman, Rev P Kabala, Rev. Dr G Marchinkowski , Ms M Mosotho, Rev M Mutonganavo, Rev L. Madaka, Ms Hlubi Dlamini,

MINISTRY**Convener: Rev. OS Loni**

Members: The Ministry Secretary, Rev MA Black, Rev E Chirwa, Rev Dr. RZ. Rashe, Rev BD Mdyesha, Rev P. Neshangwe, Rev Prof. VS Vellem, Rev Prof. JLP Wolmarans, Mr GC Kelly, Mrs Nomawabo Mntambo, Dr I Taylor.

NOMINATIONS**Convener: The Rev L Obose**

Members: The Rev C Moore, Rev. Dr. RZ. Rashe, Mrs. N Jekwa, Mrs Moses, Ms M Mtoto, Mr. S Dukashe

PRIORITIES AND RESOURCES**Convener: The Rev JB Gaborone,****Members:**

The Moderator, Mod Designate, General Secretary, Ministry Secretary, Representative of the Finance Committee, Mr, Ryan Johnson, Rev M Cook, Mrs N Jekwa, Mr Thabo Molaba, Mr T Molebatsi, Rev. SS Ncapayi, Moderator of the Synod of Zambia, Moderator of the Presbytery Zimbabwe.

STEWARDSHIP:**Convener: The Rev H Hans****Members:**

Rev M Pataki, Mr M Gwele (Secretary), Rev SP Sam, Rev H Fortuin, Mr Dlodlongwane, Mrs Nomawabo Mntambo, Mr. T. Gazo

Corresponding Members:

Chief Financial Officer, Mr G Jooste, P O Box 96188, Brixton, 2019
Conveners of Presbytery of Zimbabwe and Synod of Zambia.

FAITH AND ORDER

Supplementary Report to the General Assembly 2016

MANUAL TASK TEAM REPORT

The Manual Task Team

The Manual Task Team consists of the following members: David Macdonald (Convener), Dirk Gevers, Thanduxolo Lubango and Rory Spence, who are all members of the Faith and Order Committee, and, together with them, Lungelo Mbandazayo, Garikai Mfanebadza (Zimbabwe) and Waicha Ndlovu (Zambia). Douglas Bax as the Convener of the Faith and Order Committee is an *ex officio* member.

The Task Team conducts its business by email.

Current Work – dealt with in Annexures A to F of this Report

- ◆ **A** – GA2014 Court of Assembly/AARP—Proposals 3(a) to (c) and (e) to (g)—procedural issues—late filing, quorum, small committees, scheduling meetings, time frames.
- ◆ **B** – GA2014 Court of Assembly/AARP Supplementary—Proposal 2—paragraph 10.54 of the *Manual*—Presbytery Commission—quorum and related procedural issues.
- ◆ **C** – Paragraph 10.84 of the *Manual*—right to obtain a ruling—referred to the Task Team for review or updating.
- ◆ **D** – *Proceedings and Decisions 2012*, p.536, no, 4(d)—Paragraph 17.37 of the *Manual*—apparent conflict with paragraph 4.19
- ◆ **E** – GA2014 adoption of amended Chapter 16—apparent contradiction of paragraphs 16.150(c) and 16.118—Ministers from other denominations apparently confined to being only Church Development Evangelists in the UPCSA—is this really intended?
- ◆ **F** – Chapter 16 Section 9—Church Development Evangelists—proposed amendments referred by the Convener of the Faith and Order Committee.

Formal work

In terms of paragraph 13.55 of the *Manual*, more particularly sub-paragraphs (b) to (e), the Task Team

7. has proof-read the Remits GA/14/01 to GA/14/09 that the General Assembly sent to Presbyteries in 2014 and the Executive Commission enacted in 2015—made minor corrections in respect of spelling, grammar or apparent typographic errors—and reported back to the Clerk of Assembly with clearance to proceed to publication; and
8. is preparing a Schedule of formal amendments of corrections (particularly in regard to name changes of committees and other bodies and paragraph cross-references that have apparently not been updated for years) which it will submit to the Clerk of Assembly for inclusion in reprints as and when practical, and which will be available to Commissioners on request in due course. Such formal amendments include, for example, replacing “Maintenance of the Ministry Committee” with “Ministry Committee” for and similarly with cognate terms throughout Chapter 16 of the *Manual*, and reviewing the format, layout and fonts of section headings and sub-paragraph headings in Chapter 16 that seem to have gone awry. (See further Annexure “F”.)

Policy on Formal Amendments and Reprinting of Pages

The amendment and reprinting of a page of the *Manual* has cost implications that may not be justified where the only amendment on the page is a formal change of name or a correction of a cross-reference.

For the present, and until the relevant page requires to be amended for other reasons or there is to be a general review and reprint of the *Manual*:

8. where a paragraph is deleted altogether: “**Deleted**” is introduced against the number of that paragraph and subsequent paragraphs are not consequentially renumbered;
9. where a new paragraph is, or new paragraphs are, introduced: they take the number of the immediately preceding existing paragraph with **A, B or C** etc., appended to the new paragraph(s);
10. where appropriate, an italicised headnote is introduced to the effect that, for example, throughout the chapter or section the new name of a committee is to be read for the previous name still appearing in the text. (See Annexure “F”.)

Pending or delayed work

The following issues are before the Task Team, but, owing to limited resources or other factors, work on these issues has not progressed significantly. As a result the Task Team is not yet in a position to report on them to the 2016 General Assembly, save to say that the issues have not been overlooked and the Task Team does intend to deal with them and will report as soon as is practical.

- (i) Reviewing Chapter 16 of the *Manual*, Section 12, on the Order of Lay Ministries, to see whether any of its provisions can be shortened, simplified and clarified without detriment to it. (This is in response to a request from the Convener of the Mission and Discipleship Committee).
- (ii) The marriage of aliens, and what a minister who is a marriage officer should do when asked to solemnise a marriage between two people, one of whom is a refugee, or both of whom are refugees, without valid permit(s) of residence and unable to return to his/her/their own country or countries. (This is an issue referred to the Manual Task Team by the Worship Task Team.)

- (iii) A new Chapter of the *Manual* to be drafted on Associations. To the extent that the Task Team may be required to assist in this it is noted that the Executive Commission in 2015, under the heading "Working Group on Associations", paragraph 4, agreed that this be delayed until the working group has been completed the process of finalizing constitutions for the Associations. (See also the main Faith and Order Report in the *Papers 2016*.)
- (iv) The Table of Contents on pages i to xii of the *Manual* has not been kept up to date with the insertion of new paragraphs and requires to be updated, e.g. the Table of Contents lists the paragraph referring to the Manual Committee as para 13.52, but in the body of the *Manual* it is para 13.55.
- (v) In the *Papers for the 9th General Assembly 2010*, p.173ff., the previous General Secretary broached the following questions (see also the *Proceedings and Decisions 2010*, p.430, resolution 3(c)):
 - o how can the *Manual* be more "scripturally based" and have more "scriptural references"?
 - o how should the *Manual* "capture African cultural experiences and Black expression"?
 - o how can we have a "finally complete" *Manual*?
 - o can we afford to have the *Manual* translated into the vernacular languages?
 - o what can the *Manual* say about poverty, the "interests of the poor" or "justice and poverty issues"?
 - o what, if anything, should the *Manual* say about "homosexuality"?
 - o what should the *Manual* say about "polygamy"?
 - o what more than the Confession of Faith already states, if anything, should the *Manual* say about ancestral veneration?

Issues for referral to appropriate Committees

The following issues have been referred to the Manual Committee for inclusion in the *Manual*, but it goes beyond the scope of the Manual Committee to initiate material revisions. The appropriate General Assembly committees, as identified below, should first consider and define principles and policies, whereafter the Manual Committee can assist in drafting the relevant provisions for inclusion in the *Manual*:

- 8. GA 2014 Court of Assembly/AARP, Proposal 3(d)—clarification of the role, function and appointment of Stated Supply: referred to the Mission and Discipleship Committee;
- 9. a revised and updated version of "The Role and Duties of Session Clerks": referred to the Ministry Committee;
- 10. a revised and updated version of "Guide for Church Treasurers": referred to the Finance Committee;
- 11. the introduction of a rule that ministers or elders whose congregations are not up to date as at 31 May in any year may not be appointed as commissioners to the General Assembly or Executive Commission held in that year: referred to the Finance Committee.

Conclusion

The specific proposals in respect of each item of current work referred to above are, for convenience of reference, set out in the body of the relevant Annexure.

The work allocated to the Task Team is substantial, and there is a need for greater resources, if progress is to be made within acceptable time frames.

Many Ministers and Elders who are already under pressure are understandably unwilling to join yet another committee or task team and make a long term commitment to share effectively in its work. We need to identify members of the Church, especially legally qualified members, who would be prepared to undertake "one off" *pro Deo* briefs on particular issues, without necessarily joining the Task Team. This could involve such a brief once only or once every two or three years, and never again, undertaking research or drafting paragraphs on particular issues.

The Convener of the Task Team is not very computer literate but believes that it may be possible to open the work of the Task Team to the whole denomination by creating on the UPCS website so-called "chat rooms" for specific issues that the Task Team is dealing with. This would open the way for the general membership of the Church to comment, make input and engage in on-line debate with the Task Team.

DAVID MACDONALD

CONVENER

MANUAL TASK TEAM

Email: dwdmacd@iafrica.com

PROPOSALS

- 1. The Assembly receives the Report.
- 2. The Assembly approves the policy on formal amendments and reprinting of pages as set out in the Report.
- 3. The Assembly approves the referral of issues to the appropriate Committees as proposed in the Report and directs them to report to the Executive Commission in 2017.
- 4. The Assembly (subject to such further amendments as it may adopt in doing so) approves and adopts the deletions, additions and amendments to the relevant paragraphs of the *Manual* set out below in:
 - a) ANNEXURE A – Court of Assembly and Administrative Review Panel,
 - b) ANNEXURE B – Presbytery Commissions and paragraph 54,

- | | | | |
|----|------------|---|-------------------------------------|
| c) | ANNEXURE C | – | Paragraph 10.84, |
| d) | ANNEXURE D | – | Paragraphs 4.19 and 17.37, |
| e) | ANNEXURE E | – | Paragraphs 16.118 and 16.150(c) and |
| f) | ANNEXURE F | – | Chapter 16. |
5. The Assembly resolves that the amendments and additions to the rules of the Court of the General Assembly set out in Annexure A below are not material, so that they do not need to be sent to Presbyteries in terms of the barrier procedure (para 18.31).
 6. The Assembly encourages the Court/AARP and the Manual Task Team to develop the Practice Notes referred to in Annexure A.
 7. The Assembly directs the General Secretary and the Clerk of Assembly to consider the practicalities of undertaking a survey of the Church membership in an endeavour to identify suitably qualified members, especially legal, who would be prepared to assist in the work of the Task Team by undertaking ad hoc research or other briefs on a “once off” basis, without (necessarily) becoming ongoing members of the Team.
 8. The Assembly directs the General Secretary and Clerk of Assembly, in consultation with the Webmaster and the Convener of the Communications Committee, to consider the practicalities of creating chat rooms on the UPCS website to facilitate input from all members of the Church and on-line debate with the members of the Task Team on issues being considered by the Task Team.

ANNEXURE A

COURT OF ASSEMBLY/ASSEMBLY ADMINISTRATIVE REVIEW PANEL – PROCEDURE

This Annexure deals firstly with the specific proposals 3.a. to c. and e. to g. in the Report of the Court/AARP to the 2014 General Assembly to which that Assembly agreed (*Proceedings and Decisions 2014*, p.512). Thereafter this Annexure deals with some further procedural issues raised by the Task Team itself.

Note 1: Words to be deleted are underlined. Words to be inserted are in **bold**.

Note 2: Every reference to the Court includes a reference to the Panel, unless patently inconsistent with the context.

3.a. Condonation of late or out of time submissions to Court or AARP

1. There is always the genuine case where a failure has been due to circumstances beyond the control of a party and a sense lingers of justice denied, because a party is debarred from pursuing a case that otherwise has merit only because of a non-culpable failure to comply with purely procedural provisions.
2. On the other hand, condonation is not to be too readily granted, as that opens the way to abuse and may well prejudice another party.
3. It is proposed to adopt the test of “good cause shown” as referred to in the uniform rules of the high courts.
4. It is neither possible nor desirable to endeavour to include in the *Manual* guidelines or examples of how this test is to be applied. The *Manual* should state the bald legislative provision and cannot become a legal text book.
5. It is proposed that the Court, with the assistance of the Task Team, create on the website an open folder entitled COURT OF ASSEMBLY/ASSEMBLY ADMINISTRATIVE REVIEW PANEL—PRACTICE NOTES.
6. This could include a section giving brief summaries of leading high court judgements that deal with the interpretation and application of “good cause shown”.
7. It could also include brief summaries (without names or breach of confidentiality) of the material facts of cases dealt with by the Court and its reasons for granting or refusing condonation.
8. These sections of the Practice Notes, and all others referred to below, should be kept up to date and will then form guidelines and a body of precedents for the benefit of parties and of members of the Court.
9. It is proposed that the following new paragraph 18.26A be inserted:

A Court of Presbytery may on application on affidavit by any party in pending proceedings and on good cause shown extend any prescribed time period on such terms and conditions as it deems fit. Such application may be made before or after the expiry of the time period in question.

10. It is proposed that the following words be inserted in paragraph 18.39 after the words, “para 18.26 above);”: **on condonation (para 18.26A above);**
11. The cross-reference in 10 above and the existing cross-references in paragraphs 18.29 and 15.7 introduce the same provision for the Court of a Synod and the AARP.

3.b. Rules on proceeding when a Court or Administrative review panel no longer has a quorum

1. "Quorum" is not an appropriate term in the case of the Court. It relates to a committee, and is the minimum number required to be present to enable the committee to act. The quorum may be made up of different members of the committee at different meetings.
2. This obviously cannot apply to the Court, where members are required to attend at each sitting and must give a decision without any provision for recusal or abstention. (See paragraphs 18.25 and 18.26.)
3. Properly the term relates to the number of members to constitute the Court, or, in high court terminology, to sit.
4. It would require far too many amendments to delete the term "quorum" throughout and substitute more appropriate terminology.
5. It is, accordingly, proposed to insert an *ad hoc* parenthetical definition in the amended paragraph 18.35—see below.
6. Paragraph 18.35 stipulates that in deposition cases ten members must sit, but that in other cases the Court commences with ten but the quorum is seven—i.e. three may drop out along the way.
7. It has never happened in practice that a Court commences with ten members with allowance for up to three to fall away. In practice the Court in these cases is constituted with seven members from the outset.
8. As the relevant 1984 Court/AARP Report reads, it appears that a Court of seven members is proposed in all cases, without the special number in deposition cases. The Task Team agrees with this. A Court of seven members is a weighty body that can be relied upon to deliver a just outcome.
9. The concluding sentence of paragraph 18.32.1 deals with the situation where a member falls away after a case has begun to be heard, but a quorum remains. The new paragraph 18.34 (see below) will deal with this situation.
10. It is proposed that the second last sentence of paragraph 18.32.1, lines 10 to 13, from "If a case has ..." to "... quorum is present." be deleted.
11. Paragraph 18.36 deals with the situation where a member is absent, when a hearing is about to commence but a quorum remains. This is also dealt with in the new paragraph 34 (see below).
12. The first sentence of paragraph 18.36 seems self-evident and, in any event, it does not seem that there is any paragraph where the *Manual* refers to "members sitting".
13. It is proposed that the whole of paragraph 18.36 be deleted.
14. Paragraph 18.23 deals with the situation where a member, whether before or during the case, recuses her/himself or is asked by the Court to stand down on the grounds of having expressed a pre-judgement. But there is no provision that the continuing members be a quorum. Paragraph 18.23 is incorporated into paragraph 18.39 by cross-reference, which means that in this specific instance the Court of General Assembly could proceed without a quorum, which could never have been the intention.
15. It is proposed that paragraph 18.23 be amended by the insertion at the end thereof of the sentence:
The provisions of paragraph 18.34 apply with the necessary changes to this paragraph 18.23.
16. Paragraph 18.20 deals with the Court of Presbytery where the quorum is five, but if the number falls below this the case must be postponed or discontinued and recommenced before a new Court. This paragraph does require a quorum for the Court to continue. The parts of the paragraph referring to the appointment of alternates and the reappointment of members need to be incorporated into paragraph 18.39, in order to make them applicable to the Court of Assembly.
17. It is proposed that paragraph 18.39 be amended by the insertion in line 1 thereof, after the words " ... Courts of Presbyteries ...", of the words:
on the appointment of alternates before a case has begun to be heard and the reappointment of members where proceedings are to be recommenced (para 18.20 above);
18. It is proposed that in paragraph 18.20 lines 10 to 14, from "if when the .." to "... join the hearing", be deleted.
19. It is proposed that in paragraph 18.20 in the second part thereof the first sentence from "A quorum must ..." to "in their place." be deleted.
20. It is proposed that paragraph 18.20 as amended be further amended by the insertion at the end thereof of the sentence:
The provisions of paragraph 18.34 apply with the necessary changes to this paragraph 18.20, provided that the minimum number of members for the Court to proceed with the hearing is four and not five.
21. Paragraph 18.26 deals with a recalcitrant member who will not fulfil his/her duties or who resigns after a case has begun to be heard, but it does not go on to stipulate what happens to the case being heard. Paragraph 18.26 deals only with the filling of the vacancy if the Court is not sitting at the time.
22. Paragraph 18.26 moreover refers to resignation for a reason acceptable to the remaining members of the Court, which appears to mean that if there is good reason the three year bar on reappointment does not apply.
23. It is proposed that paragraph 18.26 be amended by the deletion in line 5 of the comma after the word "and" and that the following words be inserted there:
the provisions of paragraph 18.34 with the necessary changes shall apply. Such member
24. Generally the commencement and continuation of a hearing by a Court involves significant costs of travel and subsistence for members, parties and representatives, who need to travel to the venue and often need to stay over the night before and the night after the hearing. These become wasted costs if a hearing has to be discontinued only because one or even two members of the Court are absent for any reason.
25. Absence should be dealt with without reference to the reason. If a member is absent he/she is absent, and it does not really make much difference why.

26. Adjournment must still be kept open as an option. If a member telephones to say that he/she is caught in traffic but should arrive within the hour, it is reasonable to adjourn the hearing pending his/her arrival.
27. Where the absence is likely to be long term or permanent, the Court must weigh the cost and other implications of terminating the proceedings and recommencing at a later date before a reconstituted Court. If a member is absent or falls away, it may materially prejudice a party if the whole hearing is aborted and must recommence before a new Court.
28. There should be a provision for disaster where a member of the Court does not arrive in time, or at all, or falls away during a hearing.
29. Paragraph 18.34 is a duplication of the provisions of paragraph 18.24, which are already incorporated by cross-reference in paragraph 18.39.
30. It is proposed that the whole of the existing paragraph 18.34 be deleted, and that the following new paragraph 18.34 be inserted in place thereof:

18.34 If, when a case begins to be heard (see para 18.20 above) or at any stage during the continuation of a hearing, a member of the Court is absent for any reason or recuses him/herself or is required to stand down in terms of para 18.23 or ceases to be a member of the Court in terms of para 18.26, the remaining members of the Court then present may, as they deem fit,

18.34.1 in the case of an absent member, adjourn the proceedings, if the member is expected to be present within a reasonable time or

18.34.2 postpone the hearing to the next sitting of the Court or

18.34.3 having regard for the convenience of the Court and potential prejudice to parties in respect of wasted costs or otherwise, excuse the member in question, who shall not re-join the Court, and the remaining members, not being less than five in number, then constitute the Court to commence or continue the hearing to its final completion or

18.34.4 dismiss the Court and terminate the proceedings, which shall be recommenced before a newly constituted Court.

31. Contrary to the expressed policy of stating legislative provisions baldly, the above paragraph 18.34 does include some explanatory material, but this is necessary in dealing with what is an unusual set of circumstances.
32. Provision is made for two members to fall away from the required number of seven (see para 18.35 as amended below) to five, but this is needed to provide for what would be a very unusual set of circumstances. The remaining members do not have to follow this course, but in every instance still have the discretion to terminate the proceedings.
33. The Practice Notes contemplated in paragraph 3.a.(5) above are the ideal place to give case notes and notes on precedents in regard to such established legal terms as "reasonable", "convenience" and "prejudice" as guidelines for the members of the Court as well as parties and representatives.
34. It is proposed (see below) that the Court itself deal with prospects of success in place of the small committee. This, as well as applications for condonation which are also dealt with before a hearing commences, now need to be dealt with in the amended paragraph 18.35, so that, whenever the Court acts, it is constituted with seven members.
35. It is proposed that the whole of the first three sentences of paragraph 18.35 be deleted and the following inserted in place thereof:

When the Court of General Assembly considers applications for condonation or the prospects of the application's success or any other matter or meets to hear any case, the number of members to constitute the Court (throughout this chapter 18 and chapter 15 referred to as "the quorum") is seven, nominated by the Convener in consultation with the Clerk.

3.c. Further guidelines on the meaning of "reasonable chance of success", particularly as it relates to the terms of reference of the "Small Committee" of the Court/AARP and

3.e. Reviewing of the decisions of the Small Committee

1. It would simply not be possible to introduce into the *Manual* itself guidelines on the meaning of "reasonable" where this is used in relation to prospects of success or elsewhere.
2. "Reasonableness" is a thread that runs from Roman, Roman-Dutch and English law through the whole of South African law. Even guidelines on its meaning and application would become a legal treatise far too large for inclusion in the *Manual*.
3. It is for the Practice Notes—see paragraph a.(5) above—in in each case where the term is used to give brief case notes and precedents on the meaning and application of "reasonable" in each particular case.
4. There are instances where the high court is required to decide matters such as an application's prospects of success that the Court of Assembly is also required to deal with. References in the Practice Notes to the high court cases will give guidance.
5. The Small Committee is a carry-forward from the pre-electronic communications age, when documents to be circulated needed to be manually copy-typed and circulated by post.
6. There are problems with the small committee, as the 2014 Report points out. Its status is by no means clear and its decision may well be subject to review by the full Panel, which raises a whole host of new problems.
7. There are a number of instances where the "court", even the Constitutional Court, is required to make procedural or jurisdictional decisions before a matter is set down for hearing.

8. In those instances it is well known that when an application is first received, the Chief Justice or the Judge President allocates it to one or more judges to prepare a first draft. That draft is then circulated to all the judges. If there is a substantial majority who concur, that becomes the decision of the court. If not, or if there is a minority that strenuously objects, the judges meet and debate until there is a substantial majority consensus.
9. In this modern age it is quite practical for the members of the Court of Assembly or the AARP to deal with these matters in essentially the same way. Circulation of documents is now by email to all members, as is the first draft of the judgement. Where judges would meet, the members of the Court in our case can conduct their debate and reach substantial majority consensus by email, in a "chat room" created for that purpose or by telephone conference.
10. Where summary dismissal of an application is being considered, the Court would want to do that only in a clear-cut case; otherwise the tendency would always be to give a party a hearing. It is thus quite practical for the members of the Court to consider the matter and reach substantial majority consensus through electronic communication.
11. The seven members to constitute the Court should be nominated as soon as an application is received, so that those seven members consider the pre-applications and then conduct the hearing if that is required.
12. It is proposed that in paragraph 15.21 the words "the Convener of the higher Council's Administrative Review Panel, assisted by a small committee consisting of members of the Panel appointed by the Panel" be deleted, and that the following words be inserted in the place thereof: **the Higher Council's Administrative Review Panel.**
13. It is proposed that in paragraph 15.21 the words "that small committee" and "the Committee" be deleted, and that the following words be inserted in the place thereof: **the Panel.**
14. It is proposed that the Task Team make similar amendments in the paragraphs dealing with the Court, to delete references to "the small committee" and substitute **the Court** in the place thereof.

3f. Scheduling of meetings of the COURT/AARP

1. It will certainly assist all concerned in the arranging of diaries and the making of travel arrangements if the dates on which the Court will sit to hear cases are predetermined.
2. The *Manual* should grant the power but not attempt to set out what the dates will be. That is for the Court to determine from year to year, depending on how the case flow develops and on its experience in practice of how long it takes for hearings to be completed.
3. The Court needs to retain its discretion to sit on other dates.
4. Generally a case that is not completed by the last day of a sitting is postponed to the next sitting. Partly heard cases are not desirable, but on the other hand it can create great inconvenience if a case unexpectedly does not finish on the last day of a sitting, e.g. a Wednesday, and then has to run on to be completed on Thursday or even Friday. If a case is to run on, that can be only by the agreement of all concerned.
5. Notice requires to be given of the date on which a case is set down, but it should be left open to the parties, who may want to have the matter over and done with, to agree to accept shorter notice, if a date in a sitting is available.
6. The references to notice and days in the paragraph proposed below are based on the proposal (see section 3.g. regarding time periods) that "days" be defined as weekdays excluding Saturdays, Sundays and public holidays. The thirty days' notice is, accordingly, effectively six weeks, which is a reasonable time to enable parties to get their case in order and prepare to conduct it.
7. It is proposed that the following new paragraph 18.38A be introduced:

18.38A.1 The Court at, or as soon as possible after, the General Assembly or Executive Commission in each year shall give notice of the dates of its "sittings" over the coming year (until the next General Assembly or Executive Commission) on which cases will be set down for hearing. The sittings shall be publicised through the communication channels of the Church.

18.38A.2 The Court may in its discretion set matters down for hearing on other dates or on shorter notice than prescribed in paragraph 18.38.3 where it considers this to be necessary in the interests of fairness and justice because of urgency or other special circumstances.

18.38A.3 Cases shall be set down for hearing on thirty days written notice given by the Clerk to the parties, provided that where a case is ready for hearing and a date is available in a sitting less than thirty days ahead, the parties may agree, at the invitation of the Clerk, to accept shorter notice and that the case be set down for hearing at that sitting.

18.38A.4 A case that is not completed by the last day of a sitting shall then be postponed to be continued at the next sitting, unless all the members of the Court and the parties agree that the case shall run on and continue until completed on the day or days immediately following the last day of the sitting.

3g. Time frames to be incorporated into paragraph 15.12 along the lines of what has been suggested in the main body of the report

1. Throughout chapters 15 and 18 there are different time frames, e.g. ten or twenty-one days, and paragraphs without time frames where one should be stipulated.
2. It would make an already long report excessively long to attempt to set out in this Annexure all the

- paragraphs where time frames require to be amended or introduced.
3. As it is purely a technical exercise, it seems practical that the Assembly agree to the principles set out below and authorize the Task Team to make the necessary changes to the provisions of the *Manual*.
 4. The Task Team proposes that:
 - a) "days" be defined as weekdays, excluding Saturdays, Sundays and public holidays. This avoids the trap for a party who has ten calendar days within which to file a document and finds that the Easter weekend falls in the middle of that period;
 - b) there be a standard time frame of fifteen days (effectively three weeks) for each step in the proceedings. This will avoid the possible confusion of different time frames for different steps;
 - c) fifteen days is reasonable, as it ensures that matters do not drag out, and there will be provision for extension when a party genuinely finds the period too short—see 3.a.(9) above regarding paragraph 18.26A;
 - d) it will thus be fifteen days
 - o to launch the application or appeal by filing the application
 - o for the respondent to file its response
 - o for the applicant to file its reply
 - o for a party to deliver any documents called for by the Court or in terms of paragraph 15.20, and
 - o for any other procedural step.
 5. It is proposed that Assembly authorise the Manual Task Team to make the necessary changes to chapters 15 and 18 of the *Manual* to give effect to the proposals set out in paragraph 4 above.

Paragraph 15.18 – Reply to be drawn up by complainants or applicants for review

1. This paragraph is incomplete in that it lacks the third step (provided for in high court proceedings) of the Applicant's reply to the Respondent's response. It also requires some better indication of what the subject matter of the response and reply should be.
2. The Practice Notes can include further details and guidelines as to how the papers (pleadings) should be drawn and the subject matter be dealt with. It facilitates the hearing of the matter if papers are correctly and more or less uniformly drawn up and include all the necessary averments.
3. It is accordingly proposed that the whole of paragraph 15.18 be deleted and the following paragraph 15.18 be introduced in the place thereof:
 - 15.18.1 A Council against whose decision a complainant or applicant for a review has duly given reasons for the complaint or review delivers a Response. This is a concise statement of the Council's answer to the complainant's or applicant's reasons and of the Council's own case. The complainant or applicant delivers a Reply, which is limited to a concise statement of the complainant's or applicant's answer to the Council's case.**
 - 15.18.2 The Council appoints one or more of its members to appear before the Administrative Review Panel of the higher Council in support of its decision.**
4. Time frames will in due course be included in the new paragraph 15.18 in terms of paragraph 3.g.(5) above.

Changes in the rules relating to the Court not to be sent down to Presbyteries in this instance

1. It is submitted by the Task Team that the amendments and additions to the rules relating to the Court of the General Assembly set out in this Annexure A are purely procedural and do not prejudice or diminish the jurisdiction or powers of the Court or the rights and lawful interests of any person or party.
2. As such, it is submitted that these amendments and additions are not "material" within the meaning of paragraph 18.31 and consequently do not require to be sent to Presbyteries for them to deal with in terms of the barrier procedure (paragraph 12.50).

ANNEXURE B

CHAPTER 10 PRESBYTERY COMMISSION

Note: Words to be deleted are underlined. Words to be inserted are in **bold**.

Para 10.35

Delete the last two sentences. It is patently obvious that the paragraph, or the Section, is not dealing with disciplinary matters in terms of Chap 18, and there is no need to say so. Similarly, the general right to seek review of administrative action is fully dealt with in Chap 22. There is no need to include a reference to that in relation to the one type of administrative action dealt with in Para 10.35; in fact, it would be confusing. If the reference is included here but not where other administrative actions are dealt with, does that mean that review applies only where there is a specific reference but not in other cases?

Para 10.39(d)

Paragraph 39(d) is to be deleted *as a whole*.

The following paragraph 10.39(D) is to be introduced in place thereof:

The Pastoral Team calls a meeting of the Session concerned, giving reasonable notice of the date, time and venue. The Moderator attends this meeting and so do as many other members of the Pastoral Team as are able to attend.

Para 10.40

Paragraph 10.40 is to be deleted *as a whole*, as it is simply a repetition of paragraph 10.36.

Para 10.41

Insert the two words: ... in one **or more** of the following ways....

At the end replace the colon with: **in any order as the Presbytery may determine:**

Presbytery needs to retain its flexibility of response where each intervention can be informed by the outcomes of a preceding intervention.

Para 10.41(a) to (e)

At the end of each sub-paragraph add **or**.

Para 10.41(d)

In line 1, delete Presbytery commission and add in place thereof: **Visitation commission**.

This is still an interim intervention, and this is not the Presbytery Commission, which has decision-making power.

Para 10.41(e)

Insert a new sub-paragraph (e):

If previous interventions contemplated in paragraphs 10.39(c) to (e) or in 10.41(b) to (c) have failed to rectify the situation, and the Presbytery deems that the responsibility for the unsatisfactory state of the Congregation or any body or group within it may lie with the Minister or with any member(s) of the Congregation, Presbytery may appoint a Presbytery Commission (see para 14.43) with the powers assigned in paras 10.53 to 10.56. In this case the Presbytery fixes the quorum for the Commission, designates its Convener and fixes the date, time and venue for its first meeting,

Although in terms of para 14.43 Presbytery has general power to appoint Commissions, it is advisable to include a specific reference here, despite the duplication, in order to complete the range of interventions available to Presbytery, and to add that the quorum must be fixed, as the failure to do so has given rise to problems in the past.

Para 10.41(f) renumber existing (e) as (f)

At the end of the first sentence delete the full stop and add: **and determines its quorum and designates its Convener.**

In the second sentence, line 2, delete Presbytery in paras 10.55-59 and substitute in the place thereof: **a Presbytery Commission in terms of paras 10.53 to 10.62 and of Presbytery in terms of paras 10.57 to 10.59.**

It is necessary that this special Commission not overlook the quorum, and it also has certain powers (paras 10.57 to 10.59) that are vested in Presbytery but not in a Presbytery Commission.

Para 10.44/45/47/48/50 and 51

Delete every reference to or committee or to a committee.

There is no committee that is formed or plays any role in terms of these procedures.

Para 10.47 – concluding sentence

In line 2 insert the word: ... to **deter** the pastoral team

Para 10.53

Delete the opening six lines from If the Commission to para 10.41(e), it.

Substitute in the place thereof: **A Presbytery Commission, or a Commission appointed in terms of para 10.41(f), ("the Commission"),**

The preamble giving rise to the appointment of the Commission is now incorporated into para 10.41(e), so that para 10.53 need only deal with the powers and procedures of the Commission .

Throughout para 10.53 delete every reference to Presbytery (or Commission) or to Presbytery or the Commission (as the case may be) or to Presbytery or Commission

Insert, in the place thereof: **Commission or the Commission**, as the context requires.

Para 10.53 as it presently stands contemplates that Presbytery itself may undertake the work of the commission, call witnesses before it, meet with Session and congregation etc. This is simply never going to happen, and it only confuses the para to include references to the Presbytery as well as the Commission.

Para 10.54

This has become problematic because it is repetitive, though not in exactly the same terms, seeks to introduce explanation into the statutory provision, and sets a 100% quorum for every meeting.

Problems have arisen where Presbytery failed to appoint a quorum; but this is now addressed in 10.41(e) and (f).

Where it is a small commission or only one or two meetings are contemplated, Presbytery can fix the quorum at 100%. But where it is a larger commission to deal with a complex or contentious matter for which a number of meetings may be necessary, 100% is simply unrealistic. There is no church committee or similar body that achieves 100% attendance at every meeting. Presbytery must fix a realistic quorum.

Some confusion has arisen regarding the effect of abstention from voting by a member who is present. Although it is just recording common law, the Task Team has included a provision in the amended paragraph 10.54 below in order to avoid possible confusion in future.

The Task Team considers it necessary also to introduce a para dealing with how decisions are taken – and a note on the proviso to that para follows below.

Para 10.54 is to be deleted as a whole.

The following para 10.54 is introduced in the place thereof:

- (a) Commissioners are expected to make every endeavour to attend every meeting of the Commission.**
- (b) A Commissioner should be careful to recuse her/himself from the discussion of, and abstain from voting on, any proposal based on evidence taken or argument presented at a meeting at which such Commissioner was not present.**
- (c) A meeting of the Commission that is quorate remains so if one or more Commissioners present abstain from voting on one or more resolutions.**
- (d) Decisions of the Commission are taken by a simple majority of the Commissioners present and voting, provided that such majority is equal to not less than one half of the total number of Commissioners appointed to the Commission.**

The need for the proviso in (d) arises from a situation that almost happened. A Commission of 8 was appointed with a quorum of 6. 6 were present, but 2 abstained. Of the remaining 4 present and voting the vote was 3 for and 1 against. 3 would have passed the resolution, but it was considered unsatisfactory for a minority to make the decision of the Commission. The minimum majority is thus fixed at 4. They will have to soldier on to see if they can persuade the dissenter to change her/his vote or else adjourn and reconvene when the absentees can be present and then see if the majority of 4 or more voting in favour can be achieved.

Para 10.60

This para is entirely repetitive. The right to seek review is fully dealt with in Chap 15, and it is unnecessary to make reference to it in this one specific case. See the note on para 10.35 above.

Para 10.60(b) is in conflict with para 15.22.

Para 10.60(c) is merely a statement of the obvious outcome of a successful review, which is to restore the *status quo ante*.

It is accordingly proposed that para 10.60 be deleted *altogether*.

Para 10.62

The concluding sentence to para 10.62(b) is at present: “Moral character or doctrinal views’ in this sub-paragraph do not include the actions or inactions referred to in para 10.53ff above.”

It has never been clear what this means, and it is proposed that the whole of this concluding sentence be deleted.

It is proposed that para 10.62(b) be further amended as follows:

In line 3, after the existing words “...must apply...”, delete the full stop.

In line 4, after “... 18.)”, insert the following proviso:

; provided that such issues, although personal to the Minister, office bearer or member, may be enquired into and be dealt with where it appears to the Commission that the issues may be contributory factors giving rise to the seriously unsatisfactory state of the Congregation or a body or group within it.

ANNEXURE “C”

PARAGRAPH 10.84—REVIEW APPLICATION DIRECT TO GENERAL ASSEMBLY PANEL

Note: Words to be deleted are underlined. Words to be inserted are in **bold**.

1. Paragraph 10.84 (too long to quote in full in this Report) provides for a member of a Congregation to make a direct application to the General Assembly Administrative Review Panel in certain limited cases.
2. This provision applies only where it is alleged that a Presbytery, Session or Committee of General Assembly has acted beyond its powers or without due procedure.
3. The instances where such a direct application may not be brought are in relation to paragraphs 10.35 to 10.61 (unsatisfactory state of a Congregation and Presbytery Commissions etc.) and in relation to paragraphs 14.34 to 14.41 (dissents by a member of a Council).
4. The convener of the Task Team thinks that the cross-reference to 14.34 to 14.41 is a cross-reference that has not been corrected, as he cannot see that it has any relevance to dissenters, but he cannot identify the

- renumbered paragraph(s) to which the exclusion may correctly relate.
5. The Convener has been unable to trace when this provision was introduced or what its objective may have been.
 6. The paragraph gives a limited right to any member of a Congregation, but such member in any event has the right to initiate review proceedings in terms of paragraph 15.4.
 7. The allegation of acting beyond powers or without due procedure to which this paragraph 10.84 is limited in any event constitutes grounds on which review applications may be brought in terms of Chapter 15.
 8. Paragraph 10.84 does not seem to provide for a speedier procedure. An application is required from the applicant (no time limit is stipulated), and comment or response is required from the Presbytery or other body concerned within a month. This is essentially the same procedure as for a review application in terms of Chapter 15.
 9. The paragraph refers to an enrolled member affected, for example, by a decision of a Session, who may then refer the matter directly to the General Assembly Panel for a ruling. Although this is limited to the two grounds stated, it still seems to leapfrog the procedure in terms of Chapter 15 for review applications (on any grounds) to be made, initially to the Council of first instance and only thereafter to the higher Councils. This direct access for individuals to the General Assembly Panel is undesirable, as it may open the way for vexatious members to harass that Panel.
 10. It is considered that whatever rights a member of a Congregation may have under paragraph 10.84 are a duplication of, and are fully protected by, the provisions on reviews and dissents set out in Chapter 15.
 11. It is, accordingly, proposed that the whole of paragraph 10.84 be deleted.

ANNEXURE "D"

PARAGRAPHS 4.19 AND 17.37 – ADMINISTRATION OF THE SACRAMENTS BY A PROBATIONER

1. As referred to in the *Proceedings and Decisions 2012*, p.536, no. 4(d), paragraphs 4.19 and 17.37 of the *Manual* are essentially repetitions but not in exactly the same terms. This may give rise to confusion or misunderstanding.
2. For example, paragraph 4.19 restricts the licence to the Congregation in which the Probationer is appointed, but paragraph 17.37 has no limitation.
3. Again, paragraph 4.19 refers to "licence", whereas 17.37 refers to "formally authorise". Is there a difference? "Formally authorise" seems to reduce Presbytery to something of a rubber stamp.
4. The requirements and procedure are set out more clearly in paragraph 17.37.
5. It is proposed that paragraph 17.37 be amended by the deletion of the words "formally authorise" in line 6 thereof, and that the word "**license**" be substituted in the place thereof.
6. It is proposed that the whole of paragraph 4.19 be deleted and that the following paragraph 4.19 be inserted in the place thereof:
Presbytery may in accordance with paragraph 17.37 licence a Probationer to administer the Sacraments.

ANNEXURE "E"

PARAGRAPHS 16.118 AND 16.150(c)—APPOINTMENT OF MINISTERS OF OTHER CHURCHES

1. Paragraph 16.8 provides that "a Minister seconded by another Church may not be called by a Congregation or appointed as Stated Supply", but may be appointed as a Church Development Evangelist.
2. This appears to prescribe that such a Minister may be appointed only as a Church Development Evangelist, which can hardly have been the real intention.
3. Paragraph 16.118 does include at the end a parenthetical reference to paragraph 16.150(c).
4. That paragraph 16.150(c) provides "To be eligible for appointment as Stated Supply a person must be one of the following ... (c) a Minister of a Church that is a member of the Church Unity Commission or of the World Communion of Reformed Churches"
5. Paragraph 16.118 refers to Ministers seconded, while paragraph 16.150(c) is not so limited.
6. Paragraph 16.31 deals with the call of a Minister of another Church with which there is an agreement of mutual eligibility of Ministers. This would cover the CUC Churches, but the Convener understands that there is no such agreement with the WCRC and its Churches.
7. Since paragraphs 16.31 and 16.150(c) deal with the call or appointment of Ministers of CUC Churches, and also WCRC Churches in the latter case, it is considered that the underlying intention of paragraph 16.118 was to deal with Ministers not falling under those paragraphs.
8. It is accordingly proposed that the present first sentence of paragraph 16.118 be replaced by the following sentence:
A Minister of, or seconded by, another Church with which there is no agreement of mutual eligibility of Ministers may not be called by a Congregation, and such Minister of another Church (which is not a member Church of the Church Unity Commission or of the World Communion of Reformed Church) may not be appointed as Stated Supply.
9. The second sentence in regard to appointment as a Church Development Evangelist remains.
10. It is proposed that the the whole of the parenthesis at the end of paragraph 16.118 be deleted.

ANNEXURE "F"

CHAPTER 16—COMMITTEE NAME CHANGES

- ◆ As noted in the body of the Report, Chapter 16 is an instance where a headnote is appropriate to record the change of names. It is therefore proposed that the following be inserted at the end of the section headed Introductory Note:

Pending formal amendment and reprinting of the relevant pages, every reference to the "Maintenance of the Ministry Committee" or to the "Church Development and Planning Committee" is to be read as a reference to the "Mission and Discipleship Committee."

9. Where powers or functions have been delegated by a Committee to a Task Team, e.g. in paragraphs 16.26, 16.32.2(3), 16.57 and 6.65, which deal with matters that have been delegated to the General Assembly's Mission and Discipleship Committee's Maintenance of the Ministry Task Team, the reference in the *Manual* would not be to the Task Team itself but to the principal Committee.
10. The delegation is an administrative matter, the reference to the principal Committee is passed on internally to the Task Team, and the decision of the Task Team stands as the decision of the principal committee by virtue of the delegation.
11. Paragraph 16.140 reads: "Presbytery sets up a Church Development Forum in which the Presbytery's Church Development Convener provides ongoing training and guidance. CDEs are required to attend this."
In practice such forums have never been established or functioned, notwithstanding the fact that the paragraph is worded in mandatory terms.
It is accordingly proposed that the whole of paragraph 16.140 be deleted.

WORSHIP REPORT

Supplementary Report to General Assembly 2016

Bodily Worship

As the main Worship Report in the *Papers* states, the Presbytery of Limpopo in 2014 overtured the Assembly on the issue of standing in worship. The Worship Task Team has produced a long paper on the whole issue of bodily posture and movement in worship, which includes the overture's particular concern. As the paper is so long, however, the Team decided it best to present a synopsis of it. The synopsis could not be completed before the deadline for the main reports, but is printed below in Appendix F. The long paper is about 15 pages long in this font, the synopsis just over 6 plus a page of endnotes. A proposal follows.

Ascension Day: Its Observance

With the abolition of Ascension Day as a public holiday the observance of it as a day of worship has become less easy. The Worship Team is concerned that some congregations in the UPCSA are in fact no longer observing the Day. A short report and comment on this is made in Appendix G, and a proposal also follows.

Holy Communion: Its Frequency

Connected with the observance of Ascension Day and every other important festival in the Christian calendar is the celebration of Holy Communion and its frequency. A short report deals with this in Appendix H, and a proposal follows.

Order for Mxophiso Service in Xhosa

Bonisile Mdyesha, a member of the Worship Task Team, has translated the Order for a Congregation to Reaffirm the Covenant (Reformed Mxophiso Service) into Xhosa. The translation is printed below in Appendix I, and a proposal follows.

DOUGLAS BAX

ACTING CONVENER OF THE WORSHIP TASK TEAM

Email: douglas.s.bax@gmail.com

PROPOSALS

1. The Assembly
 - a) endorses the contents of the synopsis of the document on *Bodily Worship* in Supplementary Report F;
 - b) instructs the webmaster to make the full document available on the website as a resource for preaching and for use in teaching and discussion; and
 - c) directs that all feedback be sent to the new convener of the Worship Task Team, Kim Brown (email utterly.unique.me@gmail.com) by 31 March 2017.
2. The Assembly endorses the statement on the observance of Ascension Day in Appendix C and in its light:
 - b) reminds on all UPCSA Ministers of the need to teach their congregations about the significance of the Ascension; and
 - c) calls on all Ministers and Congregations of the UPCSA to observe Ascension Day faithfully every year as an important festival in the Christian calendar.
3. The Assembly calls on all congregations in the UPCSA to celebrate Holy Communion on:
 - c) *at least* one Sunday a month, and more often if they are open to it; and
 - d) *at least* the most important festivals of the Christian Year as well, namely Advent Sunday, Christmas Day, Easter, Ascension Day, Pentecost and Trinity Sunday. (Other festivals that could be included are Epiphany, or Epiphany Sunday, Transfiguration Sunday and Palm/Passion Sunday.)
4. The Assembly
 - a) approves the Order in isiXhosa for a Congregation to Reaffirm the Covenant (Reformed Mxophiso Service) in Appendix I for use and comment;
 - b) instructs the webmaster to make this Order available on the UPCSA website; and
 - b) encourages the use of the Order in Xhosa-speaking Congregations, with all comments to be sent to the convener by 31 March 2017.

APPENDIX F

BODILY WORSHIP: A SYNOPSIS

This paper sets out

1. the Greek, Hebrew, New Testament, Christian and African views of the body and the soul, or mind, and of the relation between the two;
2. factors influencing Protestant worship to be subdued and passive or immobile;
3. Scripture's view of bodily worship;
4. John Calvin's view of bodily worship;
5. body postures for prayer in Scripture
6. body postures for prayer in the early and later Church;
7. body postures for other liturgical acts;
8. what we can learn from Pentecostal and African worship; and
9. suggestions in practice.

Body and Soul

What role we think our bodies should play in worship depends on how we perceive and so feel about them. And in this regard we need to realize that the western European, Hebrew and African cultures differ greatly. Western thinking has been fundamentally influenced by *Greek thinking*, in particular the thinking of Plato (428/27–348/47 BC). Plato taught that the soul, or mind, and the body are two separate substances that interact but often oppose each other. The real person is the soul, which concerns itself with reason and ideas and is immortal; the body is merely a shell that it sheds at death.¹ Middle Platonism (1st century BC to 3rd century AD), Neoplatonism (3rd to 6th century AD), Gnosticism (2nd to 6th century AD) and Manichaeism (3rd to 5th century AD) all emphasized this distinction, to the detriment of the body. And because Greek culture became normative in the intellectual world of the Roman empire, this dualism came to dominate middle-eastern and western culture and to exercise a profound and widespread influence on Christianity itself. The influential Renaissance philosopher, René Descartes (1596-1650), and others reinforced it.²

Hebrew thinking was quite different. In it the body was made from the dust of the earth by God's own hands (Gen. 2). God then breathed the breath (*nephesh*) of life into its nostrils "and the man became a living being" (Gen. 2:7 cf. Ezk. 37:1-14). The breath was not a soul but the life, or principle of vitality³ (Gen. 35:18, I Ki. 17:21, 19:10, Ps. 35:4 etc.). Body and *nephesh* were thus complementary, not antithetic. When the body died, the person returned to dust (Gen. 3:19, Job 7:21). What survived was a mere *rāp̄heh* ("shade, phantom") in *Sheol*, without vitality or strength, beyond God's beneficent rule and even unremembered by God (Ps. 88:4-7, 10-12, 115:17, Isa. 14:10, 38:18).⁴ But later the Hebrews came to think that God would finally conquer death itself (Isa. 25:8). This meant that the dead would rise from the dust again (Isa. 26:19, Dan. 12:2f., I En. 61:5, II Baruch 50:2, 51:5, II Esdras). The Pharisees took over the idea of the resurrection; the Sadducees did not. But for both a human being was a psychosomatic unit of body and *nephesh*, not an antithetic composite of body and *psychē* (soul). Pharisaic Judaism thought of the spirits of the blessed dead as resting in Paradise (a compartment of Hades or alternatively one of three or seven heavens: Lk. 16:19-21, 23:43, II Cor. 12:2-4).

The difference can be put this way: the Greeks thought, I *have* a body but I *am* a soul; the Hebrews thought, I *am* a living body. "The Hebrew idea of personality is that of an animated body, not (like the Greek) that of an incarnated soul."⁵

The New Testament was written basically against the background of Old Testament and Jewish thought.⁶ For it humankind's bodily nature is essential. Jesus' bodiliness is fundamental to what he is and does. He came not to rescue us from this material world, as the Gnostics thought, but to bring God's rule to this world. Salvation meant the coming of the kingdom in which God's will would be done on earth. Nowhere does the New Testament think of life hereafter as the soul's escape from the body, as the Greeks and Gnostics did (and many Christians still do); instead it thinks of it as something that essentially involves *the resurrection of the body* (I Cor. 15).⁷ There were early Christian dualists who thought of the soul in the Greek way and even of Christ docetically. But the New Testament consistently repudiates both these views and their ethical consequences (I Cor. 6:9-20, 12:3⁸, I Jn. 4:1-3 cf. 5:1). Spirit and body belong together in the service of Christ.

The Platonic attitude nevertheless infiltrated *Christian thinking*, as we see in the early Christian hermits' attitude towards the body. The Church in the Roman empire gradually took over a dualistic understanding of the relation between body and the soul. Even after his conversion, Augustine, for instance, showed the influence of Platonism, Neoplatonism and Manichaeism in his thinking, especially at first.

Nor did *the Reformation* free Protestants from Platonic or dualistic assumptions. Luther's basic doctrine of the two kingdoms⁹ depended in part on Platonic assumptions. Calvin too was influenced by Platonism, Neoplatonism and even Gnosticism in calling the human body "an earthen vessel" and the soul "an immortal yet created essence", the "nobler part" of a human being which is "separate from the body" and at death is "freed from the prison house of the body".¹⁰ This way of looking at death still sometimes occurs in funeral sermons.

The traditional African view, despite its emphasis on the ancestral spirits, is closer to the Hebrew than the Greek way of thinking. In African thinking the individual is not a dichotomy but essentially a social unit constituted by its relationships within the community.¹¹

Factors that have Shaped Protestant Worship

Protestantism to a large extent inherited western culture's dualistic view of the body and its relation to the mind, or soul. This inheritance in turn provided the fertile ground in which other factors developed, namely:

1. The Protestant reaction to the elaborate rites of Catholicism as “popish superstitions” and “outward show”. The criticism was justified to a large extent but, motivated by an unconscious dualism, sometimes unnecessarily radical.
2. The Protestant, especially the Reformed, emphasis on salvation through *the word*, and so on *hearing* (Rom. 10:14-16) and receiving the gospel with *the mind*. This has led many Reformed Christians to downplay the role of the sacraments. Most Protestants’ understanding of the sacraments is deeply Zwinglian: it divorces the material elements and their spiritual effect and reduces the sacrament to a mental “remembrance”.¹² This in turn contributes to a merely spiritual understanding of worship.
3. The continuing effect of the Enlightenment, including the move from patriarchy towards *liberté, égalité, fraternité*, the development of liberal democracy (to which Reformed theology and practice also contributed) and the growing impact of secularization on western culture, have led to a general downplaying of respect for authority. Connected with that is a loss of a sense of awe before the majesty of God (loss of “the fear of the Lord”).
4. Partly as a result of secularization too, we have tended to becoming “a generation of spectators” who *observe* rather than actively participate. Søren Kierkegaard (1813–1855) already in the 19th century, in his *The Present Age* and *Concluding Unscientific Postscript*, brilliantly diagnosed the “spiritual malaise” of modern western civilization as a passive “*repose*” that lacks all passionate inwardness and commitment.
5. The natural human tendency to opt for whatever is most comfortable and requires the least necessary effort—what we may call a social equivalent to the law of inertia!

Against the background of all these factors the mainline Protestant style of worship has tended to be subdued, passive or even immobile, and to avoid the liturgical use of colour. The first three of the numbered factors above influenced especially the Puritans in England, for example. They reacted to everything that looked or smelled Catholic, built simple, undecorated churches with pews and began the custom of sitting instead of kneeling or standing for prayer and for Communion. In line with this, modern Reformed Churches and Christians tend to regard bodily posture as irrelevant for prayer or even derogate the raising of hands in prayer as Pentecostal and unReformed.

The subliminal acceptance of the spirit-body dichotomy affects not only worship but also the understanding of salvation and ethics. Much Protestantism has focused almost exclusively on the salvation of “souls” and on the interior life of people and given little or no attention to the historical, social and political well-being of people.

Scripture on Bodily Worship

To worship God is to honour, revere and adore God. Such worship is primarily a matter of the heart and mind. Jesus himself quotes Isa. 29:13 against the Pharisees and scribes:

This people honours me with their lips, but their heart is far from me;
in vain do they worship me.... (Matt.15:8f.).

God is concerned with the attitude of our hearts and minds more than of our bodies. And no particular posture is necessary for prayer: a person can pray in any position, at anytime, anywhere, even driving a car or lying in bed (Ps 4:4; 63:6), with eyes closed or open. The important thing is a heart in submission to Christ.

Pascal said, “God looks only at what is inward.”¹³ Yet that can be an excuse for ethical quietism. It is too simplistic to conclude, as one Protestant writer does, that false religion is concerned with external behaviour, whereas true Christianity is concerned only with the heart. *It is a mistake to conclude, as many Protestants do, that in worship one’s physical posture or action is irrelevant.* On the contrary Scripture views the Christian life and worship as well as involving *the whole human self*, the body as well as the “heart”. We are after all embodied people, not disembodied spirits. Our bodies are part of our being; our intellects, emotions and bodies work in concert to express our feelings. Our bodies express our inward attitudes; our inward attitudes are in turn influenced by our bodily attitudes. Thus for people in the Bible worship involves the whole person and is expressed in body as well as in spirit. “O come, let us worship and bow down: let us kneel before the Lord our maker” (Ps. 95:6).

Paul begins the parænetic section in the Epistle to the Romans Paul with the basic principle:

By the mercies of God, therefore, brothers and sisters, I appeal to you to *present your bodies* as a living sacrifice, holy and acceptable to God, which is your rational/spiritual worship (Rom. 12:1).

This is a basic principle for Christian ethics, but declared in the language of worship: it therefore has consequences for both ethics and worship. In both worship and ethics we are to offer our whole selves, body as well as spirit, to God. Hence Paul admonishes, “Glorify God in [or with¹⁴] *your body*” (I Cor.6:20).

Paul writes as he does because his thinking is basically Hebraic, not Greek. He emphasizes the role of the body in worship and in obedience like this because he has a *quite different attitude to the body* from ours, one that sees the body as involved in all of Christian existence.

On the other hand the more passive we remain in worship, the more we inculcate the attitude that only our minds or spirits need to be involved in worship. This in turn unconsciously but inevitably encourages the notion that to serve God with our bodies—both in worship and in ethics—is less necessary than to serve with our minds or spirits. Against this the principle stands: we must present “our *bodies* as a living sacrifice” to God.

John Calvin on Bodily Worship

John Calvin was in sympathy with both sides of this approach. In the *Institutes* and his commentaries he agrees that it is the attitude of the heart that is essential in worship; exercising the body is worthless, even pernicious, if the heart does not participate. Simplicity accords with the apostolic example; elaborate gesticulations, ceremonies and ornaments often amount to empty pomp, and if they do not lead us to

Christ, are harmful.¹⁵ In prayer the chief thing is our inward affection or attitude, for all true religion is aimed at the communion of our hearts with the God who made us and remade us.

On the other hand Calvin insists that to act as though we have no bodies or think that our bodies have no role in worship is to be misled. "The Lord has faithfully and fully instructed us how he is to be worshipped" in Scripture."¹⁶ We are to glorify God with our *whole* selves, body as well as mind, with bodily postures and movement. Our bodies should express the attitudes of our hearts, and what our bodies do in turn affects what happens in our hearts. The posture of the body serves to form the posture of the heart. Kneeling, for instance, is not just a sign of submission; it also aids in producing submission. Likewise raising the hands is a universal practice that helps to raise the heart from earth to heaven, both a "sign" of lifting one's heart to heaven and a means to accomplish that. Such "ceremonies" are not "necessary to salvation" or the focus of piety. But they are external rudiments that help our human infirmity, pious means that aid and train us in the "veneration of God" and thus part of worship.

Modern theologians like Jürgen Moltmann point out that the Church should recognize that the dichotomy between the spiritual and the material is a false one, and that the incarnation demands that we take both the spiritual and the bodily aspects of life seriously and see them as bound up together.¹⁷

Body Postures for Prayer in Scripture

Beginning with the Platonic, and Puritan, disjunction between mind, or soul, and body, much of the Reformed Church has forgotten Calvin's view and, under Puritan influence, replaced standing or kneeling with *sitting*, both for prayer and for Communion. In other ways too, while Catholics and Anglicans are concerned with outward actions, and liturgical colours, in worship, many Protestants disparage such things, along with kneeling, as part of an "outward show" that Catholics and Anglicans "put on", or at least pay little attention to them.

We need to ask, however: What does our posture reflect about our attitude towards God? Would we sit or remain sitting if any person of rank or status, say the President of one of our countries or the Queen of England, were in a room and we wished to address him/her? Why, then, do we not stand when we address the King of kings? Is it not profoundly incongruous when after the hymn or song at the beginning of the service the minister says, "Please be seated!", and we sit down for the Prayer of Praise to *the Creator and Lord of the universe*?! Why do we feel no discomfort at such profound incongruity? After all, when we are at home, do we not ordinarily kneel for prayer? Likewise, do we feel no incongruity when in the Great Prayer of Thanksgiving at Communion we declare that the angels and archangels cry out "Holy, holy, holy" in the presence of the Lord God Almighty, while we sit in our pews as we pray these words? Should we not perhaps even feel a sense of blasphemy?

Let us then consider what Scripture says, and exemplifies, about the different postures.

1. *Sitting*. Sitting in the Bible expressed authority (II Kings 4:38; Ezek 8:30-31, Lk. 10:39). Teachers, like the rabbis and Jesus taught from a seated position (Matt. 5:1, Lk. 4:20). Eph. also states that we are seated with Christ in the heavenly places, at the right hand of the Father (Eph. 1:15-23, 2:4-6); but this is to describe the royal status that Christ conveys on us, not a posture for prayer.

A few texts in the Old Testament do speak of "sitting before the Lord" as a position adopted for prayer (Jdg. 20:26, II Sam. 7:18). This was not on a bench or chair, however: it was an extension of kneeling and meant sitting on one's haunches with one's knees and face to the ground (Ex. 34:8, I Ki. 1:13, 18:42, II Chron. 20:18, Neh. 8:6, Ps. 95:6). People in the Bible never prayed sitting, as we practise it, whether casually or more reverently in "the shampoo position". They would have regarded that as failing to show reverence to God and even as blasphemy, or not far short of it. In Scripture coming before someone to whom respect was due meant expressing it in bodily posture as well as, say, one's voice, and that applied all the more to when one came before God's majesty.

What then is the biblical position, or posture, for prayer? Several different postures are employed.¹⁸

2. *Standing*. People stood to show respect, for instance to the aged (Lev. 19:32). Thus *standing in reverence before God is the normal posture for public prayer* in the Old Testament (Gen. 18:22, 24:12ff., Ex. 8:22ff., Lev. 9:5, I Sam. 1:26, I Ki. 8:22, 19:13f., I Chr. 23:30, II Chr. 20:5ff., 13, 19, 34:31, Neh. 9:2-5, 12:40, Job 30:20, Ps. 106:23, 135:2f., Jer. 15:1, 18:20). People stood with raised or outstretched or uplifted hands, palms up, looking up "to heaven" (Ex. 9:29, 17:11f., I Ki. 8:22f., 28f., Ezr. 9:5, Neh. 8:6, Ps. 28:2, 63:4, 77:2, 119:48, 134:2, 141:2, Isa. 1:15, Lam. 2:19, 3:41, Hab. 3:10). Whereas some Protestant ministers say, "Let us bow our heads in prayer," the Psalmist said, "I will lift up my hands" (Ps. 63:4).

Standing was also the normal attitude for prayer in the Temple and later in the synagogue. Jesus himself, as a good Jew, stood (Mk. 6:14, Jn. 11:14, 17:1a) and clearly assumed that others would stand (Matt. 6:5, Mk. 11:25, Lk. 18:11, 13). Hence *the first Christians, in the tradition of the Jews and following Jesus, also stood for corporate prayer* "lifting up holy hands" to God (I Tim. 2:8).

3. *Beating one's breast*. The tax collector in Jesus parable stood in the Temple and beat his breast. This was a Jewish gesture of deep penitence (Lk. 18:13).
4. *Bowing down*. This is also a posture of homage and obeisance that showed respect to human beings and reverence to God (Gen. 37:7, 9, Ex. 11:8, Lk. 5:12). Hence people bowed before God in prayer and worship (Jdg. 7:15, I Chr. 29:20, Neh. 8:6, Ps. 5:7, 95:6, 138:2).
5. *Kneeling*. Kneeling primarily expressed homage¹⁹ but was also used in entreating favours from a king or person of high standing (Matt. 18:26, 27:29||Mk. 15:19). This could be with open eyes, looking up with uplifted hands and palms upwards, or looking down with eyes averted or closed and the hands folded (I Ki. 8:54, II Chr. 6:13ff., Ezr. 9:5, Isa. 45:23, Dn. 6:10). (Bending one's knees was the initial step;

further movements could include embracing a person's feet and/or kissing the hem of his garment or the ground on which he stood.) Hence it came to be used in prayers of homage (Isa. 45:23) or repentance or supplication. In the New Testament Jesus knelt to pray in Gethsemane according to Lk. 22:41-44. Other people also knelt for prayer (Ac. 7:60, 9:40, 20:36, 21:5, Eph. 3:14). And Paul reiterates Isa. 45:23 in declaring that all things will ultimately kneel in homage before God (Rom. 14:11, Phil. 2:10f.).

6. *Prostration*. When people wished to show extremely deep respect, fear or awe and homage towards someone, they fell prostrate, with their faces on the ground and their eyes closed or averted (e.g. Josh.5:14f.). This was the traditional posture for expressing obeisance or begging a great favour from a king. Prostration before the gods was also common in the ancient Near East. In the Bible it is an infrequent posture, but people prostrated themselves in response to theophanies (Gen 17:3,17, Nu. 16:22, 20:6, Jos. 5:14, Isa. 49:7, Ezk.1:28f., 3:23f.), in repentance (I Esd. 8:91) or in especially earnest supplication (Num. 16:45, 20:2-6, Josh. 7:1-6, 2 Sam 7:16, I Ki. 1:47, II Chr. 20:18, Job 1:20-21, Judith 9:1, II Mac. 13:12).

In the New Testament people in special situations prostrated themselves (Matt. 8:2||Lk. 5:12, Matt. 9:18). Matt. 26:39||Mk. 14:35 may describe Jesus as prostrating himself in the Garden of Gethsemane. Both these texts use the Greek verb *proskyneō*. In the New Testament it basically means "to prostrate oneself or fall down before". Normally the object is God or someone or something to which divinity is attributed (Matt. 4:10||Lk. 4:8, Jn. 4:20-24, 12:20, Ac. 7:43, 8:27, 12:20, 24:11, I Cor. 14:25, Heb. 1:6, Rev. 4:10, 5:14, 7:11, 9:20, 11:1,16, 13:4,8,12,15, 14:7,9,11, 15:4, 16:2, 19:4,10,20, 22:8f.).²⁰ The angels, Elders and living creatures who pray before God's heavenly throne fall on their faces (Rev. 4:10, 5:14, 7:11). But the word can also, more loosely, mean just "worship" or "do obeisance" or possibly "kneel before" or even just "implore" without actual prostration, and the object is also not necessarily divine (Matt. 2:2,8,11, 4:9||Lk. 4:7, Matt. 18:26, Mk. 15:19, Ac. 10:25, Heb. 11:1, Rev. 3:9).

7. *Leaping, Skipping and Clapping*. Scripture speaks of David dancing before the Lord with all his might (II Sam. 6:14). It also speaks of mountains and hills leaping or skipping and of trees and floods clapping their hands (Ps. 29:6, 98:8, 114:4,6, Isa. 55:12) in celebration of God's power or triumphant liberation. (Cf. Matthew 5:12b). We may presume that this reflects what people did at Hebrew festivals.

Body Postures for Prayer in the Early and the Later Church

Standing remained the normal posture for prayer in the early Church: "the congregation prayed standing, not with the hands placed together but with their arms outstretched in the position of the cross."²¹ The walls and pillars in the catacombs in Rome and early sepulchral monuments display many pictures of Christians at prayer like this.²² Justin Martyr (c. 155 AD), Tertullian (c. 200)²³, Origen, Jerome and Augustine all bear witness that Christians stood for prayer as a sign of reverence. In time this standing came to be seen as also a sign of their having risen with Christ. xxx "He who has risen, stands", declared a 4th century work.²⁴ Augustine wrote that Christians stood as "an Easter people" incorporated by their baptism into the resurrection of the Son, counted worthy to stand in the presence of God and ready to greet the Lord Jesus when he comes again in glory.

Kneeling for prayer also became common in the early Gentile Church, perhaps partly because it was normal in pagan worship. Eusebius appears to be the first to assert that kneeling was "our normal attitude when praying".²⁵ But the ecumenical Council of Nicaea in AD 325 forbade it during Sunday services, on the ground that it was the posture for penitential prayer and therefore inappropriate in services celebrating the Resurrection. The Council's canon stated:

Since there are some persons who kneel on the Lord's Day and in the days of Pentecost, in order that all things may be observed in like manner in every parish, the holy Synod has decreed that all should at those times offer up their prayers to God standing.²⁶

In the Middle Ages people stood. In fact in the cathedrals they stood for the whole service, because there were no chairs. Kneeling became common in church only in the 9th century, when people began to kneel as the priest pronounced what were taken as the decisive words in the eucharistic liturgy: "This is my body, this is my blood."²⁷ Jeremy Haselock attributes this to a change in the perceived liturgical role of the congregation: its primary sense of being the community of the redeemed made worthy to stand at the Lord's Table was replaced by that of being a penitential community, unworthy to gaze on the eucharistic elements.²⁸ In western Christianity, as a posture of humility and submission, kneeling then came to be the normal posture for prayer. Hence some western Churches have kneelers in the pews and/or at the altar rail. In the Eastern Church kneeling is still used but for penitence or special supplication.

As mentioned, the Catholic Church invented pews in the 14th century, shortly before the Reformation. Because of the Reformers' long sermons, Protestants kept the pews. But we must not think that in the Reformation people sat for prayer. On the contrary the consistent practice in the early Reformed Church—in Zurich, Strasbourg, Geneva, France and Scotland—was kneeling. Pastor and people knelt together for prayer.

Calvin, for instance, states: "we pray with knees bent and head bare".²⁹ He points out that the apostle commends kneeling, which makes it "of God"³⁰, and that Scripture also commends lifting one's hands in prayer. At the same time love, not legalism, should be our guide in matters. People who cannot kneel for prayer can stand. "Nothing prohibits a man who cannot bend his knees because of disease from standing to pray."³¹

The French Reformed Church's *Book of Discipline* (1559) deplored the "great irreverence" of those who at public and private prayers "neither uncover their heads nor bow [bend] their knees". This is "repugnant unto piety", "giveth suspicion of pride, and scandalizes them that fear God". It called on all pastors and parents to see that "in time of prayer all persons, without exception or acceptation, do evidence by these exterior

signs the inward humility of their hearts, and homage which they yield to God", unless "hindered by sickness or otherwise".

The Presbytery of Glasgow in 1595 stipulated that all worshippers should "humble themselves upon their knees in the kirk in times of prayer". In time, however, the custom in Scotland changed to *standing* for prayer. But then, gradually, the Scots copied the Puritans in sitting for prayer. The Scottish liturgical scholar W.D. Maxwell comments: "it was in a decadent age that the practice changed" to sitting.³²

Meanwhile in the Lutheran and the Dutch Calvinist Churches people, or at least the men, stood for prayer. This was also the practice in the Dutch Reformed Church in South Africa until the second half of the 20th century. Since then, however, the Dutch Reformed Churches have gradually abandoned it and copied the English-speaking Protestant Churches, so that their congregations now sit. This is an illustration of the fact that if people forget the point of any action that takes some effort, they will tend to stop doing it. But it is also an illustration of the continuing effect of Platonism in our culture.

In Christian practice prostration has also been used occasionally as a posture for complete submission or desperate penitential or intercessory prayer. It is still used in Eastern churches that have no pews and plenty of room. In the Catholic and Anglican traditions the ordination of a priest has included prostration as a symbol of complete surrender, in the Catholic tradition with the arms are spread out, in the Anglican tradition not.

Body Postures for Other Liturgical Acts

1. For the Reading of Lections

The Book of Nehemiah tells us that after the exiles returned to Jerusalem, Ezra brought the *Torah* before the assembly of Israel to read it. As he opened the book, "all the people stood up" to convey their reverence and their readiness to obey. (It is presumably on the basis of Neh. 8:5f. that a few congregations in the UPCS are reported to stand for the reading of the Old Testament.) In the synagogue today the congregation stands when the scroll of the *Torah* is fetched from the "ark", but not while it is read.

For the people of Israel after the exile the *Torah* (the first five books of our Bibles) stood at the centre of what they understood as God's revelation; for Christians, however, it is Christ who stands at the centre. For this reason the Christian tradition is to stand for the reading of the Gospel, which is the climax and so the last of two or three lections, and in which the Lord addresses his people most directly.

2. For the Recitation of a Creed or Confession of Faith

From the earliest depictions of baptism the candidates stood for baptism, whether immersion or pouring. They must have stood already when required to confess their faith before baptism. Likewise, then, when in the 5-6th centuries AD congregations in the East began to recite the "Nicene" Creed at Holy Communion,³³ they must have stood for this. Likewise when a modern congregation recites a Creed or a short confession of faith like the Declaration of Faith, it should stand. It is after all declaring its standard of faith before the world.

3. For Baptisms etc.

In baptism it is primarily God who acts, but God does so through the Church, and the Church does so through its ordained representative. The congregation should therefore stand when ministers perform any such representative act: for instance, in administering baptism or welcoming new members or in praying the prayer of ordination or induction (of Elders or ministers). This symbolizes concretely that it is *the Church* that baptizes, welcomes, ordains, inducts—with the minister merely acting on its, and ultimately on God's, behalf. (If shorter people cannot see the baptism, they should be encouraged beforehand to move to the front.)

4. For Holy Communion

The original disciples reclined at meals, including at the Last Supper (Matt. 26:20||Mk. 14:18||Lk. 22:14) and surely at its celebration thereafter (Ac. 2:42). But when the sacramental part of the meal was moved to the time of the Resurrection on Sunday morning, people came forward to stand at the Holy Table to receive Communion from the presiding presbyter. In the Middle Ages this changed to kneeling.

It was Huldreich Zwingli in Zurich who originated the practice of receiving the elements sitting in the pew, in contrast to the practice in Geneva and elsewhere.³⁴ This accorded with his "low" understanding of the sacrament, which reduced it to a mere act of remembrance. Some Nonconformists in England then followed his example (although Zwingli himself later changed his view to one closer to Calvin's).

What we have forgotten is that *the original Calvinists went to the front to receive Communion*. In Calvin's church in Geneva, as in the early Church, they received it standing.³⁵

In Scotland Communion was served with people coming forward in batches to be seated around a table at the front. Repeating part of the liturgy for every group at the Table was time-consuming, however, and eventually a long trestle table was placed in the aisle for people to sit at for Communion. Then, in 1828, Dr Thomas Chalmers introduced the English Nonconformist practice in St John's Church in Glasgow. The Scottish Presbyterians condemned it as an innovation and a "mangling of the sacrament", and their General Assembly repeatedly opposed the practice. Despite this it spread and became the norm in Scotland. At first special pews were "dressed" in white cloths for those partaking to move to before the Communion liturgy started. In the 20th century that too was abandoned, and people just remained in their own pews and received the elements there.

Catholics, Anglicans, Lutherans and Methodists find our Communion services less meaningful than their own. Why? Because getting up and going to the front and standing or kneeling to receive the sacrament involves the whole person in a physical action that is also done with others and so conveys more of a sense of corporate solidarity, as the one body of Christ. By contrast just sitting in the pew and receiving the elements there is more passive and tends to reduce the corporate act to one of individual piety.³⁶ (Of course, an Elder should be delegated to take the elements to anyone who finds it difficult to move to the front to receive the sacrament.)

Our negative western attitude to the body has to a large extent contributed to the way in which most Protestants (outside the Anglican Church) have lost the sense of the importance of *the sacraments* in the New Testament. Both sacraments are reduced to outward symbolic expressions of the mind or spirit, not bodily events through which God acts for us and upon us. Only the attitude and memory of the human mind or spirit is seen as important. This in turn has contributed to satisfaction with infrequent Communion in contrast to the early Church, which made the sacrament central to every Sunday morning service.

Pentecostal and African Worship

It has taken the Pentecostal and charismatic movements in the 20th century to break free from the Platonic constraints of traditional western worship by reintroducing role of the body in worship and so breaking the inhibitions of the uptight, formal, body-denying "Christian" culture of the medieval and Victorian/Wilhelminian eras. Its real secret is that it understands that the Holy Spirit wishes to set our whole beings free, so that we worship and serve God in body as well as in mind and spirit. This means a more Hebraic approach to the *corporeal* nature of worship. That is why its adherents have found such *liberation* in its worship.

African worship, which has no tradition of Platonic thinking from which it needs to break free, is also characterized by great physical freedom in singing to a strong beat with movement and dancing. Africans can teach us to dance like the ancient Israelites did, as long as they do not succumb to the notion that dancing in church is "unsophisticated". On the other hand, however, many African congregations have taken over from western missionaries or from whites generally the notion that they should sit for prayer!

Today: In Practice

Presbyterian blogger Tim Bayly states that it is about time that Reformed Christians realized that the reason they do not raise their hands and kneel in worship "is that somehow, somewhere, we lost our way and now think we're honouring Scripture and our spiritual fathers, when in fact we're directly contradicting them". But Church custom comes to be regarded as sacrosanct, and Protestants value their freedom of worship and will resist being made to change. They will therefore not change unless the reasons for change are clearly and repeatedly explained to them, until they come to support them themselves. They have to be encouraged to experiment with what for them are new forms of worship.

In implementing the appropriate postures in worship, worship leaders need to bear in mind that

- elderly or physically weak people may find either standing or kneeling difficult;
- some may even come into church in wheelchairs;
- the intention of body language is more important than the posture itself;
- postures may have different meanings in different cultural communities;
- nevertheless most people will accept that Scripture provides normative principles for public worship.

To meet the first and second points it should, of course, be made clear that anyone who for any reason finds it difficult to stand for prayer or for any other act of worship is free to remain sitting. One suggestion is for the worship leader, in calling people to prayer, to say, "Please stand in body or in spirit" or "Let all those of us who can, stand." But a brief statement in the notices is neater.

In what specific and practical ways, then, can we take the physical, or bodily, dimension of our existence more seriously in worship? We can teach our congregations to:

1. stand for the entry of the Bible, until it is placed on the lectern or pulpit and opened³⁷;
2. continue standing for the Call to Worship (before or after the entry);
3. continue standing for the Welcome and while greeting one another with words of welcome;
4. stand for all the hymns;
5. raise their hands in praise especially during praise hymns;
6. clap during the singing of rhythmic hymns and songs;
7. stand for all the prayers *at the very least* (to begin with) for the Prayer of Praise and the Prayer of Thanksgiving in Holy Communion (see below);
8. look up lift up their hands during the prayers, especially in praise and petition;
9. kneel³⁸, or if there is not enough room between the pews, as there usually is not in Presbyterian churches, stand for the confession of sins and the assurance of grace;
10. stand for the reading of the Gospel as the lection in which we hear the Lord speak to us most directly;
11. sit for the sermon and during the silence for reflection and meditation after the sermon;
12. stand to recite the Creed or the Declaration;
13. stand for the *Gloria Patri* or other doxology, for the *Pax* and for the offertory as a sign of self-offering;
14. stand for the actual act of baptism;
15. let the water of baptism be audibly heard to fall (don't ostentatiously wipe the baby dry afterwards!)
16. stand for any other special liturgical acts like the acts of ordination and/or induction;
17. experiment at least on special occasions with the Scottish tradition of the Entry of the Elements, the congregation standing;
18. pass the peace to one another with a physical gesture of reconciliation before approaching the Table, as the apostolic and early Church passed the "kiss of peace" in line with Matt. 5:23f. (Rom. 16:16, I Cor. 16:20, II Cor. 13:12, I Th. 5:26, I Pet. 5:14 cf. Luke 24:36; John 20:21, 20:26).³⁹
19. come forward to stand at the Table to receive the elements of Holy Communion (as Calvin's congregation in Geneva did);
20. encourage people to cross themselves immediately after eating the bread and drinking the wine;
21. stand for the prayers of intercession and petition, or, if there is a time of open prayer let people sit;
22. celebrate special occasions with a group doing a liturgical dance;
23. stand for the commission and benediction at the end of the service;

24. stand for the exit of the Bible through the main door of the church at the end of the service (to symbolize that the God's Word leads us out into the world); and

25. on Palm Sundays process with palms in the streets around the area in which the church stands.

Possibly we can also introduce prostration into our ordination services!

Note: The most appropriate time to stand for the Great Prayer of Thanksgiving in Holy Communion is during the response to the versicle in the *Sursum corda* (which has introduced this prayer since the time of Cyprian⁴⁰ and was so important in Calvin's theology of the sacrament). In that way we symbolically act out what we say:

V/ Lift up your hearts.

R/ **We lift them up to the Lord.**

Endnotes:

1 See especially Plato: *Phaedo* (in the Penguin edition, *The Last Days of Socrates*, p.71-157).

2 R. Descartes: *Discourse on Method and the Meditations* (Penguin Books, 1974), e.g. p.132. Other philosophers, like Hobbes, Feuerbach and Marx, of course, had different views.

3 H.W. Robinson: *The Christian Doctrine of Man* (Edinburgh: T. & T. Clark, 3rd ed.152), p.15.

4 H.W. Wolff: *Anthropologie des Alten Testaments* (Munich: Chr. Kaiser, 1974), p.160f.

5 H.W. Robinson: *The Christian Doctrine of Man*, p.27.

6 For the following see Kittel: *TDNT*, *psyche*.

7 See O. Cullmann: *Immortality of the Soul or Resurrection of the Dead?* (London: Epworth, 1958).

8 This verse apparently refers to docetists who believed that the Christ spirit had alighted upon Jesus (presumably at his baptism) and who exalted Christ over against Jesus to the extent that they thought Jesus could be cursed. Origen later testified that the Gnostic Ophites held this belief (Origen: *Contra Celsum* VI.27-28, 248 AD.)

9 See, for instance, Luther's tract *On Secular Authority*.

10 J. Calvin: *Inst.* I.xv.1f., III.vi.5.

11 M. Michael: *Christian Theology and African Traditions* (Cambridge; Lutterworth, 2013), ch.7, "The Nature of the Human Person", esp. p.113ff.

12 The Greek word *anamnēsis* and the Hebrew *zikāron* that it translates in fact mean not mere remembrance but an *act of commemoration*. See J.-J. von Allmen: *The Lord's Supper. Ecumenical Studies in Worship No. 10* (London: Lutterworth, 1969), ch. 1, and *anamnesis* in *TDNT*. Hence the Worship Task Team's Orders for Holy Communion use the term "commemoration", not "remembrance".

13 *Pensées* 905 (Pelican ed. 923).

14 The Greek preposition is either locative, meaning "in", or instrumental, meaning "with".

15 J. Calvin: *Inst.* IV.x. 18,15 and 19,29,23f. For instance, in baptism Calvin scorned Catholic consecrating "incantations" over the water, candling, exsufflation and the use of spittle (IV.xv.19).

16 J. Calvin: *Inst.* IV.x.8.

17 See, for instance, J. Moltmann: *The Experiment Hope* (Philadelphia: Fortress, 1975), p.1ff.

18 See, e.g., Ken Collins on the internet: <http://www.kencollins.com/worship/pray-20.htm>

19 J.H. Houlden: *Paul's Letters from Prison* (Harmondsworth: Penguin, 1970), *ad* Eph.3:14, p.302.

20 Cf. H. Greeven: in the *Theological Dictionary of the New Testament*, vol.VI, p.763.

21 E. Simon: *The Saints* (Harmondsworth: Pelican, 1972), p.60.

22 J. Bulloch: *op. cit.*, p.254.

23 Tertullian: *Apology* XXXIX, cited J. Bulloch: *From Pilate to Constantine*, p.254, and *De oratione*, 23, cited in P. Bradshaw (ed.): *The New Westminster Dictionary*, p.378.

24 *Constitutiones Apostolorum*, VII, 44, 1, cited in J.A. Jungmann: *The Early Liturgy* (London: Darton, Longman & Todd, 1963), p.27.

25 Eusebius: *History of the Church* V.5, Penguin ed. p.207, M. Barth: *Ephesians 1-3*, p.378.

26 J. Stevenson (ed.): *A New Eusebius* (London: SPCK, 1965), p.364.

27 M. Collins and M.A. Price: *The Story of Christianity* (London: Dorling Kindersley, 1999), p.41.

28 J. Haselock in P. Bradshaw (ed.): *The New Westminster Dictionary of Liturgy and Worship* (London: Westminster John Knox, 2002), p.378

29 J. Calvin: *Inst.* IV.x.29.

30 J. Calvin: *Inst.* IV.x.30.

31 J. Calvin: *Inst.* IV.x.31.

32 W.D. Maxwell: *The Liturgical Portions of the Genevan Service Book* (Westminster: Faith, 1965), p.199f.

33 J.N.D. Kelly: *Early Christian Creeds* (London: Longmans, 3rd ed. 1982), p.348-350.

34 W.D. Maxwell: *Outline of Worship*, p.84.

35 In contrast to John Knox, who feared adoration of the host, Calvin did not oppose kneeling to receive the bread and wine. See A.M. Hunter: *The Teaching of Calvin* (London: James Clarke, 1950²), p.190 n.131.

36 See W.D. Maxwell: *An Outline of Christian Worship*, p.126, and the Church of Scotland Committee on Ecumenical Affairs (ed.): *Holy Communion. Why Can't We Share?*, p.9. Elias Canetti comments: looking at those who are about to receive Communion, one "cannot avoid noticing how much each individual is occupied with him or herself. Whoever receives before or after him concerns him no more than the neighbour with whom he has to do in daily life, with whom his connection is loose enough.... (quoted by H. Zahrnt: *Warum ich glaube* (Munich: R. Piper & Co., 1977), p.290.

37 If the congregation begins to think that it is standing for the Minister and Elders who follow the Bible into the church, they can enter before the Bible is carried in.

38 The secret to kneeling is not to bend at the waist but to thrust one's hips forward, so that the abdomen and thighs form a straight, vertical line. In this way one can kneel for a long period without having to sit on one's heels.

39 See, e.g., Justin Martyr: *I Apology*.65, and Athenagoras: *A Plea regarding Christians*.32 (LCC, vol. I, p.

APPENDIX G

ASCENSION DAY: ITS OBSERVANCE

When the present Government came to power, it retained the public holidays on Christmas Day and Easter Monday but not Ascension Day. A Government decision like this should not, of course, determine what the Church does. Churches are to be commended that solve the problem by holding a service in the morning for those who can come then and another in the evening for those who have to work in the morning. The Worship Team is concerned, however, that some congregations, in the wake of the Government decision are taking the easy option and have ceased to hold Ascension Day services.

This is understandable when people no longer comprehend the significance of the Ascension because they have not been taught what Ascension is really about and why it is important. Many modern scientifically educated people in any case find the "mythological" aspect of the Ascension problematic: the notion of a person's rocketing up to the sky (as some medieval paintings portray it) is difficult to take seriously. (In modern cosmology what does "up" mean anyway?) It needs to be explained to them that by the cloud which took Christ out of sight (Ac. 1:9) the author of Acts did not mean a natural cloud up in the sky but the *Shekinah* (*Shechinah*), the cloud of divine presence and glory that the Bible portrays as accompanying or coming down upon the people of God, the tabernacle or the Temple (e.g. Ex. 13:21f., 24:15-18, 33:9f., I Ki. 8:10-13, II Chr. 5:13f., 7:1-3, Matt. 17:5f. || Mk. 9:7 || Lk. 9:34f.).

The Ascension is not only one of the main festivals of the Christian Year, but has a special pertinence in the ecclesiastical and political history of South Africa. It represents the exaltation of the crucified Christ as King of kings and Lord over all things, and therefore as sovereign over all spheres of life. As such it was of central importance in Calvin's *Herrschaft-Christ-Lehre* ("doctrine of the Lordship of Christ"). It has always been the doctrine that empowered the Reformed Church to be more socially and politically "prophetic" than the Lutheran Church has been in the wake of Luther's doctrine of the two kingdoms. (Reformed theology therefore also played a much more significant role in the rise of modern liberal democracy.) As the UPSCA Confession of Faith declares in Clauses 2.20, 14.3 and 14.4:

Jesus Christ reigns at the Father's right hand as Lord over all the universe and over every area of human life, private and public.

Christ inaugurated God's rule in anticipation of its final victory. God's rule is thus identified not with the reign of Caesar but with the person whom Caesar's agents scourged, mocked and crucified.

The exalted Jesus Christ reigns from God's 'right hand' as Lord and King over every area of life.

It is true that Luther too wanted the Church to be prophetic. But he taught that Christ ruled over only "the kingdom of God", not over "the kingdom of the world", so that Christ's will could not serve as any kind of norm in politics; instead only the "natural law" (the "rational" law of justice) did that. And the later Lutheran Church split the two kingdoms and their different ethics even more widely apart. It was precisely this issue that was so central to the struggle of the Church under Nazism in Germany and under apartheid Nationalism in South Africa. For the gospel of the Ascension as Christ's exaltation to be Lord over the whole of life, including its social and political aspects, opposed any political ideology and policy contrary to his revealed will. But the doctrine of the two kingdoms opened the way for many German Protestants to regard National Socialism as compatible with Christianity and some even to accept the fusion of the two in the *Deutsche Christen Bewegung* (the "German Christian" Movement) and other nationalistic movements that uncritically and enthusiastically supported Hitler.

In South Africa the Dutch Reformed Churches learned a similar theology (not from Calvin but) from Abraham Kuyper, the conservative Dutch theologian who was influenced by the German and Dutch Romantic movement (which itself was influenced by Lutheranism). This theology similarly made not the gospel but the principle of racial and cultural integrity the norm for the social "sphere" of life and so laid the basis for the political ideology and policy of "separate development". Large sections of the other Churches in South Africa also hesitated to "speak truth to power" and oppose the apartheid ideology and policies openly, actively and courageously enough, either because they were infected by pietism (which was also rooted in Lutheranism) or because for other reasons they failed to understand and embrace the theology of Christ's universal sovereignty.

Particularly in South Africa, therefore, but also in our other countries we should commemorate the Ascension on Ascension Day and preach and apply the gospel of the Ascension to our societies. The Assembly needs to take a stand in the matter and call for such faithful observance.

uJesu uphakeme!

APPENDIX H

HOLY COMMUNION: ITS FREQUENCY

Closely connected with the issue of the observance of Ascension Day is the celebration of Holy Communion. At a conference on worship in Somerset West a year ago a lecturer from Calvin College in the USA declared that if Calvin were alive today, he would be an Anglican. Why? Because until the end of his life Calvin strove to return the Church to the early practice of celebrating Communion every Sunday. The medieval Church celebrated Mass every Sunday but turned it into a spectacle: the clergy and the "religious" (monks and nuns) received the elements but the laity only watched. The laity received only once, or in some places twice, a year, at Easter and/or Christmas. Calvin called this "a veritable invention of the devil" and pointed out that in apostolic practice and in the early Church "the Sacred Supper was...set before the believers every time they met together"¹. Because of the persisting strength of the medieval tradition, however, the magistrates in Geneva prevented Calvin from celebrating it every Sunday. In Scotland it was celebrated once every three months, because of the continuing hangover from the medieval tradition and the shortage of ministers in the Church of Scotland to begin with. In South Africa Presbyterians unquestioningly took over this tradition of celebrating only once every three months until the 1960s, when the PCSA Assembly at least changed the rule to at least once a month. But this rule was meant to be *besides* celebration on the main festivals of the Church.

The Assembly needs to be made explicit to all congregations with ministers in the UPCS that they should celebrate Holy Communion on

- a) *at least* one Sunday a month, and more often if they are open to it; and, as well,
- b) *at least* the most important Christian festivals, namely Advent Sunday, Christmas Day, Easter, Ascension Day, Pentecost and Trinity Sunday. (Other festivals that could be included are Epiphany or Epiphany Sunday and Transfiguration Sunday.)

If the service at the ordinary time on Christmas Day focuses on children, this is an excellent time to use the Order for Holy Communion with Children. (If there is a demand for it, the Worship Task Team can produce a special Christmas Order for Holy Communion with Children. There are, however, some such Orders on the internet, for instance at <https://www.churchofengland.org/prayer-worship/worship/texts/additional-eucharistic-prayers.aspx>.

APPENDIX I

ORDER FOR MNQOPHISO SERVICE IN ISIXHOSA

<p>Inkqubo yenkonzo yomnqophiso yamaRhabe amanyanayo OKANYE INQUBO YENKONZO YOHLAZIYO-QINISEKISO LWEZITHEMBISO KUBHAPTIZO LWETHU</p>
--

UBIZO LUKATHIXO

Ukungeniswa kweBhayibhile

Le nkqubo yeyebandla xa kuhlaziywa kuqiniswa umnqophiso uThixo awutywine elubhaptizwei lwethu. INgqungquthela Yebandla jikelele (General Assembly) yayalela ukuba ibandla ngalinye libambe inkonzo yoMnqophiso, okanye inkonzo yokuHlaziyo ukuZinikela kwikota yokuqala yonyaka lisebenzise le Nkqubo kwezinkonzo.

Ifaneleke ngakumbi ngezizihlandlo:

Ekuqaleni konyaka ngakumbi ngeCwa a kubhiyozelwa ukubhaptizwa kweNkosi yethu (7-13 January) okanye

xa kukhunjulwa umhla wokumiselwa kwelo bandla

Kungenjalo enziwe ngeCawe yoVuko okanye ngeCawe yangomhla wePentekoste. Kodwa xa isenziwa ngomhla weCawe yovuko okanye yePentekoste, inxalenye yenkqubo phambi kwesihloko "UKUSABELA KWABANTU" kufuneka itshintshe kwisihloko soVuko lweNkosi okanye kwisipho soMoya oyiNgcwele. inkonzo yangentsasa yoVuko kwakunye neyePentakostekufanele ukuba ziqukumbele noMthendeleko oNgwele.

Umfundisi angalungisa abadala (okanye nyiphipha inkokheli ngokomoya ebandlani xa bengekho abadala) ukuba beme bancede ukubeka izandla nokuthambisa ioli. Kufuneka banikwe amazwi omthandazo ahambelana nale nkonzo kwangethuba ukuze bawazi ngentloko. Amazwi elizokube ibandla liphendula imibuzo ngawo xa lihlaziya ukuzinikela kufanele ukuba abhalwe aboniswe kwiprojetor ngexesha elifanelekileyo, okanye abhalwe emaphetshaneni ngexesha. Kungenjalo ibandla liphinda amazwi emva komfundisi.

UBIZO LUKATHIXO

Ukungeniswa kweBhayibhile

IBhayibhile iphethwe ingeniswa, ibandla limi ngenyawo. IBhayibhile ibekwa phezu kwepulpit9okanye ilekton) ivulwe

Ukubizelwa elunkqulweni

Ubizelo lunqulweni lwenziwa apho iBhayibhile ibekwe khona,abantu bemi ngenyawo.

Ndiyakumkhawulela uYehova ndinantonina?
Ndiyekuzigoba na kuThixo ophezulu?
Uxelelwe mntundini, okulungileyo;
Akubizayo uYehove kuwe, kukuthi
wenze okuesikweni uthande inceba,
uhambe noThixo wakhho ngokuthozamileyo.

Mika 6:6,8

UKUSONDEZWA KWABANTU

Umfundisi uyiqhuba inkonzo onqulo emi emva kwetafile yoMthendeleko

Ukubulisa nokwamkela

Kungasetyenziswa la mazwi ukusabela

Umfundisi Bhotani/Molweni

Abantu Bhoti/Molo

Umfundisi: INkosi mayibenani

Abantu Ibenomoya wakho

Umfundisi wamkela bonke abantu abakhoyo ingakumbi iindwendwe

Iculo Lokudumisa

Masinnkqule uThixo

Umthandazo Wokuzukisa Nokubonga

Ibandla lime ngenyawo

Nkosi Thixo wethu, siyakuphakamisa wena onobukhulu obungenamlinganiselo.
Siyakudumisa ngenxa yobabalo lwakho olukhulu kuth;
Ngokuba wena usithande ngothando oluvela kuwo amaphakade luse ephakadeni,
kwaye wenza ukuba silwazi olo thando ngaye uYesu Kristu .
A! Nkosi! Thixo kaSirayeli
akukho thixo unjengawe emazulwini phezulu nasemhlabeni phantsi
ubagcinela umnqophiso nenceba abakhonzi bakhe
nobabonisa uthando olunyanisekileyo kwabo
bahamba phambi kwakho ngentliziyo yabo yonke.
Thixo onguYise uNyana noMoya oyinGwcele uThixo omnye
kuwe luzuko kuse kuwo amaphakade asephakadeni.
Amen.

Umthandazo Wokuvuma Izono

Ibandla lingema ngenyawo okanye lihlale pantsi

Imibingelelo kuThixo ngumoya owaphukileyo

Intliziyo etyumkileyo

Thixo awuyi kuyidela

Apha umfundisi kunye nabantu bathandaza bonke.

Umthandazo woxolo noxolelaniso

Umthandazo wobabalo

Udumiso

Iculo

ILIZWI LIKATHIXO

Umthandazo Wokukhanyisela

Ukufundwa Kwezibhalo

Ibandla lihleli phantsi xakufundwa lingamenywa ukuba lime ngenyawo xa limenywe lenze njalo.

Phulaphula njengokuba uThixo ethetha ngamazwi eziBhalo eziNgcwele.

Izifundo ezintathu ziyafundwa, kwiTestamente eNdala, iNdumiso kunye neTestamente eNtsha, iNdumiso zingafundwa ngokubolekisa phakathi komfundisi nabantu.

Nazi izifundo ezinokusetyenziswa:

Gen. 1:1-5	Ps. 2:1-12	Ac. 2:36-47	Matt. 3:1-3,13-17
Gen. 9:8-17	Ps. 25:1-15	Ac. 8:9-24	Matt. 5:13-20
Gen. 15:1-19	Ps. 29:1-9	Ac. 10:34-43	Matt. 26:17-29
Gen. 17:1-9	Ps. 50:1-15	Ac. 19:1-7	Matt. 28:16-20
Ex.14:5-9,15-22/25	Ps. 74:9-21	Ac. 22:6-16	Mk. 1:4-11
Ex. 20:1-17	Ps. 78:1-16	Rom. 6:1-11	Mk. 14:12-25
Ex. 24:1-11	Ps. 89:1-16	1 Cor. 10:1-14	Lk. 1:67-79
Lev. 26:40-45	Ps. 103:1-18	1 Cor. 11:23-32	Lk. 3:15-17,21f.
Deut. 4:1-14	Ps. 105:1-15	1 Cor.12:1-11/12-26	Lk. 22:7-23
Deut. 7:6-9,11	Ps.106:1-13,40-45	2 Cor. 3:2-11	Jn. 3:1-11
Deut. 29:1-15	Ps. 111:1-10	Gal. 3:1-9,23-29	Jn. 15:1-11,16
Josh.24:1-8,14-25	Ps. 132:11-18	Eph. 1:3-14	Jn. 21:9-19
Isa.42:1-9		Eph. 4:1-8/16	
Isa.43:1-7		Col. 2:6-15/3:1-15	
Jer. 11:1-13		Tit. 3:1-8	
Jer. 31:31-34		I Pet. 3:17-22	
Ezk. 34:15-30		Heb. 9:11-15,27f.	
Ezk. 37:21-28		Heb. 10:15-25	
Hos. 6:1-11		Heb. 12:12-25	
Hos. 8:1-14		Rev. 8:9-17	

Siyakudumisa

Intshumayelo

UKUSABELA KWABANTU

Isivumo sokholo

Umthandazo

Ukuya emnqophisweni

Bazalwana nodade kuKristu iNkosi
Namhlanje sikhumbula sibulela uThixo ngomnqophiso wakhe nathi.
Ngokwenjenje sizinikela ngokutsha ukuba sibe ngabanyanisekileyo kuye.
UThixo wenza umnqophiso noSirayeli wathi, "Ndoba nguThixo wenu, nibengabantu bam,
nihambe ngendlela yonke endinimiseleyo, ukuze kulunge kuni."
Ngokufa nokuvuka kwakhe uYesu Kristu wenza umnqophiso
kunye nabo bonke awababizayo ukuba bamlandele.
Usithembisa ngobomi obutsha obungunaphakade
kwaye usibiza ukuba sizincame singaphileli okukokwethu koko siphilele Yena.
Lo mnqophiso watywinwa ngokubhaptizwa kwethu.

*Umfundisi ugalela amanzi kwifont ngokubonakalayo nangokuvakalayo aze afake isandla sakhe efontini,
abuye naso sigcwele ngamanzi aze awayeke awalazeleke kwasefontini.*

Sonke thina sabhaptizelwayo kuKristu uYesu, sabhaptizelwa ekufeni kwakhe,
ngoko ke sangcwatywa naye ngokubhaptizelwa ekufeni,
ukuze njengokuba uKristu wavuswayo ngalo uzuko
loYise sithi ngokunjalo nathi sihambe sinobomi obutsha.
Ngobhaptizo uThixo unebango lokuba singabakhe,
usenza amalungu omzimba kaKristu kwaye esikhulula kugonyamelo lwesono,
kumthetho nakulawulo lukaMtyholi.
Nokuba asilukhumbuli kakanye kanye ubhaptizo lwethu,
lona ifuthe lwalo luhlala luhlale njalo ebomini bethu.
Isithembiso uThixo awasenzayo nathi mhla sabhaptizwa sihlala sihleli ngonaphakade.

*Umfundisi enze uphawu lomnqamlezo okanye aziphakamise izandla ngokufanayo ngexesha esamkela
ubabalo, athi,*

Khumbulani, nabhaptizwa egameni loYise, loNyana neloMoya oyiNgcwele.
Vuyani ninombulelo uThixo uthembekile ekugcineni izithembiso zomnqophiso wakhe.
Amen.

Ukuhlaziya ngokutsha ukuzinikela

Abantu bemi ngenyawo.

Le mibuzo ingabuzwa ebandleni eliyakuthi liphendule lonke.

Umfundisi uyakubuza athi,

Njengokuba sikhumbula lo mnqophiso, nobhaptizo lwethu, ndiyabuza:
Niyaluthemba na ubabalo lukaThixo,

nisuke kuso isono nimshiye oNendawo nezenzo zakhe ehlabathini?

Ewe siyaluthemba

Niyakholwa na kuYesu Kristu oyinkosi noMsindisi,
Kwaye nizinikela ekulithobeleni ilizwi lakhe
nasekumkhonzeni njengabadisipile bakhe kuko konke enikwenzayo.

Ewe kunjalo siyakholwa kwaye siyazinikela

Niyathembisa na ukuba niyakubangamalungu athembekileyo ebandleni likaKristu
nimamkela uMoya oyingcwele ukuze akhokele ubomi benu.

Siyathembisa kwaye siyamamkela

Umfundisi okanye omnye umntu uhambisa athi:

Masikhumbule ukuba inkosi yethu uYesu Kristu

Ibiza abadisipile ibabizela kwinkonzo ezahlukeneyo zokwenziwa,
ezinye zilula, ezinye zinzima, ezinye zilungelene nokwethu ukuthanda ukwenza nokuphumelela,
ezinye zichasene nako, ezinye zisenokuba nembuyekezo nembeko,
ezinye zize nembandezelo nembulaleko, ezinye ziza nentsikelelo,
ezinye ziyasongamela ekubeni sizilahlele kuzongokuthi sizenze amadini.
Kodwa nokuba kuyinina, kunjanina ukusibiza kwakhe kwezonkonzo,
usithembisa ukuba uhamba kunye nathi esomeleza ngoMoya wakhe ongummangaliso.
Ngoko ke masizinikele ngokutsha kuye.

Masithandaze

Nkosi, siyabulela ngokuba wanqophisana ngokuthembekileyo nabantu bakho amaSirayeli,
wenza ngokunjalo kuSirayeli omtsha othe wammilisele kumnquma/mdiliya owawutyayayo. Siyabulela
ukuba wawutywina lo mnqophiso nathi elubhaptizweni lwethu.

Sincele ngamandla noMoya wakho ukuba sizibophelele ngobudlelwane naye wedwa
owathandayo ukuzibophelela; a ebudlelwani kunye nathi
ukuze sithi sichwayitile siyithabathe ngolulamo idyokhwe kaKristu.

Siyathandaza egameni leNkosi noMsindisi wethu uYesu Kristu.

Apha bonke abantu nomfundisi bayakuthi, ngokuyondelelana.

Nkosi, Thixo wam wena wandibanga ukuba ndingowakho.

Andisenguye owam, ndingowakho.

Ndibeke apho uthanda khona.

Ndimise nakoluphina uluhlu ngokuthanda kwakho.

Ndibeke emsebenzini, ndibeke ebuhlungwini,

mandisetyenziselwe wena; mhlawumbi ndithotyelwe wena.

Mandibe ngonento zonke,

mandible ngongenanto,

ngokukhululekileyo nangentliziyo iphela ndinikela kuwe

ngayo yonke into endiyiyo nento endinayo

egameni leNkosi yethu uYesu Kristu.

Amen.

Ubeko zandla

Umfundisi angamema bonke abantu abanqwenela ukubekwa izandla ukuba beze ngaphambili. Uyakuthi encediswa ngabadala babeke izandla kumntu ngamnye babathambise ioli ngokwenza uphawu lomnqamlezo ebunzi.

Bawo oyingcwele, mphakamise umbambe umkhonzi/umkhonzazana wakho u [igama] ngoMoya
oyingcwele mandisele ngezipho zalo ubabalo lwakho ukuze akukhonze ngokuthembekileyo,
anike ubungqina obunyanisekileyo ehlabathini Ngawe ngesibindi nangothando.

Iculo lokuya emthendelekweni

ISAKRAMENTE KATHIXO

Izipho zethu

UKUNDULULWA NGUTHIXO NOFEFE

Ukundululwa

Hambani ningene elizweni ninoxolo

Yibani ngabomeleleyo

Gcinani nikubambe okulungileyo

Ningabuyisi ububi ngobubi

Yomelezani abathayafileyo

Xhasani ababuthathaka

Ncedani abazundwayi

Bekani bonke abantu

Thandani nikhonze inkosi

Ufefe

Ngoku wanga uThixo woxolo omvusileyo uYesu iNkosi kwabafileyo,
uMalusi omkhulu wezimvu, ngegazi lomnqophiso ongunaphakade,
anixhobise ngento yonke elungileyo, ukuze niyenze intando yakhe;
asebenze kuti sonke oko kukholisekileyo ebusweni bakhe,
ngaye uYesu Kristu Kuye kube luzuko kuse emaphakadeni asemaphakadeni.

Amen.