SUPPLEMENTARY PAPERS FOR THE 13TH GENERAL ASSEMBLY 2018

EMSENİ CHRISTIAN CENTRE BENONI

7 TO 13th July 2018

THEME: “LIVE YOUR LEGACY”
Supplementary Papers for the 13th General Assembly 2018
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<th>EXECUTIVE COMMISSION</th>
<th>NAME OF MODERATOR</th>
<th>PRESBYTERIES VISITED</th>
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<tr>
<td>1999</td>
<td>Port Elizabeth</td>
<td>Bryanston</td>
<td>The Rev CW Leewu FICB</td>
<td>Drakensberg &amp; Zambia</td>
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<tr>
<td>2000</td>
<td>Gordon’s Bay</td>
<td>Pretoria</td>
<td>The Rev AD Vorster BD, MTh</td>
<td>Edoli</td>
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<td>2001</td>
<td>Benoni</td>
<td>Parkview</td>
<td>The Rev MT Chigwida BA, MDiv</td>
<td>Limpopo &amp; E.Griqualand</td>
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<td>2002</td>
<td>Pretoria</td>
<td>Strubensvalley</td>
<td>The Rev MK Boshomane DipTheol,BTh(Hons)</td>
<td>Thekwini</td>
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<td>East London</td>
<td>Mulbarton</td>
<td>The Rev GA Duncan Bed, BD, MTh, DTh</td>
<td>Zimbabwe &amp; Zambia</td>
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<td>2004</td>
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<td>Benoni</td>
<td>The Rev J Pillay BTh.(Hons) MTh, PhD</td>
<td>Mthatha</td>
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<td>2005</td>
<td>Kempton Park</td>
<td>The Rev J Pillay BTh.(Hons) MTh, PhD</td>
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<td>2006</td>
<td>Botha’s Hill, wa Zulu Natal</td>
<td>The Rev J Pillay BTh.(Hons) MTh, PhD</td>
<td>Western Cape</td>
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<td>2006</td>
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<td>The Rev WD Pool BA (Hons)</td>
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<td>Vereeniging, Lekoa</td>
<td>The Rev Dr G Marchinkowski BA BD DMin</td>
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<td>2012</td>
<td>Stellenbosch, Western Cape</td>
<td>The Rev Dr G Marchinkowski BA BD DMin</td>
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<td>2012</td>
<td>Stellenbosch Western Cape</td>
<td>The Rev RJ Botsia BA</td>
<td>Amathole</td>
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<td>2016</td>
<td>East London</td>
<td>The Rev Dr R Munthali BTh PhD</td>
<td>Harare, Zimbabwe</td>
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<td>2017</td>
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<td>2019</td>
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<td>Port Elizabeth</td>
<td>The Rev Dr P Langerman BCom LLB BTh MTh DMin</td>
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# UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
## GENERAL ASSEMBLY
### FINAL DRAFT AGENDA
**Saturday 7th July to Friday 13th July 2018**  
**Theme: “LIVE YOUR LEGACY”**

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<td>Arrival and Registration begins</td>
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<td>13h00</td>
<td>LUNCH</td>
<td>60</td>
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<td>TEA</td>
<td>30</td>
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<td>Constituting Service (St. Andrews)</td>
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<td>Welcome</td>
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<td>Induction of new Moderator</td>
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<td>Vote of Thanks to the Retiring Moderator</td>
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<td>Announcement (Call for Notices of Motion)</td>
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<td>19h00</td>
<td>Orientation of Insaka Facilitators and the Drafters</td>
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<td><strong>Sunday 8th July</strong></td>
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<td>Romans 5: 1-5</td>
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<td>07h00</td>
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<td>Clerk of Assembly (Incl. Changes in Ministry, Overtures and Petitions)</td>
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<td>Call for Nominations (Mod Designate and Court of Assembly)</td>
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<td>Allocation of Notices of Motion</td>
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<td>Court and AARP</td>
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<td>16h00</td>
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<td>Court and AARP</td>
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<td>Commissions</td>
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<td>18h00</td>
<td>Closing Devotions</td>
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<td>Supper</td>
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<tr>
<td><strong>Monday 9th July 2018</strong></td>
<td></td>
<td><strong>Theme:</strong> &quot;The Heritage of Faith; The Legacy of Hope&quot;</td>
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<td><strong>Colossians 1:21 -23</strong></td>
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<tr>
<td>07h00</td>
<td>BREAKFAST</td>
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SESSION 7 CONTINUES

12h30 Election of Moderator Designate (Second ballot)
Election of Court and AARP (Second ballot)

13h00 LUNCH 60

SESSION 8

14h30 LISTENING 60
Mission and Discipleship
Church in Society
Stewardship
Priorities and Resources
Nominations Committee (First Draft)

15h30 TEA 30

16h00 INSASKA 90
Mission and Discipleship
Church in Society
Stewardship
Priorities and Resources

17h30 Evening devotions 30
18h00 SUPPER 60

Wednesday 11th July 2018
Theme: The Heritage of Covenant; the Legacy of Children
Psalm 128

07h00 BREAKFAST 60
08h30 Opening devotions 30

SESSION 9

09h00 DECISION SESSION 3 60
Mission and Discipleship
Church in Society
Stewardship
Priorities and Resources

10h00 Final Ballot Moderator Designate
Final Ballot Court and AARP

10h30 TEA 30

SESSION 10

11h00 ECUMENICAL GREETINGS
11h00 Presentation by Gensec

12h30 LUNCH 60

13h30 Highveld Presbytery Site visit
(Street Ministry in Kempton Park)

SESSION 11

CONSULTATION OF WOMEN IN THE CHURCH

17h00 MARKING 4 DECADES OF WOMEN IN MINISTRY

Thursday 12th July 2018
Theme: The Heritage of Faithfulness; the Legacy of Fruitfulness
Philippians 1:18-26

07h00 BREAKFAST 60
08h30 Opening Devotions 30

SESSION 12

09h00 NOMINATIONS 40
Nominations Report (Final Report)
LISTENING SESSION 4
General Assembly Working group

10h30 TEA 30

SESSION 12 CONTINUES

11h00 LISTENING SESSION 4 CONTINUED
Church Associations
Education and Training
Communications
Records Committee

12h30 LUNCH 60

13h30 INSASKA SESSION 4 60
General Assembly Working group
Church Associations
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**Friday 13th 2018**

Theme: *The Heritage of Sacrament; the Legacy of Service*

*Romans 12*

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**MOVE TO GATEWAY PRESBYTERIAN CHURCH**

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<td>Moderator's Closing Address</td>
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<td>DEDICATION OF THE NEW CENTRAL OFFICE</td>
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<td>Vote of thanks to Hosting Presbytery</td>
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<td>12h30</td>
<td>Leave for home</td>
<td>(Collect Lunch)</td>
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INSABA GROUPS FOR GENERAL ASSEMBLY 2018

Supplementary Report to the General Assembly 2018

Group One
Mr Benson Njobvu  Facilitator
The Rev Mzwamadoda Mfene
The Rev Simbarashe Agushito
The Rev Dr Mamabolo Raphesu
The Rev Thabo S Mahale
The Rev Isak Williams
Ms Beatrice Dhanambil Isaacs
Ms BSE Lizzy Weerwal
Mr Jabu Majiza

Group Six
The Rev Awedzani Nemaikhwe  Facilitator
The Rev Farisi Sakala
The Rev Kholekile Pezisa
The Rev Khetsi Mpho
Mr. Harry Bopape
Ms Thulani Pumeza Nayo
Mr Kevin Bestwick
Mr Zama Gebeda
Mr Xolani Mnukwa

Group Two
Ms Gonnie Leurs Facilitator
The Rev Gleness Mambi
The Rev Vusi Mabo
The Rev David Monokoane
The Rev Mzinyathi Mandlenkosi
The Rev Xolani Vatela
Mr Sipho Knowledge Maqanda
Mr. K Nkitseng
Ms Primrose Sotashe

Group Seven
The Rev Nyirongo  Moyo Jennie  Facilitator
The Rev Loyiso Bashe
The Rev Lesego L Mokeng
The Rev Sello Mamabolo
Mr Henry Chivhanga
Sakhele Plaatje
Ms Vuyelwa Masebe
Mr Mandlenkosi Majola
Mr Khumbuzile Springbok

Group Three
Mr Herman G Booyse  Facilitator
The Rev Susan Mumba
The Rev Nkulu Jonga
The Rev Gregory Howse
The Rev Calvin Naidoo
The Rev Yibhanathi Mahleza
Mr Stanley Tiku Mkpot
Mrs. M Mabuse
Ms T Songwiqi

Group Eight
The Rev Mtetwa, Sipho  Facilitator
The Rev Seth Buttle
The Rev Dumisane Mchunu
The Rev Boitumelo Gaborone
Mr Stephen Phiri
Mr. P Masilela
Mrs Florence Chikwembani
Mr Shaun Swanby
Ms Glenys Kelly

Group Four
Mr George Munthali  Facilitator
The Rev David Mushayavanhu
The Rev Thabani Masikane
The Rev Mziwonke J Goba
The Rev Gavin Lock
Ms Shaldene Lorelle Pillay
Mr Thembelani Mlabo
Mr Khorombi David Muladzi

Group Nine
The Rev Kim Brown  Facilitator
The Rev Nelson M Manabile
The Rev Nobuhle Mbatha
The Rev Sicelo Sam
Mr Elisha Gobvu
Mr Victor Letuka
Mr Phathizwe Mkhunya
Mr Nduli SiBisiso Dennis
Ms L Lerato Galeboe

Group Five
The Rev MM Nyama  Facilitator
The Rev Paul Neshangwe
The Rev Bongani Mshumpela
The Rev Jaco Bester
Mr Luvuyo Mbanga
Ms Beauty Nokuzola Ndzima-Tyebile
Ms Jessy Phiri
Mr Melumisi Sepiko
Mr Lindisipho Ngamiana

Group Ten
The Rev Reuben Daka  Facilitator
The Rev Douglas Bower
The Rev Lloyd Saule
The Rev Lusukzo Qina
Ms Irene van Middelkoop
Ms Ntombi Currie
Ms Grace Machingauta
Mr Makonsandile Boyce
Mr Mpho Ngoma
Group Eleven
Mr Overs Banda Facilitator
The Rev Colin Campbell
The Rev Niek Wit
The Rev Khanyiswa Minya
The Rev Sisiwe Dingiswayo
The Rev Zongezile Moses
Mr Stanley Mudzingwa
Ms Nompumelelo Mthembu
Ms Yolisa Mdabula

Group Twelve
The Rev Ruth Armstrong Facilitator
The Rev Nigel Chikanya
The Rev Lentikile Mashoko
The Rev Zolile Mkentane
Mr Nondo Zombe Sikazwe
Mr Mncwabe Nkosinathi
Mrs Diko
Mr Sam Nare
Ms Samkeliso Siwela

Group Thirteen
The Rev Hendry Fortuin Facilitator
The Rev Lita Madaka
The Rev Thembisa Galela-Thema
The Rev Sibusiso Zungu
The Rev Richard Mkandawire
Ms Mirriam Muchimba
Mr Memela Simphiwe
Mr WD Linq
Mr Twasile Mbandozayo

Group Fourteen
The Rev Mkhanyiseli Njobe Jobela Facilitator
The Rev Fezeka Jobela
The Rev Vuyolwethu Mbaru
The Rev Alistair Anquetil
The Rev Andile George
Mrs. Matshediso Piroe
Mr T Rampai
Mr Moremi J Likhetha
Mr Neliwe Magobiyane
Ms Phumla Vazi

Group Fifteen
Miss IVT Nxumalo Facilitator
The Rev Glynis Goyns
The Rev Lulama Mshumpela
The Rev Roger M Tem
The Rev Chala Habasila
Mr Malibongwe Gwele
Mr J Banda
Mr Lindile Nogqala
Mr David Brodsky (Visitor)

Group Sixteen
Mr Zolani Daniel Xesi Facilitator
The Rev Frikkie Botha
The Rev Xola Mluma
The Rev Panji Nkosi
The Rev Cecil Subroyan
The Rev Howard Hans
Mr Sakuhuni Pedzisayi
Mrs Priscilla Moahloli
Ms Thandeka Buthelezi

Group Seventeen
The Rev Allan Mchulu Facilitator
The Rev Bonisile Mdyesha
The Rev Chumisa Makalima
The Rev Brett Williams
The Rev Tieho Letseleha
Mr Eric Palmer
Mr J.Z Maqekeni
Ms Beauty Khensani Matumba
Ms Nomawethu Mkele
## TRANSACTIONAL AND MISSIONAL PROPOSALS

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ix
Administration
SUPPLEMENTARY ROLL OF COMMISSIONERS
TO GENERAL ASSEMBLY 2018

Report to the General Assembly 2018

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**Drakensberg Ministers**

| **The Rev Khetsi, Mpho** | M |
| **The Rev Mtegwane, Sipho** | M |
| **The Rev Mzinyathi, Mandlenkosi** | M |

**Elders**

| **Memela, Simphiwe** | M |
| **Mncwabe, Nkosinathi** | M |
| **Nduli, Siboniso Dennis** | M |

**Alternates**

| **Revd Tati, Nonyamezela** | M |
| **Revd Mlotshwa, Thulani** | M |
| **Revd Xaba, Johannes** | M |
| **Mr Diamini, Reuben** | M |
| **Mr, Ngubane, MB** | M |
| **Mr. Ndlovu, Velaphi** | M |

**East Griqualand Ministers**

| **The Rev Nelson M Manabile** | M |
| **The Rev Thabo S Mohale** | M |

**Elders**

| **Mr WD Ling** | M |
| **Mrs Diko** | F |

**Alternates**

| **The Rev Shona van der Lingen** | F |
| **The Rev TT Pitoyo** | M |
| **Mr TJ Sesheka** | M |
| **Mr Nombanda** | M |

**eGoli Ministers**

| **The Rev Alistair Anquetil** | M |
| **The Rev Jaco Bester** | M |
| **The Rev Tieho Letseleha** | M |
| **The Rev Gavin Lock** | M |
| **The Rev Khanyiswa Minyana** | M |
| **The Rev Calvin Naidoo** | M |
| **The Rev Sibusiso Zungu** | M |

**Elders**

| **Glenys Kelly** | F |
| **Jabu Majiza** | M |
| **Ntombi Currie** | M |
| **Zama Gebeta** | M |
| **Thandeka Buthelezi** | M |
| **Gonnie Leurs** | F |
| **Phathizwe Mkhunya** | M |

**Alternates**

| **Nathi Ndlovu** | M |
| **Kobela Manaka** | M |

**eThekwini Ministers**

| **The Rev Niek Wit** | M |
| **The Rev Brett Williams** | M |
| **The Rev C nuclei Subroyan** | M |

**Elders**

| **Shaun Swanby** | M |
| **Irene van Middelkoop** | F |
| **Mr Kevin Bestwick** | M |

**Alternates**

| **The Rev Jeremy Smith** | M |

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1. WHO ARE THE MEMBERS OF THE GENERAL ASSEMBLY?

The General Assembly meets once every two years in the year that the Executive Commission does not meet. It consists of its office bearers as specified in paragraph 12.5 and 12.36; along with Commissioners appointed by Presbyteries as reflected in paragraph 12.2 of Manual of Faith and Order.

1.1. Approximately three months prior to the meeting of General Assembly, the Clerk of Assembly shall issue to each Presbytery Clerk forms for the commissioning of ministers and elders to the forthcoming General Assembly.

Each Presbytery then elects its Commissioners to the General Assembly in terms of paragraph 12.2 and 12.3 of Manual of Faith and Order.

1.2. Completed forms detailing the names, addresses and telephone numbers of Commissioners and their Alternates shall be returned by each Presbytery Clerk to the Clerk of Assembly (paragraph 12.6) not later than two months prior to the meeting.

1.3. Should any Presbytery find it necessary to appoint a substitute for a Commissioner unable to attend General Assembly, his/her name, address and telephone number shall be submitted to the Clerk of Assembly not later than 10 days before the General Assembly convenes. Any substitute shall be accepted as a regularly appointed Commissioner when the Roll of Commissioners is amended upon presentation to the General Assembly.

1.4. The onus of passing on Papers for the General Assembly and other briefings or resources supplied by the Clerk of Assembly to a substitute rests upon anyone who is unable to fulfil his/her commission. This should be done in consultation with his/her Presbytery Clerk.

1.5. On arrival every Commissioner shall report to the registration office.

1.6. Any alleged irregularity regarding the appointment of a Commissioner brought to the attention of the Clerk of Assembly shall be referred to the Business Committee for examination and report to the General Assembly.

1.7. Commissioning by a Presbytery obliges a Commissioner to be present for the whole period of the General Assembly. Leave of absence for any period must be applied for, stating reasons, through the person/s assigned to consider these applications. The Clerk shall report on each application to the General Assembly and move that it be granted or otherwise.

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

2. WHO IS REGULARLY ASSOCIATED WITH THE ASSEMBLY?

2.1. The association of Church members with the General Assembly is in line with 12.68 of the Manual of Faith and Order. The association of any particular person may be moved at the beginning of any Session of General Assembly after consultation with the Clerk or Business Convener of Assembly.

2.2. Any fraternal delegate of a sister Church, local minister invited to bring greetings, representative of an organisation, or individual invited to address the General Assembly, is for that purpose accorded the status of associate as defined in paragraph 12.68 of the Manual of Faith and Order, upon adoption of these Standing Orders.

Associates at the General Assembly have the right to speak, but not to vote. Only Commissioners may vote. Associates may also not “move” a proposal on the floor of the General Assembly.

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

3. ORDERING OF DOCUMENTS SUBMITTED TO GENERAL ASSEMBLY

The Assembly Business Convener shall send to each Assembly Committee Convener and to the Clerk of each Presbytery two months before the meeting a copy of the Preliminary Draft Agenda for the meeting of the General Assembly. This agenda will indicate the day, session and order in which it is proposed that the report be heard, discussed and decided upon and also the proposed time allocation.
The Convener of each Assembly Committee shall:

(a) send one copy of the completed report to the Clerk of Assembly to reach him not later than three months before the meeting;

(b) submit to the Assembly Business Convener, to reach him not later than one month before the meeting, written or telephonic motivation for:

- changing the place of a report on the agenda;
- changing the time allocated to discussion or decision on the report in the Assembly;

REMEMBER

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

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

a. review each proposal to ensure that its meaning is clearly expressed and that it is in proper form for printing in the Papers;

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

Overtures and Petitions.

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

(i) one to the Clerk of Assembly;

(ii) one to the Assembly Business Convener.

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

Reports.

3.6 The report submitted after the prescribed date will NOT be printed in the General Assembly Papers or in Supplementary Papers. Instead the Clerk will report the matter to the General Assembly Council and the decision to listen to the report will be taken by General Assembly. Should General Assembly resolve to listen to the late report; the Convener of the affected Committee will then make copies for ALL commissioners.

3.7 No report will be considered as Supplementary unless provisions of the Supplementary report have been complied with; i.e. an initial report has been submitted at an appropriate time and between the time of submission and 14 days between the Council meeting there have been some developments within the work of the Committee that warrant reporting to the Council. The report of the Assembly Business Committee is exempted from this rule.

3.8 The Clerk of Assembly is empowered to examine Overtures as they are received. The Clerk then recommends to the Assembly Business Committee how Overtures and Petitions are to be dealt with. When there is consensus between the Clerk and the Assembly Business Committee, the Clerk makes a recommendation to the General Assembly in his report.

Applications from Presbyteries for granting status of minister emeritus.

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

Returns to Remits

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

Assembly Papers and Yearbook

3.9 The Clerk of Assembly shall have all the foregoing documents printed and bound, prefaced by a Content Index, the Preliminary Draft Agenda, these Standing Orders, the In Memoriam Minutes, the Roll of Commissioners with addresses, the Changes in the Ministry and Committee Reports. These shall be known as “THE PAPERS FOR GENERAL ASSEMBLY”.

The supplementary reports, proceedings and an Extract of General Assembly decisions shall be published in the UPCSA Year Book.
3.10. **The Assembly Office shall:**

1. Distribute to all commissioners to the Assembly (or Executive Commission) and to all conveners of Assembly Committees who are not commissioners every year;

   a) the *Papers* in time for them to be read before the Council meets; and

   b) the minimum possible number of *Supplementary Papers* to commissioners immediately before the Council meets and to conveners who are not commissioners as soon as is practically possible.

2. Place the *Papers*, the *Supplementary Papers*, the final version of the *Proceedings*, the *Decisions* and the *Remits* on the website, each as soon as possible.

3. As soon as possible after the Assembly or Executive Commission distribute to all commissioners and all conveners of Assembly Committees who were not commissioners copies of;

   a) all the *Decisions* of the Assembly or Executive Commission and

   b) all the *Remits* adopted by the Assembly or Executive Commission, separately printed and identified.

4. Within two months after the Assembly or Executive Commission to distribute to all conveners of Assembly Committees and to all Sessions a copy each of the annual *Yearbook*, which shall contain;

   a) all the *Papers* and *Supplementary Papers*;

   b) all the *Decisions* of the Assembly or Executive Commission (of which only one complete copy is necessary, with the decisions affecting [a] Minister, Sessions and Congregations and [b] Presbyteries marked in different ways);

   c) all the *Remits* adopted by the Assembly or Executive Commission, separately printed and identified.

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

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### 4. APPOINTMENT OF COMMITTEES ACTIVE DURING GENERAL ASSEMBLY

#### 4.1. The Business Committee

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

#### 4.2. The Nominations Committee

**The Nomination Process**

4.2.1. The Nomination Committee Process shall be as follows:

   (a) The Convener of the Nominations Committee corresponds by e-mail or otherwise with the members appointed to it by the General Assembly (who with him/her constitute 'the core group'). Together they decide before the end of May which Conveners of Assembly committees should continue in office, bearing in mind Assembly's decision about length of tenure. The Convener ascertains from current Conveners who are otherwise due to retire in terms of that decision, whether there are good reasons for them to continue in office.

   (b) The Convener writes to all Conveners, whom the core group thinks should continue in office by 15th April, requesting them to let him/her have, by 15th May, the names of those they wish to be members of their committees.

   (c) The core group compiles a preliminary report. The Convener sends this to all Presbytery-appointed members of the Committee by 30th May.

   (d) All members of the Committee comment to the Convener on the report by 15th June.

   (e) The Convener compiles a first draft report for the Assembly and submits that for printing in the Supplementary Papers. He/she tables this without discussion on the Sunday of the Assembly and requests commissioners to hand their written comments on it to him/her.

   (f) The full Nominations Committee meets at Assembly to consider the first draft and amends it in light of information and comments from Assembly commissioners made directly to the Convener. The Convener then presents the second draft on the Tuesday of the Assembly and the final report on the Thursday.

#### 4.3. The Records Committee

This Committee shall examine the records of Synods, Presbyteries within the bounds of Synods; Presbyteries not within the bounds of Synods and Standing Committees of Assembly. They shall be reported on not later than the Session before the Closing Session of the General Assembly. Records shall thereafter be attested by the Moderator and/or the Clerk or be dealt with as the Assembly may direct.
The Records which for whatever reason have not been scrutinised by the Assembly will be scrutinised by the Executive Commission.

5. **THE ASSEMBLY BUSINESS COMMITTEE’S ROLE**

5.1. The Assembly Business Committee shall:

(a) in consultation with the Conveners of Committees arrange the order in which the business of Assembly is to be taken and in particular arrange with the Clerk of Assembly to have the Preliminary Draft Agenda printed and circulated with the Papers;

(b) consult with the Moderator and Clerk to decide how communications addressed to the Assembly through them are to be dealt with;

(c) make arrangements for: the distribution of documents; projection of presentations and proposals, handling requests for leave of absence; appointment of a “Drafting Committee”; Elections Committee, scrutineers; vote of thanks; appointing of press officer; plans for next Assembly; translation of speeches; and the nomination and election of the Records Committee;

(d) report at the beginning of the meeting of Assembly regarding business arrangements and personnel to be appointed to facilitate the meeting of General Assembly, and be prepared to meet thereafter as and when required to guide the Assembly in its business;

(e) arrange for the meeting of “Insaka” groups during Assembly and advise commissioners on the appropriate words for proposals as well as the appropriate place on the Agenda of Assembly where the suggested proposal can be dealt with;

(f) do all it can to encourage the Assembly to communicate effectively, use its time well and expedite its business in such a manner as may be well pleasing to the Lord;

(g) Recommends to General Assembly a Drafting Committee consisting of up to 8 members who will read the reports of each of the Insaka Groups and prepare, in consultation with those groups, a set of proposals for the Assembly's Decision Session. The members of this committee should preferably not be commissioners. The General Secretary; assisted by the Clerk of Assembly supervises the work of the Drafting Committee; whilst the General Secretary will be responsible for the final product of Drafting Committee that gets presented to General Assembly during Decision Making Session.

**REGULATING OF DEBATE IN THE ASSEMBLY**

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

**Duties of the Clerk**

5.3. The chief responsibility of the Clerk, during the meeting of the Assembly is to see that the minutes are properly kept. The Clerk is assisted in this by one or two Minute Clerks appointed by the Assembly. The Clerk of Assembly supervises the process and makes sure that the Minute Clerk/s have all the documents they need to keep the minutes accurately.

5.4. The Clerk advises the Moderator on procedure, whether this relates to the rules of debate or to the laws of the Church.

5.5. In the absence of appointed persons, the Clerk moves proposals with regard to overtures, remits and reports.

**Duties of the Assembly Business Convener**

5.6. The Business Convener supervises all the “officers” appointed by Council to perform tasks except the Minute Clerks who are supervised by the Clerk.

5.7. The Business Convener advises the Moderator on when notices of motion, overtures and all business not listed on the agenda should be dealt with.

5.8. The Business Convener advises the Moderator or the mover of a proposal as to whether it is a notice of motion or a notice of amendment, and as to whether the motion is competent in terms of the provisions of the Manual of Faith and Order.

5.9. The Business Convener advises the Moderator with regard to the time available for Assembly to transact its business and may use proposals contained in paragraph 14.11 of the Manual of Faith and Order to help Assembly to handle its business more expeditiously.

5.10. Although the Clerk is responsible for advising the Moderator on procedure, the Business Convener may also do so.
6. WHAT HAPPENS FIRST AT GENERAL ASSEMBLY?

Roll of Commissioners

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

Changes in the Ministry

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

Report of the Assembly Business Committee:

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

(a) The Final Draft Agenda;
(b) The Committee’s nominations.
(c) Standing Orders

7. WHAT SORT OF RECORD OF PROCEEDINGS IS REQUIRED AT GENERAL ASSEMBLY?

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

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

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

7.4. The Decisions of General Assembly shall be listed together as the “Decisions of General Assembly”, in appropriate order.

Confirmation of Minutes

7.5. The minutes of the General Assembly shall be recorded during the course of the meeting. All except those of the last three sessions shall be distributed during the course of meeting, but none shall be presented to the General Assembly for confirmation. The completed minutes will be distributed to all Commissioners within 30 days of the end of the meeting of General Assembly and shall be confirmed within 60 days of the same date, after having been scrutinised by persons appointed for the purpose and the necessary corrections, if any, having been made. Any Commissioner may point out corrections to the scrutineers.

8. HOW DOES GENERAL ASSEMBLY MAKE DECISIONS?

The Role of Standing Committees

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

The Listening Session

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

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

8.2.1 Clerk moves that the Council receives the report.
8.2.2. The Moderator allows for questions for the purpose of finding clarity.
8.2.3. Clerk moves which proposals are “T” and “M” (also allows change from “T” to “M” without any debate but the “M” CANNOT be changed to “T”.)
8.2.4. Clerk then moves all T proposals as linked proposals for adoption.

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

**The Discussion Session (including Insaka Groups)**

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

8.4. An Insaka Group will, at its first meeting, appoint for itself a scribe who will record the Group's decisions and possible amendments. The Clerk of Assembly will prepare a list of proposals for the Insaka Group's consideration. The Group will then discuss each proposal and record its consensus on each. Where the Group is not able to find consensus on a proposal, the reasons for this are stated in the Insaka Group's report. Where consensus can only be found after the proposal is amended, then the amendment is stated in the Group's report.

8.5. The General Assembly may consider certain proposals, overtures or petitions which are regarded by the the Moderator, Clerk, General Secretary and Business Convener as needing further discussion in a General Session. All commissioners are expected to attend these Sessions which are held in "open Council".

8.6. The Business Committee shall appoint, in consultation with the General Secretary, a Drafting Committee. The function of this committee shall be to study the reports from all the Insaka Groups as well as the content of General Session(s) and then draft a consolidated report and possibly a fresh set of proposals for the Decision Session.

**The Decision Session**

8.7. Only Missional proposals are dealt with at this level and these proposals shall normally be presented by the Clerk of Assembly with the Convener of the relevant Committee assisting if required. The Clerk of Assembly shall move each proposal in turn and the Council shall decide by consensus.

8.8. Committees to which matters have been especially referred during the General Assembly shall deal with those references promptly and shall report as the Council may direct.

8.9. During a Decision Session, the Clerk of Assembly moves the proposal and then the Moderator calls for an indication of the Council's response. This is gauged through the display of indicator cards, each Commissioner showing either the colour "orange" to indicate support for or "blue" to indicate lack of support for the proposal as moved.

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

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

(a) all are in agreement (unanimity);
(b) most are in agreement and those who disagree are content that the discussion has been both full and fair and that the proposal expresses the general "mind of the meeting"; the minority therefore gives consent;
(c) it is agreed that consideration on the matter be postponed;
(d) it is agreed that no decision can be reached.

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

**Indicator Cards**

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

**Formal Majority Procedure**

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

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

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

Notices of Amendment

8.14. Notice of Amendment is not required in the Discernment Model of Decision Making. Commissioners are encouraged to make their amendments in their Insaka groups when it is their intention to move a major amendment to any proposal of an Assembly Committee. No opportunity will be provided for Notices of Amendment as in the Formal Majority procedures. The Moderator will allow amendments from the floor in the Decision Session only when this seems helpful to finding consensus on the matter.

8.15. Any question as to the competence of an amendment shall be decided by the Moderator.

8.16. The Drafting Committee has the right to bring a completely amended set of proposals to the Assembly each day after they have studied the reports of the Insaka groups and made every effort to reach consensus with those who have serious reservations about the issue under discussion.

Overtures

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

Time Limits

8.18. The timing of speeches is under the direct jurisdiction of the Moderator.

8.19. A Convener of an Assembly Committee presenting a report and moving its reception shall not address the Assembly thereon for more than the amount of time allocated in the final agenda.

8.20. A Convener moving the adoption of subsequent proposals of a Committee shall not speak thereto except when invited by the Moderator to do so.

8.21. Other speakers on a report, proposal or amendment shall not exceed five minutes each.

8.22. A member submitting an Overture or speaking to a motion, of which he has given notice, shall not exceed ten minutes.

8.23. Others speaking to an Overture or a motion of which notice has been given shall not exceed five minutes.

8.24. The mover of a proposal has five minutes to reply to the debate on his Motion when it is put as the substantive motion.

8.25. Once the Moderator has signalled the end of the speech, the speaker may be given extra time only if the Moderator has ascertained that the General Assembly desires the speaker to continue.

8.26. The Assembly Business Committee, in consultation with the Moderator and Clerk, may at any time during the Assembly move the proportional lengthening or shortening of these limits according to available time.

General

8.27. The General Assembly shall meet in three “postures”, Listening, Discussing and Deciding. Each of these is separate and the Moderator will clearly announce the moving from one phase to another.

8.28. In the Listening phase, the Council will be afforded the opportunity of receiving presentations on the work of standing committees. There will be no debate or decision making during the Listening phase.
8.29. In the Discussion phase (Insaka Groups), opportunities will be offered for commissioners to discuss reports in groups so as to search for consensus on each proposal. Amendments can be suggested. Each group will write a report for the Drafting committee who will then present a consolidated set of proposals to the Council for Decision.

8.30. The Business Committee may provide an opportunity for plenary discussion as well but only pre-selected proposals will be discussed here.

8.31. A Decision Session will be held where proposals will be presented, discussed and consensus will be sought.

8.32. No Commissioner shall, during the course of the discussion, employ speech that is of an insulting, inflammatory or defamatory nature.

8.33. When several members wish to enter the discussion they indicate their intention to the Moderator and then wait to be recognised by the Moderator. The Moderator in any case decides who shall have the floor at any time.

8.34. Any Commissioner to Assembly may make a written request to the Moderator for corporate or shared prayer on an issue confronting the Assembly. The decision to accede to any such request shall rest solely with the Moderator, who will determine the form of the prayers and who may lead them.

8.35. No Committee, except by leave of the Assembly, shall continue to sit after the Moderator has taken the chair.

8.36. The distribution of circulars and the making of announcements at Assembly must have the prior approval of the Clerk of Assembly and the Assembly Business Convener.

8.37. Whenever a physical count of votes is taken, the number of abstentions will be ascertained and recorded.

Press Release

8.38. The General Assembly's duly appointed Press Officer (The General Secretary) shall be responsible for all General Assembly’s releases to the Press.

9. Voting Procedures

9.1. This process will be limited to the two Elections that are held at the General Assembly, namely the election for Moderator-Designate and the election for the Court and the Administrative Review Panel.

9.2. The whole process will be entirely managed and run by the Elections Committee which will be convened by the General Secretary.

9.3. Ideally this Committee should comprise of NOT less than 3 members none of which should be Commissioners to the General Assembly.

9.4. Nominations from the floor and the finalisation of the Roll of Commissioners should be completed by no later than close of business on Sunday.

9.5. Voting will take place during the Session immediately prior to lunch from 12h45 from Monday to Thursday (if needs be) and the announcement of the results of the Elections are to be made by the Moderator immediately prior to breaking for Supper on every day that an election is held.

9.6. Prior to the first round of elections (should be Monday at 12h45) the Moderator will invite the Elections Convener (General Secretary) to introduce the Elections Committee and further address the Assembly on the procedure to be followed as well as the election that is to be held i.e. Moderator-Designate 1st Ballot and Court and ARP 1st Ballot, explaining how each Commissioner will be required to vote in that respective election.

Elections Programme

Monday
Moderator-Designate (1st Ballot)
Members of the Court of Assembly and AARP (1st Ballot)

Tuesday
Moderator-Designate (2nd Ballot)
Members of the Court of Assembly and AARP (2nd Ballot)

Wednesday
Moderator-Designate (3rd and Final (?) Ballot)
Convener of the Court of Assembly and AARP

Thursday
Alternates for the Court of Assembly and AARP

Friday
Recognition of the Moderator-Designate
9.7. All Ballot papers will be printed with the names of the candidates. There will be no handwriting of names of candidates onto the Ballot Papers.

9.8. All voting for the Court of General Assembly and AARP will be by secret ballot (Manual of Faith and Order 18.32.3)

9.9. Each day’s Ballot Papers will be printed on different coloured paper.

9.10. When the Moderator announces that an election is to be held and after the daily briefing from the Election Convener the Assembly will proceed with the election(s) in the following manner:

9.10.1. ONLY Commissioners with a "blue" name tag are eligible to vote.

9.10.2. The Election Committee will ensure that the number of Ballot Papers printed would be the exact numbers according to the confirmed Roll of Commissioners.

9.10.3. At the time of the Election all commissioners will be required to be seated in a designated area. All present who are not commissioners will be requested to sit in another area away from the commissioners.

9.10.4. The Election Officers will then proceed to count and verify among themselves the number of commissioners present at the Election Session and ensure that it does not exceed the confirmed Roll of Commissioners.

9.10.5. Election Officers will pass out one Ballot Paper per commissioner for the election of Moderator – Designate.

9.10.6. When the above is completed Election Officers will pass out one Ballot Paper per commissioner for the election of the Court of Assembly and the AARP in that same Election Session.

9.10.7. Different coloured-forms would be used for each different Election Session.

9.10.8. Commissioners will then proceed to (a) make their mark on their Ballot Papers and (b) hand their ballot papers to the election officers who will place their Ballots in the Ballot Boxes.

9.10.9. Commissioners are requested to give their Ballot to an Election Officer only and not to another commissioner.

9.10.10. Once Commissioners have voted they will be expected to remain seated and silent until the Election Officers leave the area.

9.11. Once all Commissioners have voted the Elections Committee will collect the Ballots and leave the area together immediately to the designated place for counting.

9.12. The election officers to remain alone in the closed room and firstly cancel (by writing "CANCELLED" in red across the face of the paper) all ballot papers not collected and then separate the ballot papers into different piles and reconcile both piles against the number of commissioners confirmed by the Election Officers at the start of the Election Session. The Elections Committee shall then compile the report for the Moderator and the convener of the Elections Committee shall inform the Moderator in writing of the election results.

9.13. A standardised reporting form will be used by the Elections Committee.

9.14. The following is to appear in the Report:

9.14.1. The number of eligible voters according to the confirmed Roll.

9.14.2. The number of ballots printed.

9.14.3. The number of commissioners present in the Election Session as confirmed by the Elections Committee prior to the voting.

9.14.4. The number of empty/spoil ballots that were cancelled.

9.14.5. The number of ballots cast.


It is imperative that the number of Ballots distributed equals the number of eligible voters present in the specified Election Session (see 9.14.3 above). Also that the number of empty Ballot Papers that were cancelled plus the number of Ballots cast equals the number of Ballots printed.

9.15. All of the paperwork mentioned in 9.14 above shall be kept in a separate Lever Arch File for the duration of the Assembly. There shall be one Lever Arch Filer for every day of the Assembly containing the paperwork pertaining to each respective election held on that day.

9.16. The process for the determination of spoil papers is to be rigidly complied with. The following will constitute "spoil ballots":

9.16.1. No mark made on the ballot paper.

9.16.2. More than the permissible amount of marks made.

9.16.3. No Name and Signature on the ballot paper when voting for the Court of Assembly and AARP (Manual of Faith and Order 18.32.3).
9.17. The report from the Elections Committee, which will be handed to the Moderator each afternoon, will be printed on white paper and will be attested by each member of the Elections Committee.

9.18. Once the compiling of the Report for the Moderator has been completed by the Elections Committee and they have attested it, it shall be handed to the Moderator by the Elections Convenor.

9.19. The Convener of the Election Committee shall then inform the Clerk of Assembly as soon as possible of who is dropping off the list of Candidates so that s/he can inform the affected person before the Moderator announces the results of the election.

9.20. The elections at General Assembly shall follow this procedure every time an election is held. No deviation shall be permitted without the approval of the Assembly.

9.21. At the conclusion of the Assembly the Lever Arch Files mentioned in 9.16 containing the work of the Elections Committee shall be destroyed under the supervision of the Clerk of Assembly.
IN MEMORIAM MINUTES

Supplementary Report to General Assembly 2018

THE REV. T.A. CHEMVUMI

Rev Tinashe Artwell Chemvumi was born on 11 June 1976 at Zimuto Hospital in Masvingo. Having completed his primary and secondary education at Mutambara Primary and Mucheke High School, Rev Chemvumi sensed a call to serve in Ministry as a young member at Masvingo UPCSA, where he had diligently served in various capacities.

Upon confirmation of his call and completion of Diplomas in Religious Studies and Theology jointly awarded by the United Theological College (UTC) and the University of Zimbabwe (UZ), Rev Chemvumi’s first charge was at Mabvuku UPCSA as a probationer in 1998. Two years later, the Presbytery of Zimbabwe (POZ) ordained Rev Chemvumi and inducted him to serve at Mabvuku, where he went on to serve for four years.

In 2004, Rev Chemvumi accepted a call from Mbare UPCSA, where he ministered till the time of his passing on. A keen academic and critical thinker, Rev Chemvumi furthered his studies and was conferred with Honours and Master’s Degrees in Practical Theology by the University of Pretoria (UP).

Rev Chemvumi had exceptional leadership qualities, which earned him various roles within POZ where he served as a member and convener in a number of Committees. He also served as the Clerk of Presbytery and as an administrator before being elected Moderator and inducted as Moderator in 2014.

Rev Chemvumi was the first Moderator of the POZ to be promoted to glory while in office. He was also on numerous occasions commissioned by the POZ to the General Assembly (GA), where he served in different committees, including as Convenor of Church in Society. The POZ assigned him many other roles, including but not limited to serving in Commissions, as Interim Moderator at various congregations, as a delegate to partners of the POZ, including Presbytery of Denver, Church of Scotland and United Reformed Church (URC). He also supervised many students for ministry and served as chairperson of the UTC Board of Governors and as the Advisory Board Vice-Chairperson at the Zimbabwe Council of Churches (ZCC). Rev Chemvumi is survived by his wife, Blantina, and two children, Tino and Aliyah. May his soul rest in peace.
MINISTERS EMERITI

Supplementary Report to the General Assembly 2018

PROPOSALS

1. The Assembly grants the Rev. CL Tseana the status of Minister Emeritus from 28 February 2018 and a seat on the Presbytery within whose bounds he may reside.

2. The Assembly grants the Rev. William Pool the status of Minister Emeritus from 28 February 2019 and a seat on the Presbytery within whose bounds he may reside.

3. The Assembly grants the Rev. Zwelitsha Lalendle the status of Minister Emeritus from 31 August 2018 and a seat on the Presbytery within whose bounds he may reside.

4. The Assembly grants the Rev. Ed. Cowie the status of Minister Emeritus from 30 June 2018 and a seat on the Presbytery within whose bounds he may reside.

5. The Assembly grants the Rev. Zuzile Notshe the status of Minister Emeritus from 31 December 2018 and a seat on the Presbytery within whose bounds he may reside.

6. The Assembly grants the Rev. Errol Theophilus the status of Minister Emeritus from 31 December 2018 and a seat on the Presbytery within whose bounds he may reside.

7. The Assembly grants the Rev. Hans Meyer the status of Minister Emeritus from 4 March 2018 and a seat on the Presbytery within whose bounds he may reside.

8. The Assembly grants the Rev. Lulamile Victor Qinela the status of Minister Emeritus from 30 June 2018 and a seat on the Presbytery within whose bounds he may reside.
NOMINATION COMMITTEE

Supplementary Report to the General Assembly 2018

<table>
<thead>
<tr>
<th>PRESBYTERY</th>
<th>NOMINATIONS COMMITTEE REPRESENTATIVE</th>
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</table>

MODERATOR DESIGNATE

Supplementary report to the General Assembly 2018

Extract of Minute from Presbytery of Zimbabwe


PLEASE NOTE: Curriculum Vitae and letter of acceptance are in the main Papers of General Assembly.
COURT OF ASSEMBLY AND AARP

Supplementary Report to the General Assembly 2018

NOMINATION FOR COURT OF ASSEMBLY AND AARP

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Ministers</th>
<th>Elders</th>
<th>Comment</th>
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<tbody>
<tr>
<td>Amathole</td>
<td>Rev. Luzuko Qina</td>
<td>None</td>
<td>Consent letter &amp; CV</td>
</tr>
<tr>
<td>Central Cape</td>
<td>Rev Andile George</td>
<td>None</td>
<td>Consent letter &amp; CV</td>
</tr>
</tbody>
</table>

1. Amathole Presbytery

Extract Minute (Amathole Presbytery)

At its ordinary meeting held on Saturday 19 May 2018, the Amathole Presbytery by consensus decision having received a proposal by Rev SP Sam, resolved to nominate the Rev Luzuko Qina as it's candidate to serve in the AARP and Court of Assembly.

Consent Letter

Having been approached by the members of Amathole Presbytery to serve in the AARP and Court of Assembly I prayerfully considered the request and I by the will God accepted the nomination. I am indeed humbled by this request.

Regards
Rev Luzuko Qina
Minister of the Gospel of Christ

BRIEF CURRICULUM VIRTUE OF THE REV LL QINA

The Rev Luzuko Luntu Qina, was born in Port Elizabeth on 30 December 1965. He was brought up with strong christian principles and values by his parents and was baptized as an infant in 1966 by the late Rev B Molefe at St Barnabas Presbyterian Church, KwaZakhele in Port Elizabeth. Having matriculated at KwaZakhele High School, and with his leadership skills and love for Jesus Christ he was ordained as an Elder in 1987 at JJR Jolobe Memorial Congregation (then St Patrick’s Presbyterian Church), New Brighton under the late Rev RN Gqotso.

In responded to God’s Call he went to study theology in 1989 until 1991 at the Federal Theological Seminary in Pietermaritzburg. In 1992 to 1993 he did a Post Academic Training (PAT) in Dorrington Congregation, Fort Beaufort, in the Presbytery of King Williams Town, and was ordained in January 1994. He served the Dorrington congregation until 2000. In 1992 he got married to his adorable wife Nozuko, and were blessed with two children. In 2001 he was called to the Macfarlan Congregation in Alice until 2010. From 2011 to-date Luzuko served Parkside, St George's and Mdantsane NU3 Congregations as Interim Moderator and Minister in Charge respectively.

In furthered his theological studies he obtained a BA Theol (Hons) and MA Theol from the University of Pretoria. He also holds a Bachelor in Public Administration BPA (Hons) and Masters’ Degree in Public Administration (MPA) from Stellenbosch University. Luzuko, also holds a Post Graduate Diploma in Law (equivalent to Honours Degree) from the University of Johannesburg then known as RAU. He also holds a certificate in Rural Ministry from the University of Maine (USA).

Luzuko strongly believes in the unity of the church and has for number years worked towards unity of the youth. In youth ministry he had international delegates of all races of our church Northern Ireland in the United Kingdom in 1993. In 2000 he also led another delegation of young people to the Presbytery of Northern New England in Maine (USA). He was a convener of the Youth in the Presbytery of King Williams Town as well as that of General Assembly Youth Council. Luzuko has served on numerous committees and commissions in the Presbyteries of King Williams Town and Amathole, as well General Assembly. He also served as Clerk of Amathole for more than sixteen years, and him being a custodian and seasoned administrator and his work has been highly commended. He also had served as Interim Moderator in a number of congregations in in the Presbyteries mentioned above.

As an orderly organizer and visionary leader he has embarked on numerous church building projects which he did with distinction. Luzuko will without doubt bring vast experience and legal background to the Assembly Administrative Review Panel and the Court of Assembly. Also, his understanding and interpretation of the Manual of Faith and Order will be beneficial to the denomination at large.

2. Central Cape Presbytery

Extract Minute (Central Cape Presbytery)

At The Central Cape Presbytery Meeting held on 12th May 2018 the following proposal was agreed:

Presbytery nominates Rev A George to AARP

This was seconded and AGREED

Consent Letter

I hereby confirm that I have consented to the nomination for the Court of Assembly/AARP
CURRICULUM VITAE OF
REVEREND ANDILE JONGIKHAYA GEORGE

PERSONAL DETAILS
Surname George
Name Andile Jongikhaya
Identity number 7401026295082
Address 56 Mtinka Street
New Brighton
Port Elizabeth
6200
Cell Number 084 521 7544
Email address andilegeorge1@gmail.com
Driver’s licence Code 8
Sex Male
Marital Status Married
Nationality South African
Interests TV Sport
Reading
Socialising
Skills Leadership
Team Building
Camping
Motivational Speaker

ACADEMIC CERTIFICATE
School attended VM Kwinana High School
School certificate Matric Exemption
Subject Passed IsiXhosa HG
English HG
Afrikaans HG
History HG
Biology SG
Geography SG

PROFESSIONAL QUALIFICATION
BA (Theology) University of Pretoria – 2004
Modules Introduction to computer
Windows 08
Microsoft Excel 2000
Microsoft word 2000
Introduction to Internet and Email

POST ACADEMIC TRAINING
Year – 2005
Topic covered includes Functions, Motivation and skills of a caregiver
The role of faith, scripture and prayer, what sickness does to people
e.g. alienation and vulnerability
Management of conflict and anger
Facing death and dying, understanding bereavement, healing of
emotions, self-worth and cares to care.

BTH (Honours) University of Fort Hare – 2013
Modules THB 501 he Historical Context of the Hebrew
TNT 504 Extended Essay
TPT 501 Pastoral Care in Holistic Perspective
TNT 503 New Testament Hermeneutics

CAREER OBJECTIVES
I would like to work in a challenging and stimulating environment
Where I will be developed and reach my full potential.

DEVELOPED ABILITIES
Professionalism
Commitment
Loyalty
Dependability
Hard working
Team work

PERSONAL
Loyalty

AREAS OF INTEREST
Spiritual Care, Chaplain

EMPLOYMENT HISTORY
Responsibilities Management of Church Service

WORK EXPERIENCE
Congregational/ Associations for different ages and categories
Moderator of session meetings
Schedule Conferences for social challenges to uplift morals
Moral Regeneration Programmes to Youth groups within the district
Advising elders as teaching elder for decision making
Reading Scriptures and preaching the word
Counselling members of the congregations experiencing problems
Marriage guidance
Visiting the sick in hospitals and homes
Officiating at marriages
Conducting funerals

**Evaluating and monitoring of all policy implementation**
Participate on consultation for denomination to review policies and Constitution
Develop operational guidelines for local church to improve service delivery to the community
Ensure participation with the community service to improve lifestyle

**Develop church leaders within the congregation**
Identifying potential leaders for development in the church programmes and services
Organising training for different Associations in the congregation to address need-based programmes like bible study, retreats, children’s ministry, parenthood and peer pressure talks.

**Partnership Involvement**
Worked with Ministers’ fraternal in the district
Liaise with community leaders for crime awareness campaigns

**Management of Infrastructures**
Appointment of maintenance committee to ensure facilities are conducive for church activities
Ensure procurement of tools and items for continuous development of the building

**Management of finances**
Budget for facilities and administration of the church
Conducting monthly meetings with the stewardship committee to manage expenditure and accounts for revenue of the church
Ensure salaries are paid according to beneficiaries
Inventory checking and control as per registers and investigate losses.

**Institution**  The Uniting Presbyterian Church in Southern Africa
**Occupation**  Pastor / Reverend
**Place of work**  Ngamakwe (Transkei Presbytery)
2005 - 2008
Khayelitsha United Church (Western Cape Presbytery)
2008 – 2011
John Knox Bokwe Memorial (Alice)
2011 – 2015
JJR Jolobe Memorial (Port Elizabeth)
2015 to date

**OTHER WORK EXPERIENCE**
**Institution**  SABC – Umhlobo Wenene 2009 – 2010
St. Albans Correctional Services 2017 to date
Maximum Spiritual Work for Lifers
Co-ordinate programmes for lifers at Maximum
Conduct Pastoral interviews to all offenders in the centre
Design programmes that are need based for the care plan of any Offender and develop individual files
Compile reports to Case Management Committee when programme is completed

**REFERENCE**
Mcebisi Orie
52 Nkaphuka Street
Port Elizabeth 6200
Cell Number: 084 953 5990
Louise Jackson
Unit 3
Stanburg Park Retirement Village
South End
Port Elizabeth 6001
Cell number: 083 235 7286
Email: louise@aliavdesigns.com

Background to My Review Application

On May 23, 2017 I wrote a letter to the AARP accusing the E.G Presbytery of resisting implementation of its April 14, 2016 judgment on the J.H Soga March 13, 2015 resolution on Rev. T.T. Pitoyi’s divorce matter. A response to my letter arrived five months thereafter in the form of a notice letter from the Assembly Moderator inviting me to a meeting of October 20, 2017 that he was setting up to come to the East Griqualand to investigate my accusation letter.

The notice letter made two significant comments. The first was that the Moderator, in his opinion, there was no longer any need for this Commission because he had already conducted his own investigation on the matter. However, because he did not want to be seen to be making decisions on his own, he had decided to send a Commission to the East Griqualand in response to the request of the AARP. I would like the General Assembly to note that this notice letter was preceded by some telephone interaction that I had had with the Moderator, in which I was expressing my disquiet about the slow pace of the process of this investigation. At some point during this interaction the Moderator actually disclosed, to my deepest shock, that he had investigated this matter through interviews with me, Rev Pitoyi, and Rev Machachamise, and had actually concluded, first, that there was no longer any need for Rev Pitoyi to be suspended because he had already been suspended previously by the J.H Soga Synod. Secondly, he had come to realize that, in fact, this whole matter boils down to a conflict that was taking place between me and Rev Pitoyi. I reacted very vehemently to the Moderator asking what he meant by saying he had interviewed me when he knew very well that no such an interview had ever taken place. I told him that even if he had carried out that investigation, it would have been irrelevant because what needs to be investigated is not the relationship of Rev Pitoyi and Rev Mdlalose, but the East Griqualand Presbytery reasons for resisting implementation of the AARP’s judgment of April 14, 2016.

The second comment or caution of the notice letter was that the interviewees should take note that the purpose of the Commission meeting scheduled for October 20, 2017, was to investigate Rev Mdlalose’s accusation and not to reopen the case on which the AARP had already passed judgment. I was, however, surprised to notice that the parties that had absolutely nothing to do with this investigation, namely, the J.H Soga Synod, Gillespie Session representatives, and Rev T.T. Pitoyi, had also been invited to the Commission meeting of October 20, 2017. I was surprised because the inclusion of these other parties clearly created a mind-boggling contradiction in the letter. For, indeed, what contribution could these other three parties make to the discussion at this meeting except to reopen the case by raising issues other than the one and only relevant issue for discussion, namely, to get the East Griqualand Presbytery to understand that, in terms of clause 15.9 of the Manual of Faith and Order, they have no choice but to implement the AARP judgment? But, of course, when my turn came to engage with the Commission, it became clear that the Commission had been given a different brief from that one of investigating the matter of non-implementation. Instead, they invited me to discuss with them the possibility of trying to mend relationships in the Presbytery, and of seeing the need to handle Rev Pitoyi’s circumstance of a broken marriage in a pastoral manner. I reacted to them by expressing a doubt that they had been given the correct brief for their task, because what they wanted us to discuss was not the point at issue. I also reminded them that the Manual makes ample provision for the counselling of a divorced minister in its clauses 5.452 to 5.47 and 5.53 (a) to (d).

I also brought to the Commission’s attention that it was the affected minister himself (Rev Pitoyi) together with his supporters who had since August 29, 2014 prevented the Presbytery Council with
dissents and complaints, court orders and several other means, from implementing relevant "pastoral provision" in the Manual to deal with his matter.

I went further to query the Commission's method of investigation whereby they engaged us separately as parties in secret meetings, with a strict warning that we do not tell anyone what was discussed in those meetings. When I wanted to know when we would, as interviewees, get to know what interaction the Commission had had with each group, I was told that that would happen at the following meetings of the Commission, for what we were having on that day was still just a fact-finding meeting that was to be followed by others. While I was still waiting for the succeeding meetings I received the Commission's report on the October 20, 2017 meeting at East Griqualand, which reflects the decision, whose review I am hereby applying for. The Commission's decision reads thus:

"Based upon the interviews with the Synod, Presbytery and Congregation the matter is closed as they believe the matter was eventually dealt with."

**Grounds for the Review Application**

1) that the Commission (as its decision shows) has acted incorrectly, that is, not in accordance with rules of procedure. It has done so by failing to focus on the mandate that they were given, namely, to carry out the task of investigating Rev Mdlalose's accusation concerning the non-implementation of the AARP judgment of April 14, 2016, and to see to it that it does get implemented. They deliberately and completely ignored the clear terms of reference that they were given by the 2016 General Assembly decision on this matter, which reads as follows:

"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 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."

Instead they went on a tangent, and turned their attention to the investigation of relationships in the East Griqualand Presbytery, especially the relationships of Rev J.V. Mdlalose and T.T. Pitoyi and actually by so doing, the Commission has certainly also exceeded its powers, for a Commission has no authority to change terms of reference that it has been given for undertaking its task (see clause 13.4 and 14.44 of the Manual of Faith and Order);

2) that for a further reason the Commission has acted incorrectly, that is, not in accordance with rules of procedure. For, instead of going to investigate the non-implementation of the AARP's judgment of April 14, 2016 by the East Griqualand Presbytery Council, they went ahead and reopened the case of Rev Pitoyi's divorce, and started discussing all the merits and demerits of the case with parties such as the Synod, the Gillespie Session and Rev Pitoyi — parties that had absolutely nothing to do with the non-implementation of the AARP's judgment. Note Mr Moderator, that the Commission did that despite a clear caution that was in the September 20, 2017 notice letter for the October 20, 2017 meeting, which said: "Please note that this meeting is for investigating the accusation letter by Rev Mdlalose and not to open up the case."

3) that the Commission's decision is contrary to the laws of the Church, for it has simply endorsed the very resolution of the Presbytery Council that I am challenging, without any evidence of an effort on their part to impress on the Presbytery the importance of respecting the judgement of a church court and implementing it. For, surely Mr Moderator, soured relationships in the East Griqualand Presbytery are no excuse for the Presbytery's flouting of the law of the Church by RESCINDING a decision that the AARP has ruled be implemented, and, in so doing, render a ruling of the highest court of the church.
null and void, despite a clear ruling of the church’s constitution that an ARP’s judgment is final unless it is appealed against to an ARP of the next higher council (see clause 15.9 of the Manual of Faith and Order).

4) that by handling their task of investigation in the biased manner in which they did, leading up to their decision, the Commission has treated me with utter injustice. They completely ignored my request that an opportunity be created for a plenary session, that would have made possible an interaction of the five parties that were interviewed. If that had been done, I would have had a chance to answer many allegations that were made against me. Instead, without verifying all of the degrading comments that were made about me, they simply went off to write a report that singles me out for demonisation.

5) The last ground for my application for a review of this Commission’s decision Mr Moderator is that there is sufficient prima facie evidence to make any reasonable person come to the conclusion that the Commission’s investigation was not objective. The prima facie evidence is that the Assembly Moderator, who sent the Commission to the East Griqualand, had already made up his mind about what was happening in the East Griqualand (namely, that the problem there was the Mdlalose/Pitoyi clash) and actually made his conclusion known to the AARP and myself. Consequently, the Commission’s report makes it quite clear that its very modus operandi and the outcome of its investigation were predetermined by the Moderator’s conclusion. Part of that prima facie evidence is that nowhere in the Commission’s report do we find any reference made to Rev Mdlalose’s accusation letter, despite the fact that the letter was the subject of this investigation. Clearly, then, the Commission was not interested in talking about the letter because they had been given by the Moderator a set of terms of reference, whose purpose was, not to assist them in investigating that letter, but which were actually meant to get the Commission to investigate relationships in the East Griqualand Presbytery, especially the relationship between Rev Mdlalose and Rev Pitoyi.

**My Crave**

It is, indeed, on the foregoing grounds, then, Mr Moderator, that I am appealing to the General Assembly to review the decision of the Moderator’s Commission, in terms of clause 13.6 of the Manual of Faith and Order. My wish is that the General Assembly reviews the decision and puts in place a proper process for the investigation of my accusation, which, no doubt, is absolutely constitutional and aimed at nothing other than building up the Church and making sure that it sets an example to society of practising justice and of ensuring that all of us in the Church—clergy and ordinary members in the pew—remain equal before the law.

**Comments on the Report for Clarity**

Mr Moderator, I certainly regard the foregoing presentation as sufficient as a review application. I, however, see a need to comment briefly on some misrepresentations that are contained in the Commission’s report, that could confuse and mislead the General Assembly as it tries to deal with my application.

**Interview with Rev Mdlalose (page 2)**

The report says I objected to the interviewing of “other parties at the Commission’s 20/10/2017 meeting because I was the accuser, and not them.” Nothing is further from the truth than that, Mr Moderator. The reason I objected was that the interviewing of any party other than the accuser and the Presbytery would, in my view, be unprocedural, because it would amount to a reopening of the case, seeing it was solely the Presbytery that I was accusing of not implementing the court’s judgment.

**Question About the Plenary Session**
I am surprised that the report does not mention the answer that the Commission gave when I proposed that a plenary session be set up, namely, that that would be done at other meetings that were to follow that one of October 20, 2017, which was only a fact finding meeting.

**The Moderator’s Prior Investigation**

Also, the report mentions only in passing my unhappiness with the fact that it had come to light that the Moderator had mentioned to the AARP prior to the October 20, 2017 meeting that there was no need for that meeting because he had already conducted his own investigation by interviewing Revs Mdlalose, Pitoyi and Machachamise, the Clerk of Presbytery and had established that the whole problem of the non-implementation of the AARP judgment resulted from the fact that Rev Mdlalose was having a clash with Rev Pitoyi, and yet I expressed a deep disquiet about the fact that even before the Commission came to the East Griqualand, they had already been told what the outcome of their investigation would be. I told the Commission that what disturbed me most was that the Moderator had told the AARP an untruth, because he had never interviewed me and so I am not surprised that the main issue that the report is dealing with is that of a fight between Rev Pitoyi and Rev Mdlalose.

**Reconciliation with Rev Pitoyi**

“Rev Mdlalose was asked if he believed he could be reconciled with Rev Pitoyi”

I was never asked that question by the Commission. In fact, to the contrary, I queried the fact that the Chairperson’s first words to me were, not a tabling of the issue of my accusation letter, that they had come to investigate, but whether I did see the need for the effort to work on the mending of relationships in the Presbytery. My question to him was: Who is fighting who in our Presbytery? Why is that task of mending relationships necessary? I even went further to express a doubt as to whether the Commission had been given the correct brief for coming to East Griqualand and now when the report comes out, it says we were discussing the matter of my quarrel with Rev Pitoyi—a matter that never arose in my meeting with the Commission.

**Synod Representatives: Issue Closed (page 3)**

“Synod Representatives communicated that the Synod regards the issue as having been dealt with and that all correct protocols had been followed”

I do not even have to correct this misrepresentation myself. I only need to quote the AARP’s judgment to prove that what the Synod is saying there is not true.

**Clauses 2 and 3 of the Judgment:**

Clause 2) The ARP of the Synod acted outside its powers and misdirected itself by recommending the institution of a Commission of Synod instead of dealing with the dissent and complaint before it in terms of chapter 15 of the Manual of Faith and Order.

Clause 3) Consequently all actions taken by the Synod at their behest in this matter are null and void.

Clause 4: as a result the decision of the East Griqualand Presbytery still stands”

Thus, the view of the Synod Representatives that this matter is closed because proper procedures were followed to deal with it, is glaringly invalid.

The disunity in the Presbytery should not be exaggerated and used as an excuse to drop Rev Pitoyi’s matter, and treat him as an exception when handling his divorce matter. For, after all, the truth is that disunity in our Presbytery was actually brought about by the Presbytery’s splitting into two camps over the matter of Rev Pitoyi’s divorce. It was a split between those who supported Rev Pitoyi in his resistance of the Presbytery’s decision to suspend him in terms of clause 5.53(a) of the Manual of Faith and Order, and those, including Rev J.V. Mdalose, who insisted that Rev Pitoyi’s matter be dealt with the same way as it would in the case of any other minister, and so if Rev Pitoyi has any perception that I am using his divorce matter as a weapon to fight him, that perception has to be corrected in his mind, and in the minds of all those who think like him, for I would have insisted on adherence to procedure in a matter like this in the case of any other minister of the Church. Therefore, Mr Moderator, the Presbytery Representatives’ statement that the conflict between Rev Mdalose and Pitoyi occurred during the period of instability and disunity within the Presbytery is, to say the least, simply to bring up a red herring to avoid the truth that they know very well, namely, that I have a strong difference, not only with Rev Pitoyi, but with all those who want us to deviate from proper procedure in order to show a misplaced sympathy to Rev Pitoyi. My argument, indeed, has consistently been that, if we make an exception of Rev Pitoyi today we are creating a precedent that will be very difficult to justify if and when we should have to deal with a similar case in the future. I have consistently argued that my understanding is that the church works on the principle that “what is good for the goose must be good for the gander.” Also, my strong belief, which is behind my determination to pursue the matter of Rev Pitoyi’s divorce to its logical conclusion, is that it is not possible to correct a wrong with a wrong. I believe it was wrong of Rev Pitoyi and his supporters, right from the start, to block the Presbytery from going to Gillespie to do its pastoral work, as is required by the Constitution. And if the disagreement in the E.G. Presbytery Council, that were brought about by Rev Pitoyi’s resistance to submit to the authority of the Presbytery, have made the Council feel incapable of going to do their work at Gillespie, they certainly may in terms of the Constitution, either seek the help of a neighbouring Presbytery or of the Ministerial Marriage and Family Care Committee of Assembly (See Cl. 5.43(c)). It is true that the former step was tried with the Thekwini Presbytery, and it did not work, but, surely, the Thekwini Presbytery is not the only Presbytery that can be approached. If we are not happy to approach another Presbytery, we have, as I have mentioned, the alternative of asking the Marriage and Family Care Committee to assist us. Indeed, without doubt, Mr Moderator, what the Commission is proposing, namely, that we simply drop the case, disregard the judgment of our High Court (and, as it is, even of a secular high Court) and, in so doing, flout the very Constitution of the Church, without any qualms. For me, quite frankly, Mr Moderator, such a decision by the General Assembly would be a recipe for anarchy and chaos in the Church!

The Gillespie Session (Page 4)

The Gillespie Session representatives were “emphatic that there was peace in the congregation.” These representatives were certainly not telling the whole truth when they said there was peace at Gillespie, for they know as well as I do that Rev Pitoyi’s divorce has disturbed peace in many ways, not only in the Congregation of Gillespie, but even in the Presbytery. It is on record that a large group of people have broken away from the Gillespie Congregation, not because they chose to, but because their elders had had serious conflict with the minister over the issue of his divorce, and they were bitter about the fact that the Presbytery had not, in their view, been fair enough in their investigation of their clash with Rev Pitoyi. They argued that the impression that was given was that they were the only cause of the conflict, and Rev Pitoyi’s role in the development of the conflict was not being taken into account, and simply as a last resort, they decided to break away from Gillespie. Secondly, one of the two resolutions (Res 160/2014) of the Presbytery that the AARP judgment ruled that it be implemented is that the Presbytery visits the congregation to investigate the matter of a group of congregants, that once stormed into the conference room where the Presbytery was meeting and displayed unbelievable insolence to a venerable court of the Church, pointing fingers at and insulting some of us on that occasion, and vowing to fight for their minister’s remaining at
Gillespie at all costs. At a subsequent meeting an elder of Gillespie was almost in tears as he related to us the story of how that incident had divided the Session and the congregation. That elder ended off his speech by appealing to the Presbytery to intervene in the Gillespie situation to obviate conflict that might even result in bloodshed!

I keep on wondering; therefore, when I now and again come across the remark in the Commission’s report that this matter of Rev Pitoyi’s divorce had better be closed lest we open old wounds. The question I ask is: Do people who are making such a comment realize that, by dropping this matter we shall be keeping closed and nursing the minister’s wounds but paying no attention to the wounds of other parties who are involved in this matter, who are continuing to be pained by the fact that there has, up to now, not been a proper closure to this matter. The reason for that, of course, is that Rev Pitoyi and his supporters have made sure up to now that the Presbytery does not gain access to the Gillespie Congregation. Earlier in my presentation I mentioned that Rev Pitoyi has gone as far as the high court in Mthatha to prevent us from visiting a congregation that is under our jurisdiction, calling that visit interference. Fortunately the high court judged in our favour and, like the AARP, endorsed our decision to follow proper procedures that are laid down in the Manual of Faith and Order to deal with the two resolutions 160/2014 and 161/2014. And that, Mr Moderator, is what the Session representatives call a peaceful situation. Lastly, an impression is created by the Session representatives, Mr Moderator, that on the day of the visit of the Moderator and the Pastoral Committee (not Commission) to Gillespie I gate crashed to join the Committee. That is not true, Mr Moderator. The fact of the matter is that I was co-opted by the Committee because its members who had turned up for the meeting were too small a number.

Rev Pitoyi’s Presentation (Page 5)

I think that if Rev Pitoyi felt he needed to share with the Commission interaction that I have had with him, he should have been fair enough to give a balanced report of what has actually taken place in our relationship. He should have been fair enough to tell the Commission what my reaction was to the allegations he made, first, about my disclosing confidential information that he had shared with me about his marriage. He should have told the Commission that I told him that I had no knowledge of what it was he was talking about, and the two of us agreed to set up a meeting with the Methodist minister that he alleged was his informer, and he promised to arrange the meeting, but to this day, eight years down the line, he has not done so. The last time we discussed this matter at a Consistory meeting, he said he was convinced that the information he had received was accurate, and that, therefore, there was no need for him to provide evidence to substantiate his allegation. And I leave it to your Assembly, Mr Moderator, to judge if I should accept it as fairness that Rev Pitoyi levels such a serious allegation against me, and when I ask him to substantiate it, he appoints himself as the judge to decide that the allegation is truth. Secondly, he also should have told the Commission that I said to him that even the plot that he is accusing me (and some fellow ministers) of hatching out to have him removed from Gillespie, for me remains a mere allegation until he provides evidence of it.

The Commission’s Recommendation (Page 6)

Lastly, Mr Moderator, I need to mention that I am deeply shocked by the Commission’s recommendation that the Assembly approves the discontinuation of the process of dealing with Rev Pitoyi’s divorce matter, in absolute defiance of the judgment of the highest court of the Church, for absolutely no reason other than the desire to please Rev Pitoyi and his supporters. It certainly will be a sad day, Mr Moderator, when the General Assembly of our Church will be prevailed upon to approve the trivialising and rejecting of our courts’ judgments by the Church’s Councils. For me that would be tantamount to tearing up the Church’s constitution and throwing it out through the window! Mr Moderator, how do we, as a church, demand that the officials of our Government uphold the constitution of the land and rule this country with justice, when we find it so easy to flout our own constitution in order to protect or please one another?
Destination of the application

Mr Moderator, I am aware that the kind of application for a review that I have forwarded to the General Assembly was, in terms of clause 13.6 of the Manual of Faith and Order, supposed to be referred to the AARP. However, the guidance that I got from the AARP was that I should refer my application to the General Assembly because the Commission, against whose decision I am appealing, does not have powers to act.

JOHN VUSUMUZI MDLALOSE

Applicant
PROPOSALS IN DECISION MAKING SEQUENCE

ASSEMBLY BUSINESS COMMITTEE

1. The General Assembly receives the report.

2. The General Assembly notes that the terms of reference were referred to the Priorities and Resources Committee and we still waiting for their adoption.

3. The General Assembly Congratulate the Presbytery of Zimbabwe for successfully hosting of the EXCO 2017.

4. The General Assembly urges its Committee Conveners to observe the standing orders when it comes to submitting reports to the Clerk of the Assembly for General Assembly and the EXCO.

5. The General Assembly agrees to change the date of the 2019 EXCO from the month of June to that of September to accommodate the 20th Anniversary of the UPCSA celebration.

6. The General Assembly agrees to host the EXCO within the bounds of the Presbytery of Central Cape.

7. The General Assembly encourages commissioners and all members of the UPCSA to attend the 20th Anniversary Celebration of the UPCSA in September 2019 in PE.

8. The General Assembly agrees that the purchase of the Translating Equipment for the UPCSA is not practical at the moment.

9. The General Assembly adopts the Orientation Booklet as the tool to be used by Presbyteries for the purpose of orienting its commissioners in the Consensus Decision Making Model.

10. The General Assembly instructs all its commissioners to attend all the three sessions of the Consensus Decision Making process and that those Commissioners that do not comply their Presbyteries shall be informed accordingly.

11. The General Assembly instructs all commissioners to complete the General Assembly Evaluation form and hand it in at the end of the Assembly sitting.

12. The General Assembly encourages the commissioners to make use of the suggestion box that has been put at their disposal to help us improve in our way of handling our business.

13. The General Assembly expunge from the minutes of the 2017 EXCO from where it states “Apology” up to where it states this was agreed by consensus, as this is not a reflection of the position of the Church Office Committee.

14. The General Assembly in keeping with the Manual of Faith and Order adopt the decisions of the EXCO 2017, as circulated with the 2018 General Assembly papers.

15. The General Assembly adopts the proposed Draft Agenda as the final Agenda for the 2018 General Assembly.

16. The General Assembly adopts the Standing orders of the 2018 General Assembly as contained in the papers to be the guide for ordering of its business.

17. The General Assembly appoints the following as facilitation team:


   Scrutineers for the Minutes: Rev. Mpho Khetsi and Mr. Shaun Swanby


   IT Team: T. Groeneveld, T. Molaba, Felix Thindwa

   Vote of thanks to Retiring Moderator: Reps. from Highveld Presbytery and Tiyo Soga Memorial Presbytery

CLERK OF ASSEMBLY

1. The General Assembly receives the report.

2. The Assembly resolves:

   a) To appoint the period from Monday 23rd September 2019 to Thursday 26th September 2019
at 13h00 for the meeting of the Executive Commission; and

b) To agree to meet within the bounds of Central Cape Presbytery. (T)

3. The Assembly resolves that from 2019 all Presbyteries’ February meeting should focus on Administration to deal with all matters as contained in the body of the report.

4. The General Assembly notes the move of the Tiyo Soga House to the new premises. (T)

RETIRING MODERATOR

1. The General Assembly receives the report.

2. The General Assembly instructs the Mission and Discipleship Committee, the Ministry Committee and the Priorities and Resources Committee to give special attention to rural ministry and prioritise the empowerment, equipment and travelling allowances for the ministers in the rural congregations.

3. The General Assembly instructs the Priorities and Resources Committee to consider the idea of designating some places and congregations as heritage sites for the UPCSA.

4. The General Assembly encourages all the Presbyteries (with particular reference to those that do not have) to establish Presbytery Offices for ease of administration and communication.

5. The General Assembly encourages Mission and Discipleship Committee to pursue the issue of the centralization of stipend, even if it will start at Presbytery level as a build-up.

6. The General Assembly encourages the Mission and Discipleship Committee to engage the Highveld Presbytery on their approach to mission and discipleship making with the view to adopt that as one of the approaches of the UPCSA.

7. The General Assembly commends the Tiyo Soga Memorial and Highveld Presbyteries for the good work they are doing to the glory of God and to promote the image of the UPCSA.

8. The General Assembly encourages the Presbyteries to promote the holding of joint services once in a while, or as often as it may be possible, in order to afford the UPCSA members space and opportunity to transcend the barriers and experience one another across all the divides.

9. The General Assembly encourages the Presbyteries to offer post funeral care and support to the widows/widowers and the children of the deceased ministers until they find their feet.

10. The General Assembly commends and encourages ministers to attend the funeral services of their colleagues and/or their spouses.

11. The General Assembly encourages the Church in Society Committee and the Presbyteries to prioritise the healing and reconciliation activities towards unity and cohesion in the UPCSA.

GENERAL SECRETARY

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

2. The General Assembly encourages all in the UPCSA to familiarise themselves with the content of the plan to address inequalities and inequities and the structures of the UPCSA to implement its tenets as guided. (M)

3. The General Assembly resolves to further encourage the members of the UPCSA to give chance to mediation process for dispute resolution before following the legal processes. (M)

4. The General Assembly requests the Worship Committee to determine the UPCSA attitude and approach to participation in the activities that are organised by the religions figures and movements and report at the 2019 Executive Commission. (M)

5. The General Assembly requests the Doctrine Committee to determine the UPCSA attitude and approach to sects, prosperity gospel and harmful religions practices and report at the 2019 Executive Commission. (M)

6. The General Assembly reiterates the need for the upholding of the profile of a UPCSA minister. (T)

7. The General Assembly supports the initiatives taken to salvage and revive the Vryheid Presbyterian Church.

8. The General Assembly supports the Tiyo Soga House’s 2019 focus on “Building a Community".
9. The General Assembly notes that the Rainy Mission and Tiyo Soga Memorial Mission matters are still being handled by the lawyers.

10. The General Assembly notes that a task team consisting of the Presbytery of Drakensberg representatives, Mpolweni Congregation representatives, Mr Mthethwa of J Leslie Smith and Company, in consultation with the General Secretary, is engaged in processes with the Depart of Rural Development and Land Reforms and the residents of Mpolweni to have the issue of giving the land to the residents completed amicably. (T)

11. The General Assembly instructs the Priorities and Resources Committee, working with other relevant committees, to prioritise the issues raised on paragraphs 22-24 of the report, namely;

22. As we ponder the question, “Whither the UPCSA?” with hope that “a mirage shall become a pool and considering that “From inspired conduct, witness and enterprise emerges the church history”, I continue to grapple with some issues about the character of the UPCSA. I keep on reflecting on the following questions, among others:
   a. What characterises the UPCSA?
   b. What makes us tick?
   c. What brings us together/makes us one?
   d. Are we a community? Do we commune? Do we communicate?
   e. What witness does the UPCSA exercise?
   f. How is the UPCSA equipped or structured for that witness?

23. It has been observed that the councils of the church, at all the levels, are gradually losing their authority to make and implement decisions. It is a matter of concern, considering the saying, “if the centre cannot hold, things fall apart and mere anarchy is loosed upon the world”. The loss of authority is manifested, inter alia, in indecisiveness, the challenging of and/or failure to abide by the decisions, evasiveness, lack of accountability, quarrels in leadership, poor communication, failure to submit the returns – as no information is submitted by the structures, and no clear plans followed. This kills cohesion and the spirit of community in the church.

24. Put together, the challenges in the UPCSA include the following:
   a. Inequalities and inequities.
   b. Brokenness – broken bodies and broken relationships.
   c. Need for healing and reconciliation.
   d. Need for leadership training and development.
   e. Need for gender and youth desks.
   f. The land issue.
   g. Need to build community.

and report at the 2019 Executive Commission.

SUPPLEMENTARIES

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

2. The General Assembly
   a. endorses the Memorandum of Understanding (MoU) with the Department of Correctional Services;
   b. mandates the Moderator of the General Assembly to sign the MoU;
   c. mandates the General Secretary, the Ministry Secretary, Conveners (or proxies) of the Ministry Committee, Mission and Discipleship and Church in Society Committee to represent the UPCSA in the arrangement and relay information to the relevant structures of the UPCSA; and
   d. encourages the relevant structures of the UPCSA to participate in the arrangement made between the UPCSA and the Department of Correctional Services. (M)

3. The General Assembly mandates the Moderator, General Secretary, Clerk of Assembly, Chief Finance Officer, Conveners of Mission and Discipleship Committee, Ministry Committee, Priorities and Resources Committee and Assembly Business Committee to enter into discussions and journey with the Christians in the Democratic Republic of Congo and report at the 2019 Executive Commission. (M)

FINANCE

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

2. The General Assembly notes the various schedules and reports on assessments. (T)
3. The General Assembly notes that the Finance Committee is in the process of handing over the land over to the residents of Mpolweni. (T)

4. The General Assembly instructs all association treasurers to meet with the General Treasurer at a joint meeting to sort out the Association’s non-compliance in submitting their annual audited reports no later than 30th September, 2018. (M)

5. The General Assembly instructs Presbyteries to submit reports on non-contributory congregations with reasons for non-compliance, by 30th September 2018 at the latest. (M)

6. The General Assembly reminds all congregations of their obligation to pay assessments. (T)

7. The General Assembly (a) again extends the current procedure to write off all outstanding assessment arrears for those congregations, supported by their Presbytery, who can bring 2013 current up to date and to show ability to meet future assessments in full; and (b) extends 2% rebate until next General Assembly. (M)

8. The General Assembly leaves the retirement age of Ministers at 65 or 68 years, as per current manual, however, Ministers may continue to serve after retirement on contract, by mutual agreement with their Presbytery, and may still remain members of the Pension Fund with contributions still being borne by both parties. (M)

9. The General Assembly accepts the Audited Financial Statements for 12 months to 30 June 2017. (M)

10. The General Assembly accepts the Risk analysis and corresponding risk matrix. (M)

11. The General Assembly notes the source of support for retired ministers through the RB Hagart Trust. (M)

12. The General Assembly approves the Sedibeng Trust audited accounts for the year ended 31 December 2017. (M)

13. The General Assembly approves the budget for 2018/19 endorsing the need for more stringent financial controls at all levels. (M)

14. The General Assembly endorses thanks to the Investment Committee members, the CFO and all admin and finance staff. (T)

15. The General Assembly instructs all Presbyteries to assist congregations in transferring the property and obtaining title deeds from their local municipal offices for properties still in the local municipality’s name. (M)

16. The General Assembly instructs all Presbyteries and Churches to submit their original title deeds to the Central Office by latest 31 January 2019, if not done so already. (M)

17. The General Assembly endorses thanks to the Chief Financial Officer for his loyal service and dedication to the denomination during his tenure as the CFO. (T)

18. That General Assembly instructs the committee on Manual of Faith and Order to include the provision that all Presbyteries in all three countries submit their audited financial statements to the central office of the UPCSA not later than 4 months after financial year-end. (M)

19. The General Assembly instructs all Presbyteries to submit their 2017 Financial Statements to Central Office by no later than end of October 2018, and that the 2018 Financial Statements be submitted by end December 2018. (This will allow time for audits to be conducted). (M)

20. The General Assembly instructs all Presbyteries to register for PBO status by end December 2018 with SARS, and that this be a provision in the Manual of Faith and Order. (M)

21. The General Assembly endorses the formation of a business committee to investigate the feasibility of acquiring property and letting it out, which would then fall under a new independent business unit, and be run separately, and as such. Feedback to be given at the next Executive Commission in July 2019. (M)

22. The General Assembly endorses the Finance Committee not to allow assessment relief for congregations apply, should the following documents not be in place, or be submitted together with the application for assessment relief: Confirmation of PBO registration, Certificate of Good Standing from the Compensation Commissioner, Latest SARS Assessment detailing tax status of the congregation, latest audited financial statements, and copy of title deeds. (M)
AUDIT

1. The General Assembly receives the report.

PENSIONS – UPCSA
(Supplementary)

1. The General Assembly receives the report.

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

CHURCH OFFICE

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

2. The General Assembly agrees to make the procedural adjustment that, beginning with the 2018 General Assembly, the minutes of the General Assemblies and the Executive Commissions namely be confirmed a month after their seating, so as to allow time to correct any issues of concern. (M)

3. The General Assembly agrees that, as from the 2019 Executive Commission, the proceedings of the meetings of the General Assemblies and the Executive Commissions should be sound recorded, so that exact records would be available, instead of depending on memory. (M)

4. Regarding Management of the Central Office and Staff, the General Assembly
   a. notes that the management of the Central Office and staff remains the task of the General Secretary;
   b. notes that certain human resources management functions that are related to the
   c. remuneration and the benefits of the staff have been incorporated in the job description of the
   d. notes that the COC is in a processes of developing sound Human Resources Management policies, principles and practices;
   e. requests the conveners of the Assembly Business Committee, Ministry Committee, Finance Committee, Church Office Committee and Education and Training Committee to adhere to the Human Resources Management policies, principles and practices; and
   f. requests the conveners of the Assembly Business Committee, Ministry Committee, Finance Committee, Church Office Committee and Education and Training Committee to attend the workshop on goal setting and performance appraisals as and when needed.

5. The General Assembly notes that the processes of relocating the Central Office to Kempton Park are progressing well. (T)

6. The General Assembly reappoints the Rev Lungile Mpetsheni as the General Secretary of the UPCSA for a second term of five years effective from 1 September 2019. (M)

COURT OF ASSEMBLY/AARP & COMMISSIONS

1. The Assembly receives the report.

2. The Assembly instructs the Manual Committee in collaboration with the Central Office to expedite the amendments to the Manual approved by the 2018 General Assembly. (M)

SEMPLE COMMISSION

1. The General Assembly receives the report.

2. The Assembly notes that the Presbytery of Amathole did not assist the Rev. Loni to enter into discussions (as meant within rule 16.108) with the Session of Semple Memorial Congregation, to bring the matter to closure as instructed by the AARP. (M)

3. The Assembly notes that the Commission was prohibited from meeting Semple Memorial congregation as set on the terms reference. (M)

4. The Assembly appoints a Commission with powers of General Assembly, to the Presbytery of Amathole, to investigate the matter and take appropriate action. (M)
5. The Assembly discharges the Commission with thanks. (M)

REPORT BY THE SPECIAL COMMISSION TO EAST GRIQUILAND PRESBYTERY HELD AT ST COLUMBAS PRESBYTERIAN CHURCH, KOKSTAD. 20TH OCTOBER 2017.

a. The General Assembly receives the report. (T)
b. The General Assembly rules that the matter is closed. (M)

INFORMAL PROCEDURE (HANSIE WOLMARANS)

1. General Assembly receives this report. (T)
2. General Assembly ratifies the participation of the Rev. Dr PD Langerman in the work and decision-making of the Commission. (M)
3. General Assembly notes that the Informal Procedure in this case has now been completed. (M)
4. General Assembly dismisses the Commission. (M)

MINISTRY COMMITTEE

1. The General Assembly receives the report. (T)
2. The Assembly notes the work in progress on the criteria and training for the new forms of ministry. (T)
3. The Assembly sends down Appendix A Theology Supporting a Shift from Maintenance to Missional Forms of Ministry to Presbyteries and congregations for their comments to be submitted to the GA Ministry Committee by 31st October 2018 on email ministry@presbyterian.org.za by the 30th November 2018. (M)
4. The Assembly sends down Appendix B Forms of Ministry to Presbyteries and congregations for their comments to be submitted to the GA Ministry Committee by 31st October 2018 on email ministry@presbyterian.org.za by the 30th November 2018. (M)
5. The Assembly notes the list of students for the ministry in 2018. (T)
6. The Assembly instructs Presbyteries to implement the structured program for student attachments. (M)
7. The Assembly notes the appointment of Mrs Jabu Mbusi Kesa as the Sedibeng House Manager.
8. The Assembly notes the progress on the pilot programme on bi-vocational ministry. (T)
9. The Assembly notes the list of probationers in 2018 and execution of the PAT programme in March, 2018. (T)
10. The Assembly notes that 19 grants were given out for the ongoing study of Presbyterian Ministers.
11. The Assembly congratulates the Rev. Professor Jerry Pillay on becoming Dean of Theology at Pretoria University. (T)
12. The Assembly notes the list of seconded Ministers for 2018. (T)
13. The Assembly notes that the secondment of the Revs S Chatikobo and T Sparks falls away. (T)
14. The Assembly instructs Presbyteries to submit feedback on the ministerial marriages and family care questionnaire contained in the Executive Commission 2017 papers. (T)
15. The Assembly approves the development of a programme of marriage counselling processes for Presbyteries. (M)
16. The General Assembly notes the work in progress of preparing ministers for retirement. (T)
17. The General Assembly notes with thanks the work done by Prof. Graham Duncan on credentials and instructs Presbyteries to refer to the document on appendix C for further discussion and input to be sent back to the Ministry Committee on email ministry@presbyterian.org.za by the 30th November 2018. (T)
SUPPLEMENTARY

1. The General Assembly receives the report. (T)
2. The General Assembly notes the criteria for the ongoing academic training for the ministry from the February 2018 Rudder Conference. (T)
3. The Assembly agrees to have formation classes in the students’ years of training as well as in the probation years. (M)
4. The Assembly instructs the Ministry Committee to prepare guidelines for formation classes for both the student and probation formation classes in FoV to equip the ministers to equip the community. (M)
5. The Assembly agrees that FoV candidates should be attached to congregations. (M)
6. The Assembly instructs the Ministry Committee to develop a Seminary or House of Studies in several presbyteries and to report to the General Assembly 2020. (M)
7. The Assembly notes that the Ministry Committee is developing guidelines on appointment of people to manage the formation process in Presbyteries (FoV). (M)
8. The Assembly notes the need for further training in the APEST model of ministry (Ephesians 4). (M)
9. The Assembly approves the six (6) institutions who met the criteria set by the Rudder Conference in February 2018 to be the theological institutions approved to train UPCSA students for the ministry. These are Justo Mwale University, United Theological College, TEE College, University of Pretoria, Unisa and University of Stellenbosch. (M)
10. The General Assembly declines the South African Theological Seminary, since it did not meet several of the Rudder Conference criteria as an institution to train ministers for the UPCSA. (M)
11. The Assembly receives the list of the candidates from the Call Discernment Conference as they appear in the body of the report. (T)
12. The Assembly provisionally admits Rev DB Kitenge to the UPCSA ministry as per Manual of Faith and Order paragraph 17.55. (M)
13. The Assembly provisionally admits Rev AM Mbuyi to the UPCSA ministry as per Manual of Faith and Order paragraph 17.55. (M)
14. The Assembly grants credentials to the Rev PB Petersen according to Manual of Faith and Order Section 8 of Chapter 16. (M)

ECUMENICAL RELATIONSHIPS

1. The General Assembly receives the report. (T)
2. The General Assembly notes the goals that were set by the ERC for the term 2016-2018. (T)
3. The General Assembly agrees to encourage the leadership at Presbytery and congregation levels to engage in, promote and/or support local ecumenism. (M)
4. The General Assembly agrees to appreciate the need for developing men, women and young people to be able to engage on issues of and participate in ecumenical dialogues and forums and supports the initiatives of the ERC through the Gender and Youth Desks. (M)
5. The General Assembly commends the ERC for managing the relationships, partnerships and cooperation with other denominations so well. (T)
6. The General Assembly notes that the MoUs with the Lesotho Evangelical Church in Southern Africa and the United Church of Zambia were signed, respectively. (T)
7. The General Assembly commends the ERC for managing affiliations with and participation in the ecumenical councils/bodies for the period under review. (T)
8. The General Assembly, with regard to Church Unity Commission, agrees to note the replacement of Rev Griffiths with Rev Makhubalo as Secretary and that letters of commendation and congratulations were sent to the two ministers, respectively;
b. encourage the ministers and the local congregations to familiarise themselves with and follow up on the three pillars of the CUC covenant;

c. encourage the ministers follow the five trajectories, as they engage with ministers of other denominations at local levels;

d. mandate the Moderator and the General Secretary to sign the document on JDDJ on behalf of the UPCSA, with a proviso that the part on *justification and justice* is included in the document;

e. support the initiatives to work with other churches in Zimbabwe and Zambia on the JDDJ processes;

f. support the idea of working with the corresponding structures of the CUC member churches in Zimbabwe to continue the work of CUC; and

g. encourage the UPCSA members to support the 50th anniversary of the CUC that will be held at the University of Pretoria in September 2018. (M)

9. The General Assembly, with regard to the Bible Society, agrees to

a. recommit the denomination to support the work of the Bible Societies in South Africa, Zimbabwe and Zambia;

b. commit the denomination to celebrate Bible Sunday on 28 October 2018;

c. request congregations to support the Bible Societies financially on an annual basis; and

d. encourage every member to commit him-/herself to the cost of one Bible per annum (M)

10. The General Assembly, with regard to CWM, notes that

a. CWM Africa Regional Assembly will be held in Zambia on 5-9 April 2018;

b. the Annual Members’ Meeting (AMM) will be held in India in June 2018 and the Rev Lydia Neshangwe will represent the UPCSA; and

c. the Global Assembly will be held in South Africa in 2020 and UCCSA and UPCSA have been tasked to co-host. (T)

11. The General Assembly agrees to customise to the UPCSA environment the following WCRC and ACRC programmes and encourage the relevant General Assembly committees to incorporate them in their work:

a. Strengthening Communion

b. Gender Justice

c. Peace Making and violence

d. Economic and ecological Justice

e. Overcoming racism & affirming rights of indigenous people

f. Migration, refugees, Internally Displaced People (IDPs) & Slavery

g. Inclusion of youth in decision making processes

h. Theological Research

i. Mission & Discipleship in the context of “prosperity gospel” (M)

12. The General Assembly notes that the ACRC Conference will be held in Kigali, Rwanda on 28-30 June 2018 and the UPCSA will be represented. (T)

13. The General Assembly notes that the AACC Conference will be held in Kigali, Rwanda on 30 June to 7 July 2018 and the UPCSA will be represented. (T)

14. The General Assembly encourages the congregations to join the WCC in prayer and other means on the 26th August 2018, a Sunday close to the 23rd August, a date on which the first Assembly of the WCC was held in Amsterdam. (M)
15. The General Assembly encourages the UPCSA associations to work together and participate in the ecumenical space. (M)

16. The General Assembly instructs the Priorities and Resources Committee to work with other committees in addressing the questions, in order to determine the posture of the UPCSA in ecumenical relationships and submit a report to the next Executive Commission:
   a. What does the UPCSA contribute in the ecumenical space?
   b. What can the UPCSA be proud of as our specialisation?
   c. What are the best practices that the UPCSA can share with others?
   d. What can others learn from the UPCSA?
   e. Why should others visit or invite the UPCSA?
   f. How can the UPCSA live in unity with other sister denominations if it fails to live in unity within itself?
   g. How can the UPCSA change the narrative of being seen and labelled as a “small church” in the ecumenical space and therefore shed off this label which creates a stigma? (M)

14. UCCSA/UPCSA NEGOTIATIONS SUPPLEMENTARY

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

2. The General Assembly ratifies the changes made in the composition of the negotiations team, where the Rev Cook replaces the Rev Armstrong and Ms Spelman replaces Mr Coulter. (T)

3. The General Assembly
   a. agrees to increase the number of the Joint Commission on Union to eight (8) members per denomination; and
   b. requests the Nominations Committee to add two names to the UPCSA team, considering that one name should come from Zambia and the second should be a young person. (M)

4. The General Assembly requests the Nominations Committee to replace the Rev William Pool in the Ministry and Mission Task team. (T)

5. The General Assembly urges the ministers, leadership and membership in the UPCSA to
   a. promote continuously and positively the unity of the two denominations; and
   b. promote united work and activities between the UPCSA and the UCCSA at all the levels and by all the structures. (M)

6. The General Assembly
   a. endorses the idea of a joint consultation for UPCSA and UCCSA ministers to be held in 2019, with a theme of “Unity and Mission”; and
   b. encourages the Priorities and Resources Committees to consider this, as they plan the UPCSA specific ministers’ retreat. (M)

7. The General Assembly notes
   a. the progress made in the negotiations process, with the highlight being the holding of the joint meeting of the JCU and the Task Teams; and
   b. the next round of discussions will be held in October/November 2018. (M)
15. MANUAL

1. General Assembly receives the report. (T)

2. General Assembly

   (a) stresses the importance of individual Congregations securing and maintaining their own registrations as Public Benefit Organisations,

   (b) commends the standard public benefit organisation clauses set out in Annexure “A” for inclusion in existing Congregational constitutions, and,

   (c) directs that those standard clauses be included in the model constitutions contained in the Manual. (M)

3. General Assembly


   (b) directs the Doctrine Committee to draft an explanation that the UPCSA is historically a confessional church with a statement of the reasons why we are considering those amendments, and to submit such to

      (i) the UCCSA for comment and consent in the context of our mutual eligibility agreement with them, and,

      (ii) the CUC with the request that it responds to the proposed amendments in the light of the guidelines for member churches of the CUC agreed upon in 1996 and refer them to its member churches for response and comment, if the CUC deems that to be necessary,

   (c) directs the Doctrine Committee to consult with the Ministry and Manual Committees in drafting the explanation and reasons referred to in (b) above and to revise the proposed amendments as may be agreed between them in the light of comments received from the UCCSA and the CUC in terms of (i) and (ii) above, and,

   (d) directs those Committees to report any responses from the other denominations and their final draft of the proposed amendments to the Executive Commission in 2019. (M)

4. General Assembly adopts paragraphs 16.22A and 17.31A as set out in Annexure “C” to the Manual Committee report with such amendments as may be determined by General Assembly on consideration of the said report.

7.3.1. General Assembly adopts the provisions of Section 5 of Chapter 15 of the Manual as set out in Annexure “D” to the report of the Manual Committee with such amendments as may be determined by General Assembly on consideration of the said Report.

7.3.2. General Assembly directs that all references in Chapters 15 and 18 of the Manual to the Clerk of the Council or his/her deputy as a member of the Administrative Review Panel or Court of that Council be deleted and that the necessary consequential amendments to the language of the relevant paragraphs be made by the Manual Committee.

7.3.3. General Assembly directs that the references to “the Clerk of the Court” in paragraphs 18.21 and 18.37 of the Manual be deleted and the designation “the Registrar of the Court” be substituted in the place thereof.

7.3.4. General Assembly directs that paragraph 18.69 of the Manual be amended by the deletion of all references to “ the Court” therein and the substitution in the place thereof of the designation “the Registrar”

7.3.5. General Assembly endorses the intention to prepare a second edition of the Manual and, as the starting point, encourages members to come forward to form the working groups to undertake the first review of chapters. (M)
16. **DOCTRINE**

1. General Assembly receives the report (T)

2. General Assembly instructs the Nominations Committee to nominate the personnel for the Doctrine Committee. (T)

17. **CONFESSIONS**

1. The Assembly receives the report. (T)

2. The Assembly reminds all Presbyteries that it is mandatory that the Nicene Creed (in its 2014 revision) be used in the licensing of all Probationers and the ordination and induction/appointment of all Ministers. (M)

3. The Assembly
   a) urges all congregations regularly, or at least occasionally, to include the reciting of the Nicene Creed in their services of Holy Communion; and
   b) urges all ministers regularly to preach sermons that set out the full Christology of the Nicene Creed. (M)

4. The Assembly reminds Ministers and Sessions of the decisions of the 2016 Assembly and the 2017 Executive Commission urging them to facilitate and encourage the study of the pamphlet Celebrating the 500th Anniversary of the Reformation in their congregations and urges those in whose congregations this has not yet been done to see that it is done. (T)

5. The Assembly similarly
   a) instructs the webmaster to place the document on "Martin Luther: the Other Side" in Appendix A on the UPCSA website;
   b) instructs the Assembly Office to send electronic copies of the document to all Ministers whose email addresses it has;
   c) instructs the Assembly Office to print copies of this document and make them available at cost price to all who request them;
   d) urges all Ministers and Sessions in the UPCSA
      i) to obtain enough copies from the Assembly Office or print enough copies using a master copy either from the Assembly Office or the UPCSA website for their congregations or study groups in their congregations to use;
      ii) to encourage study groups (and where necessary establish study groups) in their congregations and preaching stations to study and discuss this document; and to share this document with their fellow Ministers, e.g. at Ministers’ consistories (to use the sexist term, "Ministers’ fraternals"). (M)

6. The Assembly calls on all Ministers and Sessions to ensure that the preaching and teaching in their congregations and Sunday Schools in no way perpetuates, either explicitly or by implication, the long, ugly and tragic Christian tradition of anti-Semitism by blaming the Jews exclusively for the crucifixion of Jesus and maintaining that present-day Jews still bear that blame. (M)

**ETHICS AND DISCIPLINE**

1. The Assembly receives this report. (T)

**HIV/AIDS**

1. That the Assembly receives the report. (T)

2. The General Assembly approves the terms of reference for the Committee. (M)

3. The General Assembly
   (a) approves the change of the name of the committee to **HEALTH & WELLNESS COMMITTEE (HWC)**;
   (b) Adopts the vision, mission and objectives of the Health and Wellness Committee; and
4. The General Assembly resolves:
   (a) To designate the month of “March” as “Wellness month” for Presbyteries and Congregations within the UPCSA;
   (b) Adopts the Action Plan as attached to the report as Annexure 2 for implementation; and
   (c) Commends the committee for the work done is a short period of time, since its establishment. (M)

WORSHIP

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

2. The General Assembly endorses the distribution of the document on Bodily Worship to all ministers on email and again requests feedback to be sent to the Convener. (M)

3. The General Assembly adopts the changes to the rules for the Licensing and Appointment of a Probationer set out in the report. (M)

4. The General Assembly draws the attention of all Presbyteries to
   a) the fact that all the amended Narratives of Procedure (Papers for the Executive Commission 2017, Appendix C, p.143-148) adopted by the Executive Commission in 2017 will remain in abeyance until either the Executive Commission or the Assembly adopts the amendments to the rules in the Manual about admission to the ministry of the UPCSA that the Ad hoc Confessions Task Team proposed in 2017 (Papers for the Executive Commission 2017, Appendix A, p.152-154); and
   b) until then the older Narratives apply. (M)

5. The General Assembly adopts the additions to the Directions for the Conduct of Funeral and Memorial Services in Appendix A.

6. The General Assembly instructs the Manual Committee to see to the inclusion of the two points the report proposes, namely;
   a) It is the responsibility of Ministers to counsel and support couples in their congregations who are considering divorce or in the process of divorce and to issue a letter to such divorcees recognizing that they have been counselled; and
   b) Ministers must see that any divorcees seeking remarriage have been appropriately counselled before any remarriage.

   for inclusion in ch. 5 of the Manual. (M)

7. The General Assembly approves the Order for Use at the Homestead before a Funeral Service in Appendix B for use and comment. (M)

8. The General Assembly adopts the Statement on Inter-faith Dialogue, Co-operation and Worship in Appendix C. (M)

9. The General Assembly adopts the Directions for the Conduct of a Marriage. (M)

10. The General Assembly
    a) commends the use of the sermon and liturgy aid, Word and Worship, to all ministers, preaching elders and other lay preachers;
    b) urges Presbyteries to find out which of their ministers and other preachers wish to order copies of the new issue of Word and Worship for the liturgical year that starts with Advent every year and order the copies in bulk by June each year;
    c) encourages Presbyteries to subsidize copies of Word and Worship for their ministers; and
    encourages ministers to offer their services to the Word and Worship project. (M)


12. The Assembly again requests all ministers who have produced accurate translations into any of the vernacular languages of any of the various Orders of services adopted by the UPCSA Assembly or its Executive Commission to send electronic (or hard) copies of these to the convener for the record and for placing on the UPCSA website. (M)
21. **CHURCH IN SOCIETY SUPPLEMENTARY**

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

2. The General Assembly adopts the Church In Society policy document as presented in Annexure A. (M)

3. The General Assembly adopts the Church in Society Calendar dates presented in Annexure B. (M)

4. The General Assembly adopts the action plan to address inequalities and inequities (Injustices) in the UPCSA as presented in Annexure C. (M)

**MISSION AND DISCIPLESHIP**

1. The Assembly receives the report. (T)

2. The Assembly notes and gives thanks for the growth in the Mission Shaped Ministry Course across South Africa, Zimbabwe and soon, Zambia; and commends the course to all members of the UPCSA. (M)

3. The Assembly notes the pilot project of the Pioneering Incubator being run in the eGoli Presbytery and commends the 6 congregations who are participating. (T)

4. The Assembly agrees to extend the Missional Congregations Project by a further two years until December 2020. (M)

5. The Assembly notes the production of a PowerPoint presentation entitled ‘Leadership for a Missional Church’ and commends it to Sessions/Councils for use as a resource along with the previous 3 articles on being the Missional Church. (M)

6. The Assembly:
   (a) notes the definition of a Missional Church for the UPCSA
   (b) instructs all Assembly committees to study the definition and align their work and goals with it. (T)

7. The Assembly instructs the Manual Committee to update the Manual of Faith and Order with the new definition of a congregation and inserts the table in Appendix A of the report into Chapter 6 of the Manual for ease of reference for members of the UPCSA. (M)

8. The Assembly notes the committee’s concerns regarding the Presbytery of Lekoa and encourages the committee to offer support and assistance to the Presbytery of Lekoa as the Presbytery addresses the many challenges it faces. (M)

9. The Assembly commends the resource tool in Appendix B to the report – A Missional Picture of your context – to all Sessions/Councils for use. (M)

10. The Assembly notes that the 2018 Inspire Conference will be held from the 9th-11th October at the eMseni Christian Conference Centre in Benoni with the theme of Growing and Going: The UPCSA coming of age in our 20th year, and encourages all members of the UPCSA to consider attending the conference. (M)

11. The Assembly encourages presbyteries to consider initiating strategic partnerships between 2 or more congregations in a given area who are struggling to achieve sustainability on their own and commends the Memorandum of Shared Ministry in Appendix C of the report to Presbyteries for this purpose. (M)

12. The Assembly:
   (a) celebrates the completion of the Order of Lay Ministries 5 module Foundation Course
   (b) calls on all lay persons active in 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 2018 (M)

13. The Assembly notes the work being undertaken by the committee on the role of congregation
commissioned evangelists and the guidelines that will be offered to congregations in appointing evangelists. (M)

14. The Assembly celebrates the new church plants in the UPCSA and encourages congregations and Presbyteries to find innovative ways to plant new worshipping communities and to share those stories with the UPCSA through the M&D committee. (M)

15. The Assembly commends the course ‘Broadcast – a bible study on evangelism’ to the UPCSA as a tool for equipping members in the task of witnessing to others about Jesus. (M)

16. The Assembly creates the position of UPCSA Discipleship Enabler as envisaged in the body of the report and in the job description contained in Appendix D to the report and instructs the Church Office Committee, as outlined in the body of the report, to fill the position by the 1st of January 2019. (M)

17. The Assembly approves in principal to the creation of the position of UPCSA Missional Church Enabler and instructs the Mission and Discipleship committee to come to the 2019 Executive Commission with a detailed job description and proposal on funding with the view of having the position filled by the 1st of January 2020. (M)

18. The Assembly commends the committee’s website – www.upcsa-mad.org.za – to the denomination as a valuable ministry resource. (T)

19. The Assembly notes the various interdenominational conferences and consultations that members of the committee attend on behalf of the UPCSA and commends the World Council of Churches statement on discipleship, contained in Appendix E to the report, to the denomination for information. (T)

20. The Assembly 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)

21. The Assembly notes the various grants and bursaries that the committee offers on behalf of the UPCSA and gives thanks for the resources, through assessments, to be able to make this possible. (T)

22. The Assembly commends to the UPCSA the Christian Development Trust Foundation and Judea Harvest as organisations which offer financial assistance in the funding of church building projects. (T)

23. The Assembly resolves to designate the month of October 2018 as “Mission month” for congregations within the UPCSA for the fifth consecutive year. (T)

24. The Assembly encourages its members to support the Leprosy Mission in all ways possible. (M)

STEWARDSHIP

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

2. The General Assembly endorses the draft training manual as a tool for stewardship training, and encourages presbyteries and congregations to use it as such. (M)

3. The General Assembly requests all sessions/congregations and presbyteries to discuss the draft training manual and send comments to the convener by the 31st January 2019. (M)

4. The General Assembly requests all sessions/congregations and presbyteries to discuss the guidebook and send comments to the convener by the 31st January 2019. (M)

5. The General Assembly commends the work of this committee to presbyteries and urges presbyteries to give strong support to stewardship work. (M)

PRIORITIES AND RESOURCES

1. General Assembly receives the report. (T)

2. General Assembly instructs each Presbytery to plan and hold events in 2019 to celebrate twenty years of the life of the UPCSA. (M)

3. General Assembly notes that plans for the 2019 Ministers Conference are in progress. (T)

4. General Assembly instructs each Presbytery to carry out land audit and submit results to the Finance Committee of Assembly by March 31, 2019. (M)

5. General Assembly instructs the Priorities and Resources Committee to facilitate the feasibility study
for developing Central Fund/s for Stipend and other emoluments for church workers and report and make recommendations to the 2020 General Assembly. (M)

6. General Assembly instructs the Finance Committee to explore the possibility of developing a Widows and Orphans Fund. (M)

7. General Assembly resolves to have a Gender Desk and a Youth Desk in the UPCS A and instructs the Church Office Committee to work on establishing these Desks. (M)

8. General Assembly instructs the Nominations Committee and the Priorities and Resources Committee to revise and improve our nominations Procedures and report to the 2019 Executive Commission. (M)

**GENERAL ASSEMBLY WORKING GROUP (GA WG)**

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

2. The General Assembly rules that the associations will meet separately for the last time in 2018 to wind down their business and dissolve in order to establish new associations by September 2019. (M)

3. The General Assembly authorises the GAWGA to undertake the processes of dissolving the associations and the establishment of the new associations. (M)

4. The General Assembly mandates the GAWGA to journey with the newly established associations, until they are firmly established. (M)

5. The General Assembly notes the work done, and affirms the process embarked upon, for formulating a new constitution for Church Associations within the UPCS A. (M)

**CHURCH ASSOCIATIONS**

1. General Assembly receives the report. (T)

2. General Assembly agrees to include Presbytery Conveners of Church associations at the level of GAWG. (M)

3. General Assembly accepts the reports of associations as attached. (M)

**EDUCATION AND TRAINING**

1. The General Assembly receives the report of Education and Training committee. (T)

2. The General Assembly encourages Presbyteries to take advantage of the Eldership enrichment course being made available. (M)

4. The General Assembly expresses its thanks to those members of the Education & Training Committee who have committed themselves to the translation of the TIE training material. (T)

4. The General Assembly encourages Presbyteries not yet actively involved in preparing new Elders for ordination to download or otherwise obtain the training material for the first section of the "Basic Eldership Course". (T)

5. The General Assembly expresses its sincerest thanks to all who have made donations to the PEF, to help the ongoing work of the fund and thanks the members of the Task Team for their service. (T)

6. The General Assembly declares Sunday, 17 June, 2019 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, 2019. (T)

7. The General Assembly instructs 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)

8. 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)

9. The General Assembly requests Presbyteries to distribute the KIDS ALIVE leaflet as widely as they possibly can. (T)
10. The General Assembly requests Presbyteries to encourage congregations to download the teaching materials available on the KIDS ALIVE website. (T)

11. The General Assembly requests the UPCSA to commit itself to the principles outlined by the WCC. (M)

12. The General Assembly grants the Education and Training Committee in consultation with the Church Office Committee permission to begin the process of finding a replacement for the PEF administrator. (T)

SUPPLEMENTARY

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

COMMUNICATIONS COMMITTEE

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

2. The General Assembly encourages its ministers, congregations and Presbyteries to assist with contributions to the Presbyterian Link and to assist with its distribution. (T)

3. General assembly instructs
   a) those of its members who either moderate or administer a website or Facebook page; and
   b) congregations and other UPCSA organisations producing letterheads and/or other printed media to ensure that where the logo of the UPCSA is used, it conforms to the standards set for it. (M)
ASSEMBLY BUSINESS COMMITTEE

Report to General Assembly 2018

1. INTRODUCTION

Once again I wish to give glory and thanks to the Almighty God for giving the opportunity me to serve Him and His Church in this committee. It has been such an enriching experience and adventure for most of us who have been appointed to this committee for the first time. We can only say "EBENEZER" this far has the Lord helped us. We wish to express our thanks to General Secretary, the Clerk of the Assembly the Moderator and the Moderator designate who have been available to offer their wise council and guidance.

2. COMPOSITION

The following are the members of the ABC: Revs, Dr. CN. M’kandawire (Convener), Patricia Phiri, Jacob Manda, V. Mkhungo (Clerk of Assembly ), Col. Steven Mwaekwa, Catherine M. Kaseketi (Secretary), Watson Moyo, Wazi Zimba, Felix Thindwa. We thank God that our committee has a representation of the women, youth, Men, Elders and Ministers. I thank God for the availability and commitment exhibited by all the members whenever they were called for duty. From the time of the EXCO in 2017 to date the committee has had four meetings.

3. ACTIVITIES

The range of activities is vast but let me just point out a few such as:

3.1 TERMS OF REFERENCE

The first meeting we discovered that the terms of reference for ABC could not be traced. As one of the first activities we decided to craft the terms of reference which would give us some kind of guidance as to where our mandate would begin and end. The following terms of reference were crafted and referred to the Priorities and Resources Committee as a committee responsible for compiling terms of references for all Assembly Committees.

a) To organize meetings of the General Assembly and EXCO.
b) To draw up the agendas for the General Assembly and EXCO.
c) To formulate Standing orders for both the General Assembly and EXCO.
d) Taking responsibility for the conducting of the business of General Assembly and EXCO.
e) Ensure distribution and implementation of decisions of the General Assembly and EXCO.
f) Attending to agent matters that may arise in-between General Assembly and EXCO.
g) Ensure the preservation of the UPCSA organizational memory (repository) as drawn from the decisions of the General Assembly and EXCO.
h) Act on any other matter that may be assigned to it by the General Assembly.

3.2 SUPPORT TO THE HOSTING PRESBYTERY

i. 2017 EXECUTIVE COMMISSION

Working with the LOC for the 2017 EXCO hosted by the Presbytery of Zimbabwe was enriching and exciting. We thank God for the unity, the willingness to give us a successful EXCO even when the Economy of the Country was not doing so well. I can only compare that to the Church in Macedonia who had very little yet they gave sacrificially for the cause of the gospel (2 Cor. 8:1 -5). We gave the support to the POZ through communication and by being present whenever we were needed to do that. The Clerk, the Moderator and the ABC Convener were a part of the strategic meetings of the LOC.

ii. 2018 GENERAL ASSEMBLY

The preparation of the 2018 General Assembly is another activity that has taken place in the period under review. We give God the glory for the hardworking LOC that the Presbytery of Highveld put together. We were involved with them to ensure that the desired outcomes were attained. For this we give God the glory that the Presbytery Moderator and his entire Presbytery have given us unwavering support in all preparation to host the 2018 General Assembly. This must be commended by this Council.

STANDING COMMITTEE REPORTS

Good preparation of a General Assembly goes beyond the issues of Accommodation, travel, food, facilities etc. A good General Assembly means good reports from the Standing Committees and well-crafted proposals which must reach the Clerk of the Assembly in good time. Unfortunately we did not have much joy in this regard. Most, if not all of the Committee reports were submitted way after the deadlines. This put too much pressure on us to get the Assembly papers printed and distributed on time. We would like to remind the Conveners to pay attention to the Standing orders on late submission of reports. Next time the standing orders shall be applied to all the reports that are submitted after the deadlines.

"Reports.

3.6. The report submitted after the prescribed date will NOT be printed in the General Assembly Papers or in Supplementary Papers. Instead the Clerk will report the matter to the General Assembly Council and the decision to listen to the report will be taken by General Assembly. Should General Assembly resolve to listen to the late report; the Convener of the affected Committee will then make copies for ALL commissioners.” Standing Orders EXCO 2017.

iii. 2019 EXCO/20TH ANNIVERSARY CELEBRATION OF THE UPCSA

We are glad to report that the preparations of the 2019 EXCO and 20th Anniversary Celebration of the UPCSA are already underway. This shall be a very big event in our calendar and adequate preparations have to go into it. The LOC has already been put in place by the Central Cape Presbytery. We have had one meeting with them already and we can only pray for another successful EXCO and 20th Anniversary celebration. We plan to
start with the EXCO which shall run for 3 days and then the other two days shall dedicated to 20th Anniversary Celebrations. Since we were born in September we can’t celebrate in any other month. For this reason we suggest that the 2018 EXCO be held in the month of September as opposed to the usual July. Why Port Elizabeth, some people may ask? Those who know the history of the UPCSA they know that this is the Birth place of the UPCSA and place of our Uniting General Assembly.

4. CONVENERS ORIENTATION AND CONSULTATION
The other activity that cannot go without being mentioned is the Conveners orientation and consultation meeting which was held on 22 – 23 August in Johannesburg. This was appreciated by a number of conveners. The Consultation and Orientation meeting with conveners is planned to take place before the committees hold their first committee meeting. This way it will help Conveners to align their goals with the UPCSA strategic plan in turn help with the Monitoring and Evaluation of the Strategic plan.

5. GENERAL ASSEMBLY COMMITTEE PEER REVIEW
We were given responsibility which need to be in the hands of the Priorities & Resources Committee the Peer Review of Assembly Committees. In short peer Review is a program designed to align Assembly committees and give them tools to review each other’s work. We got involved at the very beginning in laying the foundation of the Peer Review program together with the Audit Committee. It could not take off because we did not have the peripherals and the tools for this establishment. We think this time around it shall work out better.

6. TRANSLATION EQUIPMENT
The issue of translation equipment is a matter that is bordering on the discourse of inclusion and exclusion in the decision making in the church systems. We wish to affirm that the process of decision making is one that must be exercised by all regardless of one’s economical, race or level of informal education. The buying of translation equipment is therefore of vital importance. However this goal could not be achieved because of a number of reasons; namely the trail at the 2014 Assembly, limited number of lines which mean only selected number of languages, language preference, expense on the qualified translators, financial implication; purchase and running costs are high. Purchase alone would cost in the range of US$14,000 to US$18,000.
When we looked at a number if not all of our Presbyteries they conduct their business in English. This makes one come to a conclusion that all commissioners are conversant with English. The other issue is that the INSACA at the Assembly are at liberty to use any language so long those present can translate. We believe at the time this idea was brought up and suggested it was a necessity but at this time we feel it is not a necessity. We would like to urge the Assembly to continue conducting its business in English and if at any time any commissioner needs to use any other language apart from English an interpreter can be arranged. As good stewards of God’s resources we feel we need to put this issue to rest and agree that this is not practical at the present moment.

7. DECISION MAKING PROCESS.
The 12th General Assembly of 2016 held within the bound of Amathole Presbytery made decisions that impact the decision making process. The following were the decisions made:

a) that orientation and guidance of commissioners on the standing rules and procedures of the General Assembly should be conducted by sending Presbyteries and Synods prior to the sitting of the General Assembly; and
b) use the time created by removing orientation from the General Assembly programme to allow the Presbyteries that were visited during the Moderator’s term of office, to share stories of the life and work of those Presbyteries.

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b) use the time created by removing orientation from the General Assembly programme to allow the Presbyteries that were visited during the Moderator’s term of office, to share stories of the life and work of those Presbyteries.

c) Instructs the Assembly Business Committee to provide a booklet which will be included with the papers to assist Commissioners with their orientation.

It is in following with this decision that’s why orientation has no place at the General Assembly instead as mandated by above decision we have produced the Orientation booklet which has been made available to all the commissioners with the registration papers. This booklet was also sent to all Presbytery Clerks so that they can do the orientation. We believe by now most if not all Presbytery have done the orientation of its commissioners or they are actually using the Consensus Decision model as opposed to the West Minister Decision making Model.

As a way of reminder that we are still using the Consensus decision making model. This process has three leg sessions. The first being the Listening session, then followed by the Insaka group session, then finally the decision making session. All the three phases are of vital importance in discerning the will of God for His church. This whole process must be approached prayerfully listening to every voice even the most silent voice is given space in this process. Decisions made in this Council impact the whole UPCSA family.
It has been observed with great dismay that Commissioners use the INSAKA session as the free time or shopping time. This, at the end of the day denies the General Assembly the valuable contribution in the INSAKAs or brings their wise contribution too late during the decision making session disrupting cohesion in the process. This shall not be tolerated. If a commissioner is going to miss any of the sessions they have to give their apologies to their INSAKA facilitators. Apologies cannot be more than one. Otherwise such a commissioner shall be reported to their sending Presbyteries as this is bordering on how well they represented their Presbytery.
8. MINUTES OF 2017 EXECUTIVE COMMISSION
The decisions of the 2017 EXCO have been sent with the papers of the 2018 General Assembly as a way of reporting and for Adoption in keeping with the Manual of Faith and Order.

8.1 CORRECTION AND ADOPTION OF THE MINUTES
At the last EXCO, when the report for the Church Office Committee was presented which is recorded under the eighth session and reads as follows:

“APOLIGY
The Moderator indicated that he had listened to the concerns raised and noted the hurt that some of the commissioners experienced during the presentation of the Church Office Report. He apologised to the Executive Commission on behalf of Church Office Committee for the misleading information provided by the Prof M Masango, when he presented the Church Office Report. Prof M Masango’s statement that none of the candidates interviewed for the position of the Ministry Secretary had had the required 5 years ministry experience had not been correct. The Business Convener the Rev C Mkandawire added that there would be a consultation with Prof M Masango and the Church Office Committee regarding this matter. This could not be finalised immediately as the Rev Prof M Masango had already left the Executive Commission. This was agreed by consensus."

When the Business Convener, the Rev. Dr. CN. Mkandawire met the Rev. Prof. M. Masango and the Church Office Committee; the Rev Prof Masango registered a serious concern about this minute being a gross misrepresentation of facts. He argued that it was incorrect to record that he told the Executive Commission that the candidates that were interviewed for the position of Ministry Secretary had less than five years of experience in the UPCSA ministry as the requirement was five years and above, and that only the successful candidate who is the present incumbent, met the five years requirement. He also expressed a serious concern that this discussion took place when he had already left the Executive Commission, as he could have set the record straight. Given the above submission, we would urge the General Assembly to expunge the whole paragraph under the heading ‘Apology’ as it does not represent the position of the Church Office Committee.

9. EVALUATION FORM FOR THE GENERAL ASSEMBLY.
Learning is an ongoing process that only comes to an end once one has passed on into glory. All process and organization that are made by human beings have their own flows and they must constantly be subjected to processes of improvement and change if they have to become better tools. Hence the need for us to evaluate our processes and seek for improvement. Evaluation forms have been distributed with the registration papers. We would urge all commissioners to help us improve by filling in these forms and hand them back to us through the registration desk on the last day. There will also be a suggestion box made available as well for those who feel they have suggestions on how we should improve what we do and the tools we are using. Feel free to use this opportunity as well to speak in the life of our church.

10. AGENDA FOR THE GENERAL ASSEMBLY
The preliminary Draft agenda has been sent to all commissioners with the General Assembly papers. What is tabled as a final Draft Agenda is one that has received input from all the conveners of all the Assembly Committees.
Commissioner 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 Countries where our membership is found; as well as events worth celebrating or remembering. Opportunity is created through the Agenda of the Council for the UPCSA family to express her views on such issues or celebrate such memorable events. In the same vain if any Presbytery, Congregation or a Commissioner is having any celebration during our sitting please help pass on that information so that we can celebrate with you.

11. STANDING ORDERS
The Standing Orders for the 2018 General Assembly have been developed by the ABC and are now brought to this Council for adoption to guide the ordering of its business. These were sent early with the General Assembly papers for your consideration.

12. FACILITATION TEAM
We present to you these men and women of the church who have agreed to be part of the facilitation team that ensures that the UPCSA moves towards “Living Your Legacy” according to Romans 5:1- 5.

“The General Secretary; assisted by the Clerk of the Assembly supervises the work of the Drafting Team; whilst the General Secretary will be responsible for the final product of Drafting Team that gets presented to the General Assembly during the Decision Making Session.” Extracted from the 2016 Standing Orders.
I urge the Commissioners to receive and cooperate as by doing that will be making their work easier.

3. Scrutineers for the Minutes: Rev. Mpho Khetsi and Mr. Shaun Swanby
5. IT Team.  T. Groeneveld, T. Molaba, Felix Thindwa
6. Vote of thanks to Retiring Moderator. Reps. from Highveld Presbytery and Tiyo Soga Memorial Presbytery

REV. DR. CHRISTOPHER M’KANDAWIRE CONVENER

PROPOSALS

1. The General Assembly receives the report.

2. The General Assembly notes that the terms of reference were referred to the Priorities and Resources Committee and we still waiting for their adoption.

3. The General Assembly Congratulate the Presbytery of Zimbabwe for successfully hosting of the EXCO 2017.

4. The General Assembly urges its Committee Conveners to observe the standing orders when it comes to submitting reports to the Clerk of the Assembly for General Assembly and the EXCO.

5. The General Assembly agrees to change the date of the 2019 EXCO from the month of June to that of September to accommodate the 20th Anniversary of the UPCSA celebration.

6. The General Assembly agrees to host the EXCO within the bounds of the Presbytery of Central Cape.

7. The General Assembly encourages commissioners and all members of the UPCSA to attend the 20th Anniversary Celebration of the UPCSA in September 2019 in PE.

8. The General Assembly agrees that the purchase of the Translating Equipment for the UPCSA is not practical at the moment.

9. The General Assembly adopts the Orientation Booklet as the tool to be used by Presbyteries for the purpose of orienting its commissioners in the Consensus Decision Making Model.

10. The General Assembly instruct all its commissioners to attend all the three sessions of the Consensus desion making process and that those Commissioners that do not comply their Presbyteries shall be informed accordingly.

11. The General Assembly instructs all commissioners to complete the General Assembly Evaluation form and hand it in at the end of the Assembly sitting.

12. The General Assembly encourages the commissioners to make use of the suggestion box that has been put at their disposal to help us improve in our way of handling our business.

13. The General Assembly expunge from the minutes of the 2017 EXCO from where it states "Apology" up to where it states this was agreed by consensus, as this is not a reflection of the position of the Church Office Committee.

14. The General Assembly in keeping with the Manual of Faith and Order adopt the decisions of the EXCO 2017, as circulated with the 2018 General Assembly papers.

15. The General Assembly adopts the proposed Draft Agenda as the final Agenda for the 2018 General Assembly.

16. The General Assembly adopts the Standing orders of the 2018 General Assembly as contained in the papers to be the guide for ordering of its business.

17. The General Assembly appoints the following as facilitation team:


Scrutineers for the Minutes: Rev. Mpho Khetsi and Mr. Shaun Swanby


IT Team: T. Groeneveld, T. Molaba, Felix Thindwa

Vote of thanks to Retiring Moderator: Reps. from Highveld Presbytery and Tiyo Soga Memorial Presbytery
GENERAL SECRETARY

Supplementary Report to the General Secretary 2018

1. INTRODUCTION

This is a supplementary report covering two items that could not be covered in the main report, namely the Memorandum of Understanding (MoU) with the Department of Correctional Services and the approach by Christians in the Democratic Republic of Congo to be part of the UPCSA.

2. MEMORANDUM OF UNDERSTANDING (MOU) WITH THE DEPARTMENT OF CORRECTIONAL SERVICES

The UPCSA was approached by the representatives of the Spiritual Services Section of the Department of Correctional Services with a view to establish working relationships between the two institutions in the different aspects of work, as shown in the MoU that is attached to this report as appendix A. As it is indicated therein, the MoU is by no means binding to any of the two parties; it is a decent arrangement made by the two entities to work together for the betterment of society and humanity in general. The MoU is now presented to the General Assembly for approval. Thereafter, the Moderator and two witnesses will sign on behalf the UPCSA. The General Secretary, the Ministry Secretary, Conveners (or proxies) of the Ministry Committee, Mission and Discipleship Committee and Church in Society Committee should be made responsible for the operationalisation of the MoU from the UPCSA side.

3. APPROACH BY THE CHRISTIANS IN THE DEMOCRATIC REPUBLIC OF CONGO TO BE PART OF THE UPCSA

The General Secretary received an approach from the Christians that worship as the Church of God Seventh Day in the Democratic Republic of Congo requesting to be part of the UPCSA. The General Secretary brought this to the attention of the Moderator, the Moderator Designate, the Clerk of Assembly and the Convener of the Mission and Discipleship Committee. We probed the fellow Christians, through their correspondent, the Rev. Alain Zibondo. They supplied the information that we had asked for. Please see the information that is attached as appendix B.

It was agreed that the church in the DRC should send two representatives to come and observe the General Assembly and get a better understanding of the UPCSA. Formal discussion will then ensue. The General Assembly is requested to mandate the Moderator, General Secretary, Clerk of Assembly, Chief Finance Officer, Conveners of Mission and Discipleship Committee, Ministry Committee, Priorities and Resources Committee and Assembly Business Committee to enter into discussions and journey with the Christians in the DRC and report at the 2019 Executive Commission.

THE REV L. MPETSHENI
GENERAL SECRETARY

PROPOSALS

1. The General Assembly receives the report.

2. The General Assembly
   a. endorses the Memorandum of Understanding (MoU) with the Department of Correctional Services;
   b. mandates the Moderator of the General Assembly to sign the MoU;
   c. mandates the General Secretary, the Ministry Secretary, Conveners (or proxies) of the Ministry Committee, Mission and Discipleship Committee and Church in Society Committee to represent the UPCSA in the arrangement and relay information to the relevant structures of the UPCSA; and
   d. encourages the relevant structures of the UPCSA to participate in the arrangement made between the UPCSA and the Department of Correctional Services.

3. The General Assembly mandates the Moderator, General Secretary, Clerk of Assembly, Chief Finance Officer, Conveners of Mission and Discipleship Committee, Ministry Committee, Priorities and Resources Committee and Assembly Business Committee to enter into discussions and journey with the Christians in the Democratic Republic of Congo and report at the 2019 Executive Commission.
DRAFT MEMORANDUM OF UNDERSTANDING (MOU)

Between

DEPARTMENT OF CORRECTIONAL SERVICES (SOUTH AFRICA)

Herein represented by Mandla Jaftha Mkhabela duly authorized in his capacity as Acting National Commissioner of Department of Correctional Services (Hereinafter referred to as “DCS”)

and

Uniting Presbyterian Church in Southern Africa

Hereinafter referred to as UPCSA

Herein represented by Rt. Rev. Dr. Robert Munthali duly authorized in his capacity as the Moderator of General Assembly of the Uniting Presbyterian Church in Southern Africa

Towards establishment of a collaborative relationship between DCS and UPCSA in the rendering of Spiritual Care, Moral Development and Social Reintegration of inmates.

MEMORANDUM OF UNDERSTANDING BETWEEN THE DEPARTMENT OF CORRECTIONAL SERVICES AND THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

PREAMBLE

WHERE AS:

➢ Both the Uniting Presbyterian Church in Southern Africa and the Department of Correctional Services have agreed to form a partnership in working together on issues of rehabilitation, moral development and reintegration of offenders back into society;

➢ The Uniting Presbyterian Church in Southern Africa and the Department of Correctional Services are desirous of augmenting, empowering and supporting the activities of each other;

➢ The Uniting Presbyterian Church in Southern Africa and the Department of Correctional Services are willing to work together to extend the basis for friendship and co-operative exchanges between them;

➢ The Uniting Presbyterian Church in Southern Africa and Department of Correctional Services affirm that cooperation and exchange in areas of mutual interest is desirable.

AND WHERE AS the DCS has recognized the importance of the role of UPCSA in the enhancement of the rehabilitation and reintegration of offenders within communities.
AND WHEREAS this MoU seeks to formalize and regulate the working relationship/partnership between the two parties.

NOW THEREFORE THE PARTIES AGREE AS FOLLOWS:

Uniting Presbyterian Church in Southern Africa as well as the Department of Correctional Services enters into a ‘Memorandum of Understanding’ in order to define the basis for mutual collaboration.

MEMORANDUM OF UNDERSTANDING BETWEEN THE DEPARTMENT OF CORRECTIONAL SERVICES AND UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

1. ACRONYMS, DEFINITIONS AND INTERPRETATIONS

“DCS” means the South African Department of Correctional Services.

“UPCSA” means the Uniting Presbyterian Church in Southern Africa.

“MoU” means this Memorandum of Understanding and any annexure thereto.


“Parties” means the Department of Correctional Services and Uniting Presbyterian Church in Southern Africa.

“Act” means the Correctional Services Act 111 of 1998 as Amended.

2. SCOPE OF THE MEMORANDUM OF UNDERSTANDING (MoU)

2.1 The parties enter into this MoU as independent entities and nothing herein contained shall be construed as relinquishing their autonomy;

2.2 Except as expressly set out in this MoU, neither party shall have any obligation to the other unless and until such obligations are set out in an ‘Agreement Document’ signed by the parties;

2.3 It is understood that while this MoU constitutes a statement of mutual intentions between the parties, it does not constitute a legally binding obligation.

3. AIMS, OBJECTIVES AND AREAS OF COOPERATION

In promoting the Freedom of Religion as entrenched within the Constitution and the legislative framework, the aims and objectives of the MoU are to:

3.1 Promote unity, goodwill and harmony between the UPCSA and DCS in general;

MEMORANDUM OF UNDERSTANDING BETWEEN THE DEPARTMENT OF CORRECTIONAL SERVICES AND UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

3.2 Provide a platform for the UPCSA as well as DCS to deliberate and resolve national and regional issues that relate to particularly inmates of the UPCSA in Correctional Services;

3.3 Foster solidarity and co-operation between the UPCSA and DCS;

3.4 Promote and enhance effective, efficient communication channels between the UPCSA and DCS;

3.5 Encourage spiritual, educational, social, moral and economic upliftment of inmates by providing spiritual care services and programmes to the inmates incarcerated in South Africa;

3.6 Articulate the position of the UPCSA on issues that affect inmates of the church’s members nationally, while they are in the care and custody of the DCS;

3.7 Consultation and co-operation in the appointment of chaplains from the UPCSA by ensuring good standing and approval of the minister by the Presiding Bishop, the General Secretary, or any other person appointed to act on behalf of the UPCSA in matters relating to chaplaincy;

3.8 Mutual communication in the event of promotion, change of status/portfolio, transfer and disciplinary action of a chaplain who is a minister of the Uniting Presbyterian Church in Southern Africa.
4. TERMS OF MUTUAL CO-OPERATION

4.1 The terms of such mutual co-operation and activity enumerated above are not exhaustive and the parties may agree to include such other Programmes or activities as may be necessary and identified later which shall be mutually discussed and agreed upon in writing by the role players prior to the initiation of the particular programme or activity and such shall be negotiated as required.

5. ROLES AND RESPONSIBILITIES

5.1 UPCSA Responsibilities:

5.1.1 UPCSA will liaise and communicate with DCS in respect of the change of status, affiliation and discipline of UPCSA Chaplains in DCS.

5.1.2 UPCSA will encourage their local congregations’ involvement with the rehabilitation, social reintegration and aftercare of offenders belonging to the UPCSA.

5.1.3 UPCSA will ensure that trained and equipped Spiritual Workers are available to render needs based spiritual care services and programmes to UPCSA inmates.

5.1.4 UPCSA will ensure that its various mission departments and organisations will participate in the rehabilitation, social reintegration and aftercare of offenders belonging to the UPCSA as well as assist to curb reoffending.

5.1.5 UPCSA will ensure that their Spiritual Workers adhere to DCS policies, policy procedures and provide reports on the outcomes of their interventions/interactions with UPCSA inmates.

5.1.6 The UPCSA shall recommend the appointment of a functionary who will supervise and play an oversight role over all UPCSA Spiritual Workers, Volunteers and Service Providers.

5.1.7 The UPCSA shall ensure establishment of a structure, starting from circuit to national level for convening training, conferences and seminars on Correctional Ministry.

5.2 DCS Responsibilities:

5.2.1 DCS will consult and liaise with UPCSA in respect of Spiritual Care Policy, Policy Procedures, and applicable policies and guidelines;

5.2.2 DCS will consult and liaise with UPCSA in respect of the appointment, change of status/portfolio, transfer, discipline and retirement of UPCSA Chaplains, Spiritual Workers, Volunteers and Service Providers.

5.2.3 DCS will ensure in accordance with its policies, procedures and guidelines on reasonable request, access for UPCSA leadership, Spiritual Workers, home/resident ministers and organizations to inmates belonging to the church;

5.2.4 DCS will ensure that the Spiritual Care Policy, Policy Procedures and other departmental policy prescripts are executed and adhered to by all DCS officials.

5.2.5 DCS will ensure that UPCSA Chaplains are granted five (5) days Chaplain’s Special Leave to attend their own church synods, seminars, conferences, retreats for their spiritual wellness and maintenance of ordination status.

6. BUDGET AND FUNDING

Parties to the MoU shall be responsible to carry their own costs and expenses incurred from activities deriving from this MoU.

7. DURATION AND TERMINATION

7.1 This Memorandum shall commence on the date of execution and shall remain in force for duration of FIVE years and may be renewed by mutual agreement between the UPCSA and DCS.
7.2 A party to the Memorandum may terminate the MoU by providing three (3) months’ notice;

7.3 Termination of the MoU for whatever reason shall not absolve the Parties from the obligation to observe the confidentiality measures and other restraints as set out herein.

8. ACTIVITIES

Neither party shall undertake any activity or programme that may create discord or disunity between the Uniting Presbyterian Church in Southern Africa and the Department of Correctional Services in general.

9. COORDINATORS

The UPCSA and DCS will appoint the Chairperson of the UPCSA’s Correctional Chaplaincy Committee and the Director Spiritual Care respectively who shall serve as coordinators between the parties.

MEMORANDUM OF UNDERSTANDING BETWEEN THE DEPARTMENT OF CORRECTIONAL SERVICES AND UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

10. AMENDMENTS AND VARIATIONS

No amendments to this MoU, variations, waiver, relaxations or suspensions of any of the provisions thereof shall have any force or effect unless reduced in writing and signed by both parties.

11. CONFIDENTIALITY

11.1 The parties agree that this MoU and the contents and the information generated through the activated programme under this MoU shall remain confidential between the parties;

11.2 All information shall be treated as confidential by all parties unless agreed upon otherwise;

11.3 The parties agree that this clause shall survive the termination of the MoU for whatever reasons.

12. BREACH

12.1 In the event of a party failing to perform its obligation to the satisfaction of the other party, the aggrieved party shall give the defaulting party a written notice detailing such failure;

12.2 Upon receipt of such notice, the defaulting party shall have (30) thirty days from date of receipt of the notice to remedy such defect;

12.3 In the event of the defaulting party failing to remedy a defect after being put in mora, the aggrieved party shall have the right to cancel the MoU “without prejudice to any other rights it may have in terms of this MoU or in law”.

13. DISPUTE

Any dispute between the parties arising out of the interpretation or implementation of the MoU will be settled amicably by mediation, negotiations and through appropriate alternative disputes resolution processes and mechanisms.

MEMORANDUM OF UNDERSTANDING BETWEEN THE DEPARTMENT OF CORRECTIONAL SERVICES AND UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

14. GENERAL

14.1 Good faith
In the implementation of this MoU, the parties undertake to observe the utmost good faith and they warrant in their dealing with each other that they will neither do anything nor refrain from doing anything that might prejudice or detract from the rights, assets or interests of each other.

14.2 Applicability of the Act.
Any matters arising from this MoU, which are not specifically provided for herein, shall be dealt with in accordance with the provisions of the Act, as amended, the aforesaid Regulations and other relevant legislation.

14.3 Interpretation of Agreement.
The interpretation of this MoU shall be governed by the laws and legal principles applicable in the Republic of South Africa.

14.4 Jurisdiction of Courts.
Both parties submit to the jurisdiction of the Courts of the Republic of South Africa in the event of any legal proceedings arising from the provisions of this MoU.

It shall not be a breach of the MoU if a party to this MoU is prevented from or hindered in the performance or observance of its obligations hereunder by any Act of Parliament or other action of the State or by any cause or event outside the control of that party.

14.5 Variation
14.5.1 The MoU constitutes the whole of the agreement between the parties to this MoU relating to the subject matter of this
MoU, and save as otherwise provided, no amendment, alteration, addition or variation of any right, term or condition of this MoU will be of any force or effect unless reduced to writing and signed by the parties to this MoU.

14.5.2 The parties agree that there are no other conditions, warranties or representations, whether oral or written and whether expressed or implied or otherwise, save those contained in this MoU, Act, the Regulations and other relevant legislation.

MEMORANDUM OF UNDERSTANDING BETWEEN THE DEPARTMENT OF CORRECTIONAL SERVICES AND UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

14.6 Waiver
No waiver of any of the terms and conditions of this MoU will be binding for any purpose unless expressed in writing and signed by the party giving the same.

15. DOMICILIA

15.1 The parties choose as their respective domicilium citandi et executandi for purposes of this Agreement as set out hereunder.

15.1.1 Uniting Presbyterian Church in Southern Africa:
UPCSA Central Office
Corporate Office
23 Rhodes Ave, Parktown
Johannesburg
2193

15.1.2 DEPARTMENT OF CORRECTIONAL SERVICES:
National Commissioner
Department of Correctional Services
124 WF Nkomo Street
Poyntons West Block, Pretoria, 0001

Accepted for and on behalf of: Uniting Presbyterian Church in Southern Africa as duly authorised

Signature:……………………………………………….
Name: Rt. Rev. Dr. Robert Munthali
Designation: UPCSA: Moderator of General Assembly
Date:……………………………………………….
Place:……………………………………………….

As witnesses for UPCSA:

1. ..............................................................................................................
2. ..............................................................................................................

MEMORANDUM OF UNDERSTANDING BETWEEN THE DEPARTMENT OF CORRECTIONAL SERVICES AND UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

Accepted for and on behalf of: DCS as duly authorised

Signature:……………………………………………….
Name: Mandla Jaftha Mkhabela
Designation: Acting National Commissioner
Date:……………………………………………….
Place:……………………………………………….

As witnesses for DCS:

1. ..............................................................................................................
2. ..............................................................................................................
APPENDIX B

Supplementary Report of the General Secretary

COMMUNICATION BETWEEN THE REV ALAIN ZIBONDO AND THE UPCSA GENERAL SECRETARY

From: ALAIN ZIBONDO [mailto:alainzibondo@gmail.com]
Sent: 21 April 2018 09:50
To: gensec@presbyterian.org.za
Subject: A BRANCH REPRESENTATIVE OF THE UNITING PRESBYTERIAN DRCONGO APPLICATION

Dear Servant of God GENERAL SECRETARY Rev. Lungile
My greetings in the lord.
We contact you as church member of Uniting Presbyterian Church. We wish to be a branch representative of this church in the DR Congo whose head office will be based in Lubumbashi town.
Please facilitated us the process of integration into this religious organisation.

May our God bless you.
Rev. Ilunga Zibondo
+243 814082830
Lubumbashi
DRcongo

Dear Rév. Ilunga Zibondo Alain,
I hereby acknowledge the receipt of your correspondence.

Please help me understand what you are asking for in very clear terms, so that I can take it to the relevant structures of the UPCSA. Please give the details of what you want to see happening, of who you are as the church in DR Congo, and all the details about you. I will be waiting for your response before I can take any action.

Warmest Regards

Lungile Mpetsheni
General Secretary
Uniting Presbyterian Church in Southern Africa P O Box 96188 Brixton 2019
Tel : + 27 11 727-3500
Fax: +27 11 727-3506
Email:Impetsheni@presbyterian.org.za

Cher Rev. General Secretary LUNGILE;
My greetings in the name of the Lord. I thank you for your reply to my mail and here after the requested particulars. We have a church of seventeen or 17 parishes of which I am the legal representative.
For this purpose, we apply for the setting up of UPCSA in the DR Congo. Plainly speaking, we want to change the name and to become membership of UPCSA along with all the relevant structures.

So far as I am concerned; I am a consecrated pastor and trained in theology. At this moment, I am preparing for my Doctorate thesis in management which will be presented this year.
God employs me much in the gospel teachings, preaching; seminars and conferences in favour of the people of God. I am married and father of six children.

We would like our request to be seen to by the higher officers of the church.

Thanks
May our Lord be with you.
Rev. Ilunga Zibondo
+243 814082830
Lubumbashi
DRcongo

2018-05-02 15:27 UTC+02:00, Lungile Mpetsheni <Impetsheni@presbyterian.org.za>:
Dear Rev Zibondo,

Thank you for the information.

We would like to have the following details:
What is the name of the church?
When was it established?
Where are the headquarters? Physical address, email address, and contact numbers.
Who are the office bearers? Full details with the contact details.
Where are the 17 parishes based? Who heads the parishes? How many ministers do you have?
How many members do you have overall?
What is the polity/doctrine of the church and its councils?
Where was the decision to be part of the UPCSA taken? Please attach a copy of the minutes.
What drove you to want to join the UPCSA? How did you come to know about the UPCSA?

Warmest Regards

Lungile Mpetsheni
General Secretary
Uniting Presbyterian Church in Southern Africa P O Box 96188 Brixton 2019

Dear Secretary General, Rev Lungile
My greetings in the precious name of our saviour Jesus Christ.
Hereafter the information that you asked for;

1. The name of the church is Church of God Seventh Day
2. It has been set up in the DR Congo since 2004.
3. The church mother (its headquarters) is based in Lubumbashi on No 23 Avenue du Calaire, Commune de Kampemba, Ville de Lubumbashi, Province du Haut-Katanga
   a) E-mail : leadercongo@ymail.com, alainzibondo@gmail.com
   b) Contact 00 243 814082830 or 00243 971662275

4. The members of the Executive Committee:
   1. Rev. Ilunga Zibondo Alain  Representative Legal 00243 814082830
   2. Pastor Kasongo Kitobo  General Secretary 00243 814530556
   3. Masangu Ngoie  Treasurer General 00243 902773556
   4. Banze wa Ilunga  Deputy Treasurer 00243 811593592
   5. Pastor Kazadi Mwema  Coordinator 00243 816109642

5. a) The 4 parishes are set up in urban centre and  the 13 others in the rural areas:
   1. Parish Hewa Bora (Lubumbashi City)
   2. Parish Kisima (Lubumbashi City)
   3. Parish Maranatha (Kipushi City)
   4. Parish Najoth (Likasi City)
   5. Parish Fungurume
   6. Parish Kasenga 1
   7. Parish Inteni
   8. Parish Bwanga Mukanwa
   9. Parish Lunsala
   10. Parish Kabongo
   11. Parish Kabwe Ndalewe
   12. Parish Katota
   13. Parish Kinda
   14. Parish Musumba
   15. Parish Mulongo Centre
   16. Parish Kamukonge
   17. Parish Kasenga 2

b). These parishes are run by the ministers, ten of whom are consecrated and seven are not yet consecrated.

c). The membership amounts to 710 adults and 720 children and youths for a general total of 1430 faithful.

6 a). We are a Christian church whose doctrine runs as follows:
   The holy bible, God the father, Jesus Christ, the Son, the Holy Spirit, the plan of salvation, prayer, baptism, Lord's Supper, prophecy, signs of the times, the second Coming of Christ, resurrections rewards and punishments, the kingdom: present, millennial, and eternal.

b) The decision to join the UPCSA was made by the members of the Executive Committee. Find enclosed herein a copy of it.

c) We are motivated to be member of the UPCSA in order to constitute the body of Christ, in the unity of the holy spirit in order to get along in the same direction by announcing the good news of Jesus Christ according to Matthew 28:18- 20.

d). The UPCSA was found out by Rev. ZIBONDO during his stay in Zambia and we have done researches on line for further information.
Note: whatever the name of the seventh day that our church bears we do not observe the Sabbath. We celebrate our church services each Sunday from 09h to 13h and during mid-week on Wednesdays and Fridays from 16hrs to 18hrs.

Thanks

May our Lord bless you.

Rev. Ilunga Zibondo Alain
Objet : Décision d’implantation de l’UPCA en R.D.Congo

Au Secrétaire Général de l’UPCSA en Afrique du Sud,

Cher serviteur de Dieu,

Nos salutations dans le nom de notre sauveur Jésus-Christ.

Nous venons par la présente vous tenir informer que les membres du Comité Exécutif se sont réunis le samedi 5 mai 2018 en réunion extraordinaire à la Paroisse Mère de Lubumbashi pour acter la décision de solliciter l’implantation de l’UPCSA en République démocratique du Congo.

Nous avions initié cette démarche depuis quelques années, aujourd’hui nous nous sommes mis d’accord sur cette organisation religieuse.

Et outre, notre objectif est d’adhérer à une organisation bien structurée poursuivant la même mission, celle d’annoncer l’Evangile de Jésus-Christ afin de sauver les âmes perdues.

Cette décision des membres du Comité Exécutif engage toutes les 17 paroisses implantées dans les 3 Provinces de la R.D.Congo.

Pour le comité Exécutif

Secrétaire Général

Pasteur KASONGO KITOBO

Représentant légal

Rév. ILUNGA ZIBONDO ALAIN
MODERATOR OF THE GENERAL ASSEMBLY
THE RT REV DR ROBERT MUNTHALI

Supplementary Report to the General Assembly 2018

INTRODUCTION

The 2016 General Assembly, among others, took a resolution that Moderators of the General Assembly should submit a report at the end of their term in office, where the Moderator gives impressions and perspectives of the Church from his/her experience.

This is therefore the first report of a Moderator to the General Assembly. There were no guidelines given as to content of a report of this nature. It is considered that the Priorities and Resources Committee will take time to analyse the report and determine the gaps that the future Moderators may have to address when preparing their reports.

This report is therefore a product of my reflections on, participation in and exposure to the life and work of the UPCSA. It begins with 2014 General Assembly decision to nominate me as the Moderator Designate, covers the 2016 General Assembly and 2017 Executive Commission. The bulk of the report is about my tour of the Tiyo Soga Memorial and Highveld Presbyteries and the operations of the Moderator in the life and work of the Church. The reports, lastly, lists the ecumenical engagements during the period.

THE BEGINNING OF THE JOURNEY

The 2014 General Assembly that was held in Polokwane, Limpopo Presbytery, placed its trust on me to perform the duties of the Moderator of the UPCSA General Assembly for the period July 2016 to July 2018. I was so overwhelmed and humbled by the decision of the General Assembly. That meant my life and routine had to change significantly. My priorities somewhat shifted and on top of my prayer list was the UPCSA, its ministers and their families, congregations and other structures of the denomination.

Much contrary to my anticipation, the journey began quicker than I had thought as I had to participate in certain meetings of the Committees of the General Assembly and from time to time stand in for the Moderator where and when he could not make it. This was the beginning of an arduous task to have a holistic view of the UPCSA as a denomination. This, to a great degree, helped me to prepare for the 2016 General Assembly. I devoted most of my time on prayer and, building on my predecessor who focused on "The Church Jesus prayed for", I envisioned "A Spirit driven Church".

THE 2016 GENERAL ASSEMBLY

The moment came where and when the Commissioners to the 2016 General Assembly assembled at St George’s Presbyterian, East London, within the Presbytery of Amathole. First of all, I would like to express my immense gratitude to the Presbytery at large and the leadership, in particular for the zeal, diligence and professionalism when organising and executing the task of hosting the Assembly. The environment made me comfortable to concentrate on my task as the moderator, with no reason to attend to the logistic and other administrative hiccups. Where the hiccups happened, there were strong measures put in place to resolve them, without my involvement. To the brothers and sisters in Amathole, I am ever indebted.

During the Sunday Service I presented my vision of "A Spirit Driven Church". For the past two years, the theme served as and provided the marching orders for the entire denomination. The theological gap that was identified when considering the theme was that the church covers extensively the godhood of God very well, the Christology is also well covered, but the pneumatological aspect is not adequately accentuated. It is from that premise that I began my tenure with the theme and the sermon at the Assembly had an addendum, "healing the brokenness". I have always been troubled by brokenness in the body of Christ, brokenness in the ministry and brokenness of the individuals. Throughout the term, I have been inspired and encouraged by some Presbyteries, structures and individuals who constantly referred to the theme and used it as the basis of their activities.

The 2016 General Assembly, with its highs and lows, is considered to have been successful, overall. I always praise God that the Assembly was unique in that it addressed a number of issues. I may list few of the highlights of the Assembly.

1. It was at this assembly that the issue of ministers officiating in same sex and civil unions was discussed and a direction was given.
2. It was at this assembly that the heated discussion on doctrine took place, a matter that has been there for years, unaddressed.
3. The General Assembly took a firm resolve to address deliberately the issues of racism and racial inequality.
4. It was at this Assembly that the Strategic Plan of the UPCSA was adopted, thus providing direction that the denomination has to take.

When I look at the outcome, I am fulfilled, as I become convinced that he UPCSA will never be the same. The Church is driven by the Spirit.

THE 2017 EXECUTIVE COMMISSION

The Presbytery of Zimbabwe did an excellent job in preparing for and hosting the Executive Commission, which was
held in Harare in July 2017. The Presbytery performed in such a way that the commissioners left with a very positive impression about Zimbabwe and its people. I am very grateful to my sisters and brothers in that Presbytery. The deliberations at the executive Commission pointed that the Church is hard at work. The business was about giving due diligence reports. It was clear that the Conveners of the Assembly Committees did their task of preparing the reports.

COMMITTEES OF THE GENERAL ASSEMBLY

I participated in many meetings of the Committees of the General Assembly. I am very excited about the good quality of human resources that the UPCSA possesses. The members and especially the conveners of the Committees do the work over and above their normal work as ministers and employees in various sectors. But, because of their commitment, they are always available to fulfil their task for the glory of God and for the love of their church. To those men and women, may God continue to enlarge your territories and may you continue to let your light shine so that all may see your good works and glorify our God in heaven. The UPCSA is indeed very rich with resources.

MODERATOR’S TOURS

There is a practice that the Moderator tours/visits at least two Presbyteries during the two year term. There is no clear direction and guidance as to what is expected of the Moderator and the Presbytery/Congregation during the tour. Hence, a consultation of the former moderators was held where the Priorities and Resources Committee facilitated a discussion around this matter. I drew so much wisdom from that consultation and it helped me during my visits. I pray that P&R Committee will take the task of regulating on the matter forward.

I identified and visited two Presbyteries during my tenure in office, namely Tiyo Soga Memorial (formerly Transkei) and Highveld. I have been enriched, exposed and rebuilt during my visits to the two Presbyteries.

TIYO SOGA MEMORIAL (TRANSKEI)

The tour of this Presbytery was conducted over the period 5-15 May 2017. The period was not randomly selected, but was arrived at after careful consideration of the circumstances of the Presbytery. This Presbytery is rural, with only Butterworth that is semi-urban. There are twenty (20) congregations that are scattered over the area between Kei River and Mhlabatho River and from the coasts of Centane and Gatyanana to Cala. The congregations and their outstations are largely situated in the undulating, mountainous, rocky (cliffs) areas and most of the roads are deplorable and impassible, especially on rainy days. So, the tour was arranged to take place in winter, so as to be able to reach all the centres.

**Itinerary:** The itinerary was drawn in such a way that I would visit the centres where the clusters of the congregations would meet. This arrangement was considering the period of visitation and the circumstances of the ministers who would be accompanying the Moderator. The centres/places visited were Ndakanana, K Manakaza, Cunnigham, Mbulu, Malay, Columba and Tuturha. I experienced the warm hospitality of the people in the Eastern Cape. I was overwhelmed by the zeal and dedication of the people, especially the very old people who want to see the best of the UPCSA.

The downside of clustering the congregations was that the Moderator did not have time to visit each congregation and have time to engage and interact with the people of that particular church. The whole thing was about people coming to listen to the Moderator and the Moderator could not listen to the people.

I was also taken to the Great Place of King Sigcawu of amaXhosa in Nqadu, Gatyanana (where Malan Congregation is situated). This was a great moment where church in society was practised at its best. I commend the leadership of the Presbytery for that move. The ministers in rural areas should be encouraged to engage the traditional and other leaders in the society, towards community building and upliftment.

I had an opportunity to meet with the associations at Presbytery level as they gathered at Duff Congregation in Dutywa. The associations are very live, energetic, focused and committed to support the work of the church. I had a good question and answer session with them, where after we continued with a spiritual revival service.

The highlight of my tour was a session with the minister and their spouses. This opportunity was used to encourage the brothers and sisters in the ministry, emphasizing the importance of strong marital and familial bonds as contributing factors for success in the ministry.

I also had an opportunity to attend the May stated meeting of the Presbytery at Lundi Memorial Congregation, in Gatyanana. I was impressed by the manner in which the commissioners deliberated on issues.

**Ministry:** I made a brief description of the area with the view to state that the UPCSA must give special consideration to rural ministry. The ministers of this Presbytery are to be commended for keeping the fires burning in the area where distance is a challenge. The loneliness of ministry is felt hard by the brothers and sisters there. The spouses of many of the ministers work in town like Mthatha, Butterworth and East London. That prompts the ministers to look for accommodation in those towns for the sake of preserving the unity and sanctity of family life. They are between their congregations and their families, which makes them drive long distances, let alone the distances covered when visiting various outstations. That shortens the life span of the vehicles and may impact on the effectiveness of the services rendered. It should be noted that the majority of the membership of the UPCSA is in rural congregations. This fact will become much clear when the Central Office is, finally, in a position obtain the statistics from the congregations.

When the Mission and Discipleship Committee considers the travelling allowances, this fact should not be ignored.
The travelling allowances for the ministers in rural areas cannot be equated with their counterparts in urban/semi-urban areas.

The Ministry Committee should ensure that ministers are equipped and prepared well for ministry for rural areas. The socio-economic situations in the rural areas dictate some of the congregations are not in a position to pay stipends regularly and normally. As a result, ministers opt for secular employment, in order to augment their income. The ministers should be equipped with the necessary skills to be able to thrive in rural set up. Most of our congregations have big pieces of land that can help, to a certain extent. The ministers will, at the same time, be able to help towards rural development. The situation, currently, promotes dependency on stipend and salaries from formal employment.

**Administration:** The Presbytery has a well-run administration office in Butterworth. The office was established in 1994 and they retained the same administrator for all the years. She has accumulated good working knowledge of the systems of the UPCSA and has been instrumental in maintaining balance and continuity in the operations of the Presbytery, especially during transition periods from one group of office bearers to the other. Other Presbyteries should be encouraged to establish offices and have dedicated administrators. The officials of the Presbytery led by the Moderator, Rev Qupuna and the Clerk, the Rev P Mpeke showed deep reverence for the procedures of the church. They work hard to uphold the unity of the Presbytery.

The final Sunday service was held at Tuturha. This place has a rich history, as it is one of the mission stations that were established by the old Tiyo Soga and that is where he and some of his family members were buried. That place deserves to be a heritage site for the Presbyterians. In that service, the Presbytery conducted a Malimhabe fundraising "mjikelo". It is estimated that R450 000 was raised on one day and that goes to the administrative costs of the Presbytery.

**Fellowship:** The Presbytery promotes fellowship among its members. As a result of a positive spirit that governs the life and work of the church, everybody's idea is welcome. One of the important occasions that I attended and presided over was the change of name from Transkei to Tiyo Soga Memorial Presbytery. This idea came from the Youth, after a careful thought that history does not grant that particular area to be Transkei, as Transkei would cover the area from Kei River to Mzimkhulu River. The idea was taken by overture to the Executive Commission in Harare and it was approved.

We established a bond that was based on my undertaking that I would be part of the life and work of the Presbytery until the end of the term. I was therefore “naturalized” to be a "Xhosa man", as I was given a gift of an Okapie (knife) to use for eating meat. I was also presented with a cow in the form of cash (money), so that I start farming. We sealed fellowship with good meals, braai and we had Holy Communion services.

**Overall Impression:** The Tiyo Soga Memorial Presbytery presents a good model of commitment and dedication in the service of the Lord. The respect and love and that they show towards one another and in the worship of God remain outstanding. The UPCSA is alive in that Presbytery. Phambili maRhabe (Forward Presbyterians).

**VISIT TO THE HIGHVELD PRESBYTERY**

**Itinerary:** The tour of the Presbytery of Highveld was conducted over the period 8 to 23 August 2018. The 28 congregations were clustered, in the same manner as in Tiyo Soga Memorial Presbytery.

The very first assignment here was to meet with all the Ministers, Probationers, and Stated Supply at St Andrews Benoni on the 8th of August 2017. The response was very good. Based on Acts 20:28, we emphasised care for self and the flock, the need to avoid burn out, and the bonding and encouraging of unity. During supper with the ministers, we were joined by two young people who quizzed me on a number of issues about the church and my position as the Moderator: How it is to be a Moderator of General Assembly.

Subsequent to that, I had an opportunity to address the youth at St Andrew's Benoni on the issues of identity: Who am I? Where do I come from? Where am I going? The impression I got from this congregation is that they are a mission oriented church. There is a flag of the states of Africa. They pray for and send some people to do mission.

That is a great youth group that is into worship.

The visits were conducted to the clusters as follows:

<table>
<thead>
<tr>
<th>Dates</th>
<th>Cluster</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 August 2017</td>
<td>St David's Nigel, Heidelberg and St Luke's Ratanda</td>
</tr>
<tr>
<td>12 August 2017</td>
<td>Gateway, St Peter's Tembisa and BD Yanta</td>
</tr>
<tr>
<td>13 August 2017</td>
<td>St Andrew's Germiston, Ebenezer, AK Maja, St Paul's Alberton and Trinity Katlehong</td>
</tr>
<tr>
<td>16 August 2017</td>
<td>St Mark's Daveteyton, East Rand, and St Andrew's Benoni</td>
</tr>
<tr>
<td>19 August 2017</td>
<td>St Michael's Springs, St Peter's Duduza, Tsakane, DT Plaatjie and Rapodile</td>
</tr>
<tr>
<td>20 August 2017</td>
<td>Embalenhle, Standerton, St Peter's Secunda and All Saints Balfour</td>
</tr>
<tr>
<td>23 August 2017</td>
<td>St John's Boksburg, Wattville, Dalpark and St Andrew's Braakpan</td>
</tr>
</tbody>
</table>

The service on Sunday 13 August 2017 coincided beautifully with the observation of the women's day and month, and commemoration of the reformation that took place 500 years ago.

I had a meeting with the Executive Committees of all the associations at DT Plaatjie on the 12th of August 2018. Having witnessed the synergy that was shown by associations, I pray that the process of unifying the association will soon be completed.
On the 15th August 2017, we had an informative session with the ministers and their spouses at St Andrews Benoni. That session culminated in a dinner which became a family meal. The word of encouragement was given to ministerial couples and the response was that “there is a need in our denomination to give ministerial couples great attention and make these meetings regular, because that is where the bedrock of ministry lies”.

Reflection of the Demographics: In many, if not all of the cases, it was happening for the first time that some of the members and churches worshipped in a multi-cultural and multiracial environment. The liturgies in the services were designed to reflect the demographics in the particular services. In one of the services, an old member of the church remarked that she had never seen her church sanctuary so full and it was nice and warm. A lesson from that is that Presbyteries should be encouraged to promote the holding of joint services once in a while, or as often as it may be possible, in order to afford the UPCSA members space and opportunity to transcend the barriers and experience one another across all the divides.

Unity and Fellowship: The Presbytery of the Highveld is a close-knit family of Christians. In that Presbytery, business and fellowship go together. The Moderator, Clerk and Treasurer, ministers and commissioners work together so well. The Moderator, the Rev R Blackwell performs his pastor pastorum duties par excellence. They foster a spirit of caring for and encouraging one another. The group attributed the cohesion to the Moderator’s ability to generate camaraderie. This Presbytery must be emulated by other Presbyteries.

Care and Support: On the 13th August 2017, the cluster met at Embalenhle, where the Presbytery had planted a church, an achievement that should be commended greatly. The Presbytery was mobilized to be involved in building a sanctuary and they managed to build an amazing structure, a small but beautiful church. The only negative experience was that in the night after the service on that Sunday, there came a strong wind which blew off half of the roof of the beautiful sanctuary. As informed by the Presbytery Moderator, I learned that the arrangements were underway to repair the damage. I admire the resilience, industriousness and tenacity of the Presbytery Moderator.

The Presbytery of Highveld ventures to implement stipend centralization scheme that will ensure that all ministers are paid on time and that the pensions are being serviced accordingly. It would be good if other Presbyteries could follow in the footsteps of the Highveld Presbytery, which will help eliminate the challenge of ministers that are not receiving their remuneration.

Hospitality: I cannot forget the hospitality that was extended to me throughout my time in the Presbytery, including accommodation, catering and the general warmth of the Christians.

Overall Impression: I experienced a warm and spiritually sound Presbytery. The focus on mission and evangelism is outstanding. The General Assembly Mission and Discipleship Committee should be encouraged to engage Highveld leadership to bring that model into the picture in the UPCSA as one of the methods of church growth and development and disciple making.

CONCLUDING REMARKS ON THE TOURS

The selection of the Tiyo Soga Memorial and Highveld Presbyteries was very strategic. From the two I noticed that much as we are the same, we are very different; much as we claim equality, we are very unequal; and much as we claim to be united, we are much divided. The gap between the rich and the poor is so significant. The differences between rural and urban, and between township and city churches are remarkable. A great deal of work needs to be done to promote equality, unity and cohesion in the UPCSA

MODERATORIAL DUTIES IN THE UPCSA

PASTORAL CARE AND BEREAVEMENTS

Pastoral Care: In general, the UPCSA thrives well. But there are serious issues that, if not attended, may break the peace, unity and fellowship in our fold. I have seen racism, sexism, fundamentalism, extremism, tribalism, ethnicity and xenophobic tendencies. I have been exposed to the brokenness of our ministers, their spouses and families, and the collapse of the covenant bonds of love and fellowship among our general membership. I witnessed hatred, malice, hypocrisy, scoff, undermining and other ills in the house of the Lord. I had to deal with some of those cases as a pastor. I was also not immune from some of the ills and vices. But I had to transcend the human inclinations, in the name of the Lord and for the sake of the office, so as not to dishonor and cause division in the beloved UPCSA. I have been involved in activities and services of healing and reconciliation. The UPCSA is in need of healing and reconciliation in general. As part of pastoral care, I have also been invited to officiate in the farewell services in honour of the retiring ministers.

Bereavements: During the tenure there have been many deaths of ministers and their spouses. Below is a list, not in any order. I trust that I have managed to cover all.

<table>
<thead>
<tr>
<th>Serial No</th>
<th>Name of the Minister/Spouse</th>
<th>Name of the Presbytery</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rev Stofile</td>
<td>Amathole</td>
</tr>
<tr>
<td>2</td>
<td>Rev Nxumalo</td>
<td>Zimbabwe</td>
</tr>
<tr>
<td>3</td>
<td>Rev Mabaso</td>
<td>eThekwinini</td>
</tr>
<tr>
<td>4</td>
<td>Rev Templeton</td>
<td>Amathole</td>
</tr>
<tr>
<td>5</td>
<td>Rev Nkhata</td>
<td>Copperbelt</td>
</tr>
<tr>
<td>6</td>
<td>Rev Mosikare</td>
<td>Free State</td>
</tr>
</tbody>
</table>
7. Rev Zimba  Amathole  
8. Rev Van der Lingen  East Griqualand  
9. Rev Bashman  Central Cape  
10. Rev Obose  Amathole, (Funeral Central Cape)  
11. Rev Kabala  Munali  
12. Rev Dr Barnard  eThekwini  
13. Rev Tsoai  Tshwane  
14. Rev Chevumi  Zimbabwe  
15. Rev Morris-Ashton  Amathole  
16. Rev Crawford  Central Cape  
17. Mrs Mabuda  East Griqualand  
18. Mrs Manxoyi  Central Cape  

Many lessons were learned from the deaths. The list below is by no means exhaustive.

1. There is no common practice to be followed for the funeral services of the ministers in the UPCSA. More contrasts are seen between white and black ministers' funeral services. The role of the Moderator of the General Assembly is central at the funeral services of the black ministers and spouses, while the Moderator is not even invited at the funeral services of the white ministers and spouses. This needs to be attended to, for the sake of unity in the UPCSA.
2. There is a great need to prioritise the promotion of the welfare of ministers, so that ministers would have homes, decent lives, decent funerals and decent pensions, and to equip/empower ministers for effective rural ministry.
3. There is need to care for orphans and widows/widowers of the ministers.
4. There is need to offer post funeral care and support to widows/widowers and the children of the deceased, so as to help them to come to terms with the loss and find their feet.
5. Ministers and their spouses showed love and care for one another, as they attended most of the funerals in big numbers. We thank the brothers and sister in Christ.
6. The former Moderators were always ready and willing to assist where I could not attend.

Dedication of Church Buildings: I officiated in the services of dedication of church buildings (sanctuaries and parsonages).

<table>
<thead>
<tr>
<th>Serial No</th>
<th>Name of the Congregation</th>
<th>Name of the Presbytery</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>Springside</td>
<td>East Griqualand</td>
</tr>
<tr>
<td>2.</td>
<td>Khulani (Parsonage and the church)</td>
<td>Mthatha</td>
</tr>
<tr>
<td>3.</td>
<td>Balasi</td>
<td>East Griqualand</td>
</tr>
<tr>
<td>4.</td>
<td>Pirie Mission (Outstation named after the Rev Makina who was slain)</td>
<td>Amathole</td>
</tr>
<tr>
<td>5.</td>
<td>Cunningham Mission (Parsonage and Dining Hall)</td>
<td>Tiyo Soga Memorial</td>
</tr>
<tr>
<td>6.</td>
<td>eNdumisweni</td>
<td>uThukela</td>
</tr>
<tr>
<td>7.</td>
<td>Douglas (Church Hall and parsonage)</td>
<td>uThukela</td>
</tr>
<tr>
<td>8.</td>
<td>JY Hliso</td>
<td>Central Cape</td>
</tr>
<tr>
<td>9.</td>
<td>Chelstone Presbyterian Church</td>
<td>Munali (Zambia)</td>
</tr>
<tr>
<td>10.</td>
<td>Presbyterian High School (Dormitory)</td>
<td>Zimbabwe</td>
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<tr>
<td>11.</td>
<td>David Livingstone High School (Science Laboratory)</td>
<td>Zimbabwe</td>
</tr>
<tr>
<td>12.</td>
<td>Gooldville congregation dedicated 3 outstations:</td>
<td>Limpopo</td>
</tr>
<tr>
<td></td>
<td>1. Mukumbane</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. Vondwe</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. Ngwenani</td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>K Manakaza</td>
<td>Tiyo Soga Memorial</td>
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</table>

Observations: I invite all to note this observation: All the buildings are in the black communities. The reasons for the new buildings include, but not limited to the following:
1. Dilapidation of the old structures that were built by the missionaries.
2. Those structures have become small and cannot contain the number of people that the congregations have currently.
3. Establishment of new congregations.
4. Relocation to new sites due to population and settlement dynamics.

Credit must therefore be given to our brothers and sisters who, with so little, do and achieve so much. There are more that are still under construction.

ASSOCIATIONS’ CONFERENCES

I have been able to officiate in the constitution of and services of Holy Communion in many of the conferences. Where I had been unable to attend, I always requested one of my predecessors and, in some cases, the Moderator designate. I am ever indebted to the servants of God who have been ready and willing to assist.

THE MODERATOR’S COMMISSIONS

The 2016 General Assembly, among others, passed the following resolution:
“If it appears that a decision of the AARP has not been implemented, the Convener of the Court or AARP may request the appointment of an Assembly Commission in terms of para 10.41(e) to see to it that the decision of the Court or AARP is implemented.”

I had to establish two commissions on the basis of this resolution. The third commission was on the issue of doctrine. The reports of the commissions speak for themselves. Two reports were presented at the Executive Commission and one is presented at this Assembly. I may only mention that this is one of the most costing exercises on the work, office and person of the moderator. I just pray that God will help the UPCSA not to have any more of the same.

**REPRESENTING THE UPCSA IN THE ECUMENICAL ACTIVITIES**

I represented the UPCSA in many ecumenical activities, which include the following:

1. The signing of the memorandum of understanding between the Lesotho Evangelical Church in Southern Africa (LECSA) and the UPCSA.
2. The General Synod of the LECSA.
3. The signing of the memorandum of understanding between the United Church of Zambia (UCZ) and the UPCSA.
4. The General Assembly of the Presbyterian Church in Cameroon (PCC), in order strengthen the recently established partnership between the PCC and the UPCSA.
5. The General Assembly of the Church of Scotland.
6. The ceremonial closure of Rhodes University and the Federal Theological Seminary (FEDSEM).
7. Many meetings, including the Conference of the South African Council of Churches (SACC).
8. The General Council of the World Communion of Reformed Churches (WCRC) in Leipzig, Germany, with two main highlights, namely the commemoration/celebration of Reformation 500 and the signing of the Joint Declaration on the Doctrine of Justification (JDDJ).

**CONCLUSION**

Martin Luther King, Jr, making his last speech before he was assassinated said, “I have been to the mountain top and I have seen the glory of the Lord”. I would like to borrow those words to explain my experience of the two years. I now fully understand what Paul meant with the words, “I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want,” (Philippians 4:12 NIV).

I thank the Almighty God whose mercies endure forever for the choice and call to office at a time like this. I thank God for protecting me and my family from life threatening situations during the term in office, which included some accidents and incidents. I am grateful to God that the UPCSA is still alive. I thank God the Father, Son and Holy Spirit for guidance and wisdom and for leading God’s own Church to where it is that I handed over to my brother, Peter, the reigns to lead a living and “A Spirit Driven Church”. I pray that the Almighty God will help him as he beseeches us to ‘Live our legacies’ or me to ‘Live my legacy’. As I have handed over to you, Sir, I am humbled to say, you are my leader.

I thank the UPCSA for the confidence you showed in me as you elected me to be the moderator of the General Assembly. I was not the best among the ministers in this church. I was called for a specific purpose and I hold the conviction that God accomplished the purpose that was planned for the period 2016-2018. I may not have done what I wanted or what you expected me to do, but God accomplished the divine purpose for the UPCSA. I thank the former moderators and the Moderator Designate who supported me in various way, giving me advices, encouragement and words of wisdom; and standing in for me in tasks that I could manage to attend to, including funerals, conferences and dedication of buildings. In you, I have brothers in the Lord.

I am grateful to my wife, children and family for the greatest sacrifice they have made and for the immeasurable support they gave me since the nomination in Polokwane in 2014. I am now going to practice to be a husband and a father.

I cannot forget the Gooldville Congregation for going out of their way to make me feel great. Among many good things they did, the congregation bought a car for me to use as the Moderator of the General Assembly. They reckoned that I would do lot of travelling. I have been absent from the Congregation on several occasions and, sometimes, on a short notice. The Congregation, instead, grew stronger and stronger. I pray that the experience that I gained as the Moderator will benefit the congregation as a return on investment.

I also thank the Presbytery of Limpopo who sent my name to the 2014 General Assembly. They did not stand back after the nomination happened but supported me in various ways. I could not attend some of the Presbytery activities, but I was always updated about my responsibilities as a pastor of Gooldville. The Presbytery Moderator has been my pastor.

A special word of thanks to my chaplains, the Rev Boitumelo Gaborone and Wayne van Heerden for the immense contribution in keeping me balanced emotionally and spiritually. Your prayers were not in vain. I can now say, you are prayer warriors.

I am ever grateful to the officials of the General Assembly, the Convener of the Assembly Business Committee and the Clerk of Assembly for their continued guidance and assistance during the sessions of the General Assembly and the Executive Commission. This gratitude extends to the General Secretary, the Clerk of Assembly again and the Conveners of the General Assembly Committees for taking care of the life and work of the UPCSA. The work you have done has catapulted the UPCSA to greater heights.
The staff at the Tiyo Soga House, especially the Finance Section, the PA to the General Secretary and the receptionist, were always willing, ready and able to assist. They made my life and work very easy. May God always bless you.

Indeed, “I have been to the mountain top and I have seen the glory of the Lord”. I pray that the Spirit of the Lord will ever drive the UPCSA.

THE REV DR ROBERT MUNTHALI
MODERATOR OF THE GENERAL ASSEMBLY 2018

PROPOSALS

1. The General Assembly receives the report.

2. The General Assembly instructs the Mission and Discipleship Committee, the Ministry Committee and the Priorities and Resources Committee to give special attention to rural ministry and prioritise the empowerment, equipment and travelling allowances for the ministers in the rural congregations.

3. The General Assembly instructs the Priorities and Resources Committee to consider the idea of designating some places and congregations as heritage sites for the UPCSA.

4. The General Assembly encourages all the Presbyteries (with particular reference to those that do not have) to establish Presbytery Offices for ease of administration and communication.

5. The General Assembly encourages Mission and Discipleship Committee to pursue the issue of the centralization of stipend, even if it will start at Presbytery level as a build-up.

6. The General Assembly encourages the Mission and Discipleship Committee to engage the Highveld Presbytery on their approach to mission and discipleship making with the view to adopt that as one of the approaches of the UPCSA.

7. The General Assembly commends the Tiyo Soga Memorial and Highveld Presbyteries for the good work they are doing to the glory of God and to promote the image of the UPCSA.

8. The General Assembly encourages the Presbyteries to promote the holding of joint services once in a while, or as often as it may be possible, in order to afford the UPCSA members space and opportunity to transcend the barriers and experience one another across all the divides.

9. The General Assembly encourages the Presbyteries to offer post funeral care and support to the widows/widowers and the children of the deceased ministers until they find their feet.

10. The General Assembly commends and encourages ministers to attend the funeral services of their colleagues and/or their spouses.

11. The General Assembly encourages the Church in Society Committee and the Presbyteries to prioritise the healing and reconciliation activities towards unity and cohesion in the UPCSA.
UPCSA PENSION FUND

Supplementary Report to the General Assembly 2018

1. Trustees

- Composition of the current Board of Trustees is as follows:
  - A Wentzel: Chairman and Employer Trustee
  - GC Kelly: Employer Trustee
  - Dr N Mashalaba: Employer Trustee
  - E Stopforth: Employer Trustee (Ex-PEPF)
  - C Gauld: Employer Trustee
  - T Borrill: Alternate Employer Trustee
  - Rev R Botsis: Member Trustee
  - Rev C Judelsohn: Member Trustee
  - JF Botha: Member Trustee
  - TB Mahlangu: Member Trustee

- Ms JF Botha filled the Member Elected Trustee vacancy left by Rev D Potgieter in 2017 and member elections are currently being conducted to fill the vacancy of Alternate Member Elected Trustee left by Ms Botha. In terms of the Rules of the Fund, the Trustees elect a Chairman for the Fund. Mr Wentzel was re-elected as Chairman of the Fund.

- Where a Trustee is absent for two (2) consecutive meetings the Chairman will arrange to meet with the Trustee to establish if the person is able to continue as a Trustee and fulfil the required duties.

2. Principal Officer

- Ms. Lizané van der Merwe resigned as Principal Officer of the Fund effective 30 April 2018. Mr Morné Olivier of Seshego Benefit Consulting has been appointed as the Fund’s Principal Officer to replace Ms Van de Merwe from 1 May 2018. Mr Olivier’s contact details are as follows:
  - Cell: 083 441 0642
  - E-mail: mornes@seshego.co.za

3. Membership

- In terms of the current definition of membership eligibility in the rules of the Fund, all Ministers of congregations of the UPCSA and all employees of congregations of the UPCSA in South Africa, this includes secretaries, domestic helpers, gardeners and central office staff (other than Ministers) of the UPCSA in South Africa, are required to join the Fund as condition of employment. The eligibility clause is being reviewed and a separate submission to the General Assembly has been made for consideration.

- At 31 December 2017 the Fund had 224 contributing members, 69 deferred beneficiaries, 53 paid-up members, 5 non-contributing members, 53 deferred pensioners and 142 pensioners.

- The membership noted above includes the ex-PEPF members.

4. Fund Contributions

- The Trustees raised their concern regarding the contribution remittances previously. The contribution payments to the Fund have now been centralized and the problems previously experienced are expected to be resolved going forward.

- There are still historical outstanding contributions due to the Fund, which is currently being addressed. Late payment interest is payable by the Employer on any outstanding contributions.

5. Members being declared Deferred Beneficiaries

- In terms of the Rules of the Fund a Deferred Beneficiaries means: should full contributions not be received for three (3) consecutive months, such member shall become a Deferred Beneficiary and the fund credit of such a member shall be retained in the Fund as a paid-up benefit until death or retirement.

- It should be noted that the administrative cost to maintain this record will be deducted from the available fund credit by the Fund Administrator (NMG) until the available fund credit has been depleted.

- The impact on the member after they become a Deferred Beneficiary is that they can only access the fund credit plus investment returns either on retirement or death.

- It also means that the member will no longer receive any additional benefits (death or disability) over and above the fund credit (i.e. no insurance will be in place for the member from the Fund).

- The member will be required to reapply to the Fund to become an active member by completing a Detailed New Entrant Form, at which time a new member record will be created by the Fund Administrator (NMG) and a new accumulation of funds will start (upon receipt of the full contribution).
6. Statutory compliance

The Board is currently constituted in terms of the Fund’s rules. The audits of the 31 December 2016 and 31 December 2017 financial statements are due to be finalized by the end of July 2018. The Fund is therefore currently in breach of the Pension Funds Act requirement to submit audited financial statements to the FSCA (previously called the FSB).

7. Rates of Contribution – for the year ending 31 December 2018

Ministers:

- Member: 7.5% of Stipend
- Congregation: R 1 860 or R 1 330 (Subject to being recognised as a Congregation B)

➢ In order for a Congregation to be recognised as a Congregation B, the Congregation must be approved by the Presbytery responsible for the Congregation before 1 January of each calendar year.

Ex-PEPF Members:

- Member: 5% of Salary
- Congregation: 13.2% of Salary
- The Congregation contributes an additional R300 per member per month to cover expenses relating to the Fund.

Staff Members (joining after 1 July 2016):

- Member: 7.5% of Salary
- Congregation: R1 330

8. Rule Amendments

➢ Rule Amendment no. 2 to the Fund’s rules has been registered by the FSCS (previously known as the FSB) and makes provision for the following:
  ○ To make provision for any expenses related to a Deferred Beneficiary to be deducted from the Paid-Up Benefit held in the Fund and not to be paid from the Risk Reserve Account; and
  ○ To remove the thirteen-year service requirement for early retirement at age 60.

9. Investments

➢ The Trustees would like to thank the Investment Sub-Committee and the Finance Committee of the General Assembly for the diligent manner in which it has looked after the investments of the Fund.

➢ The Funds Asset Value as at 31 December 2017 was R 281,277,855.

➢ The portfolio returns for the 12 months to 31 December were as follows:
  ○ Low risk Portfolio: 8.60%
  ○ Balanced Portfolio: 8.33%

10. Pensioner Benefits

➢ As from 1 January 2018 all pensions were increased by 5.1%.

➢ In addition all pensioners (including ex-PEPF members) were paid a once-off bonus of R3, 000.

11. Responsibility of members to plan for their retirement

➢ The Trustees cannot emphasis strongly enough the need for members to seek appropriate independent advice and to prepare adequately for their retirement including ensuring that they have some liquidity.

➢ Members within five (5) years from normal retirement will receive a “Pre-retirement letter” providing guidance on the options available.

➢ Members receive another “Pre-retirement letter” three (3) years before normal retirement.

➢ New Regulations to the Pension Funds Act require the Trustees to implement benefit counselling to members by 1 March 2019. The Trustees are currently considering the requirements and will implement the required programs before 1 March 2019.

A. WENTZEL
CHAIRMAN

PROPOSALS

1. The General Assembly receives the report.

2. The General Assembly thanks the advisors and contractors to the Fund for the assistance given to the Trustees over the past period.
MINISTRY COMMITTEE

Supplementary Report to the General Assembly 2018

INTRODUCTION

The supplementary report focuses primarily on four areas. Firstly, on the proceedings of the Rudder Conference held on the 19th - 21st February, 2018 to determine what the UPCSA requires for the training for the Ministry. Secondly, the report will outline the Review of Theological Institutions, and thirdly, describe the findings of the Discernment Conference held from Thursday 24 May to the 27th May 2018 and finally, the report will comment on the Ethos, Structure and Resources Report.

1. ACADEMIC TRAINING FOR MINISTRY, FORMATION, AND EQUIPPING OF THE SAINTS: THE MINISTRY COMMITTEE’S 2018 RUDDER CONFERENCE

The mandate given to the Ministry Committee by the 2017 Executive Commission was to call a Conference, where each Presbytery would be represented by two delegates:

- to determine what the UPCSA requires for the training for the Ministry,
- review current and other theological institutions that have been submitted by Presbyteries and
- present the requirements for training and the proposed institutions for approval at the 2018 General Assembly.

The Ministry Committee responded to this instruction with a Rudder Conference at eMseni Conference Centre, Brentwood Park, Benoni from 19th – 21st February, 2018. The purpose of the Rudder Conference was to provide direction to the denomination regarding criteria for theological training of our theological institutions. Two participants were invited from each Presbytery. The participants were given the criteria established at the Propeller Conference held in 2000 which they were asked to evaluate critically with reference to our current needs and to develop new criteria for the training of Ministers in the UPCSA today.

1.1 Rudder Conference Proceedings

1.1.1 The Ministry Committee Convener, the Rev. Mukondi Ramulondi opened the conference with devotions and gave an overview of the terms of reference and the way in which the conference was tasked to reach consensus on relevant theological training for the ministry today, and how the criteria could be met.

1.1.2 The Ministry Secretary, the Reverend Dr. Patricia Baxter looked at expectations for the Rudder Conference and asked participants to write down what they wanted to get out of the conference.

1.1.3 Video footage from the Propeller Conference held in June 2001 was shown to delegates.

1.1.4 Next, women and youth from the Highveld Presbytery were invited to share what they expected from ministers today.

1.1.5 This was followed by 3 speakers, namely, Rev Professor Revelation Enriquez Velunta from the Philippines, Rev Professor Rodney Hewitt from Kwazulu Natal, and Professor Klippies Kritzinger from Tshwane, Gauteng who gave input on theological processes to facilitate the development of criteria for our theological institutions to consider when training UPCSA students for the ministry in diploma and degree courses.

1.1.6 After each speaker, a plenary was held and recommendations were made.

1.1.7 On the last day, the conference made recommendations on what criteria need to be included in providing theological training.

2. INTRODUCTION

A common thread amongst the speakers was an appeal for the UPCSA to understand the broad nature of the Christian Faith Tradition and to help ministers locate who they are and what they are capable of becoming within the diverse contexts found within the UPCSA to offer students for ministry a vibrant spirituality and to equip the saints for ministry.

2.1 Criteria For Academic Training For Ministry

2.1.1 An Ecumenical Approach  
An ecumenical approach seeks to understand an overall view of Christian traditions and practice, and to understand what Christians hold in common to develop unity and peace in the world. An ecumenical way of relating is hoped to bring growth to the denomination with Ministers having a broad understanding of Christian traditions in general and engaging with a deeper understanding of their own tradition.

Furthermore, if theological institutions establish links with national and international organizations with ecumenical interests of mutual concern, it is hoped that ministry can extend beyond the influence of connected churches, enabling the UPCSA to be connected to community organizations that can further the uniting goals of the UPCSA.

This would help our students for the ministry to learn in an ecumenical community how to deal with the divided, deprived, and corrupt contexts, in which many new ministers find themselves working including poverty, HIV/AIDS, and the steady increase of secularization and decline of mainline churches.

2.1.2 Reformed Spirituality  
Those training for ministry need a clear understanding and experience of what it is to be Reformed and of the Reformed contexts within the denomination and the way in which to express their chosen Reformed way of living out the Scriptures in their own geographical contexts and how this can improve their experience of everyday life. The training institutions need to provide tools to both critique the tradition and enable the ministers to deconstruct and reconstruct Reformed praxis today to embrace new and life affirming theologies that will be relevant in the diverse contexts in which the UPCSA finds itself today.

2.1.3 African/Black Worldview  
The speakers asked for the denomination to understand the need to move away from Western theology alone, and to understand and articulate who they are as Africans. What black writers are saying theologically is important for us to be able to identify what our Reformed voice is today and the way in which we should continue reforming today.

2.1.4 Contextualization  
The curriculum needs not only to address our African contexts more seriously, but also to cater for other contexts e.g. urban and rural ministry, poverty and sustainability, pastoral and counseling practices, as well as liberational, womanist, feminist, and eco-theological contributions. Courses should also cater for the relationship between Christianity and culture for these to be evaluated. Students whose home language is not English should be accommodated at theological training institutions. Courses should also provide leadership training and how to be an agent for change.

2.1.5 Curriculum  
In addition to the traditional biblical and theological classes, Ministers should be exposed to a broader curriculum including relevant skills related courses in economics, human developmental psychology, law, computers, finances, abnormal psychology, sociology, counseling, missional leadership and apologetics. Short courses should be offered to students such as conflict management, clinical pastoral education and organizational leadership.

Furthermore, justice, brokenness, socio-economic and political inequalities, and poverty need to be addressed. In light of the violence and trauma experienced in Southern Africa, clinical pastoral education should also be considered in our curriculum.

Bridging Courses are important to prepare those who have not had a privileged education or who have to use a second language to communicate for tertiary studies. Modules should be provided as the need arises, such as justice and black ecclesiology and entrepreneurship in a time of diminishing resources. African theologies should be a compulsory area of study in the curriculum for all students.

Students at distance learning institutions should have quarterly in house training sessions at a House of Studies or Seminary to be developed in each Presbytery. Training should include up-skilling courses for Ministers. The New General Assembly Office may be used as a Ministerial Training Center and offer short courses, winter/summer schools.

2.1.6 UPCSA Board Participation  
The UPCSA should be in partnership with theological training institutions to ensure that the needs of the UPCSA are taken into account. An advisory board should be set up to ensure that institutions are keeping abreast of the concerns facing the UPCSA in years to come.

2.1.7 UPCSA Academic Representation  
The UPCSA would like academic representation in their chosen theological training institutions, particularly with regard to Reformed theory and practice, and to ensure a broad range of hermeneutical tools to understand the Bible.
2.1.8 Ministerial Formation of Ministers

The Rudder Conference noted that academic performance alone is not sufficient to train ministers in the UPCS. Ministerial Formation needs to be the responsibility of Presbyteries and the Ministry Committee in partnership with the institutions of training taking into account our transnational contexts. Students need to be formed in the daily practice of reading the Bible, praying, living out ethical lives, and making a difference in society. If students focus only on critical methods, there is the possibility of floundering in their faith. However, if there is an on-going partnership with the church, both the academic and formation classes can lead to a dynamic and vibrant spirituality amongst the students for ministry. This, in turn, will lead to dynamic teaching and living out of the gospel to equip the saints.

2.1.8.1 The Conference identified the need to have formation classes for students and probationers. A pre-study programme should be introduced for students beginning with a conference after the discernment conference and before the students begin their studies.

2.1.8.2 Students for the ministry should attend formation classes concurrently with their academic programme, followed by a post academic period after completion of their studies to cover the practicalities of ministry, polity, mission formation, worship, how to conduct a wedding and funeral, how to visit in homes, develop leadership skills, and counseling skills, etc.

2.1.8.3 The role of presbyteries and Ministry Committee in the oversight of students for the ministry and probationers needs to be clarified. Presbytery needs to take an active part in formation classes of students so that students will learn the practical aspects of ministry. Formation should include stewardship and entrepreneurship to help churches become self-sustainable.

2.1.8.4 Students need to be attached to congregations other than those to which they are accustomed to ensure they are exposed to more than one cultural grouping and one kind of church i.e. rural or urban church.

2.1.8.5 Probationers should be free to choose their own mentors while Ministry Committee selects the Supervisor.

2.1.8.6 The Ministry Committee needs to write guidelines for presbyteries to extend their Fellowship of Vocation programs and for ministers with students attached to their congregations to attend formation classes throughout their study period.

2.1.8.7 Probationers participate in a post academic overview after completing their studies led by members of Presbytery and the Ministry Committee.

2.1.8.8 A seminary or House of Studies in Presbyteries needs to be developed for a vibrant Reformed spirituality to take hold in Southern Africa.

2.1.8.9 The Ministry Committee needs to develop guidelines to manage the formation process in Presbyteries.

2.1.8.10 General Assembly budget needs to be significantly increased to develop the formation programme.

2.1.8.11 The UPCS Manual of Faith and Order needs to be reviewed concerning the training and placement of students and Fellowship of Vocation.

2.1.8.12 Guidance is needed on new forms of ministry and a framework provided for discernment committees. The Task Team of the Ministry Committee needs to continue to work on such guidelines.

2.1.8.13 The problem of patriarchy needs to be addressed in communities that do not accept women in leadership roles.

2.1.8.14 Presbyteries need to take more responsibility in discerning the call of candidates. More training is needed in developing missional congregations with the Ministry Committee working together with Mission and Discipleship on Centers of Impact in Communities. Ministry Committee needs to help ministers to equip the community to make centers of impact in communities.

2.1.8.15 Ministers need to be taught how to equip the saints for ministry, rather than doing all the work themselves. Creative training is required to shift from shepherd/teacher model to shepherd/teacher/equpper of the saints. Trust is needed to move to the equipping of the priesthood of all believers. Further training is needed in the APEST model of ministries (Apostles, Prophets, Evangelists, Shepherds, Teachers model of ministries in Ephesians 4).
2.1.9. Diversity/Staffing
Faculty and staff at academic institutions should be diverse to correspond with our diverse demographics within the UPCSA.

2.1.10 Facilities
The UPCSA seeks appropriate facilities at training institutions to enable our students to reach the high calling bestowed upon them. The institution must be accessible to all our students and provide sufficient resources for our students to complete a degree or diploma. Accommodation should be adequate for students to fulfill their academic and formational requirements.

These 10 criteria are expected to lead to a dynamic and growing Reformed and reforming Church with the saints equipped to make a dynamic spiritual impact in society.

A questionnaire was devised to help the General Assembly to assess how these 10 criteria were being met by the current and proposed theological training institutions for the training of UPCSA ministers.

3 QUESTIONNAIRE FOR THEOLOGICAL INSTITUTIONS

**THE UNITING PRESBYTERIAN CHURCH PRESBYTERIAN CHURCH IN SOUTHERN AFRICA (UPCSA)**

**A SURVEY FOR THEOLOGICAL INSTITUTIONS**

1. **NAME OF INSTITUTION**

   ______________________________________________________
   ______________________________________________________

2. **NATURE OF THE INSTITUTION**
   Correspondence or Residential (If residential: Describe size and accessibility for all students and describe whether bursaries/ grants are available for students. If correspondence: describe the way in which students have contact with the theological perspectives of their peers?)

   ______________________________________________________
   ______________________________________________________
   ______________________________________________________
   ______________________________________________________

3. **MISSION**
   What is the mission statement of your institution?

   ______________________________________________________
   ______________________________________________________
   ______________________________________________________
   ______________________________________________________
   ______________________________________________________

4. **HOW UNIQUE IS YOUR INSTITUTION THEOLOGICALLY?**

   ______________________________________________________
   ______________________________________________________
   ______________________________________________________
   ______________________________________________________
   ______________________________________________________

5. **ECUMENICAL VISION**
   i) What does ecumenical mean in your institution?
   ii) Would your institution agree to a UPCSA member on the board?

   ______________________________________________________
   ______________________________________________________
   ______________________________________________________
   ______________________________________________________
   ______________________________________________________

6. **CURRICULUM**
   i) Is provision made for a Reformed perspective in your curriculum?
   ii) What is the involvement of church partners in curriculum development?
   iii) What is the view of your institution on contextual issues and what provision is made in the curriculum, i.e. poverty? What is the good news for the poor in rural areas?
   iv) What is the size of your library? How accessible are the books for students?
7. **STAFFING**

Do you have theological diversity on the faculty (describe size and theological diversity of faculty) and would you accept persons from the UPCSA on your faculty?

8. **MEMORANDUM OF UNDERSTANDING**

   i) Is there memorandum of understanding between the churches and your institution?
   
   ii) If not is your institution prepared to enter into a memorandum of understanding?

9. **IS THERE ANY OTHER INFORMATION YOU WOULD LIKE TO SHARE?**

4. **REVIEW TEAM**

The review team consisted of five participants chosen from the Rudder Conference and Ministry Committee to represent the denomination to review the seven institutions. The Rudder Conference chose Revs. Mautji Pataki and John Gordon from the Rudder Conference and Rev. Mukondi Ramulondi and the Ministry Secretary, Rev. Dr. Patricia Baxter, from the Ministry Committee and Rudder Conference. It was agreed to select a woman from Zambia to join the team in Lusaka, A woman would also be identified in Zimbabwe, and one in South Africa. The names of the women to join the team in their own regions were Rev. Jane Nyirongo in Lusaka, Rev. Farisi Sakala in Harare, and Dr. Gonnie Leurs in South Africa.

The team was tasked to visit our six current training institutions for the ministry, namely Pretoria University, Stellenbosch University, UNISA, Theological Education by Extension College in South Africa, United Theological College (Zimbabwe), and Justo Mwale University (Zambia). The only additional institution named by a Presbytery for consideration was The South African Theological Seminary (SATS) in Bryanston. The Review Team met with the Institutions, presented the questionnaire to the appointed staff designated to meet with the Review Team to see if the institutions met the theological criteria from the Rudder Conference and whether the institutions were willing to journey as partners with the UPCSA in providing training. Faith or Mission Statements and course content were requested for the task team to identify whether the institutions were a good fit in terms of what the UPCSA wants for its ministers.

5. **SUMMARY OF FINDINGS MET BY INSTITUTIONS ACCORDING TO RUDDER CONFERENCE CRITERIA**

<table>
<thead>
<tr>
<th>CRITERIA</th>
<th>Justo Mwale University</th>
<th>UTC</th>
<th>TEEC</th>
<th>UNISA</th>
<th>Pretoria University</th>
<th>Stellenbosch University</th>
<th>SATS</th>
</tr>
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<td>✓</td>
<td>✓</td>
<td>✓</td>
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<tr>
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<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>× Insufficient to maintain Reformed identity</td>
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<tr>
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<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
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<tr>
<td>4 Contextualization</td>
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<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
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<tr>
<td>5 Curriculum</td>
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<td>✓</td>
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<td>✓</td>
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<tr>
<td>6 UPCSA Board Participation</td>
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<tr>
<td>7 UPCSA Academic Representation</td>
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<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>× No structure presently available</td>
</tr>
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</table>
### 6. REVIEW OF THEOLOGICAL INSTITUTIONS

#### 6.1 JUSTO MWALE UNIVERSITY

In 1929, Rev. Justo Mwale was the first Zambian to be ordained as a Minister in the Reformed Church in Zambia. Just Mwale University in Lusaka, Zambia is named in honor of this forefather of the Protestant faith with an African voice. Justo Mwale is owned by the Reformed Church of Zambia. As other churches with students at Justo Mwale emerged, the churches each received representation.

Justo Mwale attracts students from Malawi, Zimbabwe, Botswana, Mozambique, Namibia, South Africa, Nigeria and the USA. The accrediting Council for Theological Education in Africa (ACTEA) accredited the Diploma in Theology programme in 1991 and the Bachelor of Theology programme in 1997. In 2015, independent status as a university was awarded by the Ministry of Education in Zambia. The accrediting Council for Theological Education in Africa (ACTEA) accredited the Diploma in Theology programme in 1991 and the Bachelor of Theology programme in 1997. The Booth Centre for Service and Training was established as a service centre in 1999.

As a Christian Institution, the University seeks to be governed by God’s word. The Vision of Justo Mwale is to be a leading private open and distance learning institution in Sub-Saharan Africa characterized by quality academic programs and organizational excellence to address the needs of the church, society, and academia. The mission of Justo Mwale is to provide quality, contextual and holistic theological education from a biblical, Reformed and Presbyterian perspective for Christian men and women, to enable them to carry out God’s redemptive mission in the Church, society and academy in Africa and beyond in order to realize His kingdom.

6.1.1 Ecumenical Approach

There are ecumenical Links with several denominations including the Reformed Church in Zambia, the Church of Central Africa, Presbyterian (Zambia and Harare synods), the Uniting Presbyterian Church in Southern Africa, and the Reformed Church in Zimbabwe.

6.1.2 Reformed Spirituality

The University is rooted in sound doctrine, based on the Reformed tradition. An institution that prides itself in gender equity and equality.

6.1.3 African/Black Worldview.

Justo Mwale maintains professional relations with the Association of African Theological Council. Most Universities, including Justo Mwale are undergoing academic transformation in de-colonializing and reconstructing the curriculum. Apart from the general biblical and theological courses, Justo Mwale has programs in sustainable development and programs for spouses. African /black authorship is encouraged.

6.1.4 Curriculum

The University is registered and regulated with the Higher Education Authority in Zambia, offering certificate, diploma, Bachelor of Theology, and Master of Theology with Education courses. In addition to the regular biblical and theological courses, there are short courses in children’s ministry and basic community mobilization tailored for people in leadership who need the skills to start development and manage development in their communities. Christian Stewardship and Sustainability provides life skills and teaches
how to earn extra income. Students serve local churches during practical training.

6.1.5 Contextualization
Some of the contextual programmes include public lectures on Religion and Politics, the relationship between Religion and Society in the contemporary context of Zambia and Southern Africa and the Impact of the Declaration of Zambia as a Christian Nation
Some of the contextual questions asked: How is society informed by African Traditional Religions? If a ministry is viewed as a business or investment opportunity, should we still call it religion? How does religion in the current Southern African society relate to business? Are but some of the questions asked.

6.1.6 UPCSA Board Participation
In 1989 a multi-church board was instituted and other churches with students at Justo Mwale began to participate in the governance of the institution. The Advisory Board consists of members from the Reformed Church in Zambia, the Church of Central Africa, Presbyterian (Zambia and Harare synods), the Uniting Presbyterian Church in Southern Africa, and the Reformed Church in Zimbabwe. The Memorandum of Understanding is between two churches not with the University, namely the UPCSA and RCZ, and is outdated. Further discussion is needed in this regard.

6.1.7 UPCSA academic representation
UPCSA academics are encouraged to apply for faculty positions, when they become available.

6.1.8. Ministerial Formation
Faculty, staff, and students live on campus. Chapel services and opportunities for senior students to preach provides for a vibrant faith community.

6.1.9 Diversity/Staffing
There are faculty staff hired from Zambia and faculty staff from other institutions. They have both international and local scholars. Members of Faculties from International Communities come for sabbaticals. There are few women on faculty. 99% of the academic staff holds PhD qualifications.

6.1.10 Facilities
The Chamba Valley Campus library facilities are excellent. More than 16,000 volumes. The Library Staff are committed to purchasing books in core fields. The variety of library resources range from books, to archives and a dedicated computer lab with full access to the internet. The Library received funds from First Presbyterian Church of Santa Rosa to introduce the KOHA system. There is a good collection of African and black theological writers.

The existing infrastructure does not allow for a larger student enrollment. At the moment, Justo Mwale caters for 72 students including the distance on-line learning. There are good classroom facilities, but insufficient desks for all the students and the living conditions for residential students need further improvement.

Justo Mwale met the criteria of the Rudder Conference. However, there is only a Memorandum of Understanding between the RCZ and the UPCSA. A memorandum of understanding needs to be made between the two churches and the University.

6.2 UNITED THEOLOGICAL COLLEGE IN HARARE
The United Theological College (UTC) was founded in 1954 as an institution of the Methodist Church in Zimbabwe, situated on part of the Epworth Mission Farm. The College was initially named Epworth College. It became an Ecumenical Protestant Seminary in 1955 when the Methodist Church in Zimbabwe, The United Methodist Church, the United Church of Christ, and the Evangelical Lutheran Church in Zimbabwe, the Presbyterian Church of Southern Africa and the United Congregational Church of Southern Africa resolved to co-operate in sponsoring the College for the training of pastors and other church workers. These denominations became shareholders in the College. In 1976 the name of the College was changed to the United Theological College. UTC

The mission of UTC is to train quality pastors and teachers of the Christian gospel as well as church laity in Zimbabwe, the South African region and more extensively globally. The College is committed to addressing the challenges of the time, which are characterized by chronic poverty, diseases, and moral decadence, tribal and racial conflict in the context of faith expression.

6.2.1 Ecumenical Approach.
UTC recognizes and values the different traditions of worship and doctrines of the participating churches and believes that individuals can be transformed through the witness of a united church of Jesus Christ. In the framework of ecumenical thought and Christian unity, matters related to doctrinal and liturgical issues, the interpretation of the Bible, social thought and social action of different Christian communities are studied and discussed. A strong ecumenical awareness drives the College. As an ecumenical institution, UTC recognizes and values the different worship traditions and believes the individuals and communities can be transformed through the witness of an ecumenical church.
6.2.2 Reformed Spirituality
Ministers from the UPCSA are invited to teach from time to time. Students are invited to engage course material with Reformed views.

6.2.3 African /Black Worldview
Themes in African Traditional Religion, Christianity in Africa, European Missionary Strategies to African Initiatives, form part of UTC’s engagement with Africans and black writers.

6.2.4 Contextualisation
UTC contextualization focuses on Post Reformation Church, Religion and Governance, Religion and the Marginalized, and Islam in Africa today, to name but a few of the courses available.

6.2.5 Curriculum
Since 1982 UTC has been associated with the University of Zimbabwe (UZ) for the Diploma in Religious studies (DRS) programme and is accredited to the Association of Colleges of Theological Education in Africa (ACTEA). UTC is also a founding member of the Association of Colleges for Theological Education in Zimbabwe (ACTEZ). Courses distinctive to UTC are Phenomenology of Religion, Communication Skills, Introduction to Logic and Philosophy, World Religions and Ideologies, Ecumenical Theology, Christian Education, Religion, Peace Building and Conflict Transformation, Polity, African Traditional Religions, Church Administration, Religion, Democracy and Governance, Computers, Theology and Development, Contextual Theology. The College also offers some training to Pastor’s spouses, which includes Knowing the Responsibilities of the Pastor, Leadership, Christianity and African Traditional Religions, Counseling, Home Management, Church Administration, Sewing and Cutting, Manufacturing and Cookery. Workshops and seminars include Conflict Management, Financial Management, Project Proposals, and Communication Skills.

6.2.6 UPCSA Board Participation.
An independent Board has been established. There is also an Academic Advisory Board made up of the partner churches. The Reformed Church in Zambia, the Church of Central Africa, Presbyterian (Zambia and Harare synods), the Uniting Presbyterian Church in Southern Africa, and the Reformed Church in Zimbabwe. There is a Memorandum of Understanding between two churches and not between the University. Further discussion needs to take place in this area. A proposed B.Th. programme is on the table for discussion.

6.2.7 UPCSA Academic Representation
The UPCSA is represented on the Advisory Board.

6.2.8 Ministerial Formation
Ecumenical chapel services are held daily. Different denominations present the service, so that the students get exposure to multiple traditions. There is a full time Chaplain who co-ordinates the different services. The Chaplain has opportunity to clarify issues that may arise out of differing views. The chapel provides room for morning devotions on Mondays, Tuesdays, Thursdays and Fridays and there is a family evening service every Sunday. Wednesday morning Communion devotions are led by the Chaplain or a guest.

6.2.9 Diversity/ Staffing
The College recruits qualified and experienced Christian lecturers, who are committed to excellence in teaching methods. While there is diversity in faith traditions, the male/female ratio needs attention.

6.2.10 Facilities
Overall facilities are maintained well. However, the library relies on book donations. African/black theology is limited. There are over 2,000 books and the library subscribes to 20 journals. Many of the books are old and require updating. The church needs to examine how to support UTC to update the library, particularly in the latest African and black writers. The library is soon to be linked to Princeton University Library, which will improve student access to the latest research.

UTC met the criteria from the Rudder Conference; however the library facilities need to be improved. The UPCSA needs to help with the upgrading of the library. Many changes have been made since the original memorandum. The memorandum with UTC is outdated. A new memorandum needs to be entered.

6.3 THEOLOGICAL EDUCATION BY EXTENSION COLLEGE (TEEC)
TEEC was established on 23rd March, 1976 at a meeting of Church representatives at St. Peter’s Lodge, Rosettenville by a consortium of churches under the auspices of the South African Council of Churches (SACC). The meeting was convened by the National Committee on Theological Education on the authority of the SACC. The College commenced operations on 1st April 1976. The College was established to provide distance learning based upon the internationally recognized philosophy of theological education by extension. Within the theological education and training context of the Christian Church in Southern Africa. The College maintains relationships with the wider Christian family so that the students are supported, resourced and enriched for ministry. The latest Memorandum of Understanding (MoU) was established on the 12 May, 2008. The MoU partnerships and understandings are with churches and institutions that support the College’s goals, subscribe to the tenets of the Apostle’s Creed, and share the same desire to uphold the highest ethical and educational standards. The current student body ranges between 2000 and 3000 students from year to year. The medium of instruction is English.
The Mission of the College is to provide affordable (open doors for those who are disadvantaged through economics, age, gender, geography, inferior education or available time), contextual theological education (Being rooted in the Southern African context, the College provides pertinent programs and quality resources to equip women and men for their ministries. within an ecumenical, non-racist and non-sexist setting).

The College does not offer individual bursaries as it does not have the capacity to conduct the required means test. Where churches offer sponsorship to students, the College is able to manage the allocations and payments for groups of students.

6.3.1 Ecumenical Approach
The College operates ecumenically in that it draws on the richness of a variety of church traditions within the wider Christian family rather than seeking a single interdenominational viewpoint. TEEC has a strong history of ecumenical involvement from its founding legacy with participation of denominations in the SACC. Supporting churches and institutions participate ecumenically in the extension relationship in two practical ways:

- Local support of students through tutoring, and other supportive structures or events that assist students in their work.
- Participation in the development, assessment and administration of TEE College programs. This is expressed through the secondment of full time or contracting part-time staff to the College (Markers, Course Writers, Reviewers, etc. and assisting at registration, assessment and examination processes for students). TEE encourages ecumenical participation in the life and work of the College to enable and strengthen Christian co-operation in the Southern African context. Seven South African denominations support the College formally and participate in its work, namely UPCSA, UCCSA, MCSA, ELCSA, RCC, ACSA and the Salvation Army. In both 2017 and 2018 these denominations accounted for 85.9% of the student body. A further 21 denominations are represented in the remainder including AIC, Pentecostal, Reformed, Episcopal, Zionist, Orthodox etc.). The College receives representations from churches with regard to comment on course content.

6.3.2 Reformed Spirituality
The students will initially be asked to compare and contrast their own traditions with ones that are different from their own. Students explore, compare, and contrast a number of traditions. Dialogue between what the church claims and what is given in assignments is important for students to know who they are in relation to other denominations.

6.3.3 African/Black Worldview
TEEC is concerned about transforming the curriculum, specifically in terms of adult learners and developing the whole person, not simply supplying knowledge or ‘academics’ requires students to relate their learning to practical situations in their own context and to demonstrate their competence. The College develops its own course content rather than relying on textbooks published elsewhere. The curriculum enables students to engage with their own as well other perspectives in terms of course content and assessments. The College reaches out to experts academic, pastoral and ministerial with regard to programme design, development, assessment and review.

6.3.4 Contextualization
Each assignment is contextualized. Students are invited to explore how they make sense of course content within their own context. Students are invited to engage with various questions arising out of specific contexts with their lecturers.

6.3.5 Curriculum
The College offers both a diploma and a degree programme. The College is intentionally based on the Theological Education by Extension philosophy developed in Central America in the 1960's as a movement bringing theological education to grass-roots ministers in small, rural, or under-resourced communities. The College offers accredited programmes and must therefore comply with legislated entrance requirements. At registration students are asked if they wish to share their contact details for tutoring purposes, representing the student’s first line of support. Some of the College’s participating churches arrange local tutoring together with ecumenical partners. The College provides support in setting up the groups. The students are also supported through church structures for those on church-affirmed vocational paths. From time to time the College has received “representations” from churches to comment on course content. The College has an outcomes-based approach. This requires students to relate their learning to practical situations and demonstrate competence particularly within their own context. The curriculum includes a survey of Bible content and critique using a range of critical methods. There is also exposure to a wide range of theological views and pastoral counseling tools, which takes into consideration the context of the student. Students belong to private study groups based in regions. The courses are registered with the Council on Higher Education (CHE) and registered with the South African Qualifications Association(SAQA).The College continues to develop African theology in its curriculum. The courses consist of understanding a survey of the Bible using various critical methods, and exposure to various theological interpretations and pastoral practices. The students are also given exposure to the history of doctrines.
6.3.6 UPCSA Board Representation
The new Companies Act prohibits external representation in governance and requires Directors to be independent. In 2012 the outgoing Council established the mechanism for the Memoranda of Understanding between the College and its historic partners then signed the new Memorandum of Incorporation as required. The first Board of Directors was put in place as per the Companies Act. Currently the UPCSA, MCSA, the Catholic Church and the Salvation Army have signed Memoranda of Understanding between themselves and the College. The Catholic Church has worked with the College to bring specifically Catholic education to the Higher Certificate programme to serve religious educators in faith-based learning.

6.3.7 UPCSA Academic Representation
The College receives advice from its tutors, lecturers, and partner churches; however, an Advisory Board that includes partner churches needs to be formalized for annual tracking of curriculum and evaluating course material.

6.3.8 Ministerial Formation
Studies are integrated into a student’s personal life in each assignment. There is no specific programme. Partner churches are expected to provide training for their students in their everyday spiritual practice.

6.3.9 Diversity/ Staffing
Most full-time staff including academic staff are from various church traditions (AIC, Anglican, Baptist, Roman Catholic, Dutch Reformed, Methodist, Presbyterian and Salvation Army). The College also sources course writers and reviewers from a variety of traditions. The Current Programs Co-Coordinator is from the UPCSA. In 2019 an additional Co-coordinator will be added supported by the Council for World Mission.

6.3.10 Facilities
The administrative buildings are old and the facilities at the various churches vary according to the capacity of the church. TEE has a well-equipped library. The College currently holds 12 950 books. The library catalogue is available to students through an on-line login, through which students also place book requests. The library holds more than 892 journals. Journal articles are included in the electronic catalogue, to facilitate searching for and finding journal articles rather than relying on printed indices. The College has explored access to electronic holdings for students and this will be further developed as the College prepares to offer programmes online.

TEEC meets the requirements of the Rudder Conference. A Memorandum of Understanding is in place.

6.4 UNIVERSITY OF SOUTH AFRICA (UNISA)
The University of South Africa was founded in 1873 in Cape Town as the University of the Cape of Good Hope. It spent most of its early history as an examining agency for Oxford and Cambridge Universities. It changed its name to the University of South Africa in 1916 and moved to Pretoria in 1918. Under the auspices of UNISA several colleges became autonomous residential universities in the South African higher education system.

The Mission of the Theological College in Human Sciences is to reflect systematically on faith in action. UNISA sees it as important to understand the historical development of theological traditions and church denominations within the Christian Movement. It also considers it important to study how differing contexts influence the beliefs, worship and practices of Christian communities and their sense of mission in society today. Different ways in which the Bible has been understood and put into practice across the centuries and in varying cultures makes for a fascinating journey.

The Vision is toward an African University shaping futures in the service of humanity.

6.4.1 Ecumenical Approach
UNISA seeks engagement and critical involvement from all churches. Informal dialogue with Deans and Directors of Colleges and Church leadership is taking place at present. A more formal discussion and agreement is needed. The Memorandum of Understanding is old and needs to be renewed.

6.4.2 Reformed Spirituality
Students are invited to understand how the course material links with their church confessions. Assignments give students the opportunity to compare and contrast their own traditions with others. The UPCSA has a faculty member in the Department of Spirituality.

6.4.3 African/ Black Worldview
African arts and culture and African/Black writers are intentionally promoted.

6.4.4 Contextualization
UNISA is driven to find answers to Africa’s educational and developmental problems. It is a leading open distance learning institution, presently involved in transformation from Western theology alone to Africanizing the curriculum.

6.4.5 Curriculum.
Four majors are offered in the B.Th. degree: Scripture Studies, Theologies in Context, Congregational Ministry, and Community Ministry. The Department of Philosophy, Practical and Theology consists of 30 modules; 8 National Qualification Framework (NQF) level 5 modules, 10 NQF level 6 modules, 12 NQF level 7 modules or 8 NQF level 5 modules, 11 NQF level 6 modules and 11 NQF level 7 modules or 8 NQF level 5 modules or 12 NQF level 6 modules and 10 NQF level 7 modules. Bachelor of Theology, Bachelor of Arts in Biblical Studies, and Ancient Near Eastern Studies for students in the Human Sciences, Bachelor Honors, Master of Theology, and Doctor of Theology (DTh) courses are offered. Study focuses on understanding transformative encounters.

In addition to the general biblical and theological courses, there are courses in Ethics and Spirituality, Preaching in the Context of Poverty, Intercultural Christian Communication, Christianity and a Changing South Africa, Illness, Health and Healing, Faith Jesus and Social Change, The Bible, Creation and Ecology, The Bible and the Eradication of Poverty, Christian Leadership and Church Management, Christian Action for Anti-Racism, The Dynamics of Interreligious Encounter, Christianity in Africa, The Bible and Human Development in Post-Colonial Africa, Construction of Bodies, Gender and Sexuality in Early Christianity, God, Creation, and the Environment, Politics, Power and Prophecy in Ancient Israel, Faith the Spirit and the Future, The Bible in African Cultures are just some of the courses that tell of UNISA's commitment to Africanization and inclusion of black worldviews. Many changes are taking place in the re-curricularization and transformative process.

6.4.6 UPCSA Board Participation
UNISA has an independent Board, showing that UNISA has changed substantially since the original partner church MOU’s were signed. A new Memorandum of Understanding needs to be signed. UNISA is open to developing a platform of engagement.

6.4.7 UPCSA academic representation
UPCSA is represented on the Faculty.

6.4.8 Ministerial Formation
The University sees the need for partner churches to focus on the formation of their ministers in Reformed training. Partner churches are encouraged to create space for their own formational programmes in Reformed theology. Sedibeng House of Studies is ideal for this purpose.

6.4.9 Diversity/Staffing
The staff is theologically diverse, yet there are currently more males than females.

6.4.10 Facilities
UNISA has the best library in Southern Africa with over 2.7 million items and an extensive e-library.

UNISA met the criteria of the Rudder Conference. The UPCSA needs to work on a programme of ministerial formation for the students at UNISA. The Memorandum of Understanding is Outdated.

6.5 Pretoria University
The Pretoria Branch of the Transvaal University College (TUC) was the forerunner of the University of Pretoria. The University commenced its archives in 1908. The University became a fully-fledged University in 1930. The Faculty of Theology began in 1917 and celebrated its centenary in 2017. The University seeks to serve the church, community and science with sensitivity to the concerns of different faith traditions. The vision of the faculty is to be recognized for its creative engagement with life-giving theology and religious insight of service to academia, the church and community by seeking to:
- Teach theologies that are constructive, critical, relevant, contextual and engaging.
- Undertake quality, collaborative, interdisciplinary and transdisciplinary research;
- Nurture transformative leaders that serve academia, faith-communities and society;
- Promote, justice, peace, the integrity of creation, reconciling diversity and flourishing of human life;
- Undertake quality research; and create a space for pluriversality, differing epistemological, inter-religious dialogue and new technologies, and engage critical reading of texts from religious, historical, and life experiences.

UP stresses the importance of open learning training for the university. It is imperative in a pluralistic, multi-religious, multi-lingual and multi-cultural world to have learning that gears students to understand all theological contexts. People’s thoughts about God, religion, and spirituality are changing. Pastors need to know how to speak to and address the changing contexts. The advantage of having a truly diverse body of people with different disciplines, church traditions, doctrines with inter religious dialogue allows for students to know all confessional contexts and then be able to explain why they stand in the Reformed tradition. Hospitality and relationship are important in bringing unity into our divided worlds. While seminaries focus on the praxis of a particular tradition, it is the privilege of a University to expose ministers in training to multiple traditions.

The Mission of the Faculty is to serve faith communities and society as a whole with radical inclusivity and sensitivity. The Faculty wants to practice theology in such a way that the love of God reaches all people and all faith denominations in the African context. The University has local and international ecumenical leaders in the Faculty as well as Moderators and former Moderators of Reformed denominations. The Faculty has established an Advisory Board. Church partners are integral to the work and direction of the Faculty. The
University has adopted a research theme entitled ecdonomy, which speaks about the household of God or fullness of life for all. Under this broad theme the researchers are publishing various sub-themes aligned to sustainable development goals dealing with poverty, education, climate change, HIV/AIDS, hunger, health, water etcetera. Countless articles and many books have been written on these subjects.

The Faculty of Theology and Religion in South Africa is not only the oldest in South Africa, but is also rated first in Africa and 14th in the world in terms of research impact. This demonstrates the high standard of theology practiced at the University of Pretoria. Academic excellence is a non-negotiable factor.

6.5.1 Ecumenical Approach
The University is representative of the demographics of South Africa. The University has more than 35 denominations represented in its student body, which allows for greater ecumenical engagement. The University seeks to address the diverse demographics by seeking ways to understand the differing theologies and find ways to encourage dialogue. The Faculty considers itself to be strong in combining basics in faith and spirituality, beliefs and faith practices. Engagement with faith partners is considered crucial to achieving a well-rounded minister. The University provides critical analysis in relationship with partner churches to put the theologies into practice. In its critical engagement together with the church in its formational approach, the University participates developing a well-rounded training to serve academia, church, and society. It focuses on community involvement and transformation by clarifying how one understands scripture and putting it into practice can lead to the radical transformation of society.

The Faculty has the highest research output for a faculty in South Africa and is listed as number one in Africa with highly ranked researchers in six disciplines, namely Old Testament, New Testament, Church History, Dogmatics and Christian Ethics, Practical Theology, Missiology, and Religion Studies. In addition, there are three centers for the training of the "non-academic sector" to cater for 600 students who have potential, but have not had the opportunity to obtain certificates. The University is developing the students to move into academia. The faculty is moving into a space of academic dialogue with other faiths. There will be ongoing interfaith dialogue on relevant themes. The University continues to provide room for church-specific modules and training.

6.5.2 Reformed Spirituality
The majority of staff are from the Reformed tradition and are interested in continuing to reform.

6.5.3 African/Black Worldview
Re-curricularization is taking place with increased transformative awareness of Africanization and identifying black writers and scholars.

6.5.4 Contextualization
The Faculty is in an evolutionary mode to achieve greater inclusivity. As is typical of a 21st century paradigm, the Faculty finds its Christian identity in diverse contexts. This has paved the way for a Faculty of Theology and Religion without comprising its Christian identity. Apart from increasing the student's level of knowledge of different religions, the programme is intended to create an ethos of inter-religious dialogue, tolerance and mutual respect in the Faculty, at the University, and in Society in general. The Faculty excels both nationally and internationally in its two journals and doctoral outputs. Both HTS Theological Studies (HTS) and Verbum Ecclesia (VE) are accredited by Scopus, Scielo, and African Journals On Line (AJOL), and HTS are accredited by Internation Scientific Indexing (ISI), as well as the Netherlands as an AA journal.

6.5.5 Curriculum
There are B.Th., Honors, Masters and Doctoral degrees. The faculty has clustered the disciplines into Basic (Old and New Testament Studies) beliefs, (Dogmatics and Christian Ethics, Church History and Church Polity), and Practices (Practical Theology, Science of Religion and Missiology.) Interdisciplinary research is being applied in collaboration with the Protestant Theological University in Netherlands. The Bible remains the central point of reference for theology. The academic standards of education compare with the best in the world. Students benefit from the many international contacts of the Faculty. In addition to academic excellence, faith formation is of great importance to the Faculty. Together with the church partners, the Faculty engages in a Legotla or retreat to develop the overall mission, vision, and strategic message of the Faculty. The formal curriculum is undergoing transformation from a predominantly Western approach to Africanization of the curriculum to feature contemporary African voices in future. Future conferences are expected to revolve around practical ways of addressing poverty, ecological aspects and leadership to work towards achieving reconciliation and social cohesion. The library is extensive and includes a growing number of black/ African/womanist and feminist voices.

In addition to the academic curriculum, there are also three Centers: Contextual Ministry, Public Theology and Sustainable Communities. These make a vast impact in the areas of poverty, urban development, rural development, homelessness, etc. These projects do not work for the poor, but with the poor to find answers to pressing issues. Universities used to be a place mainly to find critical thought. Now, social justice and confessions have been integrated into the curriculum for the holistic growth of the students.

6.5.6 UPCSA Board Participation
The Memorandum of Understanding includes mutual responsibility from UP and the UPCSA. The University and church do strategic planning together. The Faculty receives academic input from the UPCSA. The partner
churches have space to develop formation programs to enrich the personal devotional practices and Reformed identity of the student. Partner churches are involved at the levels of brainstorming, planning, and implementation.

6.5.7 UPCS A Academy Rep resentation
The UPCS A pays 30% of the salary for one member of staff at the faculty. Two other Presbyterians are on the Faculty at UP.

6.5.8 Ministerial Formation
The University provides a space for weekly formation classes. Two worship times are held for students at Sedibeng House of Studies.

6.5.9 Diversity/Staffing
Most of the staff is from a Reformed background, but there are leaders from other church traditions including Pentecostal, Lutheran and a Roman Catholic (Dominican Order) who also plan to join the faculty. Black staff members presently stand at 29%. The Departments are generally appointing a diverse staff as the posts become available, which includes an improve quota of women in the Faculty, which is currently 17%.

6.5.10 Facilities
The facilities are excellent and allow for expansion.

University of Pretoria met all the criteria of the Rudder Conference. Memorandum of Understanding is in place.

6.6. UNIVERSITY OF STELLENBOSCH
The Faculty of Theology at the University of Stellenbosch developed in 1963 out of the Theological Seminary of the Dutch Reformed Church that was founded in 1859. Since 2000 the Faculty has been training ministers and youth workers for the following denominations.

- the Dutch Reformed Church (DRC)
- The Uniting Reformed Church (URC) in Southern Africa.
- The Uniting Presbyterian Church in Southern Africa (UPCSA)
- The Anglican Church of Southern Africa.

The following values are upheld by the Faculty and students: Excellence, Integrity, Commitment, Accountability, Inclusivity and Innovation. Stellenbosch consists of about 150 departments divided into 10 faculties. The Theology Faculty is for research, teaching and learning, and community action. It sees itself as a knowledge partner for other academic communities, various church denominations, and institutions of broader society.

The Mission of the University Faculty is to be future directed, inclusive, innovative and participates in academic transformation. Important priorities for the Faculty of Theology are student success, expertise, diversity, and systemic sustainability.

6.6.1 Ecumenical Approach
The Faculty is committed to ecumenicity through particularity. It seems that every particular denomination builds and enriches the inclusive and ecumenical character of the Faculty. The Ecumenical Centre for Leadership Development runs programmes on moral leadership. Research continues on human dignity, human rights and responsible citizenship. Research is also being done on sexual violence.

6.6.2 Reformed Spirituality
Stellenbosch has courses in Reformed and reforming theologies. Transformation indabas help to keep the transforming and creating of new synergy alive in the Faculty. Diversity targets are considered central to the process of change. The biblical and theological hermeneutical courses are strong and inspirational, bringing godly values before the students.

6.6.3 African/Black Worldview
Ongoing Africanizing and curriculum renewal ensure that the demands of contemporary contexts on local, African and global levels are addressed optimally. Active research partners exist with institutions in local, African, and global contexts. The University has studied the life of John Mbiti and has had discussions on decolonizing and Africanizing theology. The University is connected to the Circle of Concerned African Women. Winter school is held annually for faith community leaders and courageous conversations are being implemented on various contextual issues. Attention has also been paid to reconciliation, forgiveness, and violence in Africa. Stellenbosch University is part of the Network for African Congregational Theology, which includes more than 40 theological seminaries and colleges in Sub-Saharan Africa. In process projects include the Community Development Book project and the library partnership between Stellenbosch and others in Africa.

6.6.4 Contextualization
Research informed community initiatives of the Faculty of Theology focus particularly on church communities and other societal institutions. The focus of attention has been on renewal in various youth organisations, economy, ecology and development, political and public policy, public debate, public opinion formation and
public decision making processes. In the wider civil society the focus is on human dignity in the context of the integrity of creation. Through all the activities the faculty strives to contribute to building a life of dignity for people, animals, and nature.

6.6.5 Curriculum
The faculty wishes to enhance academic excellence, broaden access for students, and promote social impact. This emerges in the full range of programs including B.Th., BD, Post Graduate Diplomas, Honors, Masters and Doctoral Programs. The Faculty places a high premium on student success. New developments to encourage student success include the first year academy tutor and mentor systems, and other academic support services for undergraduate students, as well as a full time manager for research support. The academic programs address public themes like poverty and related conditions, human dignity and public health, democracy and human rights, comprehensive security and peace, as well as technological development in a context of systemic sustainability. Psychology I Context is part of the curriculum to promote understanding the person in context with particular reference to core social issues and challenges facing South African society. Beyers Naude Centre for Public Theology, Unit for Moral Leadership, Unit for Religion and Development Research, and Network for African Congregational Theology further enhance the transformation process.

The Faculty places a high premium on intra-, inter-, and trans-disciplinary research. Without internationalism the Faculty believes that they cannot be an excellent 21st century university. High quality research is understood to be indispensable for teaching and learning, and for community interaction.

6.6.6 UPCSA Board Participation
An Independent Board is established for governance. The Advisory Board is made up of partner churches for the development of curriculum. The Faculty has maintained its covenant agreements with the Dutch Reformed Church in Southern Africa, the Uniting Reform Church in Southern Africa and the Anglican Church of Southern Africa, and the Volkskerk Van Afrika. It is felt that church partnerships contribute toward recruiting students.

There are a growing number of students, as many as 50% among undergraduate students, who belong to about 15 different non-partner churches. Among the full-time academics, there are also members of non-partner churches as staff appointments are primarily on academic merit and not due to church affiliation.

6.6.7 UPCSA Academic representation
Academic posts are advertised through the partnerships.

6.6.8 Ministerial Formation
Local churches participate in the ministerial formation of students.

6.6.9 Diversity/Staffing
The Faculty is committed to excellence through diversity. It works for excellent teaching and learning, and community interaction through an ethos and culture, epistemology and pedagogy of diversity.

6.6.10 Facilities
Stellenbosch has excellent classroom facilities and room for growth. Making the theology department more accessible continues to be important to the Faculty. The Stellenbosch library is one of the biggest libraries in the world. It houses more than 600,000 volumes of books and bound periodicals. The theology library is extensive and there is an intentional plan to bring in new books on Africanization and black authorship.

The University of Stellenbosch met the criteria of the Rudder Conference. The Memorandum of Understanding is in place.

6.7 SOUTH AFRICAN THEOLOGICAL SEMINARY (SATS)
The South African Theological Seminary, otherwise known as SATS opened in 1996. SATS sees itself as neither correspondence nor residential, but on-line distance learning in which technology is used to take the distance out of distance education. Students must be able to work with technology and have regular access to the internet. The original group of employees was the visionary founder and Principal, course writer, and registrar/administrator. In 2002, the SATS offices moved from their original location at the Lonehill Village Church to Rivonia in Sandton. 98 students were enrolled. As the Seminary grew the staff was increased to seven members. In 2006, the visionary founder and Principal changed from visionary founder to serve as Chairman of the Board of Directors.

The Mission of SATS is to provide Bible-based, Christ-centered, Spirit-dependent theological training by means of on-line education. SATS sees itself as neither correspondence nor residential, but on-line distance learning in which technology is used to take the distance out of distance education. Students must be able to work with technology and have regular access to the internet. The original group of employees was the visionary founder and Principal, course writer, and registrar/administrator. In 2002, the SATS offices moved from their original location at the Lonehill Village Church to Rivonia in Sandton. 98 students were enrolled. As the Seminary grew the staff was increased to seven members. In 2006, the visionary founder and Principal changed from visionary founder to serve as Chairman of the Board of Directors.

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SATS stands on the triune foundation of:

- The unique authority of the Word of God the Father. SATS believes the Bible is the only written revelation of and from God and therefore is all that is needed for faith and life.
• **The Lordship and centrality of Jesus Christ.** SATS believes that Jesus Christ is God the Son and the full revelation of the Godhead to mankind. He is head of the church and Lord of our lives. As a result, participants in the Seminary are to base their doctrine and practice on what He said and did.

• **The ministry of the Holy Spirit.** SATS believes that students are to trust and obey God and the Holy Spirit, and that we are to embrace all that the Scriptures reveal of Him and His ministry.

Bible-based, Christ-centred and Spirit-dependent does not make SATS unique since other seminaries hold similar beliefs. However, it does position itself as theologically conservative or confessionally (in contrast to liberal or a-confessional approach to training ministers.

The Seminary does not have a Memorandum of Understanding with the UPCSA, but would be willing to enter one.

6.7.1 Ecumenical Vision
SATS leadership states that they have never discussed what it means to be ecumenical. It is simply not a term that they use much. They often use the word “evangelical”, but not “ecumenical”. SATS believes they are a home to students from all walks of life. SATS does not reject applicants, who meet academic requirements, but not faith requirements. Several Greek Orthodox and Roman Catholic students, who have remained in their church traditions have graduated from SATS. SATS believes in partnering with like-minded groups, churches, institutions and organizations, because there is significant value in such collaboration. The Seminary has forged partnerships in different parts of the world. For example in South America and parts of Europe, government accreditation for theological institutions is difficult or even non-existent. Partnering with SATS ensures that their students get an accredited degree.

6.7.2 Reformed Spirituality.
Out of 360 credits, SATS allows only five for Presbyterian courses. A minimal amount of Reformed teaching will lead to a loss of Reformed identity.

6.7.3 African/Black Worldview
There is one course in African Theology. The majority of African and Black theological voices are not a part of the course content.

6.7.4 Contextualization
SATS leadership states that the good news for the poor is the same as the good news for the rich. Jesus Christ died for the sins of the rich and poor, and rose for their justification. From the Cape Town Conference, which emanated from the Third Lausanne Congress of World Evangelization (Cape Town, 2010), SATS identified six missional priorities. In no particular order, they are (a) children, (b) poverty, (c) Islam, (d) morality, (e) discipleship, and (f) business as mission/theology of work. Present contextual courses include: Christian Relationship, Biblical Leadership, The Imperatives of Children’s Ministry, Introduction to Youth and Children’s Ministry, Walking with Wounded Children, Contemporary issues in Missions, Christian Counseling, Children at Risk, Conflict and Reconciliation, Church Management, Church Growth, and World Religions and Islam from a critical perspective.

6.7.5 Curriculum
The curriculum includes, Certificate, Diploma, and Degree levels, Honors, Masters and PhD’s. SATS understands that there are three discussion partners in the curriculum (a) the lecturer, (b) the class, and (c) their church community. The students interact with people in their community both by having a mentor (often a spiritual leader from their church), by completing assignments that require action, discussion, and reflection, and by engaging with lecturers and other students on-line. The onus is on the church community to provide the Reformed teaching.

The official language of the seminary is English, but from 2012, SATS began to offer their programs in French. As the Seminary grows, the materials may be translated into other languages. When the Seminary was founded, SATS researched what Christians needed to know at both leadership and non-leadership level. General Bible, theology, ethics courses are predominantly Eurocentric and from a broadly evangelical perspective. The courses are recognized at an NQF Level 7 from CHE, which is in line with other institutions reviewed.

It is important to highlight that in their biblical hermeneutical curriculum, SATS is opposed to scholarship that draws anti-supernatural conclusions regarding the Virgin birth, miracles of Christ, resurrection, etc.

6.7.6 UPCSA Board Participation
There are two Boards, a Board of Directors and an Academic Advisory Board. To serve the particular evangelical interests of the Seminary, the majority of the Board is made up of elders from the Village Church. It is not an independent Board. SATS leadership states that strength of their Board of Directors has been that their Board members are concerned only about what is in the best interests of the Seminary. This assumes that bringing other churches onto the Board would not be in the best interests of the Seminary.

The Academic Advisory Board is made up of a number of senior academics who from time to time consult local communities. There is presently no structure for other church traditions to participate formally.
6.7.7 **UPCSA academic representation**
SATS is open to Presbyterian academics of SATS evangelical persuasion, ie trained by SATS.

6.7.8 **Ministerial Formation**
SATS has formative confessional content, but, leaves particular formation to the local church.

6.7.9 **Diversity/Staffing**
SATS senior management is predominantly Caucasian. There is a large academic staff that is diverse in terms of race, gender, and tradition, but not in terms of theological content.

6.7.10 **Facilities**
Excellent on-line facilities. The library contains 25 000 books, 200 000 e-books and more than 16,000 journals. The electronic resources are accessible to all via the internet. However, the collections of books do not consider African identity and Black writers.

The Review team visited SATS to assess whether it would be a good fit for the criteria established for the formation of UPCSA ministers at the Rudder Conference. With our clear ecumenical outlook, consensus was reached among the review team that, while the seminary plays a unique and important role in on-line learning, the Rudder Conference expressed a desire for institutions that will provide a broad understanding of the diverse range of theologies found in the different Presbyterian church contexts and exposure to diverse hermeneutical understandings of scripture, including black, feminist, womanist and eco-theology, as well as an in-depth focus on Reformed theory and praxis. This is not evident in the curriculum at SATS. While the UPCSA seeks a broad inclusive approach with a range of theologies (including evangelical theology), SATS focuses on a particular evangelical stance. The Seminary has a different point of departure that does not include the breadth of theologies to which the denomination would like their students to be exposed. Furthermore, the Seminary Confessional Statement is not inclusive of all Christians within the UPCSA. The Faith Statement does not encompass the diversity expressed in our UPCSA Statement of Faith. See Appendix 2. SATS FAITH STATEMENT a response from a Reformed Scholar.

**SATS did not meet the majority of criteria from the Rudder Conference. There is no Memorandum of Understanding in place. SATS is open to entering into a memorandum of understanding.**

6. In conclusion, given that Justo Mwale University, United Theological College, TEE College, University of Pretoria, UNISA and Stellenbosch University meet the criteria developed at the Rudder Conference, the Ministry Committee recommends the said institutions to the General Assembly to be the Institutions to train its students for the Ministry of Word, Sacrament and Equipping of the Saints. Given that SATS does not meet several of the criteria as outlined at the Rudder Conference, the Ministry Committee recommends that SATS is not considered as an institution to train its students for ministry of Word, Sacraments and Equipping of the Saints in the UPCSA.

7. **Call Discernment Conference, 24 – 27 May 2018**
The Ministry Committee met at Lumko Conference Centre in Benoni on 24th to 27th May 2018, to discern the call of 30 candidates. Among them, they were six ordained ministers seeking admission or readmission in the UPCSA ministry. The report on the ministers follows below.

The Committee decided that twelve (12) of the applicants become students for the ministry from 1 January 2019. 4 candidates would start probation subject to successful completion of their studies at the end of 2018; other 4 applicants would begin probation; 4 candidates were deferred.

7.1 The list of the candidates to go ahead in the discerning of the call is as follows:

<table>
<thead>
<tr>
<th>NAME</th>
<th>COMMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  Lazarus Sajeni</td>
<td>Student</td>
</tr>
<tr>
<td>2  Robert Chawinga</td>
<td>Student</td>
</tr>
<tr>
<td>3  Shaldene L Pillay</td>
<td>Student</td>
</tr>
<tr>
<td>4  Mthokozisi C Hlela</td>
<td>Student</td>
</tr>
<tr>
<td>5  Luhle Ncapayi</td>
<td>Student</td>
</tr>
<tr>
<td>6  Nobuhle H Ndawonde</td>
<td>Student</td>
</tr>
<tr>
<td>7  Johannes T Mothoa</td>
<td>Student</td>
</tr>
<tr>
<td>8  Watson Lifa</td>
<td>Student</td>
</tr>
<tr>
<td>9  Nkululeko E Mntungwa</td>
<td>Student</td>
</tr>
<tr>
<td>10 Antonio Ferreira</td>
<td>Student</td>
</tr>
<tr>
<td>11 Monde Mzongwana</td>
<td>Student</td>
</tr>
<tr>
<td>12 Sokwang L Lebesa</td>
<td>Student</td>
</tr>
<tr>
<td>13 Malachi Habasimbi</td>
<td>Student/Probationer</td>
</tr>
<tr>
<td>14 Makalauwane Seloma</td>
<td>Student/Probationer</td>
</tr>
<tr>
<td>15 Brendon Asch</td>
<td>Student/Probationer</td>
</tr>
<tr>
<td>16 Mthobi Jita</td>
<td>Student/Probationer</td>
</tr>
<tr>
<td>17 Amina K Mkhesu</td>
<td>Probationer</td>
</tr>
</tbody>
</table>
7.2 MINISTERS:  
All Ministers applying for admission went through the same process of evaluation over three days as the other candidates.

7.2.1 Three Ministers did not meet the criteria and were referred back to their Presbyteries to follow the procedure as per Section 4 of the Manual of Faith and Order.

7.2.2. A. Rev Daniel Bushiri Kitenge  
The Ministry Committee recommends his "provisional" admission in terms of Manual 17.55.

7.2.2. B Rev Andre Mudibu Mbuyi  
The Ministry Committee recommends his "provisional" admission in terms of Manual 17.55.

7.2.2.C The Rev Philip B Petersen  
The Presbytery of Western Cape informed the Ministry Committee that it was formally requesting the Credentials of Rev Phillip Petersen to be restored. The Ministry Committee met the Rev Petersen during the Call Discernment Conference and, at its meeting on 27th May 2018, decided to forward the application to the General Assembly with its positive support.

8. Ethos, Structure, and Resources, The Impact of Inequalities on Decision Making Within the UPCSA.  
The matter has been addressed through the Church in Society Committee. The Church in Society Committee will report on the matter.

CONVENER  
REV MUKONDI RAMULONDI

PROPOSALS

1. The General Assembly receives the report.
2. The General Assembly notes the criteria for the ongoing academic training for the ministry from the February 2018 Rudder Conference.
3. The Assembly agrees to have formation classes in the students’ years of training as well as in the Probation years.
4. The Assembly instructs the Ministry Committee to prepare guidelines for formation classes for both the student and probation formation classes in FoV to equip the ministers to equip the community.
5. The Assembly agrees that FoV candidates should be attached to congregations.
6. The Assembly instructs the Ministry Committee to develop a Seminary or House of Studies in several presbyteries and to report to the General Assembly 2020.
7. The Assembly notes that the Ministry Committee is developing guidelines on appointment of people to manage the formation process in Presbyteries (FoV).
8. The Assembly notes the need for further training in the APEST model of ministry (Ephesians 4).
9. The Assembly approves the six (6) institutions who met the criteria set by the Rudder Conference in February 2018 to be the theological institutions approved to train UPCSA students for the ministry. These are Justo Mwale University, United Theological College, TEE College, University of Pretoria and University of Stellenbosch.
10. The General Assembly declines the South African Theological Seminary, since it did not meet several of the Rudder Conference criteria as an institution to train ministers for the UPCSA.
11. The Assembly receives the list of the candidates from the Call Discernment Conference as they appear in the body of the report.
12. The Assembly provisionally admits Rev DB Kitenge to the UPCSA ministry as per Manual of Faith and Order paragraph 17.55.
13. The Assembly provisionally admits Rev AM Mbuyi to the UPCSA ministry as per Manual of Faith and Order paragraph 17.55.
14. The Assembly grants credentials to the Rev PB Petersen according to Manual of Faith and Order Section 8 of Chapter 16.

APPENDIX A

STATEMENT OF FAITH

The Trinity. We *believe* in one God, eternally existing in three persons – Father Son and Holy Spirit.

The Father. We *believe* that God the Father is a spiritual being, omnipotent, omniscient, holy, righteous, loving and infinitely good; having life in Himself and giving life to all things.

The Son. We *believe* that Jesus Christ is true God and true man, the only begotten of the Father.

We *believe* in the bodily resurrection of the Lord Jesus, in His ascension into Heaven, in His present life as our High Priest and Advocate and in His personal return.

The Holy Spirit. We *believe* in the supernatural manifestation of the Holy Spirit in and through the life of the believer; in His empowering and equipping for service and ministry and in His definite, yet progressive work of sanctification, commencing at the time of the new birth and continuing until the consummation of Salvation.

Sin And Salvation. We *believe* that God created man in His own image; that man sinned and thereby incurred the penalty of death, physical and spiritual; that all human beings inherit a sinful nature.

We *believe* that the Lord Jesus Christ died for our sins as a substitutionary sacrifice and that all who believe and trust in Him are justified on the ground of His shed blood.

We *believe* that all who repent of their sin, receive Jesus Christ by faith as Saviour and confess Him as Lord are born again of the Holy Spirit and thereby become children of God.

We *believe* in the resurrection of both the just and the unjust and in the eternal blessedness of the children of God.

Scripture. We *believe* in the scriptures of the Old and New Testaments in their original writing as fully inspired of God and accepting them as the supreme and final authority for faith and life.

The Church. We *believe* that the one true church is the whole company of those who have been redeemed by Jesus Christ and regenerated by the Holy Spirit; that the new birth and personal confession of Christ are therefore essentials of church membership and that the church on earth is the organism through which God says and does what He desires for His world.

We *believe* that the Lord Jesus Christ appointed two ordinances – Baptism and the Lord’s Supper – to be observed as acts of obedience and as perpetual witnesses to the cardinal facts of the Christian faith.
APPENDIX B

THE SOUTH AFRICAN THEOLOGICAL SEMINARY

The SATS Statement of Faith

The Trinity
We believe in one God, eternally existing in three persons – Father Son and Holy Spirit.

The Father
We believe that God the Father is a spiritual being, omnipotent, omniscient, holy, righteous, loving and infinitely good; having life in Himself and giving life to all things.

The Son
We believe that Jesus Christ is true God and true man, the only begotten of the Father.
We believe in the bodily resurrection of the Lord Jesus, in His ascension into Heaven, in His present life as our High Priest and Advocate and in His personal return.

The Holy Spirit
We believe in the supernatural manifestation of the Holy Spirit in and through the life of the believer; in His empowering and equipping for service and ministry and in His definite, yet progressive work of sanctification, commencing at the time of the new birth and continuing until the consummation of Salvation.

Sin and Salvation
We believe that God created man in His own image; that man sinned and thereby incurred the penalty of death, physical and spiritual; that all human beings inherit a sinful nature.
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Scripture
We believe in the scriptures of the Old and New Testaments in their original writing as fully inspired of God and accept them as the supreme and final authority for faith and life.

The Church
We believe that the one true church is the whole company of those who have been redeemed by Jesus Christ and regenerated by the Holy Spirit; that the new birth and personal confession of Christ are therefore essentials of church membership and that the church on earth is the organism through which God says and does what He desires for His world.

Baptism and the Lord’s Supper
We believe that the Lord Jesus Christ appointed two ordinances – Baptism and the Lord’s Supper – to be observed as acts of obedience and as perpetual witnesses to the cardinal facts of the Christian faith.

Foundational Principles
SATS stands on the triune doctrinal foundation of:
The unique authority of the Word of God the Father.
We believe that the Bible is the only written revelation of and from God and that it is therefore all we need for faith and life.
The lordship and centrality of Jesus Christ.
We believe that Jesus Christ is God the Son and the full revelation of the Godhead to mankind. He is head of the church and Lord of our lives. As a result, we are to base our doctrine and practice on what He said and did.
The ministry of the Holy Spirit.
We believe that we are to trust and obey God the Holy Spirit and that we are to embrace all that the Scriptures reveal of Him and His ministry.

ANALYSIS AND CRITIQUE

The Statement of Faith is a bit thin and, for an institution teaching theology, surprisingly unsophisticated and ingenuous. More specifically, however:
1. No awareness is shown of the problematic nature of describing the Trinity as “existing in three persons” and how the modern sense of the word “persons” has contributed to a tritheistic view of God. The Statement even omits to capitalize “persons” to indicate that it is being used in a special sense.

2. The Father alone is described as "having life in himself". What about the Son and the Spirit? Indeed this is contrary to the Niceno-Constantinopolitan Creed.

3. Strangely the Statement says, “We believe in the supernatural manifestation of the Holy Spirit in and through the life of the believer” rather than “We believe in the Holy Spirit...” etc., so that faith is declared in the manifestation and work of the Spirit, not the Spirit per se. The economy but not the ontology of the Spirit is made an article of faith.

4. The atonement is understood strictly as a "substitutionary sacrifice", which some would have problems with as too narrow. (It does not seem to have been Luther's view, for instance.)

5. The Scriptures are described as "in their original writing...fully inspired of God”. This indicates an infallibilist position foreign to the Reformers though more typical of some post-reformation orthodox theology. It in all likelihood means that SATS excludes the critical study of Scripture, which we would surely regard as an essential requirement for students and ministers in the modern world.

6. Completely lacking in this statement is any assertion of the fundamental theological and hemeneutical principle that was so important for both Luther and Calvin: that Christ is the centre, or "central point" and "inner meaning" of Scripture (Luther) around which everything in it revolves and in terms of which all of Scripture itself must be interpreted.

We must understand it [Holy Scripture] in its entirety with respect to Christ [tota de Christo sit intelligenda].
The whole Scripture, if one contemplates it inwardly, deals everywhere with Christ...; in other words: every word in the Bible points to Christ.
(Luther: Lectures on Romans, LCC vol. XV, p.xxxi, and ad 10:3-9, p.288)As Calvin put it, The Scriptures should be read with the aim of finding Christ in them. Whoever turns aside from this object, even though he wears himself out all his life in learning, will never reach the knowledge of the truth. For how can we be wise apart from the Wisdom of God? (Calvin: Comm. ad Jn. 5:39-40)

This lack too is characteristic of a simplistically fundamentalist approach to Scripture, which tends to regard the whole of it as all on one level of inspiration and not needing to be judged in the light of Christ, who is the Lord as well as the centre of Scripture (Matt. 5:21-48).

7. The identification of the Church as "the organism through which God says and does what He desires for His world" limits God’s providence to being exercised only through the Church—a very pietistic and indeed very strange doctrine of providence.

8. The article on Baptism and the Lord’s Supper defines them as "ordinances...to be observed as acts of obedience and as perpetual witnesses to the cardinal facts of the Christian faith.” This is quite explicitly a narrowly Zwinglian, anti-Calvinistic statement that specifically and rankly denies that they are sacraments through which God works in conjunction with the Word, and reduces them to mere human acts. The definition also opposes paedobaptism, because only a believer can engage in such an act of obedience.

Among all of these points the three that are the most concerning are 5, 6 and 8:

- Do we really want a stream of ministers coming into our Church who are unversed in the modern in-depth critical study of Scripture and even oppose it? Judging from the Overture on the same topic from the Presbytery of eGoli (Supplementary Papers for 2016, p.414ff.) that is indeed just what a party in the UPCSA wants, but it would indeed be a sad day if that point of view prevailed and that happened in our Church.

- Do we want a stream that fails to handle Scripture in a Christocentric way?

- And do we want a stream that propagates such a deplorably shallow, false and Pelagian view of the sacraments—one that would rob the Church of the meaning and ministry of the sacraments and is also bound to revive all the problems with rebaptism that the old PCSA had in the second half of the 20th century? It is in fact astonishing that a theological seminary that wants and claims to be an ecumenical teaching institution should take so dogmatic a stand in favour of a narrow Zwinglian view in clear opposition to the Calvinistic view and all other views that are different from its view.

Finally, if we approve SATS, how could we refuse students an equal right to study at Kalk Bay Bible Institute, George Whitefield College and other fundamentalist colleges like them in SA? (These colleges tend to be so stuck in fundamentalism that they even disapprove of women in the ministry.)
UCCSA / UPCSA JOINT COMMISSION ON UNION (JCU)

Supplementary Report to the 2018 General Assembly

INTRODUCTION

The UPCSA team in negotiations with the UCCSA towards the union of the two denominations has for the past year been busy, ensuring that the UPCSA remains focused on the objectives. The team agreed that the report of the negotiations teams should be independent of the Ecumenical Relationships Committee, so that the General Assembly and/or Executive Commission gives undivided attention to this matter. The team worked closely with the UCCSA team within the Joint Commission on Union (JCU), which agreed that a joint report should be prepared and presented to the UPCSA 2018 General Assembly and the UCCSA September 2018 Executive Committee. The report contains the details of the progress made in the negotiations’ process. This report serves to address the issues that are pertinent to the UPCSA.

RECONFIGURATION OF THE UPCSA TEAM

The initial UPCSA team comprised of Rev Mukondeleli Ramulondi, Rev Lungile Mpetsheni, Rev Ruth Armstrong, Rev Dr David Mushayavanhu, Mr Tom Coulter and Mr Victor Letuka. At some point, the Rev Armstrong was unable to attend the meetings and the team agreed to ask the Rev Melanie Cook to serve in her place. The JCU agreed to co-opt the Rev Cook to help in some aspects of the union talks, which she agreed to do. The team recently received a request from the Rev Armstrong to withdraw from the work for personal reasons. The team agreed to get the Rev Cook in her place, permanently. The team also considered that Mr Coulter has not participated in the meetings, also due to personal reasons. The team agreed to approach Ms Gloria Spelman to serve in Mr Coulter’s place, which she agreed to do. The General Assembly is therefore requested to ratify the changes that have taken place.

Further to that, the JCU agreed to increase the number of the members of the JCU to eight (8) per denomination, so as to ensure the representation of all the countries that are covered by the two denominations, respectively. The General Assembly is, therefore, requested to add two names to the six, to make eight. One of the names should be a member from Zambia and it is suggested that the other name should be a young person.

TASK TEAMS

The 2017 Executive Commission nominated some of the members and agreed to request the Nominations Committee to fill the gaps by September 2017. At the end, the following names were nominated to serve in the respective task teams:

Table: UPCSA Members on UCCSA/UPCSA Negotiations Task Teams

<table>
<thead>
<tr>
<th>Serial No</th>
<th>Task Team</th>
<th>UPCSA Members</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Doctrine/Worship/Liturgy</td>
<td>Rev Prof Vuyani Velleme</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rev Dr Peter Langerman</td>
</tr>
<tr>
<td>1</td>
<td>Ministry and Mission</td>
<td>Rev William Pool</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rev Paul Neshangwe</td>
</tr>
<tr>
<td>2</td>
<td>Constitution/Manual/Polity</td>
<td>Rev Dr George Marchinkowski</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dr Overs Banda</td>
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<tr>
<td>3</td>
<td>People’s Movements and Ministries</td>
<td>Rev Thabani Masikane</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mrs Shumi Sontange</td>
</tr>
<tr>
<td>4</td>
<td>Finance and Property</td>
<td>Rev Ewald Moerman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ms Gloria Spelman</td>
</tr>
<tr>
<td>5</td>
<td>Ecumenical Relations</td>
<td>Rev Lydia Neshangwe</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rev Zwai Mtyhobile</td>
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</tbody>
</table>

The Rev Pool, later, requested that his name should be withdrawn. The General Assembly should, therefore, request the Nominations Committee to replace the Rev Pool.

WORK SESSION OF THE JCU AND THE TASK TEAMS

The first session of the JCU and the Task Teams was held at Lumko Christian Institute on 16 to 17 May 2018. On the 16th May, the UCCSA and the UPCSA teams met separately to discuss their specific matters regarding the negotiations. The UPCSA team endorsed their commitment to the union. The team observed that there is, however, so much that needs to be done to prepare the UPCSA members for the union in support of the decision of the 2014 General Assembly and the ideal of union, itself. The UPCSA negotiations team, therefore, has a task of facilitating a process of establishing deep theological foundations from the perspective of the UPCSA for the envisaged union. That should include a thorough SWOT analysis of the UPCSA as a denomination, so that the UPCSA is well positioned for a new church. In addition to that the ministers should
be implored to teach and talk widely about the union.

THE DECISIONS REQUIRED FROM THE GENERAL ASSEMBLY

The JCU made certain proposals to the 2018 UPCSA General Assemblies and September 2018 UCCSA Executive Committee, as shown in the joint report. Regarding the proposal on denominational ministers’ consultation, it is understood that the Priorities and Recourses Committee is planning that event for the UPCSA ministers in 2019. It is advised that the timing of the UPCSA consultation and the theme thereof should be done considering the circumstances of a joint UCCSA/UPCSA ministers’ consultation.

CONCLUSION

The UPCSA team is committed to the negotiations’ process. The process will gain momentum when everybody embraces and promotes the ideal of union. Hence, a call is made to all to do so.

PROPOSALS

1. The General Assembly receives the report.

2. The General Assembly ratifies the changes made in the composition of the negotiations team, where the Rev Cook replaces the Rev Armstrong and Ms Spelman replaces Mr Coulter.

3. The General Assembly
   a. agrees to increase the number of the Joint Commission on Union to eight (8) members per denomination; and
   b. requests the Nominations Committee to add two names to the UPCSA team, considering that one name should come from Zambia and the second should be a young person.

4. The General Assembly requests the Nominations Committee to replace the Rev William Pool in the Ministry and Mission Task team.

5. The General Assembly urges the ministers, leadership and membership in the UPCSA to
   a. promote continuously and positively the unity of the two denominations; and
   b. promote united work and activities between the UPCSA and the UCCSA at all the levels and by all the structures.

6. The General Assembly
   a. endorses the idea of a joint consultation for UPCSA and UCCSA ministers to be held in 2019, with a theme of “Unity and Mission”; and
   b. encourages the Priorities and Resources Committees to consider this, as they plan the UPCSA specific ministers’ retreat.

7. The General Assembly notes
   a. the progress made in the negotiations process, with the highlight being the holding of the joint meeting of the JCU and the Task Teams; and
   b. the next round of discussions will be held in October/November 2018.
REPORT ON THE UNITY NEGOTIATIONS BETWEEN THE UNITED CONGREGATIONAL CHURCH OF SOUTHERN AFRICA (UCCSA) AND THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA (UPCSA) FOR THE UNITY OF THE TWO CHURCHES

BACKGROUND

1. The General Assembly of the UPCSA that was held in Polokwane, Limpopo in July 2014 resolved, among others, to engage in talks with UCCSA towards the unity of the two churches. The leadership of the two churches met in February 2015 and decided to embark on this journey. The leadership of the UCCSA had to take the matter to their decision making structure. A meeting was subsequently held at Tiyo Soga House (UPCSA Central Office) where the leadership of the UCCSA confirmed that permission had been granted by the decision making structure to continue with the discussions.

JOINT COMMISSION ON UNION

2. It was agreed to set up a negotiations team comprising of six members from each of the two churches. The names in the table below serve as members the negotiations team, which came to be known as the Joint Commission on Union (JCU).

Table 1: Joint Commission on Union

<table>
<thead>
<tr>
<th>UPCSA</th>
<th>UCCSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev Mukondeleli Ramulondi</td>
<td>Rev Dr Des van der Water</td>
</tr>
<tr>
<td>Rev Lungile Mpetsheni</td>
<td>Rev Ian Booth</td>
</tr>
<tr>
<td>Rev Ruth Armstrong</td>
<td>Rev Heidi Petersen</td>
</tr>
<tr>
<td>Rev Dr David Mushayavanhu</td>
<td><a href="mailto:revmushayavanhu@yahoo.com">revmushayavanhu@yahoo.com</a></td>
</tr>
<tr>
<td>Rev Melanie Cook (Initially a co-opted member)</td>
<td>Mrs Kgomotso</td>
</tr>
<tr>
<td>Mr Victor Letuka</td>
<td></td>
</tr>
<tr>
<td>Mr Tom Coulter</td>
<td><a href="mailto:thecoulters@vodamail.co.za">thecoulters@vodamail.co.za</a></td>
</tr>
</tbody>
</table>

3. In the meeting that was held on 16 to 17 May 2018, it was agreed to reconfigure the JCU, so as to ensure representation of all the countries that are covered by the two churches, respectively. The proposed number is eight (8) members per denomination. This is referred to the senior decision making structures of the two churches for approval.

4. It was agreed that the two General Secretaries will jointly convene the meetings and coordinate the work. It was further agreed that the Rev Dr Van der Water and the Rev Ramulondi will be co-chairpersons of the meetings.
BROAD GUIDELINES FOR THE NEGOTIATIONS

5. In the first meeting, the JCU set the following guidelines to be presented at the General Assemblies or Executive Commission/Committee of the two churches:

   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.

6. The meeting of the JCU that was held on the 30 May 2017 learned that the General Assembly of the UPCS A and the Executive Committee of the UCCSA agreed to adopt the guidelines.

JOINT THEOLOGICAL STATEMENT

7. The JCU determined a need for a joint brief theological statement on the justification of the union between the two churches. The statement serves as an encouragement to the people to respond to God’s call for the unity of the Church, admitting the human failure that led to the collapse of the previous talks and making a fresh commitment to pick the process up again. Over and above that, the members of the two churches should move from the PCSA/UCCSA talks and understand that the talks are between the UCCSA and the UPCSA, with UPCSA being a new denomination. The statement is attached as appendix A.

CEREMONIAL LAUNCH OF THE NEW JOURNEY

8. The ceremonial launch that had been planned for the 19th February 2017 could not take place. The task was accomplished on Sunday the 1st October 2017, at the General Assembly of the UCCSA in Durban where the Covenant between the two churches to embark on a journey toward unity was signed by the President of the UCCSA, the Rev M Simane and the Moderator of the UPCSA, the Rev Dr R Munthali. The copy of the covenant is attached to the report as appendix B.

COMMUNICATION

9. The developments on the negotiations process have been communicated with the two denominations as per the two correspondences that are attached to the report as appendices C and D. It has been agreed that the two General Sectaries should ensure that communication is sent out on a quarterly basis, as letters, bulletins and other commonly used communication systems.

TASK TEAMS

10. As catered for in the broad guidelines, the JCU went on to establish the task teams that would work deliberately on the essential aspects of the envisaged denomination. The names were supplied by the two churches after they followed their respective nominations processes. A proposal was sent to and adopted by the senior decision making structures of the two denominations that each of the task teams should be made of two representatives per denomination and a convener that would come from the JCU. The first meeting of the JCU and the task teams was held at Lumko Retreat Centre, Benoni, Gauteng South Africa on 16-17 May 2018. It was agreed to tentatively refer to the structure as the Extended Joint
Commission on Union. The members agreed to abide by the following values: Transnationality, holistic approach, objectivity, continuity and non-instrumentalisation of the process for personal gain.

11. The composition of the Task Teams is shown in the table below.

Table 2: UCCSA-UPCSA Negotiations Teams

<table>
<thead>
<tr>
<th>Serial No</th>
<th>Task Team</th>
<th>Convener</th>
<th>UCCSA Members</th>
<th>UPCSA Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Doctrine/Worship/Liturgy</td>
<td>Rev H Petersen</td>
<td>Rev Xolani Maseku</td>
<td>Rev Prof Vuyani Vellem</td>
</tr>
<tr>
<td></td>
<td></td>
<td><a href="mailto:stbarnabas@telkomsa.net">stbarnabas@telkomsa.net</a></td>
<td><a href="mailto:xlmaseko@gmail.com">xlmaseko@gmail.com</a></td>
<td><a href="mailto:vuyani.vellem@up.ac.za">vuyani.vellem@up.ac.za</a></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Rev Dr Jacobus Bezuidenhout</td>
<td>Rev Dr Peter Langerman</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><a href="mailto:jabez@mtnloaded.co.za">jabez@mtnloaded.co.za</a></td>
<td><a href="mailto:peter.d.langerman@gmail.com">peter.d.langerman@gmail.com</a>; <a href="mailto:peter@dpc.org.za">peter@dpc.org.za</a></td>
</tr>
<tr>
<td>2</td>
<td>Ministry and Mission</td>
<td>Rev M Ramulondi</td>
<td>Rev Dr Siﬁso Mpofo</td>
<td>Rev William Pool</td>
</tr>
<tr>
<td></td>
<td></td>
<td><a href="mailto:ramulondim@gmail.com">ramulondim@gmail.com</a></td>
<td><a href="mailto:smpofo@zol.co.zw">smpofo@zol.co.zw</a></td>
<td><a href="mailto:poolfam@telkomsa.net">poolfam@telkomsa.net</a></td>
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<td></td>
<td></td>
<td></td>
<td>Rev Dumi Mmualefe</td>
<td>Rev Paul Neshangwe</td>
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<td></td>
<td></td>
<td></td>
<td><a href="mailto:deeoa@gmail.com">deeoa@gmail.com</a></td>
<td><a href="mailto:pansenhangwe@gmail.com">pansenhangwe@gmail.com</a></td>
</tr>
<tr>
<td>3</td>
<td>Constitution/Manual/Polity</td>
<td>Rev R Armstrong</td>
<td>Rev Ian Booth</td>
<td>Rev Dr George Marchinkowski</td>
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<tr>
<td></td>
<td></td>
<td><a href="mailto:standrewspresbyterianchurch@telkomsa.net">standrewspresbyterianchurch@telkomsa.net</a></td>
<td><a href="mailto:jan.boo@hotmail.org.za">jan.boo@hotmail.org.za</a></td>
<td><a href="mailto:george@strmungo.co.za">george@strmungo.co.za</a></td>
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<td></td>
<td></td>
<td></td>
<td>Rev Rupert Hambira</td>
<td>Dr Overs Banda</td>
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<td></td>
<td><a href="mailto:ruperthambira@gmail.com">ruperthambira@gmail.com</a></td>
<td><a href="mailto:dr.oversbanda@gmail.com">dr.oversbanda@gmail.com</a></td>
</tr>
<tr>
<td>4</td>
<td>People’s Movements and Ministries</td>
<td>Mr V Letuka</td>
<td>Rev Kudzani Ndebele</td>
<td>Rev Thabani Masikane</td>
</tr>
<tr>
<td></td>
<td></td>
<td><a href="mailto:LetukaV@KSD.GOV.ZA">LetukaV@KSD.GOV.ZA</a></td>
<td><a href="mailto:ksbmuccsa@gmail.com">ksbmuccsa@gmail.com</a></td>
<td><a href="mailto:tmasikane@vodamail.co.za">tmasikane@vodamail.co.za</a></td>
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<td><a href="mailto:letukav@webmail.co.za">letukav@webmail.co.za</a></td>
<td><a href="mailto:gildalitsure@gmail.com">gildalitsure@gmail.com</a></td>
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<tr>
<td>5</td>
<td>Finance and Property</td>
<td>Mrs K Nxumalo</td>
<td>Mr Ofentse Maruping</td>
<td>Rev Ewald Moerman</td>
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<td></td>
<td></td>
<td><a href="mailto:kgomotso.nxumalo08@gmail.com">kgomotso.nxumalo08@gmail.com</a></td>
<td><a href="mailto:omfenny@yahoo.com">omfenny@yahoo.com</a></td>
<td><a href="mailto:ewaldmoerman@gmail.com">ewaldmoerman@gmail.com</a></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Mr Gert Weitz</td>
<td>Ms Gloria Spelman</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td><a href="mailto:treasurer@namsynod.com">treasurer@namsynod.com</a></td>
<td><a href="mailto:spelmangloria@gmail.com">spelmangloria@gmail.com</a></td>
</tr>
<tr>
<td>6</td>
<td>Ecumenical Relations</td>
<td>Rev M Cook</td>
<td>Rev Dr Des van der Water</td>
<td>Rev Lydia Neshangwe</td>
</tr>
<tr>
<td></td>
<td></td>
<td><a href="mailto:rev_cook@yahoo.com">rev_cook@yahoo.com</a></td>
<td><a href="mailto:vanderwaters2002@aol.com">vanderwaters2002@aol.com</a></td>
<td><a href="mailto:lydianeshangwe@yahoo.co.uk">lydianeshangwe@yahoo.co.uk</a></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Rev Mosweu Simane</td>
<td>Rev Zwai Mtyhobile</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td><a href="mailto:mosweusimane@gmail.com">mosweusimane@gmail.com</a></td>
<td><a href="mailto:zwaim@yahoo.com">zwaim@yahoo.com</a></td>
</tr>
</tbody>
</table>

12. It was agreed to add the seventh Task Team that would concentrate on Transnationality. The task was given to the leadership, comprising of the Rev Dr Des van der Walt, the Rev Mukondi Ramulondi, the Rev Ian Booth and the Rev Lungile Mpetsheni. In the interest of continuity, it was agreed that the current Task Teams should carry on with the work. It was noted, however, that there may be changes on the Task Teams after the sitting of the General Assembly of the UPCSA and the Executive Committee of the UCCSA. The next round of discussions of the Extended Joint Commission on Union will be in October/November 2018.

13. The contact details of the task team members are given, so as to encourage the members of the two denominations to submit inputs that can enrich and enhance the work of the task Teams towards a fair and smooth process towards the unity of the two denominations.

14. Matters of Priority from the Task teams: The issues have been discussed in the reports of the Task Teams. It was agreed to present the following to the senior decision making structures as matter of priority:
   a. The ministers and church leadership should be urged to promote continuously and positively the unity of the two denominations.
b. A consultation for UPCSA and UCCSA Ministers to be held in 2019, with a theme of “Unity and Mission.”

c. Each denomination to have such a consultation on their own beforehand with the same theme.

d. Both churches should promote united work between the UPCSA and the UCCSA. To lift up ecumenism on the ground, sharing the stories of the events etc.

e. The next round of discussions of the Extended Joint Commission on Union will be in October/November 2018.

f. The General Secretaries should communicate with the world and regional ecumenical bodies, informing them of this union journey that we have begun and request their support in the journey. (Correspondences were sent to the World Council of Churches, the World Communion of Reformed Churches, the Council for World Mission, the All Africa Conference of Churches, and the Africa Communion of Reformed Churches and we received positive and warm responses).

BUDGET

15. The scope of work that has been suggested by the Task Teams gave a picture of the budgetary requirements. The General Secretaries, and Mrs Khumalo (Treasurer of the UCCSA) and Mr Geoff Jooste (Chief Finance Officer of the UPCSA), at the time of writing the report, were still working on the budget for the negotiations process.

CONCLUSION

16. The UCCSA/UPCSA unity negotiations have started well. The two denomination are implored to support the process. The task teams made a very promising start and they are on a right trajectory. The members are encouraged and invited to make their inputs to the respective task teams, so that relative inclusivity can be guaranteed.


17. The General Assemblies and/or Executive Committee/Commission of the UCCSA and UPCSA are requested to make the following decisions:

a. To increase the number of the Joint Commission on Union to eight (8) members per denomination.

b. The ministers and church leadership should be urged to promote continuously and positively the unity of the two denominations.

c. A consultation for UPCSA and UCCSA Ministers to be held in 2019, with a theme of “Unity and Mission.”

d. Each denomination to have such a consultation on their own beforehand with the same theme.

e. Both churches should promote united work between the UPCSA and the UCCSA. To lift up ecumenism on the ground, sharing the stories of the events etc.
APPENDIX A

UPCSA/UCCSA (revived) Union Conversations

Theological Basis

Preamble

In our (revived) union conversations, we affirm the theological basis which had been articulated and accepted by the respective denominations in the previous proposed Scheme of Union. We believe therefore that we should not spend fruitless time and energy ‘reinventing the theological wheel’ which has driven the process in the past. In stating the current theological basis we shall therefore draw upon, incorporate and adapt from past formulations.

We also recognize that inevitably some things have changed and new developments have occurred since the earlier conversations. The most notable is of course the former Presbyterian Church of Southern Africa having entered into union with the former Reformed Presbyterian Church of Southern Africa to form the Uniting Presbyterian Church in Southern Africa. Notwithstanding this development we nonetheless believe that nothing significant has changed vis-à-vis the theological imperatives upon which the revived conversations will proceed.

Ten Propositions:

1. The Church is created by the one God: Father (Creator), Son (Redeemer) and Holy Spirit (Sustainer). Being a creature of God’s Word and Spirit the Church of Jesus Christ is one, holy, catholic and apostolic.

2. The oneness, holiness, catholicity and apostolicity of the Church have become hindered and even obscured by the sinful divisions and weaknesses of the Church which undermines its life and witness as a whole.

3. The historical divisions amongst God’s people, from Old Testament times through New Testament times, the Early Church, to the schism between East and West and latterly the separation between Protestant and Roman Catholic denominations are reflective not of God’s design but of a fallen humanity that is fractious and broken.

4. Through the blood of Christ, God’s purpose was to reconcile humanity in one body through the cross (Eph. 2:11-22). This body is the Body of Christ, the Church (Eph. 1:23), with the one Lord Jesus Christ as its head and source.
Built on the one foundation of the apostles and the prophets, the Church also reflects its unity in being God's household, a 'holy temple' in which God lives through the Spirit. By the power of the Holy Spirit believers grow into 'one holy temple in the Lord' (Eph. 2:21). Filled with the Holy Spirit those serving in the Church are urged to 'maintain the unity of the Spirit in the bond of peace' (Eph. 4:3).

The sum teachings of the New Testament attests to both the gift and mandate of the Church to be one, are clearly shown in the following passages:

- Jesus said: 'There shall be one fold, and one shepherd' (John 10:16)
- Jesus prayed: 'That they may be one, as you, Father, are in me, and I in you and that they also may be one in us' (John 17:21)
- 'For as the body is one and has many members, and all the members of that body, are one body, so also is Christ' (1 Cor. 12:12)
- 'For he is our peace, who has made both one, and has broken down the middle wall of partition between us...reconciling both in one body by the cross' (Eph. 2:14, 16)
- There is one body and one spirit even as you are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father...' (Eph. 6:4-5)

It is God's design to gather all creation under the Lordship of Christ (Eph. 1:10), and to bring humanity and all of creation into oneness and communion. Thus the Church, embodying in its own life the mystery and the transfiguration of humanity, participates in the mission of Christ to reconcile all things to God and to one another through Christ.

Through the oneness of humanity and of God's people in union with one another, the whole creation is meant to be drawn to the goal of restoration and redemption. This divine plane reaches its fulfilment in the new heaven and the new earth in God's holy kingdom (Rev. 21:1).

In exercising its missional mandate, the Church can only adequately fulfil this commission through a united witness. The Church's diversity of races, cultures, languages and nationalities does not detract from its oneness and catholicity but rather adds to the depth and richness of its nature.

On the strength of its united witness, the Church is also better able to share in the suffering of people and communities that are poverty stricken, needy, neglected, exploited, marginalised and oppressed and to pray, advocate and work for justice in society – in this process operating as an agent of healing, reconciliation and transformation. Not least within its own life and witness the Church is empowered to be a foretaste of the reign of God in the world.
PREAMBLE

Church Unity between the UCCSA and the UPCSA conjures up memories of an historical sense of failure and weary theological minds, uninspired by the lack of commitment to make unity work.

We could ask the question if our historical divides will help the church to grow, to help our worshiping communities to find renewal of the Holy Spirit in their lives and to be witnesses in our world to an undivided church that uses its resources more effectively and efficiently. Our separate histories have helped to form who we are today, but cannot be the only factor that keeps us un-united.

There is an old Christian refrain which points to an (ecumenical) UNITED EXPRESSION OF faith:-

\[
\begin{align*}
\text{We are not divided;} \\
\text{All one body we;} \\
\text{One in hope and doctrine,} \\
\text{One in charity.}
\end{align*}
\]

This paper presents the basis for revived conversations contemplating the denominational merger between the Congregational Church of Southern Africa and the Uniting Presbyterian Church in Southern Africa.

The fact that the renewed deliberations are the result of the failure of the earlier attempt at the merger of the two Denominations, advocates that the current discourses require caution. Much care should be given to ensure that the present approach is comprehensively researched so that a stimulating set of proposals are placed before decision-makers.

To this end one is drawn to three aspects which should be addressed in formulating a set of commendations towards the desired goal. Simply put the subjects should, include the Biblical basis of Church unity and the theological construct of “ecumenism” This, then, should lead to the resulting ecclesiastical union of the two denominations in one common form of government.

UNITY: THE BIBLICAL PERSPECTIVE

\[
\begin{align*}
\text{There is one God. He (GOD) is holy and has given himself (GODSELF) in love.}
\end{align*}
\]
Establishing what the Bible says about unity is not an uncomplicated problem with easy solutions. Certainly not in the times we live IN and from the New Testament itself.

Many modern Christians consider it difficult— if not impossible – to find a Biblical blueprint/IMPERATIVE of a single normative pattern for the church unity.

It is also important to appreciate that when employing the Bible as supportive to Denominational unity that there is a modern-day crisis in Biblical authority in that congregants are assailed by other “authorities” such as science, sports, mass media and personal experience. The theologian James D Smart referred to this as “the strange silence of the Bible in the Church.” YET, GOD WOULD REMAIN IN THE CLOUDS IF WE DID NOT REFLECT ON ALL THAT IMPACTS OUR LIVES IN RELATION TO THE GOD WE HAVE PRIMARILY AND HISTORICALLY COME TO KNOW THROUGH THE SCRIPTURES.

Nevertheless, from a Biblical perspective on the subject of Church Unity, the Apostle Paul was clear in his letter to the Corinthian Church ... that the church is the body of Christ and there is no rupture/schism in the body (cf. 1 Cor. 12:25). Further Paul added that as in the human body, there is diversity in unity and unity in diversity (cf. 1 Cor. 12). The point stressed by Paul is if there is unity it follows that this unity must express itself in all the functions which belong to the church. Since government in the church is an institution of Christ (cf. Rom. 12:8; 1 Cor. 12:28; 1 Tim. 5:17; Heb. 13:7, 1 Pet 5:1, 2), this unity must be expressed in government. The necessary inference to be drawn is that the government of the Church should manifest the unity and be embracing of this in respect of its functioning.

A notable support of church unity is found in John 17:20 - 22 when Jesus said “I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I in you, they also be in us, so that the world may believe that you have sent me. The glory which you have given me I have given to them that they may be one, just as we are one.”

UNITY: THE THEOLOGICAL PERSPECTIVE

*Never resign yourself to the scandal of the divisions of Christians.*

*(The Rule of Taizé)*

The unity and diversity of the early church affirmed in Scripture was largely maintained for centuries, in spite of controversy and theological dispute.
Despite its considerable diversity the New Testament maintains a remarkable
unanimity on many aspects of unity. The Unity of the church is not merely a
desirable feature of the life of the church but is a condition of the church’s very
existence.

For a significant part of the Christian world today, the highest aim of the
Christian faith is the reconciliation of all humanity into a full and conscious
union as one Christian Church, visibly united with mutual accountability
between the parts and the whole. The desire is expressed by many
denominations of Christendom, that all who profess faith in Christ in sincerity,
would be more fully cooperative and supportive of one another if there were
better unity.

Significantly a majority of Christians contemporarily hold to ultimate faith in
the reconciliation of all humanity. Thus it can be accepted that this would
translate into a complete union as one Christian church, manifestly united with
reciprocal responsibility between the parts and the whole. Thereby all who
profess faith in Christ in genuineness would be more fully cooperative and
supportive of one another.

It is worth noting that there are several cases of successful union of two or more
churches, as in the formation of the United Reformed church in 1972 from the
Congregational church of England and Wales and the Presbyterian church of
England; and of the uniting church in 1977 from the Australian Congregational
Union, Methodist church and Presbyterian church.

UNITY: A COMMON VISION

The church is the household of God – a family of faith.
The church is a holy temple in which God dwells by his Spirit.
Three images of the church: kingdom, household, temple.
(Phillips, Ryken and Dever: The Church, One Holy, Catholic and Apostolic (2004))

The question that needs to be answered is what kind of unity is being sought.
Probably the earlier failure of the sought-for merger of the Congregational
Church of Southern Africa and the Presbyterian Church of Southern Africa
resulted from the nature of the unity. This nature was not fully explored and
placed before the decision-makers of that time. Incomplete definitions were
circulated and the goals and vision were not fully articulated. This must be
avoided in the current discourse.

Fortunately, at the ground level there have been a number of successful unions
in South Africa between local Congregational and Presbyterian parishes which
have adopted a nomenclature of “United.” This suggests that there is little need
“to reinvent the wheel;” merely an adoption of the best and successful practices
in the local United churches.
However, the challenge lies in obtaining a common vision of Denominational unity at the government level. This will require placing people in an organizational unity having regard to their differences and their spiritual convictions. What must be avoided is the subtle stumbling block that with few adjustments the image of unity will be that our denomination is best and that the shape of the united denominations will be like our church.

Again it is worth considering that research be carried out at, inter alia, those overseas denominational unions which will provide a range of best and successful practices which can give guidance to the proposals that will be formulated to decision-makers when the current discussions are complete.

*Our present danger is not that of creating a “super church.” It is rather the danger of accepting something less that the Church Of Christ gives us.* (COCU Principles of Church Union, 1967)

OUR COVENANT COMMITMENTS AS THE UCCSA AND THE UPCSA ARE:

1. TO GIVE THE DISCUSSIONS OF UNION AND THE DELIVERY OF THE MANDATES PROMINENCE IN BOTH DENOMINATIONS AND AT THE RESPECTIVE LEVELS OF CHURCH GATHERING

2. TO DO THE RESPECTIVE TASKS OF ALL WORKING GROUPS WITHIN THE TIMEFRAMES SET OUT BY THE WORKING GROUP

3. TO REPORT TO THE RELEVANT LEADERSHIP STRUCTURES ON THE PROGRESS OF THE DELIBERATIONS

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REPRESENTATIVE OF THE UPCSA

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REPRESENTATIVE OF THE UCCSA

DATE: .................................................................

PLACE: DURBAN – UCCSA ASSEMBLY 2017
21st April 2015

JOINT LETTER FROM THE UCCSA-UPCSA SECRETARIAT ON THE PROPOSED NEGOTIATIONS TOWARDS STRONGER RELATIONSHIPS AND CLOSER INTERACTION BETWEEN THE TWO DENOMINATIONS

On the 23rd of January 2015, the Moderator and General Secretary of the Uniting Presbyterian Church of Southern Africa and President and General Secretary of the United Congregational Church of Southern Africa and other representatives met for a conversation, with the view of strengthening relationships and initiating closer interaction between the two respective Denominations.

During this meeting the Leadership of the UPCSA shared the resolution taken at the 2014 Polokwane UPCSA General Assembly, which calls for a new initiative of engaging the two denominations in a conversation regarding Unity.

This matter was received with great appreciation by the UCCSA delegation, which reported the outcome of the conversation to the UCCSA Executive that met in Inhambane, Mozambique during March 2015. This suggestion was received with great appreciation by the UCCSA Executive, as well.

The Leadership in January also asked the General Secretaries to write to the respective Denominations requesting them to set up a team of twelve (six a side) that will direct the way forward for closer co-operation and interaction, with the view of strengthening our relationships and working toward a future vision of Unity between the UCCSA and the UPCSA.

It is acknowledged that, since the collapse of formal Unity implementation in 1983, the two churches have drifted apart. Hence, the need to first find ways of reestablishing relationships.

To this extent, we therefore encourage the different Courts/Councils and structures of our respective Denominations to reach out to each other by engaging in joint activities that may lead to a greater understanding of one another. This can be done through joint gatherings of our ministers at Presbytery and Regional levels, Women, Youth, Men and children’s ministries.

We acknowledge and appreciate that both Denominations have never given up on the vision to be a United Church within Southern Africa.

We call upon all our members to commit this matter in prayer to God. It is only through God’s grace that our vision to eventually become one can be realized.
Respectively conveyed to our two Denominations;

Rev. Lungile Mpetheni
(UPCSA General Secretary)

Rev. Alistair Arends
(UCCSA General Secretary)
30th May 2017

JOINT LETTER FROM THE UCCSA-UPCSA SECRETARIAT ON THE NEGOTIATIONS TOWARDS THE UNION OF THE TWO DENOMINATIONS

This is a follow up to the letter dated 21 April 2015. This letter seeks to update the membership of the United Congregational Church of Southern Africa and the Uniting Presbyterian Church in Southern Africa about the developments that have taken place in the negotiations towards the union of the two denominations.

A task team of twelve members, comprising of six representatives for each of the two churches, was set up as per the resolutions of the 2015 General Assembly of the UCCSA and 2015 Executive Commission of the UPCSA, respectively. At the recommendation of the task team, the 2016 UPCSA General Assembly and the 2016 UCCSA Executive Committee, respectively agreed on 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.

The task team continued its work after the meetings. The launch of the commencement of the road to the union did not materialize. But of great importance, the two churches shared a moment together in the activities that were held to mark the closure of the Federal Theological Seminary (FEDSEM). A new arrangement for this event has been made. The new date will be Sunday the 1st October 2017, at the General Assembly of the UCCSA in Durban. The members of the two churches in KwaZulu Natal will be encouraged to attend or to send representatives to witness the launch of the journey. It is envisaged that the launch in this manner will also accomplish the healing and reconciliation, as the failure of the union in the 1980’s caused hurt and disappointment on many.

On the same day, the 1st October 2017, the Congregations of the two churches are encouraged to hold/conduct covenant services and prayers (as part of their normal services) where, as a way of observing this milestone, they will commit themselves to and pray for the process. Where there are congregations of the two churches existing close to one another, they will be encouraged to hold joint services on that day. A short liturgy for that special prayer will be drafted and circulated to all the congregations of the two churches.
The structures of the two denominations, including congregations, Regions/Presbyteries, Synods and all the Associations are also encouraged to start/enhance the efforts of working together, as from the date of the launch, until the unity is realized. It is acknowledged that some of the structures have already begun this journey.

The negotiations team has made some inroads into the proposed structures that will work of the rudiments of the union of the two churches. The reports will be tabled at the 2017 General Assembly of the UCCSA and 2017 Executive Commission of the UPCSA. The outcomes of those meeting will be communicated with all immediately thereafter.

The secretariat will ensure frequent and timeous communication, in order to keep all the members of the two churches informed about the developments.

We continue to implore our members to commit this matter in prayer to God. It is only through God’s grace that our vision to eventually become one can be realized.

The Rev Lungile Mpetsheni
(UPCSA General Secretary)

The Rev Alistair Arends
(UCCSA General Secretary)
1. INTRODUCTION

1. The committee members: The Rev. R. Daka (Convener), Mrs. C. N Pona (Secretary), the Rev. V. Mbaru, Mrs. G. Kelly, the Rev. J Smith, the Rev. S. Phaika, the Rev. J.B. Gaborone, the Rev. B. Ngebulana, the S.L. Xhinti, the Rev. M. Mythobile and the Rev. Everisto Musedza.

Corresponding Members: Presbytery CIS Conveners and CIS Coordinators of Church Associations.

2. The report shall cover the thematic areas, strategic direction of the committee, transnational activities and the conclusion

2. POLICY FOR CHURCH IN SOCIETY

The Church & Society Committee was renamed by the 2012 General Assembly following the restructuring process. The committee combined the following committees, among others: Justice and Social Responsibility, and Gender Issues. The CIS Committee saw the need to speak prophetically on critical issues that deny God’s people the abundant life experiencing the realities of the social ills. Therefore, following the decision of the 2016 General Assembly we submit the policy for the UPCSA as a draft for the General Assembly it was sent down for input from all presbyteries and congregations. The document is now presented for adoption (See Annexure A: CHURCH IN SOCIETY DRAFT POLICY DOCUMENT).

3. STRATEGIC DIRECTION

Our Vision as a denomination is, “to be a reconciled community of Christians exercising a prophetic witness to Christ”. Our Mission is to proclaim our Triune God in Southern Africa through: Bearing witness to the saving love of Jesus Christ, building vital, reforming congregations for worship, ministry and discipleship, and visibly proclaiming the Kingdom of God through unity, Justice, peace and love.

For this reason, the CIS submits the Calendar dates for the General Assembly for consideration and circulation to Presbyteries and Congregations to align the work they do with the action plan for the current year (See Annexure B).

4. THEMATIC AREAS

The thematic focus is transnational in nature working with the Task leaders and Conveners in Synods, Presbyteries and Congregations. We are working with the relevant bodies to ensure we have Church in Society Committees in our denomination. The church needs to be very clear on the work that needs justice and equality for all people.

4.1 Justice and Ecology

Focus Areas: - Eco Justice, Welfare of Ministers, Projects for the Poor, Conversation with the poor and others

1 Ecology and Justice

The report on Ecology and Justice was presented and the following issues were covered: the name of the Committee to change from Church and Society to Church in Society; current social justice are updates on deaths on the roads, education and fees crisis in tertiary institutions, abuse of drugs, death of 100 mental patients, xenophobic violence, rejection of foreign pupils, problem of SAASA grants, mismanagement of land reforms, mishandling of Nuclear power plants. Projects and Entrepreneurship has been encouraged by approving projects from different presbyteries.

2 WELFARE OF MINISTERS

The issues of black ministers on secular employment was discussed as an area of concern due to the perceived lack of care and support the congregations, Presbyteries and the church at large.

a) Presbyteries and congregations should ensure that Minister’s stipulated stipend is paid on time.

b) Presbyteries and congregations who do not comply with these requirements should be liable for discipline.

c) Training on leadership and management should be done to both sessions and congregants.

d) Agenda of sessions and Presbytery meetings should among other issues include discussions on proper payment of Minister’s stipend and pensions.

e) Presbyteries should be encouraged to dedicate their February meetings for administrative matters as cited. See item 3 of Annexure C.

3 PLAN TO ADDRESS INEQUALITIES AND INEQUITIES (INJUSTICES) IN THE UPCSA

a) In light of the recent racial incidents in the South African media and the current exclusions experienced by some ministers struggling to find placements in some of our congregations on the basis of the colour of their skin. I move that the General Assembly

b) becomes deliberate in pronouncing its stance against racism both in the church and broader society; and

c) Instructs the Church in Society Committee to develop guidelines on how the UPCSA should deal with the issue of racism determines the progress of transformation in the UPCSA, and to report back. See Annexure C.
4.2 Good Governance and Advocacy
Focus Areas: Prophetic Witness on matters of Governance and Peace build in Society.

1. Governance: The democratic dispensation in Southern Africa is progressive in the sense that democracy has been found to reduce levels of political conflicts on those involved in politics.

2. Democratic Awareness in our respective countries. The increase in political aptitude among our people is a positive thing that should promote democratic style of nurturing our young democracy by building strong institutions of democracy.

3. Democratic Life Style: To promote empowering civic education for our members and Society, in order to have a permanent culture of good governance.

4.3 Justice and Human Dignity
Focus Areas: Gender Based Violence (GBV), Training of C&S Presbytery Conveners, Empowerment Awareness, Healing of Memories and others

1. Gender Based Violence (GBV) is a complex reality in our Society and it is increasing

2. Training of C&S Presbytery Conveners
   The three day workshop was held at eMseni Christian Centre on the 18-20 July 2017. Thirteen (13) Presbyteries were represented by their conveners and five (5) denominational Church Associations by their Social Responsibility Coordinators. The theme of the workshop served as a clear road mapping “Christ in Community”. It has provided the platform for Presbyteries to benchmark from each other; above all, offered opportunity for participants to introspect and ask a fundamental question ‘are we ready to serve the wounded community’?

3. Healing of Memories
   a) The training on healing of memories allows for Thirty (30) participants. Below are the cost details. Three (3) Facilitators will conduct the course. The total cost of training would be R31,120.00.
   b) Training has been scheduled for August 2018.

4.4 Ministry to the Marginalized
Focus Areas: Human Sexuality, People Living with Disabilities, Human Trafficking and others

1. Pimville House
   The Committee in March 2018 visited the House to appreciate the nature of the issues surrounding the said house. The office was asked to sell the house to the current tenant.

2. People Living with Disabilities
   The significance of caring and make UPCSA churches to be user friendly for the people living with disabilities was emphasized. The following was encouraged:
   a) To dedicate the last Sunday of August every year to celebrate the life of those living with disabilities. To write a statement to the head office for circulation to all Ministers /Session Clerks and Congregations.
   b) The Church should look into the needs of people living with disabilities and how best to respond to those identified needs. Training of Ministers and church leaders on disabilities was advised. Making use of ten (10) steps for becoming a disability friendly church.

3. Israel And Palestine
   Recognizing our affiliation and relationship with the SACC, the UPCSA acknowledges the role the SACC plays in speaking to various issue such as the Israel and Palestine. The UPCSA acknowledges the various claims and aspirations of both Israel and the various Palestinian role players. The Israel /Palestine issue is a complex historic issue and our statements and pronouncements have significant influence upon our church and our responses. We therefore urge the SACC to thoroughly research and verify the sources of information prior to formulating and publishing statements on these issues and incidences.

5. TRANSNATIONAL ACTIVITIES
The Task Force Leaders are:
1) South Africa - the Rev. Vuyo Vuyolwetu Mbaru
2) Zimbabwe - the Rev Everisto Musezdza and
Generally the reports focus on social issues in the light of justice for all.

1. SOUTH AFRICA  
The report highlighted the following:.
   a) The report covered the following:  
   b) The outbreak of Listeriosis Crisis in South African Schools  
   c) 2019 Registration for Elections  
   d) Resignation of the President of South Africa  
   e) Unusual Churches. The Government to take deliberate intentions to arrest people with unusual churches that mislead people reminding government to consider the matter serious.
   f) The church noted with seriousness the outbreak of Listeriosis and the precautionary measures taken by the government to halt the spread of the disease. Call for the UPCS A members to engage in awareness campaigns to prevent the spread of the disease.  
   See Annexure D

2. ZIMBABWE  
The report highlighted the following:  
   a) The Cattle fattening project, Green Project for growing Tomatoes and English Cucumbers.
   b) Capacity building to congregations- business convention- to alleviate poverty
   c) Elections- churches advocating for peace and non-violence.

3. ZAMBIA  
The report highlighted the following:  
   a) Centralization of stipend  
   b) Zambian Political situation  
   c) Gender Based Violence that affects men more than women
   d) Poverty.

5. CONCLUSION  
The report has covered matters for the transnational taskforce reports, thematic areas reports, Church in Society draft documents on policy and calendar dates, Israel and Palestine and a proposed plan to address inequalities and injustices within the UPCS A. The superimposed aim is to influence other committees of General Assembly to note areas of interest for purposes of integration.

THE REV. REUBEN DAKA  
CONVENER

PROPOSALS

1. The General Assembly Receives the report.  
2. The General Assembly adopts the Church In Society policy document as presented in Annexure A.  
3. The General Assembly adopts the Church in Society Calendar dates presented in Annexure B.
4. The General Assembly adopts the action plan to address inequalities and inequities (injustices) in the UPCS A as presented in Annexure C.
ANNEXURE A

CHURCH IN SOCIETY DRAFT POLICY DOCUMENT

TERMS OF REFERENCE

i. To analyse the state of the nation and the Church in S.A., Zimbabwe & Zambia and present to the General Assembly its views on these matters and especially on issues of justice in the Church and society;

ii. To oversee and facilitate the UPCSA’s response to issues of good governance and advocacy in South Africa, Zimbabwe and Zambia and to be a catalyst to local action;

iii. To assist the UPCSA with issues of gender equality and discrimination, as they relate to Christian faith and living and church policies;

iv. To promote debate on issues of social justice and reconciliation within and beyond the UPCSA;

v. To conduct dialogue with other Churches on social justice issues;

vi. To take part in broader debates on social justice issues in Councils of Churches and interfaith discussions.

vii. To give an informed opinion on identified social justice issues to the denomination and for General Assembly to make its position or decision

OVERVIEW

Church & Society: Background

1. The Church & Society Committee was birthed in the 2012 General Assembly following the restructuring process. The Committee combined the following committees, among others: HIV/AIDS, Justice and Social Responsibility, and Gender Issues. At that time, the newly established Church & Society Committee acknowledged the need to speak boldly and prophetically on critical issues that deny God’s people the right to an “abundant life” in the face of communities continuing to “experience the realities of poverty, gaping inequalities, deep-seated racism, crime, violence, abuse of women and children, rape, unemployment, corruption” and many other evils.

Vision and Mission of the UPCSA

2. Our Vision as a denomination is to be a reconciled community of Christians exercising a prophetic witness to Christ. Our Mission is to proclaim our Triune God in Southern Africa through:

- Bearing witness to the saving love of Jesus Christ
- Building vital, reforming congregations for worship, ministry and discipleship
- Visibly proclaiming the Kingdom of God through unity, justice, peace and love.

Mission Priorities Allocated to the Church in Society Committee

3. In the document, “Reflections on the Biblical and Theological Background to the Vision and Mission Priorities of the UPCSA”, emphasis is placed on the “ministry of reconciliation”, the “credibility of our prophetic witness”, and the call not to remain “silent or complicit” with so much “evil, sin and injustice in the world”. Fundamental points of doctrine are outlined in support of our Vision and Mission, including several of those mentioned above from our official Confession of Faith. Values are outlined with scriptural references to guide our behaviour to each other and the world, namely: love, holiness, scriptural, integrity, spiritual growth, and Servanthood. Included in our UPCSA Mission Strategy are five elements two of which are directly allocated to the Church & Society, namely:

- Good governance and advocacy takes place in the world in which redemption takes place. The Church must speak to the state in the name of justice and the dignity, rights and responsibilities of all human beings. It must therefore speak particularly on behalf of
  - the weak,
  - the vulnerable,
  - the poor,
  - the threatened,
  - the oppressed,
  - the outcasts,
  - the voiceless,

truth must speak boldly to power for justice to prevail (25.8).

- Engaging in reconciliation and unity: The Bible calls us to work for reconciliation, unity and healing. The UPCSA is a diverse family of different cultures, races, languages and economic backgrounds. Reconciliation and unity offer particular challenges in providing a visible witness to the ongoing healing of divisions created by colonialism, neo-colonialism and apartheid, and enabling our Church to find greater internal unity and reconciliation. Church and Society has been specifically tasked with the objectives to:
  - Help our Church reflect theologically in engaging and acting on issues of reconciliation and unity
  - Address issues of reconciliation, healing and unity both within the UPCSA and outside the church
  - Foster reconciliation and unity through practical engagements in both church and society.

4. The work of the Church and Society also overlaps with that of the Stewardship Committee. In line with the document mentioned supra Stewardship entails the following:

“The Bible calls for us to be good stewards as we covenant for justice and care of the earth, which also requires that, we share our resources and empower the poor. The goal of the stewardship programme is to contribute at denominational level to renewal and the establishment of a giving,
sharing, caring, just, reconciling and uniting community in which all resources are managed equitably. Although this mission priority has been allocated to the Stewardship Committee, it is clear that there is also an overlap with the work of Church & Society in this regard.”

5. There will also often be an overlap with the work being done by other General Assembly Committees. This calls for mutual cooperation, communication and compliance with the policy and strategy documents of these Committees:

- Heath and Well being (HIV/Aids)
- Church Associations
- Communications
- Ecumenical Relationships
- Faith and Order
- Mission and Discipleship
- Stewardship.

**Provision made by the Manual of Faith and Order**

6. According to our Confession of Faith, the Church is the community in which God’s rule breaks through when it is a Church for others in a world that is not as it is meant to be. Thus it has a role to play in the world, inter alia to:

- Care for others, struggling for a just and free society, working for the liberation of the oppressed, and striving to conform society to God’s will (14.5)
- Promote mutual respect in the workplace, opposing exploitation and unfair working conditions (19.1)
- Strive for a just and more equal society in a world of appalling poverty alongside excessive wealth (19.2)
- Be faithful stewards of our abilities, time, money, and other material resources, using them to be a community of mutual sharing, to support the Church in its mission, and to do all we can for the poor (19.2)
- Treat all people with respect and protect them from violence and abuse no matter their gender, age, race, social status, sexual orientation, religion, or any mental or physical handicap (20.3)
- Minister to the hungry, the thirsty, the naked, the sick, those in prison, and to widows and orphans (20.4)
- Reconcile people to God and to one another. Thus the Church exists not for its own sake but for the sake of the world which God loves. (22.2)
- Unite all its different members as the Body of Christ with every barrier of race, nation, tribe, caste, class, language, culture and social status broken down to a form a single new humanity that excludes no outsiders (22.7)
- Reach out with the gospel to all the world, embracing people of every race, culture and class (22.9)
- Be a church for the poor and those on the margins of society (22.9)
- Be responsible custodians of the natural environment with the duty to love, protect and care for the earth, its creatures and its resources (28.2)
- Not exercise ruthless domination and subjugation of the earth or practice arrogant greed that treats the earth as if we owned it and had a right to plunder and abuse it (28.3)
- Avoid destroying the delicate balance between the soil, water, atmosphere, plants and animals of the earth which together make up an interdependent whole (28.3)
- Maintain the earth and hand it to future generations as a habitat fit for humanity and its other creatures, using natural resources wisely; protecting the land, the sea and the air from further degradation; and restoring them wherever they are damaged or polluted (28.4).

**CHURCH IN SOCIETY COMMITTEE FOCUS AREAS**

7. Based on the above, the Church in Society Committee wants to inform, equip, empower and inspire our congregations and presbyteries to:

- Care for each other, the local community and the earth in the struggle for justice and equity in conformance with God’s will
  - working for the liberation of the oppressed
  - striving to reconcile people to God, to one another and to all creation.
- Treat all people with respect and protect them regardless of race, nation, tribe, caste, class, language, culture, sexual orientation, religion, and mental or physical disability from
  - discrimination and oppression
  - violence and abuse.
- Promote mutual respect to form a new humanity that is radically inclusive
  - striving for a more just and equitable society, alleviating appalling poverty alongside excessive wealth and addressing unemployment
  - opposing exploitation and unfair working conditions
  - being faithful stewards of our abilities, time, money and other material resources to become a community of mutual sharing that supports the Church in its mission and service to the world.
- Provide for the health and wellbeing of all people that they may experience the “fullness of life” in Christ, ministering to the hungry, the thirsty, the naked, the sick, those in prison, and the marginalized.
- Becoming responsible custodians of the natural environment and active proponents of eco-justice by
  - responsible earth-keeping with love, protection and care for the earth, its creatures and resources
  - speaking out prophetically against arrogant greed and ruthless domination and subjugation that plunders and abuses the earth and its resources for self-gain regardless of the consequences
o avoiding decisions and actions that destroy the delicate balance of interdependence between the soil, water, atmosphere, plants, animals and humankind

o maintaining the earth for future generations by using its natural resources wisely, protecting the environment from further degradation, and restoring the environment where it has been damaged.

8. The Church & Society Committee sees its primary function as that of helping UPCSA congregations to become aware, equipped, empowered, inspired and mobilized for meaningful and relevant action as the church in the socio-economic and ecological realities of the world today. This includes all members as the priesthood of all believers not only Ministers, Elders and a handful of committed Christians. It calls for individual as well as corporate and ecumenical action with every follower of Jesus committed to the mutual care, acceptance and respect of all creation and all people, regardless of culture, language, race, gender, age, and class.

9. Many local congregations of different denominations share similar community concerns in their local contexts. It is self-evident that a spirit of cooperation in addressing these shared concerns will result in far greater leverage with those in authority and far more effective action in meeting the needs and serving the people than an attitude of competition, independence and self-sufficiency. Church & Society therefore recommends that its work at a local level should be conducted, whenever and wherever possible, in association with other churches and faith-based organisations to maximize the community impact.

10. The reason for social action and engagement by the church is because it is
• a recurring biblical imperative;
• encouraged and demonstrated by Jesus;
• part of our Reformed tradition;
• embedded in our UPCSA Confession of Faith; and
• encapsulated in our UPCSA Vision, Mission, Priorities and Strategic Plan.

11. The General Assembly Church & Society Committee is, by virtue of the UPCSA structures and procedures, committed to working from the top down beginning with General Assembly and working through the Synods and Presbyteries to help congregations to make a difference in their local contexts. However, it also deems it appropriate to approach this task working from the bottom up starting with the initiatives of engaged local congregations and feeding back to General Assembly through the Presbyteries and Synods. While there is a clear need to think globally as the Church universal, our capacity to speak and act with relevance is most effective in our local contexts where we are called to be incarnational in meeting the needs of the people where they are in their daily lives to ensure wellbeing, health, equity and justice for all and to speak prophetically and act transformationally with regard to issues of poverty, exploitation, oppression, discrimination, marginalization and injustice in the local communities.

12. The Church & Society Committee draws attention to the need for all our UPCSA structures, policies and procedures whether at the level of General Assembly, synods, presbyteries or congregations to be fair, just equitable and free from discrimination of any kind so that our Christian witness and missional engagement can be authentic and have integrity. Church & Society therefore undertakes to question and confront issues pertaining to inequity and injustice within our denomination as well as Southern Africa as a whole.

13. The Church & Society Committee also urges all General Assembly Committees and Presbyteries to work intentionally towards congregations, church buildings, leadership structures, programmes and events that are equitable, sustainable, environmentally friendly, and welcoming to people with disabilities.

MODUS OPERANDI

14. The Church & Society Committee works as a unit of members appointed by the General Assembly. It works with the Presbyteries through the Conveners of the Church & Society Committee in each Presbytery. Presbyteries are expected to take immediate actions on issues of Church and Society that erupt within the areas of their jurisdiction and to escalate some issues to the General Assembly Church & Society Committee, based on merit.

15. It is encouraged that each Presbytery should ensure that there is a similar structure in each Congregation. In the interest of the establishment of missional congregations, Presbyteries are to ensure that all the Congregations under its care and discipline are well equipped for mission and ready to respond and react to issues of the Church & Society nature that from time to time arise.

AMENDMENTS

16. This policy document may be amended as and when the need arises. An amended policy shall be presented to the General Assembly or Executive Commission (whichever comes first) for approval. This policy takes effect upon its approval by the General Assembly, but will inform the actions of the Church & Society Committee with immediate effect.
ANNEXURE B:

CALENDAR DATES 2018

January 2018
• 1 Jan: New Year’s Day
• 28 Jan: World Leprosy Day

February 2018
• 2 Feb: World Wetlands Day
• 20 Feb: World Day of Social Justice

March 2018
• March: Human Rights Month
• March: TB Awareness Month
• 8 Mar: International Women’s Day
• 12 Mar: Youth Day (Zambia & Zimbabwe)
• 21 Mar: Human Rights Day (South Africa)
• 21 Mar: World Down’s syndrome Day
• 21 Mar: International Day for the Elimination of Racial Discrimination
• 22 Mar: World Water Day
• 24 Mar: World TB Day
• 25 Mar: International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade
• 30 Mar: Good Friday

April 2018
• April: Freedom Month
• 1 Apr: Family Day
• 2 Apr: World Autism Awareness Day
• 18 Apr: Independence Day (Zimbabwe)
• 25 Apr: World Malaria Day
• 27 Apr: Freedom Day (South Africa)

May 2018
• May: Energy Month
• May: Africa Month
• 1 May: Workers Day (South Africa)
• 21 May: World Day for Cultural Diversity for Dialogue and Development
• 22 May: International Day for Biological Diversity
• 25 May: Africa Freedom Day (Zambia & Zimbabwe)

June 2018
• June: Youth Month (South Africa)
• June: Environment Month (South Africa)
• June: World Blood Donor Month
• 3 Jun: International Cancer Survivors Day
• 4 Jun: International Day of Innocent Children - Victims of Aggression
• 5 Jun: World Environment Day
• 15 Jun: World Elder Abuse Awareness Day
• 16 Jun: Youth Day (South Africa)
• 17 Jun: World Day to Combat Desertification and Drought
• 26 Jun: International Day against Drug Abuse and Illicit Trafficking

July 2017
• July: Nelson Mandela Month
• July: Moral Regeneration Month
• 2 Jul: Heroes Day (Zambia)
• 3 Jul: Unity Day (Zambia)
• 18 Jul: Nelson Mandela Day
• 28 Jul: World Hepatitis Day
August 2018
- August: Women's Month (South Africa)
- August: National Month of Deaf People (South Africa)
- 6 Aug: Farmers Day (Zambia)
- 9 Aug: Women's Day (South Africa)
- 12 Aug: International Youth Day
- 13 Aug: Heroes Day (Zimbabwe)
- 14 Aug: Defense Forces' Day (Zimbabwe)
- 15 Aug-15 Oct: Bone Marrow Stem Cell Donation and Leukemia Awareness Month

September 2018
- September: Heritage Month (South Africa)
- September: Heart Awareness Month (South Africa)
- September: Childhood Cancer Awareness Month (South Africa)
- September: Oral Health Month (South Africa)
- September: Month of Deaf People (South Africa)
- September: Albinism Awareness Month (South Africa)
- 1-7 Sep: Arbor Week
- 8 Sep: International Literacy Day
- 9 Sep: World Fetal Alcohol Syndrome Day
- 16 Sep: International Day for the Preservation of the Ozone Layer
- 21 Sep: International Day of Peace 2018
- 21 Sep: World Alzheimer's Day
- 24 Sep: Heritage Day (South Africa)
- 26 Sep: World Environmental Health Day

October 2018
- October: Mental Awareness Month
- October: Breast Cancer Awareness Month
- 10 Oct: World Mental Health Day
- 12 Oct: World Arthritis Day
- 14 Oct: World Hospice and Palliative Care Day
- 17 Oct: International Day for the Eradication of Poverty
- 18 Oct: International Day of the Girl Child
- 20 Oct: World Osteoporosis Day
- 24 Oct: World Polio Day
- 24 Oct: Independence Day (Zambia)

November 2018
- 6 Nov: SADC Malaria Day
- 20 Nov: Universal Children's Day
- 25 Nov: International Day for the Elimination of Violence against Women
- 25 Nov-10 Dec: 16 Days of Activism for No Violence against Women and Children

December 2018
- 1 Dec: World AIDS Day
- 2 Dec: International Day for the Abolition of Slavery
- 3 Dec: International Day of Persons with Disabilities
- 10 Dec: International Human Rights Day
- 16 Dec: Day of Reconciliation (South Africa)
- 17 Dec Public Holiday (South Africa)
- 2 Dec: National Unity Day (Zimbabwe)
- 25 Dec: Christmas Day
- 26 Dec: Day of Goodwill
ANNEXURE C

PLAN TO ADDRESS INEQUALITIES AND INEQUITIES (INJUSTICES) IN THE UPCSA

1. BACKGROUND AND GENERAL ASSEMBLY MANDATE

The General Assembly that was held in East London within the bounds of Amathole Presbytery in 2016, inter alia, resolved as follows:

"In light of the recent racial incidents in the South African media and the current exclusions experienced by some ministers struggling to find placements in some of our congregations on the basis of the colour of their skin. I move that the General Assembly

a) becomes deliberate in pronouncing its stance against racism both in the church and broader society; and
b) Instructs the Church and Society Committee to develop guidelines on how the UPCSA should deal with the issue of racism, determine the progress of transformation in the UPCSA, and to report back to the 2017 Executive Commission.”

"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.”

The Strategic Plan espouses the nine guidelines, which include the following:

1. The UPCSA will promote the equality of all its members and congregations
2. The UPCSA be welcoming to all, especially the youth
3. The UPCSA will reflect the demographics of its membership at all decision making levels and forums
4. The UPCSA will have cohesive, efficient and effective administration
5. The UPCSA will be financially sustainable
6. The UPCSA will be a reconciled Church

The attainment of the goals hinges on addressing inequalities, inequities and iniquities in the denomination.

The Church in Society Committee of the UPCSA General Assembly convened a consultation including the conveners of the other interested committees of the UPCSA to work a plan, as instructed by the General Assembly and as envisaged in the Strategic Plan. What follows is the outcome of a joint effort by the committees. It is presented to the UPCSA for attention and action.

2. THE PLAN

PREAMBLE TO ADDRESSING INEQUALITIES WITHIN THE UPCSA

A matter of fairness

The following constitutes an urgent and pressing call to the UPCSA for equity, an equity based upon the instruction and teaching of Holy Scripture. For example 2 Corinthians 8:13-14

“For I do not mean that others should be eased and you burdened, but that as a matter of fairness your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness.”

At the meeting of the Church in Society Committee of the General Assembly held at the Emseni Centre, Benoni, Gauteng, South Africa on the 24th -26th January 2018, the issue of inequality within the UPCSA was considered.

We heard accounts - present, recent and historic - of ministers and their families suffering long term neglect, of some ministers dying without pension benefits and their widows (or widowers) and children suffering immediate eviction from the manse and permanent deprivation.

We heard that some Presbyteries are failing to adequately and timeously identify these situations and are not consistently addressing the concerns of the ministers and congregations.

Some congregations and ministers appear to get better care than others; there appears to be partiality (James 2:1). From time to time we are made aware of ministers and congregations suffering lack.

Consequences of these inequities

The consequences of these inequalities are varied and far reaching, and they include the following:

- Damage to the witness of the church, its ministers, their families, sessions and congregations.
Neglected congregations continue under the burden of guilt and this may divide sessions.
Bringing disrepute to the name of our Lord.
Inter congregational disunity between the “haves” and “have nots”.
Alienation of families and dependants of the ministers and congregants in dire need.
Burnout of the minister and/or their spouse and family.
Distraction from the work of ministry
Relinquishing the call due to the need to adequately provide for the family

We recognise that most of the other denominations have already addressed these issues through the application of various forms of administrative justice.

We concluded that our allowing serious inequalities to continue are in itself an injustice (Titus 3:13-14) and an offence in God’s eyes: “So whoever knows the right thing to do and fails to do it, for him it is sin.” James 4:17

Our failure to act is not due to a lack of proposals; comprehensive plans and proposals have been presented to the General Assembly in the recent past yet, for whatever reason, these proposals were not adopted or implemented.

Whilst the equality issues remain unresolved, our intransigence is hypocritical; in this condition, how can we make pronouncements upon the injustices of society? (Matthew 7:3-5)

We recognised the truth that whilst we will propose legislation to address these injustices and whilst the legislation may mitigate the systemic injustices, the fundamental issue allowing these injustices to breed is a lack of Christian love.

We concluded that the first step in addressing our individual and corporate sin is repentance and then all the following recommendations can be considered with a humble and repentant attitude.

We therefore propose that we confess our failure to act as a sin.

We therefore call the General Assembly of 2018 to lead the UPCSA in owning up to the existing and past inequalities, declaring them plainly as an injustice and confessing our slowness to respond, our administrative incompetence and our feigned or real ignorance of these injustices as a sin that has brought the name of our Lord into disrepute (1 Peter 2:12).

We confess and repent of our sin:

- Of our failure to love, to share and to care for our neighbour.
- Of standing in open rebellion to the Word of God and the commands of our Lord (1 John 3:17, Matthew 3:8).
- Of hiding income.
- Of not communicating honestly or revealing our reasonable and pressing needs within our Presbyteries for fear of judgement, and/or shame.
- We have entered into the collusion of silence between the abuser and the abused.
- We have camouflaged our personal uncaring under the excuse of procedures and systemic failure.
- We have blamed the polity of our church or past racial injustices for our own hard-heartedness.
- We have shown partiality in our dealings with each other (James 2:1,9).
- We have deflected the proposals and recommendations presented at previous General Assemblies and Executive Commissions.
- For comfortably accommodating an incomplete act of grace (2 Corinthians 8:8).
- We have not fulfilled the royal law of love (James 2:8).

As a fruit of our repentance, we undertake to prayerfully consider the recommendations presented to us (and any other related proposals) to urgently address the issue of inequality in our denomination.

We ask our Lord for renewed hearts so that our remedial action will not be undertaken reluctantly or under compulsion (2 Corinthians 9:7).
### IDENTIFIED PRIORITY AREAS OF CONCERN AND PROPOSED ACTION PLAN 2018

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<tr>
<th>NO</th>
<th>ITEM</th>
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| 1. | HEALING OF MEMORIES | • Enhance the process of unity, reconciliation, healing and transformation to address the effects of and eliminate racism, tribalism and ethnicity that are prevalent in our church  
• Research / seek information on events that took place in our church  
• Training of CIS and UPCSA Committee members (inter-committee team) with the knowledge and skills for the healing of memories  
• Training of trainers for the whole church  
• Availability of funds for the healing of memories | Church in Society  
Doctrine Committee  
Finance Committee  
Ministry Committee | April 2018  
2018 General Assembly  
Ongoing |
| 2. | TRANSFORMATION / RACISM | • Develop a plan to enhance dialogue and meaningful encounters  
• Engage in continuous dialogue to address issues of racism  
• Fanning of fires that promote racism in the context of new versus old PCSA/RPCS A **Perception that all “White” ministers earn more than “Black” ministers. Black and white not to be the issue. Transformation should be.**  
• Revitalising previously white congregations where membership has dwindled to reflect the changing demographics  
• White congregations to embrace and support work of church associations  
• Monitoring and Evaluation | Church in Society  
Ministry Committee  
Doctrine Committee  
Worship Committee  
Presbyteries | 2018 General Assembly  
Ongoing |
| 3. | WELFARE OF MINISTERS AND CENTRALISATION OF STIPEND | • Putting plans in place to address inequalities  
• Establishment of a task team to investigate and recommend how to address all forms of inequalities  
• Centralisation of ministers’ stipends as a possible major tool (The Presbyteries of Zimbabwe and Highveld are working on this project for their ministers at different scales and methods.)  
• Ensure that ministers subscribe to the pension fund and register at SARS  
• Identify training needs and link up with the listed committees  
• Information collection tool in consultation with Presbyteries and Congregations on how ministers are paid (February Presbytery meetings)  
• Develop a comprehensive model that instructs | Finance Committee  
Ministry Committee  
Mission and Discipleship  
Presbyteries  
Congregations  
Ministers | 2018 General Assembly  
Ongoing |
| 4. | CATEGORISATION OF CONGREGATIONS | • Address non-viability by twinning/merging close congregations  
• Transparency and honesty regarding the finances of congregations  
• Congregations to advise Presbytery of challenges experienced  
• Congregations assessed according to their financial viability | • Ministry Committee  
• Mission and Discipleship  
• Doctrine Committee | 2018 General Assembly Ongoing |
|---|---|---|---|---|
| 5. | LEADERSHIP TRAINING AND EMPOWERMENT | • Orientation and induction of newly elected elders about the structures of the church  
• Training on roles and responsibilities  
• Workshops on the Manual of Faith and Order  
• Develop leadership programmes for all age groups with special emphasis on youth and women  
• Capacity building on modern technology | • Ministry Committee  
• Doctrine Committee  
• Mission and Discipleship  
• Education and Training | 2018 General Assembly Ongoing |
| 6. | SHARING OF ASSETS/RESOURCES; TRANSFER, PARTNERSHIP OF SKILLS AND INFORMATION SHARING | • Shared ministry  
• Encourage partnerships (Congregation to Congregation; Presbytery to Presbytery)  
• Capacity building at congregational level | • Finance Committee  
• Priority and Resources  
• Ministry Committee  
• Doctrine Committee  
• Mission and Discipleship | 2018 General Assembly Ongoing |
| 7. | ETHOS/ LITURGY/WORSHIP | • Liturgy to accommodate all languages  
• Encourage/Urge/Instruct structures/services to include youth at all levels  
• Ministers and Congregations to consider the youth in planning the style of worship services and those who participate in them | • Ministry Committee  
• Doctrine Committee  
• Mission and Discipleship  
• Congregations  
• Ministers | 2018 General Assembly Ongoing |
| 8. | INCLUSION OF CHAPTER ON CHURCH ASSOCIATIONS IN THE MANUAL OF FAITH AND ORDER | • Manual of faith and Order to govern the existence of church Associations  
• Guidelines on how Church Associations should operate  
• Monitoring and Evaluation | • Manual Committee  
• Ministry Committee  
• Doctrine Committee  
• Church Associations Committee | 2018 General Assembly Ongoing |
| 9. | REPRESENTATION | • Sensitivity in gender representation - equal balance of men and women in church structures/councils and as commissioners  
• Inclusion of youth as Commissioners to Presbytery and General Assembly councils | • Doctrine Committee  
• Church Associations Committee  
• Nominations Committee | 2018 General Assembly Ongoing |
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| **10.** **CONFRONTATION/ RESOLUTION OF CONFLICT** | • Continuous dialogue - create space for constant debates  
• Encourage participation to address flaws  
• Healing and Reconciliation sessions  
• Accountability - own up  
• Mediation | • Ministry Committee  
• Church Association’s Committee  
• Doctrine Committee  
• General Secretary  
• Church in Society | 2018 General Assembly Ongoing |
| **11.** **IMPLEMENTATION OF THE DECISIONS OF GENERAL ASSEMBLY AND THE BINDING NATURE OF THE DECISIONS OF GENERAL ASSEMBLY** | • Reporting by commissioners  
• Implementation of decisions by Presbyteries and congregations  
• Understanding of the binding nature of the decisions of the General Assembly | • Assembly Business Committee  
• All the Assembly Committees  
• Presbytery Structures  
• Congregations | 2018 General Assembly Ongoing |
| **12.** **ESTABLISHMENT OF THE GENDER AND YOUTH DESK** | • Advocate for the General Assembly to approve the establishment of the Gender and Youth desks  
• Promote inclusivity and emphasise the radically inclusive nature of the Gospel  
• Every structure to include young people  
• Research on gender issues  
• Develop gender policy  
• Monitoring and Evaluation | • Priorities and Resources Committee to present to the General Assembly the need for the Gender and Youth desks  
• Mission & Discipleship  
• Education & Training  
• Doctrine Committee  
• Presbyteries  
• Congregations | 2018 General Assembly Ongoing |
| **13.** **TRANSLATION** | • Translation kit to be prioritised  
• Develop a policy for the denomination that upholds the issues of transnationality | • Assembly Business Committee  
• Assembly Committees | 2018 General Assembly Ongoing |
| **14.** **INCLUSIVENESS IN DECISION MAKING/ CONSENSUS MODEL** | • Promote maximum participation of all members by simplifying the decision making processes  
• User friendly decision making processes  
• Adequate orientation of commissioners on the decision making processes  
• Review the Consensus (Insaka) Model of decision making | • Assembly Business Committee  
• Presbyteries  
• Church Associations  
• Congregations | 2018 General Assembly Ongoing |
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<th>PRESBYTERIES</th>
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<th>Congregations</th>
<th>2018 General Assembly</th>
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<td>15.</td>
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<td>• Encourage Presbyteries to exercise care and discipline of their ministers and congregations</td>
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<td>• Instruct Presbyteries to have information available on how Ministers are paid</td>
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<td>• Proper audit of congregations</td>
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<td>• Compliance by congregations regarding annual returns of minister’s emoluments that provides information regarding life and work or assistance required depending on the state of the congregation</td>
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<td>• Submission by congregations to Presbyteries of Annual Financial Statements (AFS) and Minutes of Annual Congregational Meeting (ACM)</td>
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<td>• Annual returns to the General Assembly</td>
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<td>• Monitoring and Evaluation</td>
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3. **CONCLUSION**

This plan serves as a guide to addressing issues of inequality, inequities, imbalances and injustices. The Presbyteries are encouraged to customize it to their own environments, so as to address the real issues on the ground. The General Assembly Committees should develop and execute their plans to support this plan. In our time, we should make a pledge to never tolerate injustices that are practiced under our watch.
ANNEXURE D
SOUTH AFRICAN TASK FORCE LEADER’S REPORT

1. INTRODUCTION
I greet you all in the wonderful name of love, peace and unity.
This report contains the work of this committee in South Africa and the South African updates.
   i. UPCSA Presbytery Conveners’ workshop,
   ii. Presbytery reports,
   iii. Changes in South Africa

2. PRESBYTERY CONVENERS WORKSHOP
One of the focal point of Church in Society (CIS) committee in 2017 was to train presbytery conveners so that the work can be done properly at presbytery level.
On the 18th -20th July 2017 at eMseni Christian Centre CIS Presbytery Conveners’ workshop took place. 13 Presbytery Conveners and two associations (IYZA and UPCSA YOUTH) attended the workshop. Those presbyteries are Amathole, Central Cape, Drakensburg, Egoli, Limpopo, Mthatha, Muchinga, Munali, Thukela, Transkei, Tshwane, Western Cape and Zambia-Copperbelt.
The Task Force leader would like to thank all members of the committee who supported and made sure that everything goes well, facilitators, devotions’ leaders and everyone.
2.1. Theme and Speakers
The theme of the workshop was “Christ in the Community”.
Various topics were discussed, such as trauma, prison ministry, people living with disability, feedback on World Council Reformed Churches and ACCRA Confession.

3. PRESBYTERIES’ REPORTS
   i. ETHEKWINI PRESBYTERY- REV JEREMY SMITH
Ethekwini presbytery does not have standalone Church in Society committee it is the portfolio under Faith and Order committee. At Ethekwini report Rev Smith is helping us with highlights of what happened in the area.
It is unfortunately that what is happening in Ethekwini area is very bad. People are killed in different ways and in different areas (Glebelands Hostel-Umlazi, in the taxi industry, mining industry, by abortion and etc). In 2015 and 2016 150 people died in the mining industry. This number is lower than the recorded number of year 2003 (270).
Over past 20 years more than 90 people were killed in Glebelands Hostel. It is so sad that no one has been arrested. It is only now that seven (7) suspects are arrested after the establishment of satellite police station in the area. In addition to that the Moerane Commission visited the area and is in the process of writing a report and recommendations.
Rev Smith mentioned that in Ethekwini the deaths in the Taxi Industry are ten times than the mining industry. He estimated to three people that are killed in Taxi industry a day, which makes 1000 people a year. Other thousands of people are injured and be permanent disabled. He raised a concern and a question about the response of the UPCSA in the death of people in that area.
In deed what is the role of the presbytery of Ethekwini in this sad situation? At the end of October 2016 UPCSA lost its minister (Rev Mabaso) who was shot by three men in the church because of Taxi violence. By being silence the Church is contributing in the taxi deaths and injuries of people.

Service deliveries (recovering and renovating of roads, water reticulation) are happening in the area. Although service deliveries are happening, corruption is still there and non-support from other political parties.
   ii. Drakensburg Presbytery
In the Drakensburg presbytery Church in Society committee is comprises of two members from each association. Some of CIS work is done by the associations. Uniting Presbyterian Women’s Fellowship (UPWF) and Imanyano Yezintombi ZamaRhabe Amanyanayo (IYZA) are collecting monies from their members to help people who are in need. These monies will be given to the hosting congregation during their presbytery conferences.
The role of the congregation is to identify a needy family and donate the funds. UPWF called it Welfare Fund.
Drakensburg Presbytery Youth Fellowship is running a project called Dr G.M. Khabela Youth Fund. These funds help young people who are from less fortunate families in the presbytery to register their studies in different tertiary institutions.
   iii. Tshwane Presbytery
In the presbytery of Tshwane congregations are encouraged to observe disability dates (27th August and 1st September) and slot a message. They are also encouraged to support people living with disability in different ways. Ten tips of helping people living with disability were issued to the congregations, which are as follows;
   • Provide a warm friendly welcoming environment;
   • Provide basic disability awareness training for youth;
   • Improve accessibility and make modifications where necessary;
   • Provide opportunities for service for people with disability;
• Provide disability friendly materials
• Provide space for wheelchair users throughout the sanctuary;
• Provide a sign interpreter for people who are deaf or hard of hearing;
• General communication and interaction tips
• Provide assistance in the accessible parking area;
• Provide a ‘buddy’ or mentor for those who might need assistance.

iv. UTHUKELA PRESBYTERY

In the presbytery of Uthukela CIS work is done by the associations. Only two associations are hands on (UPWF and MCG). Six congregations are running different projects which are;
• B.W. Zulu Congregation (UPWF) – juice manufacturer;
• Douglas Congregation (UPWF) – Sewing project;
• Ernest Ntuli Congregation (UPWF) – Growing mushrooms;
• Garden Congregation (UPWF) – Flowers and donated wheelchair and Church uniform to the person who live with a disability;
• Ndumisweni (UPWF) – Jam and School uniform
• Newcastle Congregation (UPWF) – Soup kitchen;
• Ulundi Congregation (UPWF) – Sewing project, Prison ministry, Gardening, Training of care givers and distribution of food parcels and clothes to the needy.
• Steadville Congregation (UPWF) – Beads work

Men’s Christian Guild (MCG):
Presbytery MCG is distributing food parcels to the needy families.
Newcastle Congregation (MCG) – Supply clothes and restore hope to abandoned children, soup kitchen to ten (10) schools, assisting youth to seek employment by fixing their CVs, assisting Grade 12 learners for exams, issuing school uniform to some schools, secure bursaries learners who are in high school and in tertiary institutions, and do prison visits.

v. WESTERN CAPE PRESBYTERY

Western Cape Presbytery congregations seem not yet clear with Church in Society participation as only three congregations that are running projects that benefits community (J.L. Zwane Memorial, W.P.T. Ndibongo Memorial and Masibulele Congregation.
J.L. Zwane Congregation – In the 2016/ 2017 SA Task Force leader’s report projects of J.L. Zwane Memorial were mentioned. The Task Force leader is happy to mention that J.L. Zwane Memorial is still maintaining all those projects.
W.P.T. Ndibongo Memorial – Offers free WIFI to the community of Nyanga for job seeking; Garden project; Sewing project; Preach on the streets once a month; Allowing the community to use Church building free of charge (services and meetings); offer Spiritual services to the community (funerals, unveiling of tombstones and etc); issued wheelchair to the members of the community; Cancer and HIV/AIDS Awareness services; march against children and women abuse with members of the community and South African Police Services (SAPS); and offer special prayer services for (SAPS) and educators once a year.
Masibulele Congregation – Garden project; have a strong relationship with other churches around its area; soccer team and etc.

Shortage of water is still hitting Western Cape very hard. Fortunately there is hope of underground water as per the announcement made on January the 12th, 2018 about the first drilling of water initiated at Mitchells Plain. Mayor Patricia de Lille mentioned that there are 50 different sites identified where water will be drilled possibly.

vi. AMATHOLE PRESBYTERY SEE ANNEXURE B

4. SOUTH AFRICAN HIGHLIGHTS

4.1. Changes in the African National Congress (ANC)

To move forward positively you need a positive change. December 16th -20th 2017, The 54th ANC National Conference set in the province of Gauteng-Nasrec. It was the time of changing their leadership. Top Six was elected and is as follows;
President, Cyril Ramaphosa.
Deputy President, David Mabuza.
National Chairperson, Gwede Mantashe
Secretary General, Ace Magashule
Deputy Secretary General, Jessie Duarte
Treasurer General, Paul Mashatile

From the speculations that were going on, it seems like this was the change that was most expected as it might bring stability in the country. These elections were very important to South Africans for the reason that if ANC wins 2019 national elections Mr Cyril Ramaphosa will be the president of the country. After these elections the South African currency gained strength. The strength of rand showed that, that was a positive change for the country.

We thank God that no violence i.e. death and injuries took place in that gathering.

4.2. Resignation of the President of South Africa

In the past 2 years some people of South Africa and opposition parties made many attempts of taking President Jacob Gedleyihlekisa Zuma off from the seat. The new African National Congress Executive tried to talk to him and ended up resigning on Feb 14, 2018 and the parliament received the resignation on the Feb 15, 2018. Mr Cyril Matamela Ramaphosa was elected as a new president of South Africa. In his address (SONA) he showed commitment in changing South Africa by uprooting corruption. On the following week
In 2019 people of South Africa will be voting for the political party that will lead the country. The president of that party will be the president of the country. From the 10th -11th March 2018 people of South Africa were registering to vote for 2019 general elections with the Independent Electoral Commission (IEC). Some were checking if their addresses are still correct. Task Force leader would like to request all UPCSA congregations to encourage its members to vote.

4.4. EDUCATION
4.4.1. 2017 Matric results

As expected on a yearly basis, on the 04th January 2018, Minister of basic education Mrs Angie Motshekga delivered the South African matric results. In her address she said that the Class of 2017 was the third highest enrolment of Grade 12 in the history of the basic education in South Africa. The total number of those who registered examinations was 802 431. This number is made up of 629 155 full time leaners, and 173 276 part-time leaners. 94671 full-time learners and 56053 part-time learners did not write the 2017 National Senior Certificate examination. 18751 learners passed their matric (55,1%); 5.6% achieved bachelor passes, 25.2% achieved Diploma passes; 24.3% achieved Higher Certificate pass. The total number of distinctions including Accounting, Business Studies, Economics, Mathematics and Physical Science are 1801. This means they will be more doctors, Scientists, business people and etc.

Mrs Motshekga mentioned that learners that did not make it will be part of the second chance programme. This programme was created to redress the inequalities of the past and afford young people another chance in life.

4.4.2. Special needs leaners

There are 2777 learners with special education needs that wrote 2017 matric examinations. 906 learners obtained Bachelors passes, 789 obtained Diplomas passes, 307 obtained Higher Certificate pass, 121 endorsed NSC and 2 achieved NSC passes. In this group 1956 distinctions were achieved.

It is encouraging realising those children who are from less fortunate backgrounds take education seriously.

Minister mentioned that 79.7% of children who received social grants passed their Grade 12 examinations. 5016 obtained Bachelor passes, 5997 Diploma passes, 2863 Higher Certificate passes and 2 obtained National Senior Certificate. 500 distinctions were achieved by them.

5.4.3. Tertiary Institutions

To register in any Tertiary Institution an application form is needed. Some learners did not apply and end up queuing at the gates of the tertiary institutions for acceptance. Churches need to help to end this culture by encouraging those who want to study to apply on time after April of each year. Department of Higher Education and Training (DHET) have a call centre that helps young people to register to different institutions – CACH. Their number is 0800 87 2222.

Despite of not applying this show that South African youth is hungry for education. The question is what does South African education meant for? Does it help learners/ students to work for themselves and be broad minded or to depend on someone else? Does it kill poverty or increases an unemployment graduates?

On the 16th of December 2017, one of the statements President Jacob Zuma announced in his opening speech of the 54th ANC National conference was that in the year 2018 they’ll be a free tertiary education for less fortunate and working class first year students. At least tertiary education is opened now to those who cannot afford it. This is a secondary stage of free education in South Africa; as primary education started to be free in government schools after 1994.

5.4.4. Serious crisis in some South African schools

From 1994 punishment in South African schools was discouraged. After that children became uncontrollable and undisciplined in schools. They started not to arrive on time and others decided not to arrive at all. As from 2017 in some schools educators are being abused by leaners emotionally and physically. In some schools educators are harassing leaners sexually. It is very important that each congregation of the UPCSA forms a strong relationship with schools in the area where it is residing.

5.5. 2017 Festive road accidents statistics

Transport Minister Ms Dipuo Peters mentioned that 1714 road accident deaths reported during 2017 festive season. It is unfortunately that this number escalates 2016 festive road accident deaths by 5%.

Let’s encourage people to obey road signs

5.6. Unusual Churches

One of the unusual churches (Mancoba Seven Angels Ministries Church) was discovered in the Eastern Cape Province-Engcobo. This church was not found for the first time, it was found in February 2016. It was reported that children who were members of the church were not allowed to go to school and elderly people were not allowed to mix with the community and have employment. ANC and SACC marched to disagree with their teachings.

It is unfortunately that things are ignored until worst thing happened. After February 2016 nothing serious happened to cease the church until police officers were killed in Engcobo Police Station. It was discovered that members of the church and some Mancoba brothers are suspects of killing police officers and a retired solder on February 24, 2018. They were arrested and some were killed.

5.7. Land Issue

In South Africa there’s an issue of land ownership. Land issue in South Africa came back when Economical Freedom Fighters (EFF) submitted a motion on land expropriation without compensation and was adopted by the parliament.
New silent killer
At the end of 2017 in this most beautiful and richest country of ours new silent killer listeriosis appeared.

What is listeriosis?
Listeriosis is a disease that is found in a ready meat (polony, viennas and etc) that is polluted with Listeria monocytogenes bacteria. It was discovered in Limpopo province after the death of people there. It spreads to Johannesburg and slowly but surely in other provinces of the country.

It infects every person but pregnant women, elderly people and those who have weaker immune system are in high risk.

1.1. Symptoms
Listeriosis shows itself in different ways depending on each person and part of the body that is affected. It shows itself by way of fever and diarrhea. In a pregnant woman it shows in a way of fever, weakness, headache, loss of balance, stiff neck, confusion and muscle aches.

It kills and can cause miscarriage and premature.

In conclusion
2017 Presbytery Conveners’ workshop did its work diligently, conveners were equipped and trained. Some conveners are still struggling to form CIS committee in their presbyteries and it does not exist/ or function well in others. The committee needs to ensure that its work is done in each presbytery by visiting and facilitate through workshops to them. This is more directed to those Presbyteries that did not attend the 2017 workshop, such as East Griqualand, Ethekwini, Free State and Lekoa.

South Africa is the country that welcomes everyone and everything. While strange things are happening Uniting Presbyterian Church in Southern Africa (UPCSA) congregations, SACC and government are in silence. Most of these things happens in our communities where there is a UPCSA congregation/ or presbytery. What is the role of the church in this beautiful country? What is the role of the UPCSA congregation in the community where it resides? I would like to urge all the UPCSA congregations to do as Christ would do in the community (love everyone without barriers and change our communities).

EGOLI PRESBYTERY

1. INTRODUCTION

Church is an institution that teaches about the deeds of Jesus Christ. It does not only teach furthermore encourages people to live/ or follow his life. As it teaches and encourages his life it is its commitment to do as Jesus deed when he was on earth (practice what you teach). According to the observation of the Uniting Presbyterian Church in Southern Africa Church in Society committee (UPCSACIS) most churches are unable to call to mind that they represent Jesus Christ. It is of this reason that the UPCSACIS needs to workshop/ or remind congregations through presbyteries about the role of the Church in the community.

The South African task force leader received a request from the Presbytery of Egoli’s Church in Society committee to lead workshop on Church in Society. It is of this reason that Rev. Bongiwe Ngebulana and the task force leader went to the Presbytery of Egoli on June 10th 2017.

Rev Ngebulana and the task force leader were welcomed by the Egoli Presbytery Church in Society Committee and the clerk of the presbytery the Rev T. Nopapaza.

2. Opening of the workshop

The convener of the Egoli Church in Society Mr Peter Hlapuluza welcomed all who were present. He then requested the clerck of the presbytery the Rev Thembinkosi Nopapaza to open with prayer.

3. Turnout

Egoli Presbytery has 33 congregations, which are situated in townships, city and suburbs. Out of thirty three congregations, ten congregations and seven members from Egoli Presbytery Church in Society committee were represented at the workshop. Those ten congregations were Alexandra, B.E. Ngubane Memorial, Johannesburg, Diepkloof, St Johns, St Patricks, Dobsonville/ Meadowlands, Orlando, Moletsani and Kagiso. That means 33 people from Egoli Presbytery attended the workshop. It was one of the best workshops, as attendees were fully participating and contributing positively.

4. Focus of the workshop

The workshop was divided into eight sections such as;
   i. Definition of Church
   ii. Definition of Society
   iii. Structures that are in the society
   iv. Connection between the Church and the Society
   v. The role of the Church in the Society
   vi. Where does it happen?
   vii. Vision and Mission of the Church and Society Committee
   viii. UPCSA C&S budget (HIV & AIDS and projects that sustains itself)
1. AMATHOLE PRESBYTERY WORKSHOP

The purpose of the workshop is:

1. To disseminate information from the General Assembly Church in Society (CIS) workshop.
2. To strengthen working relations and encourage integration of activities with congregations, Amathole church associations and other stakeholders.

2. PETITION AGAINST KILLING OF WOMEN AND CHILDREN

- The Women Fellowship of the JSZ Ncevu congregation organized a march against the scourge of abuse and killings of women and children.
- The march took place on the 15th of June 2017 attended by many formations of women associations from other churches and community members.
- The petition drafted by the congregation and handed to Colonel Tati who promised to hand it over to his management for action.
- The march was publicly making a statement that the UPCSA branch in Queenstown is not going to be silent and allow the abuse and killings to continue forever.

3. THE MANDELA DAY

On Mandela Day 18 July 2017, JZS Ncevu congregation organized a function for all unemployed men in Queenstown. They chose fifty (50) men to host and share with them what they called food of fellowship. Clothes were collected to give to these fathers, husbands and brothers to take home. The day aroused emotions and painful experiences as it had revealed what these people go through in their quest to find work. Of interest was that these men were skilled, some being electricians, plumbers, drivers etc. Being in a country where corruption and looting have become order of the day many people are without jobs. The congregation has taken a conscious decision to host this kind of event every year during this time to do the little we can to change the lives of their community.

4. PRESBYTERY OF AMATHOLE PRAYER AGAINST THE KILLINGS OF WOMEN AND CHILDREN

The event took place in King William’s Town on the 16 June 2017 under the theme, “An unchanging God in changing times and circumstances.” It started with a march to the town hall. In attendance was the Moderator of Presbytery the Rev. B.Z. Mkentane, Convener of Church Associations Committee, the Rev. Mpongoshe, the Church in Society Director Ms C. N. Pona and Mr M. Mpobole the secretary for the committee. The youth members were applauded for the good initiative and were encouraged as follows:

- To impact locally to gain recognition globally.
- For women who are abused love should not hurt, to believe that they are not alone. Ability to talk to someone in confidence (relative, friend etc.). If one chooses to stay in a relationship she must ensure her safety and to find out about available resources.
- For men who abuse, he must admit that it is his problem and begin to seek help. To keep realising that the church is available to help without any charges.
- Find alternative ways to act when frustrated.
- For church leaders information on Domestic Violence (DV) should be included in their sermons, have brochures with updated list of resources, provide training on DV and join in the National observance.
EDUCATION AND TRAINING

Supplementary Report to the General Assembly 2018

Pholela

In 2010 the UPCSA entered into an agreement with the KZN Education department that saw the department taking responsibility for the running of the school, including teachers and all educational duties. A very nominal amount was to be paid for rent but part of that agreement would see the department of Education maintaining the current buildings. Unfortunately the department has not fulfilled its responsibility and duties, so in December 2016 we decided to pursue the department legally to force them to do major maintenance. In January 2017 we were asked to attend a meeting with key stakeholders, which included not only the department of education but department of works and their legal team. At this meeting we were told that they had decided not only to do maintenance but to do a full upgrade of the school, which would see extensions and major upgrades. We were thrilled by their “dream” but set out work that needed to happen immediately as there were major health and safety concerns that could not wait until the tender process was over and contractors had been appointed. The deadline for the health and safety repairs was the end of June, giving them just less than 6 months to sort these issues. We were also asked to stay legal process for they had committed to doing the work.

Unfortunately nothing was done, and in December 2017 we met with a few key people who had no answers about the emergency repairs or the bigger work that was supposed to have been initiated. Again pleading with them to do the work, another letter was sent through our lawyer giving them until February 2018 to do these emergency repairs, again nothing happened. So towards the end of February we began the legal process again and in May 2018 we were asked to come to a meeting, again with key people. Only the department’s legal advisor came to our meeting, he was shocked at the state of the school as it was his first time at Pholela. We continue with our legal process and are pushing that we go to court and sue for the cost of the maintenance.

We were also contacted by a group who call themselves Pholela alumni, we have shared our frustrations and they are assisting us with their connections to help motivate the department of education.

Zimbabwe schools

We celebrate another successful year in the Zimbabwe schools, the Zimbabwe school trust has been hard at work managing and disbursing funding to improve the conditions at the schools, providing the best environment for our pupils to learn. As I have said previously, the schools are the light of the denomination... it’s a joy to visit the schools and see hundreds of children wearing the Presbyterian logo on their uniforms.

In the two regions these are the projects that we celebrate:

1. Presbyterian High School
   a) clinic project - painting, glazing and tiling. This is a modern clinic with maternity facilities for the community.
   b) refurbishment of the classroom block. This includes painting, installation of ceilings and painting of the roofs.
   c) installation of new pvc ceilings in the dining hall.
   d) staff twin house - new house to accommodate two families was constructed to alleviate the severe shortage of accommodation for teachers and nurses.
   e) vehicles - a car was bought for the chaplain and another one bought for the headmaster with fundraising from the parents.

2) Chitemere Harold Munroe Secondary school:
   a) administration block - plastering, floor screeds, glazing and fitting of doors. Painting is now in progress.

3) Lekkerwater Secondary School:
   a) second twin classroom block plastered and painted inside.
   b) borehole drilled and equipped. Two by 5000 liter tanks also installed. These will supply water to the secondary and primary schools. We are very grateful to all our donors who made this possible.
   c) a new Kippor 5.5 kva diesel generator was purchased to provide power for pumping the water and also power to the school.
4) Lekkerwater Primary school:
   a) reconstruction of classroom - new windows, new floors and new roof. The classroom was also painted.
   b) strong room being constructed. This will enhance the safe keeping of examination papers and other security documents.
   c) new early childhood development ablution block constructed after the old one collapsed due to the heavy rains experienced in the summer.

5) Mndondu Secondary school:
   a) Chicken project, feeding and selling chickens to support the school.

6) Gloag school
   a) a new boys complex is in the early stages of being built. Foundations dug and some of foundational walls built

7) David Livingston Memorial school
   a) Senior boys dormitory almost complete.
## PEF AWARDS MADE FOR THE PERIOD JULY, 2016 to JUNE, 2017 - SUMMARY

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## PEF DONATIONS RECEIVED as at 30 JUNE, 2017 - SUMMARY

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| PRESBYTERIES                      | 3 500.00      | 3 500.00       |                     |
| **SUBTOTAL**                      | 3             | 3              |                     |

| ASSOCIATIONS                      | 54 540.00     | 61 505.00      |                     |
| **SUBTOTAL**                      | 55            | 16             | 72                  |

| OTHER                             | 66 550.00     | 110 880.00     |                     |
| **SUBTOTAL**                      | 125 904.21    | 219 239.96     |                     |

**TOTAL DONATIONS RECEIVED**       | 249 859.21    | 447 774.16     |                     |