THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

NECTAMEN CONSUMEBATUR

PAPERS FOR THE 13th GENERAL ASSEMBLY 2018

EMSENI CHRISTIAN CENTRE BENONI

7 - 13th July 2018

THEME: “LIVE YOUR LEGACY”
| LIST OF CONTENTS OF GENERAL ASSEMBLY PAPERS 2018 |

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Moderators of UPCSA:
Moderator Designate

Nominations Committee

Overtures & Petitions:
Petition 1 - Presbytery of Zimbabwe
Petition 2 - Presbytery of Highveld
Petition 3 - Semple Memorial
Overture 1 - Presbytery of Free State

Pension Funds

Priorities and Resources:

Proceedings of Executive Commission 2017

Proposals in Decision-Making Sequence:

Records:

Standing Orders:

Stewardship:

Transaction and Missional Proposals

Tributes to Retiring Ministers

UPCSA MODERATORS OF GENERAL ASSEMBLY

<table>
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<th>YEAR</th>
<th>GENERAL ASSEMBLY</th>
<th>EXECUTIVE COMMISSION</th>
<th>NAME OF MODERATOR</th>
<th>PRESBYTERIES VISITED</th>
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<td>Bryanston</td>
<td>The Rev CW Leeuw FICB</td>
<td>Drakensberg &amp; Zambia</td>
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<td>Gordon’s Bay</td>
<td>Pretoria</td>
<td>The Rev AD Vorster BD, MTh</td>
<td>EGoli</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>
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<td>Mulbarton</td>
<td>The Rev GA Duncan Bed, BD, MTh, DTh</td>
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<td>2006</td>
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<td>Botha’s Hill, wa Zulu Natal</td>
<td>The Rev J Pillay BTh,(Hons) MTh, PhD</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”

SESSION TIME EVENT ESTIMATED DURATION

Saturday 7th July 2018
SESSION 1 09h00  Arrival and Registration begins
13h00 LUNCH 60 15h30
16h00 TEA 30
16h00 Constituting Service (St. Andrews)
  Welcome
  Public Worship
  Roll of Commissioners
  Retiring Moderator’s Address
  Induction of new Moderator
  Vote of Thanks to the Retiring Moderator
  Announcement (Call for Notices of Motion)
18h00 SUPPER
19h00 Orientation of Insaka Facilitators and the Drafters

Sunday 8th July
SESSION 2 07h00 BREAKFAST 60
08h00 Catch bus to Service at Emseni 60
09h00 General Assembly Service (Benoni H. School) 120
  Public Worship
  Moderator’s Address
  Introduction of Chaplains
  Ceremonial Recognition of the Union Talks with the UCCSA
  Ceremonial Recognition of the MOU with LECSA
  Holy Communion
  In Memoriam Minutes
11h00 TEA

SESSION 3 12h00 EXECUTIVE SESSION
  Welcome and local arrangements
  Assembly Business Committee (Incl. Correction & Adoption of 2017 ExCo Minutes)
  Final Call for Notices of Motion
  Records Committee
  Nominations committee (Preliminary Report)
  Clerk of Assembly (Incl. Changes in Ministry, Overtures and Petitions)
  Retiring Moderator’s Report
  Call for Nominations (Mod Designate and Court of Assembly)
13h00 LUNCH 60

Sunday 8th July Contd.

SESSION 4 14h00 LISTENING SESSION 1 90
  Allocation of Notices of Motion
  General Secretary
  Education and Training
  Finance
  Pensions (UPCSAPF and PEPF)
  Court and AARP
  Commissions
16h00 TEA 30
16h30 INSAKA SESSION 90
  General Secretary
  Education and Training
  Finance
  Pensions (UPCSAPF and PEPF)
  Court and AARP
### Monday 9th July 2018

**SESSION 5**

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<td>09h00</td>
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<td>17h00</td>
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### Tuesday 10th July 2018

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<td>Leave for home (Collect Lunch)</td>
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Administration
# PAPERS FOR GENERAL ASSEMBLY 2018

## ROLL OF COMMISSIONERS TO GENERAL ASSEMBLY 2018

### Report to the General Assembly 2018

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<thead>
<tr>
<th>First Name / Surname</th>
<th>M/F</th>
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<tbody>
<tr>
<td><strong>Ex Officio</strong></td>
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</tr>
<tr>
<td>The Rt Rev Dr P Langerman</td>
<td>M</td>
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<tr>
<td>The Rt Rev Dr R Munthali</td>
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<tr>
<td>The Rev L Mpetheni</td>
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<tr>
<td>The Rev WV Mkhungo</td>
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<tr>
<td>The Rev Christopher Mkandawire</td>
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<tr>
<td>Mr Ryan Johnson</td>
<td>M</td>
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<tr>
<td><strong>Amathole Ministers</strong></td>
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<tr>
<td>The Rev Luzzuko Qina</td>
<td>M</td>
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<tr>
<td>The Rev Zolile Mkentane</td>
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<tr>
<td>The Rev Sicelo Sam</td>
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<tr>
<td>The Rev Ian Hawkridge</td>
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<td>Phumla Vazi</td>
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<tr>
<td>Gloria Msweli</td>
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<td>T Songwqi</td>
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<tr>
<td>Lindile Nqgala</td>
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<tr>
<td>The Rev Sibusiso Gwala</td>
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<tr>
<td>Vuyisile Rala</td>
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<tr>
<td>Khumbuzile Springbok</td>
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<tr>
<td>The Rev Boitumelo Gaborone</td>
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<tr>
<td>The Rev Sisiwe Dingiswayo</td>
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<tr>
<td>The Rev Isak Williams</td>
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<tr>
<td>The Rev Andile George</td>
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<tr>
<td>The Rev Howard Hans</td>
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<tr>
<td>The Rev Yibanathi Mahleza</td>
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<tr>
<td>The Rev Lloyd Saule</td>
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<td>The Rev Ndumiso Khali</td>
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<tr>
<td>The Rev Murray Smith</td>
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<tr>
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<tr>
<td>Vuyo Msizi</td>
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<tr>
<td>Lesley Anne Cleland</td>
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<tr>
<td>The Rev Chala Habasila</td>
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<tr>
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<tr>
<td>Mr George Munthali</td>
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<tr>
<td>Mr Nondo Zome Sikazwe</td>
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<tr>
<td>Rev. G. Msiska</td>
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<tr>
<td>The Rev Masauso Nyirenda</td>
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<tr>
<td>Ms Sheila Kumwenda</td>
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<tr>
<td>Mr. O. Muwowo</td>
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<tbody>
<tr>
<td>The Rev Khetsi, Mpho</td>
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<td>The Rev Mletewa, Sipho</td>
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<td>Revd Tati, Nonyamezela</td>
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<td>Revd Mlotshwa, Thulani</td>
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<td>Revd Xaba, Johannes</td>
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<tr>
<td>Mr Diamini, Reuben</td>
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<tr>
<td>Mr, Ngubane, MB</td>
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<tr>
<td>Mr. Ndzlovu, Velaphi</td>
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<tr>
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<td>The Rev Sibongani Mshumpela</td>
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<td>The Rev Roger M Tem</td>
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<td>Mr Moremi J Likhethe</td>
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<td>Ms L Lerato Galeboe</td>
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<tr>
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<tr>
<td>Mr Abram Mosupa</td>
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<td>The Rev David Monokoane</td>
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<td>Mrs Priscilla Moahloli</td>
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<td>Mr Sam Nare</td>
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<td>The Rev Lesego L Mokeng</td>
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<tr>
<td>The Rev Awedzani Nemaukhwe</td>
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<td>Mr Sakuhuni Pedzisayi</td>
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<td>Mr Makani Lawrence</td>
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### Mthatha

#### Ministers
- The Rev L.L Bashe
- The Rev T.N Jonga
- The Rev Vusi Mabo | M
- The Rev Bulelani Thupa | M

#### Elders
- Mr Makonsandile Boyce | M
- Mrs F Chikwembani
- Mr Victor Letuka | M
- Mr J.Z Mqekeni

#### Alternates
- Mrs E.N Dipa
- Mr B.M Gidimisani
- Mrs X Mavume
- Mrs N.V Nakumba

### Munali

#### Ministers
- The Rev Allan Mchulu | M
- The Rev Panji Nkosi | M

#### Elders
- Elder. Mirriam Muchimba | F
- Elder. Caro Nyirenda | F

#### Alternates
- The Rev Lazarus Chirwa | M
- Elder. Ms C. Chakwila | M
- The Rev Emery Mtonga | F
- Elder. T.W Phiri

### Thukela

#### Ministers
- The Rev Thabani Masikane | M
- The Rev Nobuhle Mbatha | F
- The Rev F Dumisane Mchunu | M

#### Elders
- Mandlenkosi Majola | M
- Nompumelelo Mthembu | F
- Miss IVT Nxumalo | F

#### Alternates
- The Rev Thabani Sangweni | M
- The Rev Thokozani Ntanda | M
- The Rev Andrew Brooks-Neill | M
- Gavin Cedric Davies | M
- Khanyisile Ngubane | F
- Billy Ntanzi | M

### Transkei

#### Ministers
- The Rev Lita Madaka | M
- The Rev Mkhanyisele Njobe | M
- The Rev Xola Mluma | M
- The Rev Chumisa Makalima | F

#### Elders
- Ms Primrose Sotsho | F
- Mr Twasile Mbandazayo | M
- Mr Thembelani Mhlaba | M
- Ms Vuyelwa Masebe | F

#### Alternates
- The Rev Sonwabo Sihlahla | M
- The Rev Thabo Noti | M
- Mrs Fundiswa Ncuksana | F
- Ms Nomalinge Sihlali | F
- Mrs Nosiphe Landzela | F
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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); and
   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.

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.
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, in consultation with the General Secretary, appoint 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)
Convenor 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 9.15.3 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 9.15 above shall be kept in a separate Lever Arch File for the duration of the Assembly. There shall be one Lever Arch File 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 spoilt papers is to be rigidly complied with. The following will constitute “spoilt 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

Report to General Assembly 2018

THE REV. DOUGLAS CRAWFORD

The ministry of Douglas Crawford spanned decades of faithful and fruitful ministry within the denomination. His was a “life well lived for the gospel empowered by the Holy Spirit”.

Steven Covey wrote the famous book “The 7 habits of Highly Successful People”, He could have subtitled it: 7 habits out of the life of Douglas Crawford. Here is a one-liner from Covey’s writing:

*Live, love and leave a legacy.*

Douglas understood the word “live”: At a retreat he had organised, he had put in the word “RELAX!” on the printed programme in about 4 places. One colleague on the retreat with us said: “Only Douglas Crawford could write into a Spiritual retreat the word “Relax” in bold capitals with an exclamation mark.

Douglas was a Minister of the Gospel for 41 years before he retired for the 2nd time and then became a member at Summerstrand United. Of course he dabbled here too. As a leading lay person and minister he served 8 congregations and helped plant another 7 new ones.

He was a Civil Engineer, Scout Master, helped start Life Line in Cape Town, was a Sunday School teacher and led several people to Christ before being ordained. He was the best, no exaggeration in this; the best ever Director of Christian Education our denomination has known. He was Moderator of General Assembly and broke the mould on some of the stuffiness around the position and role of the Mod.

He was crazy about swimming. Douglas had a love for chocolate.

**He lived!** And hated wasting time – short phone calls, quick AGMs - The famous Durbanville Presbyterian AGM of 2 minutes: "Approve accounts? Yes. Approve Auditors. Yes!" Meeting done. It is not surprising he twice burnt himself out and took a break from the ministry.

**He Loved!** All glory to Jesus. Douglas and Rhoda suffered a divorce when his parish ministry was at a peak – they were together again in 11 months but it cost them, the children, the congregation and the church dearly.

He taught and believed and practised: Love Jesus, heart, soul, mind, strength; love others the same. He remarried after Rhoda’s death to Wendy with whom he spent seven wonderful years, mostly down at Bushman’s River

**His legacy**, quite simply is immense!

I’ve mentioned the number of congregations he affected directly but those don’t come close to the lives across 41 years of ministry:

- a. He helped start a Bible College in Cape Town.
- b. He stated Lay Leaders Conferences, persuading: get equipped for ministry.
- c. He organised Renewal Conference, Days of Prayer and Praise.
- d. He preached across the Church: Christ Jesus, Lord and Saviour.
- e. He visited, especially hospitals and elders. Things young ministers find threatening/boring.
- f. He challenged us on racial prejudice in the Church!

And he was so, sensibly, influential in Presbytery and General Assembly debates.

**Crazy thinking**: The Roman pagans did it, The Greek philosophers and shop keepers did it, The Jewish hierarchy all said of the early Christians: You are crazy to believe in someone coming alive after death.

But the Douglas’s of the early Church, the Evangelists, said: We speak the TRUTH for we have been eye witness.

Douglas would have us remember Jesus raised from the dead and put our lives in His eternal care, where Douglas did and is now.

REVEREND MOHLOOUA HENRY TSOAI

The late Mohlouoa Henry Tsoai was the son of the late Lebakeng Jacob and Poolo Dorothy Tsoai. He was born in Odendaalrus on the 23 May 1931.

He attended his schooling at Odendaalrus and Bloemfontein, he furthered his studies at Fort Hare University for the ministry in the Presbyterian Church.

He was married to Moretlo Rose Motumi who already passed and were blessed with five children of which two already passed on.

He worked as a minister in the Presbyterian Church at the following places, Cradock, Grahamstown, Hartebeespoort-Pretoria, Kroonstad and Seshego in Polokwane. He retired in Mabopane.
Rev Tsoai met his end on 7th January 2018.

THE REV DR CHRIS BARNARD

We remember the Rev. Dr Chris Barnard as a humble servant of God who’s only desire was to serve his community every day until called to higher service.

He spent his ‘retirement’ years serving the congregations of Christ the Redeemer Presbyterian Church in Phoenix and Shalom Presbyterian Church in Tongaat. He was a humble man who washed the feet of the members of the congregation during the Tenebrae Service. He took great pleasure celebrating his birthday with his flock. He had a simple but strong faith that enabled him to triumph over the tests, trials and tragedies that he faced. He will be remembered as a Minister who raised up a generation of leaders.

The Rev. Dr Barnard was born on the 08 December 1925 in the Gamka region near Calitzdorp in the Western Cape. He matriculated at Hoerskool Calitzdorp in December 1943 and started his first job at Nationale Pers in Cape Town in 1944 until January 1948.

He was called to the Ministry on 23 May 1947 during a Pentecostal service at the N.G. Kerk in Woodstock Cape Town. During his student years he worked in Noordhoek, Fishhoek, Kommetjie, Hout bay and Wynberg amongst the coloured people. He received his diploma in Theology in November 1952. He was ordained as a Minister of the Word and Sacrament in February 1953 at the Dutch Reformed Mission Church (DRMC) in Retreat in Cape Town. In December 1957 he accepted a call to the DRMC in Knysna and worked in the Knysna/Wilderness/Storms River region until May 1964. It was policy at the time that the Minister in the DRMC was also appointed manager of church schools. The Rev. Dr Barnard was responsible for the construction of new schools and the extension of existing schools as well as bringing the message to the children in the district. During his seven years stay in Knysna he was very active in the community holding the following positions; Chairman of the Hospital Board, Member of the School Board, Chairman of the School Committee, Councillor and Deputy Mayor of the Knysna Municipality.

In 1964 he moved to Johannesburg and worked in several congregations for the DRMC for a period of ten years. In November 1970 he married his wife Sheila. In 1974 he left the DRMC and joined the Presbyterian Church in Randburg. He was appointed Interim Moderator of Hamilton Memorial in Eldorado park, a coloured community and Fairview a white congregation. He was a member of the Presbytery of Johannesburg for 20 years.

During that period the Rev. Dr Barnard also worked for the Traansvaal Education Department. He was a senior lecturer at Goudstad Teachers training College (GTTC) where he taught religious instruction and biblical studies for Goudstad students and also students from Rand Afrikaans university (RAU). He wrote four books for the students in religious instruction. He was part of the Senate of the GTTC and RAU for many years. He was also head of the centre for highly gifted pupils on the East rand and had 40 lecturers working under his leadership. He had an impressive academic record: Diploma in Theology, B.A. Social Work (UNISA), B.A. Honours (Potchefstroom), Diploma in Education (TED), B.A. Honours Biblical Studies (Potchefstroom), Masters Biblical Studies (Bloemfontein), PhD Philosophy (Bloemfontein).

Early in 1996 the Rev. Dr Barnard moved to Durban where the Presbytery of Thekwini appointed him Interim Moderator of Abundant Life Ministries in Verulam. In 1997 he was appointed Interim Moderator of Shalom Presbyterian Church in Tongaat and in 2002 appointed Interim Moderator of Christ the Redeemer Presbyterian Church in Phoenix. He continued to serve the Tongaat and Phoenix congregations until the time of his passing. His wife Sheila was called to rest in on 07 March 2014.

The Rev. Dr Barnard will be remembered as a dedicated Minister and educator who had an energy that belied his age and as a colleague put it "Died with his boots on"


The Rev. Abrahm Nkhata was born in 1971 and was a member of UPCSA at Garden congregation in the then called Central Presbytery of the Synod of Zambia. He got married to Ms Rhoda Phiri and together they had four children, three daughters and one son. Sadly, one daughter passed on in 2012.

He heard God’s call while he was in the youth fellowship and many of the youth, among whom some are now ministers in the UPCSA, testify of his call being evident in his preaching and service to the Lord. After he was selected as a student for ministry in 2009, he went to train for ministry at Justo Mwale University in Lusaka in 2000 and graduated with a Diploma in Theology in 2002. He did his probation at Kabushi Congregation in Copperbelt Presbytery in 2003 and in 2004 he was ordained and inducted to the ministry of Word and Sacraments at Kabushi Congregation.

In 2004, he went to do his under graduate studies at Theological College of Central Africa and graduated in 2005. He further went to Western Theological Seminary in the United States of America to do his master’s degree in HIV/AIDS in 2006 and graduated in 2007. He joined the ministry of education in 2012 as a religious studies teacher. Nevertheless, he continued to serve God as a minister in charge of John Knox congregation in
Luanshya from 2013 up to the time of his demise in September, 2017. He died through a road accident on his way to the Synod Meeting which was held at Kaunda square Congregation in M’chinga Presbytery.

He served as a Moderator of Copperbelt Presbytery from 2009 to 2011, from 2011 to 2013 as Presbytery Treasurer as well as a convener of Mission and Discipleship both at Copperbelt Presbytery and Synod of Zambia from 2016 until his death.

The Rev. Abraham Nkhata shall be profoundly missed by the church, the community in which he served and sadly missed by his family: wife, two daughters and a son. He is irreplaceable.

Rest in eternal peace for the race that you ran faithfully, until we meet again.

THE REV PETSON KABALA
(See Supplementary Papers)

MR FIKILE MICHAEL NYEMBE
Fikile was born on 26th January 1938 at Ugie. There are four children, two boys and two girls.

He did both his Primary and Secondary education in Ugie. He worked in the following areas Cape Town and Pretoria. He returned home as he got a post at Ugie Standard Bank, he worked there until his retirement.

He made an invaluable contribution to the life and work of Mthatha Presbytery, as member of Kirk Session of John Knox Bokwe Memorial Congregation, and member of Men’s Christian Guild (MCG) wherein he served as Chairperson for sometime.

He proved so adept at Council meetings’ deliberations, hence he served as a member of its respective committees and commissions.

Fikile died on the 21 April 2017 and was laid to rest on the 07 May 2017.

He is survived by his wife, brother, three children, two daughters in law and eight grandchildren.

Rest Gxarha, Vambane.

MR MANDLONKE MILTON NDIBONGO
Mandlonke was born on 11th December 1948 at Eluthubeni village in Mqanduli. He did his Primary School at Lower and Upper Ngqwara in Mqnduli, and further his studies at Mzimkhulu doing his JC then.

He was employed by the Furniture shop, newspaper and finally join the Taxi industry. He got married to Mabhayi from Ngqeleni and blessed with handsome and beautiful children.

It has been through God’s Grace that Mthatha Presbytery’s mission and ministry was blessed with so much positive contribution of such a humble and dedicated servant of the Risen Lord, Christ Jesus. In his worship of the living God he exuded spontaneity and excitability, especially at the Manyano public worship services, determinedly giving expression to the text in Psalm 122:

“I was glad when they said unto me; Let us go into the house of the LORD.” He had a wonderful relationship with Christ Jesus, as Lord.

During his tenure of office as Kirk Session Clerk of Lower Ngqwara, he had been a dependable administrator and consistent supporter of ministry of each and every Moderator/interim Moderator with whom he served. He served in that office for some time. He has been commissioner of the Presbytery and General Assembly on several occasions.

Mandlonke Fundile died on the 09 May 2017 and was laid to rest on the 20 May 2017.

He is now survived by his 4 children and 6grand children.

Rest Mawawa!

ELDER RATSHILUMELA SAMUEL MUTHIGE (RATHOGWA)

Advocate Ratshilumela Samuel Muthige was born at Tshikombani on the 5th March 1945. He started his primary education at Fondwe Primary School and proceeded to Mphephu Secondary School, where he obtained his Junior Secondary Certificate in 1966. He furthered his education through private studies and went on to enroll with the University of South Africa. He even went to the Kwa-Zulu Natal University to study Law, in 1974.

His first employment was in Johannesburg within the South African Police, Railway Division, in 1967. When he returned to Venda, he worked in the Department of Justice as a Prosecutor. He went up the ranks in this
Department until he became the Director General in the very Department of Justice in the then Republic of Venda. He got admitted as an Advocate of the High Court of South Africa in 2002. He left Venda again and went to join the Legislature in Pietermaritzburg, where he progressed and became the Head of Department, a position he held till his retirement in 2010.

He married Nditsheni Helen Mphaphuli in 1966. The family was blessed with six children, 4 sons and 2 daughters. [Jonathan, Khathutshelo, Mulalo (f), Fulufhelo (f), Kone and Khodani]

Advocate Muthige joined the then Reformed Presbyterian Church in May 1975 and his reception was conducted by Rev Maja AM, who was the interim Moderator for Gooldville Congregation at that time. He was later ordained to the position of Deacon and then Elder. He held numerous positions in Makwarela Outstation as well as at Congregational level. He was a lay preacher who could be deployed to preach at all Outstations. Advocate Muthige was robed as a MCG member in 2013 and was always an active member.

He served as a convener of the Stewardship Committee of the Session since his retirement and also served as the leader of Ward No 4 in Makwarela Outstation. He was the chairperson of the Vhembe Cluster of Congregations (Gooldville, Makwarela, Matangari and Confessing).

Advocate Muthige also served in a number of committees at Presbytery level, e.g. Ecumenical Committee Convener, Court of Assembly and Assembly Administrative Review Panel, Commissioner to General Assembly (2014) just to mention a few.

Advocate Muthige was a fearless and very principled person who was always time-conscious and could not tolerate late-coming at meetings and any gatherings. He was a real asset to the Church, community and individual people, due to his legal background and willingness to serve. He passed away on Sunday the 14th January 2018 and was laid to rest on Saturday the 20th January 2018. MAY HIS SOUL REST IN PEACE.
CHANGES IN THE MINISTRY

Report to General Assembly 2018

Amathole

None

Central Cape

<table>
<thead>
<tr>
<th>Congregation</th>
<th>Change</th>
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<tbody>
<tr>
<td>G T Mcoteli Memorial</td>
<td>Probationer Z Sotashe placed from 1 January 2018 to 31 December 2019. (He is still working and must serve 2 years)</td>
</tr>
<tr>
<td>Garden Route</td>
<td>Congregation vacant from 1 April 2018</td>
</tr>
<tr>
<td>Knysna</td>
<td>Rev W van Heerden has moved to Centurion (Tshwane Presbytery) on 1 March 2018. Interim Moderator Rev H Munnings</td>
</tr>
<tr>
<td>KwaMaqxaki-Dwesi</td>
<td>New Transitional Congregation, Interim Moderator Rev N Manxoyi</td>
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<tr>
<td>Makana's Kop</td>
<td>New Interim Moderator Rev B Gaborone</td>
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<tr>
<td>Plettenburg Bay</td>
<td>Congregation vacant from 1 April 2018</td>
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<tr>
<td>Port Alfred</td>
<td>Probationer C Erasmus placed from 1 January 2018 to 31 December 2018</td>
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<tr>
<td>St Andrews Walmer</td>
<td>New Interim Moderator Rev M Smith</td>
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<tr>
<td>St Barnabas</td>
<td>Rev Z Lalendle due to retire at the end of August 2018</td>
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<tr>
<td>St James</td>
<td>Rev S Ncapayi has moved to Alexandria, eGoli Presbytery on 1 January 2018. Interim Moderator Rev H Hans</td>
</tr>
<tr>
<td>St Matthew’s</td>
<td>Stated Supply from 1 January 2018: Rev H Hans, Interim Moderator Rev X Mzendana</td>
</tr>
<tr>
<td>Tantyi</td>
<td>New Interim Moderator Rev B Gaborone</td>
</tr>
<tr>
<td>Thembalethu</td>
<td>Congregation vacant from 1 April 2018</td>
</tr>
<tr>
<td>Minister without Charge</td>
<td>Rev L Saule from 1 April 2018</td>
</tr>
</tbody>
</table>

Copperbelt

1. Rev. James Lungu’s pastoral ties were severed at Bwancha and his credentials are transferred to M’chinga Presbytery

2. Rev. Arthur Bowa was disjointed from Kabushi Congregation and his credentials are transferred to M’chinga Presbytery

3. Rev. Godfrey Msiska’s pastoral charge was severed at St. Paul’s Congregation and is now at St. Peter’s Congregation in Ndola

Drakensberg

1. The Revd SF Chonco, Minister emeritus having been released by the Presbytery of uThukela in January 2018, was received as a member of the Presbytery of Drakensberg effective 13 February 2018.
**East Griqualand**

1. Mr. NM Manabile having completed his probation was ordained and appointed to a pastoral charge of Mpharane Congregation on 15th of April 2018.

**eGoli**

1. On 31 January 2017 Presbytery of eGoli agreed to severe pastoral ties with Rev Sello Mamabolo who was serving at St Patrick Presbyterian Church and was released to the care and discipline of Tshwane Presbytery on 18th April 2017 at his request.

2. On 19th August 2017, eGoli Presbytery agreed to the Call of Rev RM Ramulondi to Limpopo Presbytery where he received a Call from Mount Horeb Presbyterian Church.

3. On 10th October 2017, eGoli Presbytery released Rev Hein Barnard who is seconded to Bible Society South Africa, to the care and discipline of Central Cape Presbytery at his request.

4. On 02 January 2018, eGoli Presbytery received Rev Sipho Ncapayi, from the Central Cape Presbytery. Rev Sipho Ncapayi accepted a Call to Alexandra Presbyterian Church.

5. On 10th April 2018, eGoli Presbytery released Minister Emeritus Rev Michael Hershensonhnn to the care and discipline of Central Cape Presbytery at his request.

**Free State**

None

**Highveld**

Rev Molokoane appointed to UPCSA Ebenezer Congregation.
Rev Stewart Gordon called to UPCSA Acts Congregation.
Rev Gregg Howse called to UPCSA Heidelberg Congregation.

**Lekoa**

None

**Limpopo**

1. The Presbytery of Limpopo in May 2017 sustained the call of the Revd BJ Gaborone to the pastoral charge of Trinity Presbyterian Church in Grahamstown. The Revd BJ Gaborone having been released she was transferred to care and discipline the Presbytery of Central Cape with effect from 15 July 2017.

2. The Presbytery of Limpopo in August 2017 sustained the call of the Revd ME Ramulondi to the pastoral charge of Mt Horeb Presbyterian Church in Polokwane. The Revd ME Ramulondi having been released by the Presbytery of Egoli was inducted to the pastoral charge of Mt. Horeb Presbyterian Church, Polokwane on the 15 October 2017.

3. The Presbytery of Limpopo received and accepted the resignation from the Ministry of the UPCSA by Rev Dr TS Nedohe.

**M’chinga**

1. Rev Dillon Zulu resigned as Minister in our Denomination to join the Reformed Church of Zambia. The Presbytery accepted his resignation during its meeting on 19th August 2017.

2. Rev Allan Mchulu’s transfer to Munali Presbytery. The Presbytery would like to report that Rev A Mchulu was no longer under the care of M’chinga Presbytery as he received and took up a call at Kabwata Congregation within the bounds of Munali Presbytery. Our Presbytery dissolved the tie between him and St Columba’s Congregation on 27th August 2017.

3. Rev Edward Chirwa: The Presbytery transferred Rev Edward Chirwa from George Congregation to Ng’ombe Congregation. His pastoral charge was severed with George Congregation on 24th December 2017. He was inducted at Ng’ombe Congregation on 11th March 2018.

4. Rev J Lungu: M’chinga Presbytery received and accepted credential from the Copperbelt Presbytery of Rev J Lungu on 19th August 2017. The Minister has since been placed at George Congregation. He was inducted at George on 25th February 2018.
5. Rev A Bowa. M’chinga Presbytery received and accepted credential from the Copperbelt Presbytery of Rev A Bowa on 10th February 2018. He is still a minister without charge but helping out Lundazi Congregation on an interim basis.

Mthatha

1. Rev V Zepe having accepted the Call to Somerville charge was inducted to the said Congregation on the 14th day of January 2018.

2. Mr V.S Letuka having been appointed to the St Andrews Congregation as a probationer was licensed to preach the Word on the 14th January 2018.

3. Mr L Ruka having been appointed to the D.V Sikutshwa Memorial as a probationer was licensed to preach the Word on the 14th January 2018.

4. Mr N Nojoko having been appointed to the William Gavin Memorial as a probationer was licensed to preach the Word on the 14th January 2018.

5. Mr Y Hlazo having been appointed to the V.V Dipa Memorial as a probationer was licensed to preach the Word on the 14th January 2018.

Munali

1. Rev Panji Nkosi has moved from Chawama Congregation to Chilenje.

2. Rev Patricia Phiri has moved from Chilenje to Chawama.

3. Rev Lazarus Chirwa Has moved from Kanyama to Mtendere.

4. Rev Phillip Ng’uni has moved from Chilanga to Kanyama.

5. Rev. Jacob Manda has been seconded to Malcolm Moffat College of Education.

6. Rev Allan Mchulu was call by Kabwata from Mchinga Presbytery.

ETHekwini

1. The Rev. TI Masikane was released into the care of the uThukela Presbytery as from 01 November 2017

2. The Rev. Z Kennedy resigned from the pastoral tie as of 31st December 2017. She was granted a Certificate of Credentials and Leave of Absence and now resides in the United Kingdom.

3. The Rev. C Subroyan having completed his probation was ordained and appointed to the Merebank Presbyterian Church for a period of 1 year on 03 February 2018.

4. The Rev. S Ngam having completed his probation in the Central Cape was ordained and appointed to the Hammarsdale Presbyterian Church for a period of 3 years on 10 March 2018.

5. The Rev. Z Klaas having completed her probation was ordained and appointed to the St Johns and Esikhawini Presbyterian Churches for a period of 3 years on 24 March 2018.

UThukela

1. In 2017, Rev. IT Masikane assumed duties as the Minister in charge of Newcastle Congregation and his induction was held on 20 January 2018.

2. The Ministry Committee granted Thukela Presbytery to place Mr EJ Masikane to serve his probation period at Jokweni Congregation. His licensing was held on 20 January 2018.

3. In 2018, Rev. SF Chonco resigned from being the Interim Moderator of Gordon Memorial Congregation. Rev.TW Sangweni was appointed as Interim Moderator of Gordon Memorial.

4. In 2018, Rev. SL Xhinti resigned as the Minister in charge at Endumisweni congregation and the Interim Moderator of Douglas Congregation and Rev. IT Masikane was appointed as Interim Moderator of both congregations (Endumisweni and Douglas).

Tshwane

1. Rev. Wayne Van Heerden having been called from the Presbytery of Central Cape Presbytery was inducted to the Centurion West Presbyterian Church on the 8th March 2018

2. Rev. Golebilwe Mthabatha having completed his Probation was ordained and inducted to St. Andrews Emalahleni on 25th February 2018.
3. Rev. Vuyani Zepe was released on 11th November 2017 to the care and discipline of Mthatha Presbytery to take up a call at Somerville Congregation.

4. Rev. Lethebe Manaka was released on 26th August 2017 to the care and discipline of Highveld Presbytery whilst remain seconded to the Prison Services as a chaplain

5. Rev. Douglas Bower was released on 26th August to the Western Cape Presbytery upon taking an appointment at Trinity Meadowridge

6. Rev. Andries Combrink was declared Emeritus on 28th Feb 2018 having been recognised in the 2017 Executive Commission.

Transkei

1. On the 6th May 2017 the status of Rev. NL Qupuna of being a called Minister was changed to an appointment and was inducted on the 5th November 2017 and appointed at Irvin Njoloza Memorial Congregation for a period of 3 years.

2. On the 3rd September 2017 JL Sokupa Preaching Station was amalgamated to Lundie Memorial Congregation under the Rev. TL Noti.

3. On the 7th January 2018 Rev. Chumisa Makalima was licensed to preach the Gospel and appointed to serve her probation at Mbulu Congregation.

4. Rev. CP Tseana will retire at the end of February 2018 and Rev. L Madaka was appointed interim Moderator of Malan Congregation. The in memoriam minute in honour of Rev. CP Tseana is attached.

5. On Saturday the 10th of March 2018 Tiyo Soga Memorial Presbytery received a resignation of Rev. L. Dick from the pastoral ties of Gcuwa Congregation. The Presbytery accepted the resignation and the Rev. L. Matya was appointed interim Moderator of Gcuwa Congregation with effect from the 10th March 2018.

Western Cape

1. The service of Induction of the new Moderator of the Presbytery, Rev M Mfene, took place on 13 August 2017 at JL Zwane congregation, Langa.

2. At the meeting of the Presbytery held on 08 August 2017, the Rev B Gobodo was appointed as Interim Moderator to the Masibulele Presbyterian Church.

3. At the meeting of the Presbytery held on 10 October 2017, the Presbytery confirmed its decision to report to the Ministry Committee of General Assembly on the issues of the Rev Philip Petersen's divorce and occupation of the Elsies River manse and to support his application to be re-admitted to the ministry of the UPCSA.

4. At the meeting of the Presbytery held on 10 October 2017, the Presbytery transferred the Rev G Mufanebadza to the care and discipline of the Presbytery of Zimbabwe. The Presbytery thanked the Rev Mufanebadza for the service given to Oranjemund United Church during the last 6 months and thanks the congregation for their support.

5. It was noted that the Rev ML du Preez was very seriously ill with a degenerative disease and the Presbytery asks for prayer for him and his family.

6. At the special meeting of Presbytery held on 21 January 2018, Rev D Bower was appointed to Trinity Presbyterian Church, Meadowridge.

7. The Rev S Xapile notified the Presbytery that he will be resigning effective 01 May 2018.

8. At the meeting of the Presbytery held on 13 February 2018, the Presbytery appointed the Rev CL Campbell as Assessor to the JL Zwane Memorial Session.

9. At the special meeting of Presbytery held on 25 February 2018 Mr. P Moletsane was licensed and appointed as Probationer to AMT Cawa Presbyterian Congregation.

10. At the special meeting of Presbytery held on 25 March 2018 Mr. A Snyders was licensed and appointed as Probationer to Retreat Presbyterian Congregation.

Zimbabwe

1. On 27 January 2018, Rev. D. G. Mushayavanhu was inducted to the charge of Lomagundi Congregation with effect from 1 January 2018.

2. On 29 April 2018, Rev. B. Mazanhi was inducted to the charge of Mufakose congregation with effect from 1 April, 2017.
3. On 29 April 2018, Rev. T. Garande was appointed to the charge of Budiriro Congregation on a part-time basis with effect from 1 April 2017.

4. On 13 October 2018, Rev. G. Mufanebadza was added to the roll of the Presbytery of Zimbabwe as a Minister without charge with effect from 1st January 2018.

**MINISTERS EMERITI**

**Report to the General Assembly 2018**

**The Rev Carl Phofolo Tseana**

*(Extracted from the minutes of Transkei Presbytery)*

At Njikelana Congregation on Saturday the 4th November 2018 and at 09H00, at which time and place the Presbytery of the Transkei met and was duly constituted with devotional exercises by the Moderator, the Rev. NL Qupuna.

*Inter alia:*

The Presbytery received a notice to retire from the Rev. CP Tseana, with effect from the 28th February 2018. The Presbytery agreed to forward it to the General Assembly.

**The Rev William Pool**

*(Extracted from the minutes of eThekwini Presbytery)*

The Presbytery granted the Rev. Pool permission to retire from the active pastoral ministry of the UPCSA as of February 2019.

Presbytery instructed the Clerk to notify the Clerk of Assembly of the Rev. Pool's retirement.

Presbytery instructed the Clerk to request the Rev. Rod Botsis of the Bellville Congregation to write the tribute which will appear in the General Assembly Papers.

**The Rev Zwelitsha Lalendle**

*(Extracted from the minutes of Central Cape Presbytery)*

Rev Zwelitsha Lalendle is due to require at the end of August 2018. This information was passed on to our Presbytery after the last Presbytery meeting and the decision for him to retire will be dealt with by the Presbytery meeting on 12th May 2018. We will request that he be granted the status of Minister Emeritus.

**The Rev Ed Cowie**

*(Extracted from the minutes of Amathole Presbytery)*

The Rev EN Cowie having reached the retirement age, Presbytery in its November 2017 ordinary meeting sustained and supports his application to retire from active ministry. The applicable resolution is hereunder:

Application to retire from active ministry – Rev EN Cowie: The Clerk presented an application letter from the Rev EN Cowie, applying for retirement from active ministry of the UPCSA, and made the following proposals:

(i) Presbytery receives this correspondence – **AGREED by Consensus**
(ii) Presbytery grants the Rev EN Cowie his prayer – **AGREED by Consensus**
(iii) Presbytery instructs the Clerk to transmit this application with Presbytery support to the Clerk of General Assembly for an appropriate processing – **AGREED by Consensus**.

**The Rev Zuzile Notshe**

(See Supplementary Papers)

**The Rev Errol Theophilus**

*(Extracted from the minutes of Mthatha Presbytery)*

The Presbytery having received the extract from St Andrews Congregation bringing to the attention of Presbytery that the Revd P.E Theophilus is due to retire in December 2018, resolved that the Clerk of Assembly be notified accordingly

**The Rev. Hans Meyer**

(See Supplementary Papers)
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 (see supplementary) 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 (see supplementary) 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 (see supplementary) and a seat on the Presbytery within whose bounds he may reside.
TRIBUTES TO RETIRING MINISTERS

THE REV CARL PHOFOLO TSEANA

Background
Rev. Carl Phofolo Tseana was born on the 28th February 1953 at Ngqayi Administrative Area at Qumbu, Eastern Cape. He is the fourth of eight children of Tsatsimpone (affectionately called "Biom") and Malebona Tseana.

He married Nokwanda (Skwash) Mjindi in 1984. They were blessed with four children, two boys and two girls, Tloutsana, Rorisa, Libuseng and Motlomelo.

Rev. CP Tseana was baptized at Botsabelo which was the outstation of Buchanan Congregation by that time but now called Sterling Congregation which was under the supervision of the late Rev. M Majekе (Bhele).

Education
Rev. Carl Phofolo Tseana (Bra Tsee) received his primary education at Botsabelo JSS where he completed Standard Six. He then proceeded to Matanzima Secondary School as it was called in those years. It is where he passed Form Three (Junior Certificate) JC. He proceeded to Elukhanyisweni School of Commerce which was a private school under the supervision of Mr Bikitsha. At that time things were not so easy at Elukhanyisweni, it was then that he decided to do his matric through distance learning.

Call to the ministry
Rev. Carl Phofolo Tseana received a call to ministry in 1979. Through the help of Rev. M Majekе and the Matatiele East Griqualand Presbytery he was enrolled to ministerial training. In 1980 and spent three years at the Federal Theological Seminary (FEDSEM) studying to be a Minister of the Reformed Presbyterian Church in Southern Africa at the level of a certificate.

In January 1983 Carl was licenced to the Word and Sacrament by the Matatiele East Griqualand Presbytery at Buchanan Congregation which was his home congregation in those years.

- Blaawberg
In the same year was his first year as a Probationer at Blaawberg Congregation in the Transvaal Presbytery. It is where he was ordained. Carl was elected as a president of the then YMCG of the Presbytery. He also served as an interim Moderator of Goodville and Presbytery Moderator. In 1984 Rev. Tseana received a call from Paballong.

- Paballong
Rev. CP Tseana spent 13 years at Paballong. While he was at Paballong he was also serving as an interim Moderator of Mafube Congregation. At the same time he also served Tsekong where he was released by the arrival of the Rev. SX Malindl as a called Minister. During the term he was elected as a Treasurer of the Matatiele East Griqualand Presbytery.

Due to the poor health conditions of his wife caused by the snow of that place he was advised by Dr BJ Thusi to move to a place with warmer conditions. It was then that he accepted a call from Malan Congregation which is in the Presbytery of the Transkei in 1996.

- Malan
In 1997 Rev. CP Tseana was inducted to the pastoral care of Malan Congregation. He has served Malan from 1997-2018, almost 21 years.

THE REV WILLIAM POOL

A tribute to William Davie Pool, Minister of Word and Sacraments, on his retirement from the Parish Ministry.

And David shepherded them with integrity of heart; with skilful hands he led them. Psalm 78:72

In giving thanks for the life and ministry of William it’s impossible to separate that from the life and ministry of his wife Lizette. Many years before his marriage William said he would marry the daughter of a missionary, he himself being the son of missionaries but he had now idea that he would meet his wife in the city of Johannesburg. Ever since then their relationship has added quality to their life and work in the church.

William’s sister, Rosemary, tells a story of the two of them living at Tugela Ferry Mission Hospital and William one day picking up his pellet gun heading for the hills and Rosemary wanting to follow. In typical William forthright language he said that is okay but I’m not waiting, you had better keep up. A little way into their walk, William well in front, suddenly stopped and raised his hand. Rosemary didn’t know what to expect but edged closely to William only to see him raise his pellet gun and say “Black Mamba!” Whereupon he shot it through the head and he made Rosemary carry its tail while he carried its head back to the mission. If we
wanted to draw analogies to William’s life and work, this would be an early example of him wanting to eliminate everything that is evil/not of the kingdom of God.

William was born and baptised in the Transkei. Born and baptised into a Christian family where his parents were firstly missionaries and then married. Both his parents played several instruments and one of the regular practices in the home was to gather around the piano or dining room table and sing hymns out of the Church of Scotland Presbyterian Hymnal. William was born and baptised into the Missionary world of hard work, endeavouring to build capacity in the fields of education and health and faith for others, a world of no personal gain. By the Holy Spirit’s touch at William’s baptism a seed of integrity was planted deep within his personality. The simplest definition of integrity is “the quality of being honest” (Oxford Advanced dictionary). It has become so easy for all of us around the church to recognise in William the qualities of reliability, authenticity, steadfastness, “here lies the truth”, a boat built for storms with a strong hold to withstand enormous pressure, with a strong keel to hold the course set and the ability to change without breaking, and an unbreakable mast: upright, keeping the sails safe and a counterbalance for all the wild seas and wild winds.

Integrity: a precious gift because it benefits and blesses not the one with integrity but blesses all around that person; it is a pathway to others, helping them see what is real and what one has ventured into. That is why Ps 78:72, though about David as King of Israel, is so apt a description of William and Lizette’s ministry: full of integrity and deft skill.

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The Spirit planted that seed at birth and at baptism, and He did the same for Lizette. The long history of faithfulness with no personal gain is evident as gifts from their parents.

When Christ called William Davie Pool to the ministry he responded with a yes but believing that this was to be Moderator of General Assembly. Of course, both became true. When William said “Yes, Lord” to the call to Ministry he says he added two requests to the Lord, though still unmarried and therefore not a father, the requests were: should he marry that the marriage would last and, 2ndly, that should there be children of the marriage they would become believers. This is another example of the integrity of William Davie Pool: there was never a prayer about success but simply that he would be steadfast to the end and for succeeding generations. Indeed the marriage has been one of the loveliest in our church and William and Lizette have produced three sons – all deeply committed Christians belonging to a variety of churches. The legacy from their four grandparents is evident in these three boys.

William has served at Trinity Edenvale for 12 years, Ladysmith for 3, Berea Road/Glenwood for 25+ years. He has been moderator of the Presbytery several times and Moderator of General Assembly for 2 years. While one could detail facts and highlight the ministry with incidents from each of these parishes, as a measure of his integrity and skill I would draw you attention to three other things:

1. When one of our Presbyteries collapsed into complete dysfunction and an Assessor was needed for the Presbytery, someone who could be a peacemaker (for such are the children of God) and one with great wisdom, we chose William Pool.
2. When one of our Associations was tearing itself apart and needed a mediator and honest broker, they chose William Pool.
3. When the Assembly/Executive Commission was trying to fix what seemed to be going wrong in possibly heresy charges against one of our ministers, the denomination chose William Pool.

Each of these has been an extraordinary appointment that requires just what the Psalm speaks of. During the 2006 Assembly in Zambia at which William presided as Moderator, he again had to deal with three extraordinary difficult debates:

1. The Ministry Committee had blown up badly, due to bad relationships and different personal agendas.
2. The Interim Convenor of the Ministry Committee quite unexpectedly revealed to the Assembly the levels of division, distrust and dishonesty and it was left to William to begin sorting out the personalities and rebuild the Committee.
3. The Committee on Human Sexuality produced a report that became the basis of our current position on Homosexual Marriage. It was a long and difficult debate especially because the Zambia State forbade even discussing homosexuality in public. But William gently led us to listen to God and care for our Zambian Commissioners who were under enormous civil pressure.

William has often wondered why his long years at Berea/Glenwood have not produced the growth and revitalisation that he hoped would happen under his ministry. Colossians Chapter 4 verse 17 tells Archipus to stay where he is in order to complete the work God has sent him to do and it is a word for William that most of us rejoice in because he has been so utterly faithful in these two parishes. We’ve often thought of William’s ministry as similar to Jeremiah. In that the regard, here is a quote from a colleague in the ministry about Jeremiah, but it applies so fulsomely to William:
"The Word of the Lord came to Jeremiah and the Lord found him listening or he would not have heard that Word. Living his life before God in reverent familiarity and reticent boldness. Always shrinking when talking to God about his work. Never shrinking when talking to men about his God. Always trembling when in the secret place of the Most High when he waited for the divine Voice. Never trembling in public, when he thundered out the secret he had heard".

We give thanks, not for all that William Davie Pool has done these past forty years, but for who he is: a faithful servant of Christ Jesus and of God’s people, especially in the UPCSA.

THE REV ZWELITSHA LALENDLE
(See Supplementary)

THE REV ED COWIE
(See Supplementary)

THE REV ZUZILE NOTSHE
(See Supplementary)

THE REV ERROL THEOPHILUS

Poovantheran Errol Theophilus was born in Durban on 13 May 1952, the second of four children parented by Albert and Gwen Theophilus. His primary school education was completed at the Hindu Tamil Government-aided School, and his high schooling was done at Sastri College, both in Durban. Before going into the ministry of the Presbyterian Church of Southern Africa, Errol qualified and worked in the printing industry for almost ten years. As a young man growing up in central Durban, he attended the Bethesda Full Gospel Church of God, which was his parents’ church. He was baptized as a teenager in this church.

When his parents relocated to Merebank, south of Durban, Errol found his way to the Merebank Presbyterian Church, and soon became involved in the work of this church, first as Sunday School teacher, then as Youth Leader, and later ordained as Elder at the Merebank Presbyterian Church. It was his involvement as Youth Leader, and his close friendship with the Reverend Joseph Prakasim, the minister of this church at that time, that led Errol to answer the call to the full time ministry and make application to the Presbytery of Durban in 1976. He began his studies for the B.Theol. in 1978 at the University of Durban-Westville, graduating in 1981. He married Audrey Paul in May of 1980, and their only child, Ian Andrew, was born in October of 1981.

Errol was ordained to the Ministry of the Presbyterian Church of Southern Africa on 4 April 1982 and served in his first charge at the Ernest Reim Memorial Presbyterian Church, Chatsworth, Durban, until December 1984. Whilst at Chatsworth, he was instrumental in the establishment of ‘Crisis Care’, under the auspices of the Diakonia Ecumenical Centre in Durban. Crisis Care was an organization committed to the upliftment of the poor, and those marginalized by the effects of the Apartheid System. He also served on the Church and Industry Programme of Diakonia during the turbulent times of labour unrest of the early ‘eighties’. During his time in Durban, Errol also cared for St Paul’s Presbyterian Church, Kwa Masu for a short while, and for St Augustine’s Presbyterian Church, Umlazi for a longer period.

In January 1985, Errol moved to East London where he became the first full time minister of the Parkside Presbyterian Church in East London in the year that this congregation was celebrating their centenary. He ministered in this congregation and in their outstation in Breidbach, Kingwilliamstown, until the end of 1995. During his time at Parkside, Errol was the warden and manager of a Day Care Centre for 120 underprivileged children. Because of his fondness for working with children, he took up the hobby of magic and ventriloquism, and thrilled children everywhere with his conjuring acts and his lovable puppets, ‘Freddie, the Frog’ and ‘Nelson’ a very naughty bird. His love of music and guitar playing made him a very effective worship leader in the church.

His busy life also included service as chairman of the East London Society for the Blind; member of the Governing Body of St John’s Primary School; Member of Afesis Trust; Convenor of the Life and Work Committee of the General Assembly of the PCSA from 1988-1991; and the joyful and utterly fulfilling experience of being the Chaplain to the Moderator of the General Assembly of the PCSA, the Reverend Gladwin Phenya in 1991-92. He rounded his time in East London off by serving as a Presiding Officer for the Independent Electoral Commission in our country’s first democratic elections in 1994.

In 1996 he was called to serve at St.Ninian’s Presbyterian Church, Roodepoort, Gauteng, and in 2004, he accepted a call to minister at St Georges United Church in Joubert Park, Hillbrow, Johannesburg. During his time in Durban, Errol also ran the operations of ‘Homeless Talk’ a newspaper publication produced by the homeless, and sold on the streets to generate income for themselves and their families. After his time at St Georges, Errol took up a position with ‘The Big Issue’ a similar organization to ‘Homeless Talk’ where he worked as Operations Manager in their Johannesburg Offices.

In February 2004, he accepted a call to St Andrews Presbyterian Church in Mthatha, Eastern Cape and currently serves this multi-cultural congregation with distinction. During their stay at St Andrews Errol and
Audrey introduced a soup kitchen, which presently serves about 100 people each week. Many stakeholders from the community have shown their support for this project which includes a ‘Love Wardrobe’ providing warm clothing for those who need this assistance. This project is very close to Audrey’s heart.

As part of his service to the Mthatha Presbytery, Errol served for few of years as the Convener of Ministerial Marriages Committee within the Presbytery, and in this capacity, was able to provide pastoral and fraternal support for ministerial families within the Presbytery during difficult times. Errol served as Interim Moderator of Lower Ngqwara and Nqadu Congregations and his positive influence on these two congregations was remarkable due to his maturity and experience, as he journeyed and guided the congregations with outstanding sensitivity and commitment. He is currently the Moderator of the Presbytery of Mthatha.

Errol sees himself simply as a Presbyterian Pastor, and believes that the Church must always strive to be a Beacon of Hope and a Haven of Healing for all. His favourite Christian hymn, by Horatius Bonar, that constantly inspires Errol to greater Christian service, has the opening verse:

Go, labor on; spend, and be spent;
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?

Horatius Bonar 1808-89

THE REV HANS MEYER

The Rev Hans Meyer was born on the 4th March 1950 in Gatooma, Rhodesia. He lived and raised on Savannah Farm in the Chakari District GESIS

Attended Sir John Kennedy Junior School and Jameson High School in Gatooma. After completing his schooling he farmed on the family farm. In 1970 he did his national service. In 1971 he joined the British South Africa Police – during his service in the BSAP his father became ill and he returned to the farm.

In 1974 he commenced his Theological studies at Pretoria University. He completed his BA degree, majoring in Hebrew and Psychology.

His BD degree comprised of the following studies: OT EXEGESIS and Theology, NT EXEGESIS and Theology, Dogmatics and Ethics, Practical Theology, Church History and Missionary Science.

It was required to complete a diploma in Theology comprising of the above mentioned fields of study with the addition of having to write a treatise, the chosen topic being "Different Interpretations of the book of Jonah". After his ordination in 1982 he served as minister of the Dutch Reformed Church in Chegutu, Zimbabwe. Thereafter he ministered in the UPCSA congregations of Hillside, Bulawayo, Hatfield, Harare, Gweru and St Pauls, Alberton

REV ZWELITSHA ZWEGISILE M LALENDLE

Zwelitsha was born on the 4th of August 1950 second child of the five children of Jolinkomo Ebenezer Lalendle and Ivy Nozibusiso Lalendle nee Mjamba was called to ministry while still at Newell High School in Port Elizabeth. The Minister in charge was the late Rev G B Molefe of St Barnabas Kwazakhele. Zwelitsha is married to Qukeza Czarina Mfenyana daughter of the late Canon Mfenyana of the Anglican Church; blessed with 5 sons one of which departed in 1999. He studied at the Federal Theological Seminary in Alice where he obtained Diploma in Theology (22years old).

His Ministry journey started at Ratanda Heidelberg Transvaal where he was mentored by Rev Jacob Lediga who was in Nigel. As a new Minister he had to attend Post Academic Training under the supervision of gigantic, kind hearted and empathetic Martin Lund (Senior). Rev Jacob Lediga who worked in Nigel at that time also helped Zwelitsha tremendously to find his way at the new sphere of operation started from Ratanda Heidelberg to Standerton. He helped him big time. The Late Rev Kingsley Dale was a brother indeed. Zwelitsha went on and studied at Fort Hare where he obtained Bachelor of Theology, University Education Diploma, Bachelor of Education and Master of Education.

Back in the Eastern Cape he ministered in PCSA congregation in Mdantsane for six years during which time plans for building the beautiful structure were drawn. During that period, he also needed to afford financial support to his mother who was widowed at 44 years and left with 5 kids to raise. At this time married women were not allowed to teach. Observing her struggle, Zwelitsha was left with no option but to supplement his stipend by teaching. He thought at Mzomhle as Principal at Ulwazi Secondary school for 3 years and became a Rector in Lennox Sebe College later renamed as Griffiths Mxenge College of Education for 9 years. The church at the time did not entertain 2nd job and he had to end his teaching career path. In 1998 he re-joined full-time ministry and served the Butterworth former PCSA congregation for 2 years.

In 2000 he was called by St. Barnabas Congregation which was my home congregation.

He was apprehensive about accepting this call because an adage tells us that a prophet is not listened to at his home but the opposite was true at St Barnabas. He served as a member for 2 terms in the Ministry committee at Assembly level, at Presbytery he served as a convener for Christian Education. God used him in
promoting praise worthy, physical, spiritual, social and intellectual growth in St Barnabas Congregation in these 17 years. The church was extended, the old manse and to the boardroom were renovated and an outside kitchen was built. A JB’s baking and sewing room was established from an old store room. Volunteers beautified the church and surroundings and established an in-house picnic and outside activities/sport area. Vibrant and effective organizations were established, e.g. God’s Army, Fellowship group (non – affiliates to existing organisations). Moments were created for deep spiritual growth through retreats, intercessors and evangelical relations. Soup kitchens for young and old in our community were established. Clothing supply and Sunday lunch packs were made available for the needy in our fold. Promotion of various leadership trainings, lead to a good percentage of congregants serving in Presbytery and at national levels.

The level of maturity, wisdom, education, servanthood leadership style of Rev Zwlitsha Lalendle has led the congregation to a sense of ownership and a yearning to do more to the glory of God. Growth in numbers in various groups and developmental programmes especially for the young folk bear witness to that. His love and care for young ones has blessed the church with a buzz of children and youth of different age groups who are actively involved and participating in church events, e.g. Easter time, November – children’s month, Fathers’ and Mothers’ day and Christmas season. Care and love for the elderly has blessed the congregation with an increase in elderly and sick people who are committed through and through despite their trying conditions. Seventy percent of those older than 70 years are still actively involved in church operations and activities. Vibrant young women also attest to the effect of his ministry.
# NOMINATIONS COMMITTEE

Report to the General Assembly 2018

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<thead>
<tr>
<th>PRESBYTERY</th>
<th>NOMINATIONS COMMITTEE REPRESENTATIVE</th>
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<tr>
<td>1. Amathole</td>
<td>Rev. SP Sam</td>
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<td>2. Central Cape</td>
<td>Rev I Williams</td>
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<td>3. Drakensberg</td>
<td>Rev. SJ Mtetwa</td>
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<td>4. eGoli</td>
<td>Rev. S Zungu</td>
</tr>
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<td>5. Free State</td>
<td>Mr. HG Booysen</td>
</tr>
<tr>
<td>6. Highveld</td>
<td>Rev. G Howse</td>
</tr>
<tr>
<td>7. Lekoa</td>
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<td>8. Limpopo</td>
<td>Rev Fezeka Jobela</td>
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<tr>
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<td>12. Western Cape</td>
<td>Rev. NT Chikanya</td>
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<td>13. Zimbabwe</td>
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**JH Soga Synod:**

1. East Griqualand | None
2. Mthatha | Rev. VP Mabo
3. Transkei | Rev. MH Njobe

**Zambia Synod:**

1. Copperbelt | Rev. Chala Habasila
2. M’chinga | Mr. Benson Njobvu
3. Munali | None
OVERTURE AND PETITIONS

Report to General Assembly 2018

Petition 1

Presbytery of Zimbabwe

1. The Presbytery of Zimbabwe petitions the General Assembly to affirm in writing to the
   a) Presbytery of Zimbabwe
   b) Presbytery of Zimbabwe Education Trust
   c) and to the Education and Training committees both at Assembly level and Presbytery level
   that the Presbyterian Schools in Zimbabwe are under oversight of the Presbytery of Zimbabwe in
   accordance with the provisions of the Manual of Faith and Order.

Para. 10.27 k,
the Presbytery, "takes and exercises the oversight of Church educational and welfare work within its
boundaries."

Appendix F,
"The Presbytery has been delegated authority from the General Assembly of the UPCSA to be responsible for
and to have authority over the Presbyterian Schools located within the country of Zimbabwe, and also to
ensure that there is a report on the Schools to every Ordinary General Assembly meeting."

Para. 10.27 J,
the Presbytery "takes advantage of the opportunities for Church development within the boundaries and
originates or encourages the establishment of development work."

2. Presbytery petitions the General Assembly to instruct the committees of the church, in particular the
   General Assembly Education and Training committee not to undermine the work of the Presbytery of
   Zimbabwe in this regard.

Speakers to the petition:
Rev Dr David Mushayavanhu
Rev Paul Neshangwe

Petition 2

Presbytery of Highveld

Petition to General Assembly
At the regular meeting of the Presbytery of Highveld on 17th March 2018 the Church Council of St Andrews,
Benoni presented the petition as outlined below. The petition was agreed to by the Presbytery of Highveld to
be a petition of the Presbytery of Highveld to General Assembly. As the petition originated from St Andrews,
Benoni, Presbytery sees it fit that Rev Royden Blackwell present the petition.

Petition to Highveld Presbytery
The Church Council of St Andrews, Benoni, petitions the Presbytery of Highveld to strongly consider
petitioning General Assembly on the following proven and effective programs in training and development in

Motivation:
Over the past 10 years St Andrews has embarked on a journey to change from a maintenance type church to
a mission shaped church. The use of the Kairos Course, Luke Ten Transformations and Paradigm Shift has
translated into significant changes within its ministry. It has mobilized several members of the congregation
to be involved in its mission activities and is managing to move to being a mission shaped Church. The
congregation has on several occasions, upon request from the General Secretary, to present these programs
to; Ministry Committee, Church in Society and Missions and Discipleship Committees. Sadly, there has been
no movement or even interest from these Committees. What we continue to find is a Denomination still
struggling to engage in mission, and poverty is rampant. It is further sad to see other Denominations and the
Presbyterian Church beyond the borders of the UPCSA investing in these programs and experiencing
significant growth. For example, the Presbyterian Church of South Korea uses the Luke Ten Transformation
model and are one of the fastest growing Churches in the world. The Phillipinian Church was turned from a
mission receiving, to a mission sending church in two decades through the use of the Kairos Course.
St Andrews carries the costs entirely themselves to do such mission work without a single rebate from
Presbytery or General Assembly, and even employs a Mission Pastor for the express use of the Presbytery and
Denomination, which has been spoken about on numerous occasions at Presbytery.

Some of the success stories of the past 5 years are:
• The significant eradication of crime and prostitution in the Benoni area that got the attention of the
  Provisional Commissioner of Police. This was due to over 70 members being involved in street
  ministry and prayer walking the “dark areas” of Benoni
- The mobilisation of members: children, youth and adults to support, pray for and engage in local mission.
- School and Tertiary mission programmes.
- Training of six other denominations within the bounds of the Highveld Presbytery.
- The development of a congregation and building a church in Zimuto in Zimbabwe and the further outreach into wider rural areas.
- The training of the MCG executive who saw instant results on their outreach in Newcastle.
- The Training of several pastors in mission in Egypt, right in the heart of Islamic State.
- The partnership and training of pastors in Tamale, Ghana. This is the most “Mosque” area in West Africa and significant changes have happened in the Church reaching out to Muslims.
- The motivation of members of the congregation to be involved in prison ministry.
- The mobilization of members to reach out to the Technicon in KwaThema which has resulted in an on campus student movement to preach the Gospel.
- The development of a Christian Business Men’s Ministry that trains unemployed and those with a very small income (R1000 or less) into running viable businesses. Most of the people trained have received Christ as Saviour and are now supporting their families and beyond.

**Current developments being worked on in 2018 are:**

- Negotiations with a denomination from Ethiopia that is roughly a third of the size of the UPCS, to do training in mission through their Seminary for all their Pastors
- Presently, mobilizing the congregation to reach out in Madagascar in partnership with the Reformed Church in Madagascar in training over 1000 Pastors. To reach specifically the Bara people who are regarded as a least reached people.
- Presently, preparing to mobilize the congregation to partner with the Presbyterian Church in Nairobi for training of Pastors and members so as to prepare for getting the Gospel into Somalia and Sudan

1. **The target group to be:**
   - All serving ministers
   - All serving elders
   - All students for the ministry

2. **Mission development programs:**
   - The Kairos Course
   - Luke Ten Transformations

3. **Poverty alleviation**
   - Paradigm Shift

Explanation of each program can be found on the internet:
3. Paradigm shift: [https://shiftingparadigms.org/](https://shiftingparadigms.org/)

**Petition 3**

Semple Memorial Congregation

**PETITION TO THE VENERABLE GENERAL ASSEMBLY OF THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA**

**PURPOSE:**
The Semple Memorial Congregation Session in its meeting held on 16 April 2018 inter alia resolved to petition the Venerable General Assembly of the Uniting Presbyterian Church in Southern Africa to: "Rule that the commission convened by the Rev. ME Ramulondi, appointed by the 2017 Executive Commission on the matter stated above exceeded its powers, acted incorrectly, its decisions are contrary to the laws of this church, and obvious injustice have been done.” The Venerable General Assembly is approached being the body which appointed this commission through its Executive Commission.

We make this petition in the wake of decisions and directives issued by the said commission in discharging the task given to it by the 2017 Executive Commission, and also in view of the latest ruling by the AARP on a matter between the Rev S.O. Loni and the Amathole Presbytery.

**BACKGROUND:**
The 2017 Executive Commission appointed a commission, led by the Rev. ME Ramulondi and charged it with
the following Terms of Reference:

To meet with the Presbytery officials, Semple Memorial Session, Semple Memorial Congregation, Rev SO Loni, to

a. Communicate the decision of the AARP on the matter (of the 4th February 2015).
b. Ensure that the Presbytery comply and implement the decisions of the AARP to ensure closure of the matter.
c. To facilitate and promote healing and reconciliation between the parties with the intention to bring closure to the matter.

The Commission having visited the Amathole Presbytery; met the Semple Memorial Session, Amathole Presbytery Officials and the Rev. SO Loni; and ruled as follows:

1. The Presbytery facilitates a meeting within one calendar month from the 7th October 2017, between the Rev. SO Loni and the Session of Semple Memorial Congregation in accordance with paragraph 16.108 and strongly urges the Presbytery to seek outside assistance in undertaking this process.

2. The Commission to meet with the Semple Memorial Congregation on Sunday 12 November 2017 to communicate the decision of the AARP

On the 19th August 2017, the Amathole Presbytery had appointed a Minister at Semple Memorial Congregation, and the commission had been duly informed of this appointment.

DISCUSSIONS:

1. The Ramulondi Commission has exceeded its powers

We note that the 2017 Executive Commission has not given the Commission powers of the Presbytery, neither was it given the responsibility to interpret, amend or even amplify the ruling of the AARP. The Commission was simply mandated to communicate the decision of the AARP taken on the 4th February 2015 in a matter between Rev. SO Loni and the Presbytery of Amathole.

1.1. In his application for a review, the Rev. SO Loni by way of a crave had requested the AARP to reverse the decision of the Amathole Presbytery of 15 November 2014 not to appoint him at Semple Memorial Congregation on the grounds that the Presbytery is an employer, thus should appoint him even without having secured the arrangement with the elders. He further urged the AARP to return him back to Semple Memorial congregation.

1.2. The AARP heard the matter on the 4 February 2015 and ruled as follows

"The Applications are dismissed, by unanimous decision of the AARP, on the basis that rule 16.108 of the Manual of Faith and Order requires an arrangement between the Minister and the Session before application may be made. In this matter the Rev. Loni did not facilitate an arrangement with the Session of Semple Memorial Congregation, nor submit such within the required time limits. The applications are accordingly dismissed.

It has since become common knowledge that, coupled with the decision above, the AARP also expressed the following opinion / suggestion:

The AARP is also of the opinion that the Presbytery of Amathole failed to properly advise and support Rev. Loni in his application and that both parties are therefore at fault in this matter.

The AARP encourages 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, and the Presbytery of Amathole is instructed to assist in this regard."

Instead of communicating the decision of the AARP, above, (a decision which was reported by the AARP in its report to the 2015 Executive Commission, that the matter was dismissed) the commission chose to engage in an exercise of interpretation which made it to labour on the questions as to whether an opinion is a decision or advise, and whether it is worthy of implementation. The commission instead of conveying what is the decision and what was reported and adopted in the 2015 Executive Commission, chose to enforce an engagement between Rev Loni and the Semple Session and Congregation, irrespective of the vacancy having been filled.

2. The Ramulondi Commission has acted incorrectly

The commission acted incorrectly in seeking to redo the work done by the AARP, rather than ensuring that the Presbytery does, indeed, comply and implement the decisions of the AARP to ensure closure of the matter between the Rev. SO Loni, Semple Memorial Congregation and Presbytery of Amathole. It is only in the context of trying to adjudicate on this matter again that the commission could come to a resolution as stated above, i.e. "The Presbytery facilitates a meeting within one calendar month from the 7th October 2017, between the Rev. SO Loni and the Session of Semple Memorial Congregation in accordance with paragraph 16.108 and strongly urges the Presbytery to seek outside assistance in undertaking this process." The commission was tasked with a responsibility to communicate, ensure implementation and bring healing. The commission does not in anyway seek to achieve the above but rather seek to bring more hurt and pain to all parties. The motive of the commission seem to be bias to an individual and does not take into consideration the enormous work performed by the Presbytery and the Semple Memorial Congregation, in mapping its future.

3. The decisions of the Ramulondi Commission are contrary to the laws of the church
The resolution of the commission to the effect that "The Presbytery facilitates a meeting within one calendar month from the 7th October 2017, between the Rev. SO Loni and the Session of Semple Memorial Congregation in accordance with paragraph 16.108 and strongly urges the Presbytery to seek outside assistance in undertaking this process."

Paragraph 16.108 of the Manual of Faith and Order stipulates that "A Minister who has, or takes up, a full-time secular post does not have the security of tenure of a called Minister in a pastoral charge. When the Presbytery approves his/her arrangements his/her position is secure for three years only. Towards the end of each three year period the Minister may, after new discussions with the Session about the continuance of the arrangement, apply to the Presbytery for approval for a further three year period.

(a) sever the pastoral tie if it, after discussion with the Session, (the Minister not being present) and with the Minister separately, considers that the needs of ministry to the Congregation are not being met; or

(b) approve a further three year period."

This is the clause that is being relied upon for the implementation of this commission’s resolution. This paragraph makes the following point very clear, and acting outside this point would and should be deemed illegal.

Towards the end of each three year period the Minister may, after new discussions with the Session about the continuance of the arrangement, apply to the Presbytery for approval of a further three year period.

This paragraph enjoins a Minister who has, or takes up, a full-time secular post to be proactive in the event of such a minister wanting to continue with the arrangement of service to the congregation. It clearly calls for an application to the Presbytery for approval of a further period only after new discussions with the Session. Further, in terms of this clause such discussions should happen "towards the end of each three year period..." not after the effect.

It is, therefore, unfathomable that any structure of the church can instruct such an engagement so many years after the minister had departed the service of the congregation. The application made by the Rev SO Loni was rejected by the session in 2014 and was communicated to him in writing copied to Amathole Presbytery. However, Rev Loni when Presbytery did not appoint him he appealed to the AARP falsely so, which appeal was dismissed.

4. Obvious injustice has been done

The Semple Memorial congregation has been without a minister for 3 years (2014 – 2017) since the end of Rev. SO Loni’s appointment in 2014. Throughout these years, the congregation has been limping from one frustration to the other in its attempts to get the vacancy filled. This was through no fault of the congregation. When in August 2017, the Presbytery agreed to the request to have a minister appointed to the congregation, we had hoped for relief in this burden of vacancy. This decision by the commission seeks to undo a relative peace that the congregation has experienced since the appointment of the current minister, Rev. MC Magagane in that the only viable condition for the discussions envisaged in para. 16.108, is that the congregation is under the leadership of Rev. Loni and not the new one appointed by the Amathole Presbytery in August 2017. This is a horrible injustice to the congregation. The recent AARP ruling (12th April 2018) in the matter between Rev S.O. Loni and the Amathole Presbytery, where the AARP ruled that the Amathole Presbytery was right in exercising its responsibility to offer care and discipline amongst its ministers in the Presbytery, is testimony enough that there was a vacancy at Semple Memorial. It would, therefore, be absurd, irregular and illegal to engage the Rev S.O. Loni in terms of Paragraph 16.108 of the Manual of Faith and Order. The ruling actually renders the recommendation of the Ramulondi Commission irrelevant in dealing with this matter in the manner they envisaged.

We, accordingly petition the venerable General Assembly to set aside the decisions of the Ramulondi Commission which, in our view, has exceeded its powers; acted irregularly; given a decision contrary to the laws of the Church and that its actions or decisions are a cause for obvious injustice.

It is our earnest prayer, in the interest of unity and peace of the congregation, that the Venerable General Assembly sets aside the decisions of the Ramulondi Commission forthwith. Moreover, any further steps on this matter shall be considered after the General Assembly has ruled.

Yours in Christ

List of elders below.
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<thead>
<tr>
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<tr>
<td>N. A. Luriro</td>
<td>0822885621</td>
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<tr>
<td>Linen G.</td>
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Overture 1

FREE STATE PRESBYTERY

OVERTURE BY THE PRESBYTERY OF THE FREE STATE TO THE 13th GENERAL ASSEMBLY OF THE UPCSA

At a meeting of the Presbytery of the Free State held on 12 August 2017, Presbytery resolved to overture the General Assembly to change the name of the Presbytery of the Free State to the Presbytery of Trans-Xhariep.

MOTIVATION

1. Presbyteries of the UPCSA all carry names derived from their geographical location.

2. The Presbytery of the Free State cares for congregations that are situated in the provinces of the Free State Province, Northern Cape, and North-West. The name of the Presbytery is therefore restrictive and fails to denote its geographical territory accurately.

3. The name “Free State” for this part of South Africa is a remnant of the colonial era, given to it upon the establishment of a Boer Republic which excluded the rights of indigenous peoples. Although the “Orange” portion of the name has since been dropped, the former name of the province is still fresh in memory and thus deep-rooted, historical hurts are certain to linger on for generations to come.

4. More than a century ago, the Xhariep River was renamed the Orange River by the Boer Republic after the surname of the king of Holland, which even then held relevance for only a tiny minority of the population of the area. Today, even that relevance no longer exists. It is considered undesirable to incorporate the current name of this river into the name of the Presbytery.

5. The name “Trans-Xhariep” was originally given to the entire area north of the Xhariep River (as it was called then), and still later excluded the area taken up by the Transvaal Boer Republic. Kimberley was also originally part of the Free State. “Trans-Xhariep”, therefore, originally described the very same geographical area as is currently under the care of this Presbytery.

6. Renaming the Presbytery after the original geographic name of its territory will contribute towards reconciliation and acceptance by all the members and congregations within the bounds of the Presbytery.

OVERTURE/MOTION

The Presbytery of the Free State overtures the General Assembly of the UPCSA to:

1. Approve a change in the name of the Presbytery to the Presbytery of Trans-Xhariep;

2. Instruct the Clerk of General Assembly to update the Manual of Faith and Order of the UPCSA to reflect this change; and

3. Instruct the Webmaster of the UPCSA to update the website to reflect this change.
MODERATOR DESIGNATE

Report to the General Assembly 2018

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<td>Western Cape</td>
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<td>Zimbabwe</td>
<td>Rev. J Moyo-Nyirongo</td>
<td>Accept</td>
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<td>Synod of JH Soga</td>
<td>Rev. VP Mabo</td>
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<td>Mthatha</td>
<td>Rev. VP Mabo</td>
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<td>Transkei</td>
<td>Rev. SO Loni</td>
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<td>Rev. J Moyo-Nyirongo</td>
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<td>Rev. J Moyo-Nyirongo</td>
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<td>Rev. J Moyo-Nyirongo</td>
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1. THE REV. SIPHO J. MTETWA

Letter Of Consent - SJ Mtetwa

This communication comes as a way of consent for my nomination as Moderator of General Assembly of the Uniting Presbyterian Church in Southern Africa. It can be used by any and/or all Presbyteries that would like to use my name for nomination as Moderator of General Assembly of the Uniting Presbyterian Church in Southern Africa.

Many thanks and blessings

Yours sincerely

Rev. Sipho J. Mtetwa
St. David’s Uniting Presbyterian Church
Tel: 033 – 341 4874/ Mobile: 083 297 6664

Motivation by Drakensberg Presbytery

Rev Sipho Mtetwa is an ordained minister of the Uniting Presbyterian Church in Southern Africa, who served this Church for many years. He was the member of the Special Union, that was dealing with the amalgamation of the Presbyterian Church in Southern Africa (PCSA) and the Reformed Presbyterian Church in Southern Africa (RPCSA). He was the first Convener of the Ministry Committee of the UPCSA. Which we believe that he will play a vital role in moulding the ministerial models as the Church is looking the ways of improving it. In the Presbytery he played a prominent role in helping the Presbytery in reaching its decisions. He is good in applying the Manual of Faith and Order, which is the tool that guide the Church. We therefore wholeheartedly submit our nomination of the Revd SJ Mtetwa’s name as our candidate for Moderator Designate.

Motivation by Presbytery of Limpopo

The Presbytery nominated Rev Sipho Mtetwa as Moderator designate. Rev Mtetwa is minister of the Uniting Presbytery Church is SA who have served the church in many Committees. He currently works with faith based organisations in KZN Province of which we believe he is better positioned to advance peace and unity within the UPCSA and beyond.

CURRICULUM VITAE: SIPHO JOSEPH MTETWA

1. PERSONAL DATA

Names: Sipho Joseph
Surname: Mtetwa
Date of Birth: 06th October 1963
Gender: Male
Marital Status: Married with three children
Sinentokozo - A girl (Born 12-05-1986)
Ndumiso - A girl (Born 04-02-1990)
Khetelo - A boy (Born 06-01-1995)
Spouse: Thembekile Gloria Mtetwa
Nationality: South African
Home Language: IsiZulu
Other languages: Sesotho, Sepedi, English, isiXhosa, Setswana, Xitsonga, Afrikaans and isiNdebele
Residential Address: 61 Rushmore Road, Hayfields
PIETERMARITZBURG 3201
Tel: 033 – 341 4874
Cell: 079 199 0005/083 297 6664
Current Work Address: Office of the Premier
46 Ground Floor
300 Langalibalele Street
Moses Mabhida Building
PIETERMARITZBURG 3201

Current Position: Deputy Manager: Faith-Based Organisations

2. EDUCATION

Primary and Secondary Education
1969 - 1975: Tongaat Primary (Tongaat) Class 1 - Standard 5

Tertiary Education
Bachelor of Theology - University of Natal 1994.
Majors: Systematic Theology and Practical Theology
Research Project Title - The socio-political dynamics of rural community development: a theological contribution towards empowerment.

Recognition of intellectual skill
University of Natal, Pietermaritzburg:
1992 - Nominated for Student Mentorship (Religious Studies Department)
1992 - Nominated for Student Mentorship (Historical Studies Department)
1993 - Co-coordinated placement of Social Praxis (Practical Theology 201) students at Mpophomeni (Howick)
1993 - Facilitated the establishment of the Amawoti Ministers' Fraternal as a Participatory Research Project in Amawoti (Inanda)
1994 - Graduate Assistant to the Rev. Sidney Luckett (School of Theology - UNP)
1995 - Graduate Assistant to Prof. Neville Richardson (School of Theology - UNP)

3. WORK EXPERIENCE (SOCIAL RESPONSIBILITY)

3.1 APPRENTICESHIP (1981 - 1985)
1981 - Intern at Imbali Presbyterian Church heading the Youth and Sunday school departments (teaching and coordinating skills)
1982 - Intern at Caluza Presbyterian Church working with informal settlement communities and helping negotiate their permanence with local churches (organizing and negotiating skills)
1983 - Through the Youth Development Programme at the Imbali Presbyterian Church, facilitated the entry into ministry of Bruce Buthelezi (facilitating, leadership and communication skills)
1991/83 - Became Secretary of the Albert Luthuli College Student Representatives Committee at the Federal Theological Seminary for three years (leadership, inter-personal, co-coordinating, lobbying, communication and negotiating skills)
1983/84 - Elected Chair of the Hambanathi Youth Local Disputes Resolution Committee (leadership, peace negotiations, monitoring and conflict resolution skills)
1985 - Ordained to the ministry of the Presbyterian Church of SA (PCSA)

3.2 CHURCH/COMMUNITY RESPONSIBILITIES (1985 - 1996)
1985/91 - Served the congregation and community of Qwaqwa in the Orange Free State (leadership, co-coordinating, facilitating and organizing skills)
1987/88 - Coordinated the programme of Refugees and Displaced Families (South African Council of Churches) in Qwaqwa, assisting to settle refugee families and individuals from Lesotho (negotiating, management, inter-personal and communication, coordinating, lobbying and advocacy, monitoring and administration skills)
1988/90 - Became Executive member of Education Aid Programme (Qwaqwa Region) administering a
bursary scheme for poor and disadvantaged students in the region (administration, affirmative action selection procedures, financial management and report-writing skills)

1988/90 - As member of the Kwashiorkor and Malnutrition Committee, negotiated with the Qwaqwa government for funding on primary health care programmes for the local rural communities (negotiating, lobbying, advocacy, monitoring and facilitating skills)

1989/91 - Founding President of the Qwaqwa Ministers’ Fraternal (leadership, human resources management, communication, mediating and negotiating [with government, student leaders and local union] skills)

1991 - Ministered to an Indian congregation in Pietermaritzburg (leadership, communication, administration, inter-personal relations, multi-cultural and cross-racial needs analysis skills)

1995/97 - As a member of the Board of Mission (PCSA) (administration, negotiating, report-writing, representation, church law and budgeting skills)

1996/99 - As Director of Special Ministries Division (PCSA), managing 10 committees of the entire church (Cape Town to Lusaka) (administration, church policy interpretation, human resource and financial management, inter-personal relations, lobbying, communication, conflict management, research, report-writing, advocacy and budgeting skills)

1998 - As member of the Special Commission of the Uniting Presbyterian Church in Southern Africa (UPCSA), negotiated the Union of two churches (i.e. PCSA and Reformed PCSA) (negotiating, church polity, facilitation, leadership, advocacy, bargaining, organizational, lobbying, communication, people and inter-personal relationships skills)

1999 - 2002 - Convener of the Ministry Committee of the General Assembly of the Uniting Presbyterian Church in Southern Africa (theological education and ministerial training) (research, people and financial management, interpersonal relationships, communication, budgeting, negotiating, advocacy, lobbying, church law, and report-writing skills)

2012 - Member of the Church Office Committee of the Uniting Presbyterian Church in Southern Africa

3.3 CIVIL SOCIETY RESPONSIBILITIES (1999 TO DATE)

1999 - 2000 - Assistant Secretariat for Community Campaigns Unit at Environmental Justice Networking Forum (communication, interpersonal relationships, report-writing, research, project management, administration skills)

2000 - 2001 - Assistant National Projects Coordinator (Media and Research) at Environmental Justice Networking Forum (budgeting, communication, bargaining and negotiation, project coordination and management, conflict management and dispute resolution, report writing, research generation of agendas and meeting procedures, filing and documentation, lobbying, advocacy, general administration and media liaison skills)

2001 - 2002 - National Programme Coordinator (Environmental Justice Unit) at the South African Council of Churches and World Council of Churches (departmental administration, budgeting, people and project coordination, liaison and negotiations, committee running, research, interpersonal communication, events management, interfaith and multi-religion dialogue, project management lobbying, and advocacy skills)

2003 - 2003 - Churches Provincial Advocacy Officer at the KwaZulu Natal Christian Council (lobbying and advocacy on public policy, events coordination and Management, Project Management, Action Research)

2004 - 2006 - Assistant Manager: Grassroots Mobilization & Events Manager (Events Management, coordination, planning and mobilization of communities, liaison and negotiations, Project Management, human resource management, Protocols, interpersonal relations and communication, general administration, budgeting, drawing business and operational plans, consultative and facilitative skills)

2007 – 2011 - Researcher: Office of the KZN MEC for Health

2012 – 2013 - Deputy Manager: Strategic Partnerships

4. ACADEMIC EXPERIENCE

1992/95 - Member of the Bibliography for Contextual Theology, editing the School of Theology (UNP) Journal (editing, researching and marketing skills)

1995 - 2000 - Member of the Board of Management of the Language in Learning and Teaching (LILT) Project (Applied Language Studies - UNP) (people and project management, committee procedures, negotiating, communication, performance appraisal and evaluation, inter-personal relations and leadership skills)

1995/98 - Lectured in African Theology at the School of Theology (communication, inter-personal relations, researching, reading and writing, pastoral counseling and care, and teaching skills)
1996/99 - Coordinator of the Contextualization Project of the School of Theology, negotiated with communities in Inanda, Howick, Nelspruit, Kuruman and various other provinces for student placement in those communities (social contract negotiations, people, project and financial management, conflict management and dispute resolution, committee organization, lobbying, researching, advocacy, report-writing and budgeting skills)

1996 Fall (September/December) - Exchange Staff at the Chicago Theological Seminary (CTS), ILLINOIS, USA, facilitated a partnership link between the School of Theology CTS (facilitating, negotiating, affirmative action needs analysis, interpersonal relations, report-writing, researching and communication skills)

2002 - 2004 Member of the Board of Governors of Network of Earth-keeping Christian Communities in South Africa (NECCSA) (lobbying and advocacy skills)

2002 - 2006 Member of the National Panel of the Cleanest Town Competition (evaluation, monitoring, selection procedures, facilitation and team-work skills)

2004 - 2012 Member of the Further Education and Training College (Mgungundlovu) (evaluation, tertiary education governance and communication skills)

5. NATIONAL CONFERENCES AND PAPERS

1. University of the North (Qwaqwa Branch) - 1989 Summit on Education
   Title of Paper: “The perceptions of the community on the University’s contribution to local socio-economic, cultural and political upliftment”

2. University of Cape Town - The Research Institute for Christianity in South Africa (RICSA) Conference on: Christianity and African culture in Cape Town from the 24th - 26th January 1995
   Title of Paper: “The interface between African culture and Christian ethics”


4. Rhodes University - Theological Society Conference on: Ethics in South Africa in Grahamstown from the 17th - 19th July 1995


7. Christian Community Leadership Trust (CCLT) - National Initiative on the Contextualization of Theological Education in Port Elizabeth from 28th - 30th October 1997

8. Black Methodist Consultation - Methodist Church of Southern Africa in Pietermaritzburg on the 04th July 1997
   Title of Paper: “The church and economic empowerment - facing up to the challenge”

9. African Christianity Festival at the School of Theology (UNP) from 12th - 19th March 1998
   Title of Paper: “Christianity and the African Renaissance - critical reflections”


11. Inter-denominational Committee on Industrial Mission Conference on: Theology, Economic and Work at the University of Natal (UNP) from 26th - 28th January 1999
    Title of Paper: “Church as a social movement: the role of organized religion in civil society”

12. The Oral History Project on: The healing of memories at UNP from 28th June - 02nd July 1999
    Title of Paper: “Transformation in the church”

13. The ESSET and South African Council of Churches Conference at Kempton Park from 25th - 29th October 1999
    Title of Paper: “Theological reflections on land reform - an African perspective”


15. The UPCSA Propeller Conference on: Theological Education and Ministerial Training at the Holy Family Centre, Victory Park, Johannesburg from 26th - 30th June 2000


17. The South African Council of Churches Provincial Conference on: The church and secularism at the Klipsprenger Lodge in Nelspruit from 11th - 12th July 2001
    Keynote Address: “The church and secularism: critical reflections from an African experience”

18. The Nkonkobe Municipality Environmental Seminar on: Environmental concerns in the Nkonkobe Municipal District at the Alice TRC Hall from 6th - 7th August 2001
    Keynote Address: “The role of Civil Society Organizations in addressing environmental injustices in the Eastern Cape - EJNF perspective”

19. The Interface Conference between Churches and the National Ministry of Health on: Churches and HIV/AIDS in Durban from 4th - 6th March 2002

20. The Methodist Connexional Ecumenical Affairs Committee on: the World Summit on Sustainable Development at Kempton Park Conference Centre on 11th April 2002
21. The Launch of the Network of Earth-keeping Christian Communities of South Africa (KwaZulu Natal Chapter) at Koinonia, Bothas Hill, Durban on 13th April 2002
22. ESSET Roundtable Meeting on: Theological reflections on September 11 at Johannesburg International Airport in Johannesburg on 15th April 2002
24. KwaZulu Natal Christian Council Assembly on: Church, People, and Crises at Inchanga from 25th – 27th June 2002
25. PACSA Annual General Meeting in Pietermaritzburg on 29th June 2002
Title of Paper: “The imperatives of church involvement with the World Summit on Sustainable Development”
26. ESSET Consultation on the launch of the Research Findings on: Women and Work in Cape Town in November 2002
27. ESSET Consultation on: The People’s Budget Process in Cape Town from 23rd – 27th February 2003
28. KwaZulu Regional Council of Churches on: Men and Gender at Eshowe on 4th June 2003
Title of Paper: “Men, gender and HIV/AIDS”
30. Black Methodist Consultation Bible Series on: "The Future Awaits----"at Lutheran Ecumenical Centre in Jabavu, SOWETO from 09th – 10th July 2004
31. South African Council of Churches Triennial Conference on the 10 Years of Democracy in Johannesburg on 13th July 2004
Title of Paper: “HIV/AIDS and Faith-Based Communities”
32. Lecture at the International Exchange program at the University of KwaZulu Natal (PMB) on Culture, Language and Communication on 21st July 2004
Lecture Title: “African values and the continuum of UBUNTU within the African Renaissance and NEPAD”
33. Address to the Youth of the St. David’s Uniting Presbyterian Church in Southern Africa at theskinners’ Camp in Howick on 22nd May 2005
Title of Paper: “Young people dealing with HIV and AIDS in KwaZulu Natal”
34. Contextual Bible Study on Fatherhood at the PACSA Consultation on Fatherhood at the Sinodale Centre in Pietermaritzburg on 29th June 2005
35. Lecture at the International Exchange program at the University of KwaZulu Natal on Culture, Language and Communication on 21st July 2005
Lecture Title: “HIV/AIDS, Homosexuality and Polygamy in Africa”
36. Opening Address at the Nurses’ Managers Team-building Workshop at the Drakensberg Gardens in Underberg on 16th September 2005
Title of Paper: “God’s guidance and support for the carers of God’s people”
37. An address to the Umgungundlovu FET College at the Umsunduzi College Campus on 20th January 2006
Title of Address: “Behold, I make all things new”
38. Guest Lecture presented on the occasion of receiving American Graduate Students at the African Languages Department, University of KwaZulu-Natal (PMB) on 5th July 2012
Guest Lecture: “African Traditional Religion and related systems and programmes in Africa”
39. Facilitating the Methodist Church of SA Natal Coastal District Retreat for Clergy and Deacons at Vuleka Centre in Bothas Hill from 25th – 27th August 2014
Title of the Series: “The Names of God in SA – continuous spiritual reflections”
40. Paper presented at KwaZulu Christian Council Breakfast Consultation at Adam’s Outpost Restaurant in Eshowe on 29th September 2014
Title of Paper: “Sexual, reproductive and health rights – turning the blind corner”
41. Keynote Address presented at the Open Day organized jointly between the Durban University of Technology, KZN Department of Health (Umsunduzi Clinic eN09) and the Community of KwaXimba at the Msunduzi Clinic on 3rd October 2014
Title of Address: “My body is the Temple of God. So what?”
42. Annual Memorial Lecture on Mzwandile Rodriguez Nunes – November 2015 organized by the Ujamaa Centre at the University of KwaZulu-Natal (PMB) on 27 November 2015
43. A Religious Sector Colloquium arranged by the Office of the Premier-KZN at the Pinetown Civic Centre in Pinetown on 10 March 2016
Title of Paper: “HIV, AIDS and Religious Leaders in KwaZulu-Natal – Enemies or Allies?”
44. HIV and AIDS International Conference (SA) Global Village Presentation – by the Union At Ethekwini City Health in Durban on 15 July 2016
Title of Paper: “Faith communities and their fight against TB in KwaZulu-Natal”

6. INTERNATIONAL CONFERENCES AND PAPERS
6.1. Public Lecture at Chicago Theological Seminary, ILLINOIS, USA in November 1996
Lecture Title: “Transformative leadership for theological education - a South African perspective”
6.2. American Academy of Religion Annual Conference (Theology and Religion) in New Orleans, LOUISIANA, USA in November 1996
6.3. University of Natal (Pietermaritzburg) - First International Conference on: Southern African perspectives on Religion and Theology at the School of Theology (UNP), Pietermaritzburg, SOUTH AFRICA from 03rd - 06th November 1997. A collaborative initiative of the Department of Theology and Religious Studies, University of Malawi and the School of Theology Title of Paper: "African spirituality and identity: re-opening the syncretism discourse"
6.4. Consultation on Theological Education (South and East Africa) in Morija, LESOTHO from 12th - 16th January 1998
6.5. The Anti-Corruption Conference at the International Convention Centre in Durban, SOUTH AFRICA from 10th - 15th October, 1999
6.6. The International Conference on: Globalization (Faith, Theology and Economy) in Hofgeismar, GERMANY from 4th - 17th June 2000
6.9 United Nations Preparatory Committee Meeting on: The World Summit on Sustainable Development 2002 in New York City, NEW YORK, USA from 25th March - 5th April 2002
6.10 South/East Africa Consultation on: Ecumenical movement preparations for the World Summit on Sustainable Development in Machakos, KENYA from 6th - 11th May 2002
6.11 United Nations Preparatory Committee Meeting on: The World Summit on Sustainable Development 2002 in BALI, INDONESIA from 27th May - 7th June 2002
6.12 World Summit on Sustainable Development in Johannesburg, SOUTH AFRICA from 19th August - 4th September 2002
6.13 Conference of Churches in Asia Environmental Training Workshop on: Be good stewards of creation in Tokyo & Saitama, JAPAN from 23rd - 28th September 2002
Title of Paper: "RIO + 10 and the outcomes of the Johannesburg Summit - an African critique"
6.14 Guest Lecture at the Mcgilvary Faculty of Theology, Payap University in Chiang Mai, THAILAND from 29th - 30th September 2002
Lecture Title: "Contextualization of theological education - the South African case study"
6.15 World Conference on Credit Unions in Calgary CANADA from 27th July - 2nd August

2007
7. TEACHING EXPERIENCE
1995/97 - Systematic Theology 230/330/Honours: Theology, modernity and post-modernity
1997 - Practical Theology 210: Theology and Community Development
1997 - Practical Theology 110: Theology and the Human Person
1998 - Systematic Theology 330/Honours: African traditional religions and Christianity
1998 - Practical Theology 110: Traditional religion - understanding the human person
8. PUBLICATIONS
8.5 Bulletin for Contextual Theology in Southern Africa (ed.) de Gruchy, S (September 2002): Double edition jointly with the South African Council of Churches on the World Summit on Sustainable Development, Volume 8, Number 8 Pietermaritzburg, School of Theology, UNP Article Title:"Imperatives for the ecumenical movement involvement at the World Summit on Sustainable Development: matters of life and death for Africa”
8.6 Mtetwa, S. J. December 2005 An article for The Challenge Magazine – an international ecumenical publication of the South African Council of Churches, Johannesburg, SACC Article Title: “Abstinence: the Kairos challenge for the church”
8.7 Mtetwa, S. J. June 2007 An article for the 1st Annual Cultural Festival on HIV/AIDS and Culture: Facing the Challenge Durban University of KwaZulu-Natal Article Title: “HIV and AIDS, Homosexuality and Polygamy – A Challenge to the African Church”
Article Title: “How to deal with losing human capital at work?”
2. **THE REV. JANE MOYO-NYIRONGO**

**Consent – Rev J. Moyo-Nyirongo**

I Jane Moyo Nyirongo give consent to be nominated as General Assembly Moderator.

**Extract of Minute from M’chinga Presbytery**

At its Ordinary Meeting, held on Saturday 10th, February 2018, the Presbytery of M’chinga resolved to nominate Rev J Moyo-Nyirongo for the position of Moderator designate for the General Assembly.

**Motivation from the Presbytery of M’chinga For Rev Jennie Moyo-Nyirongo**

The Rev. Jennie Moyo-Nyirongo is Minister of M’chinga Presbytery at Garden Congregation in Lusaka Zambia. Rev Nyirongo was born on 5th April 1961 in Ndola, Zambia. She is a widow who has three biological and six non biological children. She currently holds a Bachelor of Theology degree from Justo Mwale Theological University where she graduated in 2001.

Rev Nyirongo served her probation at Matero Presbyterian Church from 1989 to 1990. She became the first female to be ordained to the ministry of Word and Sacrament in our denomination in Zambia. She became minister in the same congregation where she served her probation in 1991. After serving for ten years at Matero Congregation, Rev Nyirongo was transferred to Kaunda Square Congregation in 2002. She did not stay long at Kaunda Square Congregation as she had to proceed to Wales in the United Kingdom in 2003 to take up a position as a Mission Enabler with the Presbyterian Church in Wales, working in the Presbytery of Cheshire, Flint and Denbigh. Her responsibilities as an enabler in Wales included drawing outreach programmes for the Presbyteries and conducting workshops and seminars on mission. She was involved in connecting the congregations with nearby schools and hospitals and working with Ministers to create activities which attracted young people to be involved in the life of the Church. She was in Wales until 2007. After her term ended in Wales, She returned to Zambia and was inducted Minister at Garden Congregation where she is still serving to date.

Rev Nyirongo has also served in various boards in Zambian Christian organisations. She was Vice Chairperson at Council of Churches in Zambia (CCZ) from 1999 – 2000. Because of her hard work, she was reappointed as Board member of the CCZ in 2015 to date. She currently chairs a Communications Committee of CCZ. In addition, Rev Nyirongo has been a Board Chairperson for Christian Alliance for Children in Zambia since 2016 to date. Since 2014, Rev Nyirongo has been Vice chairperson of Theological Education by Extension in Zambia (TEEZ) where she has served the organisation diligently.

In our own denomination, Rev Nyirongo has served in many capacities starting with being Moderator of Central Zambia Presbytery in 1998 – 2000. She is currently Moderator of Synod of Zambia which takes care of the three Presbyteries within Zambia.

We believe that Rev Nyirongo has gained leadership capabilities overtime as well as the experience that will benefit the denomination in the position of Moderator of the General Assembly. The Presbytery of M’chinga therefore nominates the Rev. Jane Moyo-Nyirongo as Moderator Designate for election at the 2018 General Assembly.

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**CURRICULUM VITAE: REV. JANE MOYO-NYIRONGO**

- **Date of birth**: 05-04-61
- **Address**: Garden Presbyterian Church P. O Box 30750 Lusaka, Zambia
- **Residential Address**: Garden Chilulu, Plot number 08/12
- **Mobile**: +260-974355021
- **Email**: jkmoyo@gmail.com
- **Marital status**: Widow
- **Family**: Three biological children, Precious 38, Terence 36,
Rachel 28 and six non biological children
Misozi, Kabelenga, Thokozile, Wongani, Lusungu,
and Chatowa. Proud grand mother of four: Kaluwe,
Mbawemi, Thumbiko and Luyando.

EDUCATION:
2000 - 2001 - BTh
1985 - 1988 - Diploma in Theology

WORK EXPERIENCE:
2008 to date – Minister at Garden Congregation in Lusaka, Zambia.
2004 - 2007 - Mission Enabler with the Presbyterian Church in Wales, working in Presbytery of Cheshire, Flint and Denbigh. My responsibilities included drawing outreach programmes for the Presbytery and conducting workshops and seminars on mission. I was also involved in connecting the congregations with nearby schools and hospitals and working with ministers to create activities which attracted young people to be involved in the life of the church.
2005 - 2006 - Did a learning to listen course with ACORN and later led five groups through this course.
1991 - 2001 - Minister in Matero Congregation in Lusaka.

POSITIONS HELD:
2016 to date - Board Chairperson, Christian Alliance for Children in Zambia
2015 to date - Board member, Council of Churches in Zambia and chairperson of the Communications committee
2012 - 2018 – Moderator, Synod of Zambia
2014 to date - Vice chairperson Theological Education by Extension in Zambia
2009 - 2011 - Convener for HIV/AIDS in M’chinga Presbytery
1999 - 2000 - Vice chairperson Council of Churches in Zambia
1998 - 2000 - Moderator Central Zambia Presbytery

OTHER ACHIEVEMENTS:
2016 - Delegation leader of the CCZ Social and Economic Justice as we met the mine owners and traditional leaders in the coal mining areas of Southern Province of Zambia from 29th November to 2nd December
2014 - to date Has been a member of the Resource and Mobilization Committee of General Assembly
2016 - Delegate to the CWM General Assembly in South Korea Jeju Island from 18th July to 23rd July and I participated as a Bible study leader.
2015 - Represented the denomination at the CWM Africa Region Colloquiums on the Economy of life January for the one held in Namibia and July for the one held in Madagascar
2013 - Psychosocial counselling course in the intervention of HIV/AIDS
2012 – Undertook Para legal course in HIV advocacy

PERSONAL STRENGTHS:
Motivator and highly self-motivated, team worker and good communicator
3. **REV. SIBAKHULU O. LONI**

**Extract of Minute from Amathole Presbytery**

The Amathole Presbytery in its Ordinary Meeting held on 17, February 2018, its Clerk, having called for nominations of Moderator Designate in the Presbytery Papers, one nomination was made, only in the floor of Presbytery, by Elder NW Pona seconded by Elder S Mqalo, that of the Rev SO Loni. The mover only read the first section of the curriculum virtue and the nomination was accepted.

**Letter of Consent**

28th February 2018.

TO WHOM IT MAY CONCERN

RE: LETTER OF ACCEPTANCE FROM THE REV SO LONI

I hereby give consent to my nomination as Moderator Designate of the UPCSA General Assembly.

Yours Faithfully

Sibakhulu Orsmond Loni (Rev)

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**CURRICULUM VITAE: REV. SIBAKHULU ORSMOND LONI**

**PERSONAL DETAILS**

Surname : Loni
First Names : Sibakhulu Orsmond
Residence : King William’s Town
Postal Address : P.O. Box 1684
KING WILLIAM’S TOWN
5600, SOUTH AFRICA
Telephone : (040) 6084759 (Work)
Cell. Number : 082 7848 558
Nationality : South African
Gender : Male
Marital Status : Married
Dependants : Three
Home Language : Xhosa
Other Languages: English & Afrikaans
Religion : Uniting Presbyterian Church in Southern Africa

**FORMAL QUALIFICATIONS**

**SCHOOLING**

School : Nathaniel Pamla High School
Highest Standard : Matric
Year Obtained : 1975

**OTHER QUALIFICATIONS**

*Diploma in Theology* :
Federal Theological Seminary
PIETERMARTIZBURG
SOUTH AFRICA
Year Obtained : 1978

*Bachelor of Arts* :
Majors: Xhosa
Biblical Studies *(Passed with Distinction)*
Year Obtained : 1988

*Bachelor of Arts Honors* :
Biblical Studies
Year Obtained : 1989

*Higher Diploma in Education.*
Year Obtained : 1990

(Above Qualifications obtained from University of Fort Hare; Alice: Eastern Cape)

*Bachelor of Theology Honours* :
Majoring in Pastoral Counseling *(University of Pretoria)*
*(Degree passed with Distinction)*
Year Obtained : 2004

**WORK EXPERIENCE**

Minister of Religion :
From 1979 to date
Responsibilities :
Promote the purpose of the Church as outlined in Paragraph 1.1 of the UPCSA Manual of Faith and Order.
Provide Leadership and guidance within the Congregation.
Coordinate, manage and monitor Training programmes aimed at improving the leadership of the congregation.
Ensure that the congregation operates within the policies and guidelines of the Denomination
Conduct worship and preaching as well as General Pastoral work which
Ordained : March 1979

Served as Minister : Columba Mission Congregation in Kentane (Transkei Presbytery)
Period : January 1979 – August 1984

Served as Minister : Semple Memorial Congregation; Zwelitsha (Amathole Presbytery)
Period : August 1984 – December 1999

(Served Semple Memorial again from 2002 till 2014)

Associate Minister : Bonnes Old Kirk Congregation – Scotland (UK)
Period : September 1996 – March 1997

Associate Minister : Lyndhurst Presbyterian Church; Cleveland, Ohio; USA
Period : June 1999 – October 1999
Responsibilities : Both in Scotland (United Kingdom) and U.S.A. my responsibility was to liaise and link the then Reformed Presbyterian Church In S.A. with the Sister Churches in Scotland as well as in United State of America and this has yielded in both Presbyterian Church USA and Presbyterian Church (Scotland) supporting programs that aim at improving the lives of the people in S.A.. This was done through preaching and the sharing of papers on various aspects.

Deputy General Secretary : January 2000 – 31 March 2001 of the Uniting Presbyterian Church In S.A. (Left the post in March 2001 for a Congregation and soon thereafter the Denomination developed a new organogram which resulted in the post being abolished and new posts were advertised.)
Responsibilities : 1. Assisting in the establishment of sound administration within the denomination and also liaising with the Clergy/Ministers when such need arises.
2. Preparing agenda and minutes of the General Assembly of the denomination.
3. Editing the reports of the committees for presentation at General Assembly.
5. Ensuring that the Congregations, Presbyteries and Synods of the Denomination are managed in accordance with the Constitution of the church.
6. Acting as General Secretary in his absence.
7. Served in Commissions set up by General Assembly.

Currently serving as Interim Moderator of the following Congregations:
(i) St Andrew’s Presbyterian Church (King William’s Town)
(ii) Breidbagh Presbyterian Church (King William’s Town)
(iii) Dr Ntsikelelo Katiya Memorial (Mdantsane-East London)
(iv) Mgwali Presbyterian Church (Stutterheim)

Served in the following Committees and Positions of the Church:
(a) Business Committee of the former RPCSA
(b) Finance Committee of the former RPCSA
(c) Lovedale Press Committee of the former RPCSA
(d) Assembly Youth Committee of the former RPCSA (Convener)
(e) Ministry Committee of the former RPCSA (Convener)
(f) Clerk of Transkei as well as Ciskei Presbytery of the former RPCSA
(g) Moderator of General Assembly in the former RPCSA.
(h) Clerk of Amathole Presbytery
(i) Director of Administration Division at Amathole Presbytery.
(j) Convenor of Court of Amathole Presbytery and Presbytery Review Panel.
(jj) Served in various Commissions at Presbytery and Assembly level.
(k) Served as Convenor of Assembly Business Committee.

OTHER WORK EXPERIENCE

Lecturer & Chaplain : Griffiths Mxenge College of Education
Period : January 1991 – December 1999
Responsibilities : Conducting lectures from Course 1 to Course 3. Conducting Counselling for students; lecturers as well as parents when such a need arises.

Coordinating, managing and monitoring Teaching Practice programme for Teachers.

Coordinating and liaising with Ministers of Religion and drawing the annual roster for such Ministers of Religion to take part in conducting Devotions and taking part in important College Activities e.g. Graduation Days.

Deputy Director : Department of Education Eastern Cape
Responsibilities : Coordinating and managing programs seeking to address
issues around HIV and AIDS within the schools.

**Coordinating** Advocacy programs that seek to draw the Communities closer to the Department of Education in the fight against HIV and AIDS (e.g. Circumcision campaigns with the House of Traditional Leaders).

**Coordinating** partnership between Department of Education and Religious Bodies; a partnership that would result in the resuscitation of the Moral Regeneration Program and the sustainability thereof.

**Facilitating** HIV and AIDS workshops run by the Department of Education.

**Coordinating** the writing of reports on workshops as well as monthly, quarterly and annual reports.

**Managing** a program that offers employment opportunities to 1000 unemployed young Graduates within the Eastern Cape.

**Coordinated and managed** a program that resulted in over 900 “students” completing their Teacher Diploma almost two years after the Colleges were disestablished with the Department at that time having made no provision for those that were still to complete their training.

**Acting as Director** when need arises.

**Period:** September 2005 to-date.

4. **REV JOHN GORDON**

**Extract of the Minute from Free State Presbytery**

Presbytery puts forward the name of Rev J.H. (John) Gordon as Moderator designate. The nominee stated his acceptance of the nomination at the meeting of Presbytery held on 19 February 2018.

**MOTIVATION**

The Rev John Gordon has distinguished himself as a hard-working and effective leader in the life of the Church. He has extensive knowledge and experience in the working, philosophy, and growth of the UPCSA.

Rev Gordon has been the Moderator of two Presbyteries, apart from holding various portfolios on the Executives of those Presbyteries. He has also served on General Assembly Committees with distinction and has a deep-rooted knowledge of the doctrine and laws of the Church. He is an expert on the Ministry function, having served for a long period on the Ministry Committee of General Assembly. His experience on the Court of Assembly and its Administrative Review Panel contributes towards his ability to discern accurately and appropriately whenever a situation surfaces.

The Rev Gordon demonstrates a firm but fair leadership style, whose problem-solving skills have led to the settling of a number of inherited problematic issues. In all matters he displays an energetic, focused attitude by which he pursues a solution which not only solves the problem, but also allows all parties to come on board and feel safe in doing so.

The Rev Gordon has a positive outlook and lives out the Commandment to love everyone in the way that Christ loves us. He finds it easy to interact with people from all parts of the social spectrum. He is well-read and well-spoken. John Gordon is a true leader in both the ecclesiastical and the technical sense which makes it easy for those in his care to trust him and follow him where he leads. He is a committed believer in the Word of God and a faithful follower of our Lord Jesus Christ.

The Presbytery of the Free State fully believes that the Rev J.H. Gordon carries with him all the required skills, knowledge, attitudes and Christian values to lead the UPCSA effectively and successfully as the Moderator of its highest Council.

**BRIEF CURRICULUM VITAE**

**PERSONAL DETAILS:**

<table>
<thead>
<tr>
<th>Full Names</th>
<th>John Henry Gordon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Current Occupation</td>
<td>Ordained Minister of the Word and Sacrament</td>
</tr>
<tr>
<td>Current Employment</td>
<td>St Andrew’s Presbyterian Church, Beaconsfield, Kimberley</td>
</tr>
</tbody>
</table>

**ACADEMIC TRAINING:**

- Bachelors Degree in Theology at University of Stellenbosch 2004
- Relevant Subjects:
• Psychology (including Abnormal Psychology & Child Psychology)
• Philosophy
• Pastoral Care & Therapy

➢ SA Police Training
➢ Relevant Subjects:
  • Criminal Law & Procedures
  • Criminal Law A & B
  • Law Administration

EMPLOYMENT EXPERIENCE:

Ecclesiastical

➢ General Assembly
  • Serving on Ministry Committee
  • Served on investigative commissions
  • Serving on Court & Administrative Review Panel

➢ Presbytery
  • Moderator
  • Ministry Convenor
  • Treasurer & Convenor of Finance Committee
  • Served on various Pastoral Commissions to congregations, elders & ministers
  • Served as Pastoral Counsellor to various ministers

➢ Communal
  • Served as Pastoral Counsellor to ministers of other denominations
  • Served as Pastoral Therapist to home for abused women & children and various shelters.

SA Police Service

➢ Served as Court Orderly (well acquainted with court proceedings)
➢ Served as uniform investigator investigating domestic violence and motor accidents
➢ Served as a detective investigating crimes ranging from petty crimes to fraud, theft and murder.
➢ Testifying in court as a result of the various investigations

5. REV. VUSI P. MABO

Letter of Acceptance from the Rev VP Mabo

To Whom It May Concern

RE: ACCEPTANCE OF NOMINATION FOR MODERATOR DESIGNATE:
I being humbled by kind gesture of my fellow Christian brothers and sisters do hereby commit to accept nomination to be Moderator-designate of the UPCSA General Assembly.
I remain
Yours in Christ’s service.
VP Mabo (The Revd)

Curriculum Vitae

Surname :  Mabo
Names:  Vusumzi Percy
ID:   620624 5378 08 5
Address:  3, Langley Street
 Maclear
  5480
Marital Status:  Married (blessed with two daughters and a son.)
Contact details:  Cell ph-0832462972; telephone-0459321213
Email -  qwathi@telkomsa.net

ORDAINED to the Ministry of Word and Sacrament in 1988

SERVICE IN MINISTRY:
Then Natal Presbytery (now Drakensberg Presbytery)
Appointed Minister at Glenbain Congregation (eXobho, KwaZulu-Natal): 1988-1990

Mthatha Presbytery
Somerville Mission and TP Finca Memorial (Somerville Mission's daughter Church est. 1999.) Minister-in-
Charge (kuTsolo, Mthatha Presbytery): Jan. 1991 - March 2000 and April 2000 to-date, respectively
Convener of respective YMCG (pre-1999 uniting) and Congregational Integration (before rationalisation of GA Committees) General Assembly Committees; member of General Assembly Priorities and Resources Committee, Finance Committee, Ministry Committee and Presbytery Clerk.

Academic Record
BA Honours (in Theology: University of Pretoria.)
Diploma in Theology (Federal Theological Seminary, Pietermaritzburg)
Daftsman qualification at Ninham Shand Civil Engineering Consultants (Randburg Office, Gauteng).
National Technical Certificate III in Electrical Works ≈STD 10 Certificate (Jabulani Technical High School, SOWETO.

CAPACITY BUILDING
Trained in Community Crisis and Conflict Management by Mennonite Southern Africa Outreach.
Trained in HIV/AIDS Counseling (Eastern Cape Province AIDS Council)
Trained in Mutual Monogamy and Healthy Families (Dept. Social Development and United Nations Program.)
Investment in Excellence training (Pacific Institute / UPCSA)

COMMUNITY SERVICE
Peace and Reconciliation Committee during Tsolo/Qumbu Stocktheft related Violence Chairperson
OR Tambo District Municipality and Eastern Cape Province AIDS Council member
St Lucy's Hospital (Tsolo, E. Cape) Board Chairperson
Statistics SA Census '96 Project Controller
SA Council of Churches (Tsolo District and Mhlonlilo Local Municipality of Eastern Cape Province) Chairperson
SA Council Churches (O.R. Tambo Region of Eastern Cape Province) Chairperson.
Oversight Committee on OR Tambo District Municipality Budget Disbursements
SA Council of Churches (Eastern Cape Province) Finance Committee Convener
King Sabata Dalindyebo FET College Council member and its Finance Committee Convener.
### NOMINATIONS FOR COURT OF ASSEMBLY AND AARP

Report to the General Assembly 2018

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Ministers</th>
<th>Elders</th>
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<td>Amathole</td>
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<td>Central Cape</td>
<td>Rev Andile George</td>
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<td>Drakensberg</td>
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<tr>
<td>eGoli</td>
<td>Dr. OMM Banda</td>
<td>Mr. Herman Booyisen</td>
<td>These are all current members of the Court/AARP</td>
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<tr>
<td></td>
<td></td>
<td>Mr. Hylton Cochrane</td>
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<td>Rev J.H. (John) Gordon</td>
<td>Mr. Herman Booyisen</td>
<td>CV's and consent letters</td>
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<tr>
<td>Highveld</td>
<td>Rev Royden Blackwell</td>
<td>Mr D Makofane</td>
<td></td>
</tr>
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<td></td>
<td>Rev Gavin Vaaltyn</td>
<td>Ms Thoko Rampai</td>
<td></td>
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<tr>
<td>Lekoa</td>
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<td>Limpopo</td>
<td>Rev. Mukondi Ramulondi</td>
<td>Adv. Irene Mukwevho</td>
<td>CV and consent letter</td>
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<td>Tshwane</td>
<td>None</td>
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<td>uThukela</td>
<td>Rev. IT Masikane</td>
<td>Consent letter, CV and Profile.</td>
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<td></td>
<td>Rev. NG Mbatha</td>
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<td>Western Cape</td>
<td>Rev. Douglas Bower</td>
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<tr>
<td>Zimbabwe</td>
<td>Rev. David Mhlambeni</td>
<td>CV &amp; Consent letter</td>
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### Synod of JH Soga

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<tr>
<th>East Griqualand</th>
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<tr>
<td>Mthatha</td>
<td>Rev VP Mabo</td>
<td>Mr. CM Gelese</td>
<td>Revds. Mabo, Vellem, Botsis. Mr. Gelese and Dr. Banda are currently members of the Court and AARP.</td>
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<tr>
<td></td>
<td>Rev. Prof. V Vellem</td>
<td>Dr. OMM Banda</td>
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<td></td>
<td>Rev. R. Botis</td>
<td>Mr. MB Mbuyiswa</td>
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<td>Rev. M Pataki</td>
<td>Advocate LD Hallam</td>
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<td>Transkei</td>
<td>Rev. Prof. V Vellem</td>
<td>Dr. OMM Banda</td>
<td>Previous member</td>
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<td>Rev NL Qupuna</td>
<td>Mr. P. Mdieleni</td>
<td>CV and consent letters</td>
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<tr>
<td></td>
<td>Rev. Prof. J. Pillay</td>
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### Synod of Zambia

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<tr>
<td>M’chinga</td>
<td>Rev. Godfrey M’siska</td>
<td>Mr. Timothy Chiumia</td>
</tr>
<tr>
<td></td>
<td>Rev. Samuel Mtonga</td>
<td>Dr. OMM Banda</td>
</tr>
<tr>
<td>Munali</td>
<td>None</td>
<td>None</td>
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</table>

### Synod of JH Soga

1. **Presbytery of Zimbabwe**

**NOMINATION TO COURT OF ASSEMBLY: REV DR. DAVID MHLAMBENI CONSENT LETTER**

Good morning.

I, Rev. Dr. David Mhlambeni give consent to my nomination by the Presbytery of Zimbabwe to serve in the Court of the General Assembly.

Rev. Dr. David Mhlambeni.

**A BRIEF BIOGRAPHY FOR REV. DR. DAVID MHLAMBENI**

The Rev. Dr. David Mhlambeni (born on the 6th of November 1972) is a Minister in good standing within the Presbytery of Zimbabwe. He is currently the Minister of City Presbyterian Church, which is in the Central Business District in Harare. Rev. Dr. Mhlambeni is married and his marriage to Kudzai has been blessed with two (2) boys. He studied Theology at Harare Theological College (Harare, Zimbabwe) and Kampen Theological University (Kampen Netherlands). He attained a Masters Degree in Cross Cultural Theology and a Doctor of Philosophy in Missiology.

Rev. Dr. Mhlambeni is a strong proponent of the Presbyterian ethos and polity; to such, he is currently
working on the final stages of publishing a book on Baptism and Confirmation in The Uniting Presbyterian Church.
He has served on numerous Presbytery Committees, not least convening the Youth, Christian Aid, Justice and Social Responsibility, Children at Risk and Ministry Committee. Currently he is Convener of the new Ethics and Discipline Convener of the Assembly.
Rev. Dr. David Mhlambeni, teaches and has taught Missiology in a number of Theological Institutions in Zimbabwe and currently sits in the Board of Theological Colleges in Zimbabwe that is seeking to bring together all Zimbabwean Theological Institutions to form the Theological University of Zimbabwe.

2. Presbytery of M’Chinga

a) REV SAMUEL MTONGA

I Rev Mtonga consent to serving either on the Court of Assembly or the AARP. My CV below,

Personal information
Names: Samuel Mtonga
Date of Birth: 30th June 1974
Place of birth: Lusaka Zambia
Marital Status: Married to Judy Mtonga and we have 5 children.
Nationality: Zambian
Contact number: +260979975722
Email: revsmtonga@yahoo.co.uk
Postal Address: Chelston Presbyterian Church box 310345 Lusaka Zambia

Personal disposition
I am a self motivated team worker with quite an array of experience in settlements of disputes and conflicts who has been involved in many issues of church and national settlements. I stand for justice at all times seeking Godly order to be maintained at all costs.

Academic qualifications
2001 to 2004-completed Batchelor of Theology at the University of Pretoria
1996 to 1998- Studied diploma in Production Management At Evelyn Hone College

Work experience
I am an ordained minister of the Uniting Presbyterian Church in Southern Africa currently serving at Chelston Congregation since 2008.
I served at Kanyama during my probation year in 2004 and served in chipata from 2005 up to 2008.
I have serve the church at different levels. I have been in the church Associations committee of the general Assembly representing Zambia as convener and correspondent from 2008 to 2014 we have handled a lot of issues surrounding church Associations in the denomination.
From 2006 to now I have been a member of the committee on Economic Justice at council of churches in Zambia.
I worked also with the electoral commission of Zambia from 2009-2015. I was district voter education chairperson of this body for this period handling voter education in our district of Lusaka. On this body I was the representative for the church mother bodies.
I have also participated in interpaty dialogue process in issues of violence during elections in Zambia in the year 2012.
At Presbytery level I have been convenor for Church Associations since 2008 up to date. I have been Chaplin of different moderators of our presbyteries through this entire period.

References
Rev. Reuben Daka - Moderator of Muchinga Presbytery
Rev. Dr. Christopher Mkandawire - David Livingstone Memorial Presbyterian Church
Mr. Benson Njovu - Clerk Mchinga Presbytery - bensonnjobvu@gmail.com.

b) REV GODFREY MSISKA

NAME: REV GODFREY MSISKA
DATE OF BIRTH: 31.03.78
NATIONALITY: ZAMBIAN
SEX: MALE
STATUS: MARRIED

CHURCH AND ECUMENICAL EMPLOYMENT HISTORY
2006 Minister in -charge for John Knox congregation a Presbyterian Church in Luanshya
2007-2008 Member for Theological Education by Extension in Zambia Managing Committee
2008-2010                Copperbelt Presbytery Clerk and administrator
                              Convenor for Presbytery Manual Committee
2008-2012                  Convenor for Zambia Synod Manual Committee
                              Member for General Assembly Manual Committee
2009- 2013                Tutor for Theological Education by Extension in Zambia
2007- 2015                Vice Minute secretary for Executive Management Committee of
                              Theological Education by Extension in Zambia
2015-2018                  Convenor for Presbytery Ministryl Committee
2017 -2018                  Convenor for Presbytery Faith and Order Committee
2007- 2015                Minister in -charge for Chimwemwe congregation a
                              Presbyterian Church in Kitwe
2015-2018                  Minister in -charge for St. Paul’s congregation a Presbyterian
                              Church in Kitwe
2012-2016                  Member of Ecumenical Relations Committee in Southern
                              Africa, UPCSA.
2010-2014                  Moderator for Copperbelt Presbytery
2014- 2016                  Convenor for Presbytery Manual Committee
2017 -2018                  Convenor for Presbytery Faith and Order Committee

EDUCATION AND LEGAL EMPLOYMENT HISTORY
1998 –1999    Primary teaching at Laski Gleanings School
1999 –2000    Registry Clerk at Provincial local court office
              Stores officer
              Registry Supervisor
2000 –2001                                 Court Clerk at Chelstone local court
                              Court clerk at Lusaka court Two (Boma Courts)
2000 –2001                                 Court clerk - in - charge
                              Lusaka Local Court Two (Boma Courts)
                              Accounts Clerk for Boma local Courts
                              Acting Registrar for Lusaka Local Courts
2012-2013                                   Secondary Teacher, Lwela Secondary School
                              Teacher in charge for Guidance and Counseling

ACADEMIC QUALIFICATIONS
1996 –1998   Senior Secondary School at Munali High school
2001 –2003   Diploma in theology at Justo Mwale University
2004 –2005   Bachelor of theology at Justo Mwale University
2008         Tutors’ Certificate for Theological Education by Extension in Zambia
2009- 2010   Master’s Degree in Theology at Protestant Theological University, Kampen, Netherlands.
2009- 2010   Diploma Supplement by European Commission, Council of Europe and UNESCO/CEPES
                              at Protestant Theological University, Kampen, Netherlands.
2011- 2013   Diploma in Law, University of Zambia

PROFESSIONAL MEMBERSHIP
Member of Group of Global Church polity & Ecumenism
Member of African Consortium of Law and Religion Studies

ACADEMIC EMPLOYMENT HISTORY (including Honorary and Adjunct Positions)
2008                  Lecturing the Diaconia class at UCZ Theological University College.
2009                  Lecturing the Pastors’ spouses a course in preaching at St John’s
                              Anglican Seminary.
2010                  Lecturing at Mindolo Ecumenical Foundation on Human Rights to
                              the ordained ministers from three church mother bodies: the
                              Roman Catholic, Protestant churches and independent churches.
2010-2014             Lecturing at Centre for Christian Mission Seminary the
                              theological Students.
2014                  Lecturing at St John’s Anglican Seminary, Kitwe
2015-2017             Lecturing at Evangelical University, Ndola.

PROFESSIONAL EMPLOYMENT, EXPERIENCE AND CONSULTANCY HISTORY
2015-2016             Field Co-ordinator, Evangelical University
2016-2017             Head of Department for School of Theology, Evangelical University

PUBLICATIONS (last 5 years)

<table>
<thead>
<tr>
<th></th>
<th>Books</th>
<th>Book Chapters</th>
<th>Journal papers (refereed)</th>
<th>Conference papers (Refereed)</th>
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<td>2</td>
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</table>
3. FREE STATE PRESBYTERY

The Presbytery nominates the following members to serve on the Court of Assembly. Both nominees stated their acceptance of the nomination during the meeting of Presbytery on 10 February 2018:

a. Elder H.G. (Herman) Booysen

a) THE REV J.H. GORDON

Brief Curriculum Vitae

PERSONAL DETAILS:
Full Names          : John Henry Gordon
Current Occupation  : Ordained Minister of the Word and Sacrament
Current Employment  : St Andrew's Presbyterian Church, Beaconsfield, Kimberley

ACADEMIC TRAINING:
➢ Bachelors Degree in Theology at University of Stellenbosch 2004
➢ Relevant Subjects:
  • Psychology (including Abnormal Psychology & Child Psychology)
  • Philosophy
  • Pastoral Care & Therapy

➢ SA Police Training
➢ Relevant Subjects:
  • Criminal Law & Procedures
  • Criminal Law A & B
  • Law Administration

EMPLOYMENT EXPERIENCE:

Ecclesiastical
➢ General Assembly
  • Serving on Ministry Committee
  • Served on investigative commissions
  • Serving on Court & Administrative Review Panel

➢ Presbytery
  • Moderator
  • Ministry Convenor
  • Treasurer & Convenor of Finance Committee
  • Served on various Pastoral Commissions to congregations, elders & ministers
  • Served as Pastoral Counsellor to various ministers

➢ Communal
  • Served as Pastoral Counsellor to ministers of other denominations
  • Served as Pastoral Therapist to home for abused women & children and various shelters.

SA Police Service
➢ Served as Court Orderly (well acquainted with court proceedings)
➢ Served as uniform investigator investigating domestic violence and motor accidents
➢ Served as a detective investigating crimes ranging from petty crimes to fraud, theft and murder.
➢ Testifying in court as a result of the various investigations

b. Elder H.G. BOOYSEN

Brief Curriculum Vitae

PERSONAL DETAILS:
Full Names          : Hermanus Gerhardus (Herman) Booysen
Date of birth       : 28 July 1961
Identity Number     : 610728 5028 087
Current Occupation  : Retired
Languages           : English; Afrikaans; Dutch; Southern Sotho; Latin; Classical & Biblical Greek
ACADEMIC QUALIFICATIONS:

- Grade 12 with full university exemption
- BA (Languages) (UFS)
- Hons BA (Languages): Latin (UFS)
- Post-Graduate Higher Diploma in Education (UFS)

EMPLOYMENT HISTORY:

- Last Employment
  - Circuit Manager at Xhariep Education District: 2003 – 2015. Duties included:
    - Supervise principals of 14 schools in Education Circuit
    - Conduct training of principals and school governing bodies of 75 schools in the Xhariep District
    - Convene and/or serve on several provincial task teams
    - Serve as Investigator, Prosecutor, and/or Presiding Officer in formal disciplinary proceedings

- Prior Employment
  - Unicom Agricultural Secondary School: Head of Department; Deputy Principal; Principal (1993 – 2002)
  - University of the Free State: Academic Assistant (1983 – 1984)

LOCAL CHURCH INVOLVEMENT

- St John’s Presbyterian Church, Bloemfontein
  - Ordained as Elder: 1988
  - Member of Kirk Session: 1988 – 1993; 2005 to date
  - Deputy Clerk of Kirk Session: 2008 to date
  - Lay preacher since 1989
  - Convenor of Discipleship and Leadership Development Team: 2009 – 2011
  - Member of Strategic Planning Team: 2006 – 2009
  - Member of Worship Music Team since 2015

- Tweespruit United Church
  - Member of Local Church Leadership Committee: 1994 – 2002
  - Serve on regular preaching roster in four congregations: 1994 – 2002

PRESBYTERY INVOLVEMENT

- Commissioner to Presbytery since 2005
- Member of Presbytery Committee on Reconciliation and Dispute Resolution: 2007 – 2011
- Served on several Presbytery Committees and Pastoral Teams since 2007
- Member of Court of Presbytery since 2012
- Treasurer of Presbytery since 2016
- Clerk of Presbytery since 2010

GENERAL ASSEMBLY INVOLVEMENT

- Commissioner to General Assembly: 2014, 2016, 2018
- Member of Minutes Team of GA 2016
- Member of Moderators’ Pastoral Committee 2016 – 2017
- Member of Administrative Review Panel & Court of General Assembly since 2012

4. **PRESBYTERY OF LIMPOPO**

1. Presbytery nominated Rev Mukondi Ramulondi and Irene Mukwevho

a) **REV. MUKONDI RAMULONDI**

Mukondi’s Profile

Rev Mukondeleli (Mukondi) Ramulondi, married to Konanani are blessed with one son and two daughters and one granddaughter. He holds Certificate in Public Relations, Certificate in Management Principles for Church Leaders - UNISA, BA and BA Honors in Theology (University of Venda). Diploma in Theology.

He is currently the minister at Mt Horeb Presbyterian Church in Polokwane. He has been a minister at St Mungo's United Church January 2007- June 2016, and Gooldville congregation 1987 - 1999. Currently, one of the 12 directors of the Council for World Mission (CWM) Singapore and the chairperson of the Board of Trustees (CWM) United Kingdom 2016 - 2020. A member of the General Committee of All Africa Conference of
He is currently the Convener of General Assembly Ministry Committee. He is the Chairperson of Sedibeng Trust and the Diepsloot Foundation. He is the former Moderator of the General Assembly (2014 - 2016. He served the as the Ministry Secretary 2000 - 2006. He served in a number of General Assembly Committees including the Court of Assembly. He served Moderator and Clerk of Presbytery several times. He represented the UPCSA in several Ecumenical structures including the World Council of Churches (WCC). Participated in the Convention for a Democratic South Africa (CODESA) in 1992 and many community structures in the Limpopo Province.

Served as a Commissioner at the Ralushai Commission of enquiry in to Traditional Leadership, Northern Province. Served as chairperson for the Far-North Political Returnees and the Mozambican Refugees Committee, Thohoyandou. Trained for Conflict Management, Crisis Intervention and Community Mediation - Independent Mediation Service of South Africa (IMSSA). Trained for the Role of People's Organizations in Community and Nation Building - Israel Centre for International Cooperatives and Political Options and Rural Community Development - Israel Centre for International Cooperatives, Beit Berl College Tel Aviv (1995).

Acceptance of nomination to serve in the Court of Assembly.

II Mukondeleli Ramulondi do hereby accept nomination by the Presbytery of Limpopo to serve in the Court of Assembly of the UPCSA.

M Ramulondi

May 05 2018

b) Irene Mukwevho

TO WHOM IT MAY CONCERN

I, MPHIRISENI IRENE MUKWEVHO (NETANGAHENI) ID. No. 690909 1261 087 hereby accept the nomination to serve in the General Assembly Appeal and Review Panel (AARP) for the UPCSA as elected on the Limpopo Presbytery meeting held on the 5th May 2018 at Mt Horeb.

(b) Curriculum Vitae

CURRICULUM VITAE OF
ADV MPHIRISENI
IRENE MUKWEVHO NETANGAHENI
PERSONAL DETAILS

Title : Advocate
Surnames : Mukwevho Netangaheni
First Names : Mphiriseni Irene
Date of Birth : 1969 September 09
Identity Number : 690909 1261 087
Sex : Female
Marital Status : Married
Dependents : Three (11,16 & 23)

TERTIARY EDUCATIONAL QUALIFICATIONS
- BIURIS, HONRDV and LLB - University of Venda (2000, 2003 and 2009 respectively)
- LLM (Labour Law) – University of Limpopo in 2012
- Admitted as an Advocate of the High Court of South Africa in 2010
- Recently registered LLD (Labour Law) North West University

WORK EXPERIENCE
+ 15 years of experience at the University of Venda as a Legal Administrator in the Directorate of Legal Services. Duties entails handling legal matters, for example disciplinary hearings, drafting legal documents and all types of contracts.
COMPUTER SKILLS
Windows 2010, Power-point, Excel, MS Outlook, ITS, WordPerfect 3.0 and 6.0 and XPS.

COMMITTEES SERVED
- Disciplinary Committee member
- Grievance Committee Administrator
- Legal Service Committee

MEMBERSHIP
- Member of the Legal Practitioners Forum in South Africa
- Disciplinary Committee member of the University of Venda
- Member of the UPCSA Limpopo Presbytery
- Mother President of IYZA UPCSA Limpopo Presbytery
- Elder of the UPCSA Gooldville Congregation
- Executive Committee Member of the UPCSA Gooldville Congregation

CONFERENCE, WORKSHOPS AND SEMINARS ATTENDED
- Annual Labour Law Seminars and Conferences
- Conflict Management Workshops
- Compliance Workshop
- Sexual Harassment Workshops
- Employment Equity Workshops
- Finance for Non-financial managers
- Negotiation Skills Workshops
- Labour Relations Workshop
- Problem Solving Workshop
- Labour Disputes and Report Writing
- Legal English Contract Drafting & Negotiating Masterclass

HOBBIES
Singing, listening to gospel music, preaching the gospel, reading and watching TV.

REFERENCES
1. Rt. Rev. Dr R Munthali
   UPCSA Gooldville Congregation
   P O BOX 63
   VHUFULI
   0970
   Cell No. 082 831 9654

2. Mr. M M Sitsula
   UPCSA Gooldville Congregation
   P O BOX 63
   VHUFULI
   0971
   Cell No. 076 341 2040

5. Presbytery of Transkei
   Transkei Presbytery has nominated the following members:
   - Rev. NL Qupuna (From Transkei)
   - Rev. Prof. V Vellem
   - Rev. Dr Jerry Pillay
   - Elder Dr Banda
   - Elder P Mdleleni (From Transkei)

(A) MR. P. MDLELENI
Curriculum Vitae

PERSONAL DETAILS
Surname : Mdleleni
First Name : Phumlani Mitchelson
ID No. : 7406285065084
Nationality : South African
Home language and other : Xhosa, English
Marital Status : Married
Driver's licence : Code 08
Home : Magodla Administrative Area
        Ngqamakhwe
Residential address : Flat No. 150
        Gonubie Palms
        Gonubie
        East London
Postal Address : P. O. Box 2834
        Beacon Bay
        5205
Contact No. : 043 – 711 6000 (W)
             083 640 5652
             Wife 078 603 0704
E-mail address : pmdleleni@webmail.co.za or phumlanim@idt.org.za

EDUCATIONAL QUALIFICATION

Tertiary Qualifications
2003: Batchelor in Quantity Surveying (Wits)
        Quantity Surveying
        Construction Law and Procedures
        Construction Entrepreneurship
        Construction Economics
        Development Management
        Market Valuations
1999: Diploma in Project Management (Damelin)
1994: National Diploma in Building Science
        Eastern Cape Technikon
        Applied Building Science
        Construction Accounting
        Construction Management
        Construction Technology
        Communication Skills
        Computer Applications
        Quantity Surveying (Distinction)
        Structures and Concrete
        Site Surveying

Work related short courses
2010: Certificate Construction Project Management
        (University of Pretoria)
2009: Management Development Programme
        (University of Pretoria)
2008: Project Management in Construction Law

Secondary Education
1991: Exemption certificate (D-M) STD 10
        Vuli-Valley SSS in Butterworth
1988: Exemption certificate STD 7
        St Patricks JSS in Mthatha

EMPLOYMENT EXPERIENCE
Management Level : Independent Development Trust (IDT)
2017 - To date : Acting Regional General Manager
2010 – 2016 : Private Consultant
2002 – 2010 : Programme Manager for Infrastructure

CHURCH
✓ Member of the UPCSA, Tiyo Soga Memorial Presbytery in good standing
✓ Member of the Session of Cunningham Congregation
✓ Member of the Court of the Presbytery
✓ Member of church associations (MCG and Youth Fellowship)
✓ Have served as Convenor for worship committee and Chairperson of Youth Fellowship in the Congregation
✓ Have served as Convenor for finance committee and President of the then Presbytery of the Transkei Youth Fellowship, now Tiyo Soga Memorial and have been instrumental in the rebuilding of the fellowship
✓ As President, I spearheaded the renaming of Presbytery and formed a delegation to Zimbabwe to present the Presbytery in the executive commission

COMPETANCIES
✓ High level knowledge and experience in management in government and private sector built environment
✓ High level knowledge in contract administration and administration
✓ High organisational abilities and leadership skills
✔ Analytical skills
✔ Motivational player and attention to detail
✔ High experience in Project and Programme management

B) REV. NL QUPUNA

CURRICULUM VITAE of NDIMPIWE LAWRENCE QUPUNA

PERSONAL INFORMATION

Surname : Qupuna
First Name(s) : Ndimpiwe Lawrence
ID Number : 740524 5483 080
Date of Birth : 1974-05-24
Residential Address : Ncisininde Administrative Area
                      Nqamakhwe
                      4990
Postal Address : P.O. Box 645
                Butterworth
                4960
Contact Details : 083 312 9322/062 866 4770
Marital Status : Married
Driver’s Licence : B (Code 8)
Criminal Record : None
Home Language : Xhosa
Other Language(s) : English, Zulu

BASIC EDUCATION

Highest Standard Passed : Senior Certificate
High School Attended : Bonkolo Senior Secondary School
                      DUTYWA
Subjects Passed : Xhosa   HG
                English   HG
                Mathematics   SG
                Physical Science   SG
                Biology   SG
                History   HG

FURTHER EDUCATION AND TRAINING

1. Institution : University of Pretoria
                PRETORIA
Certificate : Advanced Certificate in Education
             (Education Management)
Year Obtained : 2013

2. Institution : University of Pretoria
                PRETORIA
Degree Obtained : BA (Theology)
Year Obtained : 2004

3. Institution : Cape College of Education
                FORT BEAUFORT
Diploma Obtained : Secondary Teachers' Diploma
Year Obtained : 1997

WORKING EXPERIENCE

Presently (1) : Resident Minister
                The Uniting Presbyterian Church in SA
Irvin Njoloza Memorial Congregation
Qina Administrative Area
KENTANE 4980

Presently (2)
: Educator
Blythswood Institution
NQAMAKWE 4990

Previously (1)
: Educator
Kwantozonke Senior Secondary School
BUTTERWORTH 4960
August 2008-January 2013

Previously (2)
: Educator
Kwantozonke Senior Secondary School
BUTTERWORTH 4960
August 2008-January 2013

Previously (3)
: SABC Educational Radio
Umhlobo Wenene FM
PORT ELIZABETH 6000
Job Title
: Freelance Programme Producer
Period
: January 2000-December 2001

Previously (3)
: SABC Educational Radio
Umhlobo Wenene FM
PORT ELIZABETH 6000
Job Title
: Freelance Programme Producer
Period
: January 2000-December 2001

Previously (3)
: SABC Educational Radio
Umhlobo Wenene FM
PORT ELIZABETH 6000
Job Title
: Freelance Programme Producer
Period
: January 2000-December 2001

PROFESSIONAL RESPONSIBILITIES

1. Presently, the Moderator of the Tiyo Soga Memorial Presbytery
2. Previously, the Clerk of the Presbytery from 2012-2015.
3. Financial Officer
   Kwantozonke Senior Secondary School
   January 2010- November 2012
4. The Presbytery Council elected me to convene one of its important Standing Committees in the
   previous years, namely, to mention but a few:
   Manual of Faith and Order Committee
   Ministry Committee
   Pastoral Committee

HOBBIES AND INTERESTS

1. Reading
Books on Theological Commentaries
Newspapers in researching social-economic issues

   Listening
Music, which is part of my praise and relaxation.

2. Watching Television
Sport, News bulletin, Entertainment programs.

3. Management Skills and Competencies
Leadership Capabilities
Administrative Skills
Workshop Presentation
Computer Literacy
Report Writing
Conflict Resolution
Counselling
Interpersonal Relations
Listening and interactive skills.

REFERENCES

1. The MH Njobe (Presbytery Clerk)
   The Uniting Presbyterian Church in Southern Africa
   Presbytery of the Transkei
2. The Rev. Lita Madaka (Colleague)
The Uniting Presbyterian Church in Southern Africa
Presbytery of the Transkei
Duff Congregation
BUTTERWORTH
Mobile No. 083 874 9595

3. Miss EN Qaba (Principal)
Blythswood Institution
Sokapase Administrative Area
Nqamakwe
Mobile No. 078 977 2775

4. The Rev. Similo Xmas Malindi (Friend)
The Uniting Presbyterian Church in Southern Africa
Columba Mission
KENTANE
Mobile No. 083 765 7118

6. Presbytery of UThukela

a) REV. THABANI MASIKANE

TO WHOM IT MAY CONCERN

I, Israel Thabani Masikane, ID no. 7005205484084, hereby give concern to the Presbytery of uThukela to use my name in the 2018 General Assembly nomination for the court of the Assembly.

Your’s sincerely

Thabani Masikane (Rev)

1, Israel Thabani Masikane, born on 20 May 1970 in Mpumalanga Township, Hammarsdale, Matriculated at Luthayi High School (Mpumalanga Township). Married to Sibongile for 24 years. Have two sons Sipheisihe and Mthobisi.


b) REV. NOBUHLE MBATHA

NOMINATION AS MEMBER OF COURT OF ASSEMBLY AND AARP

BRIEF CURRICULUM VITAIE FOR REV NOBUHLE MBATHA

PERSONAL DETAILS
SURNAME : Mbatha
First name : Nobuhle Gladys
Date of birth : 06 August 1978
Gender : Female
Status : Single
Nationality : South African
Languages : IsiZulu, IsiXhosa, Sepedi & English

CONTACT DETAILS
Residential address : A 629 Isangqu street
Ulundi
3838

POSTAL ADDRESS : PO Box 165
Ulundi
3838

EMAIL ADDRESS : nobuhlembata@gmail.com
CELLPHONE NO : 0736352089

THEOLOGICAL EDUCATION
1. Institution : University of Pretoria
Qualification : Diploma in theology
Year : 2008

2. Institution : Stellenbosch University
Qualification : Post graduate diploma in theology specializing with community development (practical theology)
Year : 2013

3. Institution : University of South Africa
Qualification : Post graduate certificate in Education specializing with Business study and Economics
Year : 2017

CURRENT STUDIES
Institution : STELLENBOSCH UNIVERSITY
Qualification : MASTERS IN PRACTICAL THEOLOGY (COMMUNITY DEVELOPMENT)
Year of graduation : 2018

INTERNATIONAL STUDIES
1. Institution : Council for world mission face to face with many poor in India (CWM)
Period : 6 Weeks
Year : 2015
2. Institution : Global institute for theology in Germany (GIT)
PERIOD : 6 Weeks
Year : 2017

EMPLOYMENT EXPERIENCE
CURRENT EMPLOYMENT
THE MINISTER OF WORD AND SACRAMENT AT ULUNDI CONGREGATION IN THE BOUNDS OF UTHUKELA PRESBYTERY.
Pastoral charge
Leading
Monitoring
Managing the congregation
And word and sacrament dispensation.

FORMER EMPLOYMENT
DEPARTMENT OF EDUCATION AS AN EDUCATOR
Name of the school: Ixopo Village Combined School.
Subjects taught: EMS and Life Orientation in grade 7-9
Class teacher of grade 7
Mentoring
Assessing the children
Leading
Monitoring
LOCAL CHURCH INVOLVEMENT.
THE MODERATER OF THE SESSION OF ULUNDI CONGREGATION
Moderating
Sharing the meeting
Leading the congregation
Pastoral activities
Teaching
Secretary inters- denominational African Minister’s association of Southern Africa (IDAMASA) at Ulundi Municipality.
Writing and compiling the minutes
Communicating
Keeping the records

PRESBYTERY
Convener of Mission and Discipleship Committee
Duties and responsibilities:
Organizing Crusades
Convening the committee members
Compiling the Evangelism action plan of the presbytery
Helping in drafting the Presbytery vision and mission statement.
Report to the presbytery.

ACHIEVEMENTS:
Crusade which was very successfully
Resulted in five converted families
We successful build a strong relationship with Pentecostal Holiness Church.

CONVENER OF CHURCH IN SOCIETY COMMITTEE
Advising how to start projects
The vital role in engaging church and the community
Conducting workshop on the role of Church in society
Presentations

ACHIEVEMENTS:
All most all the congregations of UThukela presbytery have the projects of their own.

INTERIM MODERATER OF UMSINGA CONGREGATION
Pastoral activities
Preparing the congregation to call her minister
Dispensation of sacraments
Sharing meetings
Moderating the session

MCG PRESIDENT OF UTHUKELA PRESBYTERY
Leading the association
Sharing the meetings
Advising/ Supervising
Monitoring the progress

WOLRD COUNCIL OF REFORMED CHURCHES 2017 CONSULTANT
Guiding the decision of the council
Advising the group discussion
Representing young theologians

REFEREES:
Rev Agrippa Zolani Stuurman
P.O Box 210
Ixopo
3276
Email: stuurman@elections.org.za
Cellphone: 0741144469
Tel:039 2590197

2. Prof Nadine Bowers Du Toit
Associate Professor in Theology and development
Department of practical theology and Missiology
Faculty of Theology
University of Stellenbosch
Office: 021 8083577/8082629
Cell phone: 0721413451

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7. **Presbytery of Mthatha**  
   a) REV. MAUTJI PATAKI  

**CURRICULUM VITAE**

1. **PERSONAL PARTICULARS**
   - **Title**: Reverend  
   - **Surname**: PATAKI  
   - **Names**: Mautji  
   - **Date of Birth**: 19 August 1965  
   - **Identity Number**: 6508195425083  
   - **Passport Number**: A4099361  
   - **Nationality**: South African  
   - **Gender**: Male  
   - **Faith**: Christian  
   - **Marital Status**: Married to 1 wife, with 2 Children  
   - **Residential Address**: 181 Outspan Drive, BENDOR, Polokwane  
   - **Postal Address**: P.O. Box 465, Bendor, 0713  
   - **Telephone Numbers**: +27 (0) 15 296 1803 (h)  
   - +27 (0) 79 200 9429 (w)  
   - +27 (0) 82 862 4396  
   - **E-Mail**: regobona@gmail.com  
   - info@ethicalleadership.co.za

2. **EDUCATIONAL PROFILE**  
   2.1 **PRIMARY SCHOOL**  
      - Dithabaneng Primary School
   2.2 **SECONDARY EDUCATION**  
      a. Thagaetala Senior Secondary School  
      b. Seshigo High School  
   2.3 **TERTIARY EDUCATION**  
      a. University of the North  
         - 8 Bachelor of Arts Courses (1984-1988)  
         - Major Courses: Northern Sotho & Education  
         - Bachelor of Theology (1997-1999)  
         - Major Courses: Missiology, Systematic Theology and Ethics, and Practical Theology  
      b. **CERTIFICATES**  
         - Independent Mediation Services of South Africa  
         - Conflict Management and Dispute Resolution Community Mediator Training Programme.  
         o Mediation  
         o Conflict  
         o Approach to Managing Conflict  
         o Skills in Conflict Management  
         o Mediator as Problem-solver  
         - Initiative for Dialogue Exchange and Learning  
         o Participatory Strategic Planning Training (PSP)  
         - The Uniting Presbyterian Church in Southern Africa (UPCSA)  
         o Ordination Certificate  
         o Theological Post-Academic Training (PAT)

3. **EMPLOYMENT**  
   3.1 **NORTHERN TRANSVAAL COUNCIL OF CHURCHES (NTCC)**  
      - **Position**: Regional Fieldworker, Refugees Ministries (1989-1990)  
      - **Responsibilities**:  
         o Receiving, Registering and co-ordinating the movements of war refugees fleeing from Mozambique through the then South African border into Gazankulu Homeland Territory.  
         o Mobilising for humanitarian assistance for refugees.  
         o Setting disputes and staging interventions between South Africans and people arriving from Mozambique.  
         o Preparing and submitting regular reports to the SACC.

   3.2 **SOUTH AFRICAN COUNCIL OF CHURCHES (SACC)**  
      - **Position**: General Secretary (2011-2014)
Responsibilities:
- Chief Accounting Officer of the Council
- Oversees the daily operations of the Council
- Member of the National Executive Committee of the Council
- The public face and spokesperson of the Council
- Serves as a link between the Council and Member Churches
- Facilitates fundraising and external partnerships including government

Responsibilities:
- Assessing the impact of drought throughout the country.
- Recommending drought relief measures to donor-partners and other assisting development agencies.
- Co-ordinate relief measures including development of infra-structure.
- Preparing and supplying updates and regular reports to the SACC.
- Participating in the SADC Drought Relief Strategic Planning

Responsibilities:
- Development of National Policy for the ecumenical church youth.
- Designing youth programme on national challenges.
- Linking church youth with other secular youth organisations.
- Liaising between member churches of the SACC and the Youth.
- Co-ordinate ecumenical youth activities in the regions.
- Preparing and supplying updates and reports to the SACC.
- Identifying relevant literature for church youth.

3.3 NORTHERN PROVINCE COUNCIL OF CHURCHES (NPCC)
Position: Provincial Ecumenical Secretary (1996 to 2010)
Responsibilities:
- Executing decisions of the Council from all governing bodies.
- Setting up ecumenical structures within the Province.
- Interpreting and executing policy of the Council.
- Administration and management of office personnel.
- Preparing and submitting regular reports to the Executive Committee.
- Co-ordinating activities of member churches throughout the Province.
- Member of the SACC General Secretary’s Forum
- Leading both private and public delegations of the Council.
- Initiating fraternal relations with partners and other organisations.
- Issuing of Public Press Statements.

3.4 Foundation for Ethical Leadership Foundation
Position: Founder and Chairman of the Board of Directors
Current Executive Director

4. DENOMINATIONAL INVOLVEMENT (THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA)
Positions:
- Ordained Minister of Word and Sacraments (2002)
- Ordained Church Elder: Stuartville Congregation (1997)
- Church Deacon: Stuartville Congregation (From 1995 – 1997)
- Clerk of the Presbytery of Limpopo (2003-2007)
- Moderator of the Presbytery of Limpopo (2008 to 2010)
- Member of the General Assembly Union Negotiations Committee (RPCSA)
- Member of the General Assembly’s Priorities & Resources Committees (2004-2005)
- Member of the General Assembly Central Office Committee (2010 to date)
- Member of the General Assembly Ecumenical Relations Committee (2008 to date)
- Member of the General Assembly Communications Committee (2008 to date)
- Member of the Court of Presbytery of Limpopo (2008 to date)
- Member of the Court of General Assembly and Administrative Review Panel (2008-2010)
- Convenor of the General Assembly’s Ministry Committee (2004-2006)
- Convenor of Presbytery Ecumenism and Union Sub-committee (2010 to date)
- Co-ordinator of Elders’ Awareness Programme and Committee Member (2000-2002)
- Youth Presbytery Secretary and President (Transvaal)
- Youth Assembly President (2 Terms)
o Co-founder member of The SACC Inter-church Youth (ICY), 1985
o 355th Signatory to the Kairos Document: The Road to Damascus, 1985
o Founder and Current Chairman of the Foundation for Ethical Leadership Excellence

5. COMMUNITY/GOVERNMENT INVOLVEMENT
Positions:
o Deputy Chairperson: Education and Labour Relations Council (ELRC) Limpopo Province (2000-2002)
o Member of Education Bursary Council (EBC) Limpopo Province (1999-2002)
o Member of the Bursary Selection Committee for Limpopo Department of Education (1999-2002)
o Chairperson of the Board: Ecumenical Service for Socio-economic Transformation (ESSET) 2007 to date.
o Board Member: Limpopo Province Anti-racist Movement. (Inactive)
o Member: Premier’s Advisory Committee on the Provincial Employment, Development and Growth Plan (PEDGP) – Limpopo Province (2010 - to date)
o Chairperson: Social Cohesion Task Team for the PEDGP: Limpopo Province (2010 - to date)
o Columnist for Seipone and The Speaker Provincial Newspapers.

6. UNPUBLISHED WORK
6.1 Whom do Africans Worship: A Prolegomenon, 1991
6.2 Being Youth in a Democratic South Africa, 1995
6.3 Come let us reason together: A Collection of Speeches, 2004

7. AWARDS
7.1 Eric Moloto Foundation
7.3 Mennonite Brethren Bible College

8. HOBBIES
8.1 Reading
8.2 Writing
8.3 Following News
8.4 Travel

9. COUNTRIES VISITED
9.1 Canada
9.2 United Kingdom
9.3 USA
9.4 Zimbabwe
9.5 Rwanda
9.6 Turkey
9.7 Zambia
9.8 Kenya
9.9 Mozambique

10. REFEREES
10.1 Rev. Dr Molefe Tsele
Past Gen Secretary of SACC
Mobile: 071 345 7444
tsele.molefe@iafrica.com

10.2 Rev Emeritus Abraham Maja
The Uniting Presbyterian Church in Southern Africa
Mobile: 0825189965 Tel: 015 291 2987
ntilimaja@gmail.com
At the City Presbyterian Church, Harare within the bounds of Zimbabwe Presbytery, on Tuesday 11th July 2017 at 09h00 the Ministers and Elders as Commissioners of the Executive Commission appointed to meet this day convened.

CONSTITUTING SERVICE

Welcome
The Moderator’s Chaplain, the Rev Wayne van Heerden called upon the Presbytery of Zimbabwe Moderator, the Rev T Chemvumi to welcome all Commissioners of the Executive Commission and visitors. The Rev T Chemvumi welcomed all present commissioners and non-commissioners and all visitors.

Worship
The Rev Van Heerden led the Executive Commission in worship and prayed the prayers of adoration and confession.

Roll of Executive Commissioners
The Clerk presented the Roll of Commissioners to the Executive Commission.

The Clerk moved:
"The Assembly adopts the Roll of Commissioners as printed in the Papers, and the Supplementary Papers as amended with one change, the Rev Mohale to be replaced by the Rev Gugushe, as he could not make it to the executive Commission, due to ill health."

The Moderator of the General Assembly, the Rt Rev Dr R Mnthali, declared the Executive Commission duly constituted.

Prayer of Illumination and Reading of the Word
The Moderator’s Chaplain the Rev B Gaborone led the Executive Commission in prayers of Illumination. The following scriptures were read:
Old Testament: Numbers 11:10-30
Psalm 107:20
Epistle: Acts 2:1-12

The Service of the Word/The Moderator’s Address
The Moderator delivered his Address on the theme: “A Spirit Driven Church:”

Holy Communion
The Moderator led the Executive Commission in the Celebration of Holy Communion.

In Memoriam Minutes
The Moderator called for the Clerk of Assembly to present the In Memoriam Minutes
The Clerk of the General Assembly presented In Memoriam Minutes for the following Ministers and elders who died between the 2016 General Assembly and the 2017 Executive Commission:

Ministers:
1. Rev. Mkhuseli Bashman
2. Rev. Vusumuzi Hamilton Mabaso
3. Rev. Carl Morris-Ashton
4. Rev. Greg Van Der Lingen
5. Rev. Siboniso Bafana Nxumalo
6. Rev. Gerald Mosikare
7. Rev. Sidwel Sidima Zimba
8. Rev. Dave Templeton

Elders:
1. Mr. GKS Nxahe
2. Mr. Christopher Zilindile Mehlwane
3. Mr. Millward Fundile Sivuka

The Executive Commission observed a moment of silence and the Moderator led the Executive Commission in prayer.
**NOTICE OF MOTION 1 PRESBYTERY OF THE WESTERN CAPE**

I hereby give notice that when the Executive Commission comes to consider the case referred to it by the Court of Assembly concerning the complaint against Prof. J.L.P. Wolmarans, I shall move on behalf of the Presbytery of the Western Cape (as resolved by a meeting of the Presbytery on 13 June 2017) that:

1. In regard to the complaint laid against Prof. J.L.P. Wolmarans at the General Assembly in 2016 the Executive Commission notes the following:
   a) The appointment of a committee to investigate and report on the circumstances of alleged misconduct is an option that the Manual of Faith and Order (para 18.60-61) gives to the Council (in this case the Assembly) to exercise prior to deciding whether or not to refer the matter to the Court. Thus, if the Assembly refers the matter to the Court (as the Assembly did) without appointing such a committee, the Assembly chooses to let this option fall away as unnecessary (as it has every right to). The Court therefore misread the Manual in deciding that the appointment of a committee was a necessary step that the Assembly in error had omitted to take.
   b) The Manual makes no provision for the Court to ask the Moderator and/or anyone else to appoint such an investigative committee and no provision for the Moderator to do so. Thus, in requesting the Moderator, the Clerk of Assembly and the General Treasurer to appoint such a committee the Court erred, usurped a function reserved for the Assembly (see Manual, paras 18.60, 12.55-56), and led the Moderator to err in this way as well.
   c) The Court and the Moderator also erred
      i) in instructing the group so appointed to carry out the functions both of the committee as defined in para 18.60 and those of the commission as defined in paras 18.63-68;
      ii) by including in the group a member of the Court itself (see paras 18.64-65); and
      iii) in instructing the “committee” to report to it, instead of to the Assembly.
   d) The “committee” that was appointed went far beyond both the brief that the Assembly would have given to the investigative committee, if it had chosen to appoint one in terms of para 18.60, and the brief that the Assembly would have given to the Commission, if it had appointed one in terms of paras 18.63-18.68. The “committee” did so by considering various documents relevant to the case, putting the charges to Prof. Wolmarans in the presence of one or more of his advisers, discussing them with him and making findings on each charge. In so doing it conducted a process which included crucial elements of the formal procedure that paras. 18.69ff. prescribe as the duty of the Court, and so usurped the role of the Court.
   e) The findings in the “committee’s” report (the so-called “Report of the Wolmarans Commission”) that has been referred to the Executive Commission are in any case riddled with extremely problematic and contentious assertions.
   f) The Assembly was obliged to appoint a commission to carry out the Informal Procedure specified in paras. 18.63 to 18.68 of the Manual but failed to do so. This failure was a basic breach of procedure that could seriously compromise the entire process, in that it denied Prof. Wolmarans the opportunity, as provided for in para 18.63, to admit guilt and repent. (See also para. 18.1 on the aim of Church discipline and Section 5 of the Appendix to Chapter 18 for the format to be used.)
   g) The Presbytery of eGoli and the Presbytery of the Western Cape engaged in a dispute over the views Prof. Wolmarans before the Assembly met last year, the one indicting his views and the other defending him from the indictment, as one of its members.

2. In the light of all the above the Executive Commission:
   a) refuses to receive the report of the findings of the so-called Wolmarans Commission;
   b) appoints a commission of two Ministers and an Elder in terms of para 18.63-65 and 67 to proceed with the “Informal Procedure” laid down in para 18.63ff. and instructs it to meet with Prof. Wolmarans to make the offer stipulated in para 18.63 of the Manual (see also the Appendix to the Manual, Chap 18 Pg 29-32) and report the result to the Court of Assembly by Friday 11 August 2017 (i.e. within four weeks of the end of the Assembly’s Executive Commission);
   c) notes that if Prof. Wolmarans does not accept the opportunity to admit guilt in terms of the charges and show repentance, the Court must deal with the complaint by the two Ministers, the Revs Brent Russell and Jeremy Smith, that the 2016 Assembly referred to it, together now with the updated charge sheet presented to the so-called “Wolmarans Commission” and the convener of the Court, and directs it to do so in accord with the rules of the Manual and as soon as possible after the commission has reported to it;
   d) requests the member of the Court who served on the invalidly appointed “committee”/”commission” that drew up the so-called Wolmarans Commission Report to recuse himself when the Court considers this case (see para 18.23 of the Manual);
   e) directs the Court to study all the evidence to which the Representative(s) draw(s) its attention; and
   f) directs the Court to report to the 2018 General Assembly.
NOTICE OF MOTION 2 PRESBYTERY OF THE WESTERN CAPE

I hereby give notice that when the Executive Commission comes to consider the report of the Court of the Assembly to it or the Report of the Confessions Task Team to it or at such other time as is convenient to it, I shall move the following proposal according to a resolution of the Presbytery of the Western Cape made on 13 June 2017:

In light of the very problematic and contentious nature of the findings of the Wolmarans Commission that the Court of the Assembly has referred to the Executive Commission, the Executive commission reaffirms that:

1. the UPCSA remains committed to the apostolic faith as this is contained in the Old and New Testaments and is witnessed to by the subordinate standards of the UPCSA, namely the Nicene Creed, the Apostles’ Creed, the UPCSA Confession of Faith and the Declaration of Faith for the Church in Southern Africa;
2. every ordinand and every Minister of the UPCSA is required to accept and adhere to these standards faithfully and with integrity, trusting the wisdom of the Church above his or her individual interpretation; and
3. in particular every ordinand and every Minister in the UPCSA is required to accept and adhere to all the Essential Doctrines of the faith adopted by the General Assembly.

The Executive Commission therefore repudiates any attempt to dilute the meaning and force of any of the Essential Doctrines by reducing them to a mere allegory of the truth or a mere metaphor for the truth and so deviating from the biblical and apostolic faith.

The Rev R Spence

NOTICE OF MOTION 3

I hereby give notice that when the Executive Commission deals with the report of the General Secretary, I shall move that the Executive Commission endorses “A united Christian witness in Southern Africa”, a declaration by the partner churches of the Faculty of Theology at the University of Pretoria, which will be released on 31 October 2017 on the occasion of the 500th Celebration of Reformation.

The Rev Lungile Mpetsheni

NOTICE OF MOTION 4

I hereby give notice that when the Executive Commission considers the report of the Ecumenical Relationships Committee, I shall move that Executive Commission mandates the Mission and Discipleship Committee and the Ecumenical Relationships Committee to study the feasibility and the implications of utilising the Rev Dr Kuzipa Nalwamba an ordained Minister of the United Church of Zambia who is in South Africa under the CWM Partnership in Mission (PIM) Program. Should this be found favourable to the UCZ, UPCSA and Rev Dr Nalwamba the Mission and Discipleship Committee should go on, in line with the CWM procedures, and utilise the Rev Dr Nalwamba in Mission Related Fields.

The Rev Lungile Mpetsheni.

NOTICE OF MOTION 5

I hereby give notice that when the Executive Commission deals with the Assembly Business Committee report or at another time convenient to the Executive Commission, I shall move the following:

The Executive Commission resolves that:

i) Minute Books of Presbyteries, Synods and Committees of Assembly shall no longer be scrutinized during the meetings of the Assembly / Executive Commission, but by a task team appointed by the Assembly Business Committee (ABC);

ii) The Executive Commission further resolves that Committee Minute Books will be scrutinized in 2018 and all following even years, while the books of those Presbyteries that do not fall under Synods and Synod Minute Books will be scrutinized in odd-numbered years, starting in 2019;

iii) The Minute Books of Presbyteries that fall under Synods are to be scrutinized annually by their Synods and each Synod should include a section in their report to General Assembly / Executive Commission on the findings of such scrutiny;

iv) Those responsible for the Minutes of the Presbyteries/Synods/Committees must ensure that their books are delivered to the Central Office at the time of the Moderators and Clerks Consultation in February of the year in which they are to be scrutinized;

v) The ABC shall appoint a task team consisting of six to eight members who reside within Gauteng who will undertake the scrutiny of the books, and ensure that these books will be ready for collection by an agreed date each year, as decided by the ABC. This task team should be made up of members who
have a thorough knowledge of the Manual of Faith and Order and who have the ability to scrutinize that
the correct procedures of the Church have been followed as stated in the Manual of Faith and Order, as
well as to check that the basics of minute taking have been observed (Appendix D4 and D(8-11) of the
Manual);
vi) The Moderator and Clerk of Assembly will sign the books at the Central Office;
vii) The Convener of the ABC shall include annually a section in the Assembly Business Committee report to
General Assembly / Executive Commission on the findings of the Minute Books Task Team scrutineers and

................................................
Mr B Asch

Announcements
The Clerk of Assembly made an announcement that all were invited for tea at the hall after the service.

Adjournment
The Moderator closed the service with prayer and the Benediction at 11h30.
The Executive Commission adjourned to meet again at City Presbyterian Church Harare within the bounds of
the Zimbabwe Presbytery on Tuesday 11 July 2017, at 12h00

CONFIRMED

CONFIRMED this ..................day of.................2017

..............................................................
MODERATOR
..............................................................
CLERK

SECOND SESSION

At the City Presbyterian Church, Harare, within the bounds of the Zimbabwe Presbytery, on Tuesday 11 July
2017 at 11h35, the Ministers and Elders, as Commissioners of the Executive Commission appointed to meet
this day, reconvened.

The Moderator’ Chaplain, the Rev B Gaborone led the Executive Commission in Prayer

The Moderator welcome all Commissioners present and called upon the Business Committee Convener to
lead the Executive Commission in business of the day

Associates
The Moderator asked that before the Business Committee Convener continue with the business of the day he
would like to deal first with Associates and called upon the executive commission for Associates:

The Following were Associated:

Mr  Pedzi Sakuhumi Limpopo Presbytery
Rev Awedzani Nemaikhwe Limpopo Presbytery
Mrs Qaqamba Xalisa Transkei Presbytery
Mr Phumlani Mdleleni Transkei Presbytery
Rev Sydwell Ndindwa Umtata Presbytery
Ms Julia Henderson Presbytery Denver
Mr Rob Habiger Presbytery Denver
Ms Olivia Hudson-Smith Presbytery Denver

Assembly Business Committee
The Moderator called for the Business Convener to present the Business Committee report.

The Convener moved that
1. The Executive Commissions adopts the proposed draft agenda as the final agenda for the 2017
Executive Commission, with the following changes: that on the Third Session the Moderator’s Commissions
be moved to the listening session 2, Insaka 2 and Decision Making 2, as the presentation of one of the
Commission’s report will be subject to the decision of the Executive Commission on the Notice of Motion 1
from the Western Cape.
This was seconded and agreed.

2. The Executive Commission receives the report.
This was seconded and agreed.

3. The Executive Commission gives the ABC the powers to co-opt the four additional members to take care of the gender imbalance and the youth representation on the committee.
This was seconded and agreed.

4. The Executive Commission instructs all commissioners to attend to all the three sessions of the decision making process.
This was seconded and agreed.

5. The Executive Commission instructs all commissioners fill in the evaluation forms by the end of the EXCO.
This was withdrawn.

6. The Executive Commission notes that the investigation to purchase our own Translation Equipment is still on going.
This was seconded and agreed.

7. The Executive Commission notes that the terms of reference formulated by the ABC have been referred to Priorities and Resources Committee awaiting their approval.
This was seconded and agreed.

8. The Executive Commission adopts the standing orders for the 2017 Executive Commission as contained in the papers to be the guide for ordering of its business.
This was seconded and agreed.

9. The Executive Commission appoints the following as Facilitation Team:
9.3 Records: Miss E. White and Rev. Patricia Phiri.
9.4 Scrutineer for the minutes: Rev. Jacob Manda and Rev. M Tati
9.5 Media: Lazarus Sajeni, Watson Moyo and Nigel Nyamutumbu.
9.6 Vote of thanks to the Moderator: Mr. G Mbandazayo.
9.7 Vote of thanks to Hosting Presbytery: Rev. Patricia Phiri.

This was agreed by consensus

Notices of Motion Final Call
Moderator called for the notices of motion

NOTICE OF MOTION 6

I hereby give notice that when the Executive Commission deals with the Ministry Committee report I shall move that the Executive Commission recognises the South African Theological Seminary (SATS) as one of the theological training institutes for the UPCSA students for the ministry in accordance with the overwhelming support for SATS given at the General Assembly of 2016 and instructs the Ministry Committee to continue the ongoing dialogue with SATS to iron out any remaining concerns and to decide on various electives necessary to give our students greater exposure to Presbyterian polity.

The Rev Rory Spence
11 July 2017

NOTICE OF MOTION 7

I hereby give notice that when the Executive Commission deals with the Finance Committee Report or at another time convenient to the Executive Commission, I shall move that / the following:

That when the Finance Committee will be presenting its report to reconsider the Budget Allocation to the Church and Society for it to carry out its mandate.

Rev Reuben Daka
CLERK OF ASSEMBLY

1. The Executive Commission receives the report. This was seconded and agreed.

2. The Executive Commission endorses the process for the submission of the reports as contained in the Standing Orders. This was seconded and agreed.

3. The Executive Commission instructs Presbytery Clerks to submit relevant Presbytery reports timeously to all General Assemblies and Executive Commissions, failing which their reports will not be published. This was seconded and agreed.

4. The Executive Commission resolves that all future papers of General Assembly and Executive Commission be printed by the LECSA Printers. This was withdrawn.

5. The Executive Commission resolves that the dates for General Assembly 2018 be set as Saturday 7 July 2018 until Friday 13 July 2018. This was seconded and agreed.

6. The Executive Commission resolves that General Assembly 2018 be held within the bounds of the Presbytery of Highveld. This was seconded and agreed.

7. The Executive Commission notes the challenges concerning the Tiyo Soga House. This was seconded and agreed.

CHANGES IN MINISTRY

Clerk moved for the adoption of the changes in Ministry in both the papers and supplementary papers of the Executive Commission. This was seconded and agreed.

OVERTURES

Overture 1 This was seconded and agreed.

NOMINATIONS COMMITTEE

The Clerk moved that the Executive Commission appoints the acting nominations Committee Convener till the next Assembly in 2017, as the present Convener is unavailable to perform his duties due to ill health. The debate was suspended till after lunch. The Moderator's Chaplain closed the session in prayer.

Adjournment
The Executive Commission adjourned at 12h52, to meet at 14h00 at Silveira House. CONFIRMED this ..................day of....................2017

MODERATOR

CLERK
At Silveira House, Harare, within the bounds of the Zimbabwe Presbytery, on Tuesday 11 July 2017 at 14h30, the Ministers and Elders, as Commissioners of the Executive Commission appointed to meet this day, reconvened.

The Moderator’s Chaplain, the Rev W van Heerden led the Executive Commission in prayer.

The Moderator called upon the Clerk of Assembly to finalise the issue of Nominations which was put in abeyance till after lunch.

The Clerk of Assembly moved the following proposals:

1. The Rev BZ Mkentane to be appointed as the Nominations Committee Convener from 2017 to the 2018 General Assembly.
   This was agreed by consensus.

2. The Executive Commission appoints the following names as an Ad Hoc Committee for Nominations Committee: Rev BZ Mkentane, Rev R Daka and Ms IVT Nxumalo
   This was agreed by consensus.

The Moderator called upon the Clerk of Assembly to allocate the Notices of Motion, and the following Notices of Motion were allocated

1. Notice of Motion 1: to be dealt with under Court of Assembly
   This was agreed by consensus.

2. Notice of Motion 2: to be dealt with under Commissions report
   This was agreed by consensus.

3. Notice of Motion 3: to be dealt with under the Faith and Order Committee
   This was agreed by consensus.

4. Notice of Motion 4: to be dealt with under Ecumenical Relationships Committee
   This was agreed by consensus.

5. Notice of Motion 5: to be dealt with under ABC Committee report
   This was agreed by consensus.

6. Notice of Motion 6: to be dealt with under Ministry Committee report
   This was agreed by consensus.

7. Notice of Motion 7: to be dealt with under Finance Report
   This was agreed by consensus.

LISTENING SESSION 1

The Executive Commission considered the following reports in a listening session:

GENERAL SECRETARIES REPORT

The General Secretary moved that:
1. The Executive Commission receives the report.
   This was agreed by consensus.

The Moderator called for the Clerk of Assembly to move those proposals that were Transactional. The Following proposals were moved: 4, 6, 7, and 10, and in the Supplementary Report 2, and 4

This was agreed by consensus

ASSOCIATIONS WORKING GROUP/COMMITTEE

The Clerk of Assembly presented the Report
1. The Executive Commission receives the report.
   This was agreed by consensus.
Finance
The Treasurer Mr R Johnson presented the report
The Clerk of Assembly moved that
1. The Executive Commission receives the report.
This was agreed by consensus.

The Clerk of Assembly moved those proposals that were transactional. He moved that proposal 2, 6, 7, 10, 11, 13 and 18 be transactional. This was agreed by consensus.

Audit
The Treasurer presented the report
The Clerk of Assembly moved that
1. The Executive Commission receives the report.
This was agreed by consensus.

Pension Funds
The Chairman Mr A Wentzel presented the report
The Clerk of Assembly moved that
1. The Executive Commission receives the report.
This was agreed by consensus.

The Clerk of Assembly moved those proposals that were transactional: He moved that proposal 2 be transactional. This was agreed by consensus.

NOTICE OF MOTION 7 Church & Society
This was withdrawn.

Church Office
The Convener the Rev Prof M. Masango presented the report
The Clerk of Assembly moved that:
1. The Executive Commission receives the report.
This was agreed by consensus.

The Clerk of Assembly moved those proposals that were transactional: He moved that proposal 4 in Supplementary papers be transactional. This was agreed by consensus.

Court of Assembly
The Rev Prof M Masango presented the report

The Clerk of Assembly moved that
1. The Executive Commission receives the report.
This was agreed by consensus.

The Clerk moved those proposals that were transactional: He moved that proposal 5 be transactional. This was agreed by consensus.

Priorities and Resources
The Convener presented the report
The Clerk of Assembly moved that
1. The Executive Commission receives the report.
This was agreed by consensus.

The Clerk of Assembly moved those proposals that were transactional: He moved that proposal 2 be transactional. This was agreed by consensus.

The Moderator made an announcement that the Executive Commission will go straight to devotions, then to supper and after supper to the Insaka groups at 19h00 to finish at 21:00.

DEVOTIONS
The Moderator’s Chaplain the Rev W van Heerden led the Executive Commission in devotion and pronounced the benediction

Adjournment
The Executive Commission adjourned at 17h24, to meet at 19h00 for Insaka.
CONFIRMED this ........................day of.........................2017
.................................................................
MODERATOR
.................................................................
CLERK

FOURTH SESSION

At Silveira House hall, Harare, within the bounds of Zimbabwe Presbytery, on Tuesday 11th July 2017 at 19h00, the Ministers and Elders as Commissioners of the Executive Commission of General Assembly appointed to meet this day reconvened.

Insaka Session

The following reports were dealt with by Insaka
General Secretary
Working Group on Associations
Finance and Audit
Pensions Fund
Church Office
Court of Assembly
Priorities and Resources

FIFTH SESSION

At Silveira House hall, Harare, within the bounds of Zimbabwe Presbytery, on Wednesday 12th July 2017 at 08h45, the Ministers and Elders as Commissioners of the Executive Commission of General Assembly appointed to meet this day reconvened.

Welcome

The Moderator welcomed everyone present and called upon Rev P Phiri to lead devotions.

Opening Devotions

The Rev P Phiri called the Executive Commission to Worship and prayed. Scripture readings:
Leviticus 6: 8 -9
Romans 12: 1 -2
The Rev P Phiri preached on the theme “Keep the fire burning”.

The Business Convener directed the Executive Commission in how to deal with the business of the day, and pleaded with the Commissioners, especially the lay people, to really participate in the debate.

LEAVE OF ABSENCE

Rev S Molepo submitted a request for leave of absence from Thursday the 13/07/17 at 12:00, due to legal matters beyond his control, to be attended to on Friday 14/07/17.

The Clerk moved that the application be granted.
This was agreed by consensus.

Announcements
The Moderator and General Secretary congratulated the Rev D Mushayavhanu for his achievements as he successfully defended his PhD Thesis at the University of Pretoria and encouraged him to continue writing and to publish his work.

**DECISION SESSION (1)**

The Moderator called upon the Rev S Ncapayi to explain the process followed in reaching the proposals by the drafting Committee, which he did.

**GENERAL SECRETARY**

2. The Executive Commission
   a. appreciates the overview of the UPCSA in light of the general characteristics of a healthy organisation; and
   b. encourages the Presbyteries and Congregations to study their circumstances against the characteristics for continuous improvement.

This was **agreed** by consensus.

3. The Executive Commission
   a. notes that some progress was made towards the implementation of the Strategic Plan;
   b. commends the Auditors’ Committee for undertaking to perform the function of monitoring and evaluating the implementation of the Strategic Plan; and
   c. encourages all the structures to cooperate towards the successful implementation of the Plan.

This was **agreed** by consensus.

4. The Executive Commission commends the General Assembly Committees on the good work.

This was **agreed** by consensus.

5. The Executive Commission
   a. commends those Presbyteries that do comply with the decisions of the General Assembly by submitting relevant information in good time;
   b. instructs all the Presbyteries to improve on leadership and administrative skills to ensure compliance with the General Assembly decisions; and
   c. instructs General Secretary to submit a report naming defaulting Presbyteries within UPCSA.

This was **agreed** by consensus.

6. The Executive Commission notes that all the Associations submitted names of the corresponding members to the following committees: Finance, Mission and Discipleship, Church and Society, and Priorities and Resources.

This was **agreed** by consensus.

7. The Executive Commission appreciates the good relationships between the UPCSA/LECSA and UPCSA/UCZ.

This was **agreed** by consensus.

8. The Executive Commission
   a. supports the idea of the retreat of the Ministers’ spouses in October 2017 and
   b. instructs the Congregations to help the spouses with the travelling costs.

This was **agreed** by consensus.

9. The Executive Commission
   a. notes the slow progress made to end the legal disputes.
   b. appeals to all in the UPCSA to pray for the end of all the legal disputes.
   c. instructs the General Secretary and our Attorneys to look at alternatives to settle matters; and
   d. appeals to all legal practitioners in the UPCSA to offer their services pro-bono to assist the church in legal matters.

This was **agreed** by consensus.

10. Notes with appreciation the dedication of the Tiyo Soga House staff in serving the UPCSA.

This was **agreed** by consensus.

**Supplementary**

2. The Executive Commission notes that
   a. the Mediation Seminar was conducted; and
   b. the pool of 11 trained mediators has been established.

This was **agreed** by consensus.

3. The Executive Commission encourages the Councils of the UPCSA to
   a. give mediation a chance before resorting to formal legal processes; and
b. build mediation resources at congregational and Presbytery levels.
This was agreed by consensus.

4. The Executive Commission encourages the Congregations and Presbyteries to pay attention to and pursue the seven ministries as a contribution towards a balanced and peaceful society.
This was agreed by consensus.

5. The Executive Commission
   a. expresses its concern about the deplorable circumstances in which some of our Ministers, especially the black Ministers do their work;
   b. Instructs Presbyteries to take more seriously their administrative and Pastoral responsibilities for the welfare of their Ministers and their families in emoluments, pension and housing
   c. requests the Ministry Committee to work out a plan on how to offer support to and encourages the development of Ministers after ordination; and
   d. agrees to dedicate the year 2018 to the promotion of the profile of a UPCSA Minister.
This was agreed by consensus.

6. The Executive Commission instructs the Church and Society to guide the UPCSA on the dynamics and the direction the Church may take on the Israel/Palestine issue and other world issues
This was agreed by consensus.

NOTICE OF MOTION 3

UP FACULTY OF THEOLOGY

The General Secretary spoke on the motion that he had given notice (NOM 3)

That the Executive Commission endorses "A united Christian witness in Southern Africa", a declaration by the partner churches of the Faculty of Theology at the University of Pretoria, which will be released on 31 October 2017 on the occasion of the 500th Celebration of Reformation.
This was agreed by consensus

Working Group on Associations:

2. The Executive Commission reaffirms the call to all ministers to work towards the unity, healing and reconciliation of the Church Associations and to support the work of the Assembly Working Group on Associations in their respective congregations and Presbyteries.
This was agreed by consensus.

3. The Executive Commission commends the Associations on the progress made and encourages all the Associations to work actively toward the goal of bringing the 8 organisations into 4 by the 2018 General Assembly.
This was agreed by consensus.

4. The Executive Commission urges the working group on Associations to develop Action Plans and a roadmap to share with Presbyteries and associations by December 2017.
This was agreed by consensus.

Finance:

3. The Executive Commission is requested to mandate the Finance Committee, in consultation with the Presbytery of Drakensberg, to carry on with the official and acceptable process of donating the Mpolweni land to the residents.
This was agreed by consensus.

4. The Executive Commission again instructs all associations to submit their final annual audited reports, as at December 2016, by no later than 30th September, 2017.
This was agreed by consensus.

5. The Executive Commission again instructs Presbyteries to submit reports on non-contributory congregations with reasons for non-compliance, by 30th September 2017 (Annexure 9).
This was agreed by consensus.

8. The Executive Commission
   (a) extends the current procedure to write off all outstanding assessment arrears up to June 2015 for those congregations, supported by their Presbytery, who can show ability to meet future assessments in full; and
   (b) extends 2% rebate until next General Assembly.
This was **Deferred**

9. The Executive Commission resolves that, for congregations that are receiving grants from any committee of the General Assembly, Presbytery or Synod and do not show any commitment in paying the assessments (i.e. the minimum required), the grant should be stopped or set off against the minimum assessments, till such time there is commitment to pay assessments. (The Executive Commission instructs all Committees of the General Assembly, Presbyteries or Synods to stop giving financial assistance to respective grant receiving congregations that do not show any commitment in paying the required minimum assessments)

This was **withdrawn**

17. The Executive Commission instructs the Manual Committee to make the necessary changes to provide for Commissioners from congregations failing to submit annual financial statements to lose their voting rights in all Councils of the UPCSA, and if their financial statements have not been submitted, and are not up to date.

This was **agreed** by consensus.

19. The Executive Commission instructs all Presbyteries to assist congregations in transferring the property and obtaining title deeds from their local municipal offices or tribal authorities for properties still in the local municipality’s or tribal authority’s name.

This was **agreed** by consensus.

20. The Executive Commission again instructs all Presbyteries and Congregations to submit their original title deeds to the Central Office by latest 31 January 2018, if not done so already.

**AUDIT COMMITTEE**

2. The General Assembly approves the Terms of Reference of the Audit Committee

This was **agreed** by consensus.

**PENSION FUNDS**

2. That the Assembly thanks the advisors and contractors to the Fund for the assistance given to the Trustees over the past period.

This was **agreed** by consensus.

3. That the report be adopted.

This was **agreed** by consensus.

4. The Executive Commission instructs the Pension Fund to communicate with every Minister who is a member of the Pension Fund annually regarding their benefits.

This was **agreed** by consensus.

**CHURCH OFFICE**

2. The Executive Commission ratifies the decision to extend the contract of the CFO Mr Geoff Jooste until August 2018, and instructs the COC to start the process of filling the pending vacancy, and report to the 2018 General Assembly.

This was **agreed** by consensus.

3. The Executive Commission
   a. approves the inclusion of a Human Resources portfolio in the job description of the CFO until August 2018
   b. instructs the COC and the Finance Committee to consider how Human Resources are to be managed after August 2018.

This was **agreed** by consensus.

4. The Executive Commission receives and accepts the withdrawal of Dr I Taylor from the Convenorship and condones the arrangement made by the Committee to appoint an acting Convener, (and refer the appointment of the Convener to the nominations committee)

This was **agreed** by consensus.

5. The Executive Commission adopts the practise that all the members of the COC and all other Committees that wish to do so should sign Confidentiality Agreements which remain binding during and after their service periods in their respective committees.

This was **agreed** by consensus.
Supplementary

2. The Executive Commission notes the goal setting and performance appraisal workshop for General Assembly Committee Conveners, their respective Central Office Staff members, and the alignment of these goal setting and performance appraisal activities with current Labour Law.

This was agreed by consensus.

3. The Executive Commission notes the current negotiations concerning the relocation of the Central Office to Gateway Uniting Presbyterian Church. COC to work with P&R and Finance Committees and to report to the 2018 General Assembly.

This was agreed by consensus.

4. The Executive Commission notes that COC members from Zimbabwe and Zambia are now able to attend COC meetings at Central Office.

This was agreed by consensus.

COURT OF ASSEMBLY

Notice of Motion 1: Prof. J.L.P Wolmarans Matter

(All the Insakas agreed)

I hereby give notice that when the Executive Commission comes to consider the case referred to it by the Court of Assembly concerning the complaint against Prof. J.L.P. Wolmarans, I shall move on behalf of the Presbytery of the Western Cape (as resolved by a meeting of the Presbytery on 13 June 2017) that:

1. In regard to the complaint laid against Prof. J.L.P. Wolmarans at the General Assembly in 2016 the Executive Commission notes the following:

   a) The appointment of a committee to investigate and report on the circumstances of alleged misconduct is an option that the Manual of Faith and Order (para 18.60-61) gives to the Council (in this case the Assembly) to exercise prior to deciding whether or not to refer the matter to the Court. Thus, if the Assembly refers the matter to the Court (as the Assembly did) without appointing such a committee, the Assembly chooses to let this option fall away as unnecessary (as it has every right to). The Court therefore misread the Manual in deciding that the appointment of a committee was a necessary step that the Assembly in error had omitted to take.

   b) The Manual makes no provision for the Court to ask the Moderator and/or anyone else to appoint such an investigative committee and no provision for the Moderator to do so. Thus, in requesting the Moderator, the Clerk of Assembly and the General Treasurer to appoint such a committee the Court erred, usurped a function reserved for the Assembly (see Manual, paras 18.60, 12.55-56), and led the Moderator to err in this way as well.

   c) The Court and the Moderator also erred

      i) in instructing the group so appointed to carry out the functions both of the committee as defined in para 18.60 and those of the commission as defined in paras 18.63-68;

      ii) by including in the group a member of the Court itself (see paras 18.64-65); and

      iii) in instructing the "committee" to report to it, instead of to the Assembly

   d) The "committee" that was appointed went far beyond both the brief that the Assembly would have given to the investigative committee, if it had chosen to appoint one in terms of para 18.60. and the brief that the Assembly would have given to the Commission, if it had appointed one in terms of paras 18.63-18.68. The "committee" did so by considering various documents relevant to the case, putting the charges to Prof. Wolmarans in the presence of one or more of his advisers, discussing them with him and making findings on each charge. In so doing it conducted a process which included crucial elements of the formal procedure that paras. 18.69ff. prescribe as the duty of the Court, and so usurped the role of the Court.

   e) The findings in the "committee"s report (the so-called "Report of the Wolmarans Commission") that has been referred to the Executive Commission are in any case riddled with extremely problematic and contentious assertions.

   f) The Assembly was obliged to appoint a commission to carry out the Informal Procedure specified in paras. 18.63 to 18.68 of the Manual but failed to do so. This failure was a basic breach of procedure that could seriously compromise the entire process, in that it denied Prof. Wolmarans the opportunity, as provided for in para 18.63, to admit guilt and repent. (See also para. 18.1 on the aim of Church discipline and Section 5 of the Appendix to Chapter 18 for the format to be used.)

   g) The Presbytery of eGoli and the Presbytery of the Western Cape engaged in a dispute over the views Prof. Wolmarans before the Assembly met last year, the one indicting his views and the other defending him from the indictment, as one of its members.

2. In the light of all the above the Executive Commission:

   a) refuses to receive the report of the findings of the so-called Wolmarans Commission;

   b) appoints a commission of two Ministers and an Elder in terms of para 18.63-65 and 67 to proceed with the "Informal Procedure" laid down in para 18.63ff. and instructs it to meet with Prof. Wolmarans to make the offer stipulated in para 18.63 of the Manual (see also the Appendix to the
Manual, Chap 18 Pg 29-32) and report the result to the Court of Assembly by Friday 11 August 2017 (i.e. within four weeks of the end of the Assembly’s Executive Commission);

c) notes that if Prof. Wolmarans does not accept the opportunity to admit guilt in terms of the charges and show repentance, the Court must deal with the complaint by the two Ministers, the Revs Brent Russell and Jeremy Smith, that the 2016 Assembly referred to it, together now with the updated charge sheet presented to the so-called "Wolmarans Commission" and the convener of the Court, and directs it to do so in accord with the rules of the Manual and as soon as possible after the commission has reported to it;

d) requests the member of the Court who served on the invalidly appointed “committee”/"commission” that drew up the so-called Wolmarans Commission Report to recuse himself when the Court considers this case (see para 18.23 of the Manual);

e) directs the Court to study all the evidence to which the Representative(s) draw(s) its attention; and

f) directs the Court to report to the 2018 General Assembly.

NB: The appointment of the Commission was referred to the Nominations Committee

PRIORITIES AND RESOURCES

2. The Executive Commission notes a) that the envisaged meeting of the retired Ministers did not take place largely because of the hardships on the retired Ministers and b) that the retired Ministers will be invited to Ministers Conferences.
This was agreed by consensus.

3. The Executive Commission amends the duties of the Moderator of General Assembly to include presenting a report to the General Assembly at the end of term of office.
This was agreed by consensus.

4. The Executive Commission instructs the Assembly Business Committee to coordinate the Peer Review Mechanism for the General Assembly Committees.
This was agreed by consensus.

5. The Executive Commission approves the holding of regional Ministers and Spouses’ Conferences in place of the one scheduled Ministers and Spouses’ Conference and instructs the Priorities and Resources Committee to facilitate accordingly.
This was agreed by consensus.

6. The Executive Commission notes the progress made towards celebrating the UPCSA’s 20th Anniversary and urges congregations, Associations, Presbyteries and Synods to give ongoing support to the preparations.
This was agreed by consensus.

7. The Executive Commission approves that the UPCSA 20th Anniversary celebrations shall be held within the bounds of the Presbytery of Central Cape in September 2019.
This was agreed by consensus.

ADJOURNMENT

The Moderator Closed the session in prayer

The Executive Commission Adjourned at 11:09

CONFIRMED this ..................day of......................2017........

…………………………………………………….…………
MODERATOR

…………………………………………………….…………
CLERK

SIXTH SESSION

At Silveira House hall, Harare, within the bounds of Zimbabwe Presbytery, on Wednesday 12th July 2017 at 11h45, the Ministers and Elders as Commissioners of the Executive Commission of General Assembly appointed to meet this day reconvened.

The Moderator led the Executive commission in prayer.
Listening Session 2

The Executive considered the following reports in a listening session:

MINISTRY

The Convener, Rev M Ramulondi presented the report and the Clerk moved that:
“The Executive Commission receives the report.”
This was agreed by consensus.

The Convener indicated that, due to certain challenges and difficulties, including lies being told on the floor of the Executive Commission, he wished to resign as Convener of the Ministry Committee. The General Secretary proposed that a committee be appointed to meet with the Rev M Ramulondi and report back to the Executive Commission.

These are the names of those who served in the committee:
The Rev C Mkandawire
The Rev Dr P Langerman
Dr O Banda
Mrs E Stopforth
General Secretary

This was agreed by consensus

NOTICE of MOTION 6

The Rev R Spence presented his Notice of Motion
The Moderator ruled that the Notice of Motion was incompetent.

CHURCH ASSOCIATIONS

The General Assembly Clerk presented the report and moved that
1. The Executive Commission receives the report.”
This was agreed by consensus.

The Clerk of Assembly moved those proposals that were Transactional:
He moved that Proposals 2, 9 and 10 in the main report, and 2 and 3 in the Supplementary be transactional.

FAITH AND ORDER

The Rev Dr P Langerman presented the report
He then moved that
1. In the Supplementary report the section on Prof Wolmarans issue and Appendix D be removed
This was agreed by Consensus.

2. The Clerk of Assembly moved that all proposals are Missional
This was agreed by Consensus.

The Executive Commission receives the report
This was agreed by Consensus

Moderator’s Commission

The Clerk of Assembly presented the report and moved that
1. The Executive Commission receives the report.”
This was agreed by consensus.

ADJOURNMENT

The Moderator closed the session in prayer
The Executive Commission adjourned at 13h11, to meet at 14h00.
CONFIRMED this ........................day of.........................2017........

.......................................................... MODERATOR
..........................................................
At Silveira House hall, Harare, within the bounds of Zimbabwe Presbytery, on Wednesday 12th July 2017 at 14h13, the Ministers and Elders as Commissioners of the Executive Commission of General Assembly appointed to meet this day reconvened.

Opening

The Moderator’s Chaplain, the Rev B Gaborone led the Executive Commission in prayer

Ecumenical Delegates

The Moderator received the fraternal delegates. The General Secretary introduced the following delegates to the Executive Commission:

<table>
<thead>
<tr>
<th>Ecumenical Delegate</th>
<th>Title</th>
<th>Church/Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev Richman Ncube</td>
<td>Bishop</td>
<td>Methodist</td>
</tr>
<tr>
<td>The Rev. Farai Mutamiri</td>
<td>Dean</td>
<td>Anglican</td>
</tr>
<tr>
<td>Rev Sindiso Jele</td>
<td>CWM Africa Region</td>
<td>CWM</td>
</tr>
</tbody>
</table>

The partners addressed the Assembly. The Moderator thanked all the Ecumenical partners.

ECUMENICAL RELATIONSHIPS

The General Secretary presented the report and asked the Rev Dr P Langerman presented the section on Church Unity Commission. The General Secretary moved

1. The Executive Commission receives the report. This was agreed by consensus.

The Clerk of Assembly moved those proposals that were transactional in the Ecumenical Relationships Committee report:

- Proposals 2, 3, 6, 7, 8, 9 and 12 and in the supplementary proposals 2 and 9

This was agreed by consensus.

NOTICE OF MOTION 5

Mr Brendon Asch presented the notice of motion.

LEAVE OF ABSENCE

The Rev M Ramulondi asked for leave of absence from Thursday 13 July 2017 in the afternoon. The Clerk of Assembly moved that the Executive Commission Grants Rev M Ramulondi leave of absence. This was agreed by consensus.

ADJOURNMENT

The Moderator closed the session in prayer. The Executive Commission adjourned for tea at 15h06, to meet at 16h30.

CONFIRMED this ........................... day of ......................... 2017 .........

.................................................................
MODERATOR

.................................................................
CLERK
SIXTH SESSION Continued

At Silveira House hall, Harare, within the bounds of Zimbabwe Presbytery, on Wednesday 12th July 2017 at 17h43, the Ministers and Elders as Commissioners of the Executive Commission of General Assembly appointed to meet this day reconvened.

DEVOTIONS

The Moderators Chaplain, the Rev B Gaborone led the Executive Commission in devotions. She read from

Matthew 26:38-46
1 Corinthians 12:3-13

She led the Executive Commission in prayer and pronounced the Benediction.

SEVENTH SESSION

At Silveira House hall, Harare, within the bounds of Zimbabwe Presbytery, on Wednesday 12th July 2017 at 19h00, the Ministers and Elders as Commissioners of the Executive Commission of General Assembly appointed to meet this day reconvened.

Insaka session 2

The Following reports were considered
Ministry
Church Associations
Faith and Order
Church Unity Commission
Ecumenical Relationships
Notice of motion 5

EIGHT SESSION

At Silveira House hall, Harare, within the bounds of Zimbabwe Presbytery, on Thursday 13th July 2017 at 08h40, the Ministers and Elders as Commissioners of the Executive Commission of General Assembly appointed to meet this day reconvened.

Welcome

The Moderator’s Chaplain called upon the Rev V Mabo to lead the Executive Commission in prayer.

Opening Devotions

The Rev V Mabo conducted the devotions asking Mr G Jooste to lead the Executive Commission in prayer. The reading was from John 3:1-3.

The Business Convener led the Executive Commission in the business of the day.

LEAVE OF ABSENCE

The Clerk of Assembly moved the following requests for leave of absence from Drakensburg Commissioners, who wanted to leave at 08:00 on Friday 18/07/2017, due to a change in their flight time, leaving earlier than originally scheduled:

- Rev A Stuurman
- Mr Ndlovu

This was agreed by consensus.
ECUMENICAL PARTNERS

The Moderator announced and welcomed one of the Ecumenical Partners the Bishop Gobvu from Christian Marching Church (C.M.C).

UNFINISHED BUSINESS

1. The Rev A Sontange proposed that the Executive Commission ratifies the appointment of the Rev Dr Baxter.
   This was agreed by Consensus.

The Moderator congratulated the new Ministry Secretary.

APOLOGY

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 candidate 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.

3. FINANCE

The Clerk of Assembly moved that the Executive Committee instructs the Finance Committee to visit Presbyteries to encourage and explain the role of congregations in paying assessments and submitting financial statements, and to provide a status report to the 2018 General Assembly.
   This was agreed by consensus.

4. PASTORAL MATTER

The Business Convener reported on their Pastoral meeting with the Rev M. Ramulondi
He then proposed that
1. The Executive Commission mandates the Pastoral Committee to continue engaging with the Rev M Ramulondi, and the Church Office Committee in trying to address some of the issues that were the main cause of hurt to the Rev M Ramulondi.
   This was agreed by consensus.

DECISION SESSION 2

The Convener of the Drafting Committee presented the proposed decisions

MINISTRY

4. The Executive Commission instructs the Ministry Committee to call a Propeller Conference; each Presbytery represented by two delegates:

   a) to determine what the UPCSIA requires for the training for the Ministry,
   b) to review current and other theological institutions that have been submitted by Presbyteries and
   c) To present the requirements for training and the proposed institutions for approval at the 2018 General Assembly –
   This was agreed by consensus.

   This was agreed by consensus.

11. The Executive Commission receives the application of the Rev Jonathan Payne of the Anglican Church to the UPCSIA and admits him in the roll of the UPCSIA Ministers.
   This was agreed by consensus.

12. The Executive Commission seconds the Rev. Fundiswa Kobo to UNISA as Lecturer in the Department of Christian Spirituality, Church History and Missiology.
   This was agreed by consensus.

This was agreed by consensus.

14. The Executive Commission grants the Rev. Buhle Mpofu a seat within the bounds of the Presbytery of eThekwini. This was agreed by consensus.

15. The Executive Commission encourages all Presbyteries to ensure that the survey designed on Ministerial Marriage and Family Care is completed and returned to the GA Ministry Committee office by the 15th October, 2017. This was agreed by consensus.

**Supplementary**

2. The Executive Commission notes that the Ministry Committee is in the process of developing materials for Presbyteries on how to make a provision for bi-vocational ministry in the UPCSA and will report to the 2018 General Assembly. This was agreed by consensus

3. Proposal was withdrawn

4. The Executive Commission instructs the Finance Committee to make funds available for the Theological review conference. Incompetent in terms of para 13.34 of the MFO and para 3.2 of the Standing Orders

5. The Executive Commission notes that the Ministry Committee is working on liaising with the Manual Committee regarding policies and processes to be included on Bi-Vocational Ministry. This was agreed by consensus.

6. The Executive Commission receives the Call Discernment Conference decisions of potential candidates for the Ministry, as outlined in the body of the report. This was agreed by consensus.

7. The Executive Commission approves a workshop of theologians to start the process of fleshing out an undergirding theology for this new approach (Bi-Vocational Ministry) to the ministry. This was agreed by consensus.

8. The Executive Commission adopts the draft document on Ethos, Structure and Resources, the Impact of Inequalities on Decision Making within the UPCSA working document and sends it for discussion to the Presbyteries who should give feedback to the Ministry Committee by the 28th of February 2018. This was agreed by consensus.

9. The Executive Commission agrees that the matter of readmission of the Rev Patrick Mafa be referred back to the Presbytery of Amathole for further consideration. This was agreed by consensus.

10. The Executive Commission agrees that the matter of readmission of the Rev Simiso Mncwabe be referred back to the Presbytery of Western Cape for further consideration. This was agreed by consensus.

11. The Executive Commission fully admits the Rev S. Molokoane as a Minister of Word and Sacrament in the UPCSA. This was agreed by consensus.

12. The Executive Commission fully admits Rev. M. Njeza into the Ministry of Word and Sacrament in the UPCSA. This was agreed by consensus.

13. The Executive Commission agrees to second the Rev. M. Brand to the post of Regional Director at Biblica – International Bible Society. This was agreed by consensus.

14. The Executive Commission notes that the secondment of the Rev. M. Mohapi lapses at the time of his retirement from the SANDF in December 2017. This was agreed by consensus.
15. The Executive Commission notes that the secondment of the Rev Akih to the UPCSA expires at the end of July 2017. This was agreed by consensus.

**CHURCH ASSOCIATIONS**

3. Executive Commission encourages GAWG and Church Associations Committee to work together. This was agreed by consensus.

2. Executive Commission agrees that Presbytery Church Associations Conveners become corresponding members of the General Assembly Church Associations Committee. This was agreed by consensus.

3. Executive Commission agrees that for the sake of the UPCSA 20th anniversary celebrations, conferences of all associations will be coordinated with but not clash with the meeting of the Executive Commission and be centralised with the anniversary celebrations. This was agreed by consensus.

4. Executive Commission agrees to encourage, through Presbyteries, all members of the UPCSA to attend the anniversary celebration and all Denominational activities. This was agreed by consensus.

5. Executive Commission instructs associations to work on one rededication message for 2018 seeing that it will be their last rededication as separate associations. This was agreed by consensus.

6. Executive Commission acknowledges and commends both the Youth Association and Youth Fellowship for their commitment and great work they do towards their unification. This was agreed by consensus.

7. Executive Commission accepts the reports of Church Associations as attached. This was agreed by consensus.

8. Executive Commission notes that not all associations submitted their report. This was agreed by consensus.

**Supplementary**

2. The Executive Commission notes that the Spiritual Imbizo was held successfully at St Mark’s Presbyterian, Daveyton within the Presbytery of the Highveld on 3-4 June 2017. This was agreed by consensus.

3. The Executive Committee commends the Associations and the Ministers that attended the Imbizo. This was agreed by consensus.

4. The Executive Commission encourages Presbyteries to hold the Spiritual Revivals. This was agreed by consensus.

**FAITH AND ORDER**

2. The Executive Commission points out to the Nominations Committee that the Assembly in 2016 restructured, or rearranged, the “hierarchy” of its commissions, committees and task teams (Proceedings and Decisions of the 12th General Assembly 2016, p.526, 572) and that in terms of that decision the Nominations Committee should nominate conveners for the commissions and the 17 committees listed above (but no longer for the Faith and Order Committee). This was agreed by consensus.

**WORSHIP**

2. The Executive Commission
   a) notes that the full document on Bodily Worship is on the UPCSA website;
   b) commends the document to the attention of all Ministers and everyone else who leads worship in the UPCSA;
   c) urges them to study and apply it; and
   d) calls for comments on it to be sent to the convener by 28 February 2018.
This was agreed by consensus.

3. The Executive Commission
   a) notes the points made in the body of the Report about the Order for the Licensing and Appointment of Probationers;
   b) replaces the present Order with the amended Order set out in Appendix A; and
   c) draws the attention of all Presbytery Moderators and Clerks, and candidates for the ministry, to the revised Order.
   This was agreed by consensus.

4. The Executive Commission
   a) notes the additions as spelt out in Appendix B to the document on liturgical Creeds, Confessions and Commandments; and
   b) again, encourages the use of the versions of the liturgical creeds and commandments adopted by the Assembly or Executive Commission in services in the UPCSA.
   This was agreed by consensus.

5. The Executive Commission replaces the present set of Narratives with the amended set in Appendix C.
   This was agreed by consensus.

6. The Executive Commission
   a) reminds all Ministers and other preachers in the UPCSA that the Revised Common Lectionary is the officially approved lectionary of the UPCSA and encourages them to use the lectionary in choosing the lections to be read and the texts on which to preach Sunday by Sunday;
   b) draws the attention of all Ministers and other preachers to the section of the Report on the Revised Common Lectionary and particularly to the resources commended in it, including the Word and Worship series;
   c) thanks all Ministers who have continued to work for, and contribute to, the Word and Worship series and its Afrikaans equivalent, Woord en Fees; and
   d) urges Presbyteries to find out from their Ministers and other preachers which of them 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 through Central Office.
   This was agreed by consensus.
   e) instructs the Committee to make it available to Presbyteries

This falls away

7. The Executive Commission
   a) instructs the webmaster to place the revised Review of English Versions of the Bible on the UPCSA website; and
   b) draws the attention of all Ministers and leaders of worship and all Bible study leaders to it.
   This was agreed by consensus.

8. The Executive Commission
   a) instructs the webmaster to place the revised Guide to Marriage Registration on the UPCSA website;
   b) draws the attention of all Ministers who are, or who are preparing to become, Marriage Officers to the section of the Report on Marriage Solemnization and Registration and to the Guide on the website; and
   c) again, thanks Terry Wilké for his work on this matter and for sharing it with us.
   d) refers the section on marriage solemnisation to the Church and Society Committee to continue, with the CUC, the endeavours to secure a meeting with the Minister of Home Affairs in order to have the problems dealt with by the department of Home Affairs;
   e) instructs the Webmaster to place the revised Guide according to SA, Zambia and Zimbabwe legislation
   This was agreed by consensus.

9. The Executive Commission sends the Xhosa translation of the Order for Mnqophiso Service in the Supplementary Papers for the 12th General Assembly in 2016, Appendix I, p.498-502 (Proceedings and
Decisions for 2016, p.498-502) to all Xhosa-speaking congregations for use and comment, all comments and suggestions for its improvement to be sent to the convener by January 31, 2018. (M)

This was agreed by consensus.

10. The Executive Commission requests all Ministers who have produced accurate translations into any of the vernacular languages of the various Orders of services adopted by the Assembly or its Executive Commission to send electronic copies of these to the convener for the record and for placing on the website.

This was agreed by consensus.

**CHURCH DESIGN**

2. The Executive Commission:

   a) reminds all congregations that are planning to build churches that they are legally obliged to observe the Building Regulations according to their respective country laws and

   b) reminds them of the rule that all such congregations must consult with the Church Design Committee about their plans before they proceed with building.

This was agreed by consensus.

3. The Executive Commission instructs

   a) the Assembly Office to go ahead with the printing of the pamphlet on Church Design as discussed in the report and advertise its availability at cost price to all congregations as soon as it is available;

   b) all congregations that are planning to build churches to study the pamphlet in consultation with their architects and builders before finalizing their building plans.

This was agreed by consensus.

4. The Executive Commission instructs all Presbyteries, before giving approval to any congregations that present any plans for building churches to the Presbyteries for approval, to see to it that the congregations have first taken into careful account

   a) the applicable Building Regulations and

   b) the guide on Church Design.

This was agreed by consensus.

**CONFESSIONS**

2. The Executive Commission again urges all Ministers and Sessions in the UPCSA to

   a) order enough copies of the document Celebrating the 500th Anniversary of the Reformation from the Assembly Office or order one copy and photocopy it or photocopy the electronic copy on the website;

   b) make these available to their congregations; and

   c) encourage study groups (and where necessary establish study groups) in their congregations and preaching stations to study and discuss this document during 2017.

This was agreed by consensus.

3. The Executive Commission

   The Executive Commission refers the amended forms of paras 17.41, 17.51-57, 17.62, 16.116, 16.118 and 16.162 of the Manual [originally] proposed by the Ad Hoc Confessions Task Team together with an explanation that the UPCSA is historically a confessional Church and an outline of the reasons why we wish to amend these paras to:

   a) the CUC with the request that it responds to the proposed amendments in accord with 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;

   b) instructs the Ad hoc Confessions Task Team to consult with the Ministry Committee and the Manual Committee and revise the proposed amendment as may be agreed between them before the proposed amendments are referred to the CUC in terms of (a) above.

4. The Executive Commission at the same time sends the correct, updated subheading and wording of para no. 3 in the “Guidelines for the Member Churches of the CUC, i.e. (para 16.32.2.3 in the Manual, cf. para 16.116, 17.62) to the CUC and/its member Churches for them to note and approve.

This was agreed by consensus.
5. The Executive Commission instructs the Clerk to see to it that the Essential Points of Doctrine are placed in the Manual after the UPCSA Confession of Faith. This was agreed by consensus.

Supplementary

2. The Executive Commission approves the Confirmation Lesson in Appendix C below for use and comment, all comments to be sent to the Convener. This was agreed by consensus.

3. Proposal Withdrawn

4. Proposal Withdrawn

5. The Executive Commission instructs the Assembly Office to insert the document on Essential Doctrine into the Manual, after the Confession of Faith. This falls away.

ECUMENICAL RELATIONSHIPS

3. The Executive Commission notes the goals of the ERC for the term 2016-2018. This was agreed by consensus.

4. The Executive Commission encourages the Presbyteries, congregations and other structures to promote and engage in ecumenical activities. This was agreed by consensus.

5. The Executive Commission
   a. Commends the Synod of Zambia and the Presbytery of Zimbabwe for consistent and transparent reporting on their ecumenical involvement; and
   b. Urges the Presbyteries in South Africa to do the same. This was agreed by consensus.

6. The Executive Commission congratulates the Rev Dr P Langerman on his being re-elected as the Chairman of the CUC. This was agreed by consensus.

7. The Executive Commission commends the Rev Prof Jerry Pillay for the successful completion of his seven years term as the President of the WCRC. This was agreed by consensus.

8. The Executive Commission notes that the UPCSA has been represented in the SACC Triennial Conference, CWM Africa Regions’ MMF, CWM Members’ meeting and WCRC General Council. This was agreed by consensus.

9. The Executive Commission notes that the UPCSA will be represented in the ACRC and AACC conferences in Kigali, Rwanda in June/July 2017. This was agreed by consensus.

10. The Executive Commission notes that there has been no progress in the UCCSA-UPCSA negotiations due to the team finding it difficult to meet. This was agreed by consensus.

11. The Executive Commission approves the MoUs with LECSA and UCZ, respectively. This was agreed by consensus.

12. The Executive Commission notes that the PCEA and the UPCSA delegations held talks in Nairobi on 22 July 2016 and agreed on establishing partnership and cooperation based on sharing of information, resources and expertise. This was agreed by consensus.

13. The Executive Commission mandates the Ecumenical Relationships Committee to engage in talks to establish partnership with Ethiopian Evangelical Church Mekane Yesus (EECMY). This was agreed by consensus.

14. The Executive Commission mandates the Ecumenical Relationships Committee to engage in talks to establish relationship with Presbyterian Church of India PCI. This was agreed by consensus.
2. The Executive Commission notes the progress made in the UCCSA/UPCSA union talks. This was agreed by consensus.

3. The Executive Commission
   a. approves the arrangement for the ceremonial launch to be held in Durban on the 1st October 2017 at the General Assembly of the UPCSA;
   b. encourages the UPCSA to commit themselves to and pray for the process and those close to UCCSA congregations to hold joint services on 1st October 2017; and
   c. encourages Congregations/Regions/Presbyteries/Synods and Associations to work together deliberately from the day of the launch until the unity is realized.
   This was agreed by consensus.

4. The Executive Commission approves the names “Joint Commission on Union (JCU)” for the Negotiations Team and “Steering Committee” for the Sub-Team.
   This was agreed by consensus

5. The Executive Commission
   a. approves the six (6) proposed task teams and the coordinators;
   b. asks the Nominations Committee to nominate two (2) members to serve in each of the task teams; and
   c. agrees to ensure consistency by not changing the members that serve in the Joint Commission on Union (JCU) and task teams, unless there is a pressing reason to do so.
   This was agreed by consensus

6. The Executive Commission
   a. notes that the World Communion of Reformed Churches will sign the statement for association with the JDDJ at the General Council at Leipzig, Germany;
   b. supports the participation of the UPCSA in the discussions by the churches in South Africa, Zambia and Zimbabwe on the relations based on the Joint Declaration on the Doctrine of Justification (JDDJ) and related matters and instructs the Ecumenical Relationships Committee to ensure continuous representation of the UPCSA in those discussions; and
   c. requests the Faith and Order Committee to study the JDDJ and prepare a user-friendly guide for the members of the UPCSA to understand the dynamics and implications before the next General Assembly.
   This was agreed by consensus

7. The Executive Commission agrees to offer moral and diplomatic support to the Tumekutana and PAPMF Conferences that will be held in South Africa in 2018.
   This was agreed by consensus

8. The Executive Commission
   a. commends the SACC for the work it achieved through its Unburdening Panel;
   b. instructs the Church and Society Committee to study the report and follow up on the events arising from that, so as to keep the UPCSA abreast of the developments in South Africa; and
   c. instructs the General Secretary to write a letter to congratulate the new National Executive Committee and pledge its support to the leadership.
   This was agreed by consensus.

9. The Executive Commission
   a. receives CUC report;
   b. encourages the Church Councils and Associations to follow the CUC developments for the unity of the Church.
   d. The Executive Commission agrees to admit the DRC as a full member of CUC.
   This was agreed by consensus.

COMMISSIONS

MATTER INVOLVING SEMPLE MEMORIAL CONGREGATION/REV. SO LONI/AMATHOLE PRESBYTERY AND AARP OF THE UPCSA GENERAL ASSEMBLY:

1. The Executive Commission appoints a Commission to facilitate closure of the matter and healing of both Semple Memorial Congregation and the Rev Loni.
This was agreed by majority with three dissents

2. The Nominations Committee to appoint and draft the terms of reference for the Committee.
3. Two more members were appointed to join the Nominations Committee in assisting with the formulation of the terms of reference and these are:

   I. The Rev Dr P Langerman
   II. The Rev D Mshayavanu

The Moderator’s Chaplain, the Rev W van Heerden closed the Session in prayer

Adjournment

The Executive Commission adjourned for tea at 11h05, to meet again at Silveira House, Harare at 11h55.

CONFIRMED this ..................day of..................2017.

.................................................................
MODERATOR
.................................................................
CLERK

NINETH SESSION

At Silveira House hall, Harare, within the bounds of Zimbabwe Presbytery, on Thursday 13th July 2017 at 11h35, the Ministers and Elders as Commissioners of the Executive Commission of General Assembly appointed to meet this day reconvened.

The Moderator asked the past Moderator the Rev C Mkandawire to moderate the meeting as he had lost his voice.

LISTENING SESSION 3

The Executive Commission considered the following reports in a listening session:

NOTICE OF MOTION 3

Miss E White presented the motion.

CHURCH AND SOCIETY

The Convener presented the report

The Convener moved that

1. The Executive Commission receives the report

This was agreed by Consensus

The Clerk of Assembly moved those proposals that are transactional

Proposals 7 and 8

This was agreed by consensus.

COMMUNICATIONS

The Clerk of Assembly presented the report

The Clerk of Assembly moved that

1. the Executive Commission receives the report

This was agreed by consensus.

EDUCATION AND TRAINING

The Convener presented the report

The Clerk of Assembly moved that

1. the Executive Commission receives the report

This was agreed by consensus

The Clerk moved those proposals that were transactional

Proposal 2 from the main and 2 and 5 from supplementary

This was agreed by consensus.
**STEWARDSHIP**  
Mr G Jooste, on behalf of the Convener, the Rev. Malose Thema, presented the report  
The Clerk of Assembly moved that  
1. the Executive Commission receives the report  
This was **agreed** by consensus.

**MISSION AND DISCIPLESHIP**  
The Convener of the committee presented the report  
The Clerk of Assembly moved that  
1. the Executive Commission receives the report  
This was **agreed** by consensus.

The Clerk of Assembly moved those proposals that were transactional  
Proposal 18  
This was **agreed** by consensus.

**NOMINATIONS**  
The Convener, the Rev Z Mkentane presented the report.

**REPORT OF THE NOMINATIONS COMMITTEE TO THE EXECUTIVE COMMISSION 2017**  
**INTRODUCTION**  
Moderator and fellow Commissioners it gives pleasure to be afforded an opportunity to present the first draft report of the Committee. The Committee was given the task of picking up any matters that require attention of Committee, nominate members to fill vacancies in existing Committees and populate new committees. The Committee members are as follows:  
- Rev BZ Mkentane  
- Rev R Daka and  
- Elder Nxumalo  

The approach of the Committee is that of filling vacancies as well as populating new committees and commissions that need to start work soon. Therefore, some of the Committees may not be filled due to challenges in consultation of potential convenors and members. The Committee requests to be given time until end of September to finish this task.

Moderator we present the changes to the Committees and Commissions as follows:  
1. Church Office Committee Convenor – Rev Zolani Makalima; Add one member- Rev Dr Chris Mkalawire  
2. Finance Committee add one member: Mrs P Vazi  
3. Commission on Informal Procedure: Rev William D Pool (Convener); Rev Sipho Ncapayi and Mrs Eddie Stopforth  
4. Ministry Committee Convenor: Rev Mukondi Ramulondi  
5. JCU:  
   a. Doctrine /W/Lit – Rev Dr Peter Langerman and Rev Prof Vuyani Vellem  
   c. Constitution, Manual – Dr Overs Banda  
   d. People’s MoU – Mrs Shumi Sontange and Rev Thabani Masikane  
   e. Finance – Ms Gloria Spelman and Rev Ewald Moerman  
   f. Ecumenical – Rev Zwai Mtyhobile and Rev Lydia Neshangwe  

The Committee requests more time to make nominations to the following Committees:  
1. Doctrine Committee  
2. Ethics and Discipline Committee  
3. HIV/AIDS Committee  
4. Manual Committee Convenor  
5. Worship Committee

1. The Convener moved that the Executive Commission receives the report  
This was **agreed** by Consensus

The Moderator’s chaplain the Rev W van Heerden closed the Session in prayer

**LOCAL ARRANGEMENTS**  
A light lunch was being provided. Commissioners were asked to eat as quickly as possible and immediately board the bus to be transported to the Reformation Celebrations.
The Clerk of assembly announced that when the bus returns Commissioners will go straight to their Insaka groups.

**Adjournment**

The Executive Commission adjourned for at 13h05 to meet again at the Highlands Presbyterian Church, Harare at 14h30.

CONFIRMED this ..................day of..................2017.

.......................................................... MODERATOR

.......................................................... CLERK

**TENTH SESSION**

At Highlands Presbyterian Church, Harare, within the bounds of Zimbabwe Presbytery, on Thursday 13th July 2017 at 14h25, the Ministers and Elders as Commissioners of the Executive Commission of General Assembly gathered to for the celebration.

**CELEBRATING 500 YEARS OF REFORMATION**

The Rev L Neshangwe led the celebration and called the Executive commission to worship inviting the Moderator’s Chaplain, the Rev B Gaborone to lead the Executive Commission in prayer.

The Rev Dr Mthatha delivered the key note address on Reformation.

The Moderator closed the Session in Benediction.

**ELEVENTH SESSION**

At Silveira House hall, Harare, within the bounds of Zimbabwe Presbytery, on Thursday 13th July 2017 at 16h38, the Ministers and Elders as Commissioners of the Executive Commission of General Assembly appointed to meet this day reconvened.

**INSAKA**

The Executive Commission considered the following reports in the INSAKA groups.

- Church and Society
- Communications
- Education and training
- Stewardship
- Mission and Discipleship

CONFIRMED this ..................day of..................2017.

.......................................................... MODERATOR

.......................................................... CLERK
At Silveira House hall, Harare, within the bounds of Zimbabwe Presbytery, on Thursday 13th July 2017 at 18h48, the Ministers and Elders as Commissioners of the Executive Commission of General Assembly appointed to meet this day reconvened.

VALEDICTORY SERVICE

The Moderator’s Chaplain, Rev Van Heerden led the Executive Commission in worship. He then read scriptures from:

Old Testament Isaiah 43:18-19
Epistle 2 Timothy 4:7

The Moderator’s Chaplain the Rev W van Heerden called upon the former Moderator of the General Assembly the Rev C Mkandawire to preach the charges.

MINISTRY OF THE WORD

The Rev C Mkandawire preached the charges in the Theme “How do you want to be remembered?” and he prayed for all the retiring Ministers.

RECOGNITION OF MINISTER’S EMERITUS

The Moderator’s Chaplains read the tributes to the eight retiring Ministers. The Moderator congratulated and presented the Revs Chonco and Ndindwa, who were present, with commemorative plates.

The past Moderator the Rev Mkandawire led the Assembly in prayer

LOCAL ARRANGEMENTS

The Clerk of the Presbytery gave the announcement and prayed for the food

The Past Moderator, the Rev C Mkandawire closed the service and pronounced the Benediction

ADJOURNMENT

The Executive Commission adjourned at 20h50 to meet again at the Silveira House, Harare, within the bounds of the Zimbabwe Presbytery, on Friday 14th July 2017 at 08h30

CONFIRMED this ………………….day of……………………2017.

..................................................................................
MODERATOR
..................................................................................
CLERK

THIRTEENTH SESSION

At Silveira House hall, Harare, within the bounds of Zimbabwe Presbytery, on Friday 14th July 2017 at 08h15, the Ministers and Elders as Commissioners of the Executive Commission of General Assembly appointed to meet this day reconvened.

DECISION SESSION 3

Applications for retirement:

The following applications to retire were dealt with:

The Clerk of Assembly moved that,

1. The Executive Commission grants the Rev. G. Goyns the status of Minister Emeritus from 31 December 2017 and a seat on the Presbytery within whose bounds he may reside. This was agreed by consensus.

2. The Executive Commission grants the Rev. A Combrink the status of Minister Emeritus from 31 January 2018 and a seat on the Presbytery within whose bounds he may reside. This was agreed by consensus.

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3. The Executive Commission grants the Rev. R Weller the status of Minister Emeritus from 30 September 2017 and a seat on the Presbytery within whose bounds he may reside. This was agreed by consensus.

4. The Executive Commission grants the Rev. S Ndindwa the status of Minister Emeritus from 30 September 2017 and a seat on the Presbytery within whose bounds he may reside. This was agreed by consensus.

5. The Executive Commission grants the Rev. S Chonco the status of Minister Emeritus from 31 December 2017 and a seat on the Presbytery within whose bounds he may reside. This was agreed by consensus.

6. The Executive Commission grants the Rev. T.H Hans the status of Minister Emeritus from 31st December 2017 and a seat on the Presbytery within whose bounds he may reside. This was agreed by consensus.

7. The Executive Commission grants the Rev. D Hutt the status of Minister Emeritus from 30th September 2017 and a seat on the Presbytery within whose bounds he may reside. This was agreed by consensus.

8. The Executive Commission grants the Rev. SS Mvulana the status of Minister Emeritus from 30th September 2017 and a seat on the Presbytery within whose bounds he may reside. This was agreed by consensus.

**CHURCH AND SOCIETY**

2. The Executive Commission changes the name of Church and Society to Church in Society. This was agreed by consensus.

3. The Executive Commission receives the Eco-Justice report as attached in Appendix A. This was agreed by consensus.

4. The Executive Commission adopts the Church & Society draft policy document as presented in Appendix B and send it down for remits to be submitted to the 2018 General Assembly. This was agreed by consensus.

5. The Executive Commission adopts the Church & Society draft strategy as presented in Appendix C. This was agreed by consensus.

6. The Executive Commission receives the Operational Plan for the year 2017/2018 as appended in D. This was agreed by consensus.

7. The Executive Commission notes the Liturgy on Human Rights Day as attached in Appendix E. This was agreed by consensus.

8. The Executive Commission notes the Liturgy on Water Week as attached in Appendix F. This was agreed by consensus.

**COMMUNICATIONS**

Supplementary

2. The Executive Commission instructs the administrators of the various groups on Facebook, along with website administrators who invoke the name of the UPCSA and use its logo to contact the General Assembly office so that a standard and policy can be established in this regard. This was agreed by consensus.

3. The Executive Commission
   
   a) appeals to our Ministers and congregants to contribute news and theological articles and images where appropriate for publication in the Presbyterian Link;
   
   b) requests the Convener to make his/her contact details available to the Ministers and congregations. This was agreed by consensus.

**EDUCATION AND TRAINING**

2. The Executive Commission notes the work being done in ALL the schools across the Denomination. This was agreed by consensus.
3. The Executive Commission instructs Presbyteries to download or otherwise obtain the training material for the first section of the "Basic Eldership Course" and also to contact Eddie Stopforth (eddiestop@global.co.za) to arrange "train-the-trainer" workshops.

   This was agreed by consensus

4. The Executive Commission receives and ratifies the Kids Alive drive for immediate implementation

   This was agreed by consensus

5. The Executive Commission requests the Education and Training Committee to explore the possibilities of doing translations of resources

   This was agreed by consensus

Supplementary

2. The Executive Commission expresses its sincerest thanks to all whose donations to the PEF ensure the ongoing work of the fund and thanks the members of the outgoing Task Team for their service and commitment to the Fund over many years.

   This was agreed by consensus

3. The Executive Commission declares Sunday, 17 June, 2018 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, 2018.

   This was agreed by consensus

4. The Executive Commission 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.

   This was agreed by consensus

5. The Executive Commission notes that the deadline for submission of completed application forms is 30 September annually and that late submissions will not be accepted.

   This was agreed by consensus

STEWARDSHIP

2. The Executive Commission instructs Presbyteries to place stewardship as a mission priority of the denomination on their agenda and support its work in all ways possible.

   This was agreed by consensus

3. The Executive Commission:
   a. Requests the Committee to review and revise the Strategic Plan for five years commencing August 2017 by updating dates which have already passed and eliminating overlaps with the work of other Committees.
   b. instructs all Presbyteries to implement and execute the revised strategic plan accordingly; and
   c. instructs sessions, congregations to adhere to it.
   d. reminds all UPCSA ministers of the need to teach congregations about the significance of biblical stewardship;
   e. calls on all Ministers and congregations of the UPCSA to observe January of each year as stewardship month.

   This was agreed by consensus

4. The Executive Commission approves stewardship committee budget for 2017/18 (incompetent)

5. The Executive Commission instructs stewardship and ministry committees to submit to the 2018 General Assembly the strategic approach as to how biblical stewardship can be incorporated in Ministerial training, including the post academic training phase.

   This was agreed by consensus

6. The Executive Commission encourages congregations to share resources with each other as much as possible and work together on many areas.

   This was agreed by consensus
7. Instructs the webmaster to place the revised strategic plan, operational and communication plans on the UPCSA website. This was agreed by consensus.

MISSION AND DISCIPLESHIP

2. The Executive Commission 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. This was agreed by consensus.

3. The Executive Commission notes the article produced under the Missional Congregations Project entitled, ‘What is a missional congregation?’ and commends it to Sessions/Councils for study. This was agreed by consensus.

4. The Executive Commission:
   (a) adopts 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. This was agreed by consensus.

5. The Executive Commission commends to all Ministers the section 1.3 of the report on Missional leadership for study and reflection. This was agreed by consensus.

6. The Executive Commission:
   (a) approves the amendment to the definition of the congregation as contained in the report, and
   (b) approves the amendments to the categories of congregations in the UPCSA as contained in Appendix A to the report.
   c) instructs the Manual Committee in consultation with the M & D Committee to draft the consequent amendments to the Manual to be brought to the 2018 General Assembly.
   d) instructs the Manual Committee to insert the amended definition in the Manual of Faith and Order. This was agreed by consensus.

7. The Executive Commission encourages the Mission and Discipleship Committee in its continued efforts of consulting with Presbyteries and offering support and advice on being missional. This was agreed by consensus.

8. The Executive Commission:
   (a) notes the successful Presbytery M&D Conveners consultation held in February 2017, and
   (b) commends to the UPCSA for study and reflection the reports from the various conveners on the contexts of the Presbyteries contained in Appendix B to this report.
   (c) commends to sessions/councils the ‘Listening to your context’ document for use in better understanding the needs of the community in which their congregation is situated. This was agreed by consensus.

9. The Executive Commission notes the dates and theme of the 2017 Inspire Conference and encourages all members of the UPCSA to consider attending the conference. (fails away) This was agreed by consensus.

10. The Executive Commission 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. This was agreed by consensus.

11. The Executive Commission:
    (a) 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 2017. This was agreed by consensus.
12. The Executive Commission notes the study being undertaken by the committee on the role, place and future of congregation commissioned evangelists. This was agreed by consensus.

13. The Executive Commission celebrates the new church plants in the UPCSA as outlined in Appendix D of the report 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. This was agreed by consensus.

14. The Executive Commission 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. This was agreed by consensus.

15. The Executive Commission notes the mission study trip undertaken to the Synod of Mizoram and instructs the Ecumenical Relationships committee to investigate the possibility of a reciprocal trip by a delegation from the Synod of Mizoram to the UPCSA. This was agreed by consensus.

16. The Executive Commission notes the various interdenominational conferences and consultations that members of the committee attend on behalf of the UPCSA. This was agreed by consensus.

17. The Executive Commission sets the minimum Stipends, monthly travel allowances and pulpit supply fees for Zambia, Zimbabwe and South Africa as outlined in section 4.2. of the report. This was agreed by consensus.

18. The Executive Commission affirms the committee’s policy in offering property grants as outlined in section 4.3 of the report. This was agreed by consensus.

19. The Executive Commission resolves:
   (a) to designate the month of October “Mission month” for congregations within the UPCSA for the fourth consecutive year;
   (b) that the sermon themes and outlines found in Appendix E to the report may be used by preachers during “Mission month” and distributes these to all Ministers and Session/Council Clerks of congregations of the Church.
   This was agreed by consensus.

20. The Executive Commission encourages its members to support the Bible Society in all ways possible. This was agreed by consensus.

21. The Executive Commission commends the committee’s website (www.upcsa-mad.org.za) to all members of the UPCSA as a valuable ministry resource. This was agreed by consensus.

**NOMINATIONS COMMITTEE REPORT ON SEMPLE MEMORIAL CONGREGATION**

The Executive Commission received the Report of the Moderator’s Commission to the Semple Memorial Congregation matter and resolved inter alia:

1. To receive the report.
2. To appoint a Commission to facilitate closure and healing of both Semple Memorial Congregation and Rev Loni.
3. Refer the nomination of members to serve in the Commission to the Nominations Committee to report back to the Plenary.
4. Refer the development of Terms of Reference to the Nominations Committee to report back to Plenary.
5. Strengthen the nominations Committee with the addition of Rev Dr Peter Langerman and Rev David Mushayavanhu.

The Nominations Committee brings the following names to serve on the Commission:

1. Rev M Ramulondi (Convenor)
2. Rev Prof J Pillay
3. Rev A Cameron
4. Dr Gonnie Leurs
5. Moderator and Clerk (Ex-officio).

Terms of Reference

1. To meet with the Presbytery officials, Semple Memorial Session, Semple Memorial Congregation, Rev SO Loni, to
   a. Communicate the decision of the AARP on the matter.
   b. Ensure that the Presbytery comply and implement the decisions of the AARP to ensure closure of the matter.
   c. To facilitate and promote healing and reconciliation between the parties with the intention to bring closure to the matter.

Proposals:

1. Executive Commission receives the report.
   This was agreed by consensus
2. Appoints Rev M Ramulondi (Convenor), Rev Prof J Pillay, Rev A Cameron, Dr Gonnie Leurs, Moderator and Clerk (Ex-officio).
   This was agreed by majority
   Mr D Mac Donald refused to give consent, instead registered his dissent with reasons.

DISSENT
Mr D Mac Donald registered his dissent. And the following Ministers requested that they be added to his dissent as they were also in disagreement with the proposal:
   The Rev Jeremy Smith
   The Rev Rory Spence

REASONS FOR DISSENT
Mr D Mac Donald stated that the report was received and therefore there was no need for the other commission to be sent to do exactly the same job that was done by the Moderator's Commission. That if there was a member who was not happy about the findings they had the right to ask the AARP for the review 15.24

3. The Executive Commission gives the Nominations Committee more time and mandate to finalise the appointment of committees by 30th September 2017
   This was agreed by consensus

4. Executive Commission mandates the Clerk of Assembly to recuse himself as part of the Commission.
   It was agreed that the Clerk's recusal should be handled administratively.
5. Executive Commission adopts the terms of reference as set in the body of the report.
   This was agreed by majority.

Notice of Motion 6:
This was agreed by consensus.

ANNOUNCEMENTS
The Business Convener made the following announcements:
The Business Convener announced that the Business of the Executive Commission for 2017 was finished.

The Moderator closed the Session in Prayer.
The Executive Commission adjourned at 09:58.

FOURTEENTH SESSION

At Silveira House hall, Harare, within the bounds of Zimbabwe Presbytery, on Friday 14th July 2017 at 10h05, the Ministers and Elders as Commissioners of the Executive Commission of General Assembly appointed to meet this day reconvened.

Call to worship
The Moderator’s Chaplain, the Rev B Gaborone led the Executive Commission in worship
Readings
Old Testament: Ezekiel 26:25-36
Letter: Romans 8:5-11, 14-17
Acts: Acts 1:4-5

Closing address
The Moderator of the General Assembly, the Rev Dr R Munthali delivered his closing Address. He said the prayed prayer for illumination
The Moderator preached on the theme "A Spirit Driven Church."

Communion
The Moderator celebrated Holy Communion.
The Moderator called the Business Convener for announcements

ANNOUNCEMENTS
Minutes were not printed for scrutiny as is the requirement from the standing Orders. This is due to the problems that we have with the printing services. Minutes will therefore be sent to all the commissioners and Commissioners are asked to read them and return them as soon as possible

The Moderator declared that the Executive Commission will stand adjourned till we meet again at Highveld Presbytery on the 7th July 2018

Vote of thanks
The Convener announced that he will do the vote of thanks to the LOC during their debriefing session, as they were out of the service attending to the members that had to rush for their flights at the airport.

Benediction
The Moderator closed the Executive Commission with prayer and benediction

Adjournment
The Executive Commission adjourned at 10:10 to meet again as General Assembly on the 7th of July 2018 within the bounds of the Presbytery of Highveld.

CONFIRMED this ......................day of..........................2017

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MODERATOR

.................................................................
CLERK
COMMITTEE REPORTS
CLERK OF ASSEMBLY

Report to the General Assembly 2018

1. Introduction

Once again, let me take this opportunity to thank you all in the UPCSA for affording me this time to serve this church in this capacity. I also thank members of the staff at Tiyo Soga house for their continued support.

This report covers the following issues:

- Consultation with Presbytery Clerks
- Tiyo Soga House

2. Executive Commission 2019

The Uniting Presbyterian Church in Southern Africa (UPCSA) was born in September 1999 when the two former Churches, RPCSA and PCSA came together and became one denomination. Therefore the year 2019 marks 20 years of the existence of the UPCSA. Plans are underway to celebrate this milestone. It is for this reason that we suggest that the Executive Commission of 2019 and the 20 years celebrations be held at the same time. Firstly, it is recommended that we move the Executive Commission from July to September which is the month of celebration and secondly, that the Executive Commission be held from Monday, 23rd September (with 22nd September being the arrival day for all the Commissioners) to lunch time on Thursday, 26th September 2019 and then allow celebrations to run from Thursday to Sunday, 29th September 2019.

It is also recommended that these two occasions be held within the bounds of the Central Cape Presbytery where the first uniting Assembly took place almost 20 years ago. There is a special Committee responsible for the said celebrations.

3. Consultation with Presbytery Clerks

Over the years various resolutions, dealing with the timeous submission of reports, have been passed at previous Executive Commissions and General Assemblies but there are still a number of Presbyteries that either submit reports very late or fail to submit a report at all.

At the Consultation of Presbytery Moderators, Clerks and Treasurers held on 12th – 14th September 2017, the Clerk of Assembly and General Secretary had an opportunity to engage with Clerks of Presbyteries wherein the following was agreed upon:

(i) The business of the February meetings of all Presbyteries should focus on administration that will be based on the reports of the Congregations as per Appendix D3 of the Manual of Faith and Order. The Clerks should concentrate on the following items, among others:

- Establish the status of the Congregations given their financial status (Nuclear, Transitional, Constituted)
- Confirm and approve increment of emoluments
- Ascertain if ministers’ pensions are in line with the annual increments set out by the Pension Committee and that payments are up-to-date
- Ensure that assessments are paid to both Presbytery and General Assembly
- Congregation have held their Annual General Meetings and presented their Audited Financial Statement for adoption
- The roll of members of congregations have been reviewed and attested
- Congregation reports reflecting its life and work (as stated in Appendix D3 of the Manual of Faith and Order) is received by the Presbytery - statistics are key
- Commissioners to General Assembly or Executive Commission duly are appointed, and further appoints one of them to serve in the Nominations Committee
- Nomination of the Moderator Designate of General Assembly, as well as nominations for members to serve to AARP and or Court of Assembly
- Presbytery to ensure that a Presbytery report is produced by its Clerk and transmitted to Clerk of Assembly
- Plans on how to implement decisions of General Assembly and or Executive Commission
Clerk of Assembly to be included in the Presbytery mailing list to ensure that the Assembly Office is kept on board on activities taking place in a particular Presbytery

Presbytery to set up Consultations Teams to visit Congregations

Presbytery to develop a strategy to implement the Strategic Document of the denomination

Mission Priorities of the denomination must be implemented

Records of all congregations must be attested

Roll of Ministers and members of the Order of Lay Preachers; with their birthdays, anniversaries, contact details, status etc. need to be reviewed (i.e. Ministers: without charge, Emeritus, Seconded, Order of Lay Preachers, CDE etc.)

Updated congregational information (New Commissioners, Session Clerks, Treasurers, physical and postal addresses, emails etc.)

Registration of Presbytery, Congregations, Ministers, all Staff members, i.e. Secretaries and workers, with the SARS as well as PBO registrations

Appoint a monitoring and evaluation team that will on a semester basis provide Presbytery with milestones

(ii) The above stated matters will enhance Presbytery administration and enable it to be efficient. Also, when General Assembly office needs information, it is readily available.

(iii) Presbyteries are requested to present reports on how they plan to implement the decisions of the EXCOM and General Assembly.

(iv) Structures of the Presbytery to be aligned to those of the General Assembly with the consideration of the Presbytery context.

4. Management of Tiyo Soga House

It has been reported on a number of occasions that the current Tiyo Soga House is a high maintenance property and this has resulted in increasing expenditure over the years. Much of the cost of maintaining the property is compounded by the fact that it is a declared Heritage Site which means that there are stringent regulations we have to comply with and can’t just do as we please.

Time has now come to move to a much more conducive property. The Finance Committee of the denomination is handling the move to Gateway Presbyterian Church in Kempton Park. All plans and actions are in place to facilitate the move.

The closing service of this General Assembly is scheduled to take place at Gateway Church in order to dedicate the new Tiyo Soga House.

WV MKHUNGO
CLERK OF GENERAL ASSEMBLY

PROPOSALS

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.

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 at Gateway Presbyterian Church in Kempton Park.
GENERAL SECRETARY

Report to General Assembly 2018

INTRODUCTION

“A Reconciled Community of Christians exercising a prophetic witness to Christ”.

1. As we meet at the 2018 General Assembly, we celebrate six (6) years since this vision of the UPCSA was adopted. A vision statement is considered to be a focus, the road map of any institution, organisation or company. It serves to determine what the institution, organisation or company wants to become and guide all the transformational initiatives towards growth. The meaningfulness, soundness and effectiveness of an organisation’s vision depend largely on the members of that organisation giving a buy in, aligning their activities therewith and becoming an embodiment thereof. In the case of the UPCSA, the members must want to be “a reconciled community of Christians” in word and deed.

2. The Rev GT Vika titled his address as the Moderator of Bantu Presbyterian Church (BPC) in 1974, “Whither BPC?” As if he was answering this question, his second term address in 1975 was titled, “The mirage shall become a pool”. In the 1975 address, he mentioned the great leaders of the church who gave their full contributions when the odds were up against them and the BPC, concluding that by saying, “If one reads the minutes of the past General Assemblies, one cannot but see that these men (sic) struggled for the very existence of this Church.” Towards the end of the address, he stated, “There were times when the Church was seething with suspicion and distrust within its leadership and membership. Some people even expressed their doubts in writing as to whether the establishment of this Church had been a worthwhile exercise. But one is happy to note that this is now a thing of the past. The mirage has become a pool.”

3. The Rev Vika became a moderator a year after the Rev JJR Jolobe was the Moderator of the Presbyterian Church of Southern Africa (PCSA) in 1973. Rev Jolobe’s address was titled, “From inspired conduct, witness and enterprise emerges the church history”. He contended, “What makes history in the process of worship is the spirit of the believer. Church history is often the trail of inspired conduct, witness and enterprise of men and women of faith which make a mark in the outlook and attitudes of individual people or communities. Sometimes, as a result, a transformation takes place in the thinking or action of a whole nation or generation because of some inspired persons or a group of people. He went on to assert, “When a Church is concerned not only with the individual morality of its members, but also with their relationships with one another and also with the welfare of the communities of which the members are a part and with social justice, it is on the way to creating Church history.”

4. As the UPCSA comes to the close of its teens and celebrates six years of this vision, I am inspired by the wisdom and prophecy of the two church leaders. I cannot but ask, “Whither UPCSA?” doing so with a sense of optimism that “the mirage shall become a pool”. I would like to encourage the leadership and membership of the UPCSA to collaborate towards the realisation of the vision of the Church, considering that “(f)rom inspired conduct, witness and enterprise emerges the church history”. We are in a process of making church history. Our behaviours, attitudes, actions and contributions will be judged by history. What confronts and stares at us on a daily basis is “to be a reconciled community of Christians exercising a prophetic witness to Christ”. I am concerned about the “spirit of the (UPCSA) believer” that should make “history in the process of worship”.

5. The Committees of the General Assembly have been hard at work over the past year towards ensuring that the UPCSA vision becomes real. The Moderator, the CFO, the Clerk of Assembly and the General Secretary participated in many processes and visited Presbyteries, congregations and associations’ conferences with a mission to have the UPCSA family living up to this reality, with the optimism that “the mirage shall become a pool”. This report is structured along the two parts of the vision, “a reconciled community of Christians” and “exercising a prophetic witness to Christ”. It covers a number of initiatives that have been taken to ensure that the UPCSA remains true to its vision and mission. Towards the end, it raises critical issues that the UPCSA needs to attend to, towards becoming a reconciled community and in order to effectively exercise a prophetic witness.

A RECONCILED COMMUNITY OF CHRISTIANS

6. The UPCSA based the notion of “reconciliation” on the understanding of “our diversity as a Christian community”. This report suggests that the basis for reconciliation should go further than mere understanding and recognition of diversity, to include, inter alia, equity, inclusion and justice, as well. The Justice Conference South Africa simplified these concepts as follows:

6.1 **Diversity** asks: Who’s in the room?  
6.2 **Equity** responds: Who’s trying to get in the room but can’t, and whose presence in the room is under constant threat of erasure?  
6.3 **Inclusion** asks: Have everyone’s ideas been heard?  
6.4 **Justice** responds: Whose ideas won’t be taken seriously because they aren’t the majority?
7. Over the past year, the UPCSA has, in many ways, been grappling with these issues towards becoming a reconciled community of Christians. We were inspired and driven by the UPCSA statement, “If reconciliation is not true for Christians, then they have no message to proclaim to others.”

**THE SIX “M’S” OF MANAGEMENT**

8. In the 2015 General Secretary’s report, there was an emphasis on the six “M’s” of management (Men – Human Resources/Capital, Money, Materiel - Logistics, Machines - technology, Markets, and Methods). The aim was to suggest that the UPCSA should reconcile and consolidate its activities and processes, towards the attainment of its vision, considering the need for continuous improvement (kaizen) and the church’s long quest for reformation and transformation. The six “M’s” of management were expounded in the following manner:

8.1. With regard to **human resources/capital**,
   a. Who do we regard as forming part of our human resources/capital?
   b. What human resources/capital management practices do we have in place?
   c. How do we develop our human resources/capital?
   d. How do we manage knowledge?
   e. How do we care for our human resources/capital?
   f. How do we develop and groom (mentorship and coaching) leadership/management?

8.2. With regard to **money**,
   a. How do we ensure the financial viability of the UPCSA?
   b. Who owns the UPCSA?
   c. Who are the shareholders?

8.3. With regard to **materiel**,
   a. How are the properties of the UPCSA managed?
   b. How can the utilisation thereof be optimised for the benefit of the Church?

8.4. With regard to **machines – technology**,
   a. How do we make use of the present day technology to advance the cause of the UPCSA?
   b. Do we all have access to it? If not, how do we ensure that all have access?

8.5. With regards to **markets**,
   a. What does the UPCSA exist for?
   b. What services do we render?
   c. Who do we provide such services to?
   d. What are the expectations of the market?
   e. Do we meet the expectations of the market?
   f. How is the competition?
   g. Who are our partners?
   h. Who are our adversaries?
   i. If we close down, who shall miss us?

8.6. With regard to **methods**,
   a. What methods do we use to do our business?
   b. Do they yield the desired results?
   c. How are they monitored and evaluated for effectiveness and for continuous improvement?
   d. What are the approaches to doing business that exist in the UPCSA?
   e. Are they deliberate (in accordance with Church design) or just spontaneous (happening by default)?
   f. Is there congruence?

**THE UPCSA STRATEGIC PLAN**

9. Flowing from the six “M’s” of management, there was a proposal for the development of the UPCSA Strategic Plan, which would, when properly implemented, enable or cause the UPCSA to pull efforts together, in measurable, attainable, reliable and time bound objectives and action plans. The Strategic Plan was adopted at the 2016 General Assembly.

10. What follows below is an evaluation of the performance of the UPCSA in line with the strategic guidelines. More of the work has been done by the Committees of the General Assembly. In this section, only the guidelines that are consonant with the first part are to be discussed and the rest will be considered in the second part.

   a. The UPCSA will promote the equality of all its members and congregations.
   b. The UPCSA will be welcoming to all, including the youth.
   c. The UPCSA will reflect the demographics of its membership at all the decision making levels and forums.
   d. The UPCSA will have cohesive, efficient and effective administration at all levels.
   e. The UPCSA will be financially sustainable.
   f. The UPCSA will be a reconciled church.

11. Under the auspices of the Church in Society Committee, a Consultation inclusive of the conveners of certain committees of the General Assembly, was held to discuss the UPCSA’s approach to address
inequalities and inequities (injustices) in the UPCSA. The plan that is attached to this report was the outcome of that consultation, in support of the already adopted Strategic Plan. The document has been circulated in the UPCSA. All the tenets of this document are very critical. But it may be worth highlighting the urgency of the healing and reconciliation initiatives and interventions, the development and training of leadership, and the establishment of the gender and youth desks. Some of the congregations are already engaged in healing and reconciliation processes, to heal the brokenness and restore the corrupted relations. It was a blessing to be invited to the Ikageng Congregation in Kimberley for a special service on healing and reconciliation. The church cannot postpone the need for reconciliation. The General Assembly is requested to encourage all in the UPCSA to familiarise themselves with the content of the document and the structures of the UPCSA to implement its tenets as guided.

12. With regard to cohesive, efficient and effective administration at all levels, a consultation of the Presbytery Moderators, Clerks and Treasurers was held. The major outcome of the consultation was a commitment to implement the resolution of the 2016 General Assembly to dedicate the February meetings to administration, considering the life and work of the Congregations, welfare of ministers and management of properties. Presbyteries are still submitting their reports. A report on the performance of the Presbyteries will be covered in the supplementary papers.

MEDIATION INITIATIVE

13. The 2016 General Assembly, among others, took a resolution to give a chance to the mediation process as a means of conflict resolution before resorting to the legal procedures. If all would support the process, the relations between and among the members of the UPCSA could, to a large extent, be healed and mended. Mediation boasts of being an interest based approach versus the rights based approach which is following through the legal means. In the mediation process, there is an opportunity to address the causes for the actions and emotions, to say sorry, to restore what has been lost and maintain the peace of the membership. There is no winner or loser, but the UPCSA would always be a winner. To engage in a mediation process does not preclude any party/member from pursuing the legal processes, if the conflict could not be resolved successfully through mediation. In the few cases where mediation had been suggested, it could not materialise, as the members would prefer to pursue the rights based approach. However, not all is lost. The General Assembly should resolve to further encourage the members to give change to mediation. This will save the church financially, emotionally, spiritually and otherwise.

EXERCISING A PROPHETIC WITNESS TO CHRIST

14. The UPCSA wants to exercise a prophetic witness to Christ. The UPCSA statement captures the point of prophetic witness as follows:

“Our unity also strengthens and gives credibility to our Prophetic witness as we proclaim God’s sovereignty over the world. There is so much of evil, sin and injustice in the world that we cannot afford to remain silent or complicit. As Christians we are called to be “Witnesses” (Acts 1:8) “You will be witnesses of me in Jerusalem….to the ends of the earth” and Acts 22:15 “Witnesses of what you have seen and heard.” We cannot speak to others concerning things we do not know. Christ must be a living reality to us so that we can be a credible witness of what we have seen and heard.”

15. From the plan that is attached, it will be noted that the evil, sin and injustice that are seen in the world do exist in the Church. Hence, a call for repentance has been made. The church is called to repent for excluding its own members and blocking others from joining its ranks through bias and prejudice, and through our ignorance and arrogance that result in the travesty of justice. The exclusions manifest, among others, in the following: Racism, sexism, classism, negative ethnicity, negative tribalism, negative nationalism, xenophobia, homophobia, and others. These ills compromise the prowess and credibility of the UPCSA to exercise prophetic witness.

THE UPCSA AND THE SECTS, MOVEMENTS AND INTERFAITH ACTIVITIES

16. In the six “M’s” of management that have been discussed above, on markets we asked the following, among others:
   a. Who are our partners?
   b. Who are our adversaries?

17. Over the past year the UPCSA and the Church catholic have been engaged on the following issues:

17.1 Relationship with and Participation in Prayer Services Organised by Independent Worshippers and People from the “Pentecostal/Charismatic” Movements. The UPCSA has to make a clear stand on its attitude towards the services that are organised by religious individuals and movements. As an example, Mr Angus Buchan organised a big gathering in Bloemfontein and in Cape Town. The UPCSA was not invited nor formally informed about such services. But certain members of the UPCSA believed and advocated for the UPCSA to participate in the prayer gatherings. The General Assembly should request the Worship Committee to consider these and related issues, determine the UPCSA attitude and approach and report at the 2019 Executive Commission.
17.2 **Sects, Prosperity Gospel and Harmful Religious Practices.** The churches have been involved in ecclesiastic and theological debates on the issues regarding the sects, prosperity gospel and religious groups or people that perform harmful religious practices. The debates are ongoing and the UPCSA has to participate from a certain standpoint. **The General Assembly should request the Doctrine Committee to consider these and related issues, determine the UPCSA attitude and approach and report at the 2019 Executive Commission.**

17.3 **Interfaith Dialogue and Worship.** There is an urgent need for the UPCSA to determine its attitude and position in relation to other faiths. As the Catholic Church has been celebrating its 200 years of work in Southern Africa, other denominations and faith organisations were invited to attend and participate in the celebration and worship. Further to that, an interfaith service was organised at the FNB Stadium in November 2017. The UPCSA had been invited to participate in the preparations for and execution of this event. A circular was sent to the UPCSA and the responses were very mixed. The Worship Committee was therefore requested to develop a paper that will be discussed at this General Assembly, so that the UPCSA makes a clear stand on its attitude towards other faiths. **The Assembly should please indulge in that exercise, so as to clear any doubts in the future.**

**THE EVALUATION OF THE UPCSA IN LINE WITH THE STRATEGIC GUIDELINES**

18. Below is the evaluation of the UPCSA in line with the strategic guidelines.

18.1 **The UPCSA will be a Missional Church.** This is covered adequately in the reports of the Mission and Discipleship Committee and the Church in Society Committee.

18.2 **The UPCSA will have Mission Oriented and Holistically Developed Ministry.** The Ministry Committee and the Mission and Discipleship Committee work well on this aspect of the Strategic Plan.

18.3 **The UPCSA will promote a Positive Image and raise its Profile.** This is a very broad aspect which can be achieved in various ways. The members, the congregations and the associations of the UPCSA have a duty to do this. In this reports, the following items are highlighted:

18.3.1 **The profile of a UPCSA minister.** This year has been dedicated to boosting the profile of a UPCSA minister. We commend our congregations for doing their best to respect and uphold the dignity of a UPCSA minister. The ministers and their families are also commended for keeping the banner high. The Presbyteries are also doing their best to exercise the pastor pastorum duties. Indeed, there are sporadic incidents that make noise in the church. By the grace of God, they can still be contained. The boosting of a UPCSA minister should be an ongoing enterprise. The profile of a UPCSA minister is a broad issue. But, of immediate effect, the concern is around the following issues:

a. Ministers should have decent welfare, including income and secured pensions, so that they can fittingly be referred to as the clergy.

b. Ministers should have family homes/houses, besides the manse.

c. Ministers should be on a continuous development and improvement trajectory.

18.3.3.4 **Vryheid Presbyterian Church.** The Finance Committee had received correspondence from uThukela Presbytery about the intended sale of buildings of this church, as the church lost membership completely. The Finance Committee, working with the Mission and Discipleship Committee and the General Secretary agreed to pay a visit to explore the prospects of reviving the church in the area. Working with the leadership of the Presbytery, it was agreed that an attempt should be made to revive the church. The work is in progress. A revival campaign is planning for the week of 16-22 April 2018.

18.3.4 **Land Issue.** The land issue is becoming very serious in Southern Africa. The UPCSA has to find a way of approaching this issue with the sensitivity it deserve. As the church, we need to enter the dialogue on land issue with a clear conscience, having addressed the areas where the church may be found wanting. The UPCSA needs to look at the vast amounts of land that we possess and make a decision on what we want to do with the land.

**TIYO SOGA HOUSE**

19. The Church Office Committee covers a wide range of issues that happen and that affect the office. The Tiyo Soga House staff worked together to ensure that the House remains the "Lighthouse of a
reconciled community”. This year the House focuses on boosting the profile of a UPCSA minister. All the sections made undertakings to make a difference. The Finance Section worked tirelessly to bring the administration of ministers’ pensions up to date. They have been in touch with the ministers and we thank the ministers for cooperating. The staff continue to pray for ministers on their birthdays and for ministers in alphabetical order, as they labour in the Lord’s vineyards amidst challenges.

20. In 2019, the House will focus on “Building a community”. It is our wish and prayer that we should celebrate the 20th anniversary as a community.

LEGAL ISSUES

21. Ross Mission matter was resolved and it is now behind us. The outstanding cases are as follows:

21.1 Rainy Matter. It is hoped that this matter will be settled soon.

21.2 Tiyo Soga Memorial Matter. The judgement of the Cape Town High Court was not favourable to the UPCSA and the legal team applied for and was given permission to apply for the review of the judgement by the Supreme Court of Appeal (SCA). We are still waiting for a date from the SCA.

21.3 Mpolweni Land. 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 Department of Rural Development and Land Reforms and the residents of Mpolweni to have the issue of giving the land to the residents completed amicably.

CONSOLIDATION OF ISSUES FOR THE UPCSA

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.

25. The General Assembly should request the Priorities and Resources Committee to address these and related issues, especially as we prepare for the celebration of the 20th anniversary of the UPCSA, and report at the 2019 Executive Commission.

CONCLUSION

26. The UPCSA is where it is today, owing to the great work of men and women in the leadership and membership of the church. This report has been influenced by the wisdom and prophecies of the great leaders, such as the Rev JJR Jolobe and the Rev GT Vika. The UPCSA resolved, as per its vision, “to be a reconciled community of Christians exercising a prophetic witness to Christ.” By the grace of God, the denomination still exists and will be 20 years in September 2019 and the grace of God has not been in vain.

27. The UPCSA, however has to work on issues that are restraining it from becoming a community, a reconciled community, and a reconciled community of Christians. A number of such issues have been
highlighted. The UPCSA needs to “exercise a prophetic witness to Christ”. The environment dictates that the
UPCSA has to understand the contexts in which it exercises witness and identify partners and adversaries,
so as to be able to conquer.

28. Indeed, if the UPCSA will learn to confront issues and strive to be a community – at least, “the
mirage shall become a pool” and “from inspired conduct, witness and enterprise the church history will
emerge”. The “spirit of the (UPCSA) believer” should make “history in the process of worship”.

May God bless the UPCSA.

THE REV L MPETSHENI
GENERAL SECRETARY

PROPOSALS

1. The General Assembly receives the report.

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.

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.

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.

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

6. The General Assembly pronounces on the UPCSA and interfaith dialogue and worship activities,
during the discussion of the Worship Committee.

7. The General Assembly reiterates the need for the upholding of the profile of a UPCSA minister.

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

9. The General Assembly supports the Tiyo Soga House’s 2019 focus on “Building a Community”.

10. The General Assembly notes that the Rainy Mission and Tiyo Soga Memorial Mission matters are
still being handled by the lawyers.

11. 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.

12. Instructs the Priorities and Resources Committee, working with other relevant committees, to
prioritise the issues raised on paragraphs 22-24 of the report and report at the 2019 Executive
Commission.
UNITING PRESBYTERIAN CHURCH ISN SOUTHERN AFRICA

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 inequalities

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 is 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)
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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 congregations to pay ministers’ stipend  
• Monitoring and evaluation tool. | • 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

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<td>Ministry Committee</td>
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### 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

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<th>2018 General Assembly Ongoing</th>
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<tr>
<td>Ministry Committee</td>
<td>Doctrine Committee</td>
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<tr>
<td>Mission and Discipleship</td>
<td>Education and Training</td>
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### 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

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<thead>
<tr>
<th>Committee</th>
<th>2018 General Assembly Ongoing</th>
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<tr>
<td>Finance Committee</td>
<td>Priority and Resources</td>
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<td>Ministry Committee</td>
<td>Doctrine Committee</td>
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<td>Church Associations Committee</td>
<td>Mission and Discipleship</td>
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### 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

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<th>Committee</th>
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<td>Ministry Committee</td>
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<td>Ministers</td>
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### 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

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<thead>
<tr>
<th>Committee</th>
<th>2018 General Assembly Ongoing</th>
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<tr>
<td>Manual Committee</td>
<td>Ministry Committee</td>
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<td>Church Associations Committee</td>
<td>Doctrine Committee</td>
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<td>Church Associations Committee</td>
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### 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
- Representation of Church Associations in church councils
- Nominations Committee to be sensitive of gender balance when setting up GA Committees

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<tr>
<th>Committee</th>
<th>2018 General Assembly Ongoing</th>
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<td>Doctrine Committee</td>
<td>Church Associations Committee</td>
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<td>Nominations Committee</td>
<td>Ministry Committee</td>
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<td>All the Councils</td>
<td>Nominations Committee</td>
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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

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<tr>
<th>Committee</th>
<th>2018 General Assembly Ongoing</th>
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<tr>
<td>Ministry Committee</td>
<td>Church Association’s Committee</td>
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<td>Doctrine Committee</td>
<td>General Secretary</td>
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<td>Church in Society</td>
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### 11. IMPLEMENTATION OF THE DECISIONS OF GENERAL ASSEMBLY AND THE BINDING NATURE OF THE DECISIONS OF
- Reporting by commissioners
- Implementation of decisions by Presbyteries and congregations
- Understanding of the binding nature of the decisions of the General Assembly

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<tr>
<th>Committee</th>
<th>2018 General Assembly Ongoing</th>
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<tr>
<td>Assembly Business Committee</td>
<td>All the Assembly Committees</td>
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<td>Presbytery Structures</td>
<td>Congregations</td>
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<tr>
<td>• Advocate for the General Assembly to approve the establishment of the Gender and Youth desks</td>
<td>• Priorities and Resources Committee to present to the General Assembly the need for the Gender and Youth desks</td>
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<tr>
<td>• Every structure to include young people</td>
<td>• Mission &amp; Discipleship</td>
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<tr>
<td>• Develop gender policy</td>
<td>• Education &amp; Training</td>
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<td>• Monitoring and Evaluation</td>
<td>• Doctrine Committee</td>
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<td>• Monitoring and Evaluation</td>
<td>• Presbyteries</td>
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<td>• Church Associations</td>
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<td>2018 General Assembly Ongoing</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 practised under our watch.
FINANCE

1. MEMBERS OF COMMITTEE
1.1 CURRENT MEMBERS
The General Treasurer (Mr RD Johnson), the Moderator (Rev R Munthali), the General Secretary (Rev L Mpetsheni), Ms V Baloyi, Rev Dr P Baxter (by association), Rev E Chirwa, Mr H Chivanga, Mr CW Gauld, Rev C Judelsohn, Rev T Nopapaza, and Ms G Spelman.

2. EXECUTIVE COMMISSION DECISIONS TAKEN AT HARARE (2017) APPLICABLE TO THE FINANCE COMMITTEE
2.1 Mpolweni land sale
2017 Executive Commission: "The Executive Commission is requested to mandate the Finance Committee, in consultation with the Presbytery of Drakensberg, to carry on with the official and acceptable process of donating the Mpolweni land to the residents."

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. We have requested the lawyer to issue the bill on completion of the whole transaction.

Proposal 3: The General Assembly is requested to mandate the Finance Committee to carry on with the official and acceptable process of handing the land over to the residents of Mpolweni. (M)

2.2 Submission of Associations financial reports
2017 Executive Commission: "The Executive Commission again instructs all associations to submit their final annual audited reports, as at December 201, by no later than 30th September, 2017."

To date, the following has been received by the various associations:
• IYZA
• MCG
• ACCM

We still have not received financial reports from the following associations:
UPMF
UPWW
JBWW
UPYA
UPYF
UPWF

These associations should submit their financial statements as soon as possible to comply with the above Executive Commission decision from last year.

Proposal 4: The General Assembly again instructs all associations to submit their final annual audited reports, as at December 2017, by no later than 30th September, 2018. (M)

2.3 Report on non-contributory congregations
2017 Executive Commission: "The Executive Commission again instructs Presbyteries to submit reports on non-contributory congregations with reasons for non-compliance, by 30th September 2017."

[Action Taken]: At the time of writing this report, we have only received reports from three Presbyteries:
• Western Cape;
• Central Cape;
• Zimbabwe; and
eThekwini.
The eThekwini Presbytery is the only Presbytery who completed this properly and followed up sufficiently with all their congregations.

This is quite concerning as all Presbyteries agreed to this process, and should have reported already. This is now the 2nd time the deadlines have been ignored and missed. We cannot become efficient and effective when deadlines are continually being missed. Presbyteries need to be held accountable in the General Assembly for continually missing deadlines.

Refer to Annexures 9b for a detailed list of these congregations.

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

2.4 Manual changes

2017 Executive Commission: “The Executive Commission instructs the Manual Committee to make the necessary changes to provide for Commissioners from congregations failing to submit annual financial statements to lose their voting rights in all councils of the UPCSA, and if their financial statements have not been submitted, and are not up to date.”

[Action Taken]: A request for new model constitution including PBO requirements was sent to the Manual committee to be updated in the Manual.

2.5 Properties and Title Deeds

2017 Executive Commission:

“The Executive Commission instructs all Presbyteries to assist congregations in transferring the property and obtaining title deeds from their local municipal offices or tribal authorities for properties still in the local municipality’s or tribal authority’s name.”

We reported on this at the 2017 Executive Commission. The response from congregations and Presbyteries continues to be poor, although a number have started addressing this issue. I would like to remind everyone that the General Assembly at Polokwane instructed that all deeds must be remitted to Central Office by November 2014. This is nearly 5 years ago, and has still not be completed. We are placing ourselves at risk when this is not actioned satisfactorily.

The Finance committee wishes to stress again (as a form of policing and monitoring the title deeds) that 7.2 of the Manual of Faith and Order states: “All applications for assessment relief must be accompanied by: c) Copies of deeds of UPCSA owned land and buildings or proof from the institution which holds the deed where relevant.” The finance committee is very strict in this regard, and NO application for assessment relief will be granted, unless accompanied by a copy of the title deeds (if one is not on file at the Central Office.

We are unable to give feedback on the title deeds received as this was to be included in the Presbyteries February report. Those congregations that still do not have title deeds, i.e. municipal properties, still need to approach their municipalities to take transfer. Presbyteries need to reinforce this, and a proposal will be tabled to this effect.

This report applies to congregations where no copy is held at the central office. All Presbyteries have been previously notified of which congregations are outstanding. The following proposals will be tabled at the General Assembly:

Proposal 17: The General Assembly again 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)

Proposal 18: The General Assembly again 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)

2.6 Assessment payments

2017 Executive Commission: “The Clerk of Assembly moved that the Executive Committee instructs the finance Committee to visit Presbyteries to encourage and explain the role of congregations in paying assessments and submitting financial statements, and to provide a status report to the 2018 General Assembly.”
[Action Taken]: The Chief Financial Officer continues to visit Presbyteries and congregations, and as a result, we are now starting to reap the benefits of these visits, as some congregations that have never paid assessments before, have now started to pay something towards their assessments.

This has been covered in the Presbytery report, already mentioned above.

3. OTHER MATTERS

3.1 Assessments

Assessments continue to make up nearly all of the UPCSA’s income. We are thankful to all our Presbyteries, Synods and Congregations for the work they have done this past year regarding the payment of assessments to the General Assembly.

Our assessment income rose from R 11.7 million in 2016 to R 12.7 million in 2016, a 9.1% increase which is very good, under very trying and volatile times.

As in the past three years, various schedules pertaining to assessments (refer Annexures 6, 7 and 8), detailing assessments, per congregation, per Presbytery, have been included. Graphs and statistical analysis also accompany this report. All Presbyteries, congregations, and commissioners to the General Assembly, are encouraged to read these graphs in detail to get an understanding of the financial affairs prior to attending the General Assembly.

The 2% rebate that was introduced in 2012, and extended in 2013, to those congregations meeting their assessment commitments in full, still remains in place, and congregations are urged to ensure their assessments are up to date, to take advantage of this. To clarify once again: The 2% rebate, is 2% of the “actual payment” made, and is not 2% off the original 18%.

After the Executive commission in Zimbabwe we were tasked to investigate a reduction in the rate of assessment currently still 18% on amounts over R 100,000. We also looked at possible other forms of funding all of the committee work. A reduction of 1% would have reduced income by about R 750,000. Obviously this would have impacted the committee work of GA tremendously. Because Presbyteries have given us very little feedback on non-contributing congregations we unfortunately left the rate of assessment unchanged.

We need to continue questioning our congregations’ attitude towards paying assessments. This includes the attitude of firstly the Minister and his / her session, and secondly the congregation as a whole. Some congregations in our denomination take this charge very seriously, and conscientiously pay over their assessments in full each month. We thank these congregations for doing this so diligently. Other congregations, despite battling in these trying times, make every effort to pay at least the minimum, or whatever they can afford.

Others simply don’t pay because they cannot afford to, or simply do not pay, i.e. withhold their assessments for reasons known only to them, although they can afford them. This behaviour, is the hallmark of the secular world rather than a clear-cut Christian approach and should be revisited by these congregations who purposely with-hold assessments back.

If we at least had feedback via assessment returns and Annual Financial Statements, we would be far more equipped to make more informed decisions. Non adherence to these basic annual returns is very concerning and frankly disappointing considering that we are in God’s service.

Annexures 6, 7, 8 and 9 reflects both congregations that have not paid assessments, but also those who have now come in line, and started contributing.

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

Proposal 7: The General Assembly again reminds all Zimbabwean congregations of their obligation to pay assessments into the Zimbabwe Bank Account. (T)

Proposal 8: 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 to current up to date and to show ability to meet future assessments in full; and (b) extends 2% rebate until next General Assembly. (M)

Note! The investigation into write off of all arrears up to 2015 revealed that it was extremely unfair on congregations that had just brought their assessments up to date and refunds would
affect the budget for the current year. Rules for assessment remain unchanged. If all congregations were both spiritual and good stewards, we would definitely be able to reduce the burden on those who are diligent.

3.2 Credit card abuse and lack of controls

During the year, evidence came to light that our policies and procedures with regards to “church credit card usage” was not robust enough, which resulted in a credit card being misused, resulting in unauthorised expenditure being incurred. This was picked up in our statutory audit as well, but prior to this the Finance Committee investigated the matter, and took the appropriate action. The staff member involved has signed an Acknowledged of Debt and has been making repayments which are deducted from their salary each month.

3.3 Arrear Pension Fund payments

The CFO and the finance team have now posted every cent received by central office for pension payments although there are still some amounts unidentified. Assistance from NMG the administrators has been less than acceptable.

We are trying at the time of writing this report to clear all pension queries. Our goal is still to have the backlog cleared by year-end in June 2018.

The report from the Presbytery of Zimbabwe on pensions is however of great concern. Currently only two ministers pensions are up to date in the whole Presbytery. Mr Chivanga was requested to come back to the Finance Committee on proposals to have this matter corrected. To date we have had no report from Zambia. At the time of writing this report we were urging the Synod of Zambia to give us a comprehensive report. Both reports will be in the supplementary papers.

3.4 Finance Workshop in Zimbabwe

During early 2018, the Zimbabwe Finance Committee through their Presbytery, requested the General Treasurer to conduct a finance workshop, whilst in Zimbabwe on business, with all Ministers, Session Clerks and Treasurers in the Zimbabwe Presbytery. The workshop took place in February 2018 and was a sounding success with attendance in excess of 70 people from the majority of congregations around Zimbabwe. This was the first time that such workshop was held of this magnitude. Despite tough conditions in Zimbabwe, all Ministers, Session Clerks and Treasurers remain hopeful and continue to do their best under tough conditions.

3.5 Retirement Age Ministers and Pension Fund Membership

In the last Executive Commission a discussion took place regarding the retirement age of Ministers, and whether it could be extended or not. This was referred back to the Pension Fund and Finance Committee for investigation thereof.

Concern arose in that risk profile of the fund would increase, thus causing additional costs on members, or a reduction in benefits for this additional risk. After consultation with the actuary of the fund, the risk is minimal and this request could be looked at.

Currently, when a Minister retires he has to withdraw from the fund, as he is no longer a deemed employee. It would also not be fair on all employees to move the retirement age to say 70. Some people may not be able to work past the current retirement age, and forcing them to work to 70 may put them at risk, but also their employer, being the congregation. As such, it is therefore recommended that the Minister should retire at normal retirement age and that any work past the current retirement age should be by agreement between both parties, if the Minister is willing and able.

Proposal 9: The General Assembly leaves the retirement age of Ministers at 68 years, 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)

3.6 Audited Financial Statements

The audited financial statements for 2016 / 2017 have been included with this report. The UPCSA had a good year, with a surplus being shown.

Highlights from the past year include:

Revenue increased from R 11.9 million in 2016 to R 12.9 million in 2017, with R 1 million of the increase coming from assessment income.
Expenses increased from R 12.2 million in 2016 to R 13.4 million in 2017. Included in the R 13.4 million in 2017 is an unusual expense of R 372,193 interest payment for the Pension Fund.

We ended the 2017 financial year on a surplus of R 475,245 (2016: a deficit of R 175,112)

Investments increased from R 32.9 million in 2016 to R 33.4 million in 2017.

Cash and cash equivalents increased from R 6.9 million in 2016 to R 7.6 million in 2017, mainly due to the sale of 23 Eileen Street, which amounted to R 1.45 million.

Ring-fenced restricted funds decreased from R 23.4 million in 2015 to R 23.1 million in 2017. (The corresponding book entries, are included in investments above).

Reserves and Retained Income remained stable at R 16.3 million from 2016 to 2017.

Total assets increased from R 45.2 million in 2016 to R 45.5 million in 2017.

Refer Annexure 1 for the audited financial statements of the UPCSA.

Proposal 10: The General Assembly accepts the Audited Financial Statements for 12 months to 30 June 2017. (T)

3.7 The Sedibeng Trust

The Sedibeng Trust continues to provide accommodation for students of the Ministry in Pretoria, Stellenbosch and Harare (through Lovemore House). The Sedibeng House of studies accommodates students both from the UPCSA and the EPCSA, plus the odd private student.

The Sedibeng Trust, had a tough year, ending up on a deficit of R 341,848 (2016: R 143,022 deficit).

Total Income for the year was R 683,635 (2016: R 640,770)

Total Expenses for the year was R 1,025,483 (2016: 783,772)

Included in the Total Expense figure above is an amount of R 279,682, which was money the Sedibeng Trust had loaned and / or donated to Lovemore House over the past few years. As the amount appears to be irrecoverable, it has been brought to book and written off as a donation.

If this abnormal item is excluded, the Total Expenses would in fact be R 745,801, resulting in a real deficit of R 62,166 for the year.

Mrs Jabu Kesa took over from Rev Abram Akih (in Dec 2017 – new financial year). Thanks are expressed to Rev Akih and his wife (Patience) for fulfilling the role of house manager for a number of years.

The current Trustees of the Sedibeng Trust as at 31 December 2016 (year-end) are:

KV Baloyi
EA Germiquet
RD Johnson
N Kgwale
LM Mosotho
ME Ramulondi
EG Stopforth

Refer Annexure 5 for the audited / reviewed financial statements of the Sedibeng Trust as at 31 December 2017.

Proposal 13: The General Assembly approves the Sedibeng Trust audited accounts for the year ended 31 December 2017. (T)

3.8 UPCSA Risk Matrix

Ensuring that risk is managed is the responsibility of the General Secretary and the Chief Financial Officer. Each Committee is ultimately responsible for managing its own risk. The Audit Committee performs an over-sight function to ensure each Committee is adequately addressing
its risks.

Refer Annexure 4 for the detailed risk matrix.

Proposal 11: The General Assembly accepts the Risk analysis and corresponding risk matrix. (T)

3.9 UPCS A Budget 2019

The budget has been included as Annexure 2.

With the way the markets have performed these past 6 months, and continue to perform at the moment (hazard), we continue to take a prudent approach as our interest income has declined and has been projected to remain lower than in previous years. The budget meeting took place recently with the majority of convenors present, and a good discussion was held amongst all convenors.

The budget for 2019 is as follows:

Total income is projected at R 13.1 million.

Total expenditure is projected at R 13.1 million.

Projected deficit for July 2018 to June 2019 is (R 10,143).

This is the first year since 2012 that budgets of the various committees have not been majorly reduced to meet income. There are some additional costs such as UCCSA negotiations budgeted for.

Proposal 14: The General Assembly approves the budget for 2018/19 endorsing the need for more stringent financial controls at all levels. (T)

3.10 Pastel Accounting

In the last Executive Commission mention was made that we would be changing our accounting software to better cater for our needs, and to ensure more reliable, robust and quicker report. We were using Sigma accounting before.

Pastel Accounting (Pastel Partner) version 17 was acquired at a reduced cost through the General Treasurer, and the General Treasurer did the full IT installation across the network at the central office, including training of all central office staff on the new accounting software, saving the denomination approximately R 25,000.

We are now 100% up to date on punching (capturing) by the end April 2018, and are now live, with less than one-week delay (previously 2 month back-log). This will facilitate live reporting to all committees in a lot more detail.

3.11 Presbytery Financial Reporting

At a meeting of the General Assembly Finance Committee held on Wednesday the 18th of April 2018, it was unanimously agreed to request the General Assembly to include in the Manual Of Faith and Order that Presbyteries submit their financial statements to Central office by no later than the end of October each year (4 months after year end).

This will enable the Finance Committee of General Assembly to evaluate the financial position of each Presbytery. It also requests that all Presbyteries (in South Africa) register as PBO’s by the end of December 2018. This to to be a requirement in the manual.

Proposal 20: 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 Central office not later than 4 months after financial year-end. (M)

Proposal 21: 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)

Proposal 22: 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)
3.12 General

A lot of work is done each year, by both the Finance Committee, the Chief Financial Officer and all administrative staff at the Central Office to ensure the smooth-running of the denomination in terms of finance and administration.

The denomination continues to run each year on a very tight budget, and each year it becomes more and more difficult. Inflation continues to rise steadily in the markets, and other essential services, such as water and electricity continue to increase at double digit figures. Food prices are increasing beyond current inflation, and salary increases are not what they used to be. Many companies this past year have given below inflation figure increases, or 0% increases, or have embarked on retrenchment strategies. With the current political change in our country, the Rand exchange rate risk has strengthened, resulting in foreign investments dipping.

With all the turmoil in the financial markets, immense pressure is placed on us as a Church, as well as our congregations that have expenses to pay. Our members are continually being affected by all the market conditions and changes in the market, which in turn affects their giving to the Church. We need to become wiser, smarter and more efficient and effective, when our income is not increasing at the rate it used to.

The Finance Committee continues to work with presbyteries and congregations on issues such as SARS PAYE and PBO registrations. These are non-negotiables and all congregations have to be registered with SARS for both of these. Once again, if anyone needs assistance with this, they are welcome to contact the Chief Financial Officer or the General Treasurer in this regard.

We continue to rely on donor money from overseas, and whilst this is always appreciated, it "hides" the true problem, i.e. not raising sufficient income amongst ourselves. These donations are not guaranteed, and should the donor money suddenly cease, we would be faced with a major financial problem. We need to increase our income to become sustainable / self-sustainable without having to rely on donations and donors. As a denomination we need to start building our reserves so that the denomination can embark on strategic projects and other missional work.

I continue to see how congregations battle and fight against the notion of paying assessments. I continue hard at work with my finance committee, to see in the not too distant future if we could pass an assessment rate reduction. We need to encourage congregations who do not pay assessments, to pay their assessments, which will make passing on a rate reduction so much easier, and something we should strive for in the very near future.

4. OTHER MATTERS FOR NOTING

(a) RB Hagart Trust

This fund is still available to assist retired ministers, where possible, with unusual medical expenses. The Chief Financial Officer has contacted as many of the Emeriti as possible who have benefited from this fund and the gratitude is overwhelming. Many are grateful that the church still cares. Presbyteries were asked to drive this process and many retired ministers are now aware of the assistance that can be given.

Proposal 12: The General Assembly notes the source of support for retired ministers through the RB Hagart Trust. (T)

(b) Investment Committee

A joint committee exists looking after the interests of both the UPCSA and the Pension Funds. Appreciation of thanks are expressed to all members who serve on the Investment committee. The markets continue to be erratic this past year, and the committee have done great work in managing our investments.

Members of this sub-committee are:

- The General Treasurer (Mr RD Johnson)
- The Chief Financial Officer (Mr G Jooste)
- The Chairman of the Pension Funds (Mr A Wentzel)
- Paul Davis (Financial Advisor)
- Bob Bartholomew (Financial Advisor)
- Fana Martin (Financial Advisor)
- Tebogo Ngosi (NMG Representative – Pension Funds)
Proposal 16: The Executive Commission endorses thanks to the Investment Committee members, the CFO and all admin and finance staff. (T)

(c) Guild Cottage

The General Assembly finance and investment committee have always played a role with regards to the governance and oversight pertaining to the investment of funds for the Guild Cottage.

A current list of trustees is provided in the Annexure 10.

(d) Gratitude

A huge thanks to the Chief Financial Officer and all administrative staff at the central office involved with finance and administration of our denomination. Our administration has grown from strength to strength over the past few years, and is becoming better and more efficient.

The Chief Financial (Geoff Jooste) is retiring this year, and a replacement should be in place by the time of this General Assembly. We are DEEPLY appreciative for all the work Geoff has put into the central office and the denomination over the past 6 years, and this is evident in all the graphs shown below in this report, how we have grown from strength to strength and gone from huge deficits to a surplus. We wish him and his wife Riette well and look forward to seeing him still around, involved, helping us wherever he can. Thank You Geoff, good and faithful servant!

Proposal 19: 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)

Thanks are also expressed to all Presbytery treasurers and those assisting with finances and administration in the various Presbyteries and Synod’s.

Thanks to the Principal Officer, and all administrators, and other personnel involved with the administration of our Pension Funds and Investments.

It has been a pleasure to serve the UPCSA in the capacity of General Treasurer and Chair of the Finance Committee. I have a wonderful committee of dedicated individuals all willing to use their gifts to serve God, and to make the UPCSA financially sustainable, effective and efficient. I thank each member for the robust discussions we have, and for all the hard work and dedication each of them put into the work and life of the Church.

RYAN JOHNSON
CONVENER
FINANCE COMMITTEE
LIST OF ANNEXURES

1. Annual Financial Statements as at 30 June 2017
2. Budget for July 2018 – June 2019
3. Audit Convener's Report
4. Risk Analysis
5. Sedibeng Annual Financial Statement as at 31 December 2017
6. Presbytery Assessment Analysis for 10 years
7. Congregation Assessment Analysis for 10 years
8. Assessment Ranking
9. Non-contributing Congregations
10. List of Guild Cottage Trustees
PROPOSALS

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 is requested to mandate the Finance Committee to carry on with the official and acceptable process of handing the land over to the residents of Mpolweni. (M)

4. The General Assembly again instructs all associations to submit their final annual audited reports, as at December 2017, by no later than 30th September, 2018. (M)

5. The General Assembly again 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 again reminds all Zimbabwean congregations of their obligation to pay assessments into the Zimbabwe Bank Account. (T)

8. 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 to current up to date and to show ability to meet future assessments in full; and (b) extends 2% rebate until next General Assembly. (M)

9. The General Assembly leaves the retirement age of Ministers at 68 years, 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)

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

11. The General Assembly accepts the Risk analysis and corresponding risk matrix. (T)

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

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

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

15. The Executive Commission authorises the Finance Committee to continue to explore the opening of a bank account in Zambia so that assessments can be directed to supporting their own ministry students. (M)

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

17. 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)

18. The General Assembly again 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)

19. 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)

20. Proposal 20: 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)


22. Proposal 22: 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)
### Assessment Income

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>8,682,378</td>
<td>9,047,013</td>
<td>10,111,480</td>
<td>10,575,266</td>
<td>11,699,364</td>
<td>12,771,068</td>
</tr>
<tr>
<td>% incr</td>
<td>4.20%</td>
<td>11.77%</td>
<td>4.59%</td>
<td>10.63%</td>
<td>9.16%</td>
<td></td>
</tr>
</tbody>
</table>

### Investment Income - Distributed to Restricted Funds

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>621,903</td>
<td>877,129</td>
<td>939,227</td>
<td>938,368</td>
<td>783,048</td>
<td>875,245</td>
</tr>
<tr>
<td>% incr</td>
<td>41.04%</td>
<td>7.08%</td>
<td>-0.09%</td>
<td>-16.55%</td>
<td>-16.55%</td>
<td>11.77%</td>
</tr>
</tbody>
</table>
### Donations Received

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donations</td>
<td>R</td>
<td></td>
<td>-33.46%</td>
<td>-99.63%</td>
<td>291.79%</td>
<td>-</td>
</tr>
</tbody>
</table>

### Other Income (sale of resources)

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>Other Income</td>
<td>R</td>
<td></td>
<td>-42.21%</td>
<td>-41.12%</td>
<td>66.16%</td>
<td>55.30%</td>
</tr>
</tbody>
</table>

### Notes
- The data shows a decline in donations and other income from June 2012 to June 2017.
- Donations decreased by 291.79% from June 2014 to June 2015.
- Other income decreased by 42.21% from June 2012 to June 2013.
### Bursaries

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>1,259,556</td>
<td>1,556,591</td>
<td>1,278,012</td>
<td>1,059,211</td>
<td>1,371,212</td>
<td>1,324,007</td>
</tr>
<tr>
<td>% incr</td>
<td></td>
<td>23.58%</td>
<td>-17.90%</td>
<td>-17.12%</td>
<td>29.46%</td>
<td>-3.44%</td>
</tr>
</tbody>
</table>

### Grants

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>1,413,084</td>
<td>1,404,668</td>
<td>1,160,930</td>
<td>1,656,090</td>
<td>1,486,543</td>
<td>942,802</td>
</tr>
<tr>
<td>% incr</td>
<td></td>
<td>-0.60%</td>
<td>-17.35%</td>
<td>42.65%</td>
<td>-10.24%</td>
<td>-36.58%</td>
</tr>
</tbody>
</table>
### Total Bursaries and Grants

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>2,672,640</td>
<td>2,961,259</td>
<td>2,438,942</td>
<td>2,715,301</td>
<td>2,857,755</td>
<td>2,266,809</td>
</tr>
<tr>
<td>% incr</td>
<td>10.80%</td>
<td>-17.64%</td>
<td>11.33%</td>
<td>5.25%</td>
<td>-20.68%</td>
<td>-20.68%</td>
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</tbody>
</table>

### Employee Costs - Central Office

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>2,754,528</td>
<td>2,523,218</td>
<td>2,302,103</td>
<td>2,764,574</td>
<td>2,648,592</td>
<td>2,741,998</td>
</tr>
<tr>
<td>% incr</td>
<td>-8.40%</td>
<td>-8.76%</td>
<td>20.09%</td>
<td>-4.20%</td>
<td>3.53%</td>
<td>-4.20%</td>
</tr>
</tbody>
</table>
Employee Costs - other UPCSA

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>909,829</td>
<td>833,663</td>
<td>1,432,653</td>
<td>1,133,635</td>
<td>1,332,960</td>
<td>1,486,435</td>
</tr>
<tr>
<td>% incr</td>
<td>-8.37%</td>
<td>71.85%</td>
<td>-20.87%</td>
<td>17.58%</td>
<td>11.51%</td>
<td>11.51%</td>
</tr>
</tbody>
</table>

Total Employee Costs

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>3,664,357</td>
<td>3,356,881</td>
<td>3,734,756</td>
<td>3,898,209</td>
<td>3,981,552</td>
<td>4,228,433</td>
</tr>
<tr>
<td>% incr</td>
<td>-8.39%</td>
<td>-11.26%</td>
<td>4.38%</td>
<td>2.14%</td>
<td>6.20%</td>
<td>6.20%</td>
</tr>
</tbody>
</table>
Moderator and Moderator Designate Costs

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>253,046</td>
<td>233,945</td>
<td>306,385</td>
<td>179,903</td>
<td>308,326</td>
<td>160,657</td>
</tr>
<tr>
<td>% incr</td>
<td>-7.55%</td>
<td>30.96%</td>
<td>-41.28%</td>
<td>71.38%</td>
<td>-47.89%</td>
<td></td>
</tr>
</tbody>
</table>

Repairs and Maintenance

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>276,702</td>
<td>195,320</td>
<td>356,802</td>
<td>257,278</td>
<td>170,221</td>
<td>196,642</td>
</tr>
<tr>
<td>% incr</td>
<td>-29.41%</td>
<td>-29.41%</td>
<td>82.68%</td>
<td>-27.89%</td>
<td>-33.84%</td>
<td>15.52%</td>
</tr>
</tbody>
</table>
Total Expenses

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>11,519,956</td>
<td>12,041,216</td>
<td>10,314,402</td>
<td>11,098,755</td>
<td>12,215,182</td>
<td>13,447,218</td>
</tr>
<tr>
<td>% incr</td>
<td>4.52%</td>
<td>-14.34%</td>
<td>7.60%</td>
<td>10.06%</td>
<td>10.09%</td>
<td></td>
</tr>
</tbody>
</table>

Total Income vs. Total Expenses

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOTAL INCOME R</td>
<td>9,295,627</td>
<td>9,420,445</td>
<td>10,246,742</td>
<td>10,801,229</td>
<td>12,047,016</td>
<td>13,922,463</td>
</tr>
<tr>
<td>TOTAL EXPENSES</td>
<td>11,519,956</td>
<td>12,041,216</td>
<td>10,314,402</td>
<td>11,098,755</td>
<td>12,215,182</td>
<td>13,447,218</td>
</tr>
<tr>
<td>Surplus / (Deficit)</td>
<td>2,224,330</td>
<td>2,620,771</td>
<td>67,660</td>
<td>297,526</td>
<td>168,166</td>
<td>475,245</td>
</tr>
</tbody>
</table>
### Total Surplus / (Deficit)

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>-2,224,330</td>
<td>2,620,771</td>
<td>-67,660</td>
<td>297,526</td>
<td>168,166</td>
<td>475,245</td>
</tr>
<tr>
<td>% incr</td>
<td>17.82%</td>
<td>-97.42%</td>
<td>339.74%</td>
<td>-43.48%</td>
<td>-382.60%</td>
<td></td>
</tr>
</tbody>
</table>

### Surplus / (Deficit) per Congregation

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>-5,763</td>
<td>-6,790</td>
<td>-175</td>
<td>740</td>
<td>383</td>
<td>1,116</td>
</tr>
</tbody>
</table>
### Average Income per Congregation

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>24,082</td>
<td>24,405</td>
<td>26,546</td>
<td>26,869</td>
<td>27,442</td>
<td>32,682</td>
</tr>
<tr>
<td>% incr</td>
<td>1.34%</td>
<td>8.77%</td>
<td>1.22%</td>
<td>2.13%</td>
<td>19.09%</td>
<td></td>
</tr>
</tbody>
</table>

### Total number of congregations that paid assessments

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Congregations who pd Assessments</td>
<td>204</td>
<td>194</td>
<td>199</td>
<td>221</td>
<td>237</td>
<td>224</td>
</tr>
<tr>
<td>% incr</td>
<td>-4.90%</td>
<td>2.58%</td>
<td>11.06%</td>
<td>7.24%</td>
<td>-5.49%</td>
<td></td>
</tr>
</tbody>
</table>
### Average assessment income per paying congregation

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ave. Assessment Income per Congregation</td>
<td>R 42,561</td>
<td>R 46,634</td>
<td>R 50,811</td>
<td>R 47,852</td>
<td>R 49,364</td>
<td>R 57,014</td>
</tr>
<tr>
<td>% incr</td>
<td>9.57%</td>
<td>8.96%</td>
<td>-5.82%</td>
<td>3.16%</td>
<td>15.50%</td>
<td></td>
</tr>
</tbody>
</table>

### Trade and other receivables

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trade and Other Receivables</td>
<td>R 1,619,054</td>
<td>R 1,846,679</td>
<td>R 521,217</td>
<td>R 851,764</td>
<td>R 946,800</td>
<td>R 626,582</td>
</tr>
<tr>
<td>% incr</td>
<td>14.06%</td>
<td>-71.78%</td>
<td>-71.78%</td>
<td>11.16%</td>
<td>-33.82%</td>
<td></td>
</tr>
</tbody>
</table>
### Cash and Cash Equivalents

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>6,287,172</td>
<td>2,871,241</td>
<td>5,197,619</td>
<td>2,814,178</td>
<td>6,902,396</td>
<td>7,670,869</td>
</tr>
<tr>
<td>% incr</td>
<td>-54.33%</td>
<td>81.02%</td>
<td>-45.86%</td>
<td>145.27%</td>
<td>11.13%</td>
<td>11.13%</td>
</tr>
</tbody>
</table>

### Investments

<table>
<thead>
<tr>
<th></th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>25,908,003</td>
<td>29,063,176</td>
<td>32,096,983</td>
<td>33,583,013</td>
<td>32,974,656</td>
<td>33,397,151</td>
</tr>
<tr>
<td>% incr</td>
<td>12.18%</td>
<td>10.44%</td>
<td>4.63%</td>
<td>-1.81%</td>
<td>1.28%</td>
<td>1.28%</td>
</tr>
</tbody>
</table>
### Restricted Purpose Funds

<table>
<thead>
<tr>
<th>Year</th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amount</td>
<td>22,059,096</td>
<td>21,995,877</td>
<td>23,727,528</td>
<td>22,937,648</td>
<td>23,447,784</td>
<td>23,103,355</td>
</tr>
<tr>
<td>% incr</td>
<td>-0.29%</td>
<td>7.87%</td>
<td>-3.33%</td>
<td>2.22%</td>
<td>-1.47%</td>
<td></td>
</tr>
</tbody>
</table>

### Trade and Other Payables

<table>
<thead>
<tr>
<th>Year</th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
<th>June 2015</th>
<th>June 2016</th>
<th>June 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amount</td>
<td>3,725,233</td>
<td>4,215,338</td>
<td>4,048,705</td>
<td>4,111,799</td>
<td>5,466,811</td>
<td>6,051,027</td>
</tr>
<tr>
<td>% incr</td>
<td>13.16%</td>
<td>-3.95%</td>
<td>1.56%</td>
<td>32.95%</td>
<td>10.69%</td>
<td></td>
</tr>
<tr>
<td>Unallocated Deposits</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------</td>
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<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td></td>
<td>% incr</td>
<td>568,301</td>
<td>604,745</td>
<td>444,700</td>
<td>524,093</td>
<td>2,023,869</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6.41%</td>
<td>-26.46%</td>
<td>17.85%</td>
<td>286.17%</td>
<td>-18.41%</td>
</tr>
<tr>
<td>Available for sale reserves</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>% incr</td>
<td>10,053,464</td>
<td>12,728,789</td>
<td>15,138,006</td>
<td>15,796,625</td>
<td>1,243,385</td>
</tr>
<tr>
<td></td>
<td></td>
<td>26.61%</td>
<td>18.93%</td>
<td>4.35%</td>
<td>-92.13%</td>
<td>-36.41%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Available for Sale Reserves</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>% incr</td>
<td>10,053,464</td>
<td>12,728,789</td>
<td>15,138,006</td>
<td>15,796,625</td>
<td>1,243,385</td>
</tr>
<tr>
<td></td>
<td></td>
<td>26.61%</td>
<td>18.93%</td>
<td>4.35%</td>
<td>-92.13%</td>
<td>-36.41%</td>
</tr>
</tbody>
</table>
Cash generated from (used in) operations

<table>
<thead>
<tr>
<th>Year</th>
<th>2012</th>
<th>2013</th>
<th>2014</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>Value</td>
<td>R 3,308,175</td>
<td>2,838,101</td>
<td>1,257,814</td>
<td>502,393</td>
<td>1,112,245</td>
<td>569,873</td>
</tr>
<tr>
<td>% incr</td>
<td>-14.21%</td>
<td>-55.68%</td>
<td>-139.94%</td>
<td>-321.39%</td>
<td>-48.76%</td>
<td>-48.76%</td>
</tr>
</tbody>
</table>

Auditor's remuneration

<table>
<thead>
<tr>
<th>Year</th>
<th>2012</th>
<th>2013</th>
<th>2014</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>Value</td>
<td>R 300,232</td>
<td>616,050</td>
<td>360,001</td>
<td>169,267</td>
<td>543,095</td>
<td>227,838</td>
</tr>
<tr>
<td>% incr</td>
<td>105.19%</td>
<td>-41.56%</td>
<td>-52.56%</td>
<td>-52.98%</td>
<td>-58.05%</td>
<td>-58.05%</td>
</tr>
<tr>
<td>-------------------------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
</tr>
<tr>
<td>R</td>
<td>2,384,394</td>
<td>2,310,420</td>
<td>2,302,763</td>
<td>2,238,595</td>
<td>2,218,551</td>
<td>2,542,833</td>
</tr>
<tr>
<td>% incr</td>
<td>-3.10%</td>
<td>-0.33%</td>
<td>-2.79%</td>
<td>-0.90%</td>
<td>14.62%</td>
<td>141</td>
</tr>
</tbody>
</table>
ANNEXURE 1

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
(REGISTRATION NUMBER MM0021/01/04)

ANNUAL FINANCIAL STATEMENTS
FOR THE YEAR ENDED 30 JUNE 2017
The reports and statements set out below comprise the annual financial statements presented to the General Assembly:

<table>
<thead>
<tr>
<th>Financial Committee's Responsibilities and Approval</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Independent Auditors' Report</td>
<td>3-5</td>
</tr>
<tr>
<td>Statement of Financial Position</td>
<td>6</td>
</tr>
<tr>
<td>Statement of Surplus or Deficit and Other Comprehensive Income</td>
<td>7</td>
</tr>
<tr>
<td>Statement of Changes in Equity</td>
<td>8</td>
</tr>
<tr>
<td>Statement of Cash Flows</td>
<td>9</td>
</tr>
<tr>
<td>Accounting Policies</td>
<td>10-13</td>
</tr>
<tr>
<td>Notes to the Financial Statements</td>
<td>14-20</td>
</tr>
</tbody>
</table>

The following supplementary information does not form part of the financial statements and is unaudited:

Detailed Statement of Surplus or Deficit

Preparer
RSM South Africa Inc.
Registered Auditors
Louis Quintal CA (SA) RA
Director
The Uniting Presbyterian Church in Southern Africa  
(Registration number MM0021/01/04)  
Annual Financial Statements for the year ended 30 June 2017

FINANCIAL COMMITTEE'S RESPONSIBILITIES AND APPROVAL

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

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

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

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

The finance committee has reviewed the church’s cash flow forecast for the year to 30 June 2018 and, in the light of this review and the current financial position, they are satisfied that the church has or had access to adequate resources to continue in operational existence for the foreseeable future.

The external auditors are responsible for independently auditing and reporting on the church’s financial statements. The financial statements have been examined by the church’s external auditors and their report is presented on pages 3 to 5.

The financial statements set out on pages 6 to 20, which have been prepared on the going concern basis, were approved by the Finance Committee on _______________ and were signed on its behalf by:

Chief Financial Officer

Date: ___________________________  

Convener of the Finance Committee

Date: ___________________________
INDEPENDENT AUDITORS’ REPORT

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

Qualified opinion

We have audited the financial statements of The Uniting Presbyterian Church in Southern Africa set out on pages 6 to 20, which comprise the Statement of Financial Position as at 30 June 2017, and the Statement of Surplus or Deficit and Other Comprehensive Income, Statement of Changes in Equity and Statement of Cash Flows for the year then ended, and notes to the financial statements, including a summary of significant accounting policies.

In our opinion, except for the possible effect of the matters described in the basis for qualified opinion section of our report, the financial statements present fairly, in all material respects, the financial position of The Uniting Presbyterian Church in Southern Africa as at 30 June 2017, and its financial performance and cash flows for the year then ended in accordance with International Financial Reporting Standard for Small and Medium-sized Entities and the requirements of the Companies Act of South Africa.

Basis for qualified opinion

The accounting policy of the organisation is to recognise all assessment receipts and bequests in the statement of comprehensive income when received. However, the International Financial Reporting Standard for Small and Medium-sized Entities requires such income to be received when, amongst others, the amount of revenue can be measured reliably and it is probable that economic benefits associated with the transaction will flow to the entity. Transactions that do comply with these conditions should therefore have been recognised when they accrued to the organisation, and not only when received.

In common with similar organisations, it is also not feasible for the organisation to institute accounting controls over cash receipts from donation income prior to the initial entry of the receipts in the accounting records. We performed procedures over those donations that were actually recorded but, due to the inherent limitations, it was impractical for us to extend the examinations beyond receipts actually recorded. We are therefore unable to conclude as to whether or not all the donations that were received were actually recorded accurately and completely in the correct period.
The church was unable to provide title deeds and supporting documentation relating to certain properties occupied by the church. Furthermore, deed searches noted properties in the name of the church which are not recorded in the financial statements and the values are unknown. Consequently, we were unable to obtain sufficient appropriate audit evidence to satisfy ourselves as to the completeness, existence, valuation and classification of the property disclosed in the financial statements.

We conducted our audit in accordance with International Standards on Auditing. Our responsibilities under those standards are further described in the Auditors’ Responsibilities for the Audit of the financial statements section of our report. We are independent of the church in accordance with the Independent Regulatory Board for Auditors Code of Professional Conduct for Registered Auditors (IRBA Code) and other independence requirements applicable to performing audits of financial statements in South Africa. We have fulfilled our other ethical responsibilities in accordance with the IRBA Code and in accordance with other ethical requirements applicable to performing audits in South Africa. The IRBA Code is consistent with the International Ethics Standards Board for Accountants Code of Ethics for Professional Accountants (Parts A and B). We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our qualified opinion.

Responsibilities of the finance committee for the financial statements

The finance committee are responsible for the preparation and fair presentation of the financial statements in accordance with International Financial Reporting Standard for Small and Medium-sized Entities and the requirements of the Companies Act of South Africa, and for such internal control as the finance committee determine is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

In preparing the financial statements, the finance committee are responsible for assessing the church’s ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless the finance committee either intend to liquidate the church or to cease operations, or have no realistic alternative but to do so.

Auditors’ responsibilities for the audit of the financial statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditors’ report that includes our opinion. Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with International Standards on Auditing will always detect a material misstatement when it exists. Misstatements can arise from fraud or error and are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of these financial statements.

As part of an audit in accordance with International Standards on Auditing, we exercise professional judgement and maintain professional skepticism throughout the audit. We also:

- Identify and assess the risks of material misstatement of the financial statements, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for our opinion. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control.
- Obtain an understanding of internal control relevant to the audit in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the church’s internal control.
• Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by the finance committee.
• Conclude on the appropriateness of the finance committee’s use of the going concern basis of accounting and based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on the church’s ability to continue as a going concern. If we conclude that a material uncertainty exists, we are required to draw attention in our auditor’s report to the related disclosures in the financial statements or, if such disclosures are inadequate, to modify our opinion. Our conclusions are based on the audit evidence obtained up to the date of our auditor’s report. However, future events or conditions may cause the church to cease to continue as a going concern.
• Evaluate the overall presentation, structure and content of the financial statements, including the disclosures, and whether the financial statements represent the underlying transactions and events in a manner that achieves fair presentation.

We communicate with the finance committee regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that we identify during our audit.

Eckard Bergh
Chartered Accountant (SA)
Registered Auditor
Director

Date 10/04/2018
The Uniting Presbyterian Church in Southern Africa  
(Registration number MM0021/01/04)  
Annual Financial Statements for the year ended 30 June 2017

Statement of Financial Position as at 30 June 2017

<table>
<thead>
<tr>
<th>Figures in Rand</th>
<th>Note</th>
<th>2017</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ASSETS</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>NON-CURRENT ASSETS</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Property, plant and equipment</td>
<td>2</td>
<td>3 201 723</td>
<td>3 940 814</td>
</tr>
<tr>
<td>Loans receivables</td>
<td>3</td>
<td>93 178</td>
<td>109 664</td>
</tr>
<tr>
<td>Investments</td>
<td>4</td>
<td>33 397 151</td>
<td>32 974 656</td>
</tr>
<tr>
<td><strong>CURRENT ASSETS</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inventories</td>
<td>5</td>
<td>381 948</td>
<td>375 227</td>
</tr>
<tr>
<td>Loans receivable</td>
<td>3</td>
<td>140 407</td>
<td>-</td>
</tr>
<tr>
<td>Trade and other receivables</td>
<td>6</td>
<td>626 582</td>
<td>946 800</td>
</tr>
<tr>
<td>Cash and cash equivalents</td>
<td>7</td>
<td>7 670 869</td>
<td>6 902 396</td>
</tr>
<tr>
<td><strong>TOTAL ASSETS</strong></td>
<td></td>
<td>8 819 806</td>
<td>8 224 423</td>
</tr>
<tr>
<td><strong>EQUITY AND LIABILITIES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>EQUITY</strong></td>
<td></td>
<td>790 654</td>
<td>1 714 543</td>
</tr>
<tr>
<td>Retained income</td>
<td></td>
<td>15 566 822</td>
<td>14 620 419</td>
</tr>
<tr>
<td><strong>TOTAL EQUITY</strong></td>
<td></td>
<td>16 357 476</td>
<td>16 334 962</td>
</tr>
<tr>
<td><strong>LIABILITIES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>NON-CURRENT LIABILITIES</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Restricted purpose funds</td>
<td></td>
<td>23 103 355</td>
<td>23 447 784</td>
</tr>
<tr>
<td><strong>CURRENT LIABILITIES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trade and other payables</td>
<td></td>
<td>6 051 027</td>
<td>5 466 811</td>
</tr>
<tr>
<td><strong>TOTAL LIABILITIES</strong></td>
<td></td>
<td>29 154 382</td>
<td>28 914 595</td>
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<tr>
<td><strong>TOTAL EQUITY AND LIABILITIES</strong></td>
<td></td>
<td>45 511 858</td>
<td>45 249 557</td>
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</table>
## Statement of Surplus or Deficit and Other Comprehensive Income

<table>
<thead>
<tr>
<th>Figures in Rand</th>
<th>Note</th>
<th>2017</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>Revenue</td>
<td>12</td>
<td>12 993 405</td>
<td>11 921 097</td>
</tr>
<tr>
<td>Other income</td>
<td>13</td>
<td>811 186</td>
<td>-</td>
</tr>
<tr>
<td>Operating expenses</td>
<td></td>
<td>(13 447 218)</td>
<td>(12 215 182)</td>
</tr>
<tr>
<td><strong>Operating surplus/(deficit)</strong></td>
<td>14</td>
<td>357 373</td>
<td>(294 085)</td>
</tr>
<tr>
<td>Investment revenue</td>
<td>15</td>
<td>117 872</td>
<td>125 919</td>
</tr>
<tr>
<td>Finance costs</td>
<td>16</td>
<td>-</td>
<td>(6 946)</td>
</tr>
<tr>
<td><strong>Surplus/(deficit) for the year</strong></td>
<td></td>
<td>475 245</td>
<td>(175 112)</td>
</tr>
<tr>
<td><strong>Other comprehensive income:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Available-for-sale financial assets adjustments</td>
<td>19</td>
<td>(452 731)</td>
<td>1 770 263</td>
</tr>
<tr>
<td><strong>Total comprehensive surplus for the year</strong></td>
<td></td>
<td>22 514</td>
<td>1 595 151</td>
</tr>
</tbody>
</table>
## STATEMENT OF CHANGES IN EQUITY

<table>
<thead>
<tr>
<th>Figures in Rand</th>
<th>Available for sale reserve on investments</th>
<th>Revaluation reserve on land and buildings</th>
<th>Total reserves</th>
<th>Retained income</th>
<th>Total equity</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Balance at 01 July 2015</strong></td>
<td>15 796 625</td>
<td>471 158</td>
<td>16 267 783</td>
<td>(1 527 972)</td>
<td>14 739 811</td>
</tr>
<tr>
<td><strong>Deficit for the year</strong></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>(175 112)</td>
<td>(175 112)</td>
</tr>
<tr>
<td><strong>Other comprehensive surplus</strong></td>
<td>1 770 263</td>
<td>-</td>
<td>1 770 263</td>
<td>-</td>
<td>1 770 263</td>
</tr>
<tr>
<td><strong>Total comprehensive surplus for the year</strong></td>
<td>1 770 263</td>
<td>-</td>
<td>1 770 263</td>
<td>(175 112)</td>
<td>1 595 151</td>
</tr>
<tr>
<td><strong>Transfer between reserves</strong></td>
<td>(16 323 503)</td>
<td>-</td>
<td>(16 323 503)</td>
<td>16 323 503</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total changes</strong></td>
<td>(16 323 503)</td>
<td>-</td>
<td>(16 323 503)</td>
<td>16 323 503</td>
<td>-</td>
</tr>
<tr>
<td><strong>Balance at 01 July 2016</strong></td>
<td>1 243 385</td>
<td>471 158</td>
<td>1 714 543</td>
<td>14 620 419</td>
<td>16 334 962</td>
</tr>
<tr>
<td><strong>Surplus for the year</strong></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>475 245</td>
<td>475 245</td>
</tr>
<tr>
<td><strong>Other comprehensive deficit</strong></td>
<td>(452 731)</td>
<td>-</td>
<td>(452 731)</td>
<td>-</td>
<td>(452 731)</td>
</tr>
<tr>
<td><strong>Total comprehensive deficit for the year</strong></td>
<td>(452 731)</td>
<td>-</td>
<td>(452 731)</td>
<td>475 245</td>
<td>22 514</td>
</tr>
<tr>
<td><strong>Transfer between reserves</strong></td>
<td>-</td>
<td>(471 158)</td>
<td>(471 158)</td>
<td>471 158</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total changes</strong></td>
<td>-</td>
<td>(471 158)</td>
<td>(471 158)</td>
<td>471 158</td>
<td>-</td>
</tr>
<tr>
<td><strong>Balance at 30 June 2017</strong></td>
<td>790 654</td>
<td>-</td>
<td>790 654</td>
<td>15 566 822</td>
<td>16 357 476</td>
</tr>
</tbody>
</table>
### Statement of Cash Flows

**Figures in Rand**

<table>
<thead>
<tr>
<th>Note</th>
<th>2017</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CASH FLOWS FROM OPERATING ACTIVITIES</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash generated from operations</td>
<td>17</td>
<td>569 873</td>
</tr>
<tr>
<td>Interest income</td>
<td></td>
<td>117 872</td>
</tr>
<tr>
<td>Finance costs</td>
<td></td>
<td>-</td>
</tr>
<tr>
<td><strong>Net cash from operating activities</strong></td>
<td></td>
<td>687 745</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CASH FLOWS FROM INVESTING ACTIVITIES</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purchase of property, plant and equipment</td>
<td>2</td>
<td>(25 696)</td>
</tr>
<tr>
<td>Sale of property, plant and equipment</td>
<td>2</td>
<td>1 450 000</td>
</tr>
<tr>
<td>Net movement in investments</td>
<td></td>
<td>(875 226)</td>
</tr>
<tr>
<td><strong>Net cash from investing activities</strong></td>
<td></td>
<td>549 078</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CASH FLOWS FROM FINANCING ACTIVITIES</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Movement in restricted purpose funds</td>
<td>(344 429)</td>
<td>510 136</td>
</tr>
<tr>
<td>Movements in loans receivable</td>
<td>(123 921)</td>
<td>(33 687)</td>
</tr>
<tr>
<td><strong>Net cash from financing activities</strong></td>
<td>(468 350)</td>
<td>476 449</td>
</tr>
<tr>
<td>Total cash movement for the year</td>
<td>768 473</td>
<td>4 088 218</td>
</tr>
<tr>
<td>Cash at the beginning of the year</td>
<td>6 902 396</td>
<td>2 814 178</td>
</tr>
<tr>
<td><strong>Total cash at end of the year</strong></td>
<td>7 670 869</td>
<td>6 902 396</td>
</tr>
</tbody>
</table>
ACCOUNTING POLICIES

1. PRESENTATION OF FINANCIAL STATEMENTS

The financial statements have been prepared in accordance with the International Financial Reporting Standard for Small and Medium-sized Entities. The financial statements have been prepared on the historical cost basis, except where otherwise stated, and incorporate the principal accounting policies set out below.

These accounting policies are consistent with those of the previous period.

1.1 PROPERTY, PLANT AND EQUIPMENT

The cost of an item of property and equipment is recognised as an asset when:
- It is probable that future economic benefits associated with the item will flow to the church; and
- the cost of the item can be measured reliably.

Property, plant and equipment are initially measured at cost.

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

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

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

Depreciation is provided using the straight-line basis over the expected useful lives of the assets to their estimated residual values.

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

<table>
<thead>
<tr>
<th>Item</th>
<th>Average useful life</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buildings</td>
<td>50 years</td>
</tr>
<tr>
<td>Furniture and fixtures</td>
<td>6 years</td>
</tr>
<tr>
<td>Motor vehicles</td>
<td>5 years</td>
</tr>
<tr>
<td>IT equipment</td>
<td>3 years</td>
</tr>
</tbody>
</table>

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

The gain and loss arising from the derecognition of an item of property and equipment is included in surplus or deficit when the item is derecognised. The gain and loss arising from derecognition of an item of property and equipment is determined between the net disposal proceeds, if any, and the carrying amount of the item.

1.2 FINANCIAL INSTRUMENTS

Initial measurement

Financial instruments are initially measured at the transaction price (including transaction costs except in the initial measurement of financial assets and liabilities that are measured at fair value through profit or loss) unless the arrangement constitutes, in effect, a financing transaction in which case it is measured at the present value of the future payments discounted at a market rate of interest for a similar debt instrument.
ACCOUNTING POLICIES

1.2 FINANCIAL INSTRUMENTS (continued)

Financial instruments at amortised cost

These include loans, trade receivables and trade payables. Those debt instruments which meet the criteria in section 11.8(b) of the standard, are subsequently measured at amortised cost using the effective interest method. Debt instruments which are classified as current assets or current liabilities are measured at the undiscounted amount of the cash expected to be received or paid, unless the arrangement effectively constitutes a financing transaction.

At each reporting date, the carrying amounts of assets held in this category are reviewed to determine whether there is any objective evidence of impairment. If there is objective evidence, the recoverable amount is estimated and compared with the carrying amount. If the estimated recoverable amount is lower, the carrying amount is reduced to its estimated recoverable amount, and an impairment loss is recognised immediately in profit or loss.

1.3 TAXATION

Current tax assets and liabilities

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

1.4 INVENTORIES

Inventories are measured at the lower of cost and estimated selling price less costs to complete and sell, on the first-in, first-out (FIFO) basis.

1.5 IMPAIRMENT OF ASSETS

The church assesses at each reporting date whether there is any indication that an asset may be impaired.

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

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

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

If an impairment loss subsequently reverses, the carrying amount of the asset (or group of related assets) is increased to the revised estimate of its recoverable amount, but not in excess of the amount that would have been determined had no impairment loss been recognised for the asset (or group of assets) in prior years. A reversal of impairment is recognised immediately in surplus or deficit.

1.6 EMPLOYEE BENEFITS

Short-term employee benefits

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

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

1.6 EMPLOYEE BENEFITS (continued)

Defined contribution plans

Payments to defined contribution retirement benefit plans are charged as an expense as they fall due.

1.7 PROVISIONS AND CONTINGENCIES

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

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

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

Provisions are not recognised for future operating losses.

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

Contingent assets and contingent liabilities are not recognised.

1.8 REVENUE

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

Interest is recognised, in surplus or deficit, using the effective interest rate method.

1.9 BORROWING COSTS

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

1.10 STATEMENT OF FINANCIAL POSITION

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

1.11 RESTRICTED PURPOSE GRANTS AND DONATIONS

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

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

An expense incurred on the specific project is deducted from the restricted purpose fund and is not reflected as expenditure on the income statement.
### 2. PROPERTY, PLANT AND EQUIPMENT

<table>
<thead>
<tr>
<th></th>
<th>2017</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cost</td>
<td>Accumulated depreciation</td>
</tr>
<tr>
<td>Land and buildings</td>
<td>3 452 570</td>
<td>(388 931)</td>
</tr>
<tr>
<td>Furniture and fixtures</td>
<td>70 015</td>
<td>(70 015)</td>
</tr>
<tr>
<td>Motor vehicles</td>
<td>135 630</td>
<td>(29 387)</td>
</tr>
<tr>
<td>IT equipment</td>
<td>230 728</td>
<td>(198 887)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3 888 943</strong></td>
<td><strong>(687 220)</strong></td>
</tr>
</tbody>
</table>

**Reconciliation of property, plant and equipment - 2017**

<table>
<thead>
<tr>
<th></th>
<th>Opening balance</th>
<th>Additions</th>
<th>Disposals</th>
<th>Depreciation</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land and buildings</td>
<td>3 759 410</td>
<td>-</td>
<td>(638 815)</td>
<td>(56 956)</td>
<td>3 063 639</td>
</tr>
<tr>
<td>Motor vehicles</td>
<td>133 459</td>
<td>-</td>
<td>-</td>
<td>(27 216)</td>
<td>106 243</td>
</tr>
<tr>
<td>IT equipment</td>
<td>47 945</td>
<td>25 696</td>
<td>-</td>
<td>(41 800)</td>
<td>31 841</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3 940 814</strong></td>
<td><strong>25 696</strong></td>
<td><strong>(638 815)</strong></td>
<td><strong>(125 972)</strong></td>
<td><strong>3 201 723</strong></td>
</tr>
</tbody>
</table>

**Details of properties**

**PARKTOWN PROPERTY**
Parktown Erf 257, Parktown
- Purchase price: 2009
  - Additions since purchase or valuation
    | Cost     | Accumulated depreciation | Carrying value |
    | 3 104 880 | 336 145                | 3 104 880     |
- Disposals 2010, 2014 and 2015
  - Disposal
    | Cost     | Accumulated depreciation | Carrying value |
    | (784 250) | 145 436                | (784 250)     |
  - Improvements 2010, 2014 and 2015
    | Cost     | Accumulated depreciation | Carrying value |
    | (638 814) | -                      | (638 814)     |
- Disposals 2010, 2014 and 2015
  - Disposal
    | Cost     | Accumulated depreciation | Carrying value |
    | (784 250) | -                      | (784 250)     |

**BLAIRGOWRIE PROPERTY**
Blairgowrie Manse, Erf 1686, Blairgowrie
- Purchase price: 2002
  - Additions since purchase up until valuation
    | Cost     | Accumulated depreciation | Carrying value |
    | 162 126  | 16 716                | 162 126       |
- Values 2003
  - Valuation 2003
    | Cost     | Accumulated depreciation | Carrying value |
    | 471 158  | 47 158                | 471 158       |
- Improvements 2010, 2014 and 2015
  - Disposals 2010, 2014 and 2015
    | Cost     | Accumulated depreciation | Carrying value |
    | (784 250) | -                      | (784 250)     |

**Reconciliation of surplus on sale of property**

| Cost     | Accumulated depreciation | Carrying value |
| (784 250) | -                      | (784 250)     |

**KLIPSPRUIT PROPERTY**
Klipsruit Manse, Erf 1401, Pimville Zone 1
- Purchase price
  - Proceeds on sale of property
    | Cost     | Accumulated depreciation | Carrying value |
    | 11 545  | 11 545                | 11 545       |
NOTES TO THE ANNUAL FINANCIAL STATEMENTS

Figures in Rand

<table>
<thead>
<tr>
<th></th>
<th>2017</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>3. LOANS RECEIVABLE</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loan Receivable Balance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Consist of the Following</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministers' loans</td>
<td>388 723</td>
<td>396 720</td>
</tr>
<tr>
<td>Loans are unsecured and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bears interest at 5% with</td>
<td></td>
<td></td>
</tr>
<tr>
<td>no fixed terms of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>repayment. In the absence</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of contractually agreed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>repayment terms, the fair</td>
<td></td>
<td></td>
</tr>
<tr>
<td>value of these loans are</td>
<td></td>
<td></td>
</tr>
<tr>
<td>deemed to be equal to the</td>
<td></td>
<td></td>
</tr>
<tr>
<td>carrying value. Long</td>
<td></td>
<td></td>
</tr>
<tr>
<td>outstanding loans where</td>
<td></td>
<td></td>
</tr>
<tr>
<td>repayments are not</td>
<td></td>
<td></td>
</tr>
<tr>
<td>deemed likely are</td>
<td></td>
<td></td>
</tr>
<tr>
<td>identified at each balance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sheet date and assessed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>for impairment.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Guild Cottage loan</td>
<td>140 407</td>
<td>8 489</td>
</tr>
<tr>
<td>Loan is unsecured, interest</td>
<td></td>
<td></td>
</tr>
<tr>
<td>free, and has no fixed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>terms of repayment.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Impairment of loans</td>
<td>529 130</td>
<td>405 209</td>
</tr>
<tr>
<td>(295 545)</td>
<td>(295 545)</td>
<td></td>
</tr>
<tr>
<td>Non-current assets</td>
<td>93 178</td>
<td>109 664</td>
</tr>
<tr>
<td>Current assets</td>
<td>140 407</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>233 585</td>
</tr>
<tr>
<td></td>
<td></td>
<td>109 664</td>
</tr>
<tr>
<td><strong>4. INVESTMENTS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Available for sale</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Financial Instruments at</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fair Value</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unit trusts - Oikocredit</td>
<td>451 527</td>
<td>499 594</td>
</tr>
<tr>
<td>Unit trusts - Foord</td>
<td>32 945 624</td>
<td>32 475 062</td>
</tr>
<tr>
<td>Balanced Fund</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>33 397 151</td>
<td>32 974 656</td>
</tr>
<tr>
<td>Fair values are</td>
<td></td>
<td></td>
</tr>
<tr>
<td>determined annually</td>
<td></td>
<td></td>
</tr>
<tr>
<td>at balance sheet date</td>
<td></td>
<td></td>
</tr>
<tr>
<td>based on open market</td>
<td></td>
<td></td>
</tr>
<tr>
<td>value.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>5. INVENTORIES</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church resources</td>
<td>403 415</td>
<td>396 352</td>
</tr>
<tr>
<td>Inventories (write-downs)</td>
<td>403 415</td>
<td>396 352</td>
</tr>
<tr>
<td>(21 467)</td>
<td>(21 125)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>381 948</td>
<td>375 227</td>
</tr>
<tr>
<td>**6. TRADE AND OTHER</td>
<td></td>
<td></td>
</tr>
<tr>
<td>RECEIVABLES**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prepayments</td>
<td>271 830</td>
<td>714 068</td>
</tr>
<tr>
<td>Deposits</td>
<td>6 298</td>
<td>6 298</td>
</tr>
<tr>
<td>Other receivables</td>
<td>214 007</td>
<td>226 434</td>
</tr>
<tr>
<td>Sundry loan</td>
<td>134 447</td>
<td></td>
</tr>
<tr>
<td></td>
<td>626 582</td>
<td>946 800</td>
</tr>
</tbody>
</table>
The Uniting Presbyterian Church in Southern Africa
(Registration number MM0021/01/04)
Annual Financial Statements for the year ended 30 June 2017

NOTES TO THE ANNUAL FINANCIAL STATEMENTS

Figures in Rand

<table>
<thead>
<tr>
<th></th>
<th>2017</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>7. CASH AND CASH EQUIVALENTS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash on hand</td>
<td>17 369</td>
<td>21 138</td>
</tr>
<tr>
<td>Bank balances</td>
<td>7 653 500</td>
<td>6 881 258</td>
</tr>
<tr>
<td>Total</td>
<td>7 870 869</td>
<td>6 902 396</td>
</tr>
</tbody>
</table>

The Uniting Presbyterian in Southern Africa has facility of R255 000 from Standard Bank which is reviewable annually in April of every year.

**8. RESTRICTED PURPOSE FUNDS**

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

<table>
<thead>
<tr>
<th>Fund Description</th>
<th>2017</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reserve exchange</td>
<td>42 314</td>
<td>41 291</td>
</tr>
<tr>
<td>Justice and Social Development Funds</td>
<td>837 698</td>
<td>815 405</td>
</tr>
<tr>
<td>Church Growth Funds</td>
<td>338 210</td>
<td>330 031</td>
</tr>
<tr>
<td>CWM Mission Program Support Fund *</td>
<td>288 421</td>
<td>713 375</td>
</tr>
<tr>
<td>EE Coutts Funds</td>
<td>6 021 183</td>
<td>6 021 182</td>
</tr>
<tr>
<td>Presbyterian education/ bursary funds</td>
<td>1 905 609</td>
<td>2 256 198</td>
</tr>
<tr>
<td>Century Thanks Giving Fund</td>
<td>541 931</td>
<td>585 716</td>
</tr>
<tr>
<td>Robert Niven Trust</td>
<td>26 208</td>
<td>25 574</td>
</tr>
<tr>
<td>Alexander and Mary Robertson Kerr Memorial Fund</td>
<td>1 745 782</td>
<td>1 705 040</td>
</tr>
<tr>
<td>External Mission Fund</td>
<td>66 619</td>
<td>65 008</td>
</tr>
<tr>
<td>Fedsem Educational Fund</td>
<td>445 482</td>
<td>434 709</td>
</tr>
<tr>
<td>J A Swan Will Trust</td>
<td>964 417</td>
<td>941 095</td>
</tr>
<tr>
<td>Mission Priorities</td>
<td>2 267 587</td>
<td>2 168 361</td>
</tr>
<tr>
<td>R B Haggart Medical Help Fund</td>
<td>103 389</td>
<td>166 970</td>
</tr>
<tr>
<td>Minister car loans</td>
<td>2 010 332</td>
<td>1 961 717</td>
</tr>
<tr>
<td>Guild Cottage Trust Fund</td>
<td>432 179</td>
<td>786 433</td>
</tr>
<tr>
<td>Sunday Schools Trust Fund</td>
<td>8 478</td>
<td>8 273</td>
</tr>
<tr>
<td>Ministry Funds</td>
<td>1 003 591</td>
<td>869 296</td>
</tr>
<tr>
<td>K M C Duncan Legacy Will Trust</td>
<td>1 515 993</td>
<td>1 479 333</td>
</tr>
<tr>
<td>Merge of old Funds</td>
<td>880 591</td>
<td>859 694</td>
</tr>
<tr>
<td>HHK Currie Fund</td>
<td>217 912</td>
<td>212 642</td>
</tr>
<tr>
<td>Andrew Smith Bursary Trust</td>
<td>512 873</td>
<td>500 471</td>
</tr>
<tr>
<td>Motsepe Foundation</td>
<td>837 391</td>
<td>500 000</td>
</tr>
<tr>
<td>Children’s Ministry</td>
<td>89 165</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>23 103 355</td>
<td>23 447 784</td>
</tr>
</tbody>
</table>

*Below details a reconciliation of the CWM Mission Program Support Fund:

**Reconciliation:**

<table>
<thead>
<tr>
<th>Category</th>
<th>2017</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>Opening balance</td>
<td>713 375</td>
<td>1 218 521</td>
</tr>
<tr>
<td>Interest</td>
<td>12 622</td>
<td>26 464</td>
</tr>
<tr>
<td>Consultation Grants</td>
<td>-</td>
<td>75 247</td>
</tr>
<tr>
<td>Expenditure</td>
<td>(437 576)</td>
<td>(606 857)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>288 421</td>
<td>713 375</td>
</tr>
</tbody>
</table>
The Uniting Presbyterian Church in Southern Africa
(Registration number MM0021/01/04)
Annual Financial Statements for the year ended 30 June 2017

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<table>
<thead>
<tr>
<th>Figures in Rand</th>
<th>2017</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>9. TRADE AND OTHER PAYABLES</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non trade payables and accrued expenses</td>
<td>932 087</td>
<td>764 107</td>
</tr>
<tr>
<td>Pension fund - loss of returns</td>
<td>372 193</td>
<td>-</td>
</tr>
<tr>
<td>Long leave fund</td>
<td>2 542 833</td>
<td>2 218 551</td>
</tr>
<tr>
<td>Other payables</td>
<td>552 672</td>
<td>460 286</td>
</tr>
<tr>
<td>Unallocated deposits</td>
<td>1 651 242</td>
<td>2 023 867</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6 051 027</strong></td>
<td><strong>5 466 811</strong></td>
</tr>
</tbody>
</table>

Unallocated deposits relate to amounts received by the church in respect of assessment income and Pension Fund contributions for the UPCS A Pension Fund for which not sufficient information is available to apply such amounts.

<table>
<thead>
<tr>
<th>10. AVAILABLE FOR SALE RESERVE</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance at beginning of the year</td>
<td>1 243 385</td>
<td>15 796 625</td>
</tr>
<tr>
<td>Total comprehensive income</td>
<td>(452 731)</td>
<td>1 770 263</td>
</tr>
<tr>
<td>Realised profit on sale of investments</td>
<td>-</td>
<td>(16 323 603)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>790 654</strong></td>
<td><strong>1 243 385</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>11. REVALUATION RESERVE</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Revaluation reserve arising from the revaluation of land and buildings:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Balance at the beginning of the year</td>
<td>471 158</td>
<td>471 158</td>
</tr>
<tr>
<td>Realisation through sale of property</td>
<td>(471 158)</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>-</td>
<td>471 158</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>12. REVENUE</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Assessment fees</td>
<td>12 771 068</td>
<td>11 699 364</td>
</tr>
<tr>
<td>Book sales</td>
<td>204 337</td>
<td>168 333</td>
</tr>
<tr>
<td>Rental income</td>
<td>18 000</td>
<td>53 400</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>12 993 405</strong></td>
<td><strong>11 921 097</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>13. OTHER INCOME</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Surplus on sale of property</td>
<td>811 186</td>
<td>-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>14. OPERATING SURPLUS/(DEFICIT)</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Operating deficit for the year is stated after accounting for the following:</td>
<td></td>
<td></td>
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<tr>
<td>Surplus/(Deficit) on sale of property</td>
<td>811 186</td>
<td>(20 056)</td>
</tr>
<tr>
<td>Pension fund - loss of returns</td>
<td>372 193</td>
<td>-</td>
</tr>
<tr>
<td>Depreciation on property, plant and equipment</td>
<td>125 972</td>
<td>143 320</td>
</tr>
<tr>
<td>Employee costs - Central Office own expense</td>
<td>2 741 998</td>
<td>2 648 592</td>
</tr>
<tr>
<td>Employee costs - Other UPCS A expense</td>
<td>1 486 435</td>
<td>1 332 960</td>
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NOTES TO THE ANNUAL FINANCIAL STATEMENTS

Figures in Rand

15. INVESTMENT REVENUE

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<thead>
<tr>
<th>Description</th>
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<th>2016</th>
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<tbody>
<tr>
<td>Interest revenue</td>
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<tr>
<td>Investments</td>
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<td>93 591</td>
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<tr>
<td>Bank</td>
<td>117 872</td>
<td>32 328</td>
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<tr>
<td></td>
<td><strong>117 872</strong></td>
<td><strong>125 919</strong></td>
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16. FINANCE COSTS

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<td>Bank</td>
<td>-</td>
<td>6 946</td>
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17. CASH GENERATED FROM OPERATIONS

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<th>(Deficit)/Surplus before taxation</th>
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<th>2016</th>
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</thead>
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<td>Adjustments for:</td>
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<td></td>
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<tr>
<td>Depreciation</td>
<td>125 972</td>
<td>143 320</td>
</tr>
<tr>
<td>Deficit/(Surplus) on sale of assets</td>
<td>(811 186)</td>
<td>20 056</td>
</tr>
<tr>
<td>Interest received</td>
<td>(117 872)</td>
<td>(125 919)</td>
</tr>
<tr>
<td>Finance costs</td>
<td>-</td>
<td>6 946</td>
</tr>
<tr>
<td>Changes in working capital:</td>
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<tr>
<td>Inventories</td>
<td>(6 721)</td>
<td>(17 022)</td>
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<tr>
<td>Trade and other receivables</td>
<td>320 218</td>
<td>(95 036)</td>
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<tr>
<td>Trade and other payables</td>
<td>584 217</td>
<td>1 355 012</td>
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<tr>
<td></td>
<td><strong>569 873</strong></td>
<td><strong>1 112 245</strong></td>
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</table>

18. CONTINGENCIES

Reverend G F Tyani is currently in the process of suing The Uniting Presbyterian Church and Mr S G Matiso for R1 000 000 for defamation of character. Management and their advisors cannot determine if the lawsuit will be successful, and are unable to reliably determine the amount of penalties and damages that may be payable.

Further to above, there is currently an appeal in progress against the writ of eviction that was received from the High Court of South Africa which stated that the Presbyterian Church of Southern Africa was evicting Reverend Tyani from Rainy mission instead of evicting Reverend Bongani Skenjana from Rainy Mission. Management is uncertain of the outcome of the appeal.

19. OTHER COMPREHENSIVE INCOME

<table>
<thead>
<tr>
<th>Components of other comprehensive income - 2017</th>
<th>Gross</th>
<th>Tax</th>
<th>Net</th>
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</thead>
<tbody>
<tr>
<td>Mark-to-Market movement on investment</td>
<td>(452 731)</td>
<td>-</td>
<td>(452 731)</td>
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</table>

<table>
<thead>
<tr>
<th>Components of other comprehensive income - 2016</th>
<th>Gross</th>
<th>Tax</th>
<th>Net</th>
</tr>
</thead>
<tbody>
<tr>
<td>Available-for-sale financial assets adjustments</td>
<td>1 770 263</td>
<td>-</td>
<td>1 770 263</td>
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</tbody>
</table>
20. GRANTS

Grants include specific allocations made by the Ministry for training, accommodation, subsistence, university fees, student allowances against specific fund accounts shown as liabilities in the balance sheet, and allocations made from the centenary and thanks giving funds for various denomination projects, and supplementary pension and medical aid subsidies (i.e. EE Coutts, various bursary allocations to be drawn on as when required, ministerial training, ministerial formation, The FEDSEM educational fund, centenary and thanks giving funds).

21. RELATED PARTIES

Relationships
Members of key management

The church collects subscriptions for Medical Aid and contributions for Pension Funds on behalf of its Ministers.

Related party balances and transactions.

Related party balances

Loans owing by related parties
Ministers' loans 388 723 396 720
Guild Cottage loan 140 407 8 489

Amounts receivable from Ministers
Medical Aid contributions 6 592 2 674
Sundry minister loan 134 447 -

Assessment income received from various Presbyterian Ministries
Assesament income 12 771 068 11 699 364
NOTES TO THE ANNUAL FINANCIAL STATEMENTS

22. ASSOCIATION INFORMATION

Domicile:
South Africa

Legal form of entity:
Association

Country of incorporation:
South Africa

Business address:
28 Rhodes Avenue
Parktown
JOHANNESBURG
2193

Nature of business:
Public benefit organization.
### Detailed Statement of Surplus or Deficit

<table>
<thead>
<tr>
<th>Figures in Rand</th>
<th>Note</th>
<th>2017</th>
<th>2016</th>
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</thead>
<tbody>
<tr>
<td><strong>Revenue</strong></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Assessment fees</td>
<td></td>
<td>12 771 088</td>
<td>11 699 364</td>
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<tr>
<td>Book sales</td>
<td></td>
<td>204 337</td>
<td>168 333</td>
</tr>
<tr>
<td>Rental income</td>
<td></td>
<td>18 000</td>
<td>53 400</td>
</tr>
<tr>
<td><strong>Total Revenue</strong></td>
<td></td>
<td>12 993 405</td>
<td>11 921 097</td>
</tr>
</tbody>
</table>

| **Other income** |      | 811 186    | 117 872    |
| **Total Other income** |      | 929 058    | 125 919    |

| **Operating expenses** |      |            |            |
| Administration and management fees |      | (256 085)  | (285 548)  |
| Assembly                      |      | (38 631)   | (1 062)    |
| Auditors’ remuneration       |      | (227 838)  | (543 095)  |
| Bad debts                    |      | (102 894)  | (114 763)  |
| Bank charges                 |      | (1 324 007)| (1 371 212)|
| Bursaries                    |      | (3 040 613)| (1 452 328)|
| Committee expenses - including travel | | (949)  | (8 324) |
| Conference costs             |      | (50 753)   | (193 427)  |
| Depreciation, amortisation and impairments | | (125 972)  | (143 320)  |
| Employee costs - Central office own expense | | (2 741 998)| (2 648 592)|
| Employee costs - Other UPCSA expense | | (1 486 435)| (1 332 360)|
| Grants                       |      | (942 802)  | (1 486 543)|
| IT expenses                  |      | (167 282)  | (110 568)  |
| Insurance                    |      | (52 407)   | (66 122)   |
| Legal expenses               |      | (367 946)  | (101 070)  |
| Ministry retreat             |      | -          | (366 874)  |
| Moderator costs              |      | (160 657)  | (308 326)  |
| Motor vehicle expenses       |      | (74 004)   | (119 037)  |
| Pension fund - loss of returns |      | (372 193)  | -          |
| Printing and stationery      |      | (297 746)  | (238 031)  |
| Repairs and maintenance      |      | (196 642)  | (170 221)  |
| Resource purchases           |      | (224 987)  | (178 395)  |
| Subscriptions                |      | (80 997)   | (104 618)  |
| Sundry expenses - Ministry and committees | | (802 508) | (567 171) |
| Surplus and deficit on exchange differences | | (48 099) | (36 996) |
| Surplus and deficit on sale of assets and liabilities | | - | (20 056) |
| Telephone and fax            |      | (144 401)  | (137 129)  |
| Transport and freight        |      | (118 372)  | (95 550)   |
| **Total Operating expenses** |      | (13 447 218)| (12 215 182)|

| **Operating surplus/(deficit)** |      | 475 245    | (168 166)  |
| **Finance costs**              |      | -          | (6 946)    |
| **Surplus/(deficit) for the year** | | 475 245    | (175 112)  |

The supplementary information presented does not form part of the annual financial statements and is unaudited.
### JULY 2018 TO JUNE 2019 BUDGET FOR THE UPCSA

<table>
<thead>
<tr>
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<tbody>
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<td>2011</td>
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<td>P Langerman</td>
<td>250 000</td>
<td>280 000</td>
<td>280 000</td>
<td>300 000.00</td>
<td>0.00</td>
<td>112.00</td>
<td>271 778</td>
<td>18 000</td>
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<td>60 000</td>
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<td>148 175</td>
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<td>7 4433</td>
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<tr>
<td>2027</td>
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<td>456 1832</td>
<td>4 641 541</td>
<td>4 641 541</td>
<td>797 097.07</td>
<td>101.75</td>
<td>45 247 69</td>
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<td>17 1000</td>
<td>181 125</td>
<td>181 125</td>
<td>1012 5.00</td>
<td>105.92</td>
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<tr>
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<td>General Assembly 2016</td>
<td>P Langerman/ R Johnson</td>
<td>680 000</td>
<td>788 820</td>
<td>788 820</td>
<td>1088 20.00</td>
<td>116.00</td>
<td>167 614 3</td>
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<td>250 000</td>
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<td>175 000</td>
<td>616.00</td>
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<td>Court of Assembly</td>
<td>G Marchinkowski</td>
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<td>150 000</td>
<td>50 000</td>
<td>200 000</td>
<td>148 100.00</td>
<td>385.36</td>
<td>124 091</td>
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</table>

**STANDING COMMITTEES**

| 2036   | Education and Training                        | M Cook   | 187 182                         | 349 783               | -112 000                         | 237 783                            | 349 783            | 5067 40.00            | 127.03       | 2 205 02         |                             |
| 2014   | Church Associations                           | L Mshumpela | 93 420                         | 110 937               | 110 937                         | 1751 77.00                         | 118.75            | 1 009 47             |                          |
| 2019   | Church Office Committee                       | Z Makalima | 51 402                          | 50 000                | 50 000                          | -140 2.00                          | 97.27             | 36 772                |                          |
| 2010   | Communications Committee                      | M Muller | 51 381                          | 59 900                | 59 900                          | 851 9.00                           | 116.58            | 65 29                 |                          |
| 2040   | Ecumenical Relationships                      | L Mpetsheni | 25 9500                         | 312 426               | 7574                            | 320 000                            | 3207 00.00        | 123.31                | 44 521 8            |
| UCCSA negotiations | L Mpetsheni | 0 | 0 | 80 000 | 80 000 | 80 000 | 80 000.00 | #DIV/0! |
| 2026   | Finance and sub-committees                    | R Johnson | 23 874                          | 51 500                | 51 500                          | 2762 6.00                         | 215.72            | 4 995 1               |                          |
| 2020   | Finance - Pension Administration              | R Johnson | 19 0900                         | 210 945               | 210 945                         | 2014 5.00                         | 110.56            | 6 207 29             |                          |
| 2020   | Pension Fund - Audit Fees                     | R Johnson | 17 8500                         | 187 425               | 187 425                         | 892 5.00                           | 105.00            | 5 707 5               |                          |
| 2032   | Church in Society                             | R Daka   | 11 0834                         | 600 000               | 600 000                         | 23761 2.00             | 314.39            | 1 335 86              |                          |
## JULY 2018 TO JUNE 2019 BUDGET FOR THE UPCSA

### ANNEXURE 2

<table>
<thead>
<tr>
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<td>2055</td>
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</tbody>
</table>

**Projected Income**

| (Surplus) / Deficit | -11 802 000 |

**Restrictions Funds Available**

| MINISTRY | 697197.67 |
| M&D | 135943.02 |
| CIS | 251553.88 |
| P&R | 470100.01 |
| HIV | 1554794.58 |
| 86589 | 1641383.58 |

**R61 915 214**
AUDIT COMMITTEE REPORT

MEMBERS OF COMMITTEE

CURRENT MEMBERS
Mr CW Gauld (Chair), Ms G Spelman, - Finance Committee members
Mr C Smith, The Rev F Botha, Ms K Masiteng - Independent members
Mr R Johnson – The General Treasurer -ex officio.
Mr G Jooste – The Chief Financial Officer – ex officio

The Audit Committee was appointed by General Assembly in July 2016.
Ms K Masiteng has not attended any of the meetings of the Audit Committee. The Committee therefore requests that a new member be appointed in her place.

Terms of Reference of the Audit Committee
The terms of reference of the Audit Committee were approved by the Executive Commission in 2017. To summarise, the overriding objectives of the Audit Committee are to assist the Finance Committee to discharge their duties relating to:
- The safeguarding of assets,
- The operation of adequate systems and controls and
- The reviewing of financial information and preparation of annual financial statements. This includes meeting with the external Auditors and the Chief Financial Officer to arrange the scope of external audits and to review their findings.

Review of the Auditors’ letter to Management
The letter from the auditors to management relating to the audit of the AFS for the year to June 2017 was reviewed and discussed with management and the external auditors at the November 2017 Audit Committee meeting.
At the meeting the auditors reported a breakdown in internal controls to monitor the appropriate use of credit cards for valid church expenditure.
In accordance with its terms of reference, the Audit Committee reported this to the Finance Committee which is ultimately responsible for the system of internal financial controls. The audit committee’s responsibility is to ensure that the audit findings are addressed as a matter of urgency. The audit committee therefore:

1. Requested that the finance committee should determine the extent of the inappropriate use of church credit cards. If necessary, disciplinary action be taken against the employee(s) involved. This was completed in February 2018.
2. Recommended that a policy on the use of church credit cards should be implemented. Employees who make use of church credit cards should be advised about the policy and the appropriate use of credit cards and should sign a letter confirming their acceptance of the terms and conditions of such use. This has been implemented.
3. Recommended that controls around cash withdrawals be tightened. This has been implemented.

In addition, the auditors raised the issues which have, each year, led to the qualification of their audit opinion in the AFS Audit Report. These are:
- The limitations of auditing cash receipts
- The state of title deeds relating to certain properties occupied by the church
- The limitations of auditing controls over the obtaining of supporting documents in respect of grants and allowances.

Review of Annual Financial Statements (AFS)
The AFS for the financial year to 30 June 2017 were reviewed at the November 2017 Audit Committee meeting. Certain changes to the wording were requested in order to make the AFS clearer.
The Committee approved the amended AFS by round-robin resolution and recommended that they may be signed by the Finance Committee.
Audit Plan 2018
A meeting with management and the external auditors regarding the 2018 audit will be scheduled for May or June 2018. This meeting will focus on the scope of the forthcoming audit and its budgeted costs.

Risk Review
An updated risk matrix was submitted to the Audit Committee by the General Secretary and the Chief Financial Officer for review at the November meeting. Due to time constraints this was not addressed and has been carried over to the meeting to be held in May or June 2018.

PROPOSAL
1. The General Assembly receives the report.
2. The General Assembly appoints a new member to the Audit Committee in place of Ms K Masiteng
# Internal Risk Workshop
(Uniting Presbyterian Church of South Africa)

Risks are rated in terms of Impact, Likelihood, and Overall Outcome (High, Medium, Low)

## ECONOMIC AND FINANCIAL ENVIRONMENT

<table>
<thead>
<tr>
<th>No</th>
<th>RISK ISSUE</th>
<th>CONTEXT / DESCRIPTION</th>
<th>CONTROL / ACTION PLAN</th>
<th>RISK RATING</th>
<th>OWNER</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>The cost of services, for example electricity and rates, is rising at an alarming rate, placing pressure on the Church.</td>
<td>Expenditure is, and is, to be contained within the budget. (Reasonable control in place Sensitise staff about responsible usage of electricity and water.)</td>
<td>H</td>
<td>CFO (Geoff Jooste)</td>
</tr>
<tr>
<td>1</td>
<td>Inflationary pressures</td>
<td></td>
<td></td>
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<td>2</td>
<td>Cost increases surpass increase in assessment &amp; investment income</td>
<td>Costs (expenses) may increase at a much greater rate, than the current increase in income that the UPCSA derives.</td>
<td>Controls: From 2013 vs 2011, a 6% reduction. Action plans: Expenditure is, and is, to be contained within the budget. (well contained and work done on congregations to increase number of churches paying assessments)</td>
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<td>CFO (Geoff Jooste)</td>
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| 4  | Cash Flow  | Poor cash flow or in-adequate cash available, may put strain on the UPCSA. | **Controls:** Presbyteries control and follow up with their congregations.  
**Action Plans:** Invoices will be sent in future for assessments due and payable.  
(Receives the same attention as before. One on one contact better)  
There is need to talk to the UPCSA members – laying facts bare about the expenditure items, thus asking them to make person commitments to boost the finances of the UPCSA. That means there is need for further fund raising initiatives. | M | L | L | CFO (Geoff Jooste) |
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<td>5</td>
<td>Assessments not being paid by congregations</td>
<td>Congregations who do not pay their assessments on time, place a great burden on the UPCSA in becoming more stringent in the way it manages its cash available.</td>
<td>Controls:</td>
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<td>CFO (Geoff Jooste)</td>
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<td>A policy called the “Rules for assessment” is in place stipulating how congregations should calculate, and pay over their assessments.</td>
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<td>General Assembly Fin Com.</td>
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<td>Action Plans:</td>
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<td>Local Presbyteries</td>
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<td>Presbyteries to collect and transfer assessments to central office.</td>
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<td></td>
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<td></td>
<td>(Works in one Presbytery only but still below what is due. As above one on one more effective.</td>
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<td>The annual Consultation of the Officials of Presbyteries (Moderators, Clerks and Treasurers remains the most effective mechanism to engender a sense of responsibility and commitment.</td>
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<td>The February meeting arrangement to dedicate time to administration may yield some desired outcomes.</td>
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|    | Determination of assessments for congregations with no accounting systems | There are a number of congregations in outlying areas that do not make use of any form of accounting system to reconcile their financial records. This then means there is no accurate way to determine the accuracy and reliability of the numbers presented forward. | Controls:  
Design a simple DIY toolkit that may assist the congregations to up their accounting systems.  
Action Plans:  
The General Secretary is to engage the associations on this. | M           | General Secretary  
(Lungile Mpetsheni)                        |
|    | Outsourcing of information                                               | The UPCSA outsources its payroll, and with this comes the risk, that the pay-roll may not be run on time, that it is incorrect, amongst other things. A risk of confidentiality may also arise in that the payroll company may release information to other parties, should a confidentiality agreement not be in place. | Controls:  
A confidentiality agreement is in place, and has been signed by all relevant staff.  
Action Plans:  
(Works well) up to date on SARS, WCA and UIF. | M           | CFO  
(Geoff Jooste)                        |
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| 8  | Outdated or over-priced service level agreements. | This may result in us not receiving a service we paid for, or receiving a service we did not pay for, which may have financial implications. Who vets the agreement, and how often is it reviewed? Furthermore, we may not be able to hold our service providers liable in terms of an outdated or inadequate contract. | **Controls:**  
The CFO vets the agreement.  
Agreements are reviewed on an annual basis.  
**Action Plans:**  
(Only one more left to clear I.E. ADT 23 Eileen Road) Will end June 2017. Service Providers should be picked through a tender systems. Contract should be for a year basis and always call for new tenders. Each service providers has to pass through a test to be awarded contract. There must nothing like traditional service providers. | M | L | M-L | CFO (Geoff Jooste) |
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<td>9</td>
<td>Not performing audits or financial reviews on congregations</td>
<td>If each congregation does not have an audit or financial review performed, errors may go undetected, as well as an opportunity for fraud or embezzlement may arise.</td>
<td><strong>Controls:</strong> Each Presbytery should have Monitoring and Evaluation Team and an Audit Committee.</td>
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<td>Audit Committee Chairman (Colin Gauld)</td>
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<td><strong>Action Plans:</strong></td>
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<td>New policy to be discussed at General Assembly.</td>
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<td>Offertory more than R 2 mil. -&gt; Annual, full audit.</td>
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<td>Offertory between R 1mil. and R 2mil -&gt; annual review audit.</td>
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<td>Offertory less than R 1mil. -&gt; Annual review audit performed by Presbytery appointed auditor.</td>
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<td>10</td>
<td>Ensuring statutory contributions are paid on time.</td>
<td>Should statutory contributions be paid late, fines or penalties may arise, but also, in the case of workmen's compensation for example, employees may not be covered in the event of an accident whilst on duty.</td>
<td><strong>Controls:</strong> Each Presbytery should appoint an accounting officer (not necessarily a treasurer) to work on the books and accounts. This arrangement may cascade down to the Congregations.</td>
<td></td>
<td>Fincom/CFO/Presbyteries</td>
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**Action Plans:** Capacity building initiatives for the accounting officers for Presbyteries and Congregations.
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<td>11</td>
<td>Ensuring contributions to medical and pension funds are paid over on time.</td>
<td>Should contributions be paid late, fines or penalties may arise, but also, could result in a medical claim not being paid out, due to the member’s account being in arrears, or even worse, a pension payout being delayed in the sudden unfortunate death of a member whose contributions are not up to date. The Pension Fund adjudicator may also levy fines and penalties when contributions are received late / (paid over late).</td>
<td>Controls: Presbyteries should establish monthly reporting mechanism, which could be the same as the accounting officers mentioned above. &lt;br&gt; &lt;br&gt; Action Plans: (CFO personally involved to clear outstanding pension matters. Punching should be up to to date by end June). There may then still be matters to follow up based on what is found when all punching done. The risk to UPCSA is possible interest levied together with fines from NMG. Medical Aid is all up to date.</td>
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<td>12</td>
<td>Insurance Cover</td>
<td>The UPCSA needs to ensure that it has adequate insurance cover in place, and that the cover is renewed on an annual basis.</td>
<td>Controls: &lt;br&gt; An annual review is performed by the audit committee. Independent FIA official also checks. &lt;br&gt; &lt;br&gt; Action Plans: This must be a standing item on the agenda of the FIN COM where regular updates will be given</td>
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| 13 | Fidelity Cover | The UPCSA should ensure that is has some form of fidelity cover in place for its office bearers, and that the cover is adequate or reasonable, to prevent office bearers from being sued in their personal capacity, in which case, they may not have the funds readily available. | Controls:  
An annual review is performed by the audit committee. 
Independent FIA official also checks.  
Action Plans: Office staff should be sentitised about the issues that could give rise to suing taking place, so that they can act circumspectly and avoid such pracices. | M           | M          | M                       | Audit Committee (Colin Gauld) |
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<td>14</td>
<td>Understanding of Church Financial policies by congregations</td>
<td>There are many church financial policies, and these may not be understood by all congregations in the denomination, or the interpretation may be different to that, that was intended, which may result in altercations taking place and / or, an over or under-payment of assessments to the UPCSA for example. Treasurers also change often and the policies and calculations are passed on to the new treasurer by the old one, which may not always be correct.</td>
<td>Controls: Each Presbytery should appoint an accounting officer (not necessarily a treasurer) to work on the books and accounts. This arrangement may cascade down to the Congregations. Action Plans: An annual visit plan is to be drawn up and implemented where the CFO visits various congregations. (All Presbyteries have had at least one visit with some having had two visits. Many churches have met with CFO to solve long outstanding governance and reporting issues.)</td>
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<td>15</td>
<td>Losing the NPO or PBO status</td>
<td>The church needs to comply at all times with the various statutes to ensure that the NPO and PBO status is not affected in any way.</td>
<td>Controls: Auditors submit returns annually. Action Plans: (Ongoing work done by CFO/Accountant with congregations. Central office is up to date with all reporting.)</td>
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|    |                                | The UPCSA has just been subject to an international fraud scheme where they were tricked into soliciting money to a fraudster. | Controls:  
Any unusual requests to be referred to the GA Fin Com. In writing.  
The CFO and Gen Sec. will approve.  
Action Plans:  
(All requests are fully vetted now. CFO and team work together on all requestes.) So far none have been seen as legitimate. | M           | CFO (Geoff Jooste)  
General Secretary (Lungile Mpetsheni) |
| 16 | Fraud Schemes                  |                                                                                      |                                                                                      | M           |                         |
| 17 | Repayment of Loans by Ministers and staff | The UPCSA grants loans to ministers and staff, and runs the risk that loans may not be repaid.  
This also applies to loans given to cross-border Ministers, etc. | Controls:  
Guarantees of Presbyteries.  
Approval by GA Fin Com.  
Action Plans:  
Consider forward cover?  
(No new loans have recently been authorised but any loans granted going forward will comply with CPA legislation and Presbyteries will cover the debt with Guarantees.) | M           | ????                   |
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<td>18</td>
<td>Third party risk</td>
<td>A risk could be the loss of money through default by one of the third party service providers.</td>
<td><em>Controls:</em> Sensitise people not to involve many hands on monetary issues.</td>
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<td><em>Action Plans:</em> To consider banking with top 4 banks only.</td>
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<td>19</td>
<td>Excessive travel costs</td>
<td>Excessive travel costs, especially for the General Assembly / Ex-Com could impact the financial sustainability of the denomination and / or congregations.</td>
<td><em>Controls:</em> Encourage Presbyteries and Congregations to be fully responsible for the travelling of their commissioners to the General Assembly / Ex-Com.</td>
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<td><em>Action Plans:</em> (Monitored within all the parameters laid down by Fincom).</td>
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## SYSTEMS

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<td>Integrity of Data</td>
<td>This relates to the quality of as well as the protection of the Church’s data and record-keeping.</td>
<td><strong>Controls:</strong> Back-ups are performed monthly, and are kept off-site, but should be changed to weekly. <strong>Action Plans:</strong> Data should be backed up weekly. <em>(Back ups are housed in fire proof safe.)</em></td>
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<td>Disaster Recovery Plan</td>
<td>The UPCSA should ensure that an adequate DRP is in place. This includes not only data on machines, but should something every happen to the Tia Soga House, that the office could be relocated relatively quickly, with minimal disruption.</td>
<td><strong>Controls:</strong> There must be a DRP that will be updated occasionally. <strong>Action Plans:</strong> The CFO is to develop a DRP and present it to the GA Fin Com. And Audit Com. <em>(Nothing done on this yet).</em></td>
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| 3  | Business Continuity         | The UPCSA should ensure that an adequate DRP is in place. This includes not only data on machines, but should something happen to the Tia Soga House, that the office could be relocated relatively quickly, with minimal disruption. This includes, telephones, email, fax, and the day to day running of the facility. | Controls:  
There is in-house insurance cover.  
Email and telephony could be arranged within 48 hours.  
Action Plans:  
Back ups done weekly.  
Revise the plan in line with the current development in market and demand. | L   | L   | L   | CFO                     |
| 4  | Retention of Records        | The UPCSA should ensure the safe retention of records for at least the minimum duration that the law prescribes, and that these records are secure and fire-proof. | Controls:  
Back-ups are kept at Metro File.  
Action Plans:  
Back-ups should be performed weekly.  
Frequent checks on ability to call up old files. | H   | L   | M   | CFO (Geoff Jooste) Philip Gohl |
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<td>1</td>
<td>Empowerment</td>
<td>Presbyteries not accepting empowerment.</td>
<td><strong>Controls:</strong> Leadership and coaching by CFO and Gen. Sec.</td>
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<td><strong>Action Plans:</strong> In spite of intensive consultation this is still a real challenge. Ongoing training will be done</td>
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<td>2</td>
<td>Staff Retention</td>
<td>The Church may possibly face the loss of senior staff.</td>
<td><strong>Controls:</strong> There should be succession discussions and plan.</td>
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<td><strong>Action Plans:</strong> (The COC to address this especially in 2017/2018. CFO OK till Aug 2018 but Gensec’s contract will end August 2019.)</td>
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<td>3</td>
<td>Rewards Policy</td>
<td>A structure should be in place to be able to retain staff.</td>
<td><strong>Controls:</strong> Long service awards, bonuses and incentives.</td>
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<td><strong>Action Plans:</strong> COC should pay attention to this and design a plan.</td>
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| 4  | Diversity      | Having the correct mix of employees per race group and gender, so as to comply with government legislation and Church policy (if applicable). | **Controls:** COC should determine mechanisms.  
**Action Plans:** Gen Sec should sensitise the COC about the matter and report on it. | L             | L         | L       | General Secretary (Lungile Mpetsheni) |
| 5  | Confidentiality Agreements | Confidentiality agreements should be put in place, and be signed by all parties that deal with any form of sensitive information that may cause reputational and / or financial harm to the UPCSA. | **Controls:** | L             | M         | L       | General Secretary (Lungile Mpetsheni) |
| 6  | Personnel records | Personnel records should be up to date, and accurate, and should contain some minimum criteria, to ensure consistency throughout all files. | **Controls:**  
Open file muster on a regular basis.  
**Action Plans:** Records are kept by CFO. Up to Date | L             | L         | L       | General Secretary (Lungile Mpetsheni) |
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|    | Job profiles and performance evaluations | There should be clear job profiles for each employee / office bearer, and such parties should undergo a formal job evaluation at least once a year, to identify any training or other needs that may need to be implemented. | **Controls:**
All staff reviewed at least quarterly. Submitted to COC | **IMPACT** | **LIKELIHOOD** | **OVERALL** |
<p>|    | | | <strong>L</strong> | <strong>L</strong> | <strong>L</strong> | General Secretary (Lungile Mpetsheni) |</p>
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| 8  | Training of new ministers / students | There is a risk that if ministers are trained for the context and for purpose, there may be frustration, when they get into ministry and that they may not serve the needs of the people. The pressure of studies and personal issues in the House of Studies At discernment time, there are always more students that we could take, as the red flags we may have could be adequately addressed during the year, but we do not have finances to send students to theological institutions, we defer them-some do not return Ministers training in old authoritarian style in conflict with new styles of leadership to which students and probationers have been exposed. | Controls:  
Visit Presbyteries: Ministry Secretary/Convenor to understand new forms of ministry and ministry burnout and anger strategies  
Ministry Committee should ensure that education and training address and respond to the situations on the ground.  
Action Plans: Ministry Committee through the Ministry Secretary should do consistent monitoring and evaluation of the processes and systems.  
Find some institutions that can help pro-bono with student/probationer health issues.  
Find psychologists and social workers who can assist with emergency situations  
Share training resources with ecumenical denominations  
Seek and Develop fund-raising programmes to invest in our ministers.  
See what contributions family and friends and sending churches can contribute toward studies and student probationers well being.  
Develop more on line and skype courses | H | H | H | Ministry Convener / Ministry Sec Pat Baxter |
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<td>Succession planning</td>
<td>There are 35 ministers retiring in the next 5 years (2016 to 2021) and we may not be able to fill the vacancies quickly enough.</td>
<td><strong>Controls:</strong> There must be a plan to close the gaps in the ministry that will be occasioned by the retirement. Speak to Presbyteries about call-boost the profile of Presbyterian Ministers by doing a documentary on ministers to be shown in churches and role plays to be done in churches that do not have the technological facilities to show a documentary <strong>Action Plans:</strong> If we can find more funding, we will be able to up the number of students being trained annually If we can conceive of and find different places to help fund our programmes and develop innovative programmes that CWM may sponsor The Ministry Committee should prioritise the interests of the congregations in preparing the students for the ministry.</td>
<td>H</td>
<td>H NEW H H</td>
</tr>
</tbody>
</table>
## INFRASTRUCTURE

<table>
<thead>
<tr>
<th>No</th>
<th>RISK ISSUE</th>
<th>CONTEXT / DESCRIPTION</th>
<th>CONTROL / ACTION PLAN</th>
<th>RISK RATING</th>
<th>OWNER</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td><strong>IMPACT</strong></td>
<td><strong>LIKELIHOOD</strong></td>
<td><strong>OVERALL</strong></td>
</tr>
<tr>
<td>1</td>
<td>Occupational Health and Safety</td>
<td>Controls: Health and safety checks are performed on an annual basis. (Honestly nothing has been done)</td>
<td>H</td>
<td>L</td>
<td>M</td>
</tr>
<tr>
<td>2</td>
<td>Age of building</td>
<td>Controls: Action Plans: (Plan in place to move July/Aug 2018)</td>
<td>H</td>
<td>H</td>
<td>L</td>
</tr>
<tr>
<td>3</td>
<td>Insufficient office space?</td>
<td>Controls: Action Plans: As above. Extra space will be created in new facility.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>RISK ISSUE</td>
<td>CONTEXT / DESCRIPTION</td>
<td>CONTROL / ACTION PLAN</td>
<td>RISK RATING</td>
<td>OWNER</td>
</tr>
<tr>
<td>----</td>
<td>-----------------------------</td>
<td>----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------------------------------------</td>
<td>-------------</td>
<td>------------------------</td>
</tr>
</tbody>
</table>
| 4  | Increasing utility costs   | Rates, taxes (if applicable) and water and electricity are increasing at an alarming rate, which puts financial strain on the UPCSA.                                                                                 | Controls: Monitor charges monthly.  
Action Plans: As Above. This will be finalised hopefully by June 2018.                                      | M           | L                      | L          | CFO (Geoff Jooste)    |
| 5  | Unpaid utility bills       | This is an increasing problem as a number of congregations do not pay their utility bills.                                                                                                                              | Controls: Accounting officer will be a partial solution to the risk  
Action Plans: The CFO will incorporate this into his training, when he moves around the various Presbyteries.  
(Still a challenge but only one this financial year although there may be more we are unaware of,) all presbyteries have addressed this. | H           | H                      | H          | CFO (Geoff Jooste)    |
<table>
<thead>
<tr>
<th>No</th>
<th>RISK ISSUE</th>
<th>CONTEXT / DESCRIPTION</th>
<th>CONTROL / ACTION PLAN</th>
<th>RISK RATING</th>
<th>OWNER</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Not investing in our own properties</td>
<td>We do not spend enough money investing in, or repairing our own properties, thereby making our properties either un-useable, un-safe or to decrease in value.</td>
<td>Controls: There must be an inventory of our properties with information on how they are utilised, maintained an developed. Action Plans: Improvement in this area with insurances also being addressed. Fincom has had many requests to sanction repairs/improvements.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>RISK ISSUE</td>
<td>CONTEXT / DESCRIPTION</td>
<td>CONTROL / ACTION PLAN</td>
<td>RISK RATING</td>
<td>OWNER</td>
</tr>
<tr>
<td>----</td>
<td>-----------------</td>
<td>----------------------------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------------------</td>
<td>-------------</td>
<td>---------------------------</td>
</tr>
</tbody>
</table>
| 1  | Reputational Risk | The Church could possibly be brought into disrepute, by either, members, congregations, presbyteries and / or employees. | **Controls:**  
Excellent staff relationships are maintained, and are reviewed annually  
(Owner: ???, Due Date: ????)

**Action Plans:**  
The General Secretary and Moderator are to remain high profile  
(Owner: ???, Due Date: ????)

Policies and procedures are to be improved, and to be regularly assessed  
(Owner: ???, Due Date: ????)

Committees are to function effectively  
(Owner: ???, Due Date: ????)

**Impact** | **Likelihood** | **Overall** | General Secretary (Lungile Mpetsheni) |
H | L | M |
<table>
<thead>
<tr>
<th>No</th>
<th>RISK ISSUE</th>
<th>CONTEXT / DESCRIPTION</th>
<th>CONTROL / ACTION PLAN</th>
<th>RISK RATING</th>
<th>OWNER</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Controls: Confidentiality agreements have been signed by all staff and are in place.</td>
<td>H L M</td>
<td>General Secretary (Lungile Mpetsheni)</td>
</tr>
<tr>
<td></td>
<td>Confidentiality of certain information</td>
<td>The Church body may be privy to sensitive and / or confidential information that must be treated in the strictest of confidence.</td>
<td>Action Plans: COC and Conveners of Committees to work on this area.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Compliance to legislation</td>
<td>Many statutory laws exist, and the Church could be exposed in that it does not comply with a certain law or statute.</td>
<td>Controls: Build a file with the necessary legislations and ensure that staff members are informed about and trained on the contents thereof. Action Plans: (Work in progress. Have complied with SARS etc in many more congregations.)</td>
<td>H M M-H</td>
<td>CFO (Geoff Jooste)</td>
</tr>
</tbody>
</table>
### OTHER

<table>
<thead>
<tr>
<th>No</th>
<th>RISK ISSUE</th>
<th>CONTEXT / DESCRIPTION</th>
<th>CONTROL / ACTION PLAN</th>
<th>RISK RATING</th>
<th>OWNER</th>
</tr>
</thead>
</table>
| 1  | Church Growth                     | It is imperative for the Church body to grow, failing which, they Church will slowly decline. | **Controls:** Mission and Discipleship to manage this aspect.  
**Action Plans:** Transfer the risk to M&D Committee. | H           | General Secretary (Lungile Mpetsheni) |
| 2  | Committees not working together as one | The various committees in the UPCSA may not work together as one, thereby not strengthening our skills together, but working against one another. | **Controls:**  
**Action Plans:** (Driven by Gensec and P&R committee to gather with Audit committee.) Work in progress. | H           | Gensec/ P&R committee         |
<table>
<thead>
<tr>
<th>No</th>
<th>RISK ISSUE</th>
<th>CONTEXT / DESCRIPTION</th>
<th>CONTROL / ACTION PLAN</th>
<th>RISK RATING</th>
<th>Owner</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3</td>
<td>Not promoting the UPCSA enough</td>
<td>We do not promote the UPCSA enough with our members – e.g. how bursary students are doing, how many lay preachers we have in our denomination, etc.</td>
<td>Controls: The UPCSA ministers, leadership and membership should be equipped and empowered to be the ambassadors of the UPCSA. Action Plans: (New communication strategy being rolled out. C Kasambara is being trained on Electronic web/ Social media platforms.)</td>
<td>H</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Communication from Ministers</td>
<td>Ministers do not share information with their sessions and members.</td>
<td>Controls: Presbytery Officials are to take responsibility through the February meetings arrangement Action Plans: A proforma should be designed for soliciting the necessary information.</td>
<td>H</td>
</tr>
<tr>
<td>No</td>
<td>RISK ISSUE</td>
<td>CONTEXT / DESCRIPTION</td>
<td>CONTROL / ACTION PLAN</td>
<td>RISK RATING</td>
<td>OWNER</td>
</tr>
<tr>
<td>----</td>
<td>-------------------------------------</td>
<td>----------------------------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------------------</td>
<td>-------------</td>
<td>----------------------------</td>
</tr>
</tbody>
</table>
| 5  | In-sufficient financial training    | We do not give our ministers any form of training with regards to finance, thereby making it difficult for them to understand the admin and finance dynamics within their congregations. | Controls: Ministry committee to evaluate progress of students. Ministry Committee to have a record that shows the number of active ministers, also showing the number of those that are retiring in 5 years and the number of congregations that do not have ministers.  
Action Plans:  
In the Student/ Probation formation program financial training will be included. Promulgate this information periodically to sensitis the members about the need for the training of more ministers. | H NEW H H | Ministry Convener/ Ministry Sec Pat Baxter |
| 6  | Lack of understanding of treasurers and moderators at Presbytery level. | Do moderators and treasurers know what is required of them? | Controls: The Accounting officers at Presbyteries is an answer.  
Action Plans: Recommend via General Assembly that treasurers hold office for a term of 4 years. | H H H | Gensec/ P&R committee |
<table>
<thead>
<tr>
<th>No</th>
<th>RISK ISSUE</th>
<th>CONTEXT / DESCRIPTION</th>
<th>CONTROL / ACTION PLAN</th>
<th>RISK RATING</th>
<th>OWNER</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Poor accountability.</td>
<td>We do not hold people accountable that serve on committees or positions within the Church.</td>
<td>Controls:</td>
<td>H</td>
<td>H</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Action Plans:</td>
<td>NEW</td>
<td>H</td>
</tr>
<tr>
<td>8</td>
<td>None, or irregular feedback from Presbyteries.</td>
<td>Quarterly update from Presbyteries on congregations is in unsatisfactory state – what is being done and by whom (Congregation Minister, Session Clerk and Treasurer to attend Presbytery meeting)</td>
<td>Controls: February meetings arrangement is an answer.</td>
<td>H</td>
<td>H</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Action Plans: Very small improvement. Getting Presbytery minutes is helpful)</td>
<td>NEW</td>
<td>h</td>
</tr>
</tbody>
</table>
ANNEXURE 5

THE SEDIBENG TRUST

ANNUAL FINANCIAL STATEMENTS

31 December 2017

GENERAL INFORMATION

Trustees

KV Baloyi
EA Germiquet
RD Johnson
N Kgwale
LM Mosotho
ME Ramulondi
EG Stopforth

Registered office
21-9th Street West
Menlo Park
Pretoria

Place of business
Pretoria

Nature of business
Church Trust

Bankers
Standard Bank of South Africa

Accounting officer
J.Bhika
REPORT OF THE ACCOUNTING OFFICER

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

Compilation engagement

In addition to my duties as accounting officer and on the basis of information provided by the members, I have compiled, in accordance with the International Standards on Related Services (ISRS4410) applicable to compilation engagements, the financial statements set out on pages 1 to 7 for the year ended 31 December 2017. These financial statements comprise the statement of financial position as at 31 December 2017, and the statement of comprehensive income, statement of changes in funds and cash flow statement for the year then ended, and a summary of significant accounting policies and other explanatory notes. The trustees are responsible for these financial statements.

Duties of accounting officer

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

Date: 2017/02/05
THE SEDIBENG TRUST
STATEMENT OF FINANCIAL POSITION – 31 December 2017

<table>
<thead>
<tr>
<th>Notes</th>
<th>2017</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ASSETS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-current assets</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Property, plant and equipment</td>
<td>2</td>
<td>1,475,522</td>
</tr>
<tr>
<td>Investments</td>
<td>3</td>
<td>6,449,860</td>
</tr>
<tr>
<td>Total non-current assets</td>
<td></td>
<td>R 7,925,381</td>
</tr>
<tr>
<td>Current assets</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trade and other receivables</td>
<td>4</td>
<td>507,056</td>
</tr>
<tr>
<td>Cash and cash equivalents</td>
<td>5</td>
<td>397,375</td>
</tr>
<tr>
<td>Total current assets</td>
<td></td>
<td>R 904,432</td>
</tr>
<tr>
<td>Total assets</td>
<td></td>
<td>R 8,829,813</td>
</tr>
<tr>
<td><strong>FUNDS AND LIABILITIES</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Capital and reserves</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trust Capital</td>
<td>6</td>
<td>6,966,705</td>
</tr>
<tr>
<td>Reserves</td>
<td>7</td>
<td>3,045,977</td>
</tr>
<tr>
<td>Accumulated Deficit</td>
<td></td>
<td>(1,211,692)</td>
</tr>
<tr>
<td>Total capital and reserves</td>
<td></td>
<td>R 8,800,989</td>
</tr>
<tr>
<td>Current liabilities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trade and other Payables</td>
<td>8</td>
<td>28,824</td>
</tr>
<tr>
<td>Total current liabilities</td>
<td></td>
<td>R 28,824</td>
</tr>
<tr>
<td>Total liabilities</td>
<td></td>
<td>R 28,824</td>
</tr>
<tr>
<td>Total members’ funds and liabilities</td>
<td></td>
<td>R 8,829,813</td>
</tr>
</tbody>
</table>
THE SEDIBENG TRUST
STATEMENT OF COMPREHENSIVE INCOME – for the year ended 31 December 2017

<table>
<thead>
<tr>
<th>Notes</th>
<th>2017</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>Revenue</td>
<td>683 635</td>
<td>640 770</td>
</tr>
<tr>
<td>Accommodation income</td>
<td>80 875</td>
<td>101 100</td>
</tr>
<tr>
<td>Food income</td>
<td>183 328</td>
<td>127 100</td>
</tr>
<tr>
<td>Investment income</td>
<td>245 217</td>
<td>254 640</td>
</tr>
<tr>
<td>Insurance Claim Received</td>
<td>6 794</td>
<td>-</td>
</tr>
<tr>
<td>Reversal of use of asset</td>
<td>20 000</td>
<td>20 000</td>
</tr>
<tr>
<td>Recoveries UPCSA (Rev Akil)</td>
<td>131 680</td>
<td>118 080</td>
</tr>
<tr>
<td>Other income</td>
<td>15 742</td>
<td>19 850</td>
</tr>
</tbody>
</table>

| Selling, administrative and general expenses | 1 025 483 | 783 772 |
| Accounting (book-keeping) fees | 18 000 | 18 000 |
| Auditors remuneration | 8 000 | 7 500 |
| Bad debts | 285 | - |
| Bank charges | 2 171 | 2 611 |
| Depreciation | 54 998 | 54 998 |
| Donations * | 279 682 | - |
| Food costs | 152 300 | 106 658 |
| Insurance | 15 674 | 24 818 |
| Legal Fees | 2 690 | - |
| Municipal charges | 54 385 | 99 090 |
| Refreshments and cleaning | 7 714 | 5 502 |
| Repairs and maintenance | 34 987 | 76 928 |
| Salaries and wages | 377 981 | 365 401 |
| Security expenses | 5 315 | 10 971 |
| Travel and conference costs | 2 226 | 5 016 |
| Telephone, internet, computer and postage | 9 077 | 6 280 |

Surplus / (Deficit) for the year | R (341 849) | R (143 002) |
THE SEDIBENG TRUST
STATEMENT OF CHANGES IN FUNDS – for the year ended 31 December 2017

<table>
<thead>
<tr>
<th></th>
<th>Trust Capital</th>
<th>Retained income</th>
<th>Reserves</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance at 31.12.2015</td>
<td>R 7 006 705</td>
<td>( R 726 843)</td>
<td>R 2 396 192</td>
<td>R 8 676 054</td>
</tr>
<tr>
<td>Changes in equity for</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2015</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deficit / Surplus for the year</td>
<td>( R 143 002)</td>
<td>( R 143 002)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fair Value Adjustments</td>
<td></td>
<td>82 493</td>
<td>82 493</td>
<td></td>
</tr>
<tr>
<td>Stellenbosch project</td>
<td>( R 20 000)</td>
<td></td>
<td>( R 20 000)</td>
<td></td>
</tr>
<tr>
<td>Balance at 31.12.2016</td>
<td>R 6,986,705</td>
<td>( R 869,845)</td>
<td>R 2,478,685</td>
<td>R 8 595 545</td>
</tr>
<tr>
<td>Changes in equity for</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2016</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deficit / Surplus for the year</td>
<td>( R 341 848)</td>
<td>( R 341 848)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fair Value Adjustments - unit trusts</td>
<td></td>
<td>567 292</td>
<td>567 292</td>
<td></td>
</tr>
<tr>
<td>Stellenbosch project</td>
<td>( R 20 000)</td>
<td></td>
<td>( R 20 000)</td>
<td></td>
</tr>
<tr>
<td>Balance at 31.12.2017</td>
<td>R 6 966 705</td>
<td>( R 1 211 692)</td>
<td>R 3 045 977</td>
<td>R 8 800 989</td>
</tr>
</tbody>
</table>
THE SEDIBENG TRUST
CASH FLOW STATEMENT – for the year ended 31 December 2017

<table>
<thead>
<tr>
<th>Notes</th>
<th>2017</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash generated from operating activities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash receipts from tenants</td>
<td>418,419</td>
<td>366,130</td>
</tr>
<tr>
<td>Cash paid to suppliers and employees</td>
<td>-663,399</td>
<td>-1,004,118</td>
</tr>
<tr>
<td>Cash flows from investing activities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acquisition of property, plant and equipment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investment income</td>
<td>245,217</td>
<td>254,640</td>
</tr>
<tr>
<td>Fair Value Adjustment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash flows from investing activities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donation of UPCS A Federal Seminary Funds</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Net increase/(decrease) in cash and cash equivalents</td>
<td>236</td>
<td>(383,348)</td>
</tr>
<tr>
<td>Cash and cash equivalents at beginning of year</td>
<td>397,138</td>
<td>780,486</td>
</tr>
<tr>
<td>Cash and cash equivalents at end of year</td>
<td>R 397,375</td>
<td>R 397,138</td>
</tr>
</tbody>
</table>
1. Significant accounting policies

1.1 Basis of preparation

The financial statements have been prepared on the historical cost basis except for the revaluation of certain non-current assets and financial instruments. The principal accounting policies are set out below.

1.2 Property, plant and equipment

Land and buildings held for use in the production or supply of goods or services, or for administrative purposes, are stated in the statement of financial position at their original cost, less any subsequent accumulated depreciation and subsequent accumulated impairment losses.

Properties in the course of construction for production, rental or administrative purposes, or for purposes not yet determined, are carried at cost, less any recognised impairment loss. Cost includes professional fees and, for qualifying assets, borrowing costs capitalised in accordance with the company's accounting policy. Depreciation of these assets, on the same basis as other property assets, commences when the assets are ready for their intended use.

Freehold land is not depreciated.

Depreciation is charged so as to write off the cost or valuation of assets, other than freehold land and properties under construction, over their estimated useful lives, using the straight-line basis. The estimated useful lives, residual values and depreciation methods are reviewed at each year end, with the effect of any changes in estimate accounted for on a prospective basis.

Depreciation is provided on all property, plant and equipment other than freehold land, to write down the cost, less residual value, by equal instalments over their useful lives as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Useful life</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buildings</td>
<td>50 years</td>
</tr>
<tr>
<td>Plant and equipment</td>
<td>5 years</td>
</tr>
<tr>
<td>Office equipment</td>
<td>5 years</td>
</tr>
</tbody>
</table>

Assets held under finance leases are depreciated over their expected useful lives on the same basis as owned assets or, where shorter, the term of the relevant lease.

The gain or loss arising on the disposal or retirement of an item of property, plant and equipment is determined as the difference between the sales proceeds and the carrying amount of the asset and is recognised in profit or loss.

1.3 Investment property

Investment property, which is property held to earn rentals and/or for capital appreciation, is measured initially at its cost, including transaction costs. Subsequent to initial recognition, investment property is measured at fair value. Gains and losses arising from changes in the fair value of investment property are included in profit or loss in the period in which they arise.

1.4 Financial assets

Investments are recognised and derecognised on trade date where the purchase or sale of an investment is under a contract whose terms require delivery of the investment within the time frame established by the market concerned, and are initially measured at fair value, plus transaction costs, except for those financial assets classified as at fair value through profit or loss, which are initially measured at fair value.

Financial assets are classified into the following specified categories: financial assets at fair value through profit or loss' (FVTPL), 'held to maturity' investments, 'available for sale' (AFS) financial assets and 'loans and receivables'. The classification depends on the nature and purpose of the financial assets and is determined at the time of initial recognition.
Effective interest method

The effective interest method is a method of calculating the amortised cost of a financial asset and of allocating interest revenue over the relevant period. The effective interest rate is the rate that exactly discounts estimated future cash receipts (including all fees on points paid or received that form an integral part of the effective interest rate, transaction costs and other premiums or discounts) through the expected life of the financial asset, or where appropriate, a shorter period.

Revenue is recognised on an effective interest basis for debt instruments other than those financial assets designated as at FVTPL.

1.4.1 Financial assets at FVTPL

Financial assets are classified as at FVTPL where the financial asset is either held for trading or it is designated as at FVTPL.

A financial asset is classified as held for trading if:

* it has been acquired principally for the purpose of selling in the near future; or

* It is a part of an identified portfolio of financial instruments that the entity manages together and has a recent actual pattern of short-term profit-taking; or

* it is a derivative that is not designated and effective as a hedging instrument.

A financial asset other than a financial asset held for trading may be designated as at FVTPL upon initial recognition if:

* such designation eliminates or significantly reduces a measurement or recognition inconsistency that would otherwise arise; or

* the financial assets forms part of a group of financial assets or financial liabilities or both, which is managed and its performance is evaluated on a fair value basis, in accordance with the entity’s documented risk management or investment strategy, and information about the grouping is provided internally on that basis; or

* it forms part of a contract containing one or more embedded derivatives, and IAS 39 Financial Instruments: Recognition and Measurement permits the entire combined contract (asset or liability) to be designated as at FVTPL.

Financial assets at FVTPL are stated at fair value, with any resultant gain or loss recognised in profit or loss. The net gain or loss recognised in profit or loss incorporates any dividend or interest earned on the financial asset. Fair value is determined in the manner described.

1.5 Loans and receivables

Trade receivables, loans and other receivables that have fixed or determinable payments that are not quoted in an active market are classified as loans and receivables. Loans and receivables are measured at amortised cost using the effective interest method, less any impairment. Interest revenue is recognised by applying the effective interest rate, except for short-term receivables when the recognition of interest would be immaterial.

1.6 Taxation

There is no provision for taxation as the trust is a registered Public Benefit Organisation and enjoys tax exempt status in terms of Section 10(1) of the Income Tax Act.

1.7 Provisions

Provisions are recognised when the entity has a present obligation (legal or constructive) as a result of a past event, it is probable that the entity will be required to settle the obligation, and a reliable estimate can be made of the amount of the obligation.

The amount recognised as a provision is the best estimate of the consideration required to settle the present obligation at the reporting date, taking into account the risks and uncertainties surrounding the obligation. Where a provision is measured using the cash flows estimated to settle the present obligation, its carrying amount is the present value of those cash flows.
When some or all of the economic benefits required to settle a provision are expected to be recovered from a third party, the receivable is recognised as an asset if it is virtually certain that reimbursement will be received and the amount of the receivable can be measured reliably.

1.8 Revenue recognition

Revenue is measured at the fair value of the consideration received or receivable. Revenue is reduced for value added tax, estimated customer returns, rebates and other similar allowances.

1.8.1 Rendering of services

Revenue from a contract to provide services is recognised by reference to the stage of completion of the contract. The stage of completion of the contract is determined as follows:

* Servicing fees included in the price of products sold are recognised by reference to the proportion of the total service cost of providing the servicing for the product sold, taking into account historical trends in the number of services actually provided on past goods sold; and

1.8.2 Dividend and interest revenue

Dividend revenue from investments is recognised when the shareholder’s right to receive payment has been established.

Interest revenue is accrued on a time basis, by reference to the principal outstanding and at the effective interest rate applicable, which is the rate that exactly discounts estimated future cash receipts through the expected life of the financial asset to that asset’s net carrying amount.
THE SEDIBENG TRUST
NOTES – as at the 31ST OF December 2017

2. Property, plant and equipment

<table>
<thead>
<tr>
<th></th>
<th>2017 Cost/valuation</th>
<th>Carrying amount</th>
<th>2016 Cost/valuation</th>
<th>Carrying amount</th>
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<td>Land</td>
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<td>(13 309)</td>
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<tr>
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<td>(105 000)</td>
<td>95 000</td>
<td>(85 000)</td>
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<td>(321 740)</td>
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<tr>
<td>Security equipment</td>
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<td>(14 129)</td>
<td>1</td>
<td>(14 129)</td>
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<tr>
<td>Zimbabwe Investment</td>
<td>-</td>
<td>-</td>
<td>279 682</td>
<td>-</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>2 388 611</strong></td>
<td><strong>(913 089)</strong></td>
<td><strong>1 475 522</strong></td>
<td><strong>(858 092)</strong></td>
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Reconciliation of property, plant and equipment - 2016

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<th></th>
<th>Opening balance</th>
<th>Additions/ disposals</th>
<th>Revaluations</th>
<th>Depreciation</th>
<th>Closing Balance</th>
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<tr>
<td>Land</td>
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<td>(344 406)</td>
<td>1 236 142</td>
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<td>(47 907)</td>
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<td>Furniture, fittings and equipment</td>
<td>321 741</td>
<td>-</td>
<td>-</td>
<td>(321 740)</td>
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<tr>
<td>Security equipment</td>
<td>14 130</td>
<td>-</td>
<td>-</td>
<td>(14 129)</td>
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<tr>
<td>Zimbabwe Investment</td>
<td>-</td>
<td>-</td>
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<td>-</td>
<td>279 682</td>
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<td><strong>(858 092)</strong></td>
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Reconciliation of property, plant and equipment - 2015

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<th>Closing Balance</th>
</tr>
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<tr>
<td>Land</td>
<td>200 000</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>200 000</td>
</tr>
<tr>
<td>Garden Wall</td>
<td>7 079</td>
<td>-</td>
<td>-</td>
<td>(3 398)</td>
<td>3 681</td>
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<tr>
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<td>Furniture, fittings and equipment</td>
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<td>-</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>1 575 224</strong></td>
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<td><strong>-</strong></td>
<td><strong>-</strong></td>
<td><strong>1 523 220</strong></td>
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</table>

Land and buildings comprise of ERF 334 Menlo Park, Reg Div JR, Gauteng with improvements consisting of a residential unit situated at 21 9th street, Menlo Park, Pretoria. Acquired in 2004. Unencumbered, measured according to the cost model. Depreciated over a period of 50 years on the straight line method.

The Sedibeng Trust acquired the use of part of a property in Stellenbosch to help accommodate students. An amount of two hundred thousand Rand was paid to use the property for a period of ten years.

The Sedibeng Trust made a contribution towards a property in Harare, Zimbabwe, to accommodate Ministry students studying in Zimbabwe.
3. Investments

Available for sale Instrument:
Coronation Equity Fund 4,224,860 3,657,567
Money Market Account 2,225,000 2,225,000

4. Trade and Other receivables

Debtors 502 406 531 966
Provision for Doubtful Debts (2 000) (7 035)
Deposits 5 650 5 650
Sundry Receivables (electricity prepaid) 1 000 1 000

5. Cash and Cash Equivalents

Standard Bank Cheque Account 14 136 26 209
Market Link Account 383 239 369 308
Cash on hand - 1 622

6. Trust Capital

Trust Capital arises from the following donations:

6.1 Estate of the late I M Lusi and the trustees of the Isabel Lusk Charitable Trust 5 876 713 5 876 713
6.2 The General Assembly of the UPCSA of the Federal Seminary Funds. 594 992 594 992
6.3 Other Accomodation Projects (funds) 495 000 515 000

7. Reserves

3,945,977 2,478,685

Fair Value Adjustments arising from revaluation of available for sale instruments. Recognised directly into equity.
8. **Trade and other payables**

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<td>Accruals</td>
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<td>Other payables : UPCSA</td>
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9. **Taxation**

There is no provision for taxation as the trust is a registered Public Benefit Organisation and enjoys tax exempt status in terms of Section 10(1) of the Income Tax Act.
## ANNEXURE 6

### PRESBYTERY ASSESSMENTS ANALYSIS FOR 10 YEARS

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### ANNEXURE 7.1

### CONGREGATION ASSESSMENT ANALYSIS: AMATHOLA

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- 300
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- 500

### ATLANTIS UNITED
- 300
- 300
- 300

### AURET ST UNITED - PAARL
- 40 403
- 21 204
- 8 624
- 13 856
- 13 856
- 9 500
- 6 250
- 6 080
- 11 556
- 11 203

### BELLVILLE
- 262 643
- 238 718
- 143 500
- 251 000
- 311 663
- 590 016
- 326 636
- 198 822
- 330 969
- 344 654

### BLUE DOWNS UNITED
- 11 000
- 2 000
- 7 500
- 400
- 400

### CAMPS BAY UNITED
- 26 283
- 31 852
- 36 028
- 36 412
- 47 869
- 48 826
- 43 547
- 24 477
- 24 326
- 28 880

### CARPORN PARK
- 28 985
- 40 786
- 32 113
- 61 102
- 72 454
- 55 943
- 60 721
- 65 539

### DARLING
- 28 985
- 40 786
- 32 113
- 61 102
- 72 454
- 55 943
- 60 721
- 65 539

### DEFT UNITED
- 300
- 400
- 2 400
- 2 400
- 1 200

### DURBANVILLE
- 180 935
- 121 000
- 159 600
- 148 380
- 251 000
- 311 663
- 590 016
- 326 636
- 198 822
- 330 969
- 344 654

### ELSIE'S RIVER
- 6 000

### FREEMAN BAVUMA MEMORIAL
- 250
- 345 956
- 31 980

### GG NDZOTYANA MEMORIAL
- 250
- 345 956
- 31 980

### GOODWOOD
- 79 429
- 80 604
- 99 318
- 71 139
- 95 826
- 150 803
- 106 868
- 110 917
- 105 919

### KRAAIKFONTEIN
- 900

### KUILS RIVER UNITED
- 500
- 1 300
- 1 500
- 1 350

### KUYASA
- 11 000
- 2 000
- 1 235
- 15 000
- 7 000

### MAITLAND
- 600
- 300
- 17 893
- 10 783
- 11 450

### MASIBULELE
- 300
- 600
- 300
- 600

### MBEKWENI
- 10 800
- 600
- 5 000
- 7 500
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- 12 000
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- 38 558
- 1 819

### MELKBOSSTRAND UNITED
- 943
- 4 532
- 3 391
- 2 054
- 4 757
- 4 946

### MOWBRAY
- 216 836
- 95 479
- 207 333
- 242 173
- 422 992
- 315 068
- 214 403
- 192 407
- 178 377
- 194 476

### NYANGA
- 95 037
- 57 396
- 53 628
- 77 384
- 89 300
- 18 203
- 25 650
- 46 524

### Pinelands
- 3 400
- 68 000
- 51 206
- 18 643
- 39 557
- 41 054
- 39 192
- 31 203
- 52 650
- 46 524

### PROTEA VALLEY UNITED
- 2 400
- 20 000
- 10 500
- 114 529
- 72 227
- 234 541
- 498 924

### RETREAT
- 22 000
- 19 500
- 18 000
- 18 000
- 25 500
- 28 500
- 30 000
- 37 897
- 39 000

### SOMERSET WEST UNITED
- 90 384
- 53 337
- 65 121
- 29 312
- 41 599
- 119 988
- 91 044
- 103 189
- 117 815
- 113 140

### St Andrew's
- 110 888
- 85 570
- 119 237
- 87 660
- 137 217
- 129 000
- 125 497
- 97 430
- 150 405

### Stellenbosch United
- 47 915
- 52 550
- 58 991
- 65 920
- 70 219
- 115 320
- 80 400
- 87 520
- 115 488
- 88 400

### Strand United
- 50 384
- 53 337
- 65 121
- 29 312
- 41 599
- 119 988
- 91 044
- 103 189
- 117 815
- 113 140

### WALLACEDENE
- 600
- 300
- 600
- 2 000
- 1 200

### WCEN
- 47 915
- 52 550
- 58 991
- 65 920
- 70 219
- 115 320
- 80 400
- 87 520
- 115 488
- 88 400

### WOODSTOCK PS
- 900
- 900
- 900
- 900
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BLUE DOWNS UNITED
BRIDGETOWN
CAPRICORN PARK
EASTRIDGE UNITED
ELSIE'S RIVER
FREEMAN BAVUMA MEMORIAL
GG NDZOTYANA MEMORIAL
GORDONS BAY UNITED
HEIDEVELD-MANENBERG UNITED
IMIZAMO UNITED
JL ZWANE MEMORIAL
KHAYAMANDI
GUILD COTTAGE TREATMENT CENTRE FOR GIRLS: BOARD MEMBERS

Guild Cottage is a residential treatment centre for sexually abused girls.

The board members and their portfolios are:

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GUILD COTTAGE
CHILD AND YOUTH CARE CENTRE
P.O. Box 31692
Braamfontein
2017

Guild Road, Parktown West, Johannesburg | PO Box 31692, Braamfontein 2017, Johannesburg, South Africa | NPO 020/008
f +27 11 726 2102 | +27 11 726 1268 | e guildcot@mweb.co.za | w www.guildcottage.com | fb Guild Cottage SA

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1. INTRODUCTION

The Church Office Committee comprises the following members: Rev Zolani Makalima (Convenor), The Right Rev Dr Robert Munthali (Moderator), The Rev Mukondi Ramulondi (past Moderator), Rev Peter Langerman (Moderator-Elect), Rev Lungile Mpetsheni (General Secretary), Mr Ryan Johnson, The Rev Prof Maake Masango, Rev Sipho Mtekwana, Rev Dr Chris Mkandawire, Mr Hylton Cochrane, Mrs Anna Chulu (Zambia), Mr Munya Kwenje (Zimbabwe), and Dr Inette Taylor. These members supported the work of the committee and showed serious commitment thereto. Over the past year, four meetings were held and all were very productive.

1.2. Central Church Office Staff

(i) Rev L Mpetsheni (General Secretary)
(ii) Rev V Mkhungo (Clerk of Assembly)
(iii) Rev Dr Pat Baxter (Ministry Secretary)
(iv) Mr G Jooste (Chief Financial Officer)
(v) Mr P Gohl (Accountant)
(vi) Mrs J Botha (PA to the General Secretary)
(vii) Ms T B Mahlangu (Accounts Assistant/Admin Bookkeeper)
(viii) Ms C Kasambara (PA to the Ministry Secretary)
(ix) Ms P Rakgomo (Receptionist)
(x) Ms M Motswene (General Assistant)
(xi) Mr J Makgoka (General Worker)
(xii) Ms E White (PEF Administrator)

2. HANDING AND TAKING OVER BETWEEN THE REV PROF MASANGO AND THE REV MAKALIMA

Following the resignation of Dr Inette Taylor as the Convener after the 2017 General Assembly, the Church Office Committee made an arrangement that the Rev Prof Masango, the immediate past Convener should hold the fort as Acting Convenor until the 2018 Executive Commission, which he graciously did. The Executive Commission ratified the arrangement and further nominated the Rev Makalima to serve as the Convener for the remainder of the term, which is up to the 2018 General Assembly. At the first meeting after the Executive Commission, the Prof Masango handed over to the Rev Makalima as the Convener.

3. REFLECTION ON THE MINUTE OF THE 2017 EXECUTIVE COMMISSION DURING ITS EIGHTH SESSION

3.1 The COC reflected on the minute of the 2017 Executive Commission, which is recorded under the eighth session and which reads as follows:

"APOLOGY
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 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."

3.2 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 the 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.

3.3 Arising from the discussion that ensued, the COC would like to bring the following to the General Assembly's attention:

3.3.1 The matter which became the bone of contention was not part of the report of the COC. The COC would like to register its disappointment in the manner this minute was captured as it does not reflect the position of the COC on this matter. The COC is further concerned that how this minute was captured may as well give a wrong impression to future generations when they go through the minutes of the 2017 Executive
The COC makes a call for an urgent procedural adjustment that will ensure that, beginning with the 2018 General Assembly, the minutes of the General Assemblies and the Executive Commissions should be confirmed a month after the General Assembly, so as to allow time to correct any issues of concern. This to be delegated to the Manual of Faith and Order committee.

The discussions of and statements made at the Executive Commission could not be recalled verbatim. For this reason, the COC makes a strong appeal 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 are available instead of depending on memory. The Assembly Business committee should be tasked into looking into this.

4. RECRUITMENT OF THE NEW CFO

The rigorous task of finding a new CFO has been completed with professionalism. Four candidates were invited for panel interviews conducted by a COC Task Team and a Member of the Finance Committee who was not a member of the COC Committee. The interviews were conducted in a cordial spirit. A candidate that had been identified had to go through the usual psychometric and medical tests. At the time of writing this report, the process was still in progress. The update will be given when the report is tabled at the General Assembly.

5. HUMAN RESOURCES MANAGEMENT (HRM)

5.1 The HRM Functions.

One of the resolutions of the 2017 Executive Commission was as follows:

“The Executive Commission
a. approves the inclusion of a Human Resources portfolio in the job description of the CFO until August 2018
b. instructs the COC and the Finance Committee to consider how Human Resources are to be managed after August 2018.
This was **agreed** by consensus.”

5.2 In terms of section 12.34 of the Manual of Faith and Order, one of the tasks of the General Secretary is “*to manage the Central Office and its staff, working closely with the Chief Financial Officer (CFO) and the Clerk of Assembly.*” This arrangement is upheld. The General Secretary is, overall, responsible for the staff welfare at the Central Office. By way of delegation, the CFO undertakes certain human resources management functions that are related to the remuneration and the benefits of the staff. These functions have been incorporated in the job description of the CFO, as delegated.

5.3 The COC is committed to ensuring adherence to the sound HRM policies, principles and practices. A Labour Lawyer who is a member of and who has been advising the denomination over several years, agreed to advise the COC on acceptable HRM policies, principles and practices and to participate at a forthcoming goal setting workshop (point 6 of this report) to provide relevant input on current Labour Law factors affecting aspects such as line management and accountability issues, adherence to the best HRM practices in the administration and management of staff matters, and the role of Convenors in the performance evaluations on Central Office staff from a Labour Law perspective. The COC resolved that this should be executed shortly after the General Assembly, for the benefit of the (likely new) Convenors of the General Assembly Committees that have direct links with certain members of staff in the Central Office.

6. GOAL SETTING AND STAFF PERFORMANCE EVALUATIONS/APPRAISALS.

The staff, under the guidance of the General Secretary, set goals for themselves for each year. The set goals are followed up through evaluations on performance in the middle of the year and to appraise the staff at the end of the year. The COC is planning to get the conveners of the relevant General Assembly Committees to actively participate in the setting of the goals, which should, in most instances be linked to the goals of the Committees that the staff members and/or sections in the office are accountable to. This has not been done well, so far. The COC will work with the new conveners immediately after the General Assembly, in order to ensure that the goals for 2019 will be set before the end of 2018. The COC will, therefore, run a workshop of the conveners and line managers in the Central Office, also attended by a Labour Lawyer (see point 5.3 of this report) in order to standardise goal-setting and performance appraisal activities between relevant conveners, some COC members and the Central Office staff. The committees concerned are: Assembly Business Committee, Ministry Committee, Finance Committee, Church Office Committee and Education and Training Committee.
7. SPIRITUALITY AT THE CENTRAL OFFICE

Under the tutelage of the General Secretary, the spirituality of the staff members at the Central Office is kept high.

8. ALIGNMENT PROCESSES

Towards the end of every year, the staff come together to reflect on their collective performance during the passing year, which help inform targets/goals for the coming year. The evaluation is done mid-year, collectively. Line managers are encouraged to conduct one on one meeting regularly with every member of the staff, so as to build better understanding.

9. DEVOTIONS AND SERVICES

At the beginning of every semester, the Moderator of the General Assembly conducts services, inclusive of the Holy Communion, in order to encourage the staff as they serve the UPCSA. The staff conducts devotions every day at 10:00, where they pray, among others, for the ministers, congregations and Presbyteries of the UPCSA. The reading and exposition of the word is central during the devotions.

10. RELOCATION OF THE CENTRAL OFFICE TO KEMPTON PARK

The relocation of the Central Office to Gateway congregation in Kempton Park is progressing well. At the time of compiling this report, it had been reported that the Rev Sean Wells had vacated the house to a new manse. Work was to commence to restructure the house for the planned office space. It had also been arranged that the new Central Office would be dedicated during the sitting of the General Assembly on Friday the 13th July 2018, as part of the closing service. The relocation is likely to take place in August/September 2018. The Church Office Committee works well with the Priorities and Resources and Finance Committees in this process. The welfare of the staff members has been guaranteed, especially those that may be affected by the move, financially and otherwise.

11. THE TERM OF THE GENERAL SECRETARY

The term of the current General Secretary Rev Lungile Mpetsheni expires on the 31st August 2019. The next Executive Commission will sit in September 2019, which will be a month after the end of the term. The COC discussed this matter and agreed to recommend to the General Assembly the renewal of the Rev Mpetsheni’s contract for another term of five years. Rev Mpetsheni agreed to serve as General Secretary for another term of five years.

12. CONCLUSION

The COC has been hard at work to ensure that the Central Office of the UPCSA is functional and performs optimally. The transition from one convener to the other was handled smoothly and the operations of the committee were not compromised (par 2). The members of the committee supported and were dedicated to the work of the committee (par 1). The committee addressed the issues that came from the 2017 Executive Commission and makes certain proposals to the General Assembly for continuous improvement (par 3). The process of appointing a CFO was still on at the time of writing the report. Update will be given at the General Assembly during the presentation of the report (par 4). The COC is in process of ensuring adherence to sound HRM policies, principles and practices at the Central Office (par 5). The conveners of the relevant committees will be asked to engage in the processes aimed at the standardisation of goal setting and appraisals (par 6). The COC proudly reports that plans are at an advanced stage toward the relocation of the Central Office to Kempton Park (par 10). The COC has noted with gratitude the availability of the Rev Lungile Mpetsheni to continue to serve the UPCSA as the General Secretary pending approval of the General Assembly (par 11).

THE REV M MAKALIMA
CONVENER

PROPOSALS

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; (T)
   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
      CFO, as delegated; (T)
   d. notes that the COC is in a processes of developing sound Human Resources Management policies,
      principles and practices; (T)
   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 (T)
   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. (T)

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.
PENSIONS

See Supplementary Papers due to a new Principal Officer being appointed

THE COURT OF GENERAL ASSEMBLY & THE ASSEMBLY
ADMINISTRATIVE REVIEW PANEL

Report to the General Assembly 2018

The members of the Court/ARP, as elected by the Twelfth General Assembly (2016) are as follows:

**Ministers**
- Patricia (Pat) Baxter
- Rod Botsis
- George Marchinkowski (Convener)
- Maake Masango
- Vusi Mabo
- Vusi Mkhungo (Clerk)
- Vuyani Velllem

**Elders**
- Overs Banda
- Herman Booyzen
- Harry Bopape
- Hylton Cochrane
- Mxolisi Gelese
- Lungelo Mbandazayo

**Alternates**
- Melanie Cook
- Siba Loni
- Sandisele Xhinti
- Andile Maxham
- Nora Zidyana
- Benson Njobvu

1. **Record of work done between the 2017 Executive Commission and General Assembly**

Since the Executive Commission in July 2017, there have been no cases heard by the Court but the Administrative Review Panel has considered the following matters:

1.1 On 15 August 2017, the Court of Assembly received a report on the Executive Commission’s decision on the Informal Procedure on the case of Prof. H. Wolmarans also received a report from the Pool Commission. The AARP received an accusation by Rev JV Mdlalose on the non-implementation of a previous AARP ruling and it referred this to the Moderator of General Assembly for investigation.

1.2 On 2 November 2017, the AARP considered the dissent and complaint by Mr. CL Sikuza and others on the appointment of the Rev. L Mshumpela. The AARP referred the matter back to the Synod of JH Soga for investigation and hearing. The AARP also heard the application for review by P. Mama et al. and referred the matter back to the Presbytery of Amathole.

1.3 On 30 November 2017, The AARP heard the application for review by the Rev L. Dick of Transkei Presbytery. The AARP instructed the Presbytery of Transkei to recommence its Unsatisfactory State process; changed the sanction of “severance of the pastoral tie” to “suspension” until the matter is resolved by Presbytery by the latest 31 May 2018; and restored the credentials of the Rev. L Dick with immediate effect.

The AARP also heard a report by the Moderator on the JV Mdlalose/East Griqualand matter.

1.4 On 25 and 26 January 2018, the Court of Assembly met in an informal meeting with the Pool Commission and with the Rev. Dr. Peter Langerman to discuss the Commission’s report and to discuss a way forward on H. Wolmarans case. The delegates came to consensus and agreed on a way forward.

The AARP heard a dissent and complaint by the Rev Loni on the appointment of the Rev. Magagane to Semple Memorial. The panel decided to instruct the Presbytery to formally adopt their response and deal with the Mama et al case before the AARP dealt with it. The panel also considered an application for review by Mr. Chigwida against the Presbytery of Zimbabwe and ruled in favour of the applicant.

1.5 On 12 and 13 April 2018, the AARP heard the matter brought by the Rev. SO Loni against a decision of the Amathole Presbytery. The AARP, mindful of its power to “correct, change, or otherwise improve an administrative decision of a Council” (15.1.), resolved to uphold the appointment of the Presbytery of Amathole on 19 August 2017. The Application was therefore unsuccessful.
The AARP also heard the application for review of the Rev. JV Mdlalose against the decision of the Moderator’s Special Commission. The Application was dismissed. The Panel found that the report of the Special Commission was not final and therefore the applicant had no grounds for review.

An application for review was brought by Meadowlands Congregation against the Presbytery of eGoli.

2. The Amendments to the Manual

The work of the AARP is being hampered by the delay in publishing amendments made to the Manual by the 2016 General Assembly. A case in point was a recent matter brought against a Presbytery ARP. One of the key issues was whether or not a quorum existed when a case was being heard. The 2016 Assembly changed the quorum. We had to wade through an Assembly report (not even a decision) so as to work out what the correct quorum for a Presbytery ARP was. The Assembly is urged to facilitate the expedition of the new paragraphs.

GW MARCHINKOWSKI
CONVENER

PROPOSALS

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

Preamble to Report
The compilation of a report by the Special Commission to the Presbytery of East Griqualand was not as simple as we anticipated. It presented a set of complexities of various perspectives that we agreed was observed.

The following is a compilation of observations by each member of the Commission that has been compiled into a single report.

Report by Rev Armando Sontange
Report by Rev Royden Blackwell
Report by Elder Glenys Kelly

1. Background
The Commission was established following the accusation by the Revd. JV Mdlalose that the Presbytery of East Griqualand had failed to implement the decision of the AARP pertaining to the matter of the divorce of the Revd. TT Pitoyi, which occurred in 2014.

2. Setting up of the Commission
The Moderator of General Assembly resolved after consultation with the Clerk of General Assembly and the General Secretary to constitute a Special Commission to follow up on the matter. The following were consequently appointed: The Revds. Armando Sontange and Royden Blackwell together with Mrs. Glenys Kelly.

3. Course of action
A preliminary meeting which included briefing was set and the members of the Commission met with the Clerk and General Secretary. In a subsequent meeting we met with the Moderator as he could not be in the first meeting due to Moderatorial duties in Zambia. The terms of reference for the Commission were set out as thus:

- Listen to all the parties implicated in the matter
- Draw some recommendations on the way forward
- Report back to the Moderator both the findings and recommendations

The Commission then met to prepare themselves and the approach to the visit to East Griqualand Presbytery. We agreed that we would visit the Presbytery on October 20 – 21, 2017.

Indeed preparations were made and correspondence was sent to the following parties:
- Revd. JV Mdlalose
- Revd TT Pitoyi
- The Session of Gillespie Congregation
- The Presbytery of East Griqualand, and
- The John Henderson Soga Memorial Synod

We met at St Columbus Presbyterian Church in Kokstad. It is important to note that all requested parties were in attendance. As the Commission we had resolved that we would meet with the parties as ‘individual sectors’, i.e. we will not congregate them as we wanted them to be assured of the freedom of expression. We agreed to give each sector 45 minutes, which would be divided as 20 minutes of presentation followed by 5 minutes of questions and 20 minutes of response and closing arguments.

The parties appeared in the following order
  a) Revd. JV Mdlalose
  b) The John Henderson Soga Memorial Synod
  c) The Presbytery of East Griqualand
  d) The Session of Gillespie Congregation
  e) Revd. TT Pitoyi

The Convenor, Rev. Royden Blackwell, invited all parties present to gather, read from Scripture 2 Corinthians 4: 5-6 and opened with Prayer.

a) Interview with the five parties

a. Rev Mdlalose
Rev Mdlalose was very co-operative in the period of the interview. However, he did express a few concerns;
- He voiced concern over the other parties being interviewed as he felt that he was the accuser and not them. He was reminded that the Commission was at liberty to interview whoever it believed was necessary to gain a better perspective of the whole situation.
• He asked if there would be a plenary session and on hearing that there would not be one, asked if there would be one at any stage.
• Rev. Mdalalose was uncertain of what the interaction between us would be. He had prepared a presentation, copies of which were given to each of us. He then read it to us. The document he presented, he believed, would enable him to have his case heard. In his presentation he highlighted areas where he believed he had not been heard. This mostly centred on the Presbytery not having followed correct protocol in dealing with Rev Pitoyi’s divorce.
• Rev. Mdalalose did stress that he was unhappy about the investigation which the Moderator had apparently conducted. He was satisfied with the AARP’s judgement and said, however, that the Presbytery was not happy with it, and that it needs to be made clear to the Presbytery that their next step is to go to the secular court.
• Rev Mdalalose was asked if he believed he could be reconciled with Rev Pitoyi. He said he had no problem with Rev Pitoyi.

b. The John Henderson Soga Memorial Synod

Representing Synod: Revds. Mabo, Mpeke and Mr. Victor Letuka were present
• Synod Representatives communicated that Synod regards the issue as having been dealt with and that all correct protocols had has followed. To rectify a matter of perception which they believe Rev Mdalalose has, they reiterated that at no time did they take this matter from the Presbytery of East Griqualand, it was passed onto them by the Presbytery of East Griqualand. Therefore, it cannot be said that they usurped the Presbytery.
• Synod did send assessors to journey with the Presbytery of East Griqualand. They found a lack of trust between Rev. Pitoyi and Presbytery.
• Synod Representatives noted that the Presbytery had normalized.
• Synod Representatives voiced concern about the present behaviour of Rev Pitoyi which they said was beginning to have a tarnishing effect upon the ministers.
• Due to two factors Commission could not proceed in investigating the matter of Rev Pitoyi’s conduct further. Those factors being; the members of Synod had long distances to travel and needed to leave. Secondly, to pursue an investigation into the conduct of Rev Pitoyi was beyond the work of the Commission.

c. The Presbytery of East Griqualand

Representing the Presbytery of East Griqualand: The Moderator Revd. Mohale, and the Clerk Revd. Machachamise, Revds Skenjana, van de Lingen, Hlati and Gugushe and 2 Elder Commissioners
• The context of the Presbytery of East Griqualand needs to be understood within a long period of instability and internal conflicts resulting in disunity. Only recently has there been recognition of a dire need for unity within the Presbytery. The conflict between Revs. Mdalalose and Pitoyi occurred during the period of instability and disunity within the Presbytery.
• The Presbytery Representatives believe that it did attempt to follow due process in dealing with the divorce of Rev Pitoyi, but they found themselves stuck. Upon the report of the Rev Pitoyi to Presbytery that he was getting divorced, there was a visit to the congregation of Gillespie with members of the Presbytery. This occurred at an Ash Wednesday service. However, due to the mentioned context of Presbytery there was not much progress on the matter. It was agreed at the next Presbytery meeting to request that the Presbytery of eThekwini be brought in to assist in this matter. The Presbytery of eThekwini refused to be drawn into the matter and the only way forward was to refer it to Synod.
• Rev. van de Lingen said “As Presbytery, we need to own that we did not take the correct action.” She feels that the “nit-picking” by Rev. Pitoyi and Rev. Mdalalose on the Manual has slowed the process (possibly deliberate in order to make discipline pointless because of the delay). Problems also caused by those who see themselves as superior. Rev. van de Lingen added that a lot of progress has been made within Presbytery.
• The Presbytery Representatives agreed that the matter was now closed due to the time that had passed. The Presbytery is firm in their minds that the entire process was done as per the manual of law and procedure. The Presbytery believes that any revisiting of this matter will create an environment that will take them backwards to the period of instability and disunity. They want to move forward.
• The Presbytery Representatives were asked if they believed they need assistance in moving forward as the peace and stability is still fragile. They said they already had assessors from Synod and did not feel it necessary to proceed down that road.
• The Presbytery Representatives were asked if arrangements have been made to support Rev. Pitoyi and family as well as the congregation. They assured us that they will now look into the process of support. They also said that they would appreciate help/advice from others who have already done this type of support.

d. The Session of Gillespie Congregation

Representing Gillespie Session: Two Elders

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• The Session of Gillespie congregation was emphatic that there is peace in the congregation and that Rev Pitoyi is still their minister. Verbatim they said; “As Session we feel this matter is over. Please don’t open the wound again.”
• The two elders did help to shed some light on areas the Synod and Presbytery did not speak about. They agreed that the Presbytery came to visit on Ash Wednesday. The members of the Commission from Presbytery arrived to address the congregation. They were surprised and angry to see Rev Mdalose had associated himself with the Commission as he was not elected by Presbytery to be part of the Commission.
• They spoke about the chaos that ensued during the Commission, where members of the Commission fought with each other in front of the congregation. As such no outcome was ever reached.

e. Rev Pitoyi
• Rev Pitoyi was able to shed more light on the breakdown in the process. He agreed that the Commission did visit on Ash Wednesday and that there was fighting between the members to the Commission. At the next Presbytery meeting Rev Mdalose proposed that the matter be referred to the eThekwini Presbytery due to disunity within the Presbytery rendering it incapable of dealing with the matter. After the eThekwini Presbytery refused to take on the matter Rev Mdalose proposed that the Presbytery of East Griqualand is more than competent to deal with the matter. At this stage Rev Pitoyi dissented with complaint. The matter was escalated to Synod. The following year, after the Easter services Rev Pitoyi was put on suspension for three months.
• Throughout this process Rev Pitoyi said that he maintains a good relationship with the congregation, his ex-wife and children. He does not believe that there is any need for pastoral care to assist the family with post-divorce living.
• On being asked what support Rev. Pitoyi and his family received during this time, he responded “none”. He said that he had visited Psychologists himself and has passed the painful stage and is at peace. His wife & children received no support from the church either. However, he and his wife now work well together within the congregation.
• Rev Pitoyi did say that he had a bad experience with Rev Mdalose when he confided in him. When his marriage problems started he had turned to Rev. Mdalose for assistance. At a later stage a Methodist minister warned him to be careful - he had been told everything that Rev. Pitoyi had told Rev. Mdalose. He believes his divorce is being used as a weapon against him because problems had started before the divorce. Rev. Pitoyi was warned that Rev. Mdalose and others wanted him out of Gillespie as they feel he is too young. He still felt he was being “watched” by Rev Mdalose, but felt no threat from that.
• Rev Pitoyi does believe that reconciliation with Rev Mdalose is possible.

b) Observations
a. Due to the context at the time of the complaint by Rev Mdalose, the Presbytery of East Griqualand was in a state of internal conflicts and disunity. This gave rise to the breakdown of the process of dealing with Rev Pitoyi’s divorce being handled within the Presbytery and ending up with the Synod. This seems to have created in the mind of Rev Mdalose a failure on the part of Presbytery to exercise its due process.

b. It is possible that the interpretation of a seamless process according to the Manual of Law and Procedure being followed has become skewed by pre-existing conflicts and disunity within the Presbytery and has clouded the interpretation, and relationship for Rev Mdalose with Rev Pitoyi.

c. The Presbytery of East Griqualand does not appear to be capable of mediating between Revd.’s Mdalose and Pitoyi. It would also not be appropriate for Synod to be involved in such mediation. It would be competent that mediators from other Presbyteries be considered to help mediate a path of reconciliation between Revd.’s Mdalose and Pitoyi.

c) Recommendations
a. The Moderator receives the report

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

Signed: Rev Royden Blackwell
Convenor of Commission to East Griqualand
REPORT OF THE COMMISSION ON THE MATTER INVOLVING SEMPLE MEMORIAL CONGREGATION, PRESBYTERY OF AMATHOLE AND THE REV S. O. LONI

1. INTRODUCTION


The Commissioners are as follows:
1. The Rev Mukondi Ramulondi – Chairperson,
2. The Rev Prof. Jerry Pillay,
3. The Rev Allan Cameron,
4. The Rev Vusi Mkhungo – Clerk, and
5. Dr. Gonnie Leurs

The Terms of Reference are as follows:
1. To meet with the Presbytery officials, Semple Memorial Session, Semple Memorial Congregation, Rev SO Loni, to:
   a) Communicate the decision of the AARP on the matter.
   b) Ensure that the Presbytery comply and implement the decisions of the AARP to ensure closure of the matter.
   c) To facilitate and promote healing and reconciliation between the parties with the intention to bring closure to the matter.

The decisions of the AARP of February 4th, 2015 are as follows:
1. “The Applications are dismissed, by unanimous decision of the AARP, on the basis that rule 16.108 of the Manual of Faith and Order requires an arrangement between the Minister and the Session before application may be made. In this matter the Rev. Loni did not facilitate an arrangement with the Session of Semple Memorial Congregation, nor submit such within the required time limits. The applications are accordingly dismissed.
2. The AARP is also of the opinion that the Presbytery of Amathole failed to properly advise and support Rev. Loni in his application and that both parties are therefore at fault in this matter.
3. The AARP encourages 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, and the Presbytery of Amathole is instructed to assist in this regard.”

2. PROCEEDINGS

The commission had its first meeting on October 07th, 2017 at St Georg’s Presbyterian Church, East London. The Commission met with the Officials of the Presbytery of Amathole, Semple Memorial Session and the Rev S. O. Loni. The Presbytery officials were the Moderator, the Rev B Z Mkentane, the Clerk, the Rev L Qina and the Treasurer, Mr. Gazo.

2.1. Welcome and introductions

After the devotions the Chairperson welcomed all present and introduced the Commissioners and the Terms and Reference of the Commission. It was agreed that the Commission was going to listen to the Presbytery officials first, followed by the Semple Memorial Session and finally the Rev S. O. Loni.

The matter relating to the presence of the Rev Magagane was raised. After a lengthy discussion, it was clear that elders from Semple Memorial congregation were sharply divided over the presence of the Rev Magagane at Semple Memorial congregation.

The Session of Semple Memorial and the Rev Loni were asked to leave the church and wait for their time to be called. The Commission proceeded to listen to Presbytery Officials.

2.2. Meeting with Presbytery Officials

The Moderator of the Presbytery, the Rev Mkentane was to address the Commission the role played by the Presbytery with regard to the implementation of the decision of the AARP of February 04th, 2015. The Rev Mkentane addressed the Commission as follows:

- That the matter has been discussed at Presbytery meetings and the Presbytery held different interpretations of the AARP’s decision.
- That the Presbytery resolved to meet and decide on the implementation of the AARP’s decision and that, that meeting never took place; the reason being that the matter was being referred to the Assembly.
• That there was communication from the office of the Clerk of Assembly indicating what was to happen regarding the implementation of the AARP’s decision.

• That what followed was series of letters from lawyers representing a group of elders of Semple Memorial Session, followed by the Assembly Moderator’s Commission which reported to the Assembly Executive Commission in Harare, Zimbabwe in July 2017.

• That the Presbytery did not assist Rev. Loni to enter into discussions (as meant within rule 16.108) with the Session of Semple Memorial Congregation as instructed by the AARP.

• That for the Presbytery to implement the AARP’s decision, an outside assistance will be needed.

• That there is also a problem between the two officials of the Presbytery; the Moderator and the Clerk who are not united when it comes this matter and that it was confusion to the Presbytery as a whole.

After questions for clarification the Rev Mkentane concluded his presentation.

The Treasurer of the Presbytery, Mr. Gazo was requested to address the Commission. He asked the question as to whether the opinion of the AARP has anything to do with actual decision. After some discussion on the question Mr. Gazo concluded his presentation.

The Clerk of Presbytery, the Rev L Qina followed and addressed the Commission. The Rev Qina argued that neither, the General Assembly nor its Executive Commission (even a commission appointed by these Higher Councils) can review the decisions of the AARP/Court of Assembly. In his view the mandate of the Commission was to communicate the AARP’s ruling and to facilitate and promote healing and reconciliation between the parties with the intention to bring closure to the matter.

The Rev Qina confirmed that there was no need for the Presbytery to assist Rev. Loni to enter into discussions (as meant within rule 16.108) with the Session of Semple Memorial Congregation, because the case was dismissed by the AARP. After questions of clarification, the Rev concluded his address.

2.3. Meeting with the Semple Memorial Session

The Session of Semple Memorial followed and Mr. M Ngoma representing the Session addressed the Commission. After a lengthy discussion Mr. Ngoma was asked if at any given time special Session meeting, special Congregational meeting, both meetings to allow Rev S. Loni to enter into discussion according to Rule 16:108 of the Manual of Faith and Order, ever took place. He responded as follows:

• That by the time Rev Loni wanted to enter into discussion with the Session, the Session had already concluded that they were not renewing the contract.

• That no physical meeting ever took place between the Session, congregation and Rev Loni.

After some questions for clarification Mr. Ngoma concluded his address.

2.4. Meeting with the Rev Loni

The last to appear before the Commission was the Rev Loni. He addressed the Commission as follows: that while the matter was dismissed by the AARP, the Presbytery was still required to facilitate closure on the matter; and in order to achieve such closure; a meeting between the Session of Semple and Rev Loni needs to take place in the manner set out in Para 16.108 of the Manual. That every correspondence he addressed to Semple Session or Presbytery after the 4th February 2015 was an attempt to ask for the implementation of Para 16.108. He further quoted a correspondence to the Presbytery from the then Clerk of Assembly Mr. Tom Coulter as follows: “Please follow up with the Moderator and Clerk of the Presbytery and emphasize the following: While the matter was dismissed the Presbytery are still required to facilitate closure on the matter. In order to achieve closure the parties are required to revert to the provisions of para 16.108 in the Manual of Faith and Order. The Presbytery would need to ensure a meeting between the session of Semple and Rev Loni takes place in the manner set out in 16.108. The agenda of this meeting would be for Rev Loni to approach the session as though he were initiating discussions around negotiating a further contract and reaching an arrangement.

It would to all intents and purposes be a case of turning the clock back to ensure 16.108 is followed as required. Rev Loni is to establish with the session if the relationship should continue and on what basis or terms or if the congregation no longer wishes to continue the relationship.

The main focus of the process set out above is to allow for closure in that Rev Loni has met with the session and they have decided whether or not to enter into a new contract/arrangement. It is also important that the Presbytery are required to comply with the findings of the AARP in their entirety, in that the findings were in two distinct parts.”

After questions for clarification the Rev Loni concluded his address.

The Commission deliberated on the presentations and drew up its ruling. All the parties were called back to the church to receive the Commission’s ruling.
2.5. **The ruling of the Commission**

After some comments the chairperson thanked everyone for their participation and further asked the Rev Prof Pillay to read the ruling and it was as follows:

*The Commission rules:*

- **a)** *That the Presbytery facilitates a meeting, within one calendar month from the 7th October 2017, between the Rev S.O. Loni and the Session of Semple Memorial Congregation in accordance with paragraph 16.108, and strongly urges the Presbytery to seek outside assistance in undertaking this process.*

- **b)** *To meet with the Semple Memorial Congregation on Sunday, 12th November 2017 to communicate the decision of the AARP.*

The Session Clerk of Semple Memorial Session, Mr. Ngoma responded by saying that the Session of Semple Memorial Congregation will appeal to General Assembly against the ruling. He was properly advised to exercise their rights.

3. **CLOSURE**

The meeting was closed by the benediction pronounced by the Chairperson, the Rev Mukondi Ramulondi.

4. **FUTURE MEETING**

The planned meeting with the Semple Memorial Congregation did not take place as planned on November 12th, 2017 as the Session of Semple Memorial threatened to interdict the Commission. Upon receiving the threat the Chairperson requested the Clerk, Rev Vusi Mkhungo to communicate with the Presbytery officials on the same. As we were waiting for the response of the Presbytery, the Chairperson was informed by the Clerk of Assembly that the Session of Semple Memorial had appealed the decision of the 2017 Executive Commission on a matter involving Semple Memorial/Rev Loni/Amathole Presbytery and AARP of the UPCSA General Assembly.

Several correspondence were sent to the Presbytery Officials with an attempt to secure an appointment with the Semple Memorial Congregation for the Commission to complete its work. At the time of the writing of this report no appointment has been secured. If anything comes up to the positive, the Commission will submit a supplementary report.

5. **CONCLUSION**

The Presbytery of Amathole, as instructed by the AARP, 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. The matter of Semple Memorial has now dragged for about 4 years without reaching an amicable solution. If no improvement, this problem will spill over to the whole Presbytery and cause much harm to the rest of the congregations beyond Semple Memorial.

We therefore recommend that the Assembly appoints a Commission with powers of Assembly to the Presbytery of Amathole to investigate the matter and take appropriate action.

**THE REV MUKONDELELI RAMULONDI**  
**CHAIRPERSON**

**PROPOSALS**

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.

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

4. The Assembly appoints a Commission with powers of General Assembly, to the Presbytery of Amathole, to investigate the matter and take appropriate action.

5. The Assembly discharges the Commission with thanks.
INFORMAL PROCEDURE
THE UPCSA VS REV PROF JLP WOLMARANS

Report to General Assembly 2018


2. This report was duly submitted to the Court of General Assembly, who found that unless the General Assembly ratified the participation of the Rev. Dr PD Langerman in the work and decision-making of the Commission, the Court could not deal with the report or proceed to the formal procedure. The Court’s response to the Commission’s report is appended as Annexure B.

3. The Commission strongly argued against the Court’s decision and reasoning – see Annexures C & D - but at a subsequent meeting on the 25th January 2018, between the Commission and members of the Court, it was agreed to place all of the above before the Assembly.

PROPOSALS

1. General Assembly receives this report.

2. General Assembly receives the report of the Commission.

3. General Assembly ratifies the participation of the Rev. Dr PD Langerman in the work and decision-making of the Commission.

4. General Assembly ratifies the work of the Commission.

5. General Assembly dismisses the Commission.
INFORMAL PROCEDURE: 11 AUGUST 2017

IN THE COURT OF ASSEMBLY
TIYO SOGA HOUSE, GAUTENG

CASE NO: DATE: 2017-08-11

In the matter between

THE UPCSA

And

PROF. J.L.P. WOLMARANS Accused

BEFORE THE COMMISSION OF GENERAL ASSEMBLY

CONVENER: THE REV WILLIAM POOL
MEMBERS: THE REV. SIPHO NCAPHAYI (EXCUSED DUE TO ILL HEALTH)
MRS EDDIE STOPFORTH
REPLACEMENT MEMBER: THE REV. DR PETER LANGERMAN

ASSISTING PROF WOLMARANS: MR KEN McARTHUR
MR HENK THERON

INFORMAL PROCEDURE

The Executive Commission, at its meeting in Harare, in July 2017, appointed a Commission of two Ministers (Revs W Pool and S Ncapayi) and an Elder (Mrs E Stopforth) in terms of para 18.63-65 and 67 to proceed with the “Informal Procedure” laid down in para 18.63ff. and instructed it to meet with Prof Wolmarans to make the offer stipulated in para 18.63 of the Manual (see also the Appendix to the Manual, Chap 18 Pg 29-32) and report the result to the Court of Assembly.

The Commission set Friday 11 August 2017 at 10.00 a.m. as a date for the Informal Procedure. Prof Wolmarans was duly informed of the date, the procedure to be followed and the charges which would be laid before him. (See attachment 1).

Prof Wolmarans responded to this notification in terms of attachment 2 and the requested additional documentation was duly provided to him.

The members of the Commission met informally on Thursday afternoon, 10 August 2017, to prepare for the Informal Procedure. The Rev Dr P Langerman was invited to attend this preparation meeting to provide guidance in respect of the correct procedure to be followed.

On the night of Thursday, 10 August 2017, Mr Ncapayi took ill and was hospitalised. To make up the required composition of the Commission, Dr P Langerman was asked to join the Commission. The Commission reports this to the Court of Assembly and will request General Assembly to condone this action.

On Friday, 11 August 2017, the Commission met, at Tiyo Soga House, with Prof Wolmarans, Mr Ken McArthur (his advisor) and Mr Henk Theron (a friend & supporter).

Mr Pool, as Convener of the Commission, opened the proceedings with a reading from Psalms 127 and 128 and constituted the meeting in prayer. The change in the composition of the Commission and the reason therefor was explained and accepted by Prof Wolmarans.

The Convener explained the purpose of the Informal Procedure, as set out in para 18.64 – 68 of the Manual of Faith & Order, stressing that this procedure was pastoral in nature and that no decisions as to the merits of any of the issues would be taken. He apologised for the relatively short notice period given, which had been necessary to comply with the Executive Commission’s requirement that this process be completed within 4 weeks and Prof Wolmarans requested that his own time constraints be respected, as he had to conduct a funeral later that same morning.
The Convener placed on record that Prof Wolmarans had been duly served, by the Clerk of the Court of General Assembly, with the notice of the Informal Procedure, including the date and time, the composition of the Commission and charge sheet and Prof Wolmarans agreed that this was so. The Convener also placed on record that Prof Wolmarans had been provided with the additional documentation he had requested and Prof Wolmarans agreed that this was so.

Speaking mainly through his advisor, Mr K McArthur, Prof Wolmarans indicated that in his opinion the entire process which had been followed by the UPCSA to date was seriously flawed and that the substance of the charges being laid before him today did not differ from those against which he had already successfully defended himself on four previous occasions.

The Commission drew Prof Wolmarans’ attention to the following time-line of events:

**JULY 2014** The issue of Prof Wolmarans’ theological position is raised at General Assembly.

**AUGUST 2014** A letter is sent from Jeremy Smith / Pinetown Session / Thekweni Presbytery to eGoli Presbytery.

**15 AUGUST** The eGoli Presbytery constitutes a Pastoral Committee which advises that no further action be taken against Prof Wolmarans. The Presbytery endorses this.

**SEPT/OCT 2014** Jeremy Smith refers the matter to the Court of Assembly, which refers it back to the eGoli Presbytery.

**14 APRIL 2015** The eGoli Presbytery establishes a Commission in terms of para 18.65 of the Manual to meet with Prof Wolmarans. This Commission seems irregular, since, although constituted under the “Informal Procedure” section of the Manual, there was no Presbytery decision which decided that charges should be brought against Prof Wolmarans; the Presbytery had not appointed a Representative to prepare a preliminary charge sheet; there was no such charge sheet and the Presbytery had not referred the matter to its court. These steps should have taken place before a commission was constituted to deal with the Informal Procedure. This “Commission” accordingly acted as a “Committee” operating under para 18.60 of the Manual and investigated the allegations against Prof Wolmarans.

**10 JUNE 2015** The Presbytery Commission reports that no further action should be taken against Prof Wolmarans and the Presbytery endorses this.

**JULY 2015** Jeremy Smith refers this decision of the eGoli Presbytery as a Reference /Appeal /Review to the Court of Assembly and /or the AARP.

**25 AUGUST 2015** The Court / AARP declines to deal with the reference / appeal on purely procedural grounds, ruling that it has no reasonable prospect of success.

**JULY 2016** Brent Russel makes a formal allegation at the General Assembly which the Assembly decides to call a Complaint. The Assembly finds that there are grounds for discipline and appoints representatives in terms of para 18.59, namely the Revs Brent Russell and Jeremy Smith. The Assembly does not establish an investigative committee in terms of para 18.60. The Assembly refers the matter to the Court of Assembly.

**1 SEP 2016** The reference from the Assembly is dealt with by the Court of Assembly. The Court advises the Moderator, in consultation with the Clerk of Assembly and the General Treasurer to appoint a “Commission” to investigate the charges as an investigative committee and, if the committee finds that there are charges, to administer the Informal Procedure. The commission met as with Prof Wolmarans on 9th December 2016 and 26th April 2017 and then reported to the Executive Commission that all charges against Prof Wolmarans should be dismissed.

**July 2017** The Executive Commission, based on a Notice of Motion from the Presbytery of the Western Cape, finds the establishment and methodology of the Committee / Commission so seriously flawed that it sets its finding aside completely, does not receive its report and establishes a second commission to administer the Informal Procedure in terms of para 18.63 – 18.68.

Where Prof Wolmarans’ perception of these proceedings differed from the view of the Executive Commission was that

(a) The first two steps, taken by the Presbytery of EGoI, had been investigations and enquiries into the allegations made and no formal charges had been laid and

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1 The first occasion where Prof Wolmarans claims he was asked to clarify his theological position
2 The second occasion where Prof Wolmarans claims he was asked to clarify his theological position
3 The third and fourth time Prof Wolmarans claims he was asked to clarify his theological position
The report, and its findings, emanating from the commission that met with Prof Wolmarans on 9th December 2017 and 26th April 2017 (which were in fact two meetings in a single procedure rather than two separate events) had not been accepted by the Executive Commission as the correct procedure, required by the UPCSA Manual of Faith & Order, had not been followed.

It therefore followed that the Informal Procedure being followed today was the first step in the Disciplinary Procedure envisaged in the Manual and was a unique event.

Given that Prof Wolmarans had complied with everything the UPCSA had required of him with regard to these issues to date, he indicated that the UPCSA’s failure to follow correct procedures was not his fault. He felt that he had already been severely prejudiced by the situation, having been a target of maliciousness and defamation of character. It was his opinion that, given the UPCSA’s failure to properly conduct the process, the charges should be dropped.

The Commission reminded Prof Wolmarans that its purpose was pastoral in nature and that it was mandated only to present the charges and allow him an opportunity to admit guilt and show repentance. All other issues would be decided by the Court of General Assembly in the event that the matter was referred to trial. In the circumstances, the Commission insisted that Prof Wolmarans respond to the allegations set out in the charge sheet which had been presented to him.

Prof Wolmarans responded as follows:
1. In his opinion and in the light of everything that had gone before, these proceedings were deeply flawed given that every process that had gone before had found that he had nothing for which to answer;
2. In any event, the formatting of the charges was vague and unreferenced, lacking the detail necessary to enable an appropriate response;
3. In the circumstances the charges, in their present form, were being rejected and
4. Prof Wolmarans declined to plead.

It was noted that these responses would be submitted, by the Commission, to the Clerk of the Court, who would, in turn, submit them to the Court at its meeting the following week. The Court would decide on the action to be taken and would communicate with Prof Wolmarans.

The Commission then notified Prof Wolmarans that it would report that Prof Wolmarans did not admit guilt in any of the charges against him and that the Commission would, therefore, enter a plea of “not guilty” as his plea to the charges laid against him.

At the end of the process of answering the charges the Commission entered a discussion with Prof Wolmarans as to the pastoral care that was being extended to him, if any. He replied that he was a member of St James congregation at Bedfordview. The Commission undertook to contact the Moderator of eGoli Presbytery to ensure that some pastoral contact was maintained with Prof Wolmarans.

The Commission thanked Prof Wolmarans and his party for their time and closed the proceedings in prayer at 11.15 a.m.

In the name of the Commission

W.D. Pool (Convener)
ANNEXURE B

The Court of Assembly, meeting in Bryanston, Johannesburg on Tuesday 15 August 2017, resolves:

"1. The Court of Assembly received the report of the Commission appointed by the 2017 Executive Commission to conduct the Informal Procedure with the Rev. Prof. JLP Wolmarans;
2. The Court finds that unless the General Assembly ratifies the participation of the Rev. Dr PD Langerman in the work and decision-making of the Commission, the Court cannot deal with the report or proceed to the formal procedure;
3. The Court believes that Dr. Langerman should not have participated in the Commission because:
   a) Dr. Langerman moved the Notice of Motion (on behalf of the Western Cape Presbytery) that caused the establishment of the Commission;
   b) Dr. Langerman will soon take office as the Moderator of Assembly; and
   c) The Convener of the Commission had no power to co-opt members to the Commission and had no need to do so since the Commission was quorate (See para 13.5 of the Manual of Faith and Order)".

Signed by the members of the Court of Assembly, Ministers and Elders appointed by the 2016 General Assembly and present on this day in a UNANIMOUS DECISION.

Ministers      Elders
RJ Botsis      OMM Banda
MI Cook       H Booysen
VP Mabo      M Bopape
GW Marchinkowski (Convener)    A Maxham
MJ Masango      B Njobvu
VW Mkhungo (Clerk)
S Xhinti
TO THE MEMBERS OF THE COURT OF ASSEMBLY

RE: THE HANSIE WOLMARANS CASE

Dear Colleagues,

This may seem to be somewhat of a delayed response to your ruling on the Commission that dealt with the Hansie Wolmarans case, but I would like to assure you that it is not the case that nothing has been done in the interval since then. This, unfortunately, is an issue that is causing extreme hurt to many people in our denomination, and so is having to be dealt with at many different levels and in many different ways. However, let me come to the case itself. May I point out that I had no personal involvement with taking this matter to the Executive Commission and it was only some days after the closure of the Executive Commission that someone phoned me to tell me that I had been appointed to convene the Commission, and sometime after that I received written confirmation of this. That was the 17th July. The hearing with Wolmarans had to take place within 4 weeks of the end of the Executive, that meant the 11th August. Wolmarans would need to receive the Notice of the Hearing at least 2 weeks prior to that i.e. the 27th July 2017. He also requested all sorts of preceding papers from me. With the history of this case there was a burden imposed on me to have all the paperwork correct to the nth degree. All of this imposed an enormous stress on me. We also went to great lengths to try and make the hearing process at the Commission as pastoral as possible and to offer other pastoral outreaches to Prof Wolmarans, as we felt this was necessary and implied by the first step of discipline, as now covered by the Commission. You must therefore not be surprised that when I got a curt reply from the Court, the impression left with me for all that work done, was that I was the moron in the piece. It was only after some considerable discussion with two colleagues, and the lapse of some time, that I have put that somewhat into perspective. I am therefore writing to the Court not in its capacity as the Court of Assembly, because I understand you did not receive the Commission’s report as the Court of Assembly, but you received it when you were sitting as a Committee. Therefore this is not a formal Appeal, but it is a request for your Committee to reconsider our report, and come to a different conclusion i.e. that this matter should proceed to the Court of Assembly. I am pursuing this line because I feel that this issue (the Wolmarans case) is proving to be extremely hurtful and destructive to our denomination. (I have been the “joyous” recipient of some colourful emails from both sides of the argument telling me what they think of me). I think that the sooner this matter is dealt with, the better it will be for our denomination, as both sides of this argument have indicated. However, my request to you to reconsider your decision is not simply a matter of asking you to reconsider it because of what is happening in the denomination, but I am requesting you to reconsider your decision because I think it was the wrong decision. As Oliver Cromwell wrote to the Church of Scotland in 1650, “I beseech you, in the bowels of Christ, think it possible you may be mistaken”. You turned down the work of the Commission on a technical point of law that had no bearing on the work of the Commission. I put it to you, that you were “straining at gnats and swallowing a camel”, or alternatively, you were making “man for the law and not the law for man” (“the Sabbath was made for man, not man for the Sabbath”). You took a stand on a point of order that is distinctly open to argument. The work of the Commission was pastoral, not legal. The legal part of the case fell to the Court of Assembly.

I was stuck in a position where I was damned if I did, and damned if I didn’t. One commissioner, a minister, was taken sick overnight and landed up in hospital. That left me with one commissioner short. I could have aborted the Commission or I could press ahead by co-opting another commissioner. If I aborted the Commission, that would leave the whole matter lying fallow for a year. The pressure cooker situation on the denomination increases. Or I could co-opt and get the process underway to the Court of Assembly. I decided to co-opt an extra commissioner. (This will be explained lower down). I co-opted Peter Langerman as he was the only other ministerial person in the building. Hansie Wolmarans had given me 1hr 15 minutes of his time, so I didn’t have all day to phone around Joburg to find a ministerial volunteer. In any case Hansie Wolmarans did not object to the substitution. The question is, if he accepted this, why did the Court of Assembly not? Again I must point out that the Commission did not take any legal and binding decisions. The work of the Commission is purely pastoral and it acts as a conduit. I must emphasise that. There are no legal and binding decisions taken by the Commission that stand against anyone. Its work is pastoral and it is a conduit. Langerman’s presence could therefore not be prejudicial to anyone in that process. The objection could only come at the stage of the General Assembly when he would have to recuse himself, or be asked to recuse himself, from moderating any session regarding the Wolmarans case. That’s like saying he can’t wear a black clerical shirt now because he will have to wear one when he is moderator. That’s ridiculous. He is obviously aware that he will have to recuse himself in due season. Whether the Commission had sat with the Rev Ncapayi (who was ill) or without him, made no difference to the content of what was passed on to the Court of Assembly. However I did have to have a quorum, and that meant co-opting. Co-opting Peter Langerman into the Commission made no material difference to the material that was passed on to the Court of Assembly. The question confronting me was the need to have a quorum.

The Executive Commission appointed this Commission on these terms:

ANNEXURE C

10 November 2017

TO THE MEMBERS OF THE COURT OF ASSEMBLY

RE: THE HANSIE WOLMARANS CASE

Dear Colleagues,

I received written confirmation of this. That was the 17th July. The hearing with Wolmarans had to take place within 4 weeks of the end of the Executive, that meant the 11th August. Wolmarans would need to receive the Notice of the Hearing at least 2 weeks prior to that i.e. the 27th July 2017. He also requested all sorts of preceding papers from me. With the history of this case there was a burden imposed on me to have all the paperwork correct to the nth degree. All of this imposed an enormous stress on me. We also went to great lengths to try and make the hearing process at the Commission as pastoral as possible and to offer other pastoral outreaches to Prof Wolmarans, as we felt this was necessary and implied by the first step of discipline, as now covered by the Commission. You must therefore not be surprised that when I got a curt reply from the Court, the impression left with me for all that work done, was that I was the moron in the piece. It was only after some considerable discussion with two colleagues, and the lapse of some time, that I have put that somewhat into perspective. I am therefore writing to the Court not in its capacity as the Court of Assembly, because I understand you did not receive the Commission’s report as the Court of Assembly, but you received it when you were sitting as a Committee. Therefore this is not a formal Appeal, but it is a request for your Committee to reconsider our report, and come to a different conclusion i.e. that this matter should proceed to the Court of Assembly.

The work of the Commission was pastoral, not legal. The legal part of the case fell to the Court of Assembly.
[The Executive Commission] "appoints a commission of two ministers and an Elder in terms of para 18.63-65 and 67 to proceed with the "Informal Procedure" laid down in para 18.63ff. and instructs it to meet with Prof. Wolmarans to make the offer stipulated in para 18.63 of the Manual (see also the Appendix to the Manual, Chap 18 Pg. 29-32) and report the result to the Court of Assembly by Friday 11 August 2017 (i.e. within four weeks of the end of the Assembly's Executive Commission)"

The Assembly's instruction stipulates (a) the composition of the Commission and (b) the time by which it had to complete its work. To have had only two members, when the stated minimum is three, or to have postponed the sitting of the Commission would have violated the Executive's instruction to the Commission.

The Court argues that "The Convener of the Commission had no power to co-opt members to the Commission and had no need to do so since the Commission was quorate (See para 13.5 of the Manual of Faith and Order)".

The Manual is always interpreted as being permissive and rather than prescriptive. Since the Manual does not prescribe or cover every conceivable eventuality, the usual rule of interpretation is that when the Manual is silent on an issue it is usually permitted. While the Manual expressly permits a Committee of the General Assembly to co-opt additional members if required, it is silent on whether a Commission may do so. The normal rule of interpretation would conclude that co-option is possible when required. I must point out that at the time of the meeting with Prof Wolmarans, the Commission was not quorate – due to Rev Ncapayi being ill, as will be shown below.

The Court's reference to para 13.5 of the Manual makes no sense, since this para reads:

"13.5 Every Commission reports to the General Assembly which has authority to review all decisions of its Commissions (see para 14.44)."

I think the Court meant to reference para 13.15 (emphasis added):

"13.15 The quorum for meetings of every Commission, other than the Executive Commission, is at least one-half of the members of the Commission unless a different quorum has been prescribed."

In addition, the requirement of two ministers and one elder is the minimum required for such a Commission. Any Commission with less than this number would never be quorate. A commission of two members would have violated para 18.65 of the Manual (emphasis added):

"18.65 If the Court of first instance is to be the [Assembly], the [Assembly], sitting as a Council, sends a Commission of three or more persons selected by the Council, care being taken to include two Ministers and one Elder if there are three altogether and some Ministers and some Elders if there are more than three altogether. Thus a different quorum has been prescribed.

Lastly, there are two primary safeguards in South African Administrative law and are expressed in the twin principles of natural justice namely: audi alteram partem (to hear the other side) and nemo iudex in causa sua (not to be a judge in one's own cause). The whole structure of Chapter 18 of the Manual is quasi-judicial in nature since they affect the rights liberties and privileges of members of the UPCSA.

The principle of natural justice concerns itself with procedural fairness and ensures that a fair decision is reached by an objective decision maker. Maintaining procedural fairness protects the rights of individuals and enhances the public's confidence in the process. Natural justice is very similar to the term "due process" in an American understanding. The question that arises is whether the co-option of an additional member onto the Commission compromised the alleged offender in any way. The answer to this can only be "no", particularly due to the Commission's pastoral nature. On the contrary, it could be argued that the actions of the Court itself have affected Prof Wolmarans because he has to go another year with the threat of disciplinary action hanging over his head. If the Court has simply accepted the Commission's bona fides and upheld the findings of the Commission, the trial would probably be over by now and the denomination able to heal from the wound that has been caused by this terrible piece of our history.

Issues of natural justice and due process are best summed up when dealing with hearings, tribunals and court cases and at its very core is the notion that these hearings, tribunals etc. must be fair. Considerations of "fairness" include notification of the hearing; the opportunity to be heard (audi alteram partem); the conduct of the hearing and the right to representation, all of which were met by the Commission. We are arguing that by the Court deferring this process the Court is in fact deferring the process of natural justice. We are arguing that the reasons given by the Court for turning down the work of the Commission bear examining, and after being examined, are found to be wanting.

We are therefore requesting the Court to take the matter from the Commission and lay it before its Committee again. We trust that with the arguments that we have been laid out before you now as explanation for the unfortunate situation (that was completely unforeseen by anyone and required drastic action to keep the whole case going), you will come to a different conclusion and allow the case to proceed to the Court of Assembly.

Yours faithfully

WD Pool
(Convener, Commission)
ANNEXURE D

08 December 2017

THE ISSUE OF MATERIAL JUSTICE – OR NATURAL JUSTICE DENIED BY THE COURT’S RULING
RE: THE HANSIE WOLMARANS CASE

Dear Colleagues,

The section we are concerned with is Chapter 13 of the Manual which deals with Commissions and Committees of the General Assembly. I think its common cause that the General Assembly asked me to head this particular Commission. Accordingly, the Commission, being called for by the General Assembly is therefore covered by the provisions of Chapter 13. Chapter 13.15, stipulates what the quorum will be for every Commission and in this instance a quorum is at least one-half of its members unless a different quorum is prescribed (my emphasis).

If we jump ahead to Chapter 18 which deals with Discipline and we specifically look at 18.65, (Informal Procedure) which reads as follows: If the Court of first instance is to be the Presbytery, the Presbytery, sitting as a Council, sends a Commission (this is what happened here) of three (my emphasis) or more persons selected by the Council, care being taken to include two Ministers and one Elder...the minimum requirement for the Commission therefore was 3. Jumping back to Chapter 13 then we see that a quorum is one-half. Two members therefore would be fine for a quorum, except that for this Commission you require two Ministers and one Elder and this is where we look at the words: unless a different quorum is prescribed. To my mind a different quorum was prescribed and that quorum was three.

Although the Manual appears to be silent on the question of what to do where there is a vacancy on a Commission, it does provide for instances where there is a vacancy on a Committee. In the case of a vacancy on a Committee, the Committee may co-opt another member of the Church to fill it until the General Assembly next meets (13.61). This, I submit, is where the issue of natural justice can be raised. Natural Justice concerns itself with issues of procedural fairness and ensures that a fair decision is reached by an objective decision maker. The decision made in this instance was to co-opt another member. Does this in any way impact on the fairness of the procedure? I would argue it did not. By not co-opting a member, the Commission may have been left in a situation where the Commission was not quorate and this would have posed a host of other problems. Furthermore, the Commission, being part of the Informal Procedure did not make any recommendations per se. We met with the offender and offered him a chance to confess his guilt in accordance with 18.63.

Two questions arise as we see it:
1. Did we exceed your powers by co-opting another member? and
2. Did our actions result in an obvious injustice if one has regard to 13.7 of the Manual?

I submit that the answer to both questions is No.

In answer to question 1 above, if one considers 13.61 of the Manual, which allows for the co-opting of members to a Committee (I would submit that we can read the word Commission here as well – given the clear omission in the Manual), the Committee/Commission had the power to co-opt another member. Was it necessary to do so? Given the required make-up of the Commission (two Ministers and one Elder), we would not have met the requirement if we were minus anyone of the parties – Minister or Elder.

In answer to question 2 above, by co-opting another member, did it result in an obvious injustice as envisaged in 13.7 of the Manual? The answer to this also has to be No. The Commission did not make any recommendations which could result in any injustice. We merely met with the offender to afford him an opportunity to confess his sin. He did not, and we presented our report to the Court of Assembly. I fail to see any injustice that could have resulted in our report. If the Commission had the powers to make recommendations and our recommendation was to ex-communicate, de-frock and/or tar and feather the offender, then in that case it can be argued that an injustice may have resulted. We are of the opinion that by failing to address this issue, the Court is causing injustice. The offender is left with the uncertainty of whether or not he will be facing disciplinary action and the denomination is left with the uncertainty of our beliefs and/or theology. We like to say that God is a God of order. By leaving things in limbo, how does that tie in with what we say about God. Respectfully, the situation is untenable.

Given the aforementioned, I fail to see what injustice is believed to have occurred, and therefore see no reason why the Court of Assembly is not prepared to accept our report other than being too afraid to deal with the issue at hand. With respect, the Court’s reasons for not accepting our report are nonsense, and kicking this issue further down the road does not help anyone. As I said, it creates uncertainty within our denomination of what we believe and what we do not. Ultimately this matter must be dealt with.

Yours faithfully
WD Pool
(Convener, Commission)
MINISTRY COMMITTEE

Report to the 2018 General Assembly

A. INTRODUCTION

The Ministry Committee is privileged to once again serve the denomination this past year. The mandate among others is to discern the call, recruit, train, and prepare candidates for ordination into the Ministry of Word and Sacraments and Equipping as well as other Forms of Ministry to build missional congregations where the members are equipped and empowered for works of service in the world. The Committee can report that it has been a good year. Our students have on the whole done well in their studies, probationers have integrated into congregations, and new calls have been discerned to bring new life to our congregations. Our staff, Ms. Christine Kasembara, PA to the Ministry Secretary, new Manager of Sedibeng house of studies, Mrs Jabu Kesa, Ministry Secretary, Rev. Dr. Pat Baxter and Convener, Rev. Mukondi Ramulondi give thanks for the opportunity to work collaboratively with ministers, probationers, students, university and college staff as well as with personnel from other denominations to facilitate and implement the work of the Ministry Committee.

The report below indicates where we can celebrate our ministry and where we are increasingly challenged. A careful reading of the report is required to make decisions regarding the future training of our ministers and how we are going to face increasing student fees and a decreasing ministry budget. As we engage with the Ministry Committee report, may the input serve not only to bring us up to date for the purposes of decision making, but may the names of students, probationers, and ministers also form part of the prayer life of our Presbyteries, sessions, and local congregations.

B. SURVEY OF INSTITUTIONS OF STUDY

To be reported in the Supplementary papers

C. FORMS OF MINISTRY

The mandate to the Ministry Committee (MinComm) through its Task Team on Forms of Ministry was to consider the call discernment and training process in view of the proposed new forms of ministry and to make recommendations with respect to:

1. the practical implications of the proposed new emphasis on the congregation rather than the minister based on Eph 4:12
2. the modified role of the minister in helping to
   • identify the spiritual gifts of congregants
   • equip and empower them to use these gifts for works of service in the world
3. formally recognizing all the gifts listed in Eph 4:11, namely APEST (apostle, prophet, evangelist, shepherd, teacher) and their impact in shaping new forms of ministry
4. exploring and addressing the above with regard to:
   4.1 the discernment conference and selecting/discerning candidates in terms of APEST gifting and the role of the minister as facilitator/equipper using suitably modified criteria & procedures
   4.2 the need to evaluate existing courses and curricula, with the possible need to initiate new programmes and appropriate placement to ensure relevant and effective academic and practical training, and spiritual formation of candidates to ordination
   4.3 flexibility regarding the acceptance of those who have already planted churches
   4.4 allowing for bi-vocational probation
   4.5 proposing new guidelines for the Manual Task Team for new forms of ministry, new discernment/selection criteria, and new training and probationary requirements.
5. helping to evaluate the OLM (Order of Lay Ministry) training of candidates as requested by presbyteries and the GA Mission and Discipleship Committee.

Work Accomplished to Date

1. Theological Workshop: In fulfilling this mandate, the Task Team felt the need to formulate a strong theological understanding of new forms of ministry to provide a solid foundation for the way forward. The 2017 Executive Commission (ExComm) agreed to a theological workshop and MinComm requested a paper as the outcome for presentation at the Rudder Conference in February 2018. A full copy of this paper, modified on the basis of comments received at the Rudder Conference, is included as Appendix A to this report.
2. Discernment Conference: The discernment conference in June 2017 intentionally considered candidates called to bi-vocational ministry (especially those serving in an academic capacity in faculties of theology; as care-givers, counselors, or social workers with retirement facilities or children’s homes as well as teachers). Five candidates were accepted for placement as bi-vocational probationers and criteria were formulated to guide this process.
3. Criteria for Bi-Vocational Probation: A close link is recognized between bi-vocational ministry and “Fresh Expressions” of the church (FE). It was agreed that the intention of bi-vocational probation is to
facilitate a process for those who perceive a double calling because of the nature of their work, especially academics, social workers, care-givers in children’s homes, retirement villages, hospitals, etc.

ease the financial burden on struggling congregations to allow them to appoint probationers not to optimize income for Ministers despite recognition of the inequities in stipend, as this could evade the issue of injustice which must be addressed for the sake of our integrity as the Church.

The following criteria were agreed and applied to the first batch of five probationers placed in congregations for bi-vocational probation in 2018 and 2019 as distinct from full-time placements:

1. The content of the training for all probationers remains the same.
2. The duration of bi-vocational probation is two years with attendance required at a minimum of two PAT conferences, one in March and one in August.
3. Agreement is to be reached by relevant presbyteries between the bi-vocational probationer and placement congregation regarding expected hours of ministry per week/month to meet all the requirements for probation, and the allowance to be paid to the probationer.
4. **Needs Identified and Partially Addressed by the Task Team:** In addition to the above three critical issues, the following needs were identified:

   - **To raise awareness and understanding:** A wider recognition of gifting and forms of ministry calls for understanding at all levels (congregations, sessions, and presbyteries) of the nature of APEST gifting as “ministries” not “offices”, and how our ministers facilitate the release of this gifting in the congregations that they serve. This helps to address any fear of ordained ministry being under threat. Instead, a change in approach is envisaged to unleash the power of the congregation for mission by equipping and mobilizing members to use their spiritual gifting for service in the world.
   
   An explanation of the APEST gifting, role of the minister, and important criteria for call discernment for ordained ministry is needed to guide the process from the earliest stages of sessions identifying a potential candidate, through Fellowship of Vocation (FoV), presbyteries submitting candidates for the Call Discernment Conference, academic training at a tertiary institution, probation and PAT, to ordination and beyond as an ongoing learning process. An explanatory document concerning APEST gifting is included as a rough draft as Appendix B to this report. A great deal more work is required on this document. Also the best means of developing awareness and understanding in this regard must be identified given the current limitations of communication between GA and presbyteries, and presbyteries and congregations. Training trainers in each presbytery might be necessary to ensure widespread awareness and understanding.

   - **Discern/select candidates to ordination as facilitators/equippers:** In addition to the usual criteria for the existing model of pastor-teacher, those pertaining to the ability to relate to members in an encouraging and facilitative way to unleash hidden potential are vital to the mix of criteria for discernment. The capacity to inspire and motivate others is important. A warning sign in potential candidates is the desire to do, or to control, all the work of the church even, or especially, with excellence as this militates against the creative release of gifting in the congregants themselves.

   - **Develop spiritual, relational and motivational abilities:** Concurrently with the academic training in theology, there is a need to build strength of character and generosity of spirit to avoid a sense of vulnerability and threat due to multiple gifting being unleashed, and members becoming more active and successful in the life and work of the congregation. This could be done as part of the spiritual formation of our candidates in parallel with the academic training, and during probation.

**Some Thoughts Going Forward**

The theological workshop in January identified sources of celebration and some challenges. The most significant of these are:

1. **UPCSA Manual:** The breadth and wisdom of our **UPCSA Manual of Faith and Order** in defining the nature and purpose of the church is a source of celebration. While some finer details in processes need to be modified to accommodate new selection criteria, parameters for probation, and provision for bi-vocational ministry, the essence of the role of the minister as equipper is already well-documented, but this is not always brought to fruition. We therefore need to empower our members to act upon the contents, especially clauses 22.1 – 22.13 and 23.1 – 23.5.

2. **Our Presbyterian and Reformed Heritage:** A widespread obsession with Presbyterianism has been identified but differences in how this is understood require a clear definition of what it means to be Presbyterian. The advantages and disadvantages of our Reformed heritage also need to be explored from the perspective of our African context.

3. **Diversity/disparities:** The multiple diversity of our congregations and contexts is enriching and a reason for celebration, but also presents a challenge to ensure that this brings unity, not division. There is potential for our diversity to disguise disparities linked to inequities and injustices. A strategy is needed to address these issues, especially socio-economic disparities and inequities in stipends.

4. **Dichotomies:** Two inter-related dichotomies were identified, i.e. secular/sacred and minister/laity. These present the following challenges and require changes in selection, training and ministry:

   - Awkwardness in relating to the unchurched and de-churched making it difficult to fulfill our evangelistic responsibilities. It is felt that Fresh Expressions (FE) might provide an effective
means of bridging the secular/sacred gap. This might require expanded discernment criteria and training opportunities for candidates considering an FE approach to ministry.

- The idea of an “embodied” approach to ministry would help to shift the focus away from the minister to the congregation. As part of the “embodying” process, the following are required:
  - further research to identify how best to implement the APEST gifting in ministry
  - establishing lines of growth in congregations to ensure appropriate, ongoing involvement
  - revitalization of the sacraments for people to live out their faith sacramentally in the world
  - reshaping preaching and worship for incarnational ministry in the local context
  - developing a more creative understanding of how to bring the Gospel to the people, not only in preaching or proclamation, but also in acts of mercy and service.

- Expanding our focus from maintenance to mission; the minister to the congregation; and building the Church to building God’s Kingdom in the world.

The role of the ordained minister is upheld and affirmed as crucial to expanding the reach and effectiveness of ministry in the world by unleashing the gifts and abilities of individual congregants in works of service. This places a significant onus of responsibility on Mincom in respect of the call discernment process and training of candidates for effective ministry as equippers/facilitators in the congregations where they are called or appointed to serve.

**TWO YEAR PROBATION** is under discussion by the Ministry Committee.

**D. CALL DISCERNMENT OF CANDIDATES FOR THE MINISTRY**

To be reported in the supplementary papers.

**E. STUDENTS FOR THE MINISTRY**

Please find the names of the students below.

<table>
<thead>
<tr>
<th>NAME</th>
<th>INSTITUTION, YEAR OF STUDY</th>
</tr>
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<tbody>
<tr>
<td>1 Ajapa, Norest</td>
<td>Justo Mwale, 1st Year</td>
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<tr>
<td>2 Benzon, Fiona</td>
<td>TEEC, Final Year</td>
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<tr>
<td>3 Buso, Pumlani</td>
<td>JMU, 3rd Year</td>
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<td>4 Chataika, Pedzisai N</td>
<td>JMU, 2nd Year</td>
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<td>5 Gordon, Amber-Leigh</td>
<td>Pretoria, 1st Year</td>
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<td>6 Hlongwe, Asanda O</td>
<td>Pretoria, 2nd Year</td>
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<td>7 Lungu, Beaton</td>
<td>JMU, 4th and Final Year</td>
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<td>8 Masareare, Mirriam</td>
<td>UTC, Final Year</td>
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<td>10 Mata, Eric</td>
<td>TEEC, 3rd Year</td>
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<td>11 Mbedzi, Nduvho I</td>
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<td>12 Memela, Thamsanga</td>
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<td>JMU, 4th and Final Year</td>
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<td>15 Mlotshwa, Xolile P</td>
<td>TEEC, 3rd and Final Year</td>
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<td>16 Mokheseng, Letsatsi J</td>
<td>TEEC, Final Year</td>
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<td>17 Murove, Dephine</td>
<td>UTC, 2nd Year</td>
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<td>18 Nzalis, Nomxolis Gloria</td>
<td>Completed studies at UNISA</td>
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<td>19 Mzumara, Edgar</td>
<td>BTh, 1st Year</td>
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<td>20 Nyawo, Andile</td>
<td>UNISA, Final year</td>
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<td>21 Pandelani, Isauu</td>
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<td>22 Paskwababiri, Allan</td>
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<td>23 Piroe, Matschediso A</td>
<td>TEEC, 2nd Year</td>
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<tr>
<td>24 Rakoma, Caroline</td>
<td>UNISA, 3rd Year</td>
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<td>25 Sello, Tsholofelo</td>
<td>JMU, 2nd Year</td>
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<td>26 Stoneman, Philip</td>
<td>TEEC, 4th Year</td>
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<tr>
<td>27 Swartz, Ivor D</td>
<td>Pretoria, Final year</td>
</tr>
<tr>
<td>28 Mlalandle, Yolisa</td>
<td>TEEC, final year repeat</td>
</tr>
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**Student Attachments**

All ministers with students attached to their congregations, are asked to adhere to the following guidelines.

* Write and submit to the GA Ministry Committee a mid year report by 30 June and an end of year report by 30 November concerning your student attachment and how the congregation has responded to the student attachment.

All students for the Ministry

* Need to worship regularly in the church to which they are attached.
* Attend church events where possible.
* Be mentored by the minister and a family within the congregation.
* Students in congregations are advised not to be a part of associations during their study period.
Students are encouraged to stay away from unhealthy confrontations and to seek reconciliatory processes that stand for Kingdom values in any division within the church.

Write and submit to GA Ministry Committee a mid-year report by no later than 30 June and an end-of-year report by no later than 30 November on experiences as a student attached to a local congregation.

First Year Attachment

Take part in reading the scriptures occasionally in the church and other public events.
Participate in learning different ways to pray in a church service.

Second Year of Attachment

As above. Attend a Session Meeting and discuss this afterwards with the Moderator.
Do an exegesis of a Bible text with the minister for Sunday School or youth.
Lead a Bible Study or Sunday School class on a subject of the student’s choice in consultation with the minister.

Third Year of Attachment

As above
Prepare an exegesis with the Minister
Preach at the Sunday Services twice in the year. Students are not remunerated for preaching. Instead it is suggested that congregations contribute a pulpit fee towards the financing of their training for the ministry. The fee is to be paid to the General Assembly Office.
Consider ways in which the minister and student can be innovative in raising funds for a student emergency. Fund (doctor visits/ medication).
Be invited to speak at one of the church events, telling the congregation what the student is learning and why the student is privileged to be a ministry student.

Fourth Year

As above.
Write a critical assessment of one or two sermons preached in the congregations to which the student is attached and discuss it with the minister as a means of opening the door for students to interrogate the scriptures.
Learn to share views without the student seeing their own view as the only correct one.

SEDIBENG TRUST AND MANAGEMENT OF THE HOUSE OF STUDIES

The Rev. Dr. Abraham Akhi, who was Manager whilst he was studying, completed his Doctoral studies in Practical theology last year. Ms Jabu Mbusi Kesa was employed as manager from January, 2018. Ms Kesa has already introduced new initiatives such as quarterly celebrations for student’s birthday, swimming and having time together for sport and relaxation on Saturday morning, giving students affirmations each day and scripture texts on WhatsApp. The students are enjoying her management style. The Ministry Committee is presently looking for funding for bicycles for the students to get to the University.

F. POST ACADEMIC TRAINING

PROBATIONERS 2018:

Bi-vocational Probation

The Ministry Committee at its meeting of 20-21 September finalized the criteria and terms of reference for the probationers who will be doing bi-vocational probation. Emphasis was made that there should not be confusing of the terms bi-vocational and forms of ministry. Forms of ministry have the shape that one takes with the calling and bi-vocational ministry is dual calling/service. Terms of reference and criteria are outlined above in section C.

We have 5 bi-vocational probationers this year, namely Victor S Letuka, Victor Ntshona, Zukisani Sotashe, Zorodzai Dube and Peter Stoffberg. Each of these gentlemen have set an excellent example for the pilot bi-vocational project. None of the congregation which they serve receive a grant from the General Assembly Ministry Committee. The bi-vocational probationers are giving generously of their time to the life and work of the congregations they serve.

The list of probationers in 2018 is as follows:

<table>
<thead>
<tr>
<th>FULL NAME</th>
<th>Congregation</th>
<th>Presbytery</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Erasmus, Christel M</td>
<td>Port Alfred</td>
<td>Central Cape</td>
</tr>
</tbody>
</table>
MINISTRY AS A JOURNEY: Romans 116 “I have complete confidence in the gospel. It is God’s power to save all who believe”

The two week PAT conference attended by 13 probationers was hosted by Egoli Presbytery. Brendon Asch gave a power point presentation on the work of Egoli Presbytery. With the focus being on practical ministry, the following inspirational speakers were invited: Dr. Inette Taylor – Minister as Person, DG Mathabatha – Reflection on 1st year Ministry and study in Israel, Rev. Glynis Goyns – Marriage, Geoff Jooste – finances, Rev. M Ramulondi – Educational Approach – Rudder Conference, Rev. Dr. Pat Baxter – 8 Priorities of Jesus, Rev. Zwai Mtyhobile – Ministry and Polity, Rev. David Hutt - Healing, Manual – Rev. Dr. Pat Baxter, Rev. T.Nopapaza - Worship and Meeting with Elders, Rev. Dr. George Marchinkowski – Fresh Expessions and Vestments, Church Administration - Chris Judelsohn, Sacraments – Theo Groeneveld, Supervisor and Probationer – Relationship – Rev. Dr. Pat Baxter, Human Rights Day – General Secretary Lungile Mptsheni and Rev. Andries Combrink, Ways to Pray – Rev. Dr. Pat Baxter, Counseling – Prof. Maake Masango, Communion and way forward Rev. A. Sontange. The probationers also visited Constitutional Hill, the General Assembly Office and enjoyed walking along Vilakazi Street to see Nelson Mandela’s home and going to the ordination service of Iain Kemp. Exercise every morning was led by Probationer Sotashe. Each probationer had an opportunity to lead worship and present their exegesis papers on Romans. The exegesis was of a high standard. As Jones Liwewe said: “All the devotions were spirit filled, dynamic, and vibrant. Christine Kasambara and the Ministry Secretary the Rev. Patricia Baxter enjoyed accompanying the probationers on their study of some of the practical aspects of ministry. The probationers were inspired and look forward to the August probation in Umtata.

G. POST ORDINATION STUDIES AND TRAINING (POST) GRANTS
Due to the limited budget, very minimal amounts were allocated as grants to assist ministers with their studies. The list of ministers is as follows:

<table>
<thead>
<tr>
<th>Surname</th>
<th>First Name</th>
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</thead>
<tbody>
<tr>
<td>1 Banda</td>
<td>Sonye</td>
</tr>
<tr>
<td>2 Chirwa</td>
<td>Lazarus</td>
</tr>
<tr>
<td>3 Garande</td>
<td>Tatenda</td>
</tr>
<tr>
<td>4 Makunda</td>
<td>Andrew</td>
</tr>
<tr>
<td>5 Manda</td>
<td>Jacob</td>
</tr>
<tr>
<td>6 Mazanhi</td>
<td>Brian</td>
</tr>
<tr>
<td>7 Mbata</td>
<td>Nobuhle G</td>
</tr>
<tr>
<td>8 M’hone</td>
<td>Kennedy</td>
</tr>
<tr>
<td>9 Minya</td>
<td>Khanyiswa</td>
</tr>
<tr>
<td>10 Mkandawire</td>
<td>Richard</td>
</tr>
<tr>
<td>11 Molokoane</td>
<td>Simon</td>
</tr>
<tr>
<td>12 Ndlela</td>
<td>Sthembiso</td>
</tr>
<tr>
<td>13 Nota</td>
<td>Thompson S</td>
</tr>
<tr>
<td>14 Noti</td>
<td>Thabo</td>
</tr>
<tr>
<td>15 Nyirenda</td>
<td>Amos</td>
</tr>
<tr>
<td>16 Phaika</td>
<td>Saurus</td>
</tr>
<tr>
<td>17 Sakala</td>
<td>Farisi</td>
</tr>
<tr>
<td>18 Tem</td>
<td>Roger</td>
</tr>
<tr>
<td>19 Vatela</td>
<td>Xolani</td>
</tr>
</tbody>
</table>

H. UPCSA ACADEMIC STAFF AT PRETORIA UNIVERSITY
Congratulations are due to Rev. Professor Jerry Pillay on becoming Dean of the Faculty of Theology at Pretoria University.

I. SECONDMENTS
List of Seconded Ministers:
<table>
<thead>
<tr>
<th>MINISTER</th>
<th>SECONDEMENT</th>
<th>PRESBYTERY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barnard, H</td>
<td>Bible Society</td>
<td>Central Cape</td>
</tr>
<tr>
<td>Bosiki, CB</td>
<td>South African National Defence Forces</td>
<td>Highveld</td>
</tr>
<tr>
<td>Bosse, E</td>
<td>URC –UK England and Wales, Eastern Synod</td>
<td>Amathole</td>
</tr>
<tr>
<td>Buqa, W</td>
<td>South African National Defence Forces</td>
<td>Tshwane</td>
</tr>
<tr>
<td>Dingswayne, S</td>
<td>South African National Defence Forces</td>
<td>Western Cape</td>
</tr>
<tr>
<td>England, G</td>
<td>United Reformed Church, UK</td>
<td>Kidderminster</td>
</tr>
<tr>
<td>Fortuin, H</td>
<td>South African Police Service</td>
<td>Western Cape</td>
</tr>
<tr>
<td>Galela-Thema, TG</td>
<td>Department of Correctional Services</td>
<td>Free State</td>
</tr>
<tr>
<td>Gevers, DT</td>
<td>Bible Society of South Africa</td>
<td>Western Cape</td>
</tr>
<tr>
<td>Goba, M</td>
<td>South African National Defence Forces</td>
<td>Free State</td>
</tr>
<tr>
<td>Hove, NM</td>
<td>Thames North Synod United Reformed Church, UK</td>
<td>Zimbabwe</td>
</tr>
<tr>
<td>Hoy, BA</td>
<td>TEE College</td>
<td>Highveld</td>
</tr>
<tr>
<td>Hurter, PJ</td>
<td>Thames North United Reformed Church, UK</td>
<td>eThekwini</td>
</tr>
<tr>
<td>Jita, JN</td>
<td>Department of Correctional Services</td>
<td>Central Cape</td>
</tr>
<tr>
<td>Jobela, FJ</td>
<td>Department of Correctional Services</td>
<td>Limpopo</td>
</tr>
<tr>
<td>Letseleha, CM</td>
<td>South African Police Service</td>
<td>Free State</td>
</tr>
<tr>
<td>Kobo, FA</td>
<td>UNISA</td>
<td>Tshwane</td>
</tr>
<tr>
<td>Lindani, SL</td>
<td>South African Police Service</td>
<td>Tshwane</td>
</tr>
<tr>
<td>Lotz, CJ</td>
<td>South African National Defence Forces</td>
<td>Tshwane</td>
</tr>
<tr>
<td>Makalima, A</td>
<td>South African National Defence Forces</td>
<td>Tshwane</td>
</tr>
<tr>
<td>Manaka, WL</td>
<td>Department of Correctional Services</td>
<td>Tshwane</td>
</tr>
<tr>
<td>Mbambo, H</td>
<td>South Dunedin Presbyterian Church New Zealand</td>
<td>Synod of Zambia</td>
</tr>
<tr>
<td>Mbuysa, N</td>
<td>South African National Defence Forces</td>
<td>eGoli</td>
</tr>
<tr>
<td>Mogale-Aneto, MP</td>
<td>SANDF-SAMHS</td>
<td>Tshwane</td>
</tr>
<tr>
<td>Mohapi, MJ</td>
<td>South African National Defence Forces</td>
<td>Tshwane</td>
</tr>
<tr>
<td>Mokhantso, TS</td>
<td>South African Police Service</td>
<td>Thukela</td>
</tr>
<tr>
<td>Mokoena, JT</td>
<td>SAPS</td>
<td>Limpopo</td>
</tr>
<tr>
<td>Mtwrink, SJ</td>
<td>Office of Premier, KZN Provincial Administration</td>
<td>Drakensburg</td>
</tr>
<tr>
<td>Mtla, MA</td>
<td>South African National Defence Forces</td>
<td>Transkei</td>
</tr>
<tr>
<td>Mndenda, RB</td>
<td>Southern Synod United Reformed Church, UK</td>
<td>Transkei</td>
</tr>
<tr>
<td>Nkayi, MTA</td>
<td>South African National Defence Forces</td>
<td>eThekwini</td>
</tr>
<tr>
<td>Nonjojo, VN</td>
<td>South African National Defence Forces</td>
<td>Transkei</td>
</tr>
<tr>
<td>Ntshona, FP</td>
<td>South African National Defence Forces</td>
<td>Tshwane</td>
</tr>
<tr>
<td>Nyama, MM</td>
<td>South African Police Services</td>
<td>Tshwane</td>
</tr>
<tr>
<td>Pillay, J</td>
<td>Faculty of Theology, Pretoria University</td>
<td>Highveld</td>
</tr>
<tr>
<td>Prior, AB</td>
<td>Uniting Church in Australia</td>
<td>Western Cape</td>
</tr>
<tr>
<td>Rambani, MP</td>
<td>South African Police Services</td>
<td>Central Cape</td>
</tr>
<tr>
<td>Rashe, RZ</td>
<td>Fort Hare University</td>
<td>Amathole</td>
</tr>
<tr>
<td>Rautenbach, C</td>
<td>Seafarers Mission</td>
<td>eThekwini</td>
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<tr>
<td>Sam, SP</td>
<td>South African Police Services</td>
<td>Amathole</td>
</tr>
<tr>
<td>Sayimani, WR</td>
<td>West Midlands Synod United Reformed Church, UK</td>
<td>Zimbabwe</td>
</tr>
<tr>
<td>Sokoyi, B</td>
<td>South African National Defence Forces</td>
<td>Western Cape</td>
</tr>
<tr>
<td>Payne, Jonathan</td>
<td>From Anglican Church</td>
<td>Drakensburg</td>
</tr>
<tr>
<td>Vellem, VS</td>
<td>University of Pretoria</td>
<td>eGoli</td>
</tr>
<tr>
<td>Zungu, S</td>
<td>SANDF</td>
<td>eGoli</td>
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</tbody>
</table>

SECONDMENT FALLS AWAY

<table>
<thead>
<tr>
<th>MINISTER</th>
<th>SECONDEMENT</th>
<th>PRESBYTERY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spark, TS</td>
<td>United Reformed Church, UK Southern Synod</td>
<td>eGoli</td>
</tr>
<tr>
<td>Chatikobo, S</td>
<td>Christian Care</td>
<td>Zimbabwe</td>
</tr>
</tbody>
</table>

J. MINISTERIAL MARRIAGES AND FAMILY CARE (MMFC)

MMFC questionnaire

Before 2014 when the MMFC was a separate General Assembly Committee, the MMFC received as its General Assembly mandate, referrals from Presbyteries and some of these individuals (or in isolated cases couples) were invited to consult this Committee (travel costs at the MMFC’s expense). The 2014 General Assembly incorporated the former Ministerial Marriages and Family Care Committee (MMFC) into the Ministry Committee. Since then, referrals from Presbyteries to this subcommittee virtually ceased. The Ministry Committee saw this as a concern, since it was common knowledge in the denomination that there were troubled and broken marriages after the MMFC was subsumed into the Ministry Committee. A Ministry Committee Task Team consisting of the Ministry Secretary, Rev Goyns and Dr Taylor compiled a questionnaire which was accepted at the 2017 Executive Commission and sent to all Presbyteries to investigate the denomination’s views on the role and mandate of the MMFC. The closing date for the return of the questionnaires was October 2017.
The questionnaire was based on factors involved in the MMFC’s mandate and former matters which they dealt with, and the questions were also informed by couple counseling issues encountered by psychologists in the denomination in their practices.

Disappointingly few questionnaires - fourteen in total – were received by the October 2017 deadline. Some Ministry Committee members were told in informal exchanges with UPCSA Ministers, that Ministers did not receive nor had any knowledge or memory of the MMFC questionnaire. Electronic correspondence is often unreliable, also because recipients do not always remember to attend to UPCSA related correspondence not related to their more immediate priorities at any given time.

MMFC questions probed:

i. How often troubled Ministry couples are referred to their Ministers, or approach their Ministers for couple counseling;

ii. What processes, models or referrals Ministers use in couple counseling;

iii. What couple counseling training the Minister has received and whether the Minister would like to receive training in couple counseling;

iv. Whether Ministers used/know about Imago couple counseling4

v. Possible reasons why Ministerial couples in trouble are no longer referred by their presbyteries to the MMFC;

vi. Whether policies in the Manual of Faith and Order concerning Marriage, Divorce and Remarriage seemed relevant and appropriate;

vii. Factors associated with different cultural models of marriage;

viii. Marriage preparation models/processes used by Ministers;

ix. Whether respondents to the questionnaire were aware of troubled marriages at the time of responding to the questionnaire;

tax. Views on providing counseling/support for children in Marriage breakdowns.

Findings

1. Thirteen of the fourteen respondents to the MMFC questionnaire stated that they would be keen to receive couple counseling training.

2. All respondents agreed that counseling for children in troubled Ministerial marriage situations is very important.

3. Nine of the fourteen respondents expressed strong concerns about the acceptance of forms of “physical abuse” (including husbands disciplining wives through corporal punishment) in marriages.

4. Five respondents stated that there were no troubled marriages in their presbyteries.

5. The following additional comments were made:
   a. Teach biblical requirements of marriage.
   b. Accommodate modern values without compromising the Christian marriage vows.
   c. Couples should be taught conflict resolution.
   d. The MMFC should be a stand-alone Committee which is dedicated to the work and not fall under the Ministry Committee which has a lot on its plate.
   e. Make a deliberate policy of having a topic on Ministers’ marriages in any Ministers and spouses’ conference.
   f. Ministry Committee should time after time check with presbyteries and individual pastors how they are faring in their marriages and if there are any difficulties in their marriages. It is difficult for Ministers and their spouses to open up to the leaders at the presbytery level. Modern couples do not want to experience public shaming and boundary crossing when their private issues are exposed.

6. Consider procedures and policies relating to Marriages and Family Care in the Manual of Faith and Order.
   a. The Committee must run enrichment programmes.
   b. Pleased to see that the MMFC is being picked up again. It was always a very strong, good and helpful committee. Perhaps from PAT now we can distribute appropriate literature on marriage and family life. Speak to Amon Kasambala previously from Focus on the Family.

K. ASSISTANCE TO RETIRING MINISTERS

A task team has been set up to examine ways in which to improve our support for ministers about to retire in 5 or 10 years. Already retired ministers have been approached to inform Ministry Committee of what they believe is needed in a retirement brochure to prepare ministers for retirement.

L. ADMISSION OF NEW MINISTERS AND READMISSION INTO THE UPCSA

The Ministry Committee acknowledges that ministers that come from other denominations need to be informed of the spirituality and polity of the denomination upon entrance into the denomination as difficulties in congregations and Presbyteries often emerge from insufficient knowledge of UPCSA spirituality and praxis. The admission of ministers from other denominations report to be included in the supplementary papers.

4 Currently considered as an international best practice and neuroscience based couple counseling intervention model
M. PENSION AND CREDENTIALS
The meaning of credentials has changed over the years. A study of credentials has been provided to the Committee by Prof. Graham Duncan. See appendix C. Presbyteries need to study the document and return comments to min@presbyterian.org.za on the questions: What are credentials used for today? Do Presbyteries want to make changes?

N. ETHOS, STRUCTURE AND RESOURCES, THE IMPACT OF INEQUALITIES ON DECISION MAKING WITHIN THE UPCSA
To be found in the supplementary papers

O. ONGOING ACADEMIC TRAINING, SKILLS DEVELOPMENT AND SPIRITUAL FORMATION OF MINISTERS
To be included in supplementary papers

REV MUKONDI RAMULONDI
MINISTRY COMMITTEE CONVENER

PROPOSALS
1. The General Assembly receives the report.
2. The Assembly notes the work in progress on the criteria and training for the new forms of ministry.
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.
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.
5. The Assembly notes the list of students for the ministry in 2018.
6. The Assembly instructs Presbyteries to implement the structured program for student attachments.
7. The Assembly notes the appointment of Mrs Jabu Mbisi Kesa as the Sedibeng House Manager.
8. The Assembly notes the progress on the pilot programme on bi-vocational ministry.
9. The Assembly notes the list of probationers in 2018 and execution of the PAT programme in March, 2018.
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.
12. The Assembly notes the list of seconded Ministers for 2018.
13. The Assembly notes that the secondment of the Revs S Chatikobo and T Sparks falls away.
14. The Assembly instructs Presbyteries to submit feedback on the ministerial marriages and family care questionnaire contained in the Executive Commission 2017 papers.
15. The Assembly approves the development of a programme of marriage counselling processes for Presbyteries.
16. The General Assembly notes the work in progress of preparing ministers for retirement.
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.
APPENDIX A

THEOLOGY SUPPORTING A SHIFT FROM MAINTENANCE TO MISSIONAL FORMS OF MINISTRY

Background
A workshop was hosted in January 2018 under the auspices of the GA Ministry Committee to consider the theology undergirding a proposed shift to new forms of ministry. The workshop was facilitated by Prof Klippies Kritzinger, former head of missiology at UNISA and Dean of the faculty of theology. He is a Reformed theologian and minister with the Uniting Reformed Church in Southern Africa. Despite budgetary constraints that restricted the number of participants to twelve, optimum representivity was achieved regarding:

- transnationality, with participants from Zambia, Zimbabwe and South Africa
- race and gender, with a mix of men and women across a range of cultural groups
- relevant GA Committees, including Mission & Discipleship, Priorities & Resources, Church Associations, and Ministry Committee
- Ministers, Elders and lecturers from tertiary training institutions.

The terms of reference specified for the workshop were for open discussion concerning, among others:

- the tensions between priest and priesthood of all believers, ordained ministry and that of the laity
- distinctions and interconnections between bi-vocational ministry and the APEST (apostle, prophet, evangelist, shepherd, teacher) forms of ministry
- the role of the minister, eg pastor-teacher, CEO, facilitator, etc
- appropriate selection, training and implementation
- a theology of change vs a psychology of change
- a missional emphasis.

This paper is the required outcome of the workshop to provide a theological undergirding for new forms of ministry in the UPCSA, with special reference to selection and training, and a concerted shift from maintenance to mission. It has been prepared as an interactive group process by those who participated in the workshop in January, including Pat Baxter, Glynis Goyns, Klippies Kritzinger, Vusi Mabo, George Marchinkowski, Thabo Karabo Molaba, Andile Nyawo, Sauros Phaika, Mark Phillips, Jerry Pillay, Nonyamezela Tati, and Knowledge Zinduru.

Undergirding Bible Texts
The workshop took shape predominantly around two Bible texts, namely Ephesians 4:1-16 and 1 Corinthians 9:1-23. Significant insights from these two passages that contributed to the subsequent discussion include:

- Ephesians 4:1-16
  - Unity: Oneness is the starting point in achieving maturity.
  - Community and inclusivity: The focus isn’t on APEST but the whole body of Christ, equipping everyone for ministry. The misnomer of the term "vacant" congregation was raised in this regard. The issue of community and inclusivity pointed the way to discussion about the dichotomy between the secular and the sacred.
  - Captivity: We are captives in our context and captive to the gospel just as Paul was; prisoners for the Lord and prisoners in the Lord. This is connected to our being taken captive “when he ascended” and “given gifts”. In his book Transforming Mission, Bosch points to the Calvinistic emphasis on the ascension for growth to maturity in Christ. This suggests an ontological imperative related to identity.
  - Future orientation: There is an important sequence of action: “equip ... service ... built up ...” which suggests a calling into the future; “The church is stumbling into the light.” This implies a need for ongoing reformation.
  - Ministry vs office: Equipping was felt to take place in different ways at different times for different purposes with no fixed, defined role but rather a dynamic participation in overall action and movement. The APEST ministries are interlinked and interdependent in the dynamic life and growth of the whole body of Christ. This informed subsequent discussion about the dichotomy between clergy and laity, which was seen to be linked to the wider dichotomy between the secular and the sacred.

- 1 Corinthians 9:1-23
  - Freedom & credibility: Paul’s insistence on freedom from remuneration to maintain credibility in his preaching of the gospel raised questions about bi-vocational ministry and whether this term was appropriate. It also led to discussion about the motive for bi-vocational ministry and whether this was to protect the congregation or to optimize the minister’s income. It posed difficulties related to the secular-sacred, clergy-laity dichotomy.
  - Justice & equity: Paul’s voluntary waiving of his right to remuneration raised the issue of inequities in remuneration and the need for centralisation of stipend, with the Church of Scotland and Presbyterian Church in East Africa mentioned as examples and Highveld Presbytery as a pilot project.
This prompted discussion about justice and credibility in ministry, as well as living out the confessions to which we subscribe as a denomination, in particular the Accra Confession.

- Socio-economic context: Just as Paul’s context prompted his response to remuneration, so it was felt that the socio-economic realities of our own context might precipitate a change regarding centralisation of stipend.
- Other passages, including Luke 4:38-41; Isaiah 61:1-3; Romans 12:3-8; 1 Corinthians 12:1-12
- Healing: The question was raised about healing and where this fitted in the APEST formula. It was recognized that healing ministries have great appeal in many fast-growing churches in Africa.
- It was noted that the apostles used a team approach which could be termed “embodied ministry”.

Process Followed
The group agreed to follow a structured theological approach to its discussions, addressing the following questions, with the first three handled as small group discussions and the fourth in plenary thereafter:

- Agency/Insertion: Who are we as the UPCSA and how are we positioned/inserted in our context?
- Contextual Analysis: What is our context and what are the underlying factors shaping that context?
- Theological Reflection: What does God say about this and what does our Reformed tradition say?
- Pastoral Planning: What should we be doing as the UPCSA?

Notes were gathered from the small group and plenary discussions, these were consolidated into a report which was circulated to all participants, then further input was received to form the basis of this paper.

Agency/Insertion: Who are we as the UPCSA and how are we positioned/inserted in our context?
The typical official answer was given initially to this identity question, namely:

- Vision: To be a reconciled church community of Christians exercising a prophetic witness to Christ
- Mission: To proclaim our triune God in Southern Africa through:
  - bearing witness to the saving love of Jesus Christ
  - visibly proclaiming the kingdom of God through unity, justice, peace and love.
- Mission priorities: Evangelism, development of missional congregations, health and well-being, justice and reconciliation, unity, eco-justice and good stewardship
- Core values: Love, holiness, spirituality, integrity, servanthood.

Other features listed as part of our denominational identity include:

- Heritage
  - Roots in the Church of Scotland, raising questions about whether these promote or obstruct growth.
  - An obsession with being Presbyterian while applying variable definitions of what this means at different times and places.
  - Formed out of the union of the former RPCSA and PCSA, with some issues still being resolved.
  - Oriented towards ecumenism and unity, resulting in:
    - long-term membership of the Church Unity Commission with several united congregations
    - extensive ecumenical involvement with such organisations as the South African Council of Churches (SACC), Zimbabwe Council of Churches (ZCC), Council of Churches of Zambia (CCZ), World Council of Churches (WCC), Council for World Mission (CWM), Africa Communion of Reformed Churches (ACRC), World Communion of Reformed Churches (WCRC)
    - current exploration of a possible union between the UPCSA and the Uniting Congregational Church in Southern Africa (UCCSA).
- Order and Discipline
  - Clear structures including General Assembly (GA) with a range of functional committees; synods and presbyteries with a range of committees; sessions and stewardship boards/committees
  - A detailed Manual of Faith and Order outlining formal processes for a wide range of issues pertaining to the life and work of the church.
  - A shift away from the Westminster rules of debate to a consensus model of decision-making.
- Diversity
  - Transnational with congregations, presbyteries and synods in Zambia, Zimbabwe and South Africa
  - Cultural and ethnic, including a wide range of different cultures, languages and nationalities
  - Spatial/locational with urban, suburban, township, semi-rural and rural congregations
  - Socio-economic, ranging from the very poor to the very rich and congregations often still classified by members as vacant, grant-receiving, appointing, or calling despite recent changes to our UPCSA Manual of Faith and Order in this regard.
- Disparity
  - Age-related: The UPCSA is an aging church with wide-spread loss of the youth and relational difficulties due to age differentiation and programme disjunction, which results in compartmentalized progress from Sunday School to youth to confirmation followed by lack of belonging because the church structures do not make adequate provision for involvement by the youth.
  - Gender-related with the following features:
    - Predominantly female membership
    - Limited female involvement in church leadership
    - A patriarchal attitude towards women in many congregations and some presbyteries
Discrimination against unmarried ministers
- Racially or ethnically related:
  - Although there are no longer exclusively white congregations, there are many exclusively black congregations, and leadership structures are often not representative of the racial demographics.
  - Congregations are often ethnically defined, for instance the Presbyterian church in Zambia is often referred to as the Tumbuka church, in Zimbabwe as Ndebele/Shona, and in South Africa as Rhabe.
- Sodalities
  - Identity is strongly vested in the church associations, although this is racially defined, with the associations playing a significant role in church building, networking between congregations, and maintenance of the ministry.
- Focussed on Maintenance not Mission
  - Church growth is biological not missional in many congregations
  - The ideal of self-supporting congregations has caused smaller and poorer congregations who operate in “survival” mode to strive mainly to be able to support their own minister, thus making “maintenance” the goal of their efforts. For that reason, the “from maintenance to mission” mantra of missional ecclesiologies which makes sense to comfortable suburban congregations does not appeal and is not helpful. Different trajectories - leading from survival to mission or from maintenance to mission, or something else to mission – need to be developed.

GA accepted the definition of a missional church by our Mission and Discipleship Committee as follows:

A Missional Church is a sent Church, which understands its primary work as witnessing to Christ and serving God in the world.

A Missional Church is shaped by God for the community into which God has placed it.

A Missional Church is focused on those who do not yet know Jesus.

A Missional Church, empowered by the Holy Spirit, is focused on working with God in bringing fullness of life (involving justice, healing, wholeness and reconciliation) to all the people of the world.

From an eco-justice and environmental point of view, and in keeping with our own mission priorities as well as those of WCC and CWM, perhaps the last sentence in this definition should be expanded to read “to all people of the world and all creation.”

The indications of both unity and disparity or division as revealed in our UPCSA identity above suggest an internal tension within the denomination that calls for careful management and creative solutions.

**Contextual Analysis: What is our context and what are the underlying factors shaping that context?**

Five distinctive features of our context as a denomination were identified, with significant implications for the way in which we respond:

- **Diversity:** We are a denomination with rich contextual diversity
  - Multi-national: Three countries with separate economies, demographics, and socio-political realities
  - Multi-lingual: English predominates in the Councils of the Church, but people worship and read the Bible in their own tongue. This can make matters complicated in terms of ministry and leadership. Semantics can also give rise to misunderstanding because of the different nuances to specific words commonly used in theological debate.
  - Multi-cultural: There are different cultural needs and practices. The diversity can be challenging but also enriching and a source of celebration.
  - Multi-contextual: Congregations may be rural, inner city, township or suburban. Ministering and leading in each of these contexts requires different gifts and skills. This also requires a degree of flexibility in the denomination to allow for incarnational theology and a contextually relevant approach to ministry and mission.

A crucial question pertaining to our identity is “To what extent does our diversity unite us and to what extent does it divide us?”

- **Relevance:** Closely linked to our identity as an aging church is the contextual challenge to attract and retain the youth. The young people are leaving the UPCSA, in some cases to join more charismatic or “prosperity orientated” churches, and in others embracing a lifestyle that doesn’t include the church except for occasional visits at times like Christmas and/or Easter. We also experience a battle to attract the unchurched (those who have never been to church) and the de-churched (those who have left and never returned to the church). This has a direct bearing on our goal to become missional.

- **Dichotomy between clergy and laity:** Linked to our heritage as part of our identity, is the perpetuation of a divide between the clergy and the laity. A contextual question in this regard is to what extent has this model been informed by the capture of the church by empire in the fourth century with specific reference to the Edict of Toleration of 311 AD and Edict of Milan in 313 AD? The restructuring of church leadership to mirror the Roman civil structure has inevitably resulted in the clericalization of church leadership. The outcome tends to be an over-active clergy and passive laity with the following consequences:
This conversation revolved primarily around six issues with overlapping concerns shared by the other two groups, but especially the group dealing with contextual analysis:

- Dichotomy between the laity and the clergy
  - With reference to Eph 4:1-16, the following should be noted:
    - If we are captivated by Jesus, a prisoner for him, then our greatest desire will be to "live a life worthy of the calling" we have all received. Alternatively, are we in bondage to something else, eg institutionalism or traditionalism?
    - We must recognize the inclusivity of all of God’s people having received a calling, not only a select few; all having been gifted; all equipped; all expected to reach "unity in the faith and in the knowledge of the Son of God"; all expected to become "mature, attaining the whole measure of the fullness of Christ"; all are to speak the "truth in love"; all to grow to maturity.
    - Missional and spiritual growth can take place only "as each part does its work". This ministry or work or service cannot be abdicated to any other person. The APEST gifting by Jesus himself is to ensure that everyone plays their part by equipping or "perfecting" the saints for the work of ministry, not doing it on their behalf.
    - APEST gifting is not an office, position or title, but a function and responsibility. APEST and the unleashing of spiritual gifts is important to train people to serve God’s mission by proclaiming the gospel. This is crucial for a shift to take place from maintenance to mission.
    - In the APEST formula, evangelism is placed at the centre. It was felt this might suggest the need for a greater focus on this gift to ensure apostles, prophets, shepherds and teachers.
  - Externals such as clerical clothing, layout and seating in the church, ceremonies to "set apart" new ministers, all contribute towards and perpetuate the divide between clergy and laity.
  - Although provision has been made in the UPCSA through the OLM (Order of Lay Ministries) to train the laity to release their gifts in ministry, this has not worked as well in practice as was hoped. Part of the problem in this regard might be due to a lack of sense of calling among many of our members.
  - We are a clergy-driven church not by biblical understanding, but by tradition and practice. A further irony is that by and large it is the clergy having this debate and the clergy who must be convinced of the need to reform. Yet we are Presbyterian with a church order of shared responsibility in the eldership of the church.
  - With direct reference to the UPCSA selection and training processes and APEST:
    - The Call Discernment Conference must recognize the spiritual gifts related to the APEST ministries in the selection process.
    - The UPCSA focuses on selecting and training professional ministers, with too much emphasis on the office and not enough on ministry.
    - Professional clergy will not grow the church; this depends on empowering and mobilizing members.
    - We’ve been asked to evaluate the processes for selection and training of ministers yet again emphasizing the clergy over the laity. Almost all our efforts in training are invested in our ministers.

Theological Reflection: What does God say about this and what does our Reformed tradition say?
This conversation revolved primarily around six issues with overlapping concerns shared by the other two groups, but especially the group dealing with contextual analysis:

- Dichotomy between the sacred and the secular: Whether our thinking has been influenced by the dualism inherent in Greek philosophy or Platonism/neo-Platonism is unclear, but the church has developed a dualistic understanding of the relationship between the church and the world. Instead of heeding the commission of Jesus to “Go into all the world” (Mt 28:19), we ended up staying within the bounds of the church properties we purchased and fortified against intrusion. The world was considered to be unclean and profane while the church was thought to be pure and consecrated. We have imagined and built an alternative world for ourselves on church property where we seek to live among “God’s people”. This results in an inability to relate to non-church people, creating an awkwardness in Christian witness and a lack of opportunity to exercise our evangelical responsibilities. Together with the challenges outlined in the previous point, this has caused the church to become ineffectual and passive. Fresh Expressions is seen to be an effective means of bridging this secular/sacred divide.

- Desire for action but uncertainty about how to take action: Contextual analysis suggested that ordinary Christians, especially millennials, want to take ownership of their own faith and Christian walk; want to discuss their faith, the Scriptures, and social and environmental challenges. Opportunities need to be created for this, including reconceptualization of the worship event. The words of Paul to the Ephesians (Ch 4) might need to be re-explored, especially a thorough reconceptualization of the role of ordained ministers as “equippers of the saints for works of service in the world” (Eph 4:12). This enabling role will go a long way towards remobilizing God’s people for mission. The ministry belongs to the whole church (Eph 4:1, 7) not to a few, and gifts are apportioned without reference to ordination (Eph 4:7, 11).

- Laity is heavily dependent on the clergy (To the point that a congregation is referred to as “vacant” in the absence of a minister)
- Development of a “professional” clergy similar to the medical or legal professions with a loss of spirituality
- Burnt out ministers who feel like failures based on attendance or congregational income
- Immature faith and impoverished spirituality on the part of the laity
- The denomination and congregations are becoming increasingly unsustainable as institutions.
- Theological Reflection: What does God say about this and what does our Reformed tradition say?
• A shift in emphasis to APEST and the minister as an enabler will require a major shift in curricula, presenting a significant challenge to our tertiary training institutions.
• The possibility of training people for ministry in the workplace should also be explored.
• Our training needs to mobilize the whole church for ministry, not just the clergy. This would require a significant change in our focus and training for ministry.
• By all indications, churches that are growing fast with significant contextual impact are churches with many evangelists and pastors – churches that are missionally shaped.
• We need to go back to the priesthood of all believers and covenantal theology, both of which are essential teachings of Reformed Christianity.

• Dichotomy between the secular and the sacred
  o We have created a sacred secular divide at the gates to our church properties, suggesting that within those gates is a “holy” place where the “sacred” gather to do “sacred” things. As a sure foundation for the “true church”, we must deal with this dichotomy that pervades our theology and church practices.
  o We have also created a sacred secular divide inside the church with the distinction between the clergy and the laity, while ignoring the call to a “priesthood of all believers” (1 Pet 2:9). We live with a sense of “us” and “them” which is exclusive not inclusive, and contrary to Jesus’ approach to ministry, as well as our calling to be one body.
  o We fail to understand that “the God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands” (Acts 17:24). If God is the God of creation, is everything in creation not sacred?
  o 1 Cor 6:19 tells us: “Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God?” It seems that the human heart desires:
    ▪ to go to a temple, not to be the temple
    ▪ to want a priest rather than to be a priest
    ▪ to have sacred systems and ceremony rather than to be a sacred person.
  o Difficulties arising from the sacred/secular dichotomy include:
    ▪ Lack of opportunity to make meaningful contact with the unchurched and de-churched
    ▪ Awkwardness in relating to those outside the church for the purposes of evangelism
    ▪ The need to focus on Kingdom growth not church growth or maintenance

• APEST and bi-vocational ministry
  o The term “bi-vocational” is a misnomer because
    ▪ We are all called to serve
    ▪ The church exists for the world; it is the world that we serve
    ▪ God made all and is in all, and we are called to do whatever we do to the honour and glory of God.
  o The purpose of bi-vocational ministry was to set congregations free from an excessive financial burden in maintaining full-time ministry with limited resources, but the outcome appears to be enriching ministers rather than congregations.
  o To adjust calling and ministry without addressing the crucial shift in focus from the minister to congregational involvement is problematic as it perpetuates the clergy/lay person dichotomy. If APEST is successful, bi-vocational ministry will follow easily and naturally.
  o Tent-making ministry that focuses on weekend ministry and limited pastoral care simply perpetuates the emphasis on the clergy.
  o Chaplaincy is a good bi-vocational option but practical difficulties are experienced when this is used as an escape route due to problems experienced in the congregational setting, as this results in bitterness and woundedness.

• From maintenance to mission
  o It has been suggested that the church
    ▪ in maintenance mode is institutional, procedural, ceremonial, traditional, legalistic, organizational
    ▪ in missional mode refers to God’s people and is the functional, relational organism of the body of Christ fully captive to God’s will not our human will.
  o Mission is not a part of the function of the church; it is the sole purpose of the church.
  o True mission lies in the heart of God’s people; it cannot be an academic process or institutional shift, but depends on spiritual transformation. This occurs not on paper or in processes, but in people.
  o We tend to commercialize Christianity in order to pay the bills; this perpetuates the maintenance model and obstructs the shift to mission.
  o Our default is to maintain this model, but when an entity exists for the sole purpose of keeping itself in existence, it has corrupted its purpose. If the leaders are focusing on survival, the church can never become missional. The church must become a “living sacrifice” like Christ.
  o The shift from maintenance to mission requires significant transformation. This doesn’t require a theology of change so much as a psychology of change, as resistance to change arises psychologically not theologically.
  o Challenges inherent in the shift from maintenance to mission include:
    ▪ Fear associated with loss of position and authority
    ▪ A shift in focus from inside to outside the church
    ▪ A shift in focus from building the church to building the Kingdom of God.
  o The UPCSA is not replicating because of
• Lack of spiritual maturity
• Looking at works of service as a material burden due to limited resources rather than opportunities for mission
• Lack of training to release spiritual gifts to equip the saints for ministry.
  o We need to be more creative in our understanding of how we bring the Gospel to people. For example, it needn’t always take the form of preaching or proclamation, but could take the form of healing, or acts of mercy and service.
• Contextuality is crucial for the church to be missional, demanding a ministry of presence, deep understanding of, and an appropriate response to:
  • Community needs in the local context
  • The human condition in its local neighbourhood
  • Extended understanding of context beyond the local neighbourhood to embrace the wider network in which community now establishes itself.

• Nature of the church and of worship
  o Our UPCS Manual of Faith and Order clearly sets out our Presbyterian understanding of the nature of the church in terms that are strongly inclusive and missional, namely:
    • “The Church is a divinely instituted community, founded upon Jesus Christ. It is not initiated by religious individuals deciding to come together for devout purposes. Instead it is the consequence of God’s election and calling … It is thus the Lord’s Church, not ours.” (22.1)
    • “The Church is a company of disciples that exists wherever the gospel is preached.” (22.2)
    • “The Church is by its very nature a missionary community … It is sent forth … Thus it exists not for its own sake but for the sake of the world, which God loves. It is the task of every congregation to equip its members for their mission to the world; for every congregation, every Christian is called to witness to Christ in life, action and word.” (22.3)
    • “The Church is the Body of Christ … Through it he speaks and carries on his mission to the world. He is its only Head …” (22.7)
    • “The Church is the Temple of the Holy Spirit … building it and its members up with spiritual gifts …” (22.9)
    • “The Church is one in that it worships only one God, serves one Lord and is united by one Spirit in one faith, one hope and one baptism; it is one People, one Family, one Body … and carries on their mission of evangelism … and ministry to the needy.” (22.10)
    • “The Church needs always to be reformed to witness more faithfully to Jesus as Lord and Saviour.” (22.13)
  o The ceremonial law in the Old Testament specified how to worship in the Temple in terms of sacrifices, worship duties, requirements for circumcision, etc. In Gal 5:1-6, Paul teaches that this side of worship, the legal side, means nothing to Jesus. Only faith, trust and love in relationship with the Lord and his expression of love to the world has any meaning. Jesus is clear that the only worship acceptable to God is to love Him and to love others – this sums up all the law and the prophets (Mt 22:37-40).
  o God is a God of people, not ceremonies, traditions, processes, or institutions. Ceremonies in themselves aren’t bad; they are symbolic, outward expressions of what is meant to be on the inside and are commonly used to reveal spiritual truths. The problem is that over time people become guilty of offering God the symbol rather than themselves so that it becomes an empty outward expression that is meaningless to God. We compound this problem when the church relies on a special few to perform these ceremonies as evidenced in our denomination where a minister is ordained to Word and sacrament. We have turned the two observances of Communion and Baptism into sacred rituals performed only by the “elevated few”. Why? How can we defend this biblically?
  • Purpose and functioning of the church
    o Our UPCS Manual of Faith and Order once again clearly sets out our Presbyterian understanding of the functioning of the church in terms that are strongly inclusive and missional, namely:
      • “Jesus Christ alone is the High Priest … By baptism he consecrates all Christians to be members of the royal priesthood … called … as a living sacrifice to God …” (23.1)
      • “Christ entrusts his mission and ministry to his whole body. Thus the Church’s ministry is exercised corporately and through its individual members. The Spirit distributes abundant and complementary gifts to believers for building up the Body of Christ and witnessing to, and working for, him in the world.” (23.2)
      • “ … All the offices are for the sake of the Church’s good order and its ministry, witness and outreach.” (23.3)
      • “ … In particular it (the Church) charges the person being ordained to equip the people of God for ministry and mission, so that they may build up the Body of Christ and may reach out to, and minister to, the world with the ministry of Christ.” (23.4)
      • “Christ, the Lord of the Church, came among people as a servant. Likewise all offices in the Church are to serve the people of God, not to lord it over them. The gifts of the Spirit too are to serve the congregation. No office imparts any higher status or dignity than baptism does, or any right to lord it over others. The office of oversight is thus a shared authority.” (23.5)
this paper, the fundamental questions are: "Are our ministry practices on a par with our theological beliefs and understanding? Are our models and forms of ministry sufficiently meeting the needs of our given realities? Is our training for the ministry adequate for the current challenges? These are some of the questions to be tackled.

The UPCSA in its *Manual of Faith and Order* (Chapter 1 Section 1) makes its understanding of the Church clear. It states:

1.1 The Church has been called into being by the will of God, who gathers all people into a fellowship in Christ, which is created and sustained by the power of the Holy Spirit. Its purpose and function is to bear witness to the saving Gospel of Jesus Christ to all who do not yet believe in him, to build up in faith, hope and love those who already believe, and to proclaim his sovereignty over the world. The Church is holy because it is of God, and not of human creation. It is catholic in that God of his love calls all people to share in its membership. It is apostolic in that it is built upon the foundation of the apostolic teaching.

The Lord Jesus Christ is the King and Head of the Church. Under his authority, and with the Holy Scriptures as its supreme rule, it seeks to frame and administer its laws and exercise its functions under the promised guidance of the Holy Spirit.

1.2 The Uniting Presbyterian Church in Southern Africa, whose faith, constitution and laws are hereinafter set forth, is a branch of the one holy catholic Church, and maintains liberty of conscience and of worship, within the rule of Scripture, of all members of the one holy catholic Church.

This definition of the Church is further fleshed out in paragraph 22 where the Church is described as "a divine institution founded upon Jesus Christ" (22.1), is God’s missionary community in the world, commissioned to reconcile people to God and to one another (22.2), will at times suffer martyrdom for their witness (22.3), is the pilgrim People of God journeying toward the fulfillment of God’s promise (22.4), is the family of God (22.5), is the Body of Christ (22.6), is the one Body that unites all its different members together (22.7), is the Temple of the Holy Spirit and is one (22.9), is called to manifest its unity not only spiritually but visibly before the world (22.10), and needs to be reformed in order to witness more faithfully to Jesus as Lord and Saviour (22.12).

If this is our understanding of the Church, it begs another question: "Whose responsibility is it to fulfill the purpose of the Church in the world?" Even here, the UPCSA is very clear on this question. Paragraph 23 on Church Order states the following (with significant points captured in bold):

23.1 Jesus Christ alone is the High Priest who offers the sacrifice that reconciles us to God. By baptism he consecrates all Christians to be members of the royal priesthood. As priests they have immediate access to God through him, and are called to offer themselves as a living sacrifice to God, to make known the glorious acts of the One who has called us out of darkness into his marvellous light, to bring God to people and people to God, to intercede for and minister to others, and to forgive sins in Christ's name.

23.2 Christ entrusts his mission and ministry to his whole Body. Thus the Church's ministry is exercised corporately and through its individual members. The Spirit distributes abundant and complementary gifts to believers for building up the Body of Christ and witnessing to, and working for, him in the world.

23.3 When, guided by the Spirit, the Church calls to a ministry, it acts as Christ's Body, on his behalf. By free election from among its members with their different gifts and ministries, Christ, as Head of the Church, calls some to be ordained or appointed to particular offices for oversight, for evangelism or missionary work, for shepherding and teaching, and for caring for the poor and the sick. All the offices are for the sake of the Church's good order and its ministry, witness and outreach.

23.4 Through the Church, by the laying on of hands and invocation of the Spirit, Christ ordains to the office of shepherding and teaching, which includes preaching and celebrating the sacraments. Thus ordination does not set a person apart from the people of God but in their midst, to serve them. In particular it charges the person being ordained to equip the people of God for ministry and mission, so that they may build up the Body of Christ and may reach out to, and minister to, the world with the ministry of Christ.

23.5 Christ, the Lord of the Church, came among people as a servant. Likewise all offices in the Church are to serve the People of God, not lord it over them. The gifts of the Spirit too are to serve the congregation. No office imparts any higher status or dignity than baptism does, or any right to lord it over others. The office of oversight is thus a shared authority.

A number of significant points can be gathered from the above paragraphs in the *Manual of Faith and Order*, especially those portions captured in bold to avoid repeating them. Our focus is to answer the question posed earlier: Whose responsibility is it to fulfill the purpose of the Church? In short, it is the responsibility of all believers and of the whole church. If we are to understand this correctly, all believers are to be discipled, nurtured, pastored, equipped and sent out to proclaim the good news of Jesus Christ to the world. This is not a task limited to the "ordained" few, but to the whole Church. Admittedly, there are special callings and offices given to some people, but all believers are called to be witnesses to Christ in the world. The Reformed focus on the priesthood of all believers and covenantal theology makes it clear that all believers are called to participate in the ministries of the Church and service to the world, and to do this in a spirit of humility and servanthood.

In Ephesians 4:9-13, the Apostle Paul identifies some of the ministry callings and gifts given to the Church:

*It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be*
pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

The picture that emerges is that of an active, dynamic community of believers all using their gifts and talents to edify, disciple, equip and mobilize believers to proclaim Christ to the world. The apostles, prophets, evangelists, shepherds and teachers (APEST) all serve a ministry responsibility and function in the church.

The UPCSA biblically and theologically understands that all believers are priests gifted and called to build the Church and serve God, one another and the world at large. However, in the practice of the UPCSA, we seem to limit our focus on the “minister”. While we speak about “ruling elders” and “teaching elders”, the UPCSA is essentially a Church that seems to focus on the need for professional clergy. All our energy and resources have gone into training and ordaining into the ministry of Word and sacrament. Where are the apostles, prophets and evangelists? Why do we not also encourage these ministries? Perhaps our greatest problem is that we see these as “offices” (that we do not recognize!) and not as ministry. These are gifts of ministry given to all believers that should be encouraged and used to the glory of God.

Pastoral Planning: What should the UPCSA do?
This was dealt with in plenary and arose directly from the feedback provided by the small groups on the three previous questions:

- **Recommended action pertaining to our denominational identity**
  - **Heritage, culture and language**
    - Clearly define what it means to be Presbyterian.
    - Revitalize reformed tradition to suit our contextual needs in Africa
    - Promote greater sensitivity regarding semantics and the misunderstandings that can arise from subtle differences in the nuances of words used in theological debate.
  - **Order and Discipline**
    - Celebrate the breadth and wisdom of our *UPCSA Manual of Faith and Order* and empower members and leaders to implement and act upon its contents, especially with regard to its understanding of the nature and purpose of the church and its ministry/mission.
  - **Diversity**
    - Revisit the terminology often used in practice to classify our congregations to avoid socio-economic distinctions and inappropriate emphasis on the minister, as this perpetuates the clergy/laity dichotomy. It should be noted that these classifications have been improved, but have not yet “propagated” to our daily life. This is well illustrated by the new definition of a congregation:
      
      A *congregation* (or worshipping community) is a group of people who *gather regularly to meet Christ in Word and sacrament, practice mutual care and make disciples in our changing culture. They do so while seeking to participate with God in the transformation of the world. As communities, they move toward sustainability in leadership and finance.*
    - Consider the whole debate about the sustainability of stipendiary ministry and how this should be approached in view of the socio-economic differences between many of our congregations and the call to equity and justice.
    - Seriously consider, inter alia, the Accra Confession as a confessional church that subscribes to its contents and what this means to us as a denomination in terms of shared resources entrusted to the one church in the economy of God.
  - **Disparity in Age:** An aging church with loss of our youth
    - Develop ways of integrating children and youth into the life, work and structures of the church since they are also part of the body of Christ.
    - Create opportunities to openly and willingly address awkward questions often raised by the youth.
    - Introduce a ministry of presence in which the youth can, for instance, participate actively in eco-evangelism for community health. There are also many other opportunities for our youth to engage in a contextually meaningful ministry of presence as an indirect form of evangelism.
    - Revitalize baptism to emphasize that all are called and inducted into the priesthood of all believers, with songs developed and dates recorded for children to celebrate their baptism annually in the same way as birthdays, thus emphasizing their calling to be a shining light in the world.
    - Ensure that church activities are age and gender inclusive to keep all members actively engaged in the life and work of the church.
  - **Gender Disparities and Marriage-related Issues**
    - Address discriminatory and patriarchal practices that limit, among others, the role of evangelism to men. Gender discrimination must be addressed sociologically since patriarchy is culturally embedded.
    - Introduce a ministry of healing and reconciliation to address the woundedness of women in the ministry and in our congregations.
    - Introduce more effective ways for the GA Ministry Committee to care for ministers’ spouses to avoid divorce, and to ensure proper support and care for ministerial families.
Recommended action pertaining to contextual analysis and theological reflection: This is handled together because of the considerable overlap of ideas.

- **Diversity**
  - Raise awareness of the multiple forms of contextual diversity that shape our incarnational ministry and how these unite and/or divide us as a denomination.

- **Relevance**
  - Practice a ministry of presence that listens intently to hear and understand deeply the contexts in which we minister.

- **Double clergy/laity and sacred/secular dichotomy**
  - Focus our attention on equipping the members of our congregations rather than training ministers.
  - Evaluate the performance not of the minister but of the congregation.
  - Address the question of church layout and seating, as well as clerical dress and "setting part", and how these externals contribute towards and perpetuate the clerical/laity dichotomy.
  - Explore Fresh Expressions as a means of bridging the gap created by the sacred/secular divide.
  - Consciously shift away from the model of ministry where a professional stipendiary minister does everything to a model of ministry that focuses on equipping and empowering the members to unleash their spiritual gifting for service in the world.
  - Expand theological training for use in the workplace as well as in the church.
  - Recognize the important role of OLM, promoting and encouraging this as a means of empowered lay ministry programmes with training to release congregational gifts.
  - Embrace the idea of "embodied" ministry and explore ways of making this a reality.
  - The more people are empowered for ministry, the better the leader must be in terms of security, appreciation, creativity and imagination, selflessness, and Kingdom-orientation. Spiritual formation and character-building therefore become important features in the training of our ministers.
  - Research APEST and how best to implement these spiritual gifts and associated ministries.
  - Establish lines of growth in congregations to ensure involvement as part of an "embodying" process
  - Revitalize the sacraments; baptism as mentioned above under "Disparity of Age" on page 8.
  - Develop a strong psychology of change rather than promoting a theology of change.

- **Church and proclamation**
  - Promote a better understanding of the different forms of preaching and acceptance that this isn't only the domain of the minister.
  - Assess ministers not only by their preaching ability, but by the spread of gifts that would help them, inter alia, as facilitators and enablers.
  - Revisit and reshape the nature of preaching and worship to meet the needs of a missional congregation that is incarnational in its context.
  - Promote a theology of complaint and lament focussing on appropriate Bible passages to address the woundedness of the church, especially women in ministry, as lament gives birth to hope.

**Conclusion**
The nature of this paper does not take the form of the usual theological presentation because it has been produced as a corporate effort by a number of people in dialogue, then captured and consolidated by a scribe. This means that it does not have the usual smooth sense of cohesion. However, there are clearly common threads that run through the whole process and these reveal the crucial issues, ie:

- The rich diversity of our denomination and the question of whether this unites or divides us.
- Full and honest awareness of our identity, our contextual realities, and the theological implications of who we are in Christ and what God’s purpose is for His Church.
- Age, gender and class disparities that must be creatively addressed, especially with a view to equity and social justice.
- The dichotomy between clergy and laity that calls for “embodied” ministry with a major revisioning of forms of ministry and the role of the minister, as well as the nature of the tertiary training required for this.
- The dichotomy between the sacred and the secular that calls for a radical revisioning of the nature and purpose of the church, as well as the ways in which it presents itself to the world in its local context.
- The importance of developing a strong and effective psychology of change to ensure that transformation takes place from maintenance to mission.
APPENDIX B

FORMS OF MINISTRY

by Revd Lentikile Mashoko

(The most important part of any form of ministry is to wait until God opens a door or invites one to serve in his church. All who serve, do so by God’s own invitation).

The church must remain a spotless bride of Jesus Christ. This includes the way the local church is led and administered. Leaders must not and should not elevate themselves more than they elevate the name of Jesus Christ. This is the foundation of all forms of ministry. When the UPCSA speaks of the forms of ministry, we speak of the everyday life of glorifying and magnifying God alone. No forms of ministry are in place to glorify or elevate people to certain positions, but to open doors for the people of God to be that which the Spirit called and equipped them to be. 1 Peter 2: 5 "...you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ..." NIV. All those who receive Jesus as their Lord are given responsibility for certain forms of ministry to ensure that the Church continues to be the right and appropriate vehicle to reach the world for the kingdom. The truth is that God has clearly laid out for us in scripture what the ministry of the church is. We don’t decide why the church exists, or what it is supposed to do. God has already done that because the church is his institution on earth, not ours! Our responsibility is to determine how to achieve our biblical mandate in our local community.

For a very long time, Pastor/Teacher has been the only form/s upon which the UPCSA has focussed, but now our understanding of ministry has brought us back to what God has declared in His Word as forms of ministry in its entirety. Ephesians 4: 11-12 "It was he who gave some to be apostles, some to be prophets, some to be evangelist, and some to be pastors and teachers, to prepare God's people for the works of service, so that the body of Christ may be built up...” NIV. Ministry does not exclude, but includes people to play a role in building the local church and the kingdom of God here on earth. So ministry is a way of serving the church as the community of God and society at large.

Defining the Forms of Ministry

APEST provides a biblical understanding of the forms of ministry. These are not the only forms found in the Bible, but provide a good start. All these forms are vital to the life of the church and spreading of the gospel. When the church ignores other forms for its preferred form, it becomes stagnant and struggles to reach the world for Christ. It becomes disabled. When the church becomes deformed, the world judges it. When the church adopts all forms of ministry, it becomes healthy and functions according to the will and plan of God.

The UPCSA needs to define and come to agreement as to what these different forms mean to minimize confusion and frustration. God is not the author of confusion. Before we can look at these models to know how to provide training and use them in the church, we need to agree first on what are their roles are in the Bible and how these can be interpreted today.

1. Apostles

Greek. apostolos. Envoy, ambassador, or messenger commissioned to carry out the instructions of the commissioning agent. This is not far from the Hebrew word shalag. Sent, stretch out or being sent away. Apostles embrace all types or forms of ministry. These are men and women sent by God to start a work, where there are no churches. We can call them ’people with a heavy heart to go on mission’. It can be a person, family or a group of people, whom God uses to reach out to the community and to start the work of God in a society. This form of ministry can never be formalised, it comes from a "heavy heart", and most of the time it is for a very short period of time. This person can be anyone from the local church, an elder, a steward, the pastor, an evangelist, or just a person sitting in the pews. The main thing about this gift is about the kingdom, not about an individual.

An Apostle is a person who has been authorized to go out and start a community of faith. The authority first comes from God, who sends, then the church confirms this calling by authorising the person, family or a group of people to carry out this task. This is in line with what is recorded in the Bible, God sends Jesus (John 3:17 John 3:32; 5:36-38; John 6:29 John 6:57; 10:36; John 17:3 John 17:8 John 17:18 John 17:21 John 17:23; 20:21), Jesus in turn “sends out” his disciples (4:38; 17:18) to continue and extend his mission. God sends the church through its members, and the church sends people under its banner. This could be Session, Presbytery, Synod or General Assembly. Apostles are people to whom God gives a vision to seek the salvation of humankind and the future of the church. This means an Apostle cannot operate in a local church; the local church cannot carry the function of an Apostle within itself. The job of an Apostle is out there. Once the local church has taken a form and started to look like a fully fledged community of faith, the Apostle moves on to another place or becomes a member in a local church where the Pastor/Teacher is taking care of the flock.

- Apostles are people who have the mission of God at heart.
To them people matter, not things or money or numbers.

They will grab every opportunity to start a new worshipping community anywhere, any time.

They do not do ministry to lift/elevate themselves, but to lift the name of Jesus of Nazareth.

They are visionaries, whom God speaks to about his mission here on earth.

They are willing to let go of a community once it takes a form.

They work as part of the team with other forms to build the kingdom.

They are always ready to go where the Lord sends them and they encourage the church to do likewise.

They are people from all forms of life, who have dedicated and devoted their lives to Jesus and to the church.

They need not be in ministry full-time, but can provide this service while they are still in other vocations.

They are passionate about planting new worshipping communities, and dedicate their lives to this service.

They need not be preachers or worship leaders, but must be disciples of Christ.

They help us “press on to take hold of that for which Christ Jesus took hold” of us, and not to get stuck where we are or to think that we “have already obtained all this” (Phil. 3:12).

They are often people who have started congregations in the past.

A gift of an apostle, does not remain in a local church forever, but releases the community to others who will care for and grow the community. This gift needs no formal training for a person to be able to serve. The church can target those already in this service and train them to be effective in dealing with communities. Apostles should not be limited to a specific number or service, or education, but should be open for the Holy Spirit to use whomever and however he sees fit. This office is so vital that the future of the church depends upon it. Apostle Paul should be the model we study and follow to understand this form of ministry. The main function is to help the Church and God’s kingdom to grow.

2. Prophets

This form of ministry comes from the “Greek term prophetes, propheteia “gift of interpreting the will of God”. The purpose of the message may be to “edify, exhort and comfort” the members of the Church. In this context, not all prophecies contain predictions about the future. The Apostle Paul teaches in First Corinthians that prophecy is for the benefit of the whole Church and not just of the individual exercising the gift” https://en.wikipedia.org/wiki/Prophecy.

Prophecy is the engine of the whole Church. A church that does not engage in prophetic ministry cannot earn the right to be called church. Prophetic ministry is bringing God’s Word to people. Proclaiming the gospel in a right manner becomes prophetic to those who are listening. All forms of ministry can and may very well fall under this office.

Prophecy in the Old and New Testament differs. They are both called prophetic, but come from different times, cultures and spirituality. In the Old Testament, Christ was not yet revealed to us. The scriptures, as we know them, were not yet in place, but God still spoke to his people. Prophets were men and women who heard God directly and interpreted the message of God for his children. They stood with confidence and proclaimed “Kor amar Yhwh”, “thus says the Lord”, and revealed God’s plan to his people. So prophets in the Old Testament had something special to bring to the message. They could talk with God, which means they could hear his voice. One such prophet is Moses. Sometimes they could dream and interpret those dreams to bring God’s message to his people. Sometimes they could see visions or be taken to different places to see and witness what God was doing or about to do. Sometimes they could just look at a normal situation and see God’s message in that situation. Old Testament’s way of prophesy was under the Torah, if people complied with the Law, they were blessed. If they failed to uphold the Law, they were punished.

New Testament prophesy no longer depends on specific individuals knowing the will of God. All are able to know God’s will. Hebrews 1: 1-2 “In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe” NIV. Prophecy in the New Testament is about Jesus and correctly interpreting God’s Word. It’s clear from scripture that the gifts of Jesus to his church (Ephesians 4:7-11) are not founded upon the Law, as the Law and the Old Testament prophets came to an end when Jesus came as he fulfilled the law. “... for ye are not under the law, but under grace” Romans (6:14).

Revelation 19: 10 "Then I fell down at his feet to worship him, but he said, "No, don't worship me. I am a servant of God, just like you and your brothers and sisters who testify about their faith in Jesus. Worship only God. For the essence of prophecy is to give a clear witness for Jesus.” NLT.
Prophetic ministry is all about Jesus. Making the message of God understandable in our time and in our language, and in our context; making the gospel contextually appropriate and relevant. One would like to believe that this ministry is for all who are in Christ. Apostles must be prophetic, Evangelists must be prophetic, and Pastors who are also Teachers must be prophetic. This is one form of ministry for which the Church cannot train individuals to fulfil. The whole local worshipping community must be trained and taught to be prophets in dealing with the world. We are all prophets under grace.

Pastors cannot run away from this responsibility to prophesy to the people of God. In Amos 3: 7 we read thus “Surely the sovereign Lord does nothing without revealing his plan to his servants the prophets” NIV. Whatever plan God has for his people, he will reveal it to apostles, evangelists and pastors. God doesn’t just move without speaking to those who are leading his kingdom here on earth. God always speaks through his Word. He gives grace to interpret his Word correctly and enables his people to join him in his plan.

- Prophets are people who proclaim Christ as their Lord.
- Apostles, Evangelists and Pastors may and must be Prophets.
- Every Christian who has accepted Jesus as Lord and Saviour must be a Prophet.
- The local congregation must aspire to produce more prophets who put Christ at the centre of their lives.
- Some Christians can operate as prophets for the church.
- This is a full time service by all.
- They cannot be professionally trained for ministry, but spiritual training is vital.
- They cannot be fully employed by the church unless they are already serving in the local church eg, pastor and evangelist.

The Christian prophetic ministry also gives people the ability to speak a word of exhortation, comfort and revelation to other people (1 Corinthians 14:3;30).

Ephesians 2:19-22:

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;
20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;
21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:
22 In whom ye also are builded together for an habitation of God through the Spirit. KJV

In all this, we can say the main function of prophetic ministry is to teach the church of Christ to grow (to know the Word and live accordingly) and to be part of the will of God. It is to be missional in approach.

3. Evangelists

“\textit{This is a form of the word ordinarily translated "gospel" (euaggelion), except that here it designates one who announces that gospel to others (euaggelistes, "a bringer of good tidings"), literally, God Himself is an evangelist, for He "preached the gospel beforehand unto Abraham" (\textit{Galatians 3:8}); Jesus Christ was an evangelist, for He also "preached the gospel" (\textit{Luke 20:1}); Paul was an evangelist as well as an apostle (\textit{Romans 1:15})}” James M. Gray.

This form of ministry is all about the gospel, preaching the good news to bring people to Christ. One has to distinguish between an Apostle and an Evangelist, because the two are not one and the same. Each has a different role to the other, yet they embrace each other’s roles. An Apostle need not be a person who preaches, but he/she must be a disciple with the goal of advancing the kingdom. An Evangelist is a close ally of an Apostle. The two work hand-in-hand. The Evangelist must be a person who is charismatic, who is able to attract people to the gospel. For many people, this will be the first person with whom they will connect in the church of Christ. So the person must be a spirit-filled preacher who spends time with the Lord and hears fully from him. An Evangelist does not spend time with people, so much as with God. His primary duty is to meditate upon the Word and work closely with the Holy Spirit to be able to reach the hearts of those who are lost.

Acts 21: 8 “Leaving the next day, we reached Caesarea and stayed at the house of Philip the evangelist, one of the seven” NIV. Philip was an evangelist, his work was to call people to Christ. He started to evangelise when Jesus was still with them. Philip preached to introduce Jesus to people. His work and role within the kingdom was to evangelise, to bring people to the Lord. Evangelists must be people who spend the majority of their time with the Lord. They should feast on the Word and study the Word faithfully to be able to minister to those who must come to Christ. For an evangelist, the priority is bringing people to Christ (Acts 8: 4-40), not to church. However, people are introduced to the church for their subsequent growth.
This form of ministry will also serve other forms by calling people back to the basics of their faith. Apostles, Prophets, Shepherds and Teachers will be called to return to God by an Evangelist. This role is not an easy one, but is of vital importance. The work of the evangelist is the proclamation of the good news to those to whom it is not known or has been forsaken, rather than instruction and pastoral care of those who believe and are baptised. Judging from the case of Philip, evangelists had neither the authority of an apostle, nor the responsibility of pastoral supervision over a portion of the flock. “They were preachers, having it as their special function to carry the gospel to places where it was previously unknown. It follows also that the name denotes a work rather than an order” [https://en.wikipedia.org/wiki/evangelists]. Sometimes people may wear two hats, such as an Apostle and also an Evangelist, or a Pastor. Evangelists must:

- become gospel specialists.
- spend time with God in prayer.
- be willing to move to new places.
- confront other forms of ministry with the truth, when they are not doing what God has instructed.
- be willing to let go and move on to other places.
- love people.
- be kingdom-orientated.
- be well-trained for the task

The Evangelist has no fixed place of residence, but moves about in different localities, preaching the gospel to those who have not yet received Christ. As people are converted and united to Jesus Christ by faith, the work of the Pastor and Teacher begins to instruct them further in the things of Christ and to build them up in the faith. The model for this form of ministry is Philip, the disciple.

4. Pastors

The most well-known and loved form of ministry is that of a Pastor. The word “pastor” is a Latin word for shepherd. A Pastor is nothing but the shepherd of the flock. The office of Pastor is anointed by God as the shepherd of God’s sheep (probaton) in a local congregation or worshipping community. God entrusts his Church to this man or woman to guard against false teaching, to teach and to help those who have come to faith. It is someone who has spiritual care of a congregation.

1 Peter 5: 2-4 “2 Be shepherds of God’s flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; 3 not lording it over those entrusted to you, but being examples to the flock. 4 And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away” NIV.

This text makes it clear for us to understand the role of a Pastor, who nurtures, protects, and instructs Christians in the way they should believe, act and live their lives. Pastors are given the ability to shepherd the people to maturity and develop Christlike characters. A person can serve in more than one form of ministry. A combination of ministry gifts operating through one individual is used by the Lord to accomplish what he desires for his Church. Some pastors wear several caps within the local congregation and sometimes interchangeably across the forms of ministry according to the need that arises with the Holy Spirit equipping and enabling them. Be that as it may, it is not advisable for one person to try to do all forms of ministry by themselves. The main role that a Pastor must specialise in is to equip the saints for works of service (Eph 4: 12). This is a Teacher who enables the saints to go into the field and to start harvesting for the kingdom.

The local congregation’s health depends on this office for order, vision, growth and involvement in the mission of God. In a clear sense we can say the pastor ends up as the father/mother of all other forms of ministry without controlling or lording it over what God is doing.

Conclusion

In conclusion I would like to align myself with W. Walker’s view that Ephesians 4: 11 cannot be read as five fold ministries but four. “In the phrase “pastors and teachers” the word “and” in the Greek is the article “kai.” This word is used in a copulative and also an informational sense. So it doesn’t mean just “and.” I believe what Paul said was that Jesus has given gifts to mankind, some to be sent, some to speak the mind and counsel of God, and some to be itinerant preachers and some shepherds. In the phrase “pastors” [shepherds] “and teachers” the word “kai” is used in the informational sense and would be better translated as “namely” or some such intent. In other words, Jesus has given us those four gifts of public service—apostles, prophets, evangelists and shepherds—namely as teachers for the maturing (perfecting) of the saints and etc. In the framework of this understanding, “five-fold” may be a misnomer”.

Otherwise, the Pastor is a teacher, an Apostle is a teacher, a Prophet is a teacher, and Evangelist is a teacher. A Teacher is what we are all called to be in the kingdom of God.
Since a Pastor is a shepherd, he/she must have all the qualities of the other three gifts so that he/she will be able to encourage and build up the body of Christ to take the gospel into the world. The pastor might not specialise in all these gifts, but must be capable of discerning and encouraging these forms of ministry in the saints within the local congregation so that they might do works of service in the world.

**Consulted sources**


https://en.wikipedia.org/wiki/Prophecy

https://en.wikipedia.org/wiki/evangelists

https://en.wikipedia.org/wiki/apostles

https://bible.org/what-church-ministry
APPENDIX C

The politics of credentials: A commentary and critique in the Presbyterian Church in Southern Africa.
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Abstract
The use of credentials in an ecclesiastical context is a means of assuring that a minister is who s/he claims to be and is therefore trained and qualified to exercise ministry within a particular church tradition as determined by individual denominations. The concept and use of credentials has developed over time. Using primary sources in the main, this article examines the use of credentials as a tool for ‘inclusion’ or a means of ‘exclusion’, or both in the history of the largest Presbyterian Church in Southern Africa and its predecessors. The research question under study is to what degree, if any, were credentials used to control ministers and cleanse and purify church of radical, eg. anti-apartheid, elements? The use of bold print indicates quotations from the successive books of order.

Keywords: credentials, Presbyterian Church of South Africa (PCSA)

What are credentials?
The most common form of credentials is a document affirming belief, trust in a person that s/he is who they claim to be; it is a testimony of credibility and accreditation, a verification which attests to the qualifications, competence, or authority issued to an individual by a third party with a relevant or de facto authority or assumed competence to do so; it is an assurance of authenticity and integrity. In ecclesiastical law credentials can be compared with ambassadorial credentials which give authority to act in the name in the issuing body eg. a government. The term first appeared in the period 1425-75 in the late Middle English word credencial which is derived from the Medieval Latin crēdenti (dictionary.com sa), and the Latin credo - I believe. Therefore, it is an instrument that provides the basis for confidence or belief. In ecclesiastical parlance, credentials refer to ‘satisfactory proof of membership’ and are referred to as ‘satisfactory credentials’ (PCSA 1960:6). Credentials have the function of attesting to the good standing of (and absence of discipline against) a minister in another church who applies for recognition as a minister in a different church and only those who possess the proper credentials are admitted. Credentials convey authority, status, rights, and entitlement to privileges when leaving the service of one denomination and moving to another, testifying to the existence of mutual recognition and eligibility of ministries.

Credentials are employed as a means of recognition in many ecclesiastical structures. In hierarchical structures with an Episcopalian polity the role of monitoring the movement of ministers is normally vested in one person, ie. the bishop. Communication between bishops tends to be more flexible. However, under more representative systems such as Presbyterian polity which is governed by courts or councils, there is a greater need for a clearly defined system of accreditation which is both just and equitable to protect ministers and denominations.

Credentials in the Church of Scotland and the Presbyterian Church of the USA

The Church of Scotland and the Presbyterian Church of the USA are two denominations with which Presbyterian churches in southern Africa have related historically and which have ‘exchanged’ ministers from time to time. There are no direct references to credentials in documents relating to the Church of Scotland (Cox 1876, Herron 1995, McGillivray 1995, Weatherhead 1997, Church of Scotland 2015. ADMISSION AND RE-ADMISSION OF MINISTERS ACT (ACT IX 2002) (AS AMENDED BY ACTS X 2004, II 2005, IV AND VII 2006, I, V AND VII 2009 AND IX 2015). Ministers without charge are designated in terms of ministerium vagum although it is stated that the use of this term is not recommended (Cox 1976:226) and: ‘On leaving the bounds of a Presbytery, a licentiate should apply for a certificate of character’ (credentials relating to his doctrine, witness and life) (Cox 1976:227). There is no reference to ministers other than licentiates. Here credentials refer to a person who remains within the church but under a different presbytery’s discipline.

The Scottish situation was further complicated by its relationship with other churches and branches of its global mission where Scottish missionaries served in overseas appointments while remaining ministers of the Church of Scotland. At this time, missionaries did not require credentials from the sending church as they went overseas as ministers of that church. Clearly this was an anomalous situation which went...

5 Thanks are due to emeritus Rev D van Zyl, Rev V Mkungo [Clerk to the General Assembly of the UPCSA], Ms J Botha [Personal Assistant to the General Secretary of the UPCSA] and Mr Justin Taylor, my former research assistant and probationer of the Church of Scotland for their help in securing the various editions of the primary sources for this article.
unchallenged until 1951 when:

Dr James WC Dougall, General Secretary of the FMC, visited the General Assembly of the BPCSA. The FMC had come to prefer that missionaries be ordained in the churches in which they were to serve as one means of clarifying issues of loyalty, care and discipline. The Church of Scotland had ruled that ministers could not be ministers of two churches and that from that time missionaries would be recruited who would be ‘entirely under the jurisdiction of the BPC’ (BPCSA GA 1957, 50). … In the 1960 BPCSA General Assembly (BPCSA 1960, 29) the Revs Ben Jones, Dougald W Matheson, John A Anderson and Archibald Chisholm were accepted into the ministry of the BPCSA to join the Revs Ronnie Samuel and David Anderson, who had already been ordained by the BPCSA, along with Elder George McArthur (Duncan 2016:25). This became the norm from 1960 (BPCSA 1960:29). The Foreign Mission Committee of the Church of Scotland now preferred that missionaries be ordained in the churches in which they were to serve as a means of clarifying issues of loyalty, care and discipline.

These missionaries were received back into the Church of Scotland virtually automatically through the award of a ‘certificate of eligibility’ which enabled them to apply for charges in Scotland on their return. This change was important because it not only affected a point of church polity but also raised a question of loyalty and commitment. The issue was removed from the agenda when the Board of World Mission of the Church of Scotland recalled almost all of its missionaries in 2006 (Board of World Mission, Min. Mission Partners in LSPs, 23 November 2005). Currently, most of its appointments are short term, in cooperation with other sending churches. The only exception are appointments to European charges of the Church of Scotland where ministers do not comply with the same regulations as missionaries.

From 1995, Act III of the General Assembly of that year stipulated that ministers of other denominations who wished to enter the ministry of the Church of Scotland were required to present a petition to the General Assembly unless they are ministers of a denomination with which the Church of Scotland has a mutual eligibility agreement, or unless they are covered by one of the following Sections of the Act anent the Settlement of Ministers, viz. Sections 13(4), 13(7), 13(8) or 13(10). Such ministers need only obtain from the appropriate Assembly Committee a Certificate of Eligibility (McGillivray 1995:63).

Since that time there have been further changes as in the ADMISSION AND RE-ADMISSION OF MINISTERS ACT (ACT IX 2002) (AS AMENDED BY ACTS X 2004, II 2005, IV AND VII 2006, I, V AND VII 2009 AND IX 2015) Edinburgh, 25 May 2002, Session 1 (Church of Scotland 2015). This may have been occasioned by the increased number of ministers from other (mainly non-UK) denominations applying for entry. An example of this will be discussed below with regard to the Uniting Presbyterian Church in Southern Africa. The Ministries Council of the Church of Scotland refers all such applications to the Review panel whose:

1. … function is to assess the character and beliefs, education and experience, vocation, motivation and general suitability for ministry of those applicants referred to it by the Committee in terms of this Act, and to make recommendation to the Committee about each application (Church of Scotland 2015 §1).

2. The application shall be accompanied by all the documents (originals, extracts or copies) necessary in the opinion of the Committee to substantiate the facts set forth, by the names of three referees, and by a statement indicating willingness to submit to a medical examination if this is considered necessary by the Committee.

There is no uniform procedure and each case is evaluated on its own merit. One would assume that a form of credentials would be required among these documents but no reference is made to the church from which the applicant applies in order to ascertain their god standing or otherwise. These regulations apply to:

5. (a) All ministers and deacons of other churches…. It shall be the responsibility of the Committee to determine whether the applicant’s ordination is recognised by the Church of Scotland before referring his or her application to the Review Panel. He or she may also belong to one of the categories specified in section 5(1) above.

Consideration by the Committee
6. (a) It shall be the duty of the Committee to examine each application and such other documentation as it may require, to determine (in the light of the applicant’s current ministerial status) whether admission should be to the full-time Ministry or the Ordained Local Ministry, to refer applications to the Review Panel as defined in section 1(d) above and receive its recommendation in respect of each applicant and to grant, with or without conditions, or refuse a Certificate of Eligibility.

(b) “Certificate of Eligibility” entitles the holder to apply for charges and appointments open to ministers of the Church of Scotland. Admission to the status of minister of the Church of Scotland shall take effect at the point of admission to membership of Presbytery

(c) In granting a Certificate of Eligibility to the minister of another denomination, the Committee shall be entitled to impose the condition that it may be used only for eligibility for appointments
Credentials in the South African Presbyterian system

There were four Presbyterian Churches in South Africa during the period of this review. The Presbyterian Church of South Africa (PCS A) was the only white dominated Presbyterian denomination from its birth in 1897 until its union with The Reformed Presbyterian Church in Southern Africa in 1999. The PCSA developed presbyteries in Zambia and Zimbabwe and changed its name to the Presbyterian Church of Southern Africa in 1959 (Archival Platform sa). Prior to 1897, the provision for credentials was unnecessary in a body of Presbyterians in South Africa which had no direct connection with one another, no governing body and whose only source of ministers was foreign Presbyterian churches, as no unique South African provision had been for theological education at this early stage to prepare its own ministerial needs. From the beginning of Presbyterianism in South Africa, ministers were drawn from Scotland. The earliest example is the ministry of the congregation in Cape Town. The first minister was Rev George Thom. However, credentials were not necessary in the period from Thom’s arrival in South Africa in 1812 (Quinn & Cuthbertson 1979:3) until the formation of the PCSA in 1897 despite the presbyterian form of polity being adopted (Quinn & Cuthbertson 19779:3-4). The next minister after a period of vacancy was another Scotsman, Dr John Philip from the London Missionary Society. He produced no credentials and managed to enforce a congregational form of polity on the congregation for a period:

The impression on the mind of Dr Philip appears to be that those who at this time joined the Church constituted a Congregational Church with which the persons previously enrolled in the Presbyterian church were associated; while the church records show that others understood it to be the Presbyterian Church, modified in polity, into which others were received (Crumbie 1847).

Following Philip’s brief ministry, a provisional committee was established in order to promote the formation of a Presbyterian congregation and correspondence ensued between the committee and the Church of Scotland Presbytery of Edinburgh which resulted in the recommendation of James Adamson who was ordained in 1827 prior to his departure for South Africa (Quinn & Cuthbertson 1979:9). In the absence of any formal credentials, the recommendation and ordination constituted the same. Adamson was followed by Rev George Morgan, a Scotsman ‘eminently qualified for such a charge’ (Quinn & Cuthbertson 1979:9) who had been minister of the Nederduits Gereformeerde Kerk in Somerset East. There is no mention of credentials. During Morgan’s tenure at St Andrew’s, the Kirk session affirmed its independence of the Church of Scotland in no uncertain terms on 8 November 1843, the year of the Disruption in Scotland:

I. That whereas the Scottish Church in Cape Town has never been so connected with the Church of Scotland as to be represented in her courts, or to be subjected to her jurisdiction and control, and whereas the Church of Scotland has uniformly declined to exercise authoritative jurisdiction over the Presbyterian Churches in the Colonies, even when requested to do so, the Kirk Session consider that the Scottish Church in Cape Town has been left perfectly free to manage its own affairs, or in other words to assume to itself the duties and exercise of power of self-government.

II. That the Kirk Session, having regard to the isolated position of this congregation, the maintenance of peace and unity among its members, the liberality expressed at the hands of the Colonial Government, and the freedom which they have enjoyed in choosing their own Pastor and other Office-bearers, as well as in exercising all rights and privileges without external coercion or interference of any kind, do not deem it necessary in these circumstances to adopt any measure which might affect the present standing or privileges of this church (quoted in Quinn & Cuthbertson 1979:26-28).

Quinn & Cuthbertson (1979:28) are correct in their interpretation that this statement ‘gave the colonial Presbyterian autonomy in its decision-making and made it a wholly indigenous denomination, responsible to no higher court than its own’. What is affirmed here is central to Presbyterian polity - the freedom of a congregation to call its own minister. It also meant that the qualifications (academic and otherwise) of those who sought to enter its ministry were subject to the calling body, ie. the congregation. This was the background to the formation of the PCSA, prior to whose formation in 1897, had no specific necessity of a form of credentials.

There is no direct reference to credentials in the Bantu Presbyterian Church of South Africa (BPCSA) Manual of Law Practice and Procedure of the Bantu Presbyterian Church of South Africa (1958), possibly because it was not necessary since all of its ministers from other churches originated in the Church of Scotland with whom there was a longterm relationship and mutual acceptance of ministry.

This notwithstanding, a provision to admit ministers from other denominations is found in a section of the ‘Application of Ministers of other Denominations’ of the Manual of the BPCSA (1958:59) which stated:
A minister or probationer of another Church, who desired to be admitted as a minister or probationer of this Church, must apply in the first instance to the Presbytery within whose bounds he has taken up residence. The Presbytery has no power to admit him, but must fill up answers to certain questions regarding the applicant, and transmit its answers and his petition to the General Assembly. Where a certificate cannot be obtained without delay which may cause serious inconvenience, a Presbytery is authorised to accept, as equivalent to a certificate from an Assembly, a certificate from the Moderator and Clerk of Assembly, or other persons authorised by the Assembly to grant such a certificate.

The issue of the requirement of a form of credentials is only mentioned when such a form is not available. Hence, the existence of such a provision is presumed. No alteration was ever made to this paragraph (IV. iii. 3, BPCSA 1958:59) during the period of this edition of the Manual (1958-1999), following the Manual of Practice and Procedure of the United Free church of Scotland (1927) (BPCSA 1958:v).

We now turn to consider the role of credentials in the successive books of order of the PCSA.

Editions of the Book of Order

The Book of Order of the Presbyterian Church of South Africa: 1909, 1924

Section VII - Relation to other Churches

13. Ministers in settled charges of any Presbyterian church in any country are eligible to be called to charges in this Church and may be inducted on production of the proper credentials.

14. Ministers and licentiates in full standing connected with any Presbyterian church in any country may be accepted by presbyteries, on production of proper credentials, as eligible to be called to charges in this Church (PCSA 1909:5; 1924:5).

These provisions simply formalised practise in the congregations and presbyteries which constituted the union which brought the PCSA into being both before and after 1897. They foresaw the continued need for assistance from abroad. The sole provision for entry into the ministry was the production of ‘proper’ credentials. The nature of these credentials was not specified. The court of action was the Presbytery because this was the court which would exercise care and discipline over the ministers in question. This reminds us of the central role of the Presbytery in Presbyterian polity.

In 1925, applications were received from three ministers of other denominations to join the ministry of the PCSA (PCSA 1925:148-155), Congregational, Methodist and Baptist. No direct mention is made of credentials but phrases appear in the applications and supporting documents which suggest a terminology of credentials: ‘that the application be sent on to the Assembly with a strong recommendation that it be granted’ (PCSA 1925:149); ‘he is in good standing as a minister’ (PCSA 1925:153); ‘I am asked to send you a line of recommendation ...’ (PCSA 1925:154).

Alterations made in the Book of Order since its publication in 1924: undated, 1941

On the resignation of a minister from his pastoral charge:

(14) paragraph 202 is altered to read:

If the resignation be accepted for other reasons, the pastoral tie is dissolved and the pastorate is declared vacant. The Minister remains a minister of the Church, and under its jurisdiction, but, except by express resolution of the General Assembly, no longer a member of the Presbytery. He may be granted credentials if he so desire, whereupon he ceases to be a minister of the church, ... but having no official connection with the congregation in which he last ministered.

Credentials gave a minister status as a minister without charge if he had left a pastoral charge or other church designated secondment through resignation. The main issue was to dissolve the tie with his previous congregation. The credentialed minister retained his ordained status, though he was outside the discipline of his former denomination, and his freedom to apply for admission to the ministry of another denomination. However, what is confusing is the statement that the minister remains under the jurisdiction of the denomination but is not a member of presbytery, the court which exercises the denomination’s jurisdiction of care and discipline. If he applies for and is granted credentials he becomes ‘no longer a minister of the church’. This would suggest a desire on the part of the denomination to exercise control without responsibility ‘except by express resolution of the General Assembly’. The assumption is that ceasing to be a minister of the church implies that he may choose to serve in another church where certificates are required; credentials to attest status being required for admission to service in other churches.

However, in 1959 we note a direct reference to credentials:

Changes in the ministry ...:

The Rev ALC Gray, MA, duly called, brought credentials from the Presbytery of Haddington and Dunbar of the Church of Scotland and was inducted to the pastoral charge at Pinelands on 17th August 1959 (PCSA 1959:9)

Acceptance through credentials signified that the ministerial applicant was no longer a member of his
previous church. It is not to be assumed that the offering of credentials meant automatic entry into the church’s ministry. Two applications were declined in 1959; the grounds for denial of status were not specified (PCSA 1959:95).

Amendments to the book of Order: 1960

Section VIII - Relation to other Churches

26. Ministers and Licentiates of any Presbyterian Church shall, if in full standing and furnished with satisfactory credentials, be recognised by Presbyteries as eligible to be called to charges, or to be appointed to special work in this Church. Ministers of other Churches, with which mutual eligibility has not been established, may make application to Presbyteries to be received, but such applications may only be granted with the approval of the General Assembly (PCSA 1960a:6).

It belongs to the Presbytery:

231 (20) to accept the resignations of Ministers and other agents of the Church from their charges or other spheres of labour within the bounds, to grant credentials or certificates to them, and to certify to other Presbyteries, ministers, Licentiates and Students for the ministry moving within their bounds (PCSA 1960:23)

This is no different from the previous provision for credentials except that it is recognised that a minister may continue to serve within the church in another capacity or presbytery and for this, credentials rather than certificates or letters of transference, are required. This indicates the use of credentials for any movement within or beyond the PCSA. It also signified a change to credentials becoming a matter of authentification within the denomination. This was to be used against ministers whose move to employment outside the denomination was subjected to scrutiny since it was not stated at that time which types of employment were acceptable. It raised a serious issue regarding the exercise of the ministerial calling, particularly with regard to political involvement in the struggle against apartheid.

The Book of Order of the Presbyterian Church of South Africa: 1960a

Credentials would only apply where mutual eligibility had been established so a degree of recognition was presumed.

257. The Presbytery shall not accept the resignation of a Minister against whom a judicial process of discipline has been commenced, or respecting whom a public report of a scandalous offence (fama clamosa) is known to exist, provided that, if the resignation be from the ministry of the Church, the Presbytery shall record in its minutes its assessment of the gravity of the prima facie case, and shall determine the conditions as to the granting or withholding of credentials, subject to which conditions the tendered resignation may be accepted (PCSA 1960a:61).

From this it is clear that credentials may not be given to a minister under a charge or under discipline.

297. If a vacant congregation resolve to appoint a commission to select for it a minister having eligibility from a Church in another country, beyond the bounds of the General Assembly ...

298. Subject to his credentials being satisfactory, the Minister selected under such commission is on his arrival within the bounds received as the minister-elect of the congregation and the Presbytery proceeds with his induction as one regularly elected by the congregation (PCSA 1960a: 70-71).

A minister possessing credentials is assumed to be free from discipline within his former denomination and to meet the requirements for ordination within the PCSA and is eligible for a call:

The Rev AR de Villiers moved that the General Assembly admits the Rev FE Horner as a minister of the Presbyterian Church of Southern Africa, subject to the receipt of credentials from the Congregational Union of South Africa, and provided that he satisfies the Presbytery of Natal concerning his knowledge of the principles and practice of the church. After admission he will be required to serve for a period of two years under the direction of the Church Extension and Aid Committee. ...

On being put to the vote the motion was carried (PCSA 1962:31).

It was not to be assumed that applications to join the ministry of the PCSA were automatically accepted. In 1959, two applications were rejected without reasons being given (PCSA 1959:95).

(from 1971, the Manual was published in loose-leaf form to take account of the speed of change with regard to developments in church law.)
By 1971, the section of the Manual of Law, Practice and Procedure on Relations with other churches had been removed and references to credentials are subsumed under the chapter on the Presbytery. Until this time credentials had been necessary to ensure the supply of ministers within a growing church which was unable to supply her ministerial needs fully. This may have been the result of the PCSA having become, by that time, able to sustain its ministry from within its own ranks. From 1870, the PCSA and the Church of Scotland Mission had trained its black ministers at Lovedale Institution (Kerr 1968:55). A change of policy resulted with the opening of the South African Native College at Fort Hare. It was decided in 1925 to train its black students for the ministry at Fort Hare because it was considered that:

Uniformity of training for native students as between ourselves and the Bantu [Presbyterian] Church being desirable, the Assembly recommends amalgamation of schemes and the use of facilities provided at Fort Hare (WCL, AC 1971, Ah1.3-1.4: PCSA General Assembly, Theological Training Committee, 1925).

This cooperation in the training of black ministers persisted in the main until 1993 on the closure of the Federal Theological Seminary of Southern Africa (Duncan 2004:1). With regard to white candidates for the ministry, training had been carried out on an ad hoc basis (Duncan 2008:62) until 1918 when a resolution was passed to investigate the possibility of training ‘European candidates’ at the University of Pretoria (WCL, AC 1971, Ah1.3-1.4:PCS General Assembly, Theological Training Committee, 1918). However, no students registered at Pretoria until 2002 (Duncan 2008:63). From 1947, white candidates for the ministry were trained at the newly established Faculty of Divinity at Rhodes University opened in 1947 (Denis & Duncan 2011:23). Hence the shortage of South African trained ‘European’ ministers in the first half of twentieth century which necessitated the recruitment of ministers from other churches.

162. (g) receives ministers without charge certified to it by other Presbyteries.

It appears that certificates were different from credentials and related to ministers within the denomination compared with those outwith its jurisdiction.

162. (p) ... grants credentials or certificates where necessary.

No indication is given as to what ‘where necessary’ means.

208. A minister who so resigns may, if he wish, be granted his credentials, and leave the Church, whereupon he ceases to be a minister of this Church. (PCSA 1971)

Credentials were issued to those who intended to leave the church and not to remain in it, even when acting within a different capacity.

On the reverse side political influences were clearly at work in the post Cottesloe Consultation (1960) period which led to applications being received from ministers of the Nederduitsche Hervormde Kerk van Afrika (NHKA) to join the ministry of the PCSA as the result of hardening ideas regarding apartheid. As the result of Cottesloe, the NHKA stated unequivocally:

It is our conviction that separate development is the only just solution of our racial problems. We therefore reject integration in any form as a solution of the problem. The agreement that has been reached contains such far-reaching declarations that we cannot subscribe to it. We can therefore not identify ourselves with it (Cottesloe Consultation, statement B 1960:79).

An internal war of attrition ensued between supporters of the NHK’s racial position and the growing cadre of opponents who challenged Article 3 of the NHK’s church Polity on exclusivist racial membership and anti-interracial marriages (van Aarde 2017:2). Matters came to a head when in 1967 a significant number of ministers of the NHK applied for and were granted entry into the ministry of the PCSA on the satisfactory scrutiny of their ‘certificates, credentials and relevant documents’ (PCSA 1967:126). The ministers admitted were Revs Prof A van Selms (University of Pretoria), CJ Labuschagne (University of Pretoria), J Swanepoel, JA Stoop (University of South Africa [UNISA]), BJ van der Merwe (UNISA) and JJ Coetzee (PCSA 1967:126-127, 233-237). Revs TN du Toit and JP van den Berg were similarly admitted in 1968 (PCSA 1968 136-137). Not only were they issued with credentials but in Prof van Selms’ case ‘his ordination of [sic] a NH Church minister is terminated’ (van Aarde 2017:3). The acceptance of these ministers testified to the relationship which had existed between the PCSA and the NHK since the foundation of the Faculty of Theology at the University of Pretoria in 1917 where these two churches were the founding partners (Duncan 2008:51-71).


In 1980, the General Assembly clarified its position with regard to credentials and resolved accordingly:

The [Ministry] Committee contacted Presbyterian Churches throughout the world regarding the meaning of credentials and how they operate them. In this regard we found a very great variety of practice but we would like to suggest that we should base our own practice on that of the church [sic] of Scotland, where Presbytery gives Credentials to a minister who is working outside the church. These credentials accredit the minister as having authority to function as a minister for the period of time mentioned on the Credential’s Certificate (PCSA 1980:167).

The Assembly ... . Instructs the Committee on the Manual to prepare appropriate amendments to the Manual for submission to the Executive Commission (PCSA 1980:236).

This clarified that credentials gave a minister ministerial accreditation outside the PCSA. This was finalised by the 1985 General Assembly (PCSA 1985:81) in terms of ministers who retained their churches.
5.17 (q) The Presbytery:
Issues a certificate of credentials (see Appendix H(3 - 5)
(i) to a minister who is seconded in terms of Appendix E(2)
and
At its discretion to a minister who resigns from his/her charge and
becomes otherwise employed outside the jurisdiction of this Church as
may be acceptable to the Presbytery of the bounds. Presbytery takes into
consideration whether the minister in question continues actively in the
work of the Presbytery.

The provision regarding seconded ministers appears to have been honoured in the breach of the regulation
rather than in it being honoured. This marks the beginning of the confusion between the granting of
credentials and secondment. The discretionary provision gives significant powers to a presbytery to act
against a minister by excluding him/her from exercising ministry while also providing for account being
taken of work within the presbytery simultaneously. The crucial issue appears to be that as soon as the
minister in question ceases to work within the church structures credentials are required:

A minister leaving his charge for other employment places his membership
in a congregation within the bounds of the Presbytery under whose care
and discipline he/she is placed. Failure to do so shall result in the
Certificate of Credentials being withheld.

A Certificate of Credentials is normally issued for a period of three years in
the first instance and thereafter needs to be renewed annually (Note
Appendix E (3)). Application for a renewal of the Certificate of Credentials
must be made in writing to the Clerk of the Presbytery of the bounds no
later than two months prior to the expiry date of the current Certificate.
Such application shall be accompanied by details of present employment
and of ministerial functions discharged since the issue of the previous
Certificate. Where the information given is not satisfactory or acceptable to
the Presbytery, the Presbytery does not renew the Certificate.

Here credentials are linked to membership of a congregation. But it is not clear if credentials remain in
effect if a minister moves to another church? Also, herein lies a threat as no indication is given as to what
constitutes ‘not satisfactory or acceptable’. Therefore, the interpretation depends solely on the
understanding of the presbytery. For instance, in a presbytery with a definite view of the relationship of
church and state, a minister applying for credentials is potentially at the mercy of the presbytery if he holds
a different view and this is clear from his involvement in work outside the church. The implied menace in
5.17 (q) may become a reality. Further where credentials have not been issued as noted above, an
application cannot be made for their renewal.

5.63
A minister who on resigning declares the desire to leave the Church
ceases to be a minister of this Church, in which a Certificate of Credentials
will not be issued.

Appendix H(3) - 5 (as approved by the 1980 General Assembly, Committee
on the Ministry deliverance clause 11 - page 236 Year Book 1980).

THE PRESBYTERIAN CHURCH OF SOUTHERN AFRICA
CERTIFICATE OF CREDENTIALS

This is to certify that
The Reverend .........................
Having resigned from the pastoral charge of
.................................................................

to take up employment outside the Church, is recognised by this
Presbytery, during the validity of this certificate, to exercise the functions
of the ministry in congregations of the Presbyterian Church of Southern
Africa.

The certificate is valid until ..........................................................

BY ORDER OF THE PRESBYTERY OF ...........................................
Date ................................................ MODERATOR
.......................................................... CLERK
In spite of the comments that it did make the Church never thought at this stage that it was to be argued by some within the PCSA that the abovementioned clause became a source of strong disagreement in terms of what was meant by ‘no connection with the work and witness of the Church’. It was to be argued by some within the PCSA that involvement in the struggle against apartheid was of the very essence of the work and witness of the church.

The role of the PCSA in the struggle against apartheid is correctly diagnosed by one of its ministers, Rev Douglas Bax, who, despite a formidable attempt to defend his church (Bax 1997:19-31), made the following comments regarding the PCSA’s opposition to apartheid:

1. All applications for secondment must be referred to the Consultative Committee on Admissions to the Ministry which reports thereon to General Assembly.
2. Secondment may be considered:
   a. to ecumenical or multi-church bodies in which this church is either represented or involved;
   b. to teaching posts of a theological or religious character;
   c. to specialised ministries by this church.
3. When a secondment is considered due regard must be taken of this Church’s own manpower.
4. No secondment shall be made to secular occupations which have no connection with the work and witness of the Church.

The issuing of credentials provided one means of controlling ministers who had left the direct service of the church to engage in ‘secular’ service.

One significant example is Rev Makhenkesi A Stofile who was ordained and seconded to the University of Fort Hare’s Faculty of Divinity in 1975. He remained there until his resignation in 1987 when he became a minister without charge (PCSA 1987:C3). Stofile’s resignation was occasioned by his detention due to his political commitment and this automatically made him persona non grata with many white people in the church who were totally opposed to the presence of ministers in active politics and who used the definition of credentials to exclude him from further official ministry (see Appendix E(2) 4 above). In fact, Stofile became bitterly disillusioned as a result of the lack of support from colleagues in the ministry, none of whom visited him during his period in detention (Mtyhobile 2017). No concession was made as the result of Stofile’s detention and no comment was recorded by the UPCSA regarding the reason for his resignation. Stofile was, of course eligible for credentials. This was the use of credentials at its most crass. In 1990, the PCSA General Assembly agreed to a motion: ‘The Assembly binds ministers of the PCSA not to hold office in any political party’ (PCSA 1990:173); this referred specifically to office not membership and Stofile held office prior to the decision being made and implemented. After the 1994 democratic elections, Stofile was inter alia the ANC’s Chief Whip in parliament. He held that position until his appointment as Premier of the Eastern Cape in 1997. He was also Minister of Sport and Recreation and ambassador to Germany. Interestingly, Stofile continued to exercise his ministry unofficially and regularly accepted invitations to preach until his death in 2016. None of these achievements was officially recognised by the UPCSA. At his funeral on 25 August 2016, his friend and colleague, Rev Blessing B Finca (2016), spoke on behalf of the UPCSA and said: ‘...the church was ashamed of him ... ostracised him ... denied him because of what he stood for’. That referred to a time prior to the union which brought the UPCSA into being when black colleagues felt intimidated by their white colleagues. When he died Stofile was accorded a Presbyterian funeral as part of a state funeral at which the Moderator of the General Assembly preached as is the custom.

These ‘apartheid’ provisions have been maintained in the Manual of Faith and Order of the UPCSA (2007) which is unfortunate. However, they are challenged by the Confession of Faith of the Church (UPCSA 2007:§19.1):
We should each seek our true vocation according to the abilities given to us. Work may be for wages or profit but should also serve God and people, no matter how humbly. This would appear to reflect the lack of threat in a democracy although the new South African democracy has attracted ministers from a variety of denominations to high office in the African National Congress government. Stofile, to date, has been the only UPCSA minister involved and, as we have seen, he remained persona non grata.

Appendix E(3)
CREDENTIALS

(Source: Committee on the Ministry. Deliverance clause 11. Page 236 of 1980 Year Book)

1. Credentials, authorising the continued exercise of the functions of the ministry within congregations of this Church, are given by a Presbytery to an ordained minister of this Church who on resigning from a pastoral charge, remains a minister of this Church and is (a) seconded in terms of para 2 of Appendix E (2), to work outside the Church, or, (b) becomes otherwise employed, outwith the jurisdiction of this Church, as may be acceptable to the Presbytery of the bounds.

2. A Certificate of Credentials is issued to such minister, always provided that he/she has placed his/her membership with a congregation within the bounds of the Presbytery under whose care and discipline he/she is placed (see para 5.17(q) and appendix H(3) - 5.)

3. A Certificate of Credentials is valid only for the specific period of time stated thereon. At any time during the validity of the Certificate it is competent for the holder to receive a call or accept an appointment, as the case may be, to a charge within this Church. At its discretion the Presbytery may withdraw the certificate at any time.

4. An ordained minister who on retirement has been granted by the General Assembly the status of Minister Emeritus does not require a Certificate of Credentials and is exempt from the foregoing regulations

There is a contradiction here between Appendix E(2) 4 and 1.b and 2 above in terms of what is ‘acceptable to the presbytery’. This suggests a lack of consistency even within the same edition of the Manual. It also suggests a degree of uncertainty regarding the issue of secular work and its status. The PCSA (1990:127) received a report from a minister on confusion arising out of difficulty in interpreting the regulations on credentials:

Our church moved from a situation where the granting of a certificate of Credentials meant severance from the church to a situation where the certificate of Credentials affirmed a minister’s link with the church. The switch over, however, was not as smooth as it could have been. It appears that the sentence in question: ‘At any time during the validity of the certificate It is competent for the holder to receive a call or accept an appointment, as the case may be, to a charge within this Church’ was inserted to reassure those used to the previous situation where a minister who had received a certificate of Credentials in the category of a minister eligible for a call. Some presbyteries are reading this clause as if it excluded all those who do not have a certificate of Credentials from eligibility to receive a call. In removing this sentence we leave the matter as it was intended, that all ministers of the church are eligible for a call

This was followed by two proposals:

4. A certificate of Credentials is valid only for the specific period of time. At its discretion, the Presbytery may withdraw the certificate at any time.

5. The granting of a secondment is only to the specific occupation or employment defined in the appointment. Its continuation is at all times subject to the discretion of the General Assembly.

Here we note the link between secondment and credentials. This was a complex matter. In 1989, a problem arose with regard to ministers from presbyterian churches in Scotland and the USA serving congregations in the Presbytery of Mashonaland in Zimbabwe without the knowledge of the denomination. The General Assembly resolved that such ministers from eligible churches (member churches of the World Alliance of Reformed Churches [WARC]) be seconded with no mention of credentials (PCSA 1989:181).

An issue arose in 1991 under Para 5.63 and Appendix E930.1(b) in the Presbytery of Transvaal East where a commission of enquiry (which has powers of discipline):

1. Issues a severe rebuke to the Rev C V (name withheld).
2. Recommends that he discusses with his lawyer the signing of letters of acknowledgement of debt.
3. Recommends that he seeks with the help of one of his colleagues a deeper and more true understanding of his ministry and his call to it.
4. Resolves that the Presbyterian Church of Southern Africa shall not recommend him as a minister to the Presbytery of Glasgow, since this Presbytery has not yet had sufficient time to work through the issues related to his calling to the ministry with him.
5. Instructs the Interim Moderator of [name of congregation], to write to the creditors, from whom we have received correspondence, informing them that this Presbytery has dealt with this matter as far as mandated by its spiritual responsibility for the Rev C V, and that it will take no further action.

Resolution 4 concerns the withholding of credentials in the context of discipline which had been outlawed legally. However, the Rev C V was in the process of leaving the PCSA, having broken the pastoral tie with his congregation, and he did so subsequently according to the General Assembly of the PCSA 1992 (C11): The Rev C V, minister without charge, left South Africa on 5 November 1991. The Presbytery on the same day, in terms of paragraph 2(e) of Appendix E(3) of the Manual of Law and Procedure, deemed his status as a minister of the Presbyterian Church of Southern Africa to have lapsed.


5.20 The Presbytery:-
(s) issues a Certificate of Credentials in accordance with Appendices E(3) and H (3) para.5.

5.71 A minister who resigns from the ministry of this church ceases to be a minister in it, and the pastoral tie is dissolved from the date of resignation, unless the Presbytery sets a different date. No Certificate of Credentials is issued.

5.71. This is also inconsistent since the purpose of c stated thereon as stated above is that they are given to ministers upon leaving the service of the denomination.

App E(3) is devoted to Credentials and is included in the 2007 Manual as Chapter 16 Section B - Credentials ( paras. 123-130) (see below).

App H(3)6 Credentials - Probationer

Here, for the first time credentials are issued to probationer ministers. This is the equivalent of what was previously designated as a Certificate of License. This was reinstated in the 2007 Manual (App C(4)3).


When union negotiations between the PCSA and the United Congregational Church in South Africa (UCCSA) in 1983, an earlier agreement on the mutual eligibility of ministers was maintained (Bax 1997:18)

The Presbytery: '5.20. ... issues a Certificate of Credentials in accordance with Appendices E(3) and H (3) para.5 (UPCSA 1999; cf. UPCSA 2007:10.t; App C(4)7':

Section 8 - Credentials

16.123. Credentials certify that a person has been ordained or received into the ministry of the Uniting Presbyterian Church in Southern Africa remains under the care and discipline of one of its Presbyteries and is authorised to continue exercising the functions of the ministry within congregations of The Uniting Presbyterian Church in Southern Africa, even though he/she is not serving in a post in the The Uniting Presbyterian Church in Southern Africa to which he was inducted or appointed or seconded to an approved post beyond the jurisdiction of The Uniting Presbyterian Church in Southern Africa.

16.124. A Minister’s status as such in The Uniting Presbyterian Church in Southern Africa shall be considered to have lapsed, and can only be reinstated by formal application through the Ministry Committee, for readmission by the General Assembly if:

a. he/she within a period of 60 days after he/she has resigned or left an appointment or charge, has not made a written request for credentials, or for a transfer from the Presbytery within which he/she was serving to the care and discipline of another Presbytery; or
b. he/she is transferred to the care and discipline of another Presbytery and fails to present himself/herself to the Moderator and/or Clerk of that Presbytery within 60 days of the date of transfer, to request in writing the issuing of credentials from his/her new Presbytery; or
c. he/she is not a member of a Congregation in the Presbytery under whose care and discipline he/she has been placed or in a Congregation of another Presbytery within whose boundaries he/she resides; or

The Uniting Presbyterian Church in Southern Africa under whose care and discipline he/she has been placed; or

f. he/she fails to return to one of the countries served by The Uniting Presbyterian Church in Southern Africa within the period of leave of absence (or duly authorised extension thereof), granted by the Presbytery under whose care and discipline he/she has been placed; or

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his/her credentials have been withdrawn, as a result of his/her having been disciplined
under the provisions of Chapter 18 of the Manual; or
h. 80 days have expired since his/her credentials expired

16.125. A minister’s status in The Uniting Presbyterian Church in Southern Africa shall not be considered to have lapsed as the result of the suspension of his/her right to exercise the ministry of the Word and Sacraments in terms of Chapter 5.

16.126. Credentials in the form outlined in the Appendix C(4)7 [see below], may only be granted by the Presbytery which has the care and discipline of the Minister at the time of application.

16.127. Credentials are granted for a period of 12 months.

a. The obligation rests on the Minister who has credentials to apply for their renewal to the Presbytery through its Clerk. This must be done in time for the Presbytery to consider the matter before the credentials lapse. The Minister should be present at the relevant meeting.

b. As part of its care and discipline, the Presbytery, through its Clerk, does not hesitate to remind a Minister that his/her credentials are about to lapse. The Moderator and/or Clerk may arrange to meet him/her pastorally to consider the matter before the credentials lapse. The provisions of this sub-para do not affect the obligations on the Minister under (a) above.

c. In granting and renewing credentials Presbytery takes into account the minister’s participation in the fellowship and work of the Presbytery, his/her membership of a Congregation within its boundaries, and his/her current occupation.

d. At its discretion the Presbytery may withdraw the Certificate of Credentials at any time.

Twice in these provisions the ‘discretion’ of the Presbytery is emphasised without clarification being offered regarding what is meant by this and how far this discretion extends.

16.128. At any time during the validity of the certificate it is competent for the holder to receive a Call or accept an appointment, as the case may be, to a charge within this Church.

16.129. An ordained minister who on retirement has been granted by General Assembly the status of Minister Emeritus does not require a certificate of credentials and is exempt from the foregoing regulations.

16.130. A Probationer or Minister appointed as full-time Chaplain is transferred to the care and discipline of a Presbytery appropriate to the area of his/her military service and there, upon his/her written request, is issued with a certificate of credentials specifying his/her status as a military Chaplain and whether he/she is licensed to preach the Gospel or ordained as a Minister of Word and Sacraments.

(A Minister desiring to become a military Chaplain applies through the Ministry Committee to the General Assembly for secondment.)


Certificate of Credentials

This is to certify that the Revd ….. Having resigned from the pastoral charge of ….. to take up employment outside the church, has been placed under the care and discipline of this Presbytery and is recognised by the Presbytery as a minister, authorised during the validity of this Certificate, to exercise the functions of the ministry in congregations of the Uniting Presbyterian Church in Southern Africa (UPCSA 1999: App H (3) para. 5; UPCSA 2007 App C(4)7).

Although it is not explicitly stated the reverse provision regarding ministers leaving the UPCSA for service in other churches in other countries, would also be true although this facility was not implemented until PCSA and UPCSA ministers began to be called to charges, in eg. the United Kingdom, towards the close of the twentieth century and beyond. Chapter 16.123 introduced a regulation on the basis of service performed outwith the jurisdiction of the UPCSA on secondment, eg. in a charge of the United Reformed Church in the United Kingdom or the Church of Scotland. These ministries were of longer or shorter duration and some ministers remained in their service; some were called to charges in the USA, eg. Douglas Muller, Angus Hunter, Gary Sinclair, Jaco Bester; England, eg. Revs Alan Spence, Gerald England, Naison Hove, Kevin Snyman, Terry and Pauline Sparks and Thomas Carmichael; and in Scotland, eg. Revs Peter Aitken, Jerome O’Brien, Duncan Murray, Neil Beyer, Geoffrey Probert, Peter Bluett and Gavin Boswell. Some went as far as Australasia, eg. Revs Andrew Prior, Eddie Perkins, Gerhard van Tonder, Stephen Henderson, Michael Rowe and Stephen van Schalkwyk (UPCSA 2014:5-34). Some of these apply annually for credentials, raising the matter of loyalty and commitment as was noted above. Only one of these returned to the UPCSA and some subsequently lost their credentials. Some had not even applied for credentials indicating that they had no intention of returning to the UPCSA. Prior absconded without informing his presbytery (Amatola) that he was leaving. This list is by no means an exhaustive list of ministers who left the UPCSA, a relatively small church which has a shortage of ministers and the numbers involved raises questions as to motivation in leaving the UPCSA at a time in its history when it is engaging in the growth and development
of a democratic society. A disturbing aspect of this movement was that O’Brien and van Tonder left the service of the UPCSA within a very short time of completing their probation, indicating that they had been intending to leave while they were still in training. Nor was this a new thing. Some ministers went for shorter periods and returned, eg Revs Paul Neshangwe, Jane Nyirongo. Hence, the exclusionary additions to the regulations on credentials. It was the case of bolting the stable door after the horse has bolted. Ministers had moved to churches in other countries before, but the volume of ministers in the 1990s and the first decade and a half of the third millennium gave cause for concern.

The significance of this change is related to the ending of apartheid where affirmative action (AA) and black employment equity (BEE)(which favoured black persons) replaced job reservation (which had favoured white persons). In a number of cases, the children of white ministers took gap years or simply moved abroad to find a more congenial career environment, and their parents in the ministry followed. It is strange that the same white ministers had not challenged job reservation but were vociferous in their condemnation of AA and BEE (personal memory of the author). Job reservation was recognised as an act of grave injustice in black South African society; yet the PCSA remained silent.

**Assessment**

The issue of the use of credentials in the PCSA was a problematic one. It was a necessary requirement in the recruitment and selection of ministers which was informal up until the formation of the PCSA in 1897, and was gradually and increasingly formalised after that. The motivation was to keep the church’s ministry pure and undefiled prior to and after the beginning of producing its own ministers. Hence, it was a tool for inclusion. Those ministers who did not wish to remain within the care and discipline of the PCSA were free to leave and left with credentials for the most part. However, more recently, aligned to this group were those ministers who breached the code which prevented ministers from being involved politically in the struggle against apartheid, yet were not subjected to discipline and retained their credentials. Then there were those who used credentials to leave the church for other pursuits for a variety of reasons and those who were selectively excluded due to their political commitment and involvement. In such cases it is difficult how to apply for credentials to serve outside the officially regarded ministries of the church, such as chaplaincies in the South African Defence Force (UPCSA 2007, 16:110 -115).

For some time the confusion regarding credentials has been the use of secondment in the UPCSA as a means of continuing the care and discipline of ministers who are appointed to official administrative positions in the denomination, theological education and to serve outside the officially regarded ministries of the church, such as chaplaincies in the South African Defence Force (UPCSA 2007, 16:110-115). However, a particularly problematic provision is found in UPCSA 2007, 16:114: ‘No secondment shall be made to secular occupations which have no connection with the work and witness of the Church’. This raises the question: What is not connected with ‘the work and witness of the Church’?

The Confession of Faith of the UPCSA states in regard to vocation our:

> We should each seek our true vocation according to the abilities given to us. Work may be for wages or profit but should also serve God and people, no matter how humbly (UPCSA 2007:§19.1).

For Bonhoeffer, discipleship is impossible to understand without vocation since it is the call of God which makes discipleship possible. One does not decide to follow Christ nor to become Christ’s disciple. Rather, “divine grace comes upon man [human beings] and lays claim to him. It is not man who seeks out grace in its own place. . . but it is grace which seeks and finds man in his place. . . and which precisely in this place lays claim to him”. (Bonhoeffer 1963:254-255). It is not a call to a particular function or status, but a call in the place where we live responsibly:

> It is the laying claim to me by Christ at the place at which this call has found me; it embraces work with things and relations with persons; it demands a 'limited field of accomplishments', yet, never as a value in itself, but in responsibility towards Christ' (Bonhoeffer 1963:257).

Bonhoeffer (1937:48), somewhat earlier had affirmed that the call issues forth in obedience: 'It is a gracious call a gracious commandment. It transcends the difference between the law and the gospel. Christ calls, the disciple follows; that is grace and commandment on one. "I will walk at liberty, for I seek thy commandments" (Ps 119:45)'.

This points to a theological and a legal inconsistency in the issue of credentials to those who remain in the service of the denomination and those leaving it.

**Conclusion**

During the years since the arrival of Scottish Presbyterians in South Africa, ministers have been admitted to ministry in congregations through various forms of credentials. These forms have developed over the years until the UPCSA finds itself in considerable confusion regarding the nature of credentials. An example was given of the use of credentials to remove a minister for ‘political’ activities during the apartheid era.
of the nature of vocation, it would seem that credentials are only necessary for those who leave the UPCSA or those who wish to enter its service from outside the UPCSA. This was the original aim of credentials. If a minister moves within the bounds of the UPCSA, then he may simply inform the receiving presbytery of his/her presence and have a letter of transfer issued to his/her new presbytery under whose care and discipline he/she now falls, in recognition of the many and varied ways of exercising the vocation. This involves a move from prohibitive to permissive legislation. In the light of the above, it is clear that there needs to be some revision of the provision of credentials which is currently under consideration.

Works consulted


Presbyterian Church of South Africa (PCSA) 1909. The Book of Order of the Presbyterian Church of South Africa. Cape Town: PCSA.


Presbyterian Church of South Africa (PCSA) undated. Alterations made in the book of Order since its
publication in 1924. Johannesburg: PCSA.
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ECUMENICAL RELATIONSHIPS

Report to the General Assembly 2018

1. The ERC consists of the following members: Rt Rev Dr Robert Munthali - Moderator, Rev Dr Peter Langerman, Revs Mautji Pataki, Sandisele Xhinti, Lydia Neshangwe, Hein Barnard, Zwai Mtyhobile, Fundiswa Kobo, Vusi Mkhungo and Lungile Mpetsheni, and Ms Karabo Mamabolo. The ERC is determined to ensure that the UPCSA maintains an ecumenical posture and that it participates at all the levels of ecumenism, from local to global levels. In this report, we discuss the ecumenical issues in Zambia, Zimbabwe and South Africa, the partnerships/bilateral relationships and the affiliations.

2. At the beginning of the term, in September 2016, the ERC held a consultation that included the conveners from all the Presbyteries. Inter alia, the Consultation agreed on the following five as the key deliverable goals for the term 2016-2018:

2.1 Promote local ecumenism
2.2 Promote healthy dialogue on ecumenism at all levels
2.3 Participate meaningfully in ecumenical forums.
2.4 Manage relationships, partnerships, cooperation, and unity talks.
2.5 Management of affiliations and participation in the ecumenical councils/ bodies

3. The report will thus be structured along the goals. Thereafter, the report introduces the issues of associations in the ecumenical space and the challenge to the UPCSA to define its posture for engagement in ecumenical relationships in the future.

PROMOTE LOCAL ECUMENISM

4. The ERC seeks to engage the local leadership of the church to pursue local ecumenism. Correspondence was sent to the Presbyteries and Congregations on this matter. No feedback has been received on the progress/lack of progress in this regard. It has, however, been observed that some of our congregations did hold joint Covenant and Palm Sunday services with other denominations, an action that is very commendable. The call for effective local ecumenism is also made within the circles of the Church Unity Commission (CUC) and this appears as one of the five trajectories of the CUC. The associations are renowned for promoting and practising local ecumenism in the form of joint gatherings, like “UZweloneke”, “iKhonkco”, funerals and others. The local church leadership rarely take note of those developments, let alone supporting. In many instances, ministers interact only through the fraternal, but not in the gatherings of the people. It is therefore requested that the General Assembly should encourage the local leadership to engage in, promote and/or support local ecumenism.

PROMOTE HEALTHY DIALOGUE ON ECUMENISM AT ALL LEVELS AND PARTICIPATE MEANINGFULLY IN ECUMENICAL FORUMS

5. The ERC noted the deficiency in the UPCSA in developing men, women and young people to be able to engage on issues of and participate in ecumenical dialogues and forums. The members of the UPCSA ought to know their church and how it relates with others and the forums it affiliates with and what they stand for. That is empowerment and liberating knowledge that helps those that are selected to represent the UPCSA at the conferences, consultations and councils of the ecumenical forums. It is for that reason that the ERC established, within its ranks a Gender Desk and a Youth Desk. Please see the attached documents that state the proposed objectives of the desks as appendices A, B and C. As the two desks evolved, the ERC resolved to approach other committees, with the view to get their buy in and ultimately take it to the General Assembly as an advocacy for the establishment of the desks. The proposal will be made by the Priorities and Resources Committee and it is supported by the ERC.

MANAGE RELATIONSHIPS, PARTNERSHIPS, COOPERATION AND UNITY TALKS

6. The ERC has done well in managing the relationships, partnerships and cooperation with other denominations. The Presbyteries are, once again, urged to update the ERC about the partnerships that they and their congregations in the respective jurisdictions are engaged in. The Presbytery of Zimbabwe and the Synod of Zambia are doing this without fail. This is highly appreciated. The unity talks with the UCCSA are managed by the UPCSA team that serves in the Joint Commission on Union (JCU). Below are the highlights of the partnerships and cooperation with other denominations.

PRESBYTERIAN CHURCH (USA)

7. The UPCSA enjoys cordial partnership with the PC (USA). The Rev Kobo and Mrs Qina will represent the UPCSA in a Triennial Churchwide Gathering of the Presbyterian Women in Louisville, Kentucky on 2-5 August 2018. The theme is: Arise, shine, your light has come.

8. The Presbytery of Zimbabwe (POZ) has, for years, participated notably from the partnership, especially with the Presbytery of Denver (POD). The partnership between the POZ and the POD has been active and growing in various areas:
8.1 Retirement of Rev Tom Sheffield. Rev. Tom Sheffield, the Presbytery Pastor of the POD was invited to the POZ for an official farewell visit before he retired in November 2017. He visited the POZ in August 2017 on a 3-week farewell tour, spending time with people, ministers and congregations.

8.2 ZimKids Visit to Zimbabwe (September 2017). To date, ten boreholes with solar-powered pumps have been drilled and installed at our schools and churches through the ZimKids initiatives. Two members of the ZimKids partnership of congregations in Denver, namely Dick and Sharon Lynch, visited the POZ in September 2017 for assessing the impact of boreholes drilled so far, getting more exposure of the Zimbabwe context and to visit possible new sites needing boreholes.

8.4 Partnership Annual Visits. Three delegates from the POD visited the POZ in July 2017 under our Face to Face annual exchange visit programme. Among other partnership activities, they attended the G.A. Executive Commission in Harare, preached in congregations, had conversations with various groups from the presbytery, and exposed themselves to more of the Zimbabwe context. Under the same Face to Face annual exchange visit, the Rev L Neshangwe (ERC Convenor) and Rev E Musedza (Church and Society Convenor) went to Denver in October 2017. Among other activities, they attended the POD Council Meeting, were part of a POD Evangelism Conference, engaged in partnership meetings, preached and got exposure to the POD.

8.5 Long Leave Programme. In September 2017, Rev and Mr. Banda went to Denver for two months of the long leave initiative of the partnership. They formed part of the Face to Face exchange visit delegates at the end of their long-leave stay in Denver.

8.6 POZ Visit to the Presbytery of Denver (POD). In October 2017, four (4) delegates were welcomed in the Presbytery of Denver. Two of the delegates had gone a month earlier to enjoy a 2-month Sabbatical in line with the Long Leave program of the partnership. The visit to the POD included exposure to the ministries of various congregations, attending a presbytery meeting, engaging with some of the presbytery committees and attending the farewell events for the Presbytery Pastor Rev Dr Tom Sheffield.

EVANGELICAL PRESBYTERIAN CHURCH OF SOUTH AFRICA (EPCSA)
9. The EPCSA held their Synod at Garankuwa, Tshwane in October 2017. The Rev Mtyhobile, a member of the ERC, was requested to represent the UPCSA there, which he did well.

UNITED CONGREGATIONAL CHURCH IN SOUTHERN AFRICA (UCCSA)
10. The UCCSA and the UPCSA continue to enjoy good partnership and to collaborate on issues of common interest. The two denominations will co-host the Assembly of the Council for Word Mission in 2020. The Local Organising Committee is yet to be appointed.

11. The UPCSA team in the Joint Commission on Union (JCU) will handle and report on the unity talks.

CHURCH OF SCOTLAND (COS)
12. The UPCSA partnership with CoS remains strong and firm. Through the twinning programme, our congregation, Main Mission in Tiyo Soga Memorial Presbytery is twinning with Fort William: Duncansburgh Mcintosh and Kilmonivig of the CoS. The CoS continues to donate towards the UPCSA HIV/AIDS programme. The Moderator accompanied by Mrs Munthali will represent the UPCSA at the General Assembly of the CoS.

UNITED CHURCH OF ZAMBIA (UCZ)
13. The Moderator of the General Assembly and the General Secretary represented the UPCSA at the ceremony of the signing of the memorandum of understanding (MoU) between the two denominations on 13-16 November 2017. The Synod of Zambia I active in keeping the partnership live and working.

LESOTHO EVANGELICAL CHURCH IN SOUTHERN AFRICA (LECSA)
14. The Moderator of the General Assembly and the General Secretary represented the UPCSA at the ceremony of the signing of the memorandum of understanding (MoU) between the two denominations on 28-29 October 2017. The Gauteng Presbytery of LECSA held its meeting in March. In the meeting the Executive Secretary of the LECSA and General Secretary of the UPCSA talked about the importance of the partnership and introduced some of the ministers from the UPCSA Presbytery of eGoli. The Gauteng Presbytery has congregations that spread over the UPCSA Presbyteries of eGoli, Highveld, Lekoa and Free State. The process of introducing the congregations to the respective Presbyteries is ongoing. The congregations in the Presbytery of East Griqualand that had been handed over to the UPCSA (then Bantu Presbyterian Church) by LECSA maintain close and good relations with LECSA and that is encouraged.

CHURCH OF CENTRAL AFRICA PRESBYTERIAN (CCAP)
15. The UPCSA maintains contacts with all the five Synods of the CCAP. The POZ continues to do joint evangelist training with the CCAP Synod of Zimbabwe and continues to relate closely to this and other sister denominations, particularly through co-ownership and ongoing running of the United Theological College with five other denominations.
UNITED REFORMED CHURCH (URC) (ENGLAND)
16. The POZ has a partnership with the Eastern Synod of the URC (England). A good result of this partnership has been Congregational Twinning Relationships. In December 2017, five URC delegates visited the POZ for a joint evaluation of the twinned churches as well as exploring widening the partnership activities. During their 10 days, they visited a variety of congregations in all the 3 districts of POZ, attended a presbytery meeting, and engaged with the POZ ERC on partnership issues. The URC and POZ agreed on the mutual goal to strengthen this presbytery-to-synod partnership. The URC guests, were also exposed to several facets of mission in the POZ, such as the POZ schools, clinics, business projects and congregational projects.

PHILADELPHIA PARTNERSHIPS
17. The church has continued to work with the brothers and sisters in Philadelphia and, through this partnership, the Synod of Zambia has continued to receive a partnership grant to help it in running the Synod Office. Nancy Collins, the regional coordinator, is returning to Philadelphia by the end of the year, 2018. Through this partnership, the Synod of Zambia was assisted with a grant to roof three Churches, namely Twapia Presbyterian Church in the Copperbelt, Lundazi Presbyterian Church in the Eastern Province and Chipata Compound Presbyterian Church under Garden Presbyterian Church.

MANAGEMENT OF AFFILIATIONS AND PARTICIPATION IN THE ECUMENICAL COUNCILS/ BODIES
ECUMENISM AT NATIONAL LEVELS
SOUTH AFRICA
18. South African Council of Churches (SACC). The SACC emerged stronger after the last conference in June 2017. In that Conference, a youth representative from the UPCSA, Ms Karabo Mamabolo II was elected as a member of the Executive of the SACC.

18.1 National Convention of SA. The SACC convened a National Convention of South Africa, which was held on 22-23 November 2017. The Convention was open to and attracted people from all walks of life across faith line. In this interfaith gathering, the SACC spoke much, which was so significant, on its Work Streams under discussion which include

18.1.1. Anchoring Democracy
18.1.2. Healing for Reconciliation
18.1.3. Economic Transformation;
18.1.4. Comprehensive Quality Education
18.1.5. The Scourge of Drugs & Alcohol;
18.1.6. Anchoring Democracy – institutions, practices and people - building and sustaining public trust;
18.1.7. Towards a Compact of Public Values for Integrity, Human Dignity and Peace; and

18.2 The SACC Dialogue with the German Churches. The SACC held a dialogue with the German Churches in Cape Town. Rev Dr PD Langerman and Rev M Mfene represented the UPCSA. The main focus was to consider the major challenges facing churches and civil society organisations in contemporary South Africa and Germany, and how partnerships between German churches and civil society, and South African churches and civil society can engage these challenges. The objectives of the conference were as follows:

18.2.1 To identify the contemporary challenges in South Africa and Germany, and to critically reflect on these challenges considering the strong South-African German partnerships, which are now challenged to be renewed.

18.2.2 To understand the fundamentals and prospects for future cooperation between South African and German partners in a decolonized and global world.

18.2.3 To consider, identify and wisely utilize the faith/ecumenical resources available to address the contemporary challenges being faced jointly and separately.

18.2.4 To formulate strategies and a viable road map for praxis-oriented engagements that can provide hope and practical results.

19. The themes of the Dialogue were focused on

19.1 Political Justice: citizens’ rights, human dignity, participation, inclusion, democratic processes, corruption, state capture, service delivery, social security, access to education, restitution and restoration;

19.2 Socio-economic Justice: poverty, unemployment, inequality, economic freedom, access to land, alternatives to neo-capitalism; and
19.3 Ecological Justice: water and energy resources, global warming, preserving natural resources, clean energy, nuclear debates.

20. **Bible Society.** The report of the Bible Society is attached as appendix D.

21. **Church Unity Commission (CUC).** The CUC had a busy year. The report will be attached to the supplementary papers. It is important however to make the following highlights:

21.1. The Rev Sikhawu Makhubalo, a Minister of the Methodist Church, replaced the Rev Keith Griffiths as the Secretary of the CUC. A congratulatory note from the UPCSA was sent to Rev Makhubalo and a note of commendation and appreciation to the Rev Griffiths.

21.2. The ERC wishes to sensitise the ministers and members of the UPCSA about the three pillars of the CUC Covenant, for the benefit of our local churches, namely

21.2.1 to seek agreement on a common form of ministry of word and sacraments with due regard to those patterns of ministry to which God has already led us;

21.2.2 to admit to the Lord’s Table communicant members of all churches as an immediate and visible sign of our common quest; and

21.2.3 to work for increasing cooperation in all areas of church unity.

21.3. The application of the Nederduitse Gereformeerde Kerk (NGK) (Dutch Reformed Church (DRC)) for membership of CUC is under consideration.

21.4. The ERC also highlights the trajectories that CUC is focusing on, namely

21.4.1 Cooperation in mission and ministry in the local community;

21.4.2 Development of common preaching and liturgical material;

21.4.3 Ecumenical theological education and colloquium 2018;

21.4.4 Centres of Hope and Hearing for healing; and

21.4.5 Doctrine Committee.

21.5 The CUC will celebrate its 50th anniversary in September 2018. The event will be held at the University of Pretoria. Members of the UPCSA are encouraged to attend and support the celebrations.

21.6 The Churches that belong to the four traditions that are signatories to the Joint Declaration on the Doctrine of Justification (JDDJ) (Catholics, Lutheran, Methodists and Reformed) hold ongoing talks and seminars to consider how the churches in South Africa should live and relate in terms of the current developments. The Rev Zwai Mtyhobile represents the UPCSA in the process. The Methodist, Lutheran and Catholic Churches have already signed the document. UPCSA, UCCSA and Anglicans have also been invited to sign the document. There are theological issues that need to be looked into e.g. Ministerial Ordination, Eucharist etc. One of the issues that need serious attention is the inclusion of the part on *justification and justice*, which was proposed by the WCRC as the basis for our joining the JDDJ. The document is brought to the General Assembly, as appendix D, so as to get the permission of the Assembly to sign on behalf of the UPCSA, with a proviso that the part on *justification and justice* is included in the document.

21.7 The churches in Zambia and Zimbabwe have not yet started with the engagements on JDDJ matters. The ERC agreed to encourage the Synod of Zambia and Presbytery of Zimbabwe to initiate the discussions with the churches in the countries.

21.8 The CUC has, for the 50 years of its existence, been operational in South Africa. The ERC would like to encourage the church in Zimbabwe to work with the structures of the CUC churches to pursue the CUC programmes. The support of the General Assembly is hereby requested.

**Zambia**

22. **Council of Churches in Zambia (CCZ).** Father Emmanuel Chikoya has been appointed as the new General Secretary of the Council of Churches in Zambia and he started his work in September 2017. The Synod of Zambia youth president Mr Julius Ngwira represented the Synod in the Youth International Leadership Conference that was organised by the CCZ in conjunction with ILISA. The Conference was in Monze on the 5th – 10th November 2017.

23. **Justo Mwale University.** The Dr Luka Soko has been appointed a New Vice Chancellor of Justo Mwale University, replacing Prof Edwin Zulu as of 1st January 2018.

24. **Theological Education by Extension Zambia (TEEZ) Sunday.** The Synod of Zambia participates in the life and work of the TEEZ. Every year, there is a specific Sunday set aside as TEEZ Sunday. In 2018, the event will be held on the 24th June 2018 and all the congregations are encouraged to support the work of TEEZ by sending contributions of the day to TEEZ.
25. **World Day of Prayer.** The Synod of Zambia UPCSA hosted the World Day of Prayer on the 2nd March 2018. The guest of honour was the Minister of National Guidance and Religious Affairs, Honourable Mr Godfridah Sumaili and the Preacher was Rev. Patricia Phiri.

**ZIMBABWE**

26. **Zimbabwe Council of Churches.** The Presbytery of Zimbabwe continues to interact with the Zimbabwe Council of Churches and its various mission-oriented programs, including the celebration of the 500 years of Reformation in 2017. The Presbytery actively works with other church and para-church bodies, such as the Bible Society.

27. **Relationships with other Denominations.** The Presbytery works well with other denominations. The UCCSA Synod of Zimbabwe and the UPCSA Presbytery of Zimbabwe are engaged in programmes that are aimed at strengthening the relationships, in light of the envisaged union between the two denominations. The positive effect of the relationships will go a long way in contributing towards nation building and national cohesion.

**COUNCIL FOR WORLD MISSION (CWM)**

28. CWM Africa Regional Assembly was held in Zambia on 5-9 April 2018. The UPCSA was represented at the Assembly.

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

30. The Global Assembly will be held in South Africa in 2020. UCCSA and UPCSA have been tasked to co-host. The details will be given at the Assembly of the Africa Region in Zambia and will be covered in the supplementary papers.

31. CWM continues to avail study opportunities and other exposures, like the New face Programme and Face to Face Programme. The UPCSA students and ministers do exploit the opportunities.

**WORLD COMMUNION OF REFORMED CHURCHES (WCRC)**

32. The WCRC held its Council successfully in Germany in June-July 2017. The Rev Najila Kassab was elected as the President of the body. She is a minister in the National Evangelical Synod of Syria and Lebanon and is based in Lebanon. As per the resolutions of the Council, the WCRC concentrates, among others, on the following programmes:

32.1 Strengthening Communion
32.2 Gender Justice
32.3 Peace Making and violence
32.4 Economic and ecological Justice
32.5 Overcoming racism & affirming rights of indigenous people
32.6 Migration, refugees, Internally Displaced People (IDPs) & Slavery
32.7 Inclusion of youth in decision making processes
32.8 Theological Research
32.9 Mission & Discipleship in the context of "prosperity gospel"

33. From the letters of WCRC, it can been noticed that the Communion is hard at work. The following can be cited:

"Visitation to Juba, where the church thrives in the midst of turbulence and crisis. In those situation, the people keep their faith and they survive by hope. In the October newsletter an elder in a displaced persons’ camp is quoted as saying, “Even though we are living in a hard situation here in Juba, God who created us did not leave us”.”

34. In the February newsletter, the WCRC General Secretary wrote as follows: "The Council committed the WCRC to “set the atmosphere for dialogue and discernment on communion and diversity – in a spirit of consensus building where there are no winners or losers, where no one is excluded, where all are protected and where mutual challenge, mutual accountability and grace become key values.” A first step in this process was taken with a consultation held in late 2017 in Chennai, India, on the theme “Strengthening the Communion: Communion and Human Sexuality.”

35. The commitment of the WCRC can be enhanced by the partner churches’ engagement on the issues, as mentioned supra. The UPCSA has to ensure that the General Assembly Committees do take note of the programmes and engage accordingly.
AFRICA COMMUNION OF REFORMED CHURCHES (ACRC)
36. The ACRC took a resolution to tailor its programmes in line with the WCRC programmes. The first step was the Capacity Building Workshop that was held in Lusaka, Zambia on 19 to 22 November 2017, which focused on Gender justice. The UPCSA was represented in the workshop. There is a clarion call for the churches to prioritise the issues of gender justice.

37. The Conference will be held in Kigali, Rwanda in June 2018 and the UPCSA will be represented.

38. The ACRC is divided into four (4) sub regions, namely East Africa, West Africa, Central Africa and Southern Africa. The Southern Africa sub region held their first consultation successfully at eMseni on 22-24 March 2018. The consultation looked at the issues that emanate from the WCRC Council and prepared for the ACRC Conference that will be held at Kigali in June 2018.

WORLD COUNCIL OF CHURCHES (WCC)
39. The WCC will hold its Conference in 2021 and the venue is yet to be announced. The World Conference on Mission and Evangelism was held in Arusha in March 2018. The Arusha statement is attached.

40. The WCC is celebrating its 70th anniversary in 2018. The programme is attached as appendix F. The UPCSA, as a member of the WCC, supports the programmes. The ERC requests, through the General Assembly, that the congregations should join this world body 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. The celebration will be held there on the same date this year.

ALL AFRICA CONFERENCE OF CHURCHES (AACC)
41. The AACC will hold its Conference in Kigali, Rwanda in July 2018. The UPCSA will be represented.

42. The AACC hosted a capacity building seminar for the newly-elected church leaders in Nairobi, Kenya on the 12th-17th November 2017. The Rev Dr Langerman attended the seminar. The overall aim of the workshop was to ensure that Ecumenical leadership is transformed in their approach to, and understanding of, the human resource context; and have the skills and competency to provide strategic leadership.

43. The objective of the workshop was to equip twenty ecumenical leaders per region with skills and competencies in human resource management.
43.1 To enable the leaders to share openly on problems/gaps that they face and design collective approaches to address such challenges.
43.2 To enhance relationships and knowledge of each other’s work between churches.

44. Peter was fascinated by the different business models that were adopted by the Anglican and Methodist Churches in Kenya to become financially sustainable. The business models brought an end to dependency on assistance from the churches and other organisations in Europe and North America. The churches in Kenya were cash poor, but fixed-property rich. The churches decided that they had a fantastic opportunity to become self-sustaining. Each church set up a separate business arm as a private company registered by guarantee. These units were given the responsibility to develop the properties owned by the churches. Each denomination has engaged in major property development projects in Nairobi, in which there is a property boom that has gone on for the last number of years. Part of the profits generated from these projects goes back to the church to provide for ministers' pensions, new church development and financial support for existing congregations. The ERC agreed to forward this to the Finance Committee with a proposal that the UPCSA should conduct a study with the view to adopt a similar model improved financial sustainability. It is anticipated that the Finance Committee will present a proposal to the General Assembly to this effect, which the ERC will support fully.

ASSOCIATIONS AT THE ECUMENICAL SPACE
45. There is a growing trend of the associations occupying a space in the ecumenical sphere. The SACC has started forums for men, women, young women (girls) and the youth. The UPCSA is participating in the forums. The CUC is also moving towards the same direction, but started with women’s meetings.

46. In the African continent, women have been coming together in what is known as Tumekutana. Tumekutana (Kiswahili word for coming together, getting to know each other) is a movement of women from the Presbyterian Churches in Africa. The UPCSA women from the UPWF, have participated in the previous meetings and activities of the forum and Dr Hans serves in the structure thereof. South Africa is hosting the 2018 gathering which will be at eMseni Christian Centre, Benoni on 15 – 21 September 2018. The UPCSA has been requested to assist with diplomatic necessities, including writing of invitation letters to the attendees for VISA and other travelling purposes. Dr Hans is leading the organisation and preparations for the conference. The ERC agree to give necessary support to the cause.
47. Ideally, Tumekutana is not meant for associations but for women in the Presbyterian Churches. The women in the UPWF occupied an existing space. The UPCSA should, therefore, organise its women, men and the youth to participate in the ecumenical structures, so that the whole church may benefit. It is hoped that the Gender and Youth Desks (as soon as they are established) will, among others, take care of this.

48. The men from the Presbyterian Churches in Africa also started an initiative called Pan African Presbyterian Men’s Fellowship (PAPMF). Discussions started six years ago and the movement was launched in a gathering that was held in Kenya in July 2016. The Deputy Secretary of the AACC visited men during the launch and advised the men to approach the AACC formally for partnership and even for office space. The aim of the PAPMF is to create a platform to share good practices, network and enrich the work of men in various countries. There are 16 member countries. The UPCSA men in the MCG from South Africa, Zambia and Zimbabwe affiliated with the PAPMF as countries, not as the denominational MCG. Conferences will rotate between South Africa and Nairobi and the 2018 Conference will be in Kempton Park, South Africa in June. The LOC has been established. The ERC agreed to give necessary support to the initiative.

THE UPCSA’S POSTURE IN ECUMENICAL RELATIONSHIPS

49. The ERC reflected on the posture of the UPCSA in ecumenical relationships, as to whether we are contributors or consumers. The Committee considered the following:

49.1 The UPCSA is more of a consumer than a contributor in the relationships with the PC(USA), the Church of Scotland, the United Reformed Church (England) and others.

49.2 From the Presbyterian Church in India, Mizoram Synod, the UPCSA learned much about the involvement of the Church in the missionary enterprise.

49.3 In the newly established partnership with the United Church of Zambia UCZ), UPCSA ministers’ spouses learned much about the role and organisation of the UCZ ministers’ spouses in supporting ministry.

49.4 From the recently established partnership with the Presbyterian Church East Africa (PCEA), we learned about the programmes of church growth and planting, the church owning universities, schools and hotels - among others, administrative and accounting practices, and others.

49.5 Rev Dr Langerman came with the models of financial sustainability from the Anglican and Methodist Churches in Kenya.

49.6 From the recently established partnership with the Lesotho Evangelical Church in South Africa (LECSA), we got the services of a Printing Press, which is the best performing Printing Press in Lesotho, such that it prints documents for the government and other important institutions.

49.7 Most of the programmes in the UPCSA are influenced by and/or are derived from the participation in the ecumenical councils and/or bodies. Surely, those ideas come from certain denominations and/or individuals.

49.8 In the ecumenical bodies/forums the voices of the “big churches” have power.

50. The questions that the ERC grappled with are: What does the UPCSA contribute in the ecumenical space? What can the UPCSA be proud of as our specialisation? What are the best practices that the UPCSA can share with others? What can others learn from the UPCSA? Why should others visit or invite the UPCSA?

51. The ERC could not find answers to the questions. The Committee agreed that these are very important questions to be answered, in order to prepare the UPCSA to make meaningful contribution in the ecumenical relationships.

52. In their deep pondering over the posture of the UPCSA, the ERC identified the challenge of "internal disunity” within the UPCSA as one of the causative factors why our contribution to the national ecumenical agenda is insignificant if not downright weak. Looking at some of live manifestations of disunity, the Committee surmised that the continued disunity has a potential to taint the image and profile of the UPCSA, as the ecumenical partners will view the UPCSA as a disunited church. The question is, how can the UPCSA live in unity with other sister denominations if it fails to live in unity within itself? General Assembly has to apply its mind to this question to the extent that answers and solutions have to be provided. This matter requires a redress, if the UPCSA participation within the ecumenical family of churches is to be ethically unchallengeable.

53. The ERC also observed that, for many decades, the UPCSA and other denominations have been referred to as “small churches” within the ecumenical circles, simply because their financial contribution is relatively low and also that it brings smaller numbers to the ecumenical space and to a great extent, insignificant contribution to the issues of concern. It rests upon the UPCSA to shed off this label because it creates a stigma.

54. The ERC agreed to bring these matters to the attention of the General Assembly with a proposal that the General Assembly instructs the Priorities and Resources Committee to work with other committees in addressing the questions and submit a report to the next Executive Commission.

CONCLUSION
55. The ERC has been very busy during the term 2016 – 2018. The Committee started by setting the goals to be accomplished over the period. In every meeting, performance was measured against the goals, as to whether the Committee was on track to accomplish them. The Committee advises other committees to adopt this approach. The rationale is that the two year term is very short to want to do many things. If each committee would set for itself three or four target areas and make sure that those are done with a measure of excellence.

56. The establishment of the Gender and Youth Desks was an achievement of the Committee. The idea was shared with the other committees and it is hoped that the General Assembly will agree to the establishment of the two Desks for the whole denomination at the Central Office.

57. The model towards financial sustainability can help the UPCSA to achieve a lot. It is supported by the ERC and it is hoped that the Finance Committee will bring a proposal to the General Assembly.

58. The ERC has done well in terms of maintaining and managing partnerships with other denominations and affiliations with the ecumenical bodies. The UPCSA has been represented in a number of councils and conferences, thus putting the denomination in a good position in the ecumenical map.

59. It is the wish of the ERC to see the UPCSA becoming a contributor instead of a consumer in the ecumenical relationships. The ERC also wishes to see UPCSA recognised among other churches, and not referred to a “small church” whose contribution may not even be taken seriously. Hence, it brings to the General Assembly the questions to be answered as a way of determining the contribution that the UPCSA can make in the ecumenical pace.

THE REV LUNGILE MPETSHENI
GENERAL SECRETARY

PROPOSALS

1. The General Assembly receives the report.

2. The General Assembly notes the goals that were set by the ERC for the term 2016-2018.

3. The General Assembly agrees to encourage the leadership at Presbytery and congregation levels to engage in, promote and/or support local ecumenism.

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.

5. The General Assembly commends the ERC for managing the relationships, partnerships and cooperation with other denominations so well.

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.

7. The General Assembly commends the ERC for managing affiliations with and participation in the ecumenical councils/bodies for the period under review.

8. The General Assembly, with regard to Church Unity Commission, agrees to:
   a. 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.

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

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.

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"

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.

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.

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.

15. The General Assembly encourages the UPCSA associations to work together and participate in the ecumenical space.

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?
APPENDIX A

GENDER DESK REPORT

The elimination and prevention of all forms of gender injustices/violence should be established by the UPCSA as a priority. Though the General Assembly, Presbyteries and Sessions can be praised for the decisions taken in bringing a balance in all its committees but there is an urgent need for all in the church to intervene and to play a pivotal role to prevent and protect against and respond to this scourge of injustice, inequalities and a times violence against each other.

The high level of inequality, injustice, violence between ministers, women and men and congregants in our congregations is particularly disturbing and continues to have a disturbing and eternal upshot on toughies, (think of female ministers). The injustice, inequality is evil, sinful and harms families across generations, as well as communities. The UPCSA should strive to see herself being a denomination free of sexism, racism, class abuse, and other forms of subjugation. We envisage a future where we all participate equally in the economy of our denomination and its structure without barriers, and where women are emancipated from all forms of oppression in the Assembly, Presbytery and in our local congregations including the broader society in which we all live and come from.

Gender inequality is unjust and undermines social and economic development, it reinforces intergenerational cycles of poverty and inequalities, and impedes progress towards achieving the church that Jesus prayed for. The UPCSA should firmly pronounce that gender inequality is neither justifiable nor acceptable and is a sin in the eyes of God.

The UPCSA should take its place amongst other denominations, within the society structures that are working towards the prevention and elimination of all kinds of gender inequality using its Ecumenical Relationships Committee, the church in Society Committee etc. The time is now, that ERC members should be bold in pronouncing on what the UPCSA is doing about the gender inequality and not to be quiet when these issues are discussed.

ASSESSING THE CURRENT SITUATION:
The UPCSA must deal decisively with discrimination of women and have plans in place and measures to address imbalances in terms of race, sex and disability and any other prohibited grounds of discrimination. It is a matter of fact that advanced gender inequality remains engrained in our denomination. To understand this, it is important to analyse gender relations in the congregation, Sessions, Stewardship board, Presbytery, General Assembly and within the denomination as a whole. If for instance we were to make a typical example, in ministry of the UPCSA access to congregations is still twisted in racial, gender and geographic terms. The majority of those poor frustrated unemployed or in temporary employment are women ministers, particularly African women ministers. The discrimination and patriarchy continue unabated within the UPCSA. When was our last time to have the Female General Assembly Moderator? Have we ever had a CFO in our denomination who is female, what about the General Secretary, or the clerk of Assembly just to name the few? How many of our female ministers are in called ministry as opposed to male ministers? Is it because women are incapacitated or is it because women are less in numbers as compared to our male counterparts? Let us do an introspection!

Promoting Gender Equality in Denominational structures

1. Building Women Leadership
2. Education and empowerment in presbyteries and local congregations
3. Gender inequality within ministry
4. Empower the associations

Gender Equity in the UPCSA

Fighting gender inequality within the UPCSA must be the number one agenda for our denomination and should be linked to fighting inequality in the Church Catholic and in our societies. The UPCSA should not try and work in silos when addressing the scourge, she should understand that she is part of the bigger body and should play wisely in the Ecumenical Space. The UPCSA should encourage the Ecumenical Relationships Committee to, at all times, represent her in speaking louder and in the voice of the church when issues of inequality are debated in Ecumenical Space. For this reason, it is important to ensure that all denominational policies including economic policies are gender sensitive and gender biased. It is within this context that we should place campaigns for a stop in gender inequalities.

DENOMINATIONAL STRUCTURES

The UPCSA structures that are overall responsible (supervise or co-ordinate) for the implementation and monitoring are the RECOGNISED structures of the UPCSA, from General Assembly all the way to the congregational level. The role of the Church in Society, the General Secretary and the Gender desk should be one of giving direction on implementation of resolutions through the approve plan of action by the General Assembly.

The role of Gender Desk and CIS:
- supervise the implementation of the gender policy by Presbyteries and congregations.
• monitor the implementation of resolutions by the CIS and its Gender desk through detailed reports provided by Presbyteries through their Presbytery Clerks/Gender Desk secretaries
• integrate the Gender Desk’s Plan of Action into the main UPCSA vision and mission at her Plan of Action.
• ensure an adequate budget for Gender activities is allocated that would lead to the successful implementation of the gender plan of action according to the priorities and targets determined by the Gender Desk.
• encourage the mainstreaming of gender desk into the work of all congregations and Presbyteries.
• incorporate the gender report into the General Secretaries report to Assembly and Executive Commission.
• Encourage the participation of all association in gender trainings

UPCSA Gender DESK
The Gender desk should be a sub-committee of the CIS and will be the catalyst for change. The UPCSA Gender Desk should be viewed as the driving force in developing strategies for implementation. The Desk should take a hands-on approach, and should therefore:
• have the power to take initiatives in Gender issues within the church and in society.
• Should be responsible in co-ordinating the implementation of policies and decisions of the CIS and Assembly through a gender analysis approach.
• monitor and evaluate progress with regard to the implementation of plan of action in the promotion of gender equality.
• Serve as a Gender educational forum.
• develop priorities and targets which are to be incorporated into the Gender Plan of Action.
• ensure that the Plan of Action should also incorporate a monitoring and evaluation component.
• submit through the CIS reports on progress.
• assess plan of action and take corrective measures.

CONCLUSION
The Gender Desk is intended to assist the UPCSA in addressing and preventing gender equality within denomination, the Church Catholic, and in our homes. The denomination cannot anymore ignore the importance of the Gender desk as issues of Gender inequality are starring at us day in and day out. It is important and imperative that as the denomination we have this desk.
APPENDIX B

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
YOUTH DESK DRAFT


Proposed name: The UPCSA Youth desk

Slogan: “For the youth by the youth”

Background

The UPCSA Youth desk is a podium established by the UPCSA Ecumenical relationship committee, stirred by the ERC youth representatives to empower the youth. The desk will become a solution to issues directed to the central office concerning the youth.

AIM

The desk aims to:

- Improve communication between the central office and the youth in the UPCSA
- Create ecumenical programmes that will empower the youth

Communication

- Refers to any youth related issues addressed to the central office that requires urgent response (Career opportunities, youth programmes opportunities and information related to theology).

Programmes

The programmes are guided by the ERC youth representatives and they are specific to the youth’s needs, for awareness, empowerment and guidance. Suggested programmes are:

- Personal development:
  Including: career guidance, mentorship and leadership skills

- Mission & Ecumenism:
  Including: How to become a missional and ecumenical church

- Economic empowerment:
  Including: Entrepreneurship and skills development

- Spiritual guidance:
  Including: Spiritual gifts, tithing, prayer, fasting, spiritual growth & people living with disabilities in worship

- Global crisis:
  Including: Human trafficking, Climate change and poverty

- Local crisis:
  Including: Death of boys at circumcision schools, Xenophobia, Fees must fall, Injustice amongst youth groups in the UPCSA, Early pregnancies, Rape and killing of toddlers and Politics and taxi violence.

Closure

The youth desk will be helpful for inclusiveness, availability of information, activeness and empowerment.

Recommendation

1. We propose that this report be received by the committee

Compiled by: Rev Charlie Xhinti
Str. Karabo Mamabolo
APPENDIX C

REPORT OF THE CWM YOUTH FORUM

The 2017 Council for World Mission Global Youth Forum was held on the 22 – 28th August 2017 at Birchwood Hotel Conference Centre in Johannesburg. Over 100 young people were gathered from different regions under the theme: "Building disciples in the context of empire: Reimagining Church". The UPCSA was represented by nine young people.

Objectives of the forum

1. **Addressing empire:**
   - To explore and name the vital role of social justice plays in Christian discipleship and that of the church.
   - To locate the churches role within the society it exists in and be relevant to its people.
   - To unpack ways that the Church can tackle issues of injustice more effectively; especially around areas of gender justice, inequality (poverty) and climate change and how they affect young people today.
   - To find ways for the church not to be the representative of the empire as at times church systems can be oppressive towards powerless people.
   - To explore ways that can provide healing to the broken society young people live in.
   - To evaluate the life and work of the church if it is identified with its people it exists within.

2. **Growing as a disciple:**
   - To encourage participants to grow and explore their faith and spirituality as they interact and engage with one another, experiencing new cultures and listening to a keynote speech, inspirational workshops and bible studies.
   - To encourage and develop an intellect nerve to the participants so that they can critique issues closely and deep for the participants to ask fundamental questions.
   - These were done with the aim to encourage participants to be agents of change in their churches communities and country and if not heard and respect to suspend their participation in service of that is oppressive to them.
   - To motivate participants to identify their mission and vision in society, church and countries of their own.
   - To make participants to respect and accepts their racial differences and bring the gap racial issues has created, in societies, churches and countries.
   - To embrace cultural differences and learn from each other’s cultures.

3. **Reimaging church:**
   - To encourage young people to use their gifts to help create a vision of a creative, inclusive and compassionate 21st Century church.
   - This is to promote a hopeful future of the Church instead of one of decline and irrelevance.
   - To know that participants are the future of their churches, societies and countries, also ecumenical church.
   - To encourage ecumenism in participants God’s journey by embracing difference ways of worshipping God, to present always an Inclusiveness of God.

**2017/18 Plan**

The Africa regions participants agreed that they will focus on the following areas:
- Justice and Peace building, Reconciliation, Social transformations and Economy

**Recommendations**
- The Committee receives the report. *(Seconded and agreed)*
- The Committee allows the Youth Desk to use delegates as our supporting members (When asking for information about where they live). *(Seconded and agreed)*
- The Committee instructs the Youth Desk to table a programme towards the 2017/18 plan. *(Seconded and agreed)*
This is a quote from the English Bible for the Deaf (EBD). We are faced with a severe drought in large parts of our country, while other parts are celebrating the abundance of rain. There is a possibility that we might even run out of water. Lewis Smedes wrote about a similar hopeless situation the following, “Is there a hope when hope is taken away? Is there hope when the situation is hopeless? That question leads us to Christian hope, for in the Bible, hope is no longer a passion for the possible. It becomes a passion for the promise.”

The Bible Society has a pamphlet with the title, "The Bible - hope for all". It challenges us to share this hope with everybody – and we are God’s instruments to bring and live this hope that the Bible tells us about, seated in a Person, Jesus Christ!

We bring this hope in the following ways:

1. **Translate the Bible.**
   The Bible Society facilitates the process of translating the Bible upon a specific request from the various denominations. We are busy with an Afrikaans translation (BDV), the English Bible for the Deaf (EBD) and the isiZulu translation. The revision of current translations in 10 of the 11 (English Excluded) official languages is an ongoing process. We have also started with the translation of the Bible in !Xun for the Bushmen in the northern Cape near Kimberley.

2. **Publish the Bible.**
   This is still done by Amity Printing Company in Nanjing in China, having the capacity to print more than 25 million hardbound Bibles per annum. The UBS (United Bible Societies) is one of their partners to make Bibles available to every believer worldwide.

3. **Distribute the Bible.**
   i. This is done in various ways through the various 5 Bible Centres in South Africa, as well as through various outlets in the rural areas. This is by means of printed, as well as electronic/digital formats.
   ii. Various projects that focus also on the Grade 7 learners, Bibles for the Poorest of the Poor, for prisoners and the National Defence Force as well as neighbouring countries.

4. **Empower people through Bible literacy**
   - Bible-based Literacy Project – for Grade 1’s that can be used also for ABET. Books are available in all the 9 of the 11 spoken languages in South Africa. The last 2 languages is in the proofreading phase.
   - Pamphlets
     o E100 (a Bible reading plan that covers 100 essential Bible portions from Genesis to Revelation. There is currently a Facebook page (E100-Reading plan) where comments are posted 5 times a week. Anybody can join anytime as we will start again when we are through the 100 portions.
     o "Where to look in the Bible" to give guidance where to find certain themes, etc. in the Bible.

5. **Engage with communities**
   - It is important that we reach out to the immediate and wider community. The Bible Society is a missional driven organisation with a strong business component to serve the Church and Christian people in South Africa and further afield.
   - The love for Christ compels us to empower the Church to grow and reach out.
   - We have started to employ Part Time preachers to enlarge our presence in South African congregations.
   - We have various Active for Bible(A4B) projects, local as well as national, like Run for Bibles (Comrades marathon), Cycle for Bibles (Cape Town Cycle Tour, 94.7 Cycle Tour), Walk for Bibles in local congregations and communities.

Some of the **highlights** for the recent financial year have been:
   - 957 985 Bibles had been distributed during the past financial year of which 210 296 were Outreach Bibles.
• 294 370 Electronic Bibles had been downloaded from m.bibles.co.za and Youversion.com and 2 079 E-Bibles on Kindle
• I had the privilege to hand out 1 290 Bibles and give talks on the importance of the Bible to Grade 7 learners during the Northwest Cycle Tour in February 2017
• I had visited various congregations since my appointment and it was – and still is – a blessing to share the Word of God and to make a presentation on the work of the Bible Society. The travelling fee for these visits are covered by the Bible Society
• There are many plans for the next year – and visiting more congregations, Synods and Assembly meetings are just part of my journey with the Bible Society.

Financial support

Our main source of income is from individual donors by means of debit orders and donations. There are individuals that bequeath the Bible Society in their wills. The challenge remains to increase our donors as the cost of Bibles increases annually. This information is only with regards to South Africa:

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<td>TOTAL</td>
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<td>291 911,56</td>
<td>-6,69%</td>
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</table>

• The total income from congregations for the past financial year is down with 23,56%.
• The total income from the denomination for the past financial year is down with 6.69%.

Bible Society Sunday – 28 October 2018

There are various ways to celebrate this Sunday in your congregation, bearing in mind that it is also Reformation Sunday:
• You may invite the Bible Society Ministers to share with the congregation what we are doing and share a message from the Word of God. This can be organised for this Sunday or any other Sunday of the year. There are no travelling costs for any congregation to host any minister of the Bible Society;
• You may take a special offering for the work of the Bible Society on this Sunday or any other Sunday. Some Sessions had decided to donate their Christmas Day offering(s) to the work of the Bible Society;
• You may have an exhibition of various Bibles in the foyer of the church building to stimulate Bible awareness and engagement;
• Each member is asked to support the Bible Society each year to a amount equivalent to the subsidised cost of one Outreach Bible, thereby helping the Bible Societies of South Africa, Zimbabwe and Zambia to continue making the Bible available, accessible and affordable to all people. That amounts to R 5,00 per month.
• We have also introduced the concept of filling pill boxes with R2,00 or R5,00 coins to subsidise a Bible.
• Congregations may also make donations to specific missional projects.

The following Bible Society ministers are responsible for the various Presbyteries in South Africa:
• Rev Ruth Jonas (021 910 8777) for the Western Cape Presbytery
• Rev Hein Barnard (041 364 1138) for the Central Cape, Mthatha, Transkei and Amatola Presbyteries. He will also visit congregations in the Western Cape Presbytery
• Rev Clive van Rooyen (031 207 4933) for Drakensberg, East Griqualand, Thewini and Thukela Presbyteries
• Rev Shane Fraser (011 970 4010) for the eGoli, Free State, Highveld, Lekoa, Limpopo and Tshwane Presbyteries. He is supported by Rev Sean Wells in the Highveld Presbytery and Rev Amedzani Nemaushe in the Limpopo Presbytery

The contact details for our neighbouring countries are:
• **Zimbabwe**
  Address: Mbuya Nehanda St, Harare,
  Tel: +(263)-4724583 / 4759627
  Fax: +(263)-4703910
  E-mail: admin@biblesociety-zimbabwe.org

• **Zambia**
  Address: Plot No.1566, Freedomway, North End, Lusaka
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  Fax: +(260)-211 226 705
  E-mail: bsz@biblesocietyzambia.co.zm

**Thank you for your continuous loyal support for the Bible cause!**
APPENDIX E
JDDJ

Statement by the Committee on the Joint Declaration on the Doctrine of Justification of South African Churches

Introduction

In John 17, Jesus prayed for his followers to be one, so that through them the brokenness of the world may be healed. Yet, often the church has been divided. Yet, prompted by the Spirit, there have been many initiatives to make real the unity Jesus prayed for.

In 1999, the Roman Catholic Church and the churches of the Lutheran World Federation signed a Joint Declaration on the Doctrine of Justification (JDDJ). In 2006, the Methodists associated themselves to this. There are discussions that may have the World Communion of Reformed Churches sign it too.

The JDDJ is one such an initiative and a milestone in the process of recovery of the understanding of the One, Holy, Catholic and Apostolic Church of Jesus Christ.

In view of the 500th anniversary of the Reformation and its consequent divisions, some Southern African churches, want to commit themselves to the unity for which Jesus prayed.

Explanation

Many millions of years ago, earth had only one big continent. But then, perhaps due to a meteorite strike, this one continent broke apart, and, as the earth plates moved, the current seven continents and hundreds, thousands, of islands were formed. Over the millennia, each continent experienced its own developments of living species and subspecies, becoming a biosphere on its own.

500 years ago a “meteorite” struck the Church, resulting in a massive “continental drift of Churches” – a division that created independent, and often totally isolated groupings. Each one developed its own habits and traditions, a world on its own. During these 500 years, these “church continents” often fought against each other, their members even killing one another. Walls and barriers were set up to protect and preserve, to defend and condemn.

After almost half a millennium of division they sat down to talk, deliberate, discuss. Indeed, over the five centuries each had developed very differently. But they also discovered that at the heart of this teaching they could actually agree! They used different words, different thought patterns, but when listening and understanding one another they realised that they actually agreed in essence. Just as the many continents and islands ultimately are part of the one earth, the many Christian Churches belong to the one Lord.

What does this mean? We are still different and often very much differing Churches, but we realise: not only do we depend on each other – the world needs us to work together. Humanity needs the Church to act, at least occasionally, as this one, global, massive movement of people who serve the same Lord and wish to follow the same one voice of Jesus Christ, our shepherd.

It takes getting used to. The culture of animosity, distrust and condemnation sits deep in our history, in our bones. However, the commemoration of Reformation 500 years ago is also the ideal opportunity to reflect on our being part of this One Holy Christian Church which spans the ages and the globe.

We call on all our members to reach out to one another – not to avoid talking about faith, but to share with another our insights, our discoveries and our peculiarities.

“Don´t kill the world, she´s all we have” was a very popular song, circling the globe, reminding humans on all continents that our little piece is part of a bigger one, and that we all depend on the health of the globe to survive.

“Don’t kill the Church – she’s all we have” we could say, reminding ourselves that we too depend on one another, and that by strengthening one another we all become stronger, by fighting another, we all become weaker.

We remind ourselves that, in terms of the JDDJ, the condemnations of our past do not apply to the current partners. There are still matters of importance that need further clarification such as the relationship between the Word of God and church doctrine, as well as ecclesiology, ecclesial authority, church unity, ministry, the sacraments and the relation between justification and social ethics. However, the agreement on the core doctrine of justification sets a precedent that creates a good basis for further agreement in these outstanding matters.
The JDDJ in Outline

The Joint Declaration on the Doctrine of Justification has the following headings:

Preamble
1. Biblical Message of Justification
2. The Doctrine of Justification as an Ecumenical Problem
3. The Common Understanding of Justification
4. Explicating the common understanding of Justification
5. Human Powerlessness and Sin in relation to Justification
6. Justification as Forgiveness of Sins and Making Righteous
7. Justification by Faith through Grace
8. Assurance of Salvation
9. The Good Works of the Justified
10. Law and Gospel
11. The Significance and Scope of the Consensus Reached

An important excerpt from the document reads:

14. The Lutheran churches and the Roman Catholic Church have together listened to the good news proclaimed in Holy Scripture. This common listening, together with the theological conversations of recent years, has led to a shared understanding of justification. This encompasses a consensus in the basic truths; the differing explications in particular statements are compatible with it.

15. In faith we together hold the conviction that justification is the work of the triune God. The Father sent his Son into the world to save sinners. The foundation and presupposition of justification is the incarnation, death, and resurrection of Christ. Justification thus means that Christ himself is our righteousness, in which we share through the Holy Spirit in accord with the will of the Father. Together we confess: By grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works.

16. All people are called by God to salvation in Christ. Through Christ alone are we justified, when we receive this salvation in faith. Faith is itself God's gift through the Holy Spirit who works through word and sacrament in the community of believers and who, at the same time, leads believers into that renewal of life which God will bring to completion in eternal life.

17. We also share the conviction that the message of justification directs us in a special way towards the heart of the New Testament witness to God's saving action in Christ: it tells us that as sinners our new life is solely due to the forgiving and renewing mercy that God imparts as a gift and we receive in faith, and never can merit in any way.

18. Therefore the doctrine of justification, which takes up this message and explicates it, is more than just one part of Christian doctrine. It stands in an essential relation to all truths of faith, which are to be seen as internally related to each other. It is an indispensable criterion which constantly serves to orient all the teaching and practice of our churches to Christ. When Lutherans emphasize the unique significance of this criterion, they do not deny the interrelation and significance of all truths of faith. When Catholics see themselves as bound by several criteria, they do not deny the special function of the message of justification. Lutherans and Catholics share the goal of confessing Christ in all things, who alone is to be trusted above all things as the one Mediator (1 Tim 2:5f) through whom God in the Holy Spirit gives himself and pours out his renewing gifts.

Conclusion

This significant step in our journey together does not ignore the differences of understanding and interpretation in our traditions, but emphasises that these differences do not undermine the fundamental agreement reached. That agreement implies that as far as this doctrine is concerned, there is no longer cause for conflict between us. To the contrary, it lays the foundation for our recognition of each other as brothers and sisters in Christ, and to work toward further unity in differences remaining between us.

Commitment

We commit ourselves to continue to search for Christian unity in the diversity of our expressions and the recovery of the understanding of the One, Holy, Catholic and Apostolic Church of Jesus Christ. We commit ourselves to make all of our people, clergy and laity alike, aware that we do not condemn the other, but accept each other. We commit ourselves to appreciate the diversity that remains as gifts to each other, and to strengthen each other for the united witness of the Gospel of the Grace of God, shown in Christ, to the world.
Preamble

1. In recent years a welcome degree of convergence on the doctrine of justification has been achieved. In 1999, after many years of committed dialogue, the Joint Declaration on the Doctrine of Justification was signed by the Catholic Church and the Lutheran World Federation. This agreement, on what had been a central church dividing issue at the time of the Reformation, is a landmark achievement which we celebrate. In 2006, the World Methodist Council and its member churches affirmed their fundamental doctrinal agreement with the teaching expressed in the Joint Declaration on the Doctrine of Justification. The World Communion of Reformed Churches, after extended consideration and special attention to connections between justification and justice, now joyfully accepts the invitation to associate with the Joint Declaration on the Doctrine of Justification (JDDJ). For the Reformed, justification by grace through faith is an essential teaching of the gospel.

2. We affirm our fundamental doctrinal agreement with the teaching expressed in the JDDJ, and we express profound gratitude for the great advance that has been made in this ecumenical consensus. We rejoice together that the historical doctrinal differences on the doctrine of justification no longer divide us, and we experience this as a moment of self-examination, conversion and new commitment to one another manifesting new unity and advancing our common witness for peace and justice. In keeping with the Reformed principle, “ecclesia reformata, semper reformanda secundum verbum dei,” we embrace the new reality this shared agreement promises. We hope to not only affirm but also enrich and extend the existing degree of consensus. We embrace the model of differentiated consensus and the openness, diversity and richness of theological language it makes possible. We will here add our distinctive emphases to those already shared by others. We anticipate areas that invite further dialogue and clarification. We acknowledge the importance, in ecumenical dialogue, of listening to one another and listening to Scripture together.

3. There is a long and interesting history of dialogue on the matter of justification among Reformed, Lutheran and Catholic communions. In fact, a remarkable consensus on basic elements of the doctrine of justification was declared in the Regensburg Agreement of 1541 (Article V de iustificatione). Calvin warmly welcomed this agreement (Letter to Farel 11.5.1541). However, because of the confessional struggle, the efforts failed and the agreement was nearly forgotten for more
than 450 years.

We hear the consensus and agree.

4. We agree with the common affirmation that justification is the work of the triune God. The good news of the gospel is that God has reconciled the world to himself through the Son and in the Spirit. Justification presupposes and is grounded in the incarnation, death and resurrection of Christ. Justification means that Christ himself is our “righteousness (δικαιοσύνη – justice) and sanctification and redemption” (1 Cor. 1:30). According to Reformed understanding, justification and sanctification, which cannot be separated, both flow from union with Christ.

Entering into union with him through the Holy Spirit, by means of word and sacrament, we receive a share in his saving righteousness. By grace alone, through faith in Christ’s saving work—and not because of any merit on our part—we are accepted by God. In Christ the Spirit renews our hearts while equipping us to do the good works that God has prepared for us to walk in. (§15)

5. We also agree that God calls all people to salvation in Christ. When we receive this salvation by grace through faith, we are justified by Christ alone. Faith is God’s gift through the Holy Spirit. By word and sacrament in the community of faith, the Spirit leads believers into that renewal of life which God will bring to completion in eternal life. (§16)

6. We further agree that the message of justification directs us in a special way to the heart of the biblical witness. Based on God’s saving action in Christ, justification tells us “that as sinners our new life is due solely to God’s forgiving and renewing mercy. This mercy is imparted to us as a gift, which we receive through faith, and never can merit in any way.” (§17)

7. We agree with both Catholics and Lutherans that the doctrine of justification has a central place among the essential doctrines of Christian faith. It is an indispensable criterion for teaching and practice in the life of the church. We also affirm that historic differences in emphasis and interpretation on this doctrine are not a sufficient cause for division between them or between either party and the Reformed. (§18)

We particularly appreciate some of the distinctive insights in the JDDJ.

8. We appreciate the recognition in the JDDJ that we are powerless to save ourselves, incapable of turning to God on our own, and that the freedom we know is not freedom for salvation. Our response to God’s grace is itself the effect of God’s grace working in us. What Christ has accomplished by his saving obedience (extra nos) is made known and applied in us (in nobis) by the Spirit especially through God’s word and the sacraments of baptism and the Lord’s Supper. No one can respond to God’s call apart from God’s prior work of grace. (§19-21)

9. We appreciate the recognition that sin is both a guilt and a power; thus, God’s grace brings both forgiveness and liberation. God’s forgiveness absolves us of our guilt (justification) and God’s liberation frees us from bondage to sin so that our faith might be active in love (sanctification). Union with Christ, according to Reformed teaching, is the source of these two saving benefits. Sanctification does not entail attaining perfection in this life. We recognize the ongoing struggle—our situation of being at the same time justified and a sinner. Nevertheless, we believe that in our union with Christ “day by day, more and more” we are being conformed to his image and grow in grace. According to Reformed understanding, it is through our participation in Christ by faith that we receive a saving share in his righteousness before God (justification) and receive the gift of new life (sanctification) to be instruments of God’s love.). (§22-24)
10. We appreciate the clear presentation that sinners are justified by grace through faith (Eph. 2:8) and that faith is active in love. Grace is the source and ground of justification while faith is the instrument of its reception. The whole of the Christian life is a life of trust in the promises of God. Such faith cannot truly exist without love and hope in God. Union with Christ by faith entails both justification by grace and sanctification or growing in grace. “Faith is active in love and thus the Christian cannot and should not remain without works.” Faith without works is dead (Jas. 2:17). Love for God and the neighbour is therefore indispensable to faith. “But whatever in the justified precedes or follows the free gift of faith is neither the basis of justification nor merits it.” The grace we receive brings renewal of life. (§25-27)

11. We appreciate the honest recognition that even though we are justified we nevertheless continue a lifelong struggle against the contradiction to God which we must continually repent and for which we daily ask forgiveness in the Lord’s Prayer. This struggle, however, does not separate us from God in Christ. We remain ever dependent on God’s grace, through word and sacrament, throughout our lives. Grace never becomes something we merely possess. (§28-30).

The Reformed have particular emphases and additional insights to bring.

12. The Reformed agree with the strong conviction expressed that the law is fulfilled in Christ and is not a “way of salvation” for us. The law discloses our sin to us and leads us to seek God’s mercy in Christ. At the same time, we understand that it is the teaching and example of Christ (who fulfilled the law) that remains the norm for life in Christ. For this reason, the Reformed maintain that the commandments of God remain valid for us in our lives as believers. This is guiding role of the law, sometimes referred to as “the third use of the law.” This is the primary use in Reformed understanding—even more central than the first two: the “civil” use (to curb wrongdoing in the public arena) or the “pedagogical” use in convicting of sin. “Law and gospel” are not sharply contrasted but viewed as connected by their grounding in God’s grace. This sense of connection between law and gospel echoes a Reformed emphasis on the continuity (rather than contrast) between the Old Testament and the New Testament as one covenant of grace. For the Reformed sola scriptura entails tota scriptura. Both law and gospel are God’s good gifts to us. The law is God’s gracious provision of a guide for living. Reformed sensibilities concerning the law resonate with those expressed in Psalm 19, “The law of the Lord is perfect, reviving the soul; the decrees of the Lord are sure, making wise the simple; the precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is clear enlightening the eyes....” The renewal of life (sanctification) that accompanies justification strengthens us to live (more fully) in gratitude and joyful obedience to God. This is a gift of God’s grace at work in our lives. We may have confidence that the good work God has begun in us will be brought to completion. “Through Jesus Christ God has mercifully promised to his children the grace of eternal life.” (§31-33)

13. We affirm the testimony given here to the utter reliability of the promises of God. We witness to the irrevocability of the gifts and calling of God (Rom. 11:29). God’s covenant of grace given to Israel is unbroken and is extended to us by faith in Christ. The gift of faith provides us assurance of salvation. Faith without assurance would be deficient or confused. Assurance is not based upon anything in ourselves—whether faith, works or evidences of the Holy Spirit—but upon the promises of God. Our God is a faithful God who keeps covenant with the people of God through the ages. God’s electing grace at work in the people of Israel is now at work in us also through Christ. For assurance we look to Christ and the promises of God in him. In times of doubt, temptation and anxiety we do not look to ourselves but to Christ. For the Reformed, assurance of salvation is particularly linked to the doctrine of election. Divine election is grounded solely in God’s electing grace. In the doctrine of election we recognize God who chose us in Christ before the foundation of the world (Eph. 1:4). We have nothing that we have not received. Even our capacity to respond to God is God’s gift to us. So
also, is our perseverance in faith. These insights evoke humility and gratitude in believers and provide assurance of salvation. God’s calling and God’s promises are sure. In Christ God has promised our salvation, and “the objective reality of God’s promise” which cannot be considered untrustworthy grounds our assurance of salvation. (§34-36)

14. We value the careful nuancing of the place of good works among the justified. They are the fruit (and not the root) of justification. Good works reflect the effect of God’s grace in us; faith that is active in love. Good works can only be done in dependence upon God’s grace. The Reformed would add here a comment on how we have interpreted the place of good works among the justified. In the Second Helvetic Confession (Chapter XVI, paragraph 6) there is an explication which clarifies that good works are not done in order to earn eternal life, or for ostentation, or for gain. Rather they are “for the glory of God, to adorn our calling, to show gratitude to God, and for the profit of the neighbour.” In this way, we have further elaborated the place of good works among the justified. (§37-39)

We wish to underscore the integral relation between justification and justice.

15. We wish to add a word on the relation we see between justification and justice. In 2001, representatives of the Catholic Church, the Lutheran World Federation, the World Methodist Council and the World Alliance of Reformed Churches met in Columbus, Ohio, to discuss the prospect of widening participation in the JDDJ. The thoughtful and constructive conversation held at the consultation led the Reformed to a deepened reflection on the JDDJ and to a commitment to inquire into one of our key questions: What is the relation between justification and justice? The similarity in terms invites reflection upon the nature of their connection. In the New Testament, the same Greek term (δικαιοσύνη, dikaiosyne) is used to convey both. It can be translated either as “righteousness” or as “justice.” We began a series of consultations in our regional contexts about the nature of this connection. Our further discussions have been most profitable and we offer, in the paragraphs which follow, a few insights that have emerged.

16. For the Reformed, justice is not simply the ethical outworking of justification as a kind of second step; rather it is already entailed theologically in justification as such. This insight has now been elaborated in the final report of the fourth phase of the International Reformed–Catholic Dialogue, *Justification and Sacramentality: The Christian Community as an Agent of Justice*, “That both of these meanings are conveyed with the same word reflects the fact that they are profoundly related. The one who is justified by faith is called to act in a righteous way. As a consequence, the doctrine of justification cannot be seen in the abstract, divorced from the reality of injustice, oppression and violence in today’s world” (paragraph 56). Justification is, both a “declaring righteous” and a “setting right.” This insight may be at the root of John Calvin’s insistence that justification and sanctification are inseparable (*Institutes*, III.2.1); they are to be thought of as a two-fold grace (*duplex gratia*). We acknowledge that the discussion of justification (in JDDJ 4.2) as entailing both “forgiveness of sins” and “renewal of life” points in this direction. We also welcome the invitation offered in paragraph 43 to further clarification of “the relation between justification and social ethics.” In what follows, the Reformed intend an initial offering on this relation.

17. In the Reformed emphasis on the sovereignty of God, we have affirmed that God is sovereign over all of life (not just the narrowly religious or spiritual aspects of individual lives). We affirm with the Psalmist that “The earth is the Lord’s and the fullness thereof, the world and those that dwell therein” (24:1, KJV). God has entered into covenant with all of creation (Gen. 9:8-12), and God’s covenant of grace intends a “setting right” that is world-embracing—including even political, economic and ecological realities. All of God’s covenantal acts are acts of justification and justice. This emphasis has been lately underscored in the Accra Confession (Covenanting for Justice in the Economy and the Earth): “God has brought into being an earth community based on the vision of justice
and peace….Jesus shows that this is an inclusive covenant in which the poor and marginalized are preferential partners, and calls us to put justice for the ‘least of these’ (Mt 25.40) at the centre of the community of life. All creation is blessed and included in this covenant (Hos 2.18ff)” (paragraph 20).

18. This way of thinking has also been welcomed by the present partners. In the most recent dialogue with the Lutheran World Federation (Communion: On Being the Church, paragraph 56) we have affirmed, “There is no area in life, indeed in all creation which does not belong to Jesus Christ who sends us into all the world to be a sign of God’s kingdom to preach and live the gospel of reconciliation in a common concern for justice, freedom, peace and care for the creation.” Similarly, in the final report of the fourth phase of the International Reformed-Catholic Dialogue (Justification and Sacramentality: The Christian Community as an Agent of Justice), we together affirmed: “the theological doctrine and reality of justification by faith and sanctification impels the Christian community to act on behalf of justice. The imperative for justice flows necessarily from justification and from the call of the whole Church to holiness” (paragraph 79).

19. There is a sense in which justification and sanctification may be thought of as ordered toward justice. In God’s saving work things are being “set right” in lives. We are drawn into right relationship with God and into the true worship of God (soli deo gloria). The true worship of God finds concrete manifestation in striving for justice and righteousness in society. Thus we are drawn into the work of setting things right in the larger social world. Calvin affirmed that “believers truly worship God by the righteousness they maintain within their society” (Commentary on Matthew, 12:7).

20. We maintain that “the doctrine of justification cannot be seen in the abstract, divorced from the reality of injustice, oppression and violence in today’s world” (Justification and Sacramentality: The Christian Community as an Agent of Justice (paragraph 56).” In the message and ministry of Jesus justice was central. This becomes even more obvious when we remember the frequency of the Greek term dikaiosyne in the gospels and realize that (as noted above) in the many places where it is translated “righteousness” it could equally well have been translated as “justice.” The Belhar Confession expresses the imperative of resisting injustice even more strongly. In Christ, God is revealed “as the one who wishes to bring about justice and true peace among people…. We reject any ideology which would legitimate forms of injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel” (paragraph 4).

21. The doctrine of justification is vitally important for the Reformed. Calvin spoke of it as “the main hinge on which religion turns” (Institutes, III.2.1). We view it as being in essential connection with other doctrines. Our unity around this central doctrine is to be celebrated. We are grateful that Lutheran and Reformed Churches in some countries have recognized one another as belonging to the one Church of Jesus Christ and have declared full communion of pulpit and table. It is our deep hope that in the near future we shall also be able to enter into closer relationship with Lutherans in other places and with the Catholic Church, as well as with Methodists, in accordance with this declaration of our common understanding of the doctrine of justification.

Official Common Affirmation

In this Statement the World Communion of Reformed Churches affirms fundamental doctrinal agreement with the teaching expressed in the Joint Declaration on the Doctrine of Justification signed at Augsburg on 31 October 1999 on behalf of the Lutheran World Federation and the Catholic Church. The World Methodist Council affirmed their fundamental doctrinal agreement on 23 July 2006.
The signing partners of the Joint Declaration on the Doctrine of Justification join together in welcoming the above Statement of the World Communion of Reformed Churches which declares and demonstrates Reformed agreement with the consensus on basic truths of the doctrine of justification as expressed in the Joint Declaration on the Doctrine of Justification.

Building on their shared affirmation of basic truths of the doctrine of justification, the four parties commit themselves to strive together for the deepening of their common understanding of justification in theological study, teaching and preaching.

The present achievement and commitment are viewed by Catholics, Lutherans, Methodists and Reformed as part of their pursuit of the full communion and common witness to the world which is the will of Christ for all Christians.

1 In the Article V de iustificatione Catholic, Lutheran and Reformed theologians (Contarini, Eck, Gropper, Melanchthon, Bucer, Calvin) stated:

“But this happens to no one unless also at the same time love is infused [infundatur] which heals the will so that the healed may begin to fulfil the law, just as Saint Augustine [De spir. et lit., c. 9,15] said. So living faith is that which both appropriates mercy in Christ, believing that the righteousness which is in Christ is freely imputed to it, and at the same time receives the promise of the Holy Spirit and love. Therefore the faith that truly justifies is that faith which is effectual through love [Gal. 5:6]. Nevertheless it remains true that it is by this faith that we are justified (i.e. accepted and reconciled to God) inasmuch as it appropriates the mercy and righteousness which is imputed to us on account of Christ and his merit, not on account of the worthiness or perfection of the righteousness imparted [communicatae] to us in Christ.” (Translated by Anthony N. S. Lane, Justification by Faith in Catholic-Protestant Dialogue. An Evangelical Assessment, London/New York 2002, 234-235).
APPENDIX F

Activities and Events
To mark the 70th anniversary of the WCC

(Note: events outside Geneva are highlighted and, so far, are planned to take place in: Argentina, Australia, Austria, Canada, China, Colombia, Cuba, Germany, Greece, Israel/Palestine, Mexico, Netherlands, Sri Lanka, Sweden, Switzerland, Tanzania, Tonga, USA).

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<th>Event</th>
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<tr>
<td>General Secretary’s visit to China</td>
<td>January 7-16</td>
<td>Beijing, Shanghai, Xi’an</td>
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<td>Annual Symposium on the Role of Religion and FBOs in International Affairs – The general secretary announces/launches the celebration of the 70th anniversary</td>
<td>January 22</td>
<td>New York, USA</td>
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<td>Week of Prayer for Christian Unity – Launch of the celebration in the presence of churches and communities from Geneva</td>
<td>January 24</td>
<td>Chapel of the Ecumenical Centre, Geneva</td>
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<td>Visit of H.H. Most Rev. Dr Rufus Ositelu, Primate of the Church of the Lord (Prayer Fellowship) Worldwide in Nigeria to the WCC. Panel discussion in the main hall.</td>
<td>January 29</td>
<td>Ecumenical Centre, Geneva</td>
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<td>Konrad Raiser’s 80th Birthday</td>
<td>February 5</td>
<td>Ecumenical Centre, Geneva</td>
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<td>• Book Launch (Memoirs)</td>
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<td>• Seminar on CUV</td>
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<td>PJP reference group meeting</td>
<td>February 5-14</td>
<td>Bogota, Colombia</td>
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<td>Launch of the WCC Lenten Campaign on Water Justice</td>
<td>February 14</td>
<td>Bogota, Colombia</td>
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<td>First 70th Anniversary Public Event (International Geneva)</td>
<td>February 16</td>
<td>Ecumenical Centre, Geneva</td>
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<td>Keynote Speaker: the Archbishop of Canterbury - ‘Ecumenical Spring: from Negotiated Frontiers to Open Borders’</td>
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<td>Conference on World Mission and Evangelism</td>
<td>March 8-13</td>
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<td>• GETI</td>
<td>March 5-13</td>
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<td>Consultation on an Interreligious Theology of Liberation</td>
<td>March (tbc)</td>
<td>Kandy, Sri Lanka</td>
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<td>“Patriarch Athenagoras and the Oikoumene. 70 years from his election as Ecumenical Patriarch and 70 years from the foundation of the WCC” – Academic seminar organized by the Theological Faculty of the University of Thessaloniki</td>
<td>April 19-21</td>
<td>Thessaloniki, Greece</td>
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<td>Ecumenical Round Table on the 70th Anniversary of the WCC – Organized by Australia Centre for Christianity &amp; Culture</td>
<td>13-20 May</td>
<td>Canberra, Australia</td>
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<td>Celebrating respective anniversaries – 70th of WCC / 10 years from Chiara Lubich passing --- Seminar with students on ecumenical formation in Montet</td>
<td>May 25</td>
<td>Ecumenical Centre, Geneva</td>
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<td>Conference of Racism as a Human Rights Violation to highlight the experience and struggles faced by people of African descent of the world (connecting the UN International Decade for People of African Descent)</td>
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<td>Stewards Ecumenical Formation</td>
<td>June 5-23</td>
<td>Bossey and Ecumenical Centre, Geneva</td>
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<td>Visit of H.B. John, Patriarch of Antioch and all East, to the WCC</td>
<td>June</td>
<td>Ecumenical Centre, Geneva</td>
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<td>Central Committee meeting</td>
<td>June 15-21</td>
<td>Ecumenical Centre, Geneva</td>
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<td>Presence of church leader(s)</td>
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<td>Event in Geneva Cathedral</td>
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<td>(ExCom, June 13-14)</td>
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<td>Launch of Faith and Order Digital Platform</td>
<td>June 15-21</td>
<td>Ecumenical Centre, Geneva</td>
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<td>Celebration of the 50th of CMC and the 40th of the Primary Health</td>
<td>June</td>
<td>Ecumenical Centre, Geneva</td>
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<td>Declaration (Alma Ata Declaration which has largely influenced CMC)</td>
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<td>Launch of the Ecumenical Global Health Strategy</td>
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<td>Youth in Asia Training for Religious Amity (YATRA)</td>
<td>June 24-July 7</td>
<td>Hong Kong, China</td>
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<tr>
<td>&quot;WCC – 70 years on the way to unity&quot; –Summer course for young</td>
<td>July 9-12</td>
<td>Vienna, Austria</td>
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<td>scholars, organized by Pro Oriente</td>
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<tr>
<td>Indigenous Spirituality and Theology</td>
<td>June-July</td>
<td>Tonga, Pacific</td>
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<tr>
<td>Celebrating the Women’s pre-assembly meeting in 1948</td>
<td>August</td>
<td>Baarn, Netherlands</td>
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<tr>
<td>Celebration of the 1st Assembly in Amsterdam -- Youth Gathering</td>
<td>August 23</td>
<td>Amsterdam, Netherlands</td>
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<td>• Youth event</td>
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<tr>
<td>The WCC Eco-School</td>
<td>July-August (tbc)</td>
<td>Latin America &amp; Caribbean (tbc)</td>
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<tr>
<td>World Week for Peace in Israel Palestine</td>
<td>September, third week</td>
<td>Israel/Palestine</td>
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<tr>
<td>Ecumenical Racial Justice Summit</td>
<td>September 4-7 (tbc)</td>
<td>Israel/Palestine</td>
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<tr>
<td><strong>Second 70th Anniversary Public Event (international Geneva)</strong></td>
<td>September</td>
<td>Ecumenical Centre, Geneva</td>
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<tr>
<td>Launch of a book on Emilio Castro</td>
<td>September</td>
<td>Ecumenical Centre, Geneva</td>
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<td>dedicated to the 70th</td>
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<tr>
<td>Nathan Söderblom Seminar</td>
<td>tba</td>
<td>Ecumenical Centre, Geneva</td>
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<tr>
<td>Celebration in conjunction with Diakonia Summer Academy – Amity</td>
<td>September-first week</td>
<td>Nanjing, China</td>
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<td>Foundation &amp; China Council of Churches</td>
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<td>Mission from the Margins Solidarity Gathering</td>
<td>October</td>
<td>Latin America</td>
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<td>Ecumenical Diakonia Workshops</td>
<td>October</td>
<td>Matanzas, Cuba</td>
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<tr>
<td>20th Anniversary end of the Decade of the Churches in Solidarity</td>
<td>September 27-30</td>
<td>Mexico</td>
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<td>Re-launch of Thursdays in Black Campaign in Argentina</td>
<td>October 1-6</td>
<td>Buenos Aires, Argentina</td>
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<td><strong>Meetings in Uppsala</strong></td>
<td>November 1</td>
<td>Uppsala, Sweden</td>
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<td>• Joint day WCC and ACT Alliance on Ecumenical diakonia and</td>
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<td>sustainable development. (in Uppsala, Sweden)</td>
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<td>Event Description</td>
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<tr>
<td>Third 70th Anniversary Public Event (International Geneva)</td>
<td>November 22</td>
<td>Ecumenical Centre, Geneva</td>
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<td>Keynote Speaker Ecumenical Patriarch on Children’s Rights</td>
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<tr>
<td>Course de l’Escalade</td>
<td>December</td>
<td>Geneva, Switzerland</td>
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**OTHER ELEMENTS/ACTIVITIES**

**Worship material**
- Prayers
- Songs

**Prayer services:**
- Konrad Raiser’s birthday
- Central committee meeting
- Amsterdam event
- ACT alliance-WCC ExCom meeting in Sweden
- Ex-Com meeting in Sweden

**70 (or 77) faces – Exhibition with banners illustrating the Pilgrimage**

**Publications:**
- Pilgrimage of Faith – A brief history of the WCC. 70th anniversary edition of a Popular History of the WCC and the Ecumenical Movement – Donald Norwood
- Visions of the Future: Christian hope in the service of humanity (working title) – Rev. Dr Olav Fyke Tveit, general secretary
- Ecumenical Review (special issues: one with selection of articles, online + one prepared by younger theologians)
- Konrad Raiser’s memoirs
- Emilio Castro’s ministry
- Booklet on objects in the Ecumenical Centre that tell stories of WCC history

**70 (or 77) stories**

**Collection of articles/reflections**

**Exploring new/innovative means for communication**
- Extensive use of social media
- Production of a video on WCC commitment to Health and Healing
- Production of a “puppet show” on children’s wellbeing and rights (possibilities to produce a DVD and translate parts of the show)
- Production of succinct infographics highlighting key International Days from the WCC’s perspective, on the corresponding days in 2018

**Branding Products**
1. Introduction
The Annual Report of the Commission is an opportunity to look back to the past year and also give direction for the year ahead. The primary aim is to have the report ready to be included in the papers for the meetings of national bodies of Churches which take place during July and August as well as those who meet later in the year.

This past year has seen elections for the Executive of the Commission and changes in the administrative officers through illness and retirement. There have also been significant changes in the representation of the Member and Observer Churches. Member and Observer Churches are reminded of the importance of ensuring a smooth transition in their membership so that the flow of information from both sides is maintained.

2. Quest for Unity
The quest for unity across the wide range of denominations and individual expressions of our faith remains as important and urgent as always. The celebrations of the 500th Anniversary of the Reformation that have been part of the life of the wider Church recently should have been a reminder of the prayer of our Lord in the Upper Room. Every year a lot of trouble goes into the adaptation of the liturgical and scriptural material received from the World Council of Churches to celebrate this important aspect of Church life. The period from the Feast of the Ascension through to Pentecost should be a time of full engagement by churches in every community. It is hoped that local churches will adapt the material provided so that it can be used to help to develop a united impact on their community.

Ascension Day is no longer a public holiday, but combined services on that Thursday evening could mark the start of the Week of Prayer, for those who follow the Revised Common Lectionary the Sunday before Pentecost in each year takes the gospel reading from John 15. Jesus is praying for unity in the Church, are we?

3. Developments in Ecumenical Engagement
The Week of Prayer is not the only time for developing ecumenical relationships, but it is the core of the message that Jesus left that small band of disciples. Other ways in which we can strengthen those connections have been discussed during the past year, some with success and others without much traction being evident.

3.1. Inclusion of Organisations and Associations within Member Churches
Most Churches have a wide range of organisations, fellowships and guilds. While some of these focus on the immediate needs of the local church or denomination, it would seem important that they look beyond their local boundaries as well. This is an important means of outreach, building a network of programmes that can serve those we all want to reach in a much more effective way.

3.2. The ongoing development of United Churches
United Churches have been part of the movement towards organic unity that was envisaged in the early years of Commission. Several were established and a number of them have flourished in different parts of South Africa. However, the slow movement towards the early goals have often impacted on the life and practices of the individual churches thus established.

In cases where the local leadership of a United Church found it quite a complex balance to maintain connections with the Member Churches from which they were developed. At the same time the Regional structures of the Member Churches that have oversight over the individual United Churches were often approached with suggested changes to the original Trust Deeds and the later generations were not au fait with the intentions that were enshrined first used.

These matters were then passed to the Central Committee who had no jurisdiction over the situations and no means really of dealing with them as if they were a national body. It is important that the leadership of the Member Churches in any region are aware of their responsibilities with regard to United Churches in their region of jurisdiction, whether they are directly involved in the establishment of the particular United Church or not.

3.3. Legislation by Member Churches of the Agreements already reached
Little has been heard from Member Churches in terms of the formal legislation within the denomination and the ways in which these agreements are presented to the clergy and lay leaders within the churches. Sadly, there would appear to be little focus on this in training programmes for the ordained clergy or the lay leadership of the Churches.

4. Communication with Leadership of Member Churches
The leaders of the Churches at present are overloaded with administrative responsibilities and it is difficult to be able to engage with them individually and almost impossible to gather them together at national and regional level. Attempts have often fallen foul of the dread diaries that we all have to carry.

For this reason it is really hoped that the Conference to mark of the 50th Anniversary of the establishment of the Church Unity Commission will be seen as an opportunity for the Heads of Member
and Observer Churches to meet together and share hopes, uncertainties and fellowship with others who carry the same load of responsibility.

5. **2018 - 50th Anniversary Celebration**
This important Conference will be co-hosted with Pretoria University and will be presented in Pretoria but not on the University campus.

**Dates:** Tuesday 11th to Thursday 13th September 2018.

**Suggested Programme:**

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<tr>
<th>Date</th>
<th>Time</th>
<th>Event</th>
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<tr>
<td>Tuesday 11th</td>
<td>10h00</td>
<td>Papers on Ecumenism in S A today</td>
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<td>Wednesday 12th</td>
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<td>Discussion on Ecumenical Theological Education Challenges and Opportunities</td>
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<td>Church Leaders to meet over lunch</td>
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<td>Evening</td>
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<td>Gala Dinner</td>
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<tr>
<td>Thursday 13th</td>
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<td>Action Programme rooted in the Trajectories of Unity</td>
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<td>Closure and Departure after lunch</td>
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**Conference Publication:** A joint publication be produced by UP and CUC together

The Conference will have a clear focus on the next generation of CUC and Churches will be encouraged to select young theologians to attend and participate fully in the Conference.

6. **Personnel Changes on the Commission**

After the elections in March 2017, the Executive of the Commission was made up of:

- **Chair**  Revd. Dr. Peter Langerman  UPCSA
- **Vice Chair**  Revd. Thulani Ndlazi  UCCSA
- **Members**  Rt. Revd. Charles May  ACSA
-  Revd. Mike Vorster  MCSA
- **Additional**  Revd. Paul Verryn  MCSA

During the past year, Revd. Musi Losaba was moved to a different responsibility within the MCSA and has been replaced by Bishop ..........

During the year under review, the Treasurer, Mr Howard Thomas, was forced to relinquish his office for health reasons. He has rendered yeoman service to the Commission over a long period, and this was marked by his election to Honorary Membership of the Commission.

The incoming Treasurer is Mrs Liz Barnes, an Anglican who has served on the Central Committee for a number of years. She is busy with the reconciliation of the financials for 2016 and 2017 and full statements are expected at the July meeting.

**Appointment of new Honorary Life Members**

At the March meeting of the Central Committee, the following members of the Committee were nominated as Honorary Members of the Commission:

- Mr Howard Thomas  Honorary Treasurer retiring now
- Revd Paul Verryn  Retiring from parochial ministry in December
- Bishop Peter Lee  Retired Vice-Chair of Central Committee
- Revd Keith Griffiths  Retiring Secretary General.

7. **Three major projects under the auspices of the Church Unity Commission**

Three major projects across South Africa are being managed and run through the Central Committee of the Church Unity Commission. These projects engage communities across all nine Provinces of South Africa and the Commission is rightly proud of the work being done across the country.

7.1. **Hearings for Healing**

The establishment of chapters in each of the Provinces to assist in the work that gives safe spaces where South African citizens as well as with groups of people from other countries of Africa seeking safety in South Africa.

Working with a number of NGO’s and legal bodies, the aim is to confront substantial trauma arising from the abuse of vulnerable people in both the present and the past.

The NGO’s include local groups who work in specific fields within narrow boundaries as well as well-established group with specific legal skills.

The work itself encompasses a wide range of interventions that often call for very specific skills and connections. These include:

- Economic development with sustainable job opportunities;
- Safe spaces for farmers and labourers to engage with one another;
- Evictions, land title, documentation and legitimacy;
- Land occupations;
- The Victim/Offender dialogues;
- Unemployment and Youth issues;
• Hearings with residents of the Glebelands Hostel. A wide range of concerns including their daily struggle to survive:
  • the appalling condition of the Hostel buildings,
  • the ongoing violence and killings which take place within the complex,
  • the collusion and corruption of many leaders in protecting the criminal activities at the hostel,
  • people’s own personal pain and trauma.
• Issues of poverty, unemployment, youth, past trauma and land;
• Providing access to legal assistance to communities who cannot afford them.
• unemployment;
• the impact of forced removals in many areas;

International work includes
• Regular hearings convened with members of the Congolese (DRC), Rwandan and Burundian communities in Durban, Cape Town, Johannesburg and Swaziland.

A concept paper guiding the process for a Commission for Truth and Social Justice for members of the Zimbabwean Diaspora in South Africa is being developed.

7.2. Ecumenical Theological Education
The importance of bringing together those who are training and teaching at Seminaries and other tertiary educational establishments has been recognised for some time. Most churches are facing difficulties with regard to recruiting and training staff with adequate background that will enable them to equip lay and ordained ministers with the skills that are vital to the work such ministers are called to do in this century. This will impact on syllabi, on individual development and an understanding of the current needs of the church across all levels of society.

A major part of the work of this group has been to draw up a list of specific questions that will need to be addressed if the Church of the future is to make any impact at all on the society it serves.

The group has drawn together a committee from a very wide range of denominations and institutions and it is hoped that these will be a core part of the work to be done at the September Conference marking the 50th anniversary of the Church Unity Commission reported elsewhere in this report.

7.3. JDDJ Discussions
The focus of the Working Group has been discussions on Ministry, Apostolicity, Power and Authority. These four are viewed differently by the representatives from the participating Churches and steps are being taken to find the common ground on which all can build as well as the specific issues that might need bilateral discussions.

8 Appointment of Secretary General
The Revd. Keith Griffiths came to the end of his term of office as Secretary General in December 2017 after six years in that position. The position was advertised through the Member Churches and a number of applications were received. A Search Committee was appointed from members of the Central Committee and interviews were conducted in January 2018. The Search Committee submitted the name of the leading candidate to the EXCO who approved his appointment and Revd. Sikawu Makubalo of the Methodist Church was inducted at a service in Randburg Methodist Church on 8 March 2018.

Khawulezile Makubalo is an ordained minister of the Methodist Church of Southern Africa. Throughout his ministry he has served in cross cultural congregations and is currently serving the Randburg Methodist Church in Johannesburg. He has passion for integration and mission that saw him appointed as the Central District Mission Secretary as well as a member of the MCSA’s Ecumenical Affairs Advisory Board. His involvement with ecumenism began before his ordination. He was part of the Eastern Cape Provincial Council of Churches at a time when he was still in the youth of the MCSA from 2001-2003. He served as a member of the CUC Central Committee since 2010. Sikawu, as he is affectionately known is married to Nathi and they are blessed with 2 boys, Khoza and Ulelethu.

Sikawu has been a stalwart of the Central Committee for a number of years and this will ensure a smooth handover as he settles into these new responsibilities.

8. Applications for additional Member Churches
Following on from the decision in 2017 to open discussions with some of the Observer Churches of the Commission, the Nederduitse Gereformeerde Kerk applied for full membership of the Commission. This application was supported by the Central Committee and forwarded to the Member Churches for their approval. A response from ACSA is still awaited before finalising this application.

9. Concluding Reflections
It has been my great joy to have served as Secretary General of the Commission for the past six years. It has been so good to be welcomed at Synods and other Assemblies across the country during this time. I have been welcomed warmly at all of the meetings, and found it good to be able to listen to the issues that are discussed which are usually variations of the same themes, theological education,
finance, succession of leadership, vocations and the pressure on the individuals who look to the Church for comfort, celebration, and guidance.

Some steps have been taken together, and fully enjoyed and appreciated, and a model of what I think our Lord meant when he prayed as recorded in John 17. But then the pressure of life increases and something has to give in the lives of leaders and members of Churches. Too often it is the ecumenical connections, and yet over the years I have always been able to find a small community who were able to encourage one to get up again, take up the Word and the Cross, and then to step out again in faith. Thank you all for the occasions when your welcome gave me new life for this vital aspect of our faith.
9. UCCSA/UPCSA NEGOTIATIONS

Due to the negotiations meeting taking place 16 – 17 May 2018 this report will be in the Supplementary Papers

MANUAL

Report to the General Assembly 2018

PUBLIC BENEFIT ORGANISATION

The General Treasurer has previously circulated a letter to all Congregations stressing the importance of registration as a public benefit organisation. It is to be expected that the Revenue Service will take an increasingly more active stance on the taxation of organisations which are not registered.

Reference is also made to “The Report on the Hearings of the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities on Commercialisation of Religion and Abuse of Peoples’ Belief Systems.” The draft report was published in October 2016 and circulated to a number of organisations (not including the UPCSA) for comment by 28 February 2017. A final report was submitted to Parliament earlier in 2018 for proposed legislative action. The provisions of the Report are far reaching in regard to regulation of religious organisations or the registration of religious practitioners. The Parliamentary Committee rejected the Report on the grounds that the provisions were unconstitutional but the Commission has referred to the Constitutional Court seeking an order over ruling the Committee’s decision. The Commission seems very determined and may well succeed in pushing through some form of regulatory control of religious organisations. If and when that stage is reached it will be a cogent argument for an organisation to put forward that it is already registered and sufficiently regulated as a Public Benefit Organisation and that it should not be required to submit to an additional regulatory structure, but should be exempt.

The first requirement for registration as a PBO is that the organisation have a constitution which complies with the definition of a PBO in terms of the Income Tax Act. Annexure “A” sets out standard clauses which cover all the statutory requirements. It is proposed that such clauses be included in the model constitutions contained in the Manual and in the existing constitutions of our congregations. General Assembly is asked to note the comment set out in Annexure “A” regarding inclusion in our congregational constitutions of standard clauses, rather than just incorporating a cross-reference to compliance with the PBO provisions of the Income Tax Act. Church members may not have ready access to that Act and could, in any event, have difficulty in working their way through what is a very long and complex statute.

A principle which does arise for consideration in this context is the extent to which the Church should submit itself to the regulation of the State and, in particular, whether there is anything in the standard clauses which infringes or potentially infringes on the primary ministry and responsibility of the Church which is, “To serve the Lord, and Him only.” It is submitted that the standard clauses which refer expressly to temporal affairs and the handling of money and property contain nothing that compromises our mission and witness as the church of Jesus Christ.

ADMISSION TO THE MINISTRY OF THE UPCSA

The Ad hoc Confessions Task Team of the then Faith and Order Committee proposed to the 2017 Executive Commission certain amendments to the paragraphs of the Manual dealing with the admission of probationers and of ministers from other denominations. (See the Papers for the 2017 Executive Commission, pp. 149-154) The objective was that the requirements and procedures in all cases should be consistent and that all applicants be properly examined concerning their acceptance of the UPCSA’s subordinate standards.

For whatever reasons the decision of the Executive Commission as reported in the Proceedings and Decisions of the Executive Commission 2017, page 409, CONFESSIONS, paragraph 2 is incomplete, and the intended reference to other denominations has therefore not yet been proceeded with.

The convener of the Manual Committee, in consultation with the convener of the Ad hoc Confessions Task Team, has revised the proposed amendments mainly to include paragraph 17.40A, setting out the essential requirements for admission, so that it is not necessary to repeat those in full in each of the subsequent paragraphs where they can be better referred to by cross reference.
Provision has also been included in paragraph 17.40A for guidelines to be prescribed by the Ministry Committee of General Assembly in order to maintain a measure of consistency across the Presbyteries in the examination etc. of applicants.

Consequential amendments are proposed to Sections 4 and 8 of Chapter 17 of the Manual regarding admission of ministers from other denominations and of ministers seconded by other churches, and to paragraph 16.162.

Whereas the proposed amendments do tighten up the requirements for admission to our ministry it is submitted that, in the first instance, they be accepted only in principle and then be referred to other denominations whose ministers will be affected. The proposed amendments can be further revised by the responsible Committees and then reported, together with comments received from other denominations, to the Executive Commission in 2019 for consideration and, if deemed fit, adoption.

BI-VOCATIONAL MINISTRY and PROBATIONSHIP – SHARED MINISTRY

General Assembly previously instructed the Manual Committee to bring forward proposals for what was then referred to as bi-vocational ministry and probationship. Vocation refers to the call which is, essentially, to the ministry as such and not to a particular form of ministry.

The proposed paragraphs 16.22A and 17.31A set out in Annexure "C" to this report refer to shared ministry as a possibly more descriptive term, but the Committee is very open to suggestions as to terminology.

The proposed paragraphs have become detailed and lengthy but this is considered advisable in introducing a new style of ministry. At some future stage when the system has settled down and become generally acceptable, or in a future edition of the Manual – see below, it may be possible to condense the provisions or move the detail into Guidelines.

Paragraph 1 is intended to provide for flexibility. As the costs of supporting a minister fully increases there may be fewer congregations able to support that by themselves, and the need for a number of congregations to share a ministry will probably increase.

The underlying concept is that it must be a call or appointment to both or all the congregations concerned and that it can not be a call to one and an appointment to the other. Shared ministry moreover must be manifestly seen to be an equal commitment to each of the congregations. We need to counteract the possibly human tendency to see one congregation as the main one, or first love, and the other as secondary, or merely an add on to make a financial contribution. Hence paragraphs 10, 14 and 15 in a further attempt to avoid the perception that one congregation is favoured above the other, but that both or all, in relation to the Minister, stand on the same footing.

Paragraph 5 is intended to simplify administration and avoid duplication. If each congregation pays the minister a partial salary, making up in total his/her full entitlement, there will be two tax certificates, two pension etc deductions and scope for confusion. It is considered that one can handle the paperwork as the nominal employer and the other congregation can make a payment to the first congregation in reimbursement, not to the minister.

Paragraph 4 (b) (vi) makes provision for joint and several liability in respect of the minister's emoluments. Although they may agree that one will contribute x and the other y, the one will remain liable for the full obligation if the other for any reason can not pay its share. This may be prescribed, as in the draft annexed, or may be an aspect that is to be agreed upon between the congregations in negotiating the terms and conditions for the shared ministry.

The proposed paragraphs annexed allow for a call to a joint ministry which is a permanent arrangement. Appointment is usually limited to three years as the concept is that congregations will be built up to where they may call. However, joint ministry may well suit smaller or struggling congregations where the ability to call and support their own minister by themselves is a long term prospect. It is thus proposed that in a joint ministry the appointment may be for a period of up to five years.

Whereas joint ministry will be something of a novelty in the initial years it is proposed that the Assessor appointed by Presbytery at the outset remain available to guide, assist or mediate, in any unforeseen problems which may arise as the joint ministry is implemented and goes forward. This may avoid the need for such problems to be referred to Presbytery.
ADMINISTRATIVE REVIEW PANELS – MEDIATION PROCESS

The General Assembly previously resolved that the Manual Committee should in 2018 bring forward proposals for the inclusion of mediation in the procedure of Administrative Review Panels. This relates only to panels. The nature of the matters which come before the Courts of councils is such that they are generally not amenable to settlement by agreement and there is, in any event, already a limited form of mediation in the confess and repent provisions of paragraphs 18.63–68 of the Manual.

The paragraphs proposed to be included as Section 5 of Chapter 15 are set out in Annexure "B" of this report.

The starting point is that it is the Panel which initiates the mediation process and nominates the Mediator. Where the parties are left to select a mediator that aspect itself in practice more often than not becomes drawn out and leads to the breakdown of the process.

Mediators are to be available at the seat of each Presbytery and the General Secretary and Presbyteries will need to develop and maintain lists of a few available mediators in each Presbytery so that an appointment can be speedily made when required.

No provision is made for a party to object to the Mediator who is appointed. The Panel must be relied upon to use its good judgement to nominate a Mediator who is truly independent and unbiased. The essence of mediation is that it should be a speedy remedy which requires that the room for delays on preliminary matters – e.g. objection to the nominee – should be avoided.

The Mediator is given a wide, unlimited discretion as to how the mediation is to be conducted as the very nature of mediation as a dynamic process is that it is not possible to be prescriptive.

Paragraphs 15.28, 15.31 and 15.32 are seen as important. Where mediation is called for and the mediator nominated by the tribunal parties may feel that they are being placed under pressure. A party who does not, for whatever reason, agree may feel that it is prejudiced when the matter resumes and proceeds before the tribunal. Such a party may be under a stigma if it is seen as the one which did not co-operate. Hence the paragraphs in question strictly require that nothing of a parties attitude or conduct be disclosed to the Panel or at all. Paragraph 15.32 may be a bit repetitive but it is considered important to stress the point.

ADMINISTRATIVE REVIEW PANELS/COURTS – CLERK AS REGISTRAR.

The position of Clerks in relation to Administrative Review Panels and Courts is considered to be anomalous. The Clerk is both a member of the tribunal and at the same time is designated to act as Clerk of the Tribunal – See paragraphs 18.21 and 18.27. It is considered that it will be clearer in that context to refer to the Clerk as the Registrar of the tribunal which is a generally used designation in courts.

In terms of paragraph 18.62 and numerous other paragraphs the Clerk is clearly fulfilling the role of a registrar and has the general responsibility to manage the proceedings by amongst other things advising and directing parties on the steps to be taken; that papers filed comply with the prescribed requirements; that all relevant documents are made available, and that, generally, when the matter comes before the tribunal it is “ripe for determination”

The Clerk can not perform those functions independantly if he/she then has to sit as a judge on the tribunal; there is clear scope for conflict.

It is proposed that in paragraphs 18.21 and 18.37 the Clerk be designated as the Registrar of the Court.

It is further proposed that all references to the Clerk of a Council or his/her deputy as a member of the Administrative Review Panel or Court of that Council be deleted and that the Manual Committee makes the necessary consequential amendments to the language of the relevant paragraphs. For example, where a paragraph refers to "the Moderator and Clerk" in the plural that will need to be amended to refer to only the Moderator in the singular.

Paragraph 18.69 is seriously anomalous where it refers to a representative (in effect, the prosecutor) to be appointed by the Court or to a suitable person being appointed by the Court to conduct the defence on behalf of the defendant. Such provisions patently compromise the independence of both the Court and the prosecutor or defending counsel and are wide open to conflict.

It is accordingly proposed that every reference to "the Court" in paragraph 18.69 be deleted and "the Registrar" substituted in the place thereof.
MANUAL OF FAITH AND ORDER – SECOND EDITION

We are at present working with the first edition of the Manual which was published in 2007 and which, since then, has been the subject of numerous and extensive amendments. As mentioned in previous Reports the index and table of contents are now out of kilter and the insertion of additional clauses with interim numbers requires that the whole work be re-numbered.

Of far greater concern is the extent to which the Manual has grown. The Convener has remarked in another context that the only legislative enactment which is longer and more complex than the Income Tax Act is the Manual of the UPCSA!

It appears that the Manual is no longer a tool or resource that aids or enhances the witness and ministry of the Church but has become a vast mass of very detailed legislation.

A primary consideration in preparing a second edition is that it needs to be abbreviated and made far more user friendly. The Convener of the Committee has some thoughts on that but mentions only one aspect in order that this Report not become too lengthy. It may be possible to divide the Manual into a section dealing with only the confession of faith and the core constitutional provisions which would be subject to the barrier procedure. For the rest the mass of administrative detail could be condensed into Guidelines for the benefit of those who wish to have a step by step guide to each different procedure.

The first step is to constitute working groups of 2 or 3 members each which would commence a review of one chapter of the Manual. Basically, each group would be requested to consider where there is scope for the chapter to be abbreviated; what are core constitutional provisions to be protected; where there is overlapping or duplication with other chapters; what is pure detail that can be set out in a Guideline that is not part of the Manual as such. Working groups will be given a comprehensive worksheet setting out how the review of each chapter is to be undertaken.

Members who are willing to assist in this on the basis that they will be asked to begin reviewing one chapter only (not the whole Manual) are invited to submit their names to the Clerk as soon as possible. We must look to have this work largely done by volunteers as the costs of having it done by specialist outside contractors would be simply prohibitive.

It seems that it will not be realistic to aim to have a second edition prepared before the 2020 General Assembly at the earliest.

This will become particularly relevant as our discussions with the UCCSA progress towards union. The UCCSA constitution is only a fraction of the length of ours and deals with only basic principles in broad terms without the mass of detail we have accumulated. A united church will need to decide what sort of constitution or manual it wishes to have.

DAVID MACDONALD
CONVENER

PROPOSALS

1. General Assembly receives the report.

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.

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.

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.
ANNEXURE A

MANUAL TASK TEAM REPORT

STANDARD CLAUSES TO BE INCLUDED IN THE CONSTITUTION OF A LOCAL CONGREGATION SEEKING APPROVAL AS A PUBLIC BENEFIT ORGANISATION

1. LEGAL STATUS
   a. The principal object of the Congregation in the context of its temporal affairs is to carry on the public benefit activity of the promotion and practice of the Christian faith which encompasses acts of worship, witness, teaching and community service founded on the Congregation’s belief in the one, triune God, Father, Son and Holy Spirit, and to that end the Congregation shall
      i. carry on such activity in a non-profit manner and with altruistic or philanthropic intent,
      ii. ensure that such activity is not intended or calculated directly or indirectly to promote the economic self-interest of any office bearer, member, employee or other person, and,
   b. (The reference to "reasonable remuneration" in the definition of a public benefit organisation in sub-section (b)(ii) of the definition of a public benefit organisation in section 30(1) overlaps with sub-section 30(3)(d). Remuneration is, thus, not referred to in this clause 1.1.2 which deals with the fundamental requirement of no economic self interest. Remuneration is fully dealt with in clause 4.1 with a consistent qualification to clause 2.1)
      i. undertake such activity in a manner calculated to be widely accessible to and to be for the benefit of the general public at large including those who have no connection with any Christian church and the unsaved.
   c. The Congregation shall
      i. submit a copy of its Constitution to the Commissioner and do all things necessary to apply for and obtain approval as a public benefit organisation, and,
      ii. comply with conditions and reporting requirements determined by the Commissioner of the South African Revenue Service on approval as a public benefit organisation being granted and with directions given by the Commissioner in the event of such approval of the Congregation being withdrawn.

2. MINISTRY
   a. Subject to the provisions of paragraph 4.1 below the remuneration, allowances and terms and conditions of appointment of the Minister shall be as determined by the Denomination, which the Congregation may amend to the advantage of the Minister with the approval of the Denomination.

3. CHURCH COUNCIL
   The church council shall determine the number of its members from time to time which shall not be less than four (including the Minister) and at least three of which members shall each one not be the spouse of, or a relative within the third degree of consanguinity of, or the spouse of such relative of, any other member of the Council.

4. FINANCE, REMUNERATION and USE OF FUNDS

4.1 The Congregation shall not pay any remuneration to the Minister, any office bearer, employee or other person which is excessive, having regard to what is generally considered reasonable in similar local churches and in relation to the service rendered.
   (The reference to "economically benefiting" any person at the end of sub-section 30(3)(d) overlaps conceptually with sub-section 30(3)(b)(ii). That sub-section 30(3)(d) requirement is, accordingly, not referred to in this clause 4.1 which deals with remuneration as such, but is included as clause 4.2.3 where it relates more directly to the issues of distribution or utilisation of funds as dealt with in clauses 4.2.1 and 4.2.2)

4.2 The Congregation shall
   4.2.1 not directly or indirectly distribute any of its funds to any person, otherwise than in the course of undertaking its public benefit activity,
   4.2.2 utilise its funds solely in the promotion of its principal object, and,
   4.2.3 not economically benefit any person in a manner which is not consistent with its principal object.

4.3 The Congregation is prohibited from accepting any donation which is revocable at the instance of the donor for reasons other than a material failure to conform to the designated purposes and conditions of such donation, or which is subject to conditions which would enable the donor or any person as defined in paragraph 3 above in relation to the donor to derive some direct or indirect benefit from the application of such donation.

4.4 The Congregation shall not knowingly be a party to, or knowingly permit itself to be used as part of, any
transaction, operation or scheme of which the sole or main purpose is or was the reduction, postponement or avoidance of liability for any tax, duty or levy on the part of any person.

4.5 The Congregation shall not use its resources directly or indirectly to support, advance or oppose any political party.

4.6 The books of account, financial and other records or other documents relating to the Congregation shall be retained and carefully preserved by the Church Council for a period of four years after the last entry in any books of account or after the completion of the transactions or operations to which such records and documents relate.

4.7 The Minister, members of the Church Council and members of the Congregation shall comply with any written notice issued by the Commissioner requiring any of them
4.7.1 to answer any questions relating to the Congregation,
4.7.2 to make available for inspection any books of account, records or other documents relating to the Congregation, and,
4.7.3 to attend at the time and place appointed by the Commissioner for the purposes of producing for examination any of the material referred to in sub-clause 4.7.2.

5. DISSOLUTION
On dissolution the Congregation shall transfer its remaining assets, after the discharge of its lawful liabilities and obligations, to another organisation carrying on the public benefit activity defined in paragraph 1.1 above and which has been approved by the Commissioner as a public benefit organisation which is required to use those assets solely for the purposes of carrying on its public benefit activities.

6. AMENDMENT OF THE CONSTITUTION
A copy of any amendment to this constitution shall forthwith be submitted to the Commissioner.

(The italicised notes included above are for cross reference and the benefit of those who may wish to make a more detailed study of the exact words of the Act in relation to the standard clauses)

NOTES IN REGARD TO THE ABOVE STANDARD CLAUSES

7. In the event that the standard clauses are to be adopted by way of inclusion in or amendment of a constitution of a local Church the standard clauses will be renumbered to accord with the numbering system of the existing constitution.

8. The conceptual approach is to set out in the standard clauses the essentials of the applicable sub-sections of the Act without setting out in full detail all the provisos or qualifications of such sections.

9. It is considered advisable to set out such essentials in the constitutional clauses rather than resorting to some blanket provision such as:
"The congregation shall apply for approval as a public benefit organisation and comply with the applicable provisions of the Income Tax Act, No. 58 of 1962"
(i) A future reader of the constitution will almost certainly not have the Income Tax Act readily to hand and, even if she/he were to refer to the Act, may have difficulty in reading and understanding the statutory format of what is a very lengthy and complex Statute running to nearly 1,000 pages.
(ii) A leader or member of a congregation will have available in the congregation's own Constitution a readily accessible statement in reasonably plain language of what the congregation is required to do, and may not do, in relation to its status as a public benefit organisation.
(iii) In the same context the provisions of the Act have not been presented in the standard clauses in the order in which they appear in the Act but have rather been placed under relevant headings of the constitution where they are cognate and may reasonably be expected to be found by a lay reader.
(iv) For ease of reference the following correlation between the sections and sub-sections of Section 30 of the Act and the clauses of the standard constitutional clauses is noted.

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<th>Section 30</th>
<th>Subject Matter</th>
<th>Standard Clause</th>
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<td>(1)(b)(ii)</td>
<td>economic interest</td>
<td>1.1.2</td>
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<td>(1)(c)(i)</td>
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<td>(3)(a)</td>
<td>conditions prescribed by Minister</td>
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</tr>
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<td>(3)(b)</td>
<td>submit constitution</td>
<td>1.2.1</td>
</tr>
<tr>
<td>(3)(b)(i)</td>
<td>three persons not connected</td>
<td>3.1</td>
</tr>
<tr>
<td>(3)(b)(ii)</td>
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<td>4.2.1/4.2.2</td>
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</tr>
<tr>
<td>(3)(b)(v)</td>
<td>prohibited donations</td>
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</table>
ANNEXURE B

ROUTE OF ADMISSION TO THE MINISTRY

17.40A In all cases under paragraphs 17.41, 17.52, 17.62, 17.62A and 16.162 the Presbytery, through its own Ministry Committee or a specially appointed committee, requires the probationer seeking ordination or the minister from or of another church ("the Applicant") to comply with the following:

(a) to undergo whatever interviews, tests or examinations and spiritual preparation Presbytery considers necessary for admission (in conformity with guidelines to be issued by the Ministry Committee of General Assembly), which must include a careful examination of

(i) the Applicant's personal faith, sense of Call to the Ministry and understanding of that Call;

(ii) the Applicant's understanding and acceptance of the Declaration of Standards, the ordination and induction vows, and the covenant spelled out in the vows;

(iii) the Applicant's acceptance of the substance of the faith as contained in the UPCSA's subordinate standards, namely, the Apostles' and the Nicene Creeds, the UPCSA Confession of Faith, and the Declaration of Faith for the Church in Southern Africa, and,

(iv) the Applicant's understanding and acceptance of the Presbyterian form of Church government,

(b) to identify the points, if any, on which the Applicant differs with the subordinate standards concerning which the Presbytery Committee allows some leeway for differences on non-fundamental issues in accordance with the Declaration of Standards, but not on any points of Essential Doctrine for Ordination, and,

(c) to participate in a spiritual retreat which the Presbytery conducts and which provides the Applicant with an opportunity to confess and repent of any sin, accept the forgiveness of God and forgive those who have sinned against him/her.

17.40B In these ways the Presbytery Committee seeks to ensure that the Applicant is in a right relationship with God and a state of grace suitable for the Ministry.

17.40C After due compliance with the basic criteria the Presbytery Committee reports back to the Presbytery.

17.41 On receipt of the Committee's report in terms of paragraph 17.40C the Presbytery resolves on a Probationer's suitability for ordination.
Section 4 – ADMISSION OF MINISTERS OF OTHER DENOMINATIONS

17.48 A Minister of, or previously of, another denomination who applies for admission to the Ministry of this Church does so through the Ministry Committee of General Assembly.

Delete paragraphs 51, 52 and 53 and substitute the following in the place thereof.

17.51 The Ministry Committee consults the Applicant's previous denomination as to the applicant's theological education, professional training, experience, standing, ability and suitability for work as a Minister and anything else it deems necessary. If it deems the Applicant to be in need of further training, it specifies what training is required before the application can be accepted.

If, or when, the Applicant has satisfied the Committee in all these respects, it informs the Presbytery accordingly.

17.52 On receipt of the report in terms of para 17.51 and of the report of its Committee in terms of paragraph 17.40C, which in a case falling under para 17.48 also requires a careful examination of the Applicant's motivation for changing denominations, the Presbytery resolves on the Applicant's suitability for admission to the ministry of the UPCSA and sends a thorough report to the Ministry Committee of General Assembly.

17.53 The Ministry Committee studies the Presbytery's report. If it for any reason deems this necessary, it itself examines the Applicant. It then transmits the application, together with the Presbytery's report and its own report, to the General Assembly.

17.54 Should the Applicant reside beyond the boundaries of this Church, the Ministry Committee itself undertakes the examinations and investigations required under paragraph 17.40A and 17.52.

17.55 When the General Assembly agrees to admit a Minister from another denomination to serve within this Church, it does so provisionally and refers the Minister to its Ministry Committee for appointment (paras 16.57-60). The General Assembly or its Executive Commission one year later decides whether to confirm the admission. Such confirmation depends on the Committee's conveying a favourable report on the Minister's work from the person appointed to supervise him/her by the Presbytery within whose boundaries he/she resides. When the General Assembly or Executive Commission finally confirms the admission, the Clerk of Assembly furnishes him/her with a certificate to that effect.

Section 8 – ADMISSION OF MINISTERS SECONDED BY OTHER CHURCHES

17.62 A Minister of another Church with which the UPCSA has an agreement on the mutual eligibility of Ministers may, after due compliance with para 17.40A, accept a call or an appointment to a congregation in the UPCSA in direct negotiation with the congregation and the Presbytery within whose boundaries that congregation is. (See para 16.32.1)

17.62A.(a) A Minister of a Church with which the UPCSA does not have an agreement on the mutual eligibility of Ministers and which is prepared to second him/her to serve in the UPCSA and a Presbytery which is prepared to receive such a seconded Minister must both apply through the Ministry Committee of General Assembly for the secondment to take place.

17.62A.(b) Para 17.40A is to be duly complied with.

17.62A.(c) On receipt of its Committee's report in terms of para 17.40C the Presbytery resolves on the Applicant's suitability to minister in the UPCSA and reports accordingly to the Ministry Committee of General Assembly, which in turn reports to the General Assembly.

16.116 The provisions of para 17.62A apply in regard to the application by the Presbytery and the application of any Minister of another Church with which the UPCSA does not have an agreement on the mutual eligibility of Ministers who seeks to be seconded to serve in the UPCSA.

16.118 A Minister seconded by another Church may not be called by a Congregation in the UPCSA, but may be appointed to a Congregation as a Minister (paras 16.57-60) or be appointed as a Church Development Evangelist (paras 16.131-136) or be appointed as Stated Supply (para 16.150 (c)).

MINISTERS-IN-ASSOCIATION

16.162 Amend the concluding sentence of this para to read:

“If the Minister is a Minister of the UPCSA and Presbytery approves the proposed provisions, the contract may be entered into”

16.162A If the Minister is a Minister of any denomination other than the UPCSA and Presbytery approves the proposed provisions, para 17.40A is to be duly complied with.
16.162B  If the Presbytery is satisfied on receipt of its Committee's report in terms of para 17.40C the contract may then be entered into.

**NOTES**

(1) I have created 17.40A to avoid having to repeat the same provisions in 4 or 5 other paras.

(2) I have not used "seconded or appointed" but simply stuck to "seconded" I do not know why the Anglicans should have a problem with "second" as it is a word in the English language and to me does not have the connotation that the secondee loses his status etc. in the denomination which seconds him. The introduction of "appoint" would be confusing. The Church that seconds does not appoint a Minister in the UPCSA. The Presbytery or other authority of the UPCSA is the only body that can make an appointment in the UPCSA.

(3) I have broken 17.62 into 17.62 and 17.62A to deal separately with whether there is a mutual eligibility agreement or not, as these are two quite distinct cases. It also highlights that even in the case of the UCCSA where we have a mutual eligibility agreement we will require the seconded Minister to undergo the same preparation as one of our Probationers.
Chapter 16

22A.1 A Minister may be simultaneously called or appointed to two or three Congregations or two Colleague Ministers (see: paragraph 16.3) may be similarly appointed to three or four Congregations.

22A.2 As soon as a Congregation contemplates the possibility of a shared ministry it shall immediately report to Presbytery accordingly.

22A.3 Presbytery thereupon appoints an Assessor to give assistance and advice and, if such intention proceeds, to guide all concerned through the process; with power to attend and speak, but not vote, at any relevant meetings of the Sessions, Congregations, Stewardship Boards or Finance Committees, and any meetings with the prospective Minister.

22A.4 The Sessions of the Congregations concerned shall consult jointly in order to define and agree

(a) whether the proposed shared ministry is to be by way of call or appointment and, if an appointment, the period thereof, and

(b) the detailed terms and conditions of the proposed shared ministry including, amongst other things,

(i)  the proportion of his/her time the minister is expected to devote to each Congregation bearing in mind the exigencies of the ministry which at times may make it impossible for a minister to adhere strictly to pre-determined times of schedules

(ii)  the conduct of public worship in each Congregation and the preaching duties the Minister is to undertake

(iii)  emoluments, including any applicable allowances, and all statutory and other deductions

(iv)  the provision of a manse and suitable vehicle or the payment of a housing or car allowance

(v)  apart from Session and Stewardship Board meetings which the Minister attends in the normal way, any other meetings of committees or organisations or any specific activities of each Congregation which the Minister is expected to lead or attend

(vi)  the financial obligations accepted by each Congregation in respect of the shared ministry; provided that, notwithstanding any agreement between themselves, the financial liability of the Congregations towards the Minister shall be and remain joint and several

(vii)  leave entitlements and arrangements, and,

(viii)  any other relevant matters.

22A.5 The shared ministry agreement may include provision for one of the Congregations to be the Administering Congregation to deal with emoluments payable to the Minister and deductions, on the basis that the other Congregation will reimburse the Administering Congregation in an agreed amount or on an agreed basis as that other Congregation’s contribution towards the emoluments of the Minister.

22A.6 As soon as a prospective Minister to be called or appointed is identified he/she shall be included in the discussions and negotiations between the Sessions in regard to the terms and conditions of the shared ministry.

22A.7 Once agreement has been reached between the Sessions and the prospective Minister the terms and conditions for the shared ministry shall be referred to separate special general meetings of the Congregations concerned which meetings may adjourn and refer any aspects of the proposed terms and conditions back to the Session and prospective Minister for renegotiation or clarification and resubmission for approval to the adjourned special general meeting.

22A.8 Once the agreed terms and conditions have been approved by the Congregations in general meeting each of the Congregations shall follow the prescribed call procedure or the procedure to secure an appointment, as the case may be, which shall be done in parallel so as to bring the applications of all the Congregations concerned before Presbytery simultaneously.

22A.9 Presbytery may remit the applications back to the Sessions, Congregations or prospective Minister for renegotiation or clarification of any additional points which Presbytery considers necessary or to deal further with any points which in Presbytery’s opinion are not satisfactory.

22A.10 A Minister who already holds the charge of, or has been appointed to, a Congregation which is to enter into a shared ministry shall resign such charge or appointment before being inducted or appointed de novo to such shared ministry.

22A.11 Once Presbytery’s approval of the calls is given, or the appointments made, as the case may be, Presbytery shall determine whether separate services of induction/appointment are to be held at each Congregation or fix the venue for a combined service of all the Congregations concerned.

22A.12 Notwithstanding anything to the contrary contained in the Manual an appointment to a shared ministry may be for a period of up to five years, which may be renewed or extended from time to time.
22A.13 The Assessor appointed by Presbytery remains in office to be available to offer his advice, guidance or assistance, or to act in a mediatory role, should unforeseen difficulties or problems arise within the shared ministry, or if points emerge which were not dealt with adequately or at all in the underlying agreement; and Sessions, Ministers and Congregations are expected to give the Assessor their co-operation in this regard.

22A.14 Where a Minister's call or appointment to a charge in a shared ministry terminates for whatsoever reason his/her call or appointment to the other Congregations in that ministry shall automatically and simultaneously terminate.

22A.15 A Minister who has been in a shared ministry shall not for a period of two years after the termination of such ministry be entitled to accept a call or appointment to any Congregation which was a part of such shared ministry.

PROBATIONERS

17.31A A student may in accordance with paragraph 17.31 be simultaneously appointed as a Probationer in more than one Congregation and the provisions of paragraph 16.22A with the necessary changes shall apply to such an appointment.

ANNEXURE D

ADMINISTRATIVE REVIEW PANELS – MEDIATION

Chapter 15

SECTION 5 – MEDIATION

15.24 Where it appears to an Administrative Review Panel that a matter pending before it should be capable of being settled by agreement between the parties affected it may, at any stage before the matter begins to be heard – See paragraph 18.20, suspend the review proceedings and refer the matter to mediation.

15.25 The General Secretary, in consultation with the Presbyteries, shall identify persons at or near the seat of each Presbytery who are willing and able to act as mediators and shall publish the lists of such persons through the communication channels of the Church and shall keep such lists updated from time to time with additional or alternative names.

15.26 The Panel, in the circumstances contemplated in paragraph 15.24, shall appoint an independent Mediator from the list for the Presbytery in which the matter has arisen and shall give all parties notice accordingly.

15.27 The Mediator shall conduct the mediation proceedings as he/she may deem fit with the objective of reaching a resolution as expeditiously as possible and may meet with parties separately or bring the parties together in common meetings as and when he/she considers that to be appropriate.

15.28 The mediation proceedings shall throughout be and remain strictly confidential and without prejudice.

15.29 If the mediation process leads to an agreement between the parties which settles the issues in dispute between them the Mediator with the concurrence of the parties shall report to the Panel accordingly.

15.30 The Panel, if it is satisfied that the agreement between the parties resolves all the issues in dispute, may make such agreement the Determination of the Panel and it shall have full force and effect as such.

15.31 In the event that the Mediator comes to the conclusion that there is no reasonable prospect of the matter being expeditiously settled by agreement between the parties or if any party refuses to enter into, or withdraws from, the mediation process the Mediator shall report to the Panel only the bald fact that the matter can not be resolved, and nothing more, and the proceedings before the Panel shall resume and continue to finalisation.

15.32 There shall be no disclosure by the Mediator or any party of whether any party declined to enter into, or withdrew from, the mediation process or of whatever settlement proposals may have been put forwarded or rejected by whichever party or any other details of the attitude or conduct of any party in relation to the mediation process.
DOCTRINE

Report to the General Assembly 2018

Introduction
This report diligently presents few matters, especially requests on omissions that took place as a result of the structural changes that took place in the committee and commissions designs of the General Assembly. The report raises the matter of membership and briefly makes a request on outstanding matters and Confessions.

Membership
The General Assembly in 2016 restructured or rearranged the “hierarchy” of its commissions, committees and task teams. The executive Commission, in 2017, took a decision to implement this decision and appointed a new convener of the Doctrine Committee. This means that the work of Task Team on Confessions, the former “Doctrine, Ethics and Discipline Committee which collapsed into the new Committee. A number of projects that were to be undertaken by the structures that have now collapsed, have become the responsibility of the newly formed Doctrine Committee.

This decision has resulted in a number of difficulties including the formation of the Committee. The Convener was requested to identify committee members and also prepare a report for the General Assembly. For this reason, the process of assembling committee members is very slow and rather than delay the report to the General Assembly, the convener thought it wise to request the General Assembly’s Nominations Committee to be requested to assist in consultation with the convener identify members of the Committee.

Projects, Doctrinal Issues Referred to the Committee

The Convener of the Committee received correspondence from the Ecumenical Relations Committee to do some work on the Joint Declaration on Doctrine and Justification. There was also a decision by the Executive Commission in 2017, to request the Faith and Order Committee to prepare a user-friendly JDDJ guide for the UPCSA members. This matter is cited merely as an example of a number of issues that need to be given consideration by the new Committee which are still outstanding.

It will be worth our while to assemble a committee and conduct a thorough audit of the outstanding matters we need to deal with in the Committee and report to the next Executive Commission.

Confessions
In the same manner, the Rev Bax continued his work and drafted a report on Confessions with an appendix on Martin Luther. The convener took time to study the report and thinks that it is one of those matters that might need a consideration by the Committee once it is set up, so as to include other views, especially those from the global South about Luther and other Reformers, including the celebration of the European Reformation in the twenty first century. Yet the work that has been done should proceed for discussion at Assembly and thus, the report on confessions as part of this Committee.

VUYANI VELLEM
CONVENER

PROPOSALS
1. Receives the report
2. Requests the Convener in consultation with the Nominations Committee to nominate members to the Committee for approval by the 2018 Assembly.
3. Adopts and deliberates on the report on Confessions.
AD HOC CONFESSIONS OF FAITH

Report to the General Assembly 2018

The Confessions Task Team

This Task Team operates by email and at present consists of the following:

Local members: Douglas Bax (convener), Heinrich Asch, Douglas Bower, Eleanor Gaunt, Cornelis Jongeleen and Dave Smit (at present inactive).

Corresponding members: Andries Combrink, Glynnis Goyns, James Elias, Bonisile Mdyesha, Godfrey Msiska, Lita Madaka, Lulamile Obose, Knowledge Zinduru.

The Task Team’s Mandate: Confessional Issues

This year’s Report of the Task Team needs to begin with a reaffirmation of its mandate. Last year its Supplementary Report included a section and an appendix, Appendix D, setting out very serious failures in the procedures followed in a case of alleged heresy in the UPCSA and in the findings of a “commission” on the case. The Confessions Task Team to register strong protest against the initial move to censor and block the present examination of what Ministers from other denominations believed and did not believe.

Para 17.20 of the Manual laid down that a Selection Conference interviewed all ordinary candidates for the ministry. This involved an examination on behalf of the Ministry Committee, which presumably stipulated what areas the examination was to cover;

Para 17.41 then laid down that later, after each candidate has served as a Probationer, the Presbytery that intended to go on to ordain him/her first examined him/her, inter alia on his/her personal faith and acceptance of the substance of the UPCSA’s subordinate standards of the faith;

Para 17.48 laid down that when a Minister of another denomination applied for admission to the ministry of the UPCSA he/she did so through the Assembly Ministry Committee, and para 17.51 that a Minister of another denomination intended to go on to ordain him/her first examined him/her, inter alia on his/her understanding and acceptance of the Presbyterian form of Church government and doctrine;

Para 17.62 regarding Ministers seconded by other denominations said nothing at all in regard to any such examination; and

Para 16.162 regarding the contracting of Ministers-in-association likewise said nothing at all in regard to any such examination.

Para 17.51 was thus less specific than para 17.20, and para 17.62 and 16.162 allowed Presbyteries to neglect all examination of what Ministers from other denominations believed and did not believe.

The Confessions Task Team therefore in 2017 proposed that all these paragraphs be amended, so that they would be consistent with one another and all people admitted to the ministry of the UPCSA would be properly examined concerning their acceptance of the UPCSA’s subordinate standards.

The Subordinate Standards and Admission to the Ministry of the UPCSA

The unhappy fact that a Minister had come into the ministry of the UPCSA from another denomination and propagated views that in the judgement of some were blatantly heretical raised two questions in principle for the Executive Commission in 2017:

• how such situations are to be avoided in future; and
• how consistently the UPCSA understands itself to be a confessional Church and so provides for the proper assessment of the doctrinal views of Ministers from other denominations, when they apply to be accepted, or are seconded or appointed, into the ministry of the UPCSA or to work within it.

At the time

• para 17.20 of the Manual laid down that a Selection Conference interviewed all ordinary candidates for the ministry. This involved an examination on behalf of the Ministry Committee, which presumably stipulated what areas the examination was to cover;
• para 17.41 then laid down that later, after each candidate has served as a Probationer, the Presbytery that intended to go on to ordain him/her first examined him/her, inter alia on his/her personal faith and acceptance of the substance of the UPCSA’s subordinate standards of the faith;
• para 17.48 laid down that when a Minister of another denomination applied for admission to the ministry of the UPCSA he/she did so through the Assembly Ministry Committee, and para 17.51 that the Presbytery within whose boundaries he/she resided test his/her “understanding and acceptance of the Presbyterian form of Church government and doctrine”;
• para. 17.62 regarding Ministers seconded by other denominations said nothing at all in regard to any such examination; and
• para 16.162 regarding the contracting of Ministers-in-association likewise said nothing at all in regard to any such examination.

The Unhappy Fact that a Minister Had Come Into the Ministry of the UPCSA from Another Denomination and Propagated Views That in the Judgement of Some Were Blatantly Heretical Raised Two Questions in Principle for the Executive Commission in 2017:

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Para 17.51 was thus less specific than para 17.20, and para 17.62 and 16.162 allowed Presbyteries to neglect all examination of what Ministers from other denominations believed and did not believe.

The Confessions Task Team therefore in 2017 proposed that all these paragraphs be amended, so that they would be consistent with one another and all people admitted to the ministry of the UPCSA would be properly examined concerning their acceptance of the UPCSA’s subordinate standards.
Two questions were: who should do the examining, and what exactly should be examined? The convener of the Confessions Task Team consulted three people in particular concerning this: Peter Langerman, the previous convener of the Manual Committee, David Macdonald, the current convener of the Manual Task Team and Eddie Germiquet, the secretary of the Ministry Committee of Assembly at the time. In the light of these consultations the Confessions Task Team redrafted the relevant paras, so that in every case the Presbytery would examine the candidates, and also so that the rule in para 7.51 was properly spelled out. But another consideration was that Presbyteries vary in how strong they are and how well they function: some examine their ordinands thoroughly, but some seem to do so less thoroughly. For this reason it seemed best to require them to report to the Ministry Committee and for the Ministry Committee to have the right as well to examine Ministers from other Churches, if it thought this necessary or appropriate. The proposed amended versions of all the paragraphs were fully set out in Appendix A of the 2017 Report. (See the Papers for the Executive Commission 2017, p.152-154, and note that:

- in their redrafted forms the order of paras 7.51 and 52 was reversed as well; and
- p.150 in the 2017 Report (a little above mid-page) mistakenly labels Appendix A as Appendix B.)

In the event, at the Executive Commission the convener of the Manual Committee proposed that the paragraphs concerned be further amended, in order that the UCCSA and the CUC and its other member Churches might be consulted before their wording was finalized. This proposal was adopted but the decision came to be recorded in an incomplete and slightly garbled form (Proceedings and Decisions of the Executive Commission 2017, p.386, 409). The Manual Committee convener has therefore redrafted the wording of the decision in consultation with the convener of the Confessions Task Team, and the Manual Committee’s Report this year includes a proposal that the proper wording for it replace the minutud wording. The decision needs to be implemented after that.

It should also be noted that the proposed amendments, when finally adopted, but only then, will involve changes to the set of Narratives read at the services for the ordination and induction/appointment of Ministers. (On this see the Worship Committee’s report for 2017 and the decision of the Executive Commission on the amended Narratives in the Proceedings and Decisions 2017, p.408 no.4. The Executive Commission failed to note that the amendment from the convener of the Manual Committee meant that the implementation of this decision needed to be delayed. Hence the note about this and proposal 4 in the Worship Committee Report for 2018.

The Nicene Creed and the Filioque

The Task Team in 2013 presented a document on the Nicene Creed and its translation into English with argument for a more accurate translation and with a new translation. The Assembly and the Presbyteries approved the revised version, and in 2014 the Assembly enacted it and replaced the old version in the Manual with the new one. This is now mandatory in all Ordination and Induction/Appointment Services in the UPCSA and so also in the services that license and appoint Probationers. Presbyteries need to be clear that it is out of order for them to substitute the Apostles’ Creed in such services on the grounds that the Nicene Creed is less familiar with the Nicene Creed! It is essential that probationers are licensed and ministers are ordained and inducted/ appointed on the basis of the full Nicene theology and not on the basis of a creed that is open to an Arian interpretation! We are not Jehovah’s Witnesses!

The Nicene Creed is used also in some services of Holy Communion. Unfortunately, however, in contrast to Eastern Orthodox, Roman Catholic and Anglican traditions and indeed to our own Reformed and Presbyterian liturgical tradition, the use of the Creed in services of Holy Communion in the UPCSA has largely fallen away. This is also why it has become less familiar to congregations. A proposal is therefore included urging that its use be restored.

As the Confessions Report last year pointed out, a basic issue connected to the Nicene Creed that has raised its head again in modern times is the so-called filioque (in English the phrase “and the Son”). This phrase (one word in Latin) was added to the Latin version of the Creed by the Third Council of Toledo in Spain in 589, so that it would read that the Spirit proceeded from the Father and the Son. The rationale for the addition was the struggle against Arianism, on the grounds that if the Son was equally divine with the Father, then the Spirit must proceed from them both, not just from the Father. The addition was popularized especially by Charlemagne and came to be adopted throughout the Western Church, but was strongly repudiated by the Eastern Orthodox Church. It thus became a fundamental cause of division between the Eastern and the Western Churches.

In modern times the attempt by Karl Barth, with his Christocentric emphasis, to validate the filioque has given the issue new prominence. But official conversations between representatives of the Eastern Orthodox Churches and Western Churches and other individual scholars have questioned whether the filioque should be retained in the Creed. The Task Team has wanted to present a study of the issue, but its other work last year and this year has delayed this. It hopes to report on the matter next year.

The Pamphlet Celebrating the 500th Anniversary of the Reformation and Follow-up

Last year Protestant Churches throughout the world celebrated the 500th anniversary of a key event in the history of the Church and indeed of the world, namely, the beginning of the Protestant Reformation with Luther’s publication of 95 Theses against Indulgences in October 1517. In order to commemorate and celebrate this, at the behest of the 2016 Assembly the Task Team produced a 20pp. pamphlet Celebrating the 500th Anniversary of the Reformation for group study. (This was partly based on one written for the United Reformed Church in the UK (URC) by Dr Alan Spence, a Minister of the UPCSA now in Kent, England.) The 2016 Assembly urged all Ministers and Sessions to encourage, or else set up, study groups in their congregations to discuss the pamphlet during 2017 (Proceedings and Decisions of the Assembly 2016, p.573 etc.).

The document was placed on the UPCSA website, and the Executive Commission in 2017 again urged Ministers and Sessions to:
a) order enough copies of the document from the Assembly Office or order one copy and photocopy it or photocopy the electronic copy on the website;

b) make these available to their congregations; and

c) encourage study groups (and where necessary establish study groups) in their congregations and preaching stations to study and discuss this document during 2017.

In the event, however, despite a few positive comments about the pamphlet, according to the Assembly Office only about 10 ministers or congregations ordered copies, and the Office did not remember how many copies. But the Finance Committee felt that the number of copies ordered did not justify the printing of the booklet and blocked it! This overruled and frustrated the clear decision of the Assembly and the Executive Commission. Moreover if the recipients were to pay for the copies, how would this have disadvantaged the Church financially? However, the Assembly Office states that it did send out electronic copies to all the email addresses it had in June and again in September 2017. As the anniversary and the contents of the pamphlet itself were so important, one can only hope that a good number of Ministers downloaded it either from the website or from these emails and themselves had copies printed for use in their congregations or at the very least studied the pamphlet themselves (though it would not have helped Ministers not on email). A proposal is attached that Ministers whose congregations have still not discussed the pamphlet should facilitate this.

As the 2017 pamphlet celebrated the anniversary of the beginning of the Reformation and for reasons of space, it was restricted to positive aspects of Luther’s teaching and mentioned no negative aspects. It is important, indeed essential, however, that Protestants be informed of, and face up to, the negative aspects. The present Report therefore includes such a critique in Appendix A below. The proposal is that the Assembly instruct the Assembly Office to send electronic copies of the document in Appendix A to all Ministers and Elders whose email addresses it has, make hard copies available at cost price for all Ministers who request them and urge all Ministers to see that this document too is studied and discussed in their congregations and ecumenical Ministers’ meetings (so-called “fraternals”).

**Confirmation Course**

The Executive Commission in 2009 instructed the Confessions Committee “to draft a course on the basics of the faith for use in preparing young people for believers' baptism or ‘confirmation’—when it has finished its other work” (Papers, Proceedings and Decisions of the Executive Commission 2009, p. 49, 290). The Assembly in 2012 followed this up with an instruction to the Faith and Order Committee “to complete the writing of the Confirmation Course”. The Confessions Task Team has not yet finished its other work, but has managed so far to draft and present lessons on
- the doctrine of the Lord’s Supper in 2014;
- the doctrine of Baptism and the Public Profession of Faith ("Confirmation") in 2015;
- Christian identity ("Who am I?") in 2016; and
- Christology ("Who was, and is, Jesus?") in 2017.

The first two topics were selected because teaching on them is so urgently needed in our Church, the third because the theme is an ideal one with which to begin such a course, and the fourth because it is the central issue that any such course must focus on.

As we have stated before, it is important that Ministers or those who instruct young people try out these lessons and send comments to the convener. The Task Team needs feedback on all of them, so that it can know whether this is the kind, and the level, of material they would like for use in a course on “the basics of the faith”. Despite the request for feedback in 2014, 2015, 2016 and 2017, no comments at all have so far been received except some creative ones from one corresponding member of the Team. This leaves us uncertain whether the lessons are even being used and how helpful they are. We therefore appeal yet again for feedback and suggestions!

The Team plans to include a fifth lesson in the Supplementary Papers this year, also on Christology.

**Other Work**

Other work that the task Team plans is:
- revisions of the introductions to some of the confessions of faith placed on the UPCSA website’
- an introduction to the Confession of Faith;
- a summary version of the Confession of Faith for use by lay people;
- a revision of the old RPC catechism to align it more closely to the Confession of Faith.

**DOUGLAS BAX**

*CONVENER*

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**PROPOSALS**

1. The Assembly receives the report.

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.
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.

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.

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;
   b) instructs the Assembly Office to print copies of this document and make them available at cost price to all who request them;
   a) 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
      iii) to share this document with their fellow Ministers, e.g. at Ministers' consistory (to use the sexist term, "Ministers' fraternals").

6. The Assembly calls on all Ministers and Sessions strictly 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.

APPENDIX A
MARTIN LUTHER: THE OTHER SIDE

Martin Luther was one of the most pivotal people in history. The Reformation that he launched restored the gospel of salvation by grace alone through faith in contrast to the notions of salvation by merit and the purchase of indulgences; it rescued the Church or much of it from being deeply corrupt in doctrine and in practice; it restored the authority of Scripture (in its original languages) as the final court of appeal instead of an infallible Pope; it restored the centrality of the Word, as well as the sacraments, in worship; it led to the translation of the Bible and the conduct of worship in the common languages of the people; it restored the cup to the laity; it restored the ministry of the laity; it recovered the doctrine of lay vocation in the world; for both good and ill it split the Church and gave birth to the Protestant Church; and all this had a range of fundamental social, economic and political consequences for Europe, Britain, America and indeed the rest of the world. According to the Pew Research Centre in the USA Protestants currently make up just under 40% of the world’s 23 billion Christians. (About 80 million are Lutheran.)1 In an interesting article Stanley Hauerwas, emeritus professor of divinity at Duke University in the USA, maintains that since Vatican II the Catholic Church itself has taken over "the major thrust of the Reformation". For all these reasons it was very appropriate for the Church to celebrate the 500th anniversary of the beginning of the Reformation in 2017.

Luther is thus greatly admired as a man of profound religious insight and great personal courage, an original and brilliant theologian, and, in Germany, a great national hero. But there are also aspects of Luther that are deeply problematic, and it would be a dereliction of responsibility for us blithely to ignore these, as most Protestants and all except a few of the very many books on Luther do. Having celebrated the Reformation and what it owed to Luther, it is incumbent on us to note these aspects as well and indeed to mourn the appalling consequences that followed from two of them.

On what grounds, then, is Luther to be criticized, and where did he go wrong? In the first place there are questions about Luther’s understanding of Paul and so of what stands at the centre of Luther’s own theology. In the second place there are serious questions about his social ethics. And finally there is the huge problem of his attitude to the Jews and the horrific effects of that.

1 The Economist, 4.11.2017, p.41.
2 See https://wapo.st/2r8hpuV. For the "Joint Declaration on the Doctrine of Justification" that representatives of the Lutheran World Federation Church and the Roman Catholic Church signed in 1999 Google 'joint declaration of the doctrine of justification'. This joint declaration was hailed as a breakthrough towards consensus in the doctrine that split the Church in the 16th century. See also the UPCSA Proceedings and Decisions of the Executive Commission 2017, p.341-353. However, some of the documents on the web make clear that the WCRC statement in the Proceedings 2017 gives an exaggerated impression of the degree of consensus reached in this document. See, e.g., the comments by the Pontifical Council for Promoting Christian Unity and the conservative Lutheran group, First Things First, on the website.
1. Justification and Sanctification

Hans Luder, Martin Luther’s father, was born to farming parents, but was not due to inherit the farm and moved to Eisleben to work in the copper mine there, eventually becoming a successful small town merchant. He raised Luther in great awe of God as a fearful Judge. It was this fear that drove Luther into the monastery when lightning struck so near to him and that continued to torment him as a monk. His discovery of “a gracious God” through the study of Scripture was therefore a tremendous liberation for him. The message of justification (being reckoned righteous) by grace through faith that he found especially in Rom. 1-5 and Gal. 2 became the basis of all his teaching and of the revolution that he brought about. He emphasized that justification was a forensic change: a person remained a sinner but received an imputed righteousness and so was acquitted and indeed reckoned righteous by God. Such a person was thus simul justus et peccator (righteous even though remaining a sinner).

Some modern New Testament scholars have argued, however, that Luther saw Paul too narrowly in terms of the template of his own experience. In the first place they argue that Paul had a much more positive view of the law than Luther did (e.g. Rom. 7:12, 13:8; Gal. 5:13f.) or could view it much more positively as well as negatively. They have also argued that in Paul’s thinking justification or being put into a right relationship with God involved being made righteous, being sanctified, in some sense as well as being reckoned righteous. At any rate Paul clearly expected a real moral change without which justification would not be genuine (e.g. Rom. 6:10-14, I Cor. 6:9-11, I Thess. 4:1-12). So did Luther, but he sometimes played this down. He also one-sidedly emphasized the primus usus legis (“first use of the law”) so much that Lutherans came to perceive “the law”, including the Sermon on the Mount, as an ideal that served to convict people of sin but not as a continuing guide to behaviour. (Calvin by contrast also emphasized the tertius usus legis, or “third use of the law”, as a moral guide.) This led some later Lutheran theologians to argue, quite contrary to Paul, that good works were unimportant. This was why the way in which Dietrich Bonhoeffer opposed “cheap grace” by tying faith and works so closely together in his exposition of the Sermon on the Mount, published as Nachfolge (Discipleship), constituted such a different and, for some Lutherans, controversial way of thinking. Bonhoeffer asserted, for instance, that:

- “only he who believes is obedient, and only he who is obedient believes”;
- “there is no fulfilment of the law apart from communion with God, and no communion with God apart from fulfilment of the law” and
- “genuine adherence to Christ also means adherence to the law of God.”

Indeed the publishers to whom Bonhoeffer first took the typescript refused to publish the book on the ground that it was too unLutheran!

Secondly, some modern scholars have argued that the doctrine of justification is not after all, as Luther held, the centre of Paul’s teaching, but almost an ad hoc argument. Thus at the beginning of the 20th century Wilhelm Wrede (d. 1906) argued that it was a “polemical doctrine” aimed more directly at defending the place of the Gentiles within the people of God. The modern scholars, K. Stendahl and James G.D. Dunn, likewise argue that Paul first forged his doctrine of justification apart from the works of the law in the context of the conflict over relations between the Jews and the Gentiles in the church at Antioch. (It is not mentioned at all in his earlier letter to the Thessalonians, nor in his correspondence with the Corinthians.) Dunn thus maintains that the main target of this doctrine was the nationalistic and ethnocentric exclusivism of the Jews. Albert Schweitzer (d. 1965) for his part argued that the doctrine was a “subsidiary crater” alongside the real centre, which was the mystical doctrine of “being-in-Christ.” The modern scholar, E.P. Sanders, has argued the same, but prefers the term “participation in Christ” to Schweitzer’s “Christ-mysticism”. And Tom Wright has emphasized the role of the covenant in this. Some scholars would also agree with Paul Tillich:

Paul was the great theologian of the divine Spirit. It formed the center of his theology. The classical Protestant view has held, along with Luther, Melanchthon, Calvin, and Bucer, that Paul was a theologian of justification through faith. That certainly is not wrong. But this was a defensive doctrine for Paul. He developed this doctrine in his fight against the so-called Judaizers. They wanted to transform the gospel into another law; they demanded that the pagans or Gentiles subject themselves to the Jewish law, and for them Jesus was only another interpreter of the law. Paul had to fight against this, otherwise there could be no Christian Church in the pagan nations. Christianity would have remained a small Jewish sect. Nevertheless, as important as the doctrine of justification was for Paul, it was not the center of his theology. At the center was his experience and doctrine of the Spirit.... [I]n Romans 8...[y]ou will find...that Paul is indeed the theologian of the Spirit.

Though some have called Calvin the theologian of the Spirit, it is, of course, especially the Pentecostal Churches that have made the Spirit their central emphasis. And there is no doubt that Pentecostalism is a form of faith and practice that appeals to many people more than other, traditional forms of Christianity. Indeed while the “mainline” Catholic, Lutheran, Reformed, Anglican and Methodist Churches have steadily declined in most of the western world, the rapid and continuing spread of Pentecostalism in the Americas (especially Central and South

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6 J.D.G. Dunn: Jesus, Paul and the Law, The Theology of Paul the Apostle (Edinburgh: T. & T. Clark, 1998) and his commentaries on Romans and Galatians.
7 A. Schweitzer: Die Mystik des Apostels Paulus (Tubingen: J.C.B. Mohr, 1930), ET The Mysticism of Paul the Apostle (1931), esp. ch.1,2,6,9-12.
America) and in the developing world has astonished sociologists of religion who expected adherence to the Christian faith to continue shrinking in the 20th and 21st centuries under the impact of secularization.

Thirdly, modern scholars like E.P. Sanders have maintained that Luther’s reading of Paul so closely in terms of his own spiritual experience led him to misinterpret and even caricature Judaism. For Luther saw Judaism as a legalistic religion teaching the doctrine of salvation by works, or human achievement, like the Catholic Church. But Sanders argues that the evidence shows that Judaism did not regard obedience to the law as a means of earning salvation or being accepted by God’s people. Instead it was a religion of “covenental nomism”: the Jews understood themselves as a people chosen by God’s undeserved election and grace and saw obedience to the law not as a means to earn merit or salvation but as a condition for remaining within God’s covenant with them (I Cor. 6:9-11, Gal. 5:19-21). Many scholars have come to agree with Sanders that previous interpretations of Judaism did misrepresent it, and indeed that the anti-Semitic tradition in Christianity and especially in German scholarship contributed to this.

Scholars are still debating the views of Stendahl, Sanders and Dunn, and some still defend Luther’s view, but all of this shows that we need to be sensitive to what the pastor of the Pilgrim Fathers, John Robinson, expressed already in 1620: “the Lord hath more truth and light yet to break forth out of His holy Word.” In the study of Paul we should give due weight to the importance of Rom. 6-15 as well as 1-5. Certainly both Lutheran and Reformed theologians and preachers should learn from Pentecostalism and make not only union with Christ but life in the Spirit central in their thinking. (This is not to endorse the doctrine of the second blessing, however: Jesus does not come to us without the Spirit!) Moreover we should, with Paul, put much more emphasis on the unity of all the people of God, for which Luther showed much less concern than Paul did. Indeed some scholars argue is the real focus of the Epistle to the Romans is ch.9-11, which would accord with the place these chapters have in the epistle. If only all the Church in South Africa had understood Paul better and taken him more seriously in his concern for the unity of the Church across ethnic divisions (Gal. 3:28 cf. Col. 3:11), part of it would not have fallen so badly for the antichristian heresy of apartheid.

**Doctrine of the Two Kingdoms**

In studying the Sermon on the Mount Luther decided that Jesus’ ethic applied only to the personal or individual realm and the Church, not to the social and political realm. For rulers could not rule by turning the other cheek to criminals and not resisting evildoers. On the basis of this argument and of Matt. 4-11||Lk. 4:5f., Matt. 22:21||Mk.12:17||Lk. 20:25 and Jn. 18:36 Luther then divided human existence into two realms: the spiritual and personal realm, which he called the kingdom of God’s right hand or just the kingdom of God and the socio-political realm, which he called the kingdom of God’s left hand or the kingdom of the world. The first, he maintained, fell under Christ’s reign, and it was governed by the Word and the Spirit; the second was governed by the sword, i.e. the State using compulsion. What then was ethics in the social and political realm of life to be based on? Here Luther resorted to the old Stoic theory of the lex naturae or lex naturalis, or natural ethic, that was available to human reason without revelation—a theory widely resorted to already in the medieval Church.

The great value in this doctrine of Luther was that it separated the realms of church authority and state authority. In principle it meant that the State should keep out of the Church’s business, even though Luther contradicted this with his Address to the Christian Nobility and the Lutheran princes were given power to organize the Church. One eventual result was that clerics lost the power to suppress heresy by force and the principle of religious toleration developed. Luther himself held that the pulpit and written pamphlets, not “the sword”, should be used to combat heresy. “Let the spirits collide,” he wrote. “If meanwhile some are led astray, all right, such is war.”

Luther held that the Church should speak out against unjust political policies—but only on the basis of the natural law. However, by restricting New Testament ethics to the spiritual, individual and ecclesiastical spheres of life the doctrine of the “two kingdoms” removed the inhibiting effect of Christian moral norms from the political and military areas. This contributed to the ruthlessness of some German military actions. Indeed Luther himself exhibited a brutal and merciless attitude in his pamphlet against the peasant revolt in Germany.

A military campaign notorious for its brutal ruthlessness was waged against the Herero, Nama and San peoples in German South West Africa in 1904–1907. When the Herero and the Nama rebelled against the theft of cattle by German colonists and the threat of being deprived of more of their land, the Germans under Oberbefehlshaber (“Supreme Commander”) Lothar von Trotha tried to exterminate them by driving them into the Omaheke and Namib deserts. Trotha himself gave orders that captured Herero males were to be executed,

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11 For a summary of the debate see D.G. Horrell: *An Introduction to the Study of Paul* (Edinburgh: T. & T. Clark, 2nd ed. 2006), esp. ch.5-7.

12 See, for instance, the UPCSA document on Bodily Worship, on the UPCSA website.

13 The “second blessing” doctrine is largely based on a mistranslation in the KJV of the aorist verb in Ac. 19:2.

14 Calvin’s “theocratic” approach by contrast held Christ to be Lord of the whole of life, and so sovereign over both Church and State; “his heavenly voice is the only rule for those who rule and those who are ruled, in life and in death.” (CR 13.282 quoted W. Niesel: *Die Theologie Calvins*, p.228). Rulers indeed were “appointed” not only to promote “civil righteousness” and “general peace and tranquillity” but also to be “interpreters of divine truth” (Inst. IV.xx.6) and so “to defend [the] sound doctrine of piety” and the position of the Church (IV.xx.2). This meant supporting the Church in its endeavours to establish true doctrine and to oppose idolatry, blasphemy against God’s truth and perversions of religion (IV.xx.3). Indeed, when necessary, rulers should use the sword against despiers of God’s name (CR 8.461ff., W. Niesel: *Theologie*, p.230). This approach allowed for the Church to assert its independence from the State but failed to provide for a basic separation of Church and State that made for religious toleration.

15 See Luther’s tract, *Von Wettlicher Obrigkeit, On Secular Authority*.

16 Quoted in *The Economist*, 4.11.2017, p.43.
and the women and children driven into the desert, so that they would die there from starvation and thirst. Many of the women were also raped. Between 24,000 and 100,000 Herero and 10,000 Nama died from starvation and dehydration in the desert and in the concentration camps afterwards. The official imperial German military publication, Der Kampf, noted that:

This bold enterprise shows up in the most brilliant light the ruthless energy of the German command in pursuing their beaten enemy. No pains, no sacrifices were spared…. The arid Omaheke [desert] was to complete what the German army had begun: the extermination of the Herero nation.

Alfred von Schlieffen, Chief of the Imperial General Staff, also approved of Trotha’s intentions and actions as part of a “racial struggle” needed to “wipe out the entire nation or drive them out of the country”. On the other hand Chancellor Bülow advised Kaiser Wilhelm II that Trotha’s actions were “contrary to Christian and humanitarian principle, economically devastating and damaging to Germany’s international reputation”. But the Chancellor had no authority over the military. New orders at the end of 1904 led to prisoners being herded into concentration camps, where they were assigned to private companies as slave labourers or used as human guinea pigs in medical experiments. The worst concentration camp, on Shark Island, was effectively a death camp, where 80% of the prisoners died. They were buried in shallow sand on the beach, so that when the tide came in, the sea washed them out to be shark food. This whole campaign has been called the first attempted genocide of the 20th century. In 2004 the German Government recognized and apologized for these atrocities, and in 2015 officially admitted that they amounted to “genocide” in “a race war”; but on both occasions it rejected the granting of reparations to the victims’ descendants. 17

Likewise the doctrine of the two kingdoms was a fundamental factor in the rationale for the support that many Lutheran and other churchmen gave to Hitler and the National Socialist Party, especially in the so-called Glaubensbewegung Deutsche Christen (“German Christian Faith Movement”). For the whole Deutsche Christen justification of the nationalist and racist theories of the Nazis was based on an alleged natural law. The doctrine also led many German Protestants who were not Deutsche Christen to close their eyes to the outrageous crimes that were committed around them or even to be complicit in these, and it inhibited many Christians opposed to the Nazi State from engaging in any active resistance to it.

Luther’s doctrine of the two kingdoms had another result. For it opened up the way to the claims of the Romantic movement to provide ideals for national life. This movement flowered in late 18th and 19th century Germany. In reaction to the rationalism of the Enlightenment it idealized what nature, history and folk traditions had to teach us and so in German Lutheran theology led to the idea that nature, history and humankind’s existence as volker quite properly determined certain norms for society. On this basis nationalism, ethnocentrism, racialism and the so-called volksnomos (“folk-law”) were accepted as ethical principles for social and national life. This played a crucial role in the rising tide of volksnationalismus in Germany that finally took extreme form in National Socialism.

Romanticism also spread to Holland in the 19th century. There it influenced the (Reformed!) theologian Abraham Kuyper. Because he was so theologically conservative the Afrikaans Reformed Churches in South Africa sent most of their students for the ministry who went on to study overseas to do so under him in Amsterdam. From Kuyper these future dominees learned the “natural” principle of eiesoortige ontwikkeling (autogenous development”), which they then applied to race relations in developing the theological rationale for apartheid. The German Lutheran missiologist, Gustav Warneck, also contributed to this in promoting the theory that different volke should have separate Churches. 18

What, then, of the texts on which Luther based the doctrine of the two kingdoms? Matt. 4:11||Lk. 4:5f. is, properly interpreted, about the means to power, not the extent or sphere of the kingdom of God. And modern scholarship has made clear that Jesus’ words in Matt. 5:39 and 41 were in fact specifically political, in that they were directed at the behaviour of the Roman occupying forces who were allowed to impress, or conscript, colonial civilians to carry their military packs for one mile (only!) and who backhanded them across the face to humiliate them. Jesus’ words were about how to preserve one’s dignity under such oppression. 19 Moreover, Luther’s exegesis of Matt. 22:21 and Jn. 18:36, despite its widespread influence, was seriously in error. By asking them to produce the coinage, Jesus showed up the Pharisees as using Caesar’s money and thereby conceding Caesar’s right to tax them, and added that, as made in God’s image, they should give themselves (their whole lives) to God. (This was already Tertullian’s exegesis.) And the Greek of Jn. 18:36, read correctly, means not at all that Jesus’ kingdom is limited to the spiritual sphere but that he derived his sovereignty as king from God, not from the world!

Anti-Semitism
What is most severely to be criticized in Luther, however, is his crude and extreme anti-Semitism. This was deeply rooted in long Christian tradition, and we have to look at that context in order to understand it.

a) Historical Context
In Rom. 9-11 Paul opposes any negative attitude towards the Jews by emphasizing that they remain the covenant People of God to whom belong the covenants, the law, the promises, the patriarchs and the Messiah himself. Gentile Christians come into the covenant only by being grafted like twigs into the original tree of Israel. The Epistle to the Ephesians rejoices that Christ has broken down the dividing wall between Jews and Gentiles. In very early Christianity many Christians, including Gentile Christians, therefore showed solidarity with the

17 See https://en.wikipedia.org/wiki/Herero_andNamaqua_genocide 
Jews, attending synagogue as well as church. But the seeds of antagonism were sown already from the beginning. As we see in Acts, some Jews fiercely opposed the preaching of the gospel. Christians on their side began to emphasize the guilt of the Jews in the death of Jesus.

In reality both Jews and Romans collaborated in the execution of Jesus. Both his mode of execution and the titulus pinned to the Cross are hard evidence that the charge against him was political agitation against Rome, however much this misinterpreted his message of the coming kingdom. All the Gospels by implication criticize the cowardice of Pontius Pilate, the Roman governor (historically a brutal and ruthless man), and Mk. 15:16ff., Matt. 20:18f., 27:27ff. and Acts 4:24-28 make it clear that Gentiles crucified Jesus. On the other hand it was the Jewish religious leaders who motivated the execution and a Jewish mob that agitated for it. Jews and Gentiles were therefore both guilty.

Already in the New Testament itself, however, a shift begins towards blaming and excoriating the Jews:

1. 1 Thess. 2:14-16 states one-sidedly that it was the Jews who killed Jesus, and God’s wrath has come upon them. 21
2. In Matt. Pilate says to the Jews, “I am innocent of this man’s blood. See to it yourselves.” “And all the people answered ‘His blood be upon us and upon our children.’” This saying was to be cited throughout history to justify the persecution of the Jews.
3. In the Gospel according to Luke (a Gentile) it is the Jewish soldiers of the Sanhedrin and of Herod, not the Roman soldiers of Pilate, who torment Jesus (22:63-65, 23:11). Pilate declares him innocent and several times wants to release him, but “the chief priests and the [Jewish] people” shout too insistently, “Crucify, crucify him.” Pilate then “handed Jesus over to their will,” “they led him away” and “they crucified him” (23:13-26a,33). Pilate’s soldiers appear only when Jesus is already crucified (23:36). 22 See also Ac. 2:36, 3:13, 7:52.
4. Jn. reports that Jesus excoriated the Jews as children of “your father the devil”, who “was a murderer from the beginning” (8:44 cf. Rev. 3:9). Jn. too reports that Pilate “handed him over to them to be crucified. So they took Jesus…out to what is called The Place of the Skull…. There they crucified him…. ” (19:16f.). Only in 19:23 does Jn. finally make clear that it was Pilate’s Roman soldiers who “had crucified Jesus” (cf. v.32). Cf. 5:18, 7:1, 8:59, 11:45-53, 18:14.

After the destruction of the Temple in Jerusalem (70 AD) and the Bar Kokba Revolt (132-135 AD) Judaism slowly recovered its vitality and influence, and the Jews began to compete with Christians to win converts from among the pagans. This led some Christian leaders to attack Judaism. In any case, as the proportion of Gentiles in the Church grew, they more and more came to regard the Jews who remained outside the Christian fold as aliens, and even enemies.

In post-apostolic writings the shift towards antagonism against the Jews and blaming them became more definite and extreme. For instance:

- The Gospel of Peter (early 2nd century) exonerated Pilate of all guilt, depicted Herod Antipas as giving the order for Jesus’ execution and incriminated the Jews: it was they who “roughed him up”, garbed, mocked and spat upon him and then crucified him—and then afterwards bewailed their guilt and the coming destruction of Jerusalem as God’s retribution on them. 23
- The Letter of Barnabas (100-130 AD), which the Church in Egypt and in other places accepted as canonical, taught that Judaism has always been a false religion. The Jews had completely misinterpreted the Old Testament and its laws; they had violated and forfeited God’s covenant from the beginning; the promises of the covenant belonged only to Christians (4.6-8); and Gentile Christians must keep apart from practising Jews.
- Justin Martyr in his Dialogue with Trypho (155-165 AD), addressing the Jews, wrote that the “tribulations were justly imposed upon you, for you have murdered the Righteous One” (ch.16).
- Melito, bishop of Sardis (died c. 180), a leading bishop in Asia Minor and one of the most influential authors in early Christianity, in his work On The Passover blamed not Pontius Pilate but Herod, Caiaphas and the Jewish people for killing Christ and taught that Christians had replaced the Jews as God’s covenant people.

Thus it became a common theme in the 2nd century Church that the Jews were the actual “Christ-killers”. Theological thinkers like Hippolytus (d. c.235 AD) and Origen (d. c.254) further propagated the notion of the Jews’ exclusive guilt and punishment for the crime of deicide (killing God). 24

The notion that the Church as “the new Israel” had superseded and replaced old Israel and that old Israel had forfeited its holy city Jerusalem, its holy temple and indeed all its land because of its crime against the Son of God was developed especially by Justin Martyr, Irenaeus, Chrysostom and Augustine. God had preserved the Jews to wander the earth as a sign, like disobedient and murderous Cain, until Jesus returned and brought judgement upon them.

Beginning already in 190 AD edicts were passed preventing Christians from celebrating Jewish festivals, observing Jewish practices, entering Jewish homes or marrying Jews. In the fourth century Jews and Jewish

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20 Barnabas 3:6, Ignatius: Magnesians 8:1, 10:3, Justin Martyr: Dialogue 47.4.
practices were anathematized and banned from the Church.\textsuperscript{25}

Origen and Chrysostom (d. 407) strongly opposed Christians’ still attending synagogues. The Council of Laodicea in 363–364 AD forbade Christians from observing Jewish festivals and the sabbath. Chrysostom, “the golden-mouthed” (344–407), one of the most prominent of all the Church fathers, exorcised the Jews in the most intemperate language as objects of God’s hatred for whom there was “no expiation possible, no indulgence, no pardon”. His language contributed to what became popular Christian doctrine: that anyone who persecuted, tortured or massacred Jews acted as an instrument of divine wrath.

Augustine (354–430 AD) shared the view of other Church Fathers that the Jews ought not to be killed, because, like Cain, they were destined to live as a sign of God’s judgement and “reluctant witnesses” to the truth that they had rejected. “Let them live among us, but let them suffer and be continually humiliated,” he wrote. Many people later used this theory as a pretext for increasing the misery of Jews, without taking their lives.

After legalizing Christianity in the fourth century, Constantine declared the land of Israel no longer to belong to the Jewish people but to the Christian Church and imposed repressive measures on the synagogue. Under Emperor Justinian I (483–565 AD) laws protecting Jewish religious and civil rights were revoked and restrictions imposed on them. In the 7\textsuperscript{th} century the Byzantine Emperor Heraclius began the practice of forcing the Jews to undergo baptism for the sake of religious unity within his realm. This practice was repeated elsewhere in the following centuries with devastating results.

In the early Middle Ages stories spread that the Jews were swindlers and crooks, that they kidnapped Christian children to torture and murder in order to use their blood in ritual sacrifice at Passover (“the Blood Libel”), that they stole consecrated bread of the Mass and desecrated it in an attempt to crucify Jesus anew, that they poisoned wells, that they used their secret books, the Talmud and the Kabbalah, to practise sorcery, that they insulted the Virgin Mary and Jesus himself etc. As a result already before the First Crusade in 1096, Christian anti-Semitism led to expulsions and pogroms. The Jews were expelled from England in 1290, for instance. Thousands of Jews were killed in German cities. They were massacred in Spain in 1391.

Then, in 1096, in the First Crusade, ill-organized hordes of nobles, knights, monks, and peasants set off to free the holy land from the Muslim infidel. Guibert of Nogent (1053-1124), reported the crusaders of Rouen as saying: "We desire to combat the enemies of God in the East; but we have under our eyes the Jews, a race more inimical to God than all the others. We are doing this whole thing backwards." With this sentiment the crusaders there and elsewhere suddenly turned on the Jews. During the First Crusade alone they murdered one quarter to one third of the entire Jewish population in Germany and northern France.

In Jerusalem itself the Jews fled from the crusaders and locked themselves in the main synagogue. The crusaders set fire to it and, while all 969 men, women and children burned to death, sang outside, \textit{Christ, We Adore Thee}, holding their Crusader crosses aloft.

During the first two Crusades Jews in Germany appealed to the crown for help. They were given royal “protection” as “serfs of the Imperial Chamber”—in exchange for vast sums of money—and then, as the king’s property, loaned and sold to pay off creditors. The custom was copied in other countries. Church leaders justified it on the basis that the Jews were doomed to perpetual servitude for having crucified Christ.\textsuperscript{26}

Money also motivated some massacres. In the Third Crusade the crusaders in York plundered the Jews’ possessions and drove them into the royal castle. There all who did not commit suicide were slaughtered, despite pleading for baptism. The besiegers then converged on the cathedral and burned all the records of financial obligations to the Jews that were kept in its archives.

The Jews were frequent scapegoats. For instance, when a hurricane and an earthquake occurred in 1021, Pope Benedict VIII had Jews executed for this. When the Black Death (1347-1350) broke out in Europe, the Jews were blamed and accused of poisoning the wells. Jewish doctors were also accused of poisoning their patients. This led to massacres of Jews throughout Europe. In southern France, northern Spain, Switzerland, Bavaria, Rhineland, eastern Germany, Belgium, Poland and Austria over 200 Jewish communities were destroyed. In Strasbourg 900 Jews were burned at the stake on one day in 1349. Even in Poland, where they escaped comparatively lightly, 10,000 Jews died. Considerably more than 10,000 were killed in three German towns (Erfurt, Mainz and Breslau) alone.

The Blood Libel led to the murder of thousands of Jews throughout Europe. In 1298 the accusation that they desecrated the host led to Rottingen’s entire Jewish community being burned at the stake. Their attackers went on to massacre some 100,000 Jews elsewhere in Germany and in Austria. Some 140 Jewish communities were decimated. In Prague, in 1389, Jewish children at play accidentally sprayed with sand a priest carrying a wafer host. In revenge 3000 Jews were massacred.

During the Middle Ages a series of Church “decretals” banned the Jews from many trades and professions and limited their rights to travel, where they could settle and whom they could marry. In 1215, the Fourth Lateran Council decreed, on the basis of Numbers 15:37-41, that Jews must wear distinctive dress like a pointed hat and a distinctive badge of shame on their clothing, which was sometimes a six-pointed star. They were locked up in ghettos and allowed safe passage outside only on payment of large sums of money. They were also forced to listen to “Christian” sermons and to disputations. If the Jews won the disputations, they were banished or put to death; if they lost, they were forced to convert.\textsuperscript{27} Jews were later barred from most professions and the guilds in feudal society. This virtually forced those with any money into money-lending. Though frowning on usury, the

\textsuperscript{25} R.S. Harvey: \textit{Luther and the Jews}, p.60ff.
\textsuperscript{26} For a recent history of the Crusades see Christopher Tyerman: \textit{God’s War – A New History of the Crusades} (Penguin Books, 2006).
\textsuperscript{27} R.S. Harvey: \textit{Luther and the Jews}, p.62.
Church borrowed money from the Jews to build many cathedrals and churches. But Jewish money-lenders were resented, hated and squeezed by the exchequer.

This made them social outcasts exposed to verbal and physical verbal abuse. They were locked up in ghettos and allowed safe passage outside only on payment of large sums of money. They were also forced to listen to “Christian” sermons and to take part in disputations, at which they were verbally and physically abused. If the Jews won the disputations, they were banished or put to death; if they lost, they were forced to convert. Jews were later barred from most professions and the guilds in feudal society. Some with money took to money-lending. Though frowning on usury, the Church borrowed money from the Jews to build many cathedrals and churches. But Jewish money-lenders were resented, hated and squeezed by the exchequer.

In 1391 the preaching of Ferrand Martinez, an archdeacon in Seville, incited riots in which 50,000 Jews were killed. Several times that number, including many rabbis, escaped only by accepting baptism. But this posed the problem of baptized Jews who still clandestinely clung to their original faith. In 1480 King Ferdinand and Queen Isabella of Spain established a tribunal to purge the Church of such marranos. Wholesale arrests followed and so did torture. In 1481 the first victims were burnt at the stake. From then until early in the 19th century the Inquisition consigned an estimated 30,000 to the flames. This included many in Latin America.

Jews have been expelled from nearly every country in which they have resided. In 1290 they were expelled from England, and 16,000 fled to France and Belgium, some meeting with death on the way. The Jews were repeatedly expelled from France and Germany. Ferdinand and Isabella expelled all Jews from Spain in 1492, to consolidate their Christian realm. Many of the 300,000 refugees fled to Portugal. There they were permitted to stay for a few months, but at a price. Afterwards they were temporarily enslaved by King John II (1481-1495), then freed by his successor but brutally forced to be baptized. In 1497 the Jews were again expelled from Spain, and from Portugal.

In pre-Lenten carnivals in medieval Rome the weakest member of the Jewish community would be crammed naked into a nail-spiked barrel and rolled down the hill to his death, while his fellow-Jews were forced to watch.

Such then was the historical context that Luther inherited and that formed the background of his thinking. He grew up believing the lies about the Jews. In particular, as an Augustinian monk, he inherited from Augustine and the early church fathers the belief that they deserved such punishments, being condemned to wander the earth without a homeland as a punishment for their crucifixion and subsequent rejection of Jesus Christ as “reluctant witnesses” to God’s judgement.

b) Luther’s Anti-Semitism

The tragedy is that at first, while he himself was threatened with persecution by the Pope, Luther felt sympathy for the Jews. They were to be excused for not being convinced that Jesus was the Messiah, because for centuries the Catholic Church had proclaimed to them only the pseudo-gospel of works-righteousness, which was differed little from the Jews’ own religion (as Luther conceived it). He even praised them for their contribution to Christianity. Thus in 1523, still six years after he posted his 95 theses, Luther published his tract That Jesus Christ was Born a Jew. In it he sympathized with the Jews in having been able to hear only what the Catholic Church had preached and for the Church’s inhuman persecution. “If I had been a Jew...I would rather have become a hog than a Christian. They have dealt with the Jews as if they were dogs rather than human beings; they have done little else than deride them and seize their property.” He urged Christians to stop trying to compel the Jews by force and treating them according to papal law; instead they should be gentle and guided “by the law of Christian love.” They should stop accusing them of drinking Christian blood if they did not stink. He tried to prove from the Old Testament that Jesus was the Messiah and so show the Jews how to interpret the Church’s holy scriptures correctly. His advice was to win over the Jews by beginning with the “milk” of the gospel, by seeking to persuade them that Jesus was the Messiah, and only then go on to the “wine” of Christ’s deity. But he still blamed the Jews for the death of Christ and argued that their exile of over 1,500 years proved that they deserved God’s punishment.

Now that the pure good news of the gospel was being made known, Luther hoped and expected the Jews to turn and accept Christ and indeed become allies against the Catholic Church. When they did not, he was acutely disappointed and frustrated. Then in 1538 he received a letter from a friend, Count Wolfgang Schlick, alleging that the Jews in Moravia had persuaded some Christians there to accept certain Jewish ideas including that Saturday, not Sunday, was meant to be the day of rest and worship, that the Messiah had not yet come etc. That Jews were actually responsible is questionable, as Jews converting Christians to Judaism was prohibited and dangerous. But Luther did not check out the allegations or discuss them with any Jews. Indeed he never met any Jews except a few who had converted to Christianity and were alienated from their own people. One respected and prominent Jew, Josel of Rosheim, did ask to see Luther to ask for his help for the Jewish community, but Luther refused to meet with him.

Luther’s attitude now changed dramatically. He reacted with an angry letter, Against the Sabbatarians. This

28 R.S. Harvey: Luther and the Jews, p.62.
31 R.S. Harvey: Luther and the Jews, p.73-79. See J. Pelikan (ed.): Luther’s Works 47:58,65-98
attacked the Jews and called on the Protestant community to resist their blandishments. The Jews were no longer God’s covenant people, because of their rejection of Jesus; their 1500 years of exile proved that; God had finished with them and utterly forsaken them. Protestants should not allow Jews to live where they live. He now became more and more negative towards the Jews. Whereas he had once hoped that they would become his allies, he now saw them only as a danger, a threat, to the gospel.

In 1543, three years before he died, a Jewish apologetic pamphlet provoked Luther to publish a long, vitriolic tirade with the title On the Jews and their Lies. On the cover he placed a drawing of the Judensau (“Jew-Pig”) that adorned (still adorns!) the outside wall of the Castle Church in Wittenberg, where Luther preached for 40 years. This is a sculpted relief of a sow suckling Jewish children whose tail is held up by a rabbi staring into its anus (to read the Talmud, explained Luther in another work). The tract ferociously attacked the Jews and Judaism and incited violence against them. The Jews think that they are the elect people of God and hate all other peoples; they are willfully blind to the Old Testament texts that prove that Jesus is the Messiah; they curse and blaspheme Mary and Jesus and all Christians. The fourth part of the book then repeats the traditional slanders with violent and obscene invective. It calls them “prostitutes and evil sluts”, “a defiled bride”, “an incorrigible whore”, a whoring and murderous people “full of the devil’s shit...in which they wallow like swine”.

They are a tribe of “bloodthirsty bloodhounds and murderers of all Christendom”. They call Jesus the son of a whore and a sorcerer and tool of the devil. They are “accused of” poisoning wells and kidnapping Gentile children in order to Hawkins them to pieces and drink their blood. Luther as it were concedes that he has no evidence for this but argues that even though the Jews deny them, these accusations may well be true because the Jews possess the ill-will to commit such foul deeds. He no longer even wants the Jews to hear the gospel, because they would not listen to it; they are enemies of God and of God’s good news. All that one can do is to punish them, to make evident how the wrath of God is poured out on those who reject the divine mercy.

Verily a hopeless, wicked, venomous and devilish thing is the existence of these Jews, who for fourteen hundred years have been, and still are, our pest, torment and misfortune. They are just devils and nothing more.

What shall we Christians do with this rejected and condemned people, the Jews? Since they live among us, we dare not tolerate their conduct, now that we are aware of their lying and reviling blaspheming.

Firstly, their synagogues should be set on fire.... Secondly, their homes should likewise be broken down and destroyed.... Thirdly, they should be deprived of their prayer-books and Talmuds.... Fourthly, their rabbis must be forbidden under threat of death to teach any more.... Fifthly, passport and travelling privileges should be absolutely forbidden to the Jews.... Sixthly, they ought to be stopped from usury.... Seventhly, let the young and strong Jews and Jewesses be given the flail, the axe, the hoe, the spade, the distaff, and spindle, and let them earn their bread by the sweat of their noses.... We ought to drive the rascally lazy bones out of our system.... Therefore away with them....

They must be driven from our country. Let them think of their fatherland; then they will no longer wall and lie before God against us that we are holding them captive, nor need we then any longer complain that they are burdening us with their blasphemy and their usury.

To sum up, dear princes and nobles who have Jews in your domains, if this advice of mine does not suit you, then find a better one so that you and we may all be free of this insufferable devilish burden—the Jews.

All this, wrote Luther, “is to be done in honour of our Lord and of Christianity!” Indeed in one of his outbursts recorded in his Table Talk (by students who boarded with Luther and his wife) Luther repeated such statements and added that the Jews should be lined up in the market place and, if they would not confess Jesus as the Messiah, their tongues should be torn out.

In the final months of his life Luther was ill—and convinced that the Jews were somehow responsible for this. In the final weeks of his life he preached a series of sermons and wrote a tract Admonition against the Jews (1546) again advocating that Jews who would not convert to Christ be thrown out of Germany if Christians did not want to be contaminated with their “blasphemy”. (In fact Luther had managed to persuade his Elector, John Frederick, to reinstate the edict expelling all Jews from Saxony in 1539.)

c) The Consequences

Luther was thus not a brilliant theologian who had just a minor blind spot or passed a few careless comments in the heat of the moment. He was a very gifted writer; he knew how to use words, and he did so to powerful effect. He meant what he said, and he wrote fully intending that his savage exhortations be heeded. Indeed Luther is surely more to be blamed than many in the medieval Church, for he understood and proclaimed so clearly and emphatically that all of us are sinners whose misdeeds brought Christ to the Cross and whose only hope is God’s grace and utter mercy, yet he allowed the Jews no grace or mercy at all. “All the blood kindred of Christ burn in hell, and they are rightly served, even according to their own words that they spoke to Pilate,” he wrote. And he perpetuated and amplified the medieval and contemporary slander against them in vitriolic, scatologically obscene language that “gave a massive forward thrust”33 to the long, ugly tradition of anti-Semitism that in the end had genocidal consequences.

French and German anti-Semitism took on a biological and racial dimension at the end of the 19th century with the writings especially of Count Joseph Arthur de Gobineau and Houston Stewart Chamberlain. But it was centuries of Christian anti-Semitism that prepared the psyche of the German people for the policies of National Socialism in Germany. Hitler went to a Benedictine friars school. He lost whatever Christian faith he ever had,

32 R.S. Harvey: Luther and the Jews, p.79-85. See J. Pelikan (ed.): Luther’s Works, 47:121,137-306.
33 R.S. Harvey: Luther and the Jews, p.82.
but he retained hatred of the Jews as the people of the Devil. And National Socialism found in medieval Catholic anti-Jewish legislation a model for its anti-Semitic laws. In listing his sixteen steps of Nazi policy Hitler said, “I am only doing the work of the Catholic Church.” The Nazis’ Aryan Paragraph and Nuremberg Laws, barring Jews from public office and denying them German citizenship, were based on age-old Church tradition. Even the yellow star that the Nazis forced the Jews to wear only copied what the Fourth Lateran Council decreed. The picture of rabbis sucking the blood of German children that the Nazi newspaper Der Sturmer regularly featured too was related to the traditional Blood Libel. But Luther’s virulently anti-Semitic writings also played a large role in Nazi propaganda and its aims. For instance, the Nazis republished and circulated Luther’s work, On the Jews and their Lies, in pursuit of their Final Solution of the systematic genocide of the Jews. This work was indeed the blueprint for the burning down of synagogues and the destruction of Jewish businesses and homes on Kristallnacht, when 250 synagogues across the Reich were burned and 7,000 Jewish businesses were looted. The morning after Kristallnacht, 30,000 Jewish men were arrested and sent to concentration camps. Indeed the date of Kristallnacht (10 November 1938) was chosen specifically as the anniversary of Luther’s birthday. The Nazi newspaper, Der Völkische Beobachter (“The People’s Observer”) often blazoned quotations from Luther’s attacks on the Jews on its front page.

Luther’s attitude to, and teachings on, the Jews particularly influenced Protestants in Germany, so that the Protestant tradition there was as saturated as the Catholic with hatred of the Jews. Most German Protestants accepted Hitler’s policies, and supported them actively. They welcomed Hitler’s nationalistic emphasis on German tradition and culture, the Aryan and anti-Semitic racial theories of National Socialism and, later, Hitler’s war policies. The Lutheran (“Evangelical”) Churches in Germany as well as the united (Lutheran and Reformed) Church in Prussia by and large enthusiastically supported Hitler’s coming to power (ringing church bells!) and supported his Government in power. At the first General Synod of the united Church in Prussia (“the Brown Synod”) after he came to power the majority of commissioners turned up in brown to show their enthusiastic support for Hitler. Some Lutherans exulted that Kristallnacht was on Luther’s birthday. The bishop of the Lutheran Church in Thuringia, Martin Sasse, wrote triumphantly: “On Luther’s”, birthday the synagogues are burning in Germany!” and urged the German people to heed the words of “the greatest anti-Semite of his time, the warner of his volk against the Jews”. When baptized Jews turned up for Christian services with the stars they were compelled to wear for identification, the Evangelical Churches in seven provinces cited the teachings of Luther as excluding anyone who was racially Jewish from any place or rights in the Evangelical Church. Although some individual Christians did assist the Jews, the Church as a whole did not.

Only a minority of Lutherans, including Martin Niemöller and Dietrich Bonhoeffer, and some Reformed Church members joined the so-called “Confessing Church” with its Barmen Theological Declaration. This Declaration was formulated specifically against the Lutheran doctrine that God revealed his will for the social and political areas of life in ways other than through his Word in Scripture, and so through historic figures and events, the volksnomos etc. Hence its first thesis and antithesis:

Jesus Christ, as he is attested to us in Holy Scripture, is the one Word of God which we have to hear, and which we have to trust and obey in life and in death.

We reject the false doctrine that the Church could and should recognize as a source of its proclamation, beyond and besides this one Word of God, yet other events, powers, historic figures and truths, as God’s revelation.

The whole anti-Semitic tradition contributed as well to the failure to provide refuge for them from the Nazis. When President Roosevelt convened the Evian-les-Bains conference in France in July 1938 to discuss the lot of European Jewry, of over thirty nations only Denmark, the Dominican Republic and the Netherlands agreed to accept Jewish refugees, and then only a few thousand. Nazi informers reported back to Hitler: “You can do what you like with the Jews, nobody wants them.” (Dr Malan, as Prime Minister, later refused to let a ship loaded with desperate Jewish refugees dock in Cape Town.)

The shocking truth is that the Holocaust was the culmination of centuries of hatred and violent persecution inspired largely by Christian theology and the Church. We need to take seriously Hyam Maccoby’s judgement: “Christians say the Holocaust is part of the evil of humanity. It isn’t the evil of humanity. It’s the evil of Christendom.” Tragically, Luther was one those most responsible.

34 R.S. Harvey: Luther and the Jews, p.27.
35 R.S. Harvey: Luther and the Jews, p.27.
36 Gestalten in the sense of historic figures. (“German Christians” spoke of Hitler as the German Moses.)
37 Ernst Wolf (Barmen. Kirche zwischen Versuchung und Gnade, München: Chr. Kaiser,1957, p.104) explicates these four words in German as follows:
• events: the events that made up the Wendung or turn in Germany’s history associated with Hitler and especially Hitler’s take-over of power in the spring of 1933
• powers: Blut und Boden (“blood and soil”)
• figures: especially Adolf Hitler himself
• truths: the “truths” derived from natural revelation and the Ordnungen, on which the ideology of Volk and race were based.
38 See E. Busch: The Barmen Theses Then and Now (Eerdmans 2010) and J. de Gruchy (ed.): JTSA 47, June 1984—special issue on Barmen.
ETHICS AND DISCIPLINE

Report to General Assembly 2018

The Ethics and Discipline Committee is a fairly new Committee of the Assembly. Its current composition is as follows;

Rev. Dr. David Mhlambeni (Convener)
Rev. Dr. Zolile Rashe
Rev. Garikai Mufanebadza
Rev. Lawrence Makani
Mr. James Lungu
Mrs. Neria Ndlovu
Mrs. Maria Phiri.

The Committee is now awaiting the approval of its budget so as to enable it to commence its practical life and work. The work which will include amongst other issues (as part of its terms of reference)

1. Pluralism in Church
2. Secularization of the Christian Faith
3. Accountability to Church authority and Discipline
4. Ethics in Church Leadership, Administration and Ministry
5. “Ubuntu” in the Church
6. Spirituality
7. Cohabitation before Marriage
8. Gender Equalities in Ministry
9. Sexual abuse and Molestation in Church
10. Corruption in Church and Government.

These will be refined as the committee meets and consults with other committees.

DAVID MHLAMBENI.
CONVENER

Proposal

1. The Assembly receives this report.
HIV AND AIDS REPORT

Report to General Assembly 2018

1. Committee Members

Mrs C. N. Pona (Convener), Rev. Z. Magoko, Rev Dr B. Mpfou, Messrs V.S Letuka and Mr T. Magogo, Mses N.F. Mkosana, P. H. Lusaseni (Secretary), N.E. Mlatsheni, Y.F. Bomela and T. Khumalo.

Corresponding Members: Representatives from Zambia and Zimbabwe.

2. Preamble

In 2017, the Executive Commission appointed the Convener, Mrs C.N Pona. She was then requested to identify members to work with and present the report to the 2018 General Assembly. The Committee had been given the following guidelines, as a way of commencing the work:

a) To develop the terms of reference for the Committee.

b) To seek ways of promoting health, wellness and addressing HIV/AIDS, including stigma and discrimination;

c) To coordinate and facilitate Health and Wellness programs as well as counselling, mentoring and support programs within the Presbyteries and Congregations.

d) Oversee the implementation of Health and Wellness programs

e) To Re-work vision, mission and objectives of the Committee

f) To develop and manage a Strategic Plan for the committee

g) To develop and manage a Health and Wellness Policy

h) To relook into the name of the committee and propose to the General Assembly.

The Committee met once in East London in April 2018 to discuss and, amongst other activities, to reconsider the name of the Committee, and revise the Vision, Mission and Objectives. This would guide the committee’s work for the current period and beyond. Not only have these given the committee focus but the exploring of these areas have provided hours of exciting and joyous work on behalf of the General Assembly.

The work of this Committee was done in consultation with previous work of the denominational HIV & AIDS Committee.

3. Terms of Reference

The following terms of reference were formulated:

a) To provide a common strategic direction for health and wellness to the UPCSA.

b) To provide care and support that is driven by love, acceptance and free of stigma through educational and outreach activities.

c) To promote Health and Wellness through developing programs/activities for Presbyteries and Congregations.

d) To provide a comprehensive range of health, behavioral, pastoral, and supportive programs to promote health and wellness.

e) To build strong leadership that promotes and supports moral values which foster healing and hope.

f) To collaborate with all relevant stake holders, service providers, and other ecumenical organizations.

g) To monitor and evaluate the needs of UPCSA to determine if the existing array of programs/activities on Health and Wellness should be modified or expanded.

4. Annexure 1 of the report brings to the Assembly a proposed change of name, revised vision, mission and objectives. The proposed name for the Committee is Health and Wellness Committee (HWC). The committee had taken note that health issues do not only encompass HIV & AIDS but other illnesses. Health and Wellness Programmes are rapidly transforming the nature of holistic support provided to ensure risk management, occupational health, safety, productivity and wellness in general. This is a model that is increasingly becoming inclusive in maintaining human dignity. This integrated model is responsive and pre-emptive to member’s health rights and responsibilities, as it provides a platform for implementation and co-ordination in a synergistic manner by stressing the virtues of health as a priority for all.

5. Massive roll out implementation, rebranding of the Health and wellness

The Committee requests the General Assembly to instruct Presbyteries to appoint Health and Wellness Committees. The Conveners of Presbytery HWC should become corresponding members of the Assembly HW Committee.

Annexure 2 is the action plan of the committee presented for consideration. It will be reviewed from time to time.

6. Conclusion

Everyone has a right to live a healthy and fruitful life. The Committee seeks to help people enjoy life by
offering an affordable solution to health care through fostering health, healing, and wellness for all of God’s creation in a compassionate environment consistent with the Christian principles. We aim to promote consolidated wellness programs within the denomination.

The members presented to the General Assembly were approached to serve in the committee for the period up until General Assembly 2018. Given the foundation laid it would be appreciated if the nominations Committee could consider them as they only set once to develop an action plan and prepare the report to the 2018 General Assembly.

Thanks to the team for agreeing to serve and their hard work in such a short space of time.

MRS C.N PONA
HIV & AIDS CONVENER

PROPOSALS

1. That the Assembly receives the report.

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

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
   (c) encourages all its members to support this initiative in all ways possible;

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.
ANNEXURE 1

HEALTH AND WELLNESS COMMITTEE

Proposed name: UPCSA General Assembly Health and Wellness Committee

1. Health and Wellness as defined by World Health Organization (WHO), “is an active process of becoming aware of and making choices toward a healthy and fulfilling life. It is more than the absence of disease or infirmity; it is a dynamic process of change and growth, a state physical, social, emotional, occupational, spiritual, financial, and intellectual wellbeing of individuals.”

2. Vision
We aspire to create an enabling environment for a life affirming and healthy Church that reaches out in God’s service through a sustainable, vibrant and compassionate community.

3. Mission
To be the prophetic voice of the UPCSA by promoting the professional and ethical practice through comprehensive wellness programs.

4. Objectives
The key objective of the committee is to communicate the strategic framework which provides an integrated needs driven and holistic approach to health and wellness within the UPCSA. This will be achieved through the following critical strategic priority areas:

   a. HIV and AIDS
   b. TB Management
   c. Cancer Awareness
   d. Wellness Management

To fulfill our mandate the following objectives will be pursued:
   a. To provide a common strategic direction for health and wellness to the UPCSA.
   b. To provide care and support that is driven by love, acceptance and free of stigma through educational and outreach activities.
   c. To promote Health and Wellness through developing programs/activities for Presbyteries and Congregations.
   d. To provide a comprehensive range of health, behavioral, pastoral, and supportive programs to promote health and wellness.
   e. To build strong leadership that promotes and supports moral values which foster healing and hope.
   f. To collaborate with all relevant stakeholders, service providers, and other ecumenical organizations.
   g. To monitor and evaluate the needs of UPCSA to determine if the existing array of programs/activities on Health and Wellness should be modified or expanded.
### ANNEXURE 2

#### Action Plan

<table>
<thead>
<tr>
<th>GOAL</th>
<th>ACTIVITY</th>
<th>PERSON RESPONSIBLE</th>
<th>TIME FRAME</th>
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</thead>
<tbody>
<tr>
<td>1 Execution of the General Assembly Mandate</td>
<td>Coordination of HW Committee meetings as scheduled</td>
<td>Convener &amp; HCW Members</td>
<td>• April 2018</td>
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<td>• Oct 2018</td>
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<td>• March 2019</td>
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<td>2 Massive roll out of Health and Wellness program</td>
<td>Observe Health Calendar Days:</td>
<td>AHW Committee</td>
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<td></td>
<td>• World Glaucoma week</td>
<td>Presbytery Conveners</td>
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<td></td>
<td>• World Salt Awareness week</td>
<td>Congregations</td>
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<td></td>
<td>• World TB Day</td>
<td>Church Association</td>
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<td>Conveners</td>
<td>11-15/03/19</td>
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<td>Candle Light</td>
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<td>World Hypertension Day</td>
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<td>Youth and Men's Heath Month</td>
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<td>June 2019</td>
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<td>Cancer Awareness Month</td>
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<td>World AIDS Day</td>
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<td></td>
<td>Encourage Presbyteries to carry out a project each quarter and report to the committee</td>
<td>• HCW</td>
<td>On-going</td>
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<td>• Presbytery Conveners</td>
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<td>3 Improve Communication</td>
<td>Development and distribution of flyers on health matters</td>
<td>• HWC Convener, GS &amp; Communication s Committee Convener</td>
<td>As and when material has been developed</td>
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<td>Posting information on the UPCSA website</td>
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<td>On-going</td>
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<td>4 Advocacy</td>
<td>Coordinate with Associations (road shows etc.)</td>
<td>• HWC</td>
<td>October 2018</td>
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<td>Promote Health screening programs through church activities</td>
<td>• Presbyteries</td>
<td>December 2018</td>
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<td>Coordination of Presbytery conveners’ consultation</td>
<td>• Church Association</td>
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<td>• Presbytery &amp; denominational Councils</td>
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<td>5 Outreach</td>
<td>Identify a project related to Health and Wellness nearby the General Assembly/Executive Commission Venue</td>
<td>• HWC</td>
<td>Yearly</td>
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<td>• Convener Assembly Business Committee</td>
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<td>• Clerk of Assembly</td>
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<td>Source funding and donations</td>
<td>Identified Donors</td>
<td>Yearly</td>
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<td>6 Leadership Development</td>
<td>Training conveners/trainers</td>
<td>HWC</td>
<td>October 2018</td>
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<td>7 Branding</td>
<td>• Re-launching</td>
<td>• HWC</td>
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<td></td>
<td>• Health walk/aerobics</td>
<td>• General Assembly Attendees</td>
<td>July 2018 General Assembly</td>
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WORSHIP

Report to General Assembly 2018

The Worship Committee

The Committee meets every month and consists at present of the following:
Local members: Kim Brown (convener), Douglas Bax, Seth Buttle, Bradley Croucher, Eleanor Gaunt, Bonisile Mdyesha, Keith Griffiths (consultant).
Corresponding members: Nigel Chikanya, Andries Combrink, Mike Craig, James Elias, Zephney Kennedy, Godfrey Msiska, Lita Madaka, Mzwamadoda Mfene, Lulamile Obose, Mike Muller, Warren Muller, Natalie van Rooyen, Knowledge Zinduru.

Bodily Worship

The full document on Bodily Worship, which the Committee produced partly in response to an overture from the Presbytery of Limpopo, has been on the UPCSA website since 2016. But the Committee has received no feedback on it (even from the Presbytery of Limpopo!), despite the request for this in the Decisions of the Assembly that year and again in 2017. The Committee has since tweaked the document in a few places and asked the Assembly Office to distribute it to all the ministers whose email addresses it has. The Committee asks for feedback to be requested again.

Licensing and Appointment of a Probationer

Last year we submitted to the Executive Commission an amended Order for the Licensing and Appointment of a Probationer. The Executive Commission adopted the amended Order in place of the previous Order. The Committee has since received feedback on the Order and proposes the following changes to the rules for such services:

a) that the Moderator and the Clerk of the Presbytery or deputies appointed by each of them must attend the Licensing, and the Moderator or his deputy must preside;
b) that at least two Presbytery Ministers and two Presbytery Elders must attend;
d) that the Licensing can take place at a service on Sunday or at some other time in the church in which the Probationer would serve or else during a service at a meeting of Presbytery; and
e) that if the Licensing takes place at a Presbytery service, the Presbytery should if possible be meeting at the church that the Probationer will serve or, if more than one Probationer was being licensed, at the church at which one of the Probationers will serve.

Narratives

In 2017 the Executive Commission adopted a set of revised Narratives of Procedure (Papers for the Executive Commission 2017, Appendix C, p.143-148, Proceedings and Decision 2017, p.385 no. 5 and p.408 no. 4) to go with the amendments to the rules in the Manual concerning admission to the ministry of the UPCSA that the Confessions Task Team proposed in its report the same year (Papers for the Executive Commission 2017, Appendix A, p.152-154). In the event the convener of the Manual Committee proposed an amendment to the proposal of the Confessions Task Team and the Executive Commission adopted the amendment (Proceedings and Decisions 2017, p.386, no.3, and p.409, no.2: unfortunately these two places in the Proceedings disagree on what the wording of the amendment actually was!). This has delayed the implementation of the amendments to the rules in the Manual, but no note was made of this in the Proceedings and Decisions. The Assembly needs to draw the attention of Presbyteries to the delay and to the consequence that the revised Narratives remain in abeyance until the rules are adopted.

Funerals and Memorial Services

The Committee has revised the Directions for Funerals and Memorial Services and is proposing some changes and additions for adoption by the Assembly. It has also on request drafted an Order for use at the homestead, for Assembly to approve for use and comment. These are printed below as Appendix A and Appendix B.

Statement on Inter-faith Dialogue, Co-operation and Worship

In light of mixed responses to a call for inter-faith worship the General Secretary asked the Worship and the Doctrine Committees to compose a statement on this. As the Worship Committee understood that the Doctrine Committee was still in the process of being formed, it undertook to draft this by itself. The Statement is printed below as Appendix C. A proposal follows for its adoption, but the Assembly may feel that the Statement needs to be sent to Presbyteries for their consideration and approval. (Alternatively it may wish the Doctrine Committee to vet it.)

Directions for Conducting a Marriage

The Committee has spent the bulk of the past year working on Directions for Conducting a Marriage and an Order for Marriage. The Directions are printed below as Appendix D. We hope to finish the Order for Marriage in time for the Supplementary Papers.
The Worship Committee also believes that the following needs to be inserted into the section on Divorce in ch. 5 of the Manual:

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.

It is proposed that these two points be referred to the Manual Committee for such insertion.

**Word and Worship**

*Word and Worship* is an ecumenically produced sermon and liturgy aid based on the Revised Common Liturgy. It provides a liturgy as well as exegesis and preaching suggestions for each Sunday of the year. There are a number of Presbyterian ministers currently writing for this publication, but new writers from more diverse pastoral and cultural contexts are needed. Any ministers who are prepared to contribute either liturgies or sermon material are urged please to contact me.

The Committee commends the use of *Word and Worship* to all ministers and lay preachers in the UPCSA and encourages Presbyteries to subsidize copies at least for their ministers (as has been done, for instance, for the ministers in the Presbytery of the Western Cape)

**KIM BROWN**

**CONVENER**

Email: utterly.unique.me@gmail.com

**PROPOSALS:**

1. The General Assembly receives the Report.

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.

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

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.

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 for inclusion in ch. 5 of the Manual.

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

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

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

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) again urges Presbyteries to find out which of their ministers and other preachers wish to order

   c) 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;

   d) 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.

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.

APPENDIX A

ADDITIONS TO THE DIRECTIONS FOR THE CONDUCT OF FUNERALS OR MEMORIAL SERVICES

The minister should visit the bereaved family to read Scripture to them, pray with them and be of whatever comfort he/she can (not least when the body is delivered to the family’s home in African custom).

But what of the funeral service?

The purposes of a funeral are

• to give glory and thanks to God for the saving death and Resurrection of Jesus Christ;
• to give thanks for the life of the deceased;
• to give the bereaved an opportunity to grieve in the context of worship;
• to pray for the bereaved; and
• to commit the deceased person to God.

A funeral service should therefore focus firstly on God (like all Christian worship), secondly on the deceased and thirdly on the family and friends of the deceased.

Tributes at a funeral contribute to the second and third of these purposes, but can take so long that they unbalance the service and do not leave enough time for a proper sermon and prayers, i.e. for enough focus on the other purposes.

What guidance can the minister give to the family and those who will participate in the funeral?

1. Discuss the details of the service with the family beforehand: what hymns they would like, whom they would like to take part in the service and in what ways, and how long they want the service to last. (Some ministers also like to choose the lections together with the family.)

2. Whatever the undertaker or the family does with the body of the deceased beforehand, and whatever arrangements the family makes for the “wake” afterwards, however, the funeral service itself is a church ceremony under the direction of the minister (not of the family or any “funeral planner” or “director” or MC). When necessary, that needs to be made clear.

3. If the service is not to last more than an hour, no more than three or four people should be invited (preferably well beforehand) to pay tribute, and the tributes should normally be a maximum of 5 minutes each. Those due to pay tribute should then write or type out what they want to say, if they can, practise saying it out loud at home and see that it lasts no longer than the time allotted. On the other hand the family and friends of the deceased may need more time to remember and work through their grief. The minister needs to be sensitive to this. In “western” funerals a general invitation at the service to anyone present to come forward and pay tribute is usually not a good idea. African funerals, however, tend to last much longer than western funerals and to have many tributes, some very long.

4. The first tribute should be a brief biography of the deceased, usually by a family member. (This can also be given by the minister.) The others can then add memories of the deceased, descriptions of his/her character or personality etc.

5. Any special announcement of the cause of death is inappropriate.

6. Those taking part should dress appropriately, though what this means depends on the congregation.

7. Explain to those taking part:
   a) where the microphone is, how it is switched on and how they should speak into it;
   b) that it is a good idea when they get to the lectern to take a moment to look around the congregation, take a deep breath and deliberately relax before starting to speak;
   c) that they should try to speak clearly and project their voices, even with a microphone; and
   d) that they should not read a script word for word or even look down at their notes too much but try to look at the congregation.

8. Assure them that if anyone paying tribute breaks down, the minister will be standing by and can read the rest of a tribute, if the person wishes him/her to and has typed out the text or written it legibly!

9. Tributes should normally precede the lections, the sermon, the pastoral prayer etc.

10. Especially if tributes have been paid, the sermon should not focus too much on the deceased. Like the service as a whole its main focus should normally be on Jesus Christ and his power to save even in the face of death. If any of the tributes propagate a non-Christian theology of death, the sermon should correct that, but do so tactfully.

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APPENDIX B

ORDER FOR USE AT THE HOMESTEAD BEFORE A FUNERAL SERVICE

Part 1

This short service is conducted by the minister at the home of the deceased, usually at 7 a.m.

Hymn: e.g. Abide with me

Prayer

Scripture lection
Brief words of comfort (ukuthuthuzela), by the Minister

Prayer

Short message from an appointed older family member (announcing the entry of the deceased into the family home for the last time—unless the deceased has been at the home overnight, for a vigil).

Benediction

The women present remain to spend time with the bereaved family expressing condolences and support and singing the family's favourite hymns.

Part 2

By arrangement at about 9:45 a.m. the Minister meets with the Elders to fetch the deceased from the home and take him/her to the tent or the church.

Opening Hymn

Prayer

Short Statement

The minister announces that he/she and the Elders will lead the procession from the home to the church or tent, followed by the coffin, the family and then other people, and calls the pallbearers to take their places. The Minister and Elders then lead the procession to the tent or the church. The Funeral Service follows.

APPENDIX C

STATEMENT ON INTER-FAITH DIALOGUE, CO-OPERATION AND WORSHIP

1. The Uniting Presbyterian Church in Southern Africa (UPCSA) recognizes that the societies in southern Africa, especially South African society, are pluralist. This pluralism includes:
   a) a wide range of economic and social classes, races and languages;
   b) a wide range of religions and religious groups;
   c) many people who have only nominal religious allegiance; and
   d) many who have no religious allegiance and indeed many who are opposed in principle to all religion.

2. The UPCSA further:
   a) recognizes the rights of all these groups and their claims to be treated justly and fairly;
   b) upholds the principles of freedom of conscience and of worship for all religious groups to the extent that what they teach and do accords with ordinary justice and morality; and
   c) recognizes that all the different faith groups should support one another in upholding and defending the principle of freedom of conscience and of worship for all.

3. We recognize that people of other faiths contributed to the struggles for justice in southern Africa, and some did so heroically. On the other hand we recognize that many Christians failed to do so and, with deep regret, that some even helped to propagate and maintain racial discrimination and apartheid—some indeed on the basis of a perverted, heretical interpretation of the Bible. We also recognize that some religious groups are to be greatly commended for what they have done and what they continue to do for the poor.

4. The UPCSA welcomes all calls on people in all walks of life to work towards:
   a) political, social and economic justice for all people of all classes, races and languages in southern Africa;
   b) civil unity and peace between all people of all classes, races and languages in southern Africa;
   c) the alleviation of the sufferings of the poor, the unemployed and the marginalised;
   d) the liberation of our countries from all forms of corruption in government and business; and
5. We recognize that, wherever such co-operation can advance their attainment, all faith groups should stand together in calling for, and working toward, these goals and in verbally and actively protesting (including staging rallies, marches and walks) together against injustice and corruption.

6. We recognize also that mutual understanding, tolerance and respect between the different faiths are always to be sought and that, to this end and for the sake of co-operation in realizing the goals listed in (4) above, dialogue between the faith groups is needed. We would therefore encourage inter-faith dialogue that seeks such mutual understanding and ways to support one another in seeking to realize these goals. We welcome all initiatives to initiate and promote such dialogue by religious leaders, including our own General Secretary.

7. We affirm that:
   a) God loves all people no matter their particular faith or whether they have faith and “desires all people to be saved and to come to the knowledge of the truth” (I Tim. 2:4), and that Christ died “for our sins and not for ours only but also for the sins of the whole world” (I Jn. 2:2);
   b) God acts in the histories of all peoples, for judgement and for liberation (e.g. Am. 1f., 9:7);
   c) God no doubt hears the cries of people of all faiths in their need; and
   d) all people of all faiths should respect one another and one another’s religious rights and freedom.

8. We recognize that we live in a society that is already largely secularist and is becoming more so—one that looks to reason and empirical experiment rather than to historical events or divine revelation as the sources for authoritative truth about all reality. In this context people increasingly think of the various religions as at most relatively true, if true at all—or think of them as basically different versions of the same thing. Some forms of Hinduism are able to embrace the various great religious teachers of humankind as all manifestations of the deity within their worldview. In our own Church too, as has recently become evident, there are ministers and lay people who find it hard to identify any theological view at all as heretical, no matter how opposed it is to Scripture and the gospel.

9. Nevertheless as a Church we are unable to accept the view that all faiths are different versions of the same thing—different brands of the same basic product for sale in the supermarket of religious ideologies, as it were. The great majority of practising Jews, Muslims, Hindus and participants in African tribal religion (though perhaps not Buddhists) regard the differences in belief and worship between them as fundamental. We cannot overlook or ignore these differences or act as though they do not exist. Indeed true dialogue and co-operation between different religious groups can be based only on the recognition and acceptance of the differences between them and of the right of every group to maintain its own beliefs and worship in its own way.

10. In particular, with all due respect to the other religions and whatever can be said in their favour or to their merit, we cannot deny either the claim of the gospel that Jesus Christ is the way, the truth and the life for all humankind (Jn. 14:6) or the fundamental principle of our theology that we are redeemed solo Christo, sola gratia, sola fide. Nor can we accept that the one true and living God is a “God of many names” or can be properly invoked by any name. The Bible lays great stress on naming God properly in the light of revelation as part of knowing God (Ex. 3:13ff., Jn. 17:6,26, Ac. 22:16 etc.).

11. We are therefore unable as a Church to support, promote or participate in gatherings between all the faiths for common worship and prayer in that these are liable to blur the fact of the fundamental differences between us, call into question the distinctiveness of our witness and confuse our people about our witness and our mission in and to the world. With all due respect to all those of other faiths we therefore ask them to accept that for us to participate in such events goes beyond what we understand our Scriptures to allow.

**APPENDIX D**

**DIRECTIONS FOR CONDUCTING A MARRIAGE**

**Rules**

Every Minister who conducts marriages is required to be thoroughly familiar with Chapter 5 on Marriage, Divorce and the Marriage of Divorcees in the *Manual of Faith and Order*, especially para 5.1-16,24-42. The rules there prescribed must be observed.

**The Engagement**

Ministers are encouraged to offer a short liturgical ceremony to bless engagements in their congregations. This may accompany or follow an engagement or any celebration of it and can include:
• a short prayer of praise;
• a lection from Scripture, e.g. Ps. 144:17f., Hos 2:21-16, I Thess.3:12f.;
• a prayer of thanksgiving and intercession such as:

  O God, our Creator, we thank you for
  the love that (name) and (name) have for each other,
  the trust they have come to put in each other
  and their joy in their engagement.
  We pray that you will deepen their love and their trust
  and that they may grow in mutual understanding and respect.
  Through their faith in you and their commitment to each other
  may their hopes and dreams come true
  and their marriage be one of true companionship,
  selfless sharing, mutual tenderness, peace and lasting joy.
  Through Jesus Christ our Lord.

  Amen.

Announcement

It is good pastoral practice to announce any forthcoming marriage to the congregation, especially when one
or both of the couple are members of it. The couple can be informed of the Sunday on which the
announcement is to be made, be invited to attend church that day and be invited to stand for, or after, the
announcement. The Prayers of Intercession should include prayer for the couple (and can include the laying
on of hands).

Marriage Preparation

The Minister is responsible for seeing that every couple seeking to be married receives proper marriage
preparation. He/She should insist that the date of the wedding allow enough time for this and make it
generally known in the congregation that this is a condition. If the couple will be arriving from far away
shortly before the wedding, they should be required to receive proper preparation where they live and to
bring a letter signed by the Minister or counsellor who prepares them certifying that they have received this.

Ministers can help one another run joint preparation courses or train lay people to help them. A Minister who
is unable him/herself to prepare all the couples seeking marriage, for instance in scattered rural
congregations, must see to it that Elders or lay counsellors are properly trained for this task and exercise it
conscientiously under his/her oversight.

FAMSA offers Ministers very good training courses in marriage preparation and material for use in the
preparation. The 5-week Alpha Marriage Preparation Course and the 7-week Alpha Marriage Course (available
from Scripture Union or the Alpha website) also provide valuable preparation for couples getting married. The
video Laugh your way to a better marriage by Mark Gungor (from CUM bookshops) is a very good additional
aid.

Adequate marriage preparation needs at least three sessions. The preparation itself should take the form of
discussion, not prescriptive pronouncements. The Minister/counsellor should, among other things
• advise the couple that they must see a lawyer well before the wedding to make an informed decision
  between an antenuptial contract, an accrual contract and community of property;
• advise the couple that it is wise to draw up new wills;
• encourage them to see a doctor for medical examination—including tests for any STDs and HIV infection (a
  legal requirement in the USA)—and for advice about the means of ‘family planning’;
• discuss in what ways their parents’ ways of relating to each other may have shaped their expectations of
  each other;
• discuss what each partner hopes, and should be able to expect, from the other in shared decision-making,
  handling conflict, financial obligations, financial management, communication, behaviour in social
  situations, child rearing and the disciplining of children;
• discuss how each other's family members relate to them;
• emphasize that marriage is based on commitment to be faithful to each other and trust in each other, not
  on mere sexual attraction or romantic love, both of which may fluctuate.
• make clear that marriage will not provide all their relational and social needs, so that friendships outside
  the marriage remain important and should not be neglected or resented;
• help the couple to discuss and agree on how many children they plan to have and when; and
• at some point towards the end of the marriage preparation meet separately with each party to ensure
  whether each still regards the other as the partner they would choose.

It is also helpful to commend books on marriage and on parenthood to the couple, e.g.
Douglas Rosenau: Celebration of Marriage,
Harville Hendrix: Keeping the Love You Find and
Harville Hendrix and Helen Hunt: Making Marriage Simple.

The couple needs to be informed well beforehand (and the congregation may need to be informed at the
service) whether the congregation may throw confetti (or petals) on the bridal couple after the service.
Cohabitation

People who cohabit before marriage do so for different reasons. Often one reason is financial. For instance, they may feel that they need to have an expensive wedding celebration, delay marriage while they save up for that and begin cohabiting meanwhile. (This is one reason why expensive weddings should be discouraged.) Should a Minister require such a couple to live separately for a period before the wedding? Some people who acknowledge the biblical demand for chastity actually welcome a suggestion that they separate or at least abstain from sexual relations until they are married, but most will react negatively to it. The Minister should in any case discuss the matter with them openly, not just ignore it, and help them to understand that they can mentally include their failure to be chaste in the Prayer of Confession so that it is included for them in what the Assurance of Grace covers.

(Note: A common belief is that if a couple cohabit for long enough, their relationship becomes "a common law marriage" with legal rights. This is untrue. South African law accords no rights, duties or legal protection to such cohabitation, no matter how long they may have lived together. When one of the partners dies without leaving a will, for instance, the surviving partner has no automatic legal claim of any kind on the deceased partner’s estate.

The Rehearsal

If at all possible, all the members of the bridal party, including the parents, should attend the rehearsal, to practise the parts they will play. If the couple wish to choose who will read the lections, the Readers) should attend as well.

The bridal couple should check the details of the unsigned but otherwise completed marriage register at the rehearsal. (Otherwise they, or the bridegroom alone, can check it in the vestry just before the wedding, but must then arrive early enough to do so.)

At the rehearsal the couple should be told exactly how they are to enter, where they are to stand and how they are to turn and lead the bridal party out. The Minister should coach them in saying their vows and ensure that both will say their vows loudly enough for everyone in the congregation to hear every word.

It is essential that the lections be read well. The Minister should coach any Reader(s) on how to use the microphone and to read audibly and with proper expression.

If the parents are to signify their support for the marriage either verbally or by jointly lighting a candle on the Holy Table, they need to be coached in this. (A candle then needs to be placed on the Table before the service.)

Photographers/Videographers

The bridal couple will naturally want a video or photographic record of the wedding, but the Minister needs to impress on them that no photographers or videographers will be allowed to intrude on the service in any way. They must be as discreet and invisible as possible and either sit in the congregation or stand right against the walls on the side(s). No special floodlights or camera flashes should be allowed. One official photographer may be allowed to step forward during the signing of the register in church to record it. (If the bride has a bouquet, it can be placed on the table for this.) Photographs can also be taken after the actual service.

It may also be necessary, either before or at the start of the service, to request the congregation to switch off their cellphones and not to disturb the service by standing to take photographs. A notice to that effect can be shown on an overhead screen before the service.

The Entry

The couple should decide beforehand with the Minister how they wish to enter the church and whether they want their families involved in the service, and if so how. The old tradition that the bride enters on the arm of her father, who "gives her away", derived from the patriarchal notion that a daughter belonged to her father until she married (and ultimately from the practice of arranged marriages in which the father chose the husband-to-be). Some modern couples therefore no longer wish to observe the practice.

The options for a procession are:

- The bridegroom and groomsmen meet with the Minister in the vestry beforehand. After prayer they enter the church with the Minister and sit to one side in the front pew, while the Minister goes to meet and welcome the bridal party at the main door. The Minister prays briefly with the bridal party in the vestibule and returns to the Holy Table. When the tune for the wedding march or processional hymn strikes up, the procession enters the nave. The Reader, or if there is no Reader, someone else suitable, may lead the procession carrying the pulpit Bible and place it on the lectern or pulpit. The bride enters on her father's arm, with the bridesmaid(s) and flower girls (preceding or) following her. At the front of the church the father may lift the bride's veil and kiss her. The bridegroom meets the bride at the end of the aisle. She takes his arm, and they move to where they will stand.

- The bridegroom and bride meet with the Minister in the vestry before the service, and they pray together. The Minister then goes to the sanctuary. The Reader, or if there is no Reader someone else suitable, may lead the procession carrying the pulpit Bible and place it on the lectern or pulpit. The couple enter together and proceed through the nave, either together or else down separate aisles to meet at the front. (Such entry emphasizes that it is the couple's day, not just the bride's.) It then needs to be decided beforehand
whether, and how, the parents, the (matron and) bridesmaids, the flower girls and the bestman (and groomsmen) take part in the entry.

If the bride and/or the bridegroom has/have any children, they can be bridesmaids and/or pageboys.

**The Singing**

A solo or choir item can be sung while the congregation gathers and/or during the signing of the register. The other hymns/songs and melodies should be well known and express praise and joy. Some suitable hymns and songs are listed in the Order itself.

**The Prayers**

The opening prayer should be one of praise. Thanksgiving should follow the marriage rite, and the final prayers should be intercession.

The intercessions (which can be prepared in consultation with the bridal couple) should include prayer for:
- the bridal couple, and all married and single people present,
- the couple’s parents and, if the couple wishes, other people who have been important in their lives; and
- the unity of the Church, if the couple are from different denominations.

A family member or friend of the couple can offer these prayers.

**The Lections**

Any Reader(s) should be chosen carefully. A Reader needs to understand Scripture and read audibly and with expression.

Suitable lections are listed in the Order itself. If the bridal couple want any poem read, it should not be, or appear to be, read in place of any lection or as if it had the same status as the lections from Scripture.

**The Vows**

The couple should be given an outline of the Order of the service containing the full marriage vows well before the wedding. The vows normally conform to the officially approved vows of a denomination. If a couple insist on drafting their own vows, the Minister must then ensure that they include the brief legal formula in the *Manual for Marriage Officers* and are otherwise appropriately worded. Without this inclusion the legality of the marriage is placed in question.

The Minister can ask the couple to learn the vows so as to internalize them and say them by heart at the rehearsal and at the wedding. In that case the Minister should assure them that he/she will be standing by to prompt immediately, if either of them hesitates at any point. Alternatively they can repeat the vows line by line after the Minister.

**The Legal Aspect**

The Marriage Officer should consult Terry Wilke’s *Guide to Completing the New S.A. Marriage Register* on the UPCS website. (It is also on the Home Affairs website!)

At least a month before any marriage the Minister is legally required to check with Home Affairs that in its records the status of both parties planning to marry permits the marriage. Some Home Affairs offices require the Marriage Officer to get a printout of what is known as a Hanis online verification of the marital status of both parties, stamped by Home Affairs, and submit this with the marriage documents. Otherwise the documents will just be returned to the Marriage Officer.

For a marriage to be legal the Vows must be said in the presence of a Marriage Officer duly appointed by the State, who must also see that the Marriage Register is properly completed and signed. The Minister should ensure beforehand that no legal impediment impedes the marriage and enquire whether the couple know of anyone who may think of raising any objection to the marriage, so that if possible this can be sorted out before the wedding.

At the legal ceremony the Marriage Officer has to call on all those present and specifically on the couple to confess any such impediments—and must do so in the wording laid down in the *Manual for Marriage Officers* or wording approved by the denomination and the Department of Home Affairs.

The normal place for marriages is in the parish church; exceptions should not be encouraged. The legal part of the ceremony has in any case to be conducted in a place designated by the law: a building regularly used for public worship (such as a church or synagogue), a magistrate’s office or a “domicile” (a place of permanent residence). This excludes restaurants, beaches, open air venues etc. If the ceremony is conducted anywhere else, the vows must be repeated and the marriage register properly signed in such a legally approved place, with the witnesses present and the doors open to allow access to any possible objector.

Although the Order allows for either option, it is more in keeping with the public nature of marriage for the marriage register to be signed in the face of the congregation than in the vestry during the service. Either way a choir may sing or music may be played during the signing. If the signing is in church, the music should be soft.
A Marriage Officer is appointed by the State and not permitted to charge any fee for the marriage. This does not exclude requesting the couple, if they can afford it, to make a donation to a charity in exchange for the marriage preparation, however.

Other Matters

If the congregation is to say any responses, the versicles and responses need to be printed and distributed beforehand or else be projected onto a screen in front at the appropriate times.

If Holy Communion is celebrated, this follows the rite of marriage. Not only the bridal couple but all believers present should then be invited to receive the elements.

Divorce and the Marriage of Divorcees

It is the responsibility of Ministers to counsel and support any couples in their congregations who are considering divorce and any in the process of divorce. Once a divorce has taken place, he/she should issue both parties with letters affirming that they have received such counselling.

In any marriage of a divorcee a Minister is strictly required to observe the rules in Chapter 5 of the Manual concerning such marriages, particularly para 5.6-42. This includes the rule that before agreeing to marry any divorced person, the Minister must interview him/her and, if possible, also his/her previous spouse, preferably together, to ascertain their views of what led to the break-up. The Minister also needs to ascertain whether any other Minister has declined to solemnise the proposed marriage, and if so why. If any Minister has declined, it is advisable to contact him/her for further information.

The Minister must ensure that all divorcees seeking marriage have been appropriately and adequately counselled before the marriage. He/she must ensure that any person wishing to remarry:

- sincerely repents for all of his/her own responsibility for the breakup;
- retains no unresolved hostility from the previous marriage;
- has received or receives whatever psychological and/or spiritual counselling he/she needs to help him/her avoid past mistakes;
- has fulfilled, and will continue to fulfil, all legal and moral obligations to his/her previous spouse and any children they have.

The marriage of any divorcee whose former spouse is still living requires an additional section to be inserted into the Order, as indicated in the Manual, Chap 5, para 5.39, and in the Order itself.

In all such counselling it is essential that Ministers display a strictly non-judgemental approach. But any Minister who deems that for any serious reason any particular marriage would be wrong or inappropriate should not be pressured into conducting the wedding.

Pastoral Follow-Up

After the wedding the Minister should visit the couple pastorally and:

- pray with them and for them as they set up home together;
- read from the Bible, perhaps adding a short comment (possible passages are Rom. 12:9-18+13:8-10, Heb. 13:1-6, I Pet. 4:8-11);
- encourage them to read the Bible and pray together;
- encourage them to be faithful in attending church, not least for the sake of their marriage and any children they may have; and
- encourage them to attend any marriage enrichment courses on offer.

If they relocate, the Minister should notify the Minister of the congregation nearest to their new home and request him/her to care for them pastorally.

A year (or every year) after the wedding a special invitation can be sent to the couple to attend church to mark the anniversary of their wedding. If they do attend, the Minister should specially welcome them, mention the anniversary to the congregation and include prayer for the couple in the Prayer of Intercession.

Especially to any couple he/she has counselled through any marital problems, the Minister may suggest a short service (either in church or at home) in which they renew their marriage vows and conduct this for them. when appropriate, this can be adapted from the Order for Marriage. It should include a prayer of confession of sin for all that has been amiss in the marriage, an assurance of grace, an adapted form of their vows and prayer for healing.

Ministers should in any case preach regularly on chastity and on marriage (including what marriage entails, marital breakdown and the healing of marriage). They should regularly promote and run marriage courses for married couples as well. Marriage Encounter is an organization that helps with such courses. A marriage course is also available from Holy Trinity Church, Brompton Rd, Knightsbridge, London SW7 1JA, UK (http://themarriagecourses.org/run/the-marriage-course/).

CHURCH IN SOCIETY

See the report under Supplementary Papers due to ill health of Convener
MISSION AND DISCIPLESHIP COMMITTEE

Report to General Assembly 2018

Over the past year, the committee met on 29th & 30th of August 2017 and on the 6th & 7th of March 2018. The members of the committee are: Zama Gebeda, Theo Groeneveld, Sheila Hunt, Victor Letuka, Lita Madaka, Lentikile Mashoko, Madoda Mfene, Jabu Ngwenya, Sauros Phaika, Elias Simango, Abraham Nkhata, Thembinkosi Nopapaza, Eddie Stopforth and myself.

It was with shock and sadness that the committee received the news of the Rev Abraham Nkhata’s unexpected death on the 9th of September 2017. Abraham was a valuable, enthusiastic and faithful member of this committee who had a deep passion for the extension of God’s Kingdom. He is missed and in light of his passing the committee dedicated the October Month of Mission in memory of Abraham. There is no doubt that he was received into glory with the greeting, “Well done, good and faithful servant.”

In early April I was part of a team of five UPCSA members who attended the Council for World Mission’s Regional General Assembly in Lusaka. I was tasked to present to that Assembly a report on the work of the UPCSA in the area of mission. The presentation was very well received, notably because the other Church’s present were so encouraged to hear how much work the UPCSA has been doing in recent years to take seriously the call to be a Missional Church. As I shared with the meeting our definition of a Missional Church and the various projects and initiatives the UPCSA has undertaken (which are all mentioned below in this report) in trying to move the denomination from a focus on building an institution towards growing a movement in which all members are mobilised to participate in ministry rather than observe it or criticize it, many attending the conference were inspired to initiate similar moves within their Church. We must not underestimate the significant steps we have taken as the UPCSA to embrace and motivate the idea of being a Missional Church. It is not an easy road because we so easily slip back into focussing inwards and instead of outwards. This means that we must be vigilant in fulfilling the UPCSA’s mission priority of developing missional congregations. Too often the focus is on what we do in THE CHURCH instead of what we do in THE WORLD. As a Missional Church with Missional Congregations our focus must be the WORLD! “For God so loved THE WORLD”. The call and challenge is for the UPCSA, at every level, to turn its attention away from itself and towards the needs of the world as we seek to join with God in his mission so that his kingdom may come on earth as it is in heaven.

This report is a celebration of the ways in which God’s Spirit is moving in the UPCSA in the areas of Mission and Discipleship.

The work of the committee is divided into 5 areas – to INSPIRE, to MOBILIZE, to RESOURCE, to INVEST, and to REACH.

1. INSPIRE

1.1. Missional Congregations Project

The Executive Commission of 2015 approved the creation of a three year project called “The Missional Congregations Project” (MCP). The Rev. Dr George Marchinkowski was appointed to lead the project which falls under the work of the Committee.

Amongst others, the aims of the project are:

(a) to facilitate the UPCSA’s involvement in Fresh Expressions (SA);
(b) to encourage (in a deliberate and strategic way) the involvement of ministers and lay leaders in regional “Mission Shaped Ministry” (MSM) courses throughout Southern Africa (offering bursaries where possible);
(c) to produce a resource for UPCSA congregations to assist them to look strategically at their future and help them become more missional;
(d) to provide a research function into contemporary literature and endeavour in the area of emerging and missional models of Church including consultation with ecumenical partners;
(f) to distribute appropriate resources at the instruction of the committee;
(g) to seek opportunities to provide input on this subject at Presbyteries, Associations, PAT Conferences and in the INSPIRE Conference.

FRESH EXPRESSIONS (SA) and MISSION SHAPED MINISTRY:
Fresh Expressions is the name of a Missional Church Movement focussed on Church Planting that originated in the UK but is being adopted by the church throughout the world because of its solid theological base and approach which encourages careful listening to each unique concept instead of offering recipes.

Since 2015, the UPCSA has been represented by the MCP leader at the Gauteng and Regional (Southern Africa) level. Two years ago, the Rev. Madoda Mfene joined the Regional (Organisational) Executive Committee. Our General Secretary represents the UPCSA on the “participating churches structure” that oversees the organisation. We have trained MSM teachers across South Africa and Zimbabwe who contribute to this important ministry and this is changing the face of the church. We are in partnership with the Dutch Reformed Church, the Anglican Church, the Methodist Church, the United Reformed Church, the Vineyard Churches, the Hervormde Church, the United Congregational Church and the Baptist Churches.

Although there are currently a number of courses running throughout South Africa and in 2017 a successful course was run in Harare, the reach of the MSM course needs to grow. In February 2018, we sponsored the establishment of a new MSM Course in Bulawayo – 35 ministers and Church leaders attended and as a result, MSM courses are planned to start in May in both Bulawayo and Gweru. The committee has formally requested Fresh Expression (SA) to establish and MSM Course in Zambia and it is hoped that by 2019 the course will be offered in Lusaka. We continue to encourage ministers and church leaders to do the MSM Course in the centres where it is offered.

PIONEERING INCUBATOR

The Presbytery of eGoli has agreed to run a pilot project, introduced by the MCP, to experiment with a process used in the USA to stimulate growth and encourage/train/coach congregations in planting new worshipping communities. The pilot project is being called the Pioneering Incubator. It works like this:

Selection process – 1 January to 31 March 2018

The Presbytery undertakes to select 6 congregations who will be the focus of the incubator. The Presbytery must have at least the hope that the chosen congregation has the capacity to pioneer something. They may not yet have the knowledge or the confidence but there must be a reasonable prospect. Each congregation must select 6 leaders/pioneers to constitute their team.

Year 1: 1 April 2018 to 31 March 2019

The incubator begins with a training phase - four Saturdays spread across the first year – 3 modules each Saturday, starting with some basics selected from the MSM/MSi courses and ending with a very practical day focussing on "Starting something new". FE(SA) facilitators will guide, mentor and accompany 6 church teams on a journey toward pioneering something new. FE will provide presenters on invitation as agreed in advance. The aim is to give the six teams the resources they need to start a new worshipping community.

Year 2: 1 April 2019 – 31 March 2020

During the second half of Year 1, the coaching phase begins. Coaches are focussed on assisting teams in focussing the learning on their contexts, engaging their communities and giving teams the confidence to start a new worshipping community. It is envisaged to be 18 months of coaching – One two hour session per church every second month. FE to provide coaches (people with experience in pioneering).

The overall goal is to take 6 teams from 6 different congregations through a process that will give them the training and confidence they might need to start a new worshipping community.

The Presbytery and FE(SA) will meet in the third quarter of the project to consider repeating this project with another 6 congregations. The decision will be at the Presbytery’s initiative and FE(SA) will respond.

We have a lot of hope that this project will yield some growth and, if that is the case, we will seek to find at least one other Presbytery to try it out in 2019.

MISSIONAL RESOURCES:

The committee would like to express its thanks to the Rev Dr George Marchinkowski for the most recent resource he has produced as part of his research and work for the Missional Congregations Project, in the form of a PowerPoint presentation entitled ‘Leadership for a Missional Church’. This is the fourth and final resource/article produced to assist the UPCSA in understanding and becoming a missional Church. The first
three resources were in the form of articles entitled: ‘What is a Missional Congregation?’, ‘Everything must change’, and ‘Does the answer lie within?’ All 4 of these resources are available on the M&D website – www.upcsa-mad.org.za

NOTE: Both the Rev Dr George Marchinkowski and members of the committee are available to make presentations to presbyteries and congregations.

EXTENSION OF THE PROJECT:
It was initially envisaged that the MCP would only run for 3 years, until the end of 2018, but due to the success of the various programs and in light of the new initiatives undertaken by the MCP, the committee would like to extend the project by a further 2 years until the end of 2020.

The committee would like to express its heartfelt thanks to the Rev Dr George Marchinkowski for his tireless efforts in leading the MCP and looks forward to partnering with him over the next two years.

1.2 Changing the way we think about Church and Ministry
Following the adoption of the report of the Joint Task Team (Ministry Committee and Mission & Discipleship Committee) on Models of Ministry at the 2016 General Assembly, the Ministry Committee was tasked by the Assembly with taking further steps in implementing changes in our models of ministry as envisaged by the Joint Task Team report. To this end the Ministry Committee established a sub-committee to which 3 members of the Mission and Discipleship Committee (one being the Convener) were invited to participate. The work of this subcommittee will be reported on in full in the Ministry Committee report, however it bears mentioning that part of the sub-committee’s work was to set up a Theological Workshop to consider the theological and biblical foundations for models of ministry.

The Theological workshop had delegates from rural and urban, township and suburban congregations. There were lay leaders and clergy and the delegates represented our transnational Church. The deliberations at the workshop affirmed and showed how the UPCSA is united behind the principles of Missional Church. All were in agreement (amongst other things) that:
1. We have created a sacred/secular divide in the Church which has made it difficult to witness;
2. We have perpetuated a clergy/laity rift in which the clergy is active and the laity passive;
3. Our congregations are ageing and declining and we don’t know how to revive or plant new churches.

The workshop produced a paper that was used to assist the subsequent Ministry conference that focussed on changing the shape of our ministry and theological education in the future. The theological paper is an important document that should be read and studied by all in the UPCSA. To this end the Ministry Committee will be appending the paper to their report and be asking the Assembly to distribute the paper to all Presbyteries and congregations for study and comment.

1.3 UPCSA Missional Church Definition:
The UPCSA Strategic Plan calls for a clear definition of Missional Church that can be used by Presbyteries and congregations in their own strategic thinking and planning. In the latter half of 2016 the committee produced a definition that has been distributed widely within the UPCSA and shared with other FE partners and the Council for World Mission. The definition is produced here once again and the committee calls on the Assembly to encourage all members of the UPCSA to study it and embrace it.

A Missional Church is a **sent** church, which understands its primary work as **witnessing** to Christ and **serving** God in the world.

A Missional Church is **shaped** by God for the **community** into which God has placed it.

A Missional Church is **focussed** on those who don’t yet know Jesus.

A Missional Church, **empowered** by the Holy Spirit, is focussed on working with God in **brining fullness of life** (involving justice, healing, wholeness and reconciliation) to all the people of the world.

1.4 Congregation definition and categories
The 2017 Assembly Executive Commission adopted the following definition of the local congregation:

“A congregation (or worshipping community) is a group of people who gather regularly to meet Christ in Word and Sacrament, practice mutual care and make disciples in our changing contexts.
They do so while seeking to participate with God in the transformation of the world. As communities, they move toward sustainability in leadership and ministry.”

This new definition has obvious consequences for how we categorise congregations in the UPCSA and how we determine which are to be constituted and which are not, which are to pay assessments and which are not, and which are able to commission members to Presbytery and which are not.

Attached to this report, as Appendix A, is a tabular presentation of the various categories of congregations in the UPCSA based on the definition of a congregation stated above. These categories were adopted by the 2017 Executive with an instruction to the Manual Committee to make the necessary changes to the Manual. These changes have not yet been made which means that most Presbyteries are still working under the old definition and categories. The Committee is asking the Assembly to instruct the Manual committee once again to implement these changes in the Manual of Faith and Order and to include the tabular presentation of the categories of congregations in Chapter 6 of the Manual for ease of reference for members of the UPCSA.

1.5 Presbytery Consultations

Over the past 5 years the committee has visited a number of Presbyteries in the UPCSA to facilitate workshops on the subject of being missional and to offer support and encouragement to Presbyteries in their work of developing missional congregations and planning new worshipping communities.

This past year visitations and consultations were undertaken in the Mthatha and Lekoa Presbyteries. The visitation to Mthatha was well received and the team from the Committee were able to meet with a number of the ministers in the Presbytery and learn of the many challenges facing the Presbytery as well as some of the breakthroughs in ministry that have recently taken place.

With regards the Lekoa Presbytery, after an initial visit in 2017 a second round of talks were held in February 2018. The Presbytery has 20 congregations from Mafikeng and Kuruman in the west through the mining areas of Carltonville and Klerksdorp to the Vaal triangle in the south east. They have three ‘full-time’ ministers: The Revs Ayanda Magula (Moderator), the Rev. Robert Thema and the Rev. Tony Bartlett. Only the first two are active outside the bounds of their congregations. These ministers are assisted by the retired minister, the Rev Dr. Mamabolo Raphesu and are seeking to have the Rev David Monokoane appointed in a cluster of churches. The area is experiencing serious economic challenges with the closure of many mines and industries. Congregations are ageing and declining.

The lack of full-time ministry causes challenges in many areas: Ministry of the word and sacrament to God’s people; a lack of any substantial Christian education and social action in the community. Also the structure of ruling councils (which are supposed to be equally represented) and the inability to constitute regional structures such as a Court/ARP. The committee has offered to facilitate a workshop/consultation to assist the Presbytery in finding solutions.

1.6 Conveners Consultation

It is the intention of the committee to hold a consultation of all Presbytery M&D Conveners on the 12th of October 2018 at the eMseni Conference Centre. The purpose of the consultation is two-fold. Firstly, to familiarise the Presbytery Conveners with the work of the Assembly M&D committee so that they can be empowered in serving as Presbytery M&D conveners. Secondly, to engage the Presbytery Conveners in a conversation regarding the particular challenges and opportunities that the face in their respective Presbyteries in the area of Mission and Discipleship with the aim of offering encouragement and advice.

1.7 Missional Picture of your context:

The committee has produced a resource tool for use by individuals, congregation Councils and groups within congregations in gaining a missional picture of their context. The ministry agenda of any congregation cannot simply be determined by the needs of the congregation members, but must also be determined by the needs of the community in which the congregation is situated. It is essential that the leadership pay attention or listen to that context and discern what the needs of the community are so that the congregation can effectively minister to those needs, as Jesus would do. The UPCSA must pay attention to the realities and challenges of the various contexts (rural, urban, suburban, inner city, poor, affluent etc.) across our three countries and this tool (listening exercise) will assist churches to be relevant and effective in ministering the love of Jesus to the world.

The resource tool is attached to this report as Appendix B and is commended to all Sessions/Councils as a...
tool to use when listening to the context that a particular congregation finds itself in.

1.8. INSPIRE CONFERENCE 2018

The Committee affirms the value of the biennial Inspire Conference. Unfortunately, due to unforeseen circumstances the conference intended for September 2017 was cancelled. However, the committee plans to hold an Inspire Conference this year from the 9th-11th October 2018 at the eMseni Christian Conference Centre in Benoni. The theme of the conference will be *Growing and Going: The UPCSA coming of age in our 20th year*. As before, the committee will subsidise the costs of the conference with funds from our budget and the CWM allocation so as to minimise the conference fees. The Assembly is asked to encourage UPCSA members to attend the conference.

2. MOBILIZE

2.1 Shared Ministry between congregations:

The committee would like to encourage Presbyteries to consider initiating strategic partnership between 2 or more congregations in a given area who are struggling to achieve sustainability. This model of ministry would require congregations to share the ministry/leadership of a Minister because on their own the partnering congregations simply cannot afford to call or appoint a Minister. There are already examples of this happening in the UPCSA.

Attached to this report as [Appendix C](#) is a Memorandum of Shared Ministry offered to the UPCSA as a guide for Presbyteries when they are considering partnering congregations. The committee feels strongly that from the outset it must be determined by the Presbytery concerned and the participating congregations whether the Shared Ministry agreement is intended to keep the participating congregations autonomous or will be used as a means to ultimately merge the participating congregations into one congregation under one Session/Council. For a Shared Ministry model to succeed these expectations must be clearly aired and agreed upon before the Presbytery proceeds with establishing the Shared Ministry and appointing a Minister to that Shared Ministry. It must also be noted that the emoluments of the Minister appointed to the Shared Ministry must be in line with the requirements of the Manual and that the contributions made by the participating congregations towards the emoluments be clearly negotiated and stipulated beforehand.

2.2 The Order of Lay Ministries

The committee would like to celebrate the Order of Lay Ministries. Over the past year it has gained some momentum and we now have 60 candidates at various points of progress in the 5 Module Foundations Course spread across Presbyteries as set out below.

<table>
<thead>
<tr>
<th>PRESBYTERY</th>
<th>MOD 1</th>
<th>MOD 2</th>
<th>MOD 3</th>
<th>MOD 4</th>
<th>MOD 5</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amatole</td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>eGoli</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>eThekweni</td>
<td></td>
<td>1</td>
<td></td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Free State</td>
<td></td>
<td>1</td>
<td></td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Limpopo</td>
<td>6</td>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>Mthatha</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Tshwane</td>
<td>6</td>
<td>7</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>19</td>
</tr>
<tr>
<td>W.Cape</td>
<td>15</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>22</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>60</strong></td>
<td><strong>60</strong></td>
<td><strong>60</strong></td>
<td><strong>60</strong></td>
<td><strong>60</strong></td>
<td><strong>60</strong></td>
</tr>
</tbody>
</table>

The Committee would like to celebrate the completion of the Foundations Course with special mention to the Rev Theo Groeneveld who has been the primary inspiration and driving force behind the course. The Assembly is asked to recognise the value and quality of this course for training lay leaders in the UPCSA. Special mention must also be made of Mrs Eddie Stopforth, the OLM Administrator, who works tirelessly in administering the course and assisting those who are completing it. The Assembly is reminded of the themes of the 5 modules of the Foundations Course:

**Module 1: Understanding the Gospel and Apostle’s Creed**

Scriptural basis in Eph 2 and Col 1

**Module 2: Understanding Servant Leadership**
Module 3: Understanding our Presbyterian heritage and the Essentials of Reformed Theology
Scriptural basis in numerous texts pertaining to the 5 Reformation Solas as well as 1Pet 2, Acts 15

Module 4: Qualities and Skills needed for good service
Scriptural basis in numerous texts including Col 3, Ex 36, 1 Tim 3, Phil 2, Neh 1-9

Module 5: Barnabas – A Case Study
Scriptural basis in numerous texts including Acts 4, 9, 11, 13, 15 and Col 4.

Upon completion of the Foundations Course participants will receive a certificate and will be set apart to the Order of Lay Ministries by their Presbytery with the use of a simple service that has been designed by the UPCSA Worship Committee. The certificates and the setting apart service are available from the OLM Administrator.

The Assembly is reminded that besides Lay Preachers, a member of the UPCSA can join the Order as a Children’s Ministry Co-Ordinator, Worship Leader/Choir Director, Youth Pastor and Pastoral Co-Ordinator/Visitor.

Mrs Eddie Stopforth, as Administrator of the Order, is available to all those who would like further information about how to become a member. Guidelines outlining the application process are available to any interested applicant, minister or Session. Two official forms have been created. One is for use by a candidate including all needed personal information (this is submitted to the relevant Session). The other is a mechanism for (a) the Session to submit and recommend the application to the Presbytery and (b) the Presbytery to approve the application and pass it on to the OLM administrator for further attention. This process is in line with what has been prescribed in the Manual.

Support packs have been prepared to assist congregations. These consist of Job descriptions for the individual ministries covered by the OLM (these are being provided as a guide; congregations would of course be free to use only whatever is appropriate to their circumstance). In addition, a guide on the interview process, a letter of appointment/employment contract (also a guide) and information relating to suitable additional training is available. Various Job descriptions have been created and the committee has decided on further training possibilities.

The M&D website includes these support packs (guidelines and job descriptions). The Administrator is available to visit Presbyteries on request. Note that all existing Lay Preachers are to register with the OLM and the Assembly is asked to instruct Presbyteries to forward the names of the Lay Preachers in their bounds to the OLM Administrator as a matter of urgency.

The Assembly is also reminded that Church Development Evangelists (CDE) are also members of the OLM since a CDE must be a Lay Preacher. It is important that the designation of CDE is related to the project (Church plant) that the person serves, i.e. a CDE is not appointed or set apart for life but simply for the duration of the project he/she is appointed to serve by the Presbytery. Once the project has been completed the person ceases to be a CDE.

This is different to the evangelism role that some Sessions in the UPCSA designate to certain Elders. Traditionally, congregations have commissioned Elders to serve as Evangelists to plant new worshipping communities. Such Evangelists often have preaching experience but not always specific training. They are accountable to the congregation that commissioned them. Some practices with this tradition have been perceived as problematic, i.e. being set apart by the congregation and not the Presbytery and also by the wearing of clerical collars (although it differs from a ministerial collar). The committee is in the process of researching this matter and will report to the Executive Commission in 2019 on guidelines that Sessions/Councils can use in appointing Evangelists and what role Evangelists should play in the life of a local congregation. It is envisaged that the role of the Evangelist will be included in the Order of Lay Ministries going forward.

2.3 New church plants in the UPCSA
At the end of 2016 the committee offered grants of R20 000 each to congregations or Presbyteries who had started new worshipping communities. These Initialize Grants were intended to encourage church planting in the UPCSA. We are pleased to report that we received 19 applications and were able to offer 11 grants. Due to the success of this program, a second round of Initialize Grants was started in late 2017. All congregations
and Presbyteries were invited to apply for an Initialize Grant by the end of March 2018. Once again the committee has received a number of applications and will be considering them in the course of April and May with the view of awarding a further 8 grants.

The committee is aware that there are Presbyteries and congregations that have not received an Initialize Grants. These church plants often originate through the work of CDE’s or by releasing an outstation to become an autonomous congregation. This work must be encouraged, however, the in the light of the rapid change taking place in communities across our 3 countries, the Assembly is asked to encourage congregations and Presbyteries to find innovative ways to plant new worshipping communities in our changing contexts. The committee would also love to hear about any new church plants that congregations and Presbyteries have initiated so that this can be celebrated by the UPCSA.

2.4 Evangelism

The committee affirms that all followers of Jesus (disciples) are called to witness to the Lordship of Jesus (evangelize). However, many members of the UPCSA feel ill equipped to fulfil this calling. To address this the committee would like to commend to the UPCSA the course written by the Rev Theo Groeneveld entitled, ‘Broadcast – A bible study on evangelism’, to be used as study material in groups and at workshops to help equip members with the tools and confidence to witness about Jesus to others. The course is available free of charge on the committee’s website.

2.5 CDE Training in Zimbabwe

From the 25th-27th October 2017 25 out of 27 CDEs in Zimbabwe met at Lovemore House in Harare for training and equipping. Presentations covered leadership skills, church administration, church polity and team building. In addition to the value of the presentations, the CDEs appreciated the opportunity to be together and to learn from each other’s experiences. The committee wishes to thank the Rev Elias Simango for his efforts in organising and facilitating the training weekend. We are reminded of Paul’s words in Ephesians 4, that the purpose of leadership is to equip God’s people for works of service.

3. RESOURCE

3.1 UPCSA staffing for Mission and Discipleship

The committee feels very strongly that the UPCSA must be investing in the equipping of God’s people for works of service (Eph 4:12) and also in the mobilising of those equipped members (disciples) into the world to join God in his mission.

To this end we propose that the UPCSA creates 2 staffing positions – A Discipleship Enabler and A Missional Church Enabler.

**Discipleship Enabler:**

Since the UPCSA takes seriously the notion of the Priesthood of all believers and the fact that all are called to ministry in the Church and the world, the UPCSA must invest in the equipping of God’s people. Currently that equipping, at an Assembly level, takes place through the Mission & Discipleship Committee, Stewardship Committee and Education & Training Committee. We recognise that there are capacity challenges for each of these committees and so it is proposed that the Assembly establish a full time position (although initially it could be part-time) of a Discipleship Enabler who will support these 3 committees (and others if needs be) in the administration, coordination, development and rolling out of training/equipping programmes aimed at empowering the members of the UPCSA in ministry. Attached to the report as Appendix D is the proposed Job Description of the Discipleship Enabler for consideration by the Assembly. It is proposed that the Assembly approve the establishment of this position and task the Church Office Committee, together with one representative from each of the three Assembly committees mentioned above, to determine suitable remuneration, advertise and appoint a person by the 1st of January 2019. It is proposed that the funding for this position come from the budgets of the three committees concerned and from CWM funding. NOTE: The intention is that this position will not take over the work of the three committees mentioned above, but will offer support to and work alongside the committees. (See Appendix D)

**Missional Church Enabler:**

If the UPCSA is going to continue to make a significant change to the way we think about church and its growth trajectory and place in the world, we will need a Missional Church Enabler who will work with local congregations and Presbyteries to develop a missional worldview, to develop missional congregations and to plant new worshipping communities. As with the case of the Discipleship Enabler, the committee proposes that the Assembly establish this staffing position but with the view of filling it as of the 1st of January 2020.
We are asking for the Assembly’s approval, in principle, of the position and the committee will return to the Executive Commission in 2019 with a detailed job description, reporting responsibilities, funding model and the envisaged relationship of the Missional Church Enabler with the various committees of the Assembly.

3.2. Website
The Committee’s website has been updated and continues to be a major resource offered to the UPCSA. www.upcsa-mad.org.za

Members of the UPCSA are encouraged to use the website and contribute resources towards it.

3.3 Participation in ecumenical conferences and consultations
The attention of the Assembly is drawn to the fact that the members of the committee continue to represent the UPCSA at various ecumenical conferences and consultations in an attempt to keep abreast of developments around the world and locally regarding mission and discipleship. This includes the CWM Regional General Assembly held in Lusaka in April 2018, the Fresh Expressions International Conference held in London in September 2017, the CWM Evangelism Conference held in Johannesburg in May 2017 and the interdenominational Missional Church Conference held in Stellenbosch in May 2017.

The Assembly’s attention it drawn to Appendix E of this report which contains a statement from the World Council of Churches Conference on World Mission and Evangelism that was held in Arusha, Tanzania in March 2018. The theme of the conference was: Moving in the Spirit: Called to Transforming Discipleship. The statement is a call to discipleship and is well worth the read and commended to the Assembly.

4. INVEST

4.1. Grants in aid of Stipend and support of CDEs
The Committee provides Grants in aid of Stipend to congregations of the UPCSA in all three countries. The budgets for the next financial year will be: R275 000 for Zambia, R180 000 for Zimbabwe and R 300 000 for South Africa.

The Committee also supports the work of Church Development Evangelists (CDE) with grants. Budgets for the next financial year are R160 000 for Zambia, R160 000 for Zimbabwe and R80 000 for South Africa.

4.2. Minimum Stipends for 2019
The committee needs to affirm what was shared at the 2017 Executive Commission regarding the minimum stipend scales. Firstly, the scales below are NOT the recommended stipends for the UPCSA, but simply the MINIMUM, i.e. congregations may not pay less than these figures but are encouraged to pay more. Presbyteries are also able to set their own minimum stipend scales as long as they are higher than the Assembly scales. Secondly, these scales are for stipends, not salaries or emolument packages, and so do not reflect the full remuneration package that ministers receive. Thirdly, all stipends are subject to deductions such as income tax, pension contributions and UIF and so the figures in the scales are the gross stipend figures before deductions, not the net figures after deductions.

After consulting with the Synod of Zambia and the Presbytery of Zimbabwe the committee is proposing a 6% increase for the South African scales and 7.5% for the Zambian scales and no change for Zimbabwe. The committee has wrestled with the request that Zimbabwean scales remain unchanged, but this reflects the reality of the very dire financial scenario in Zimbabwe.

Below are the proposed minimum Stipends for 1 January – 31 December 2019:

<table>
<thead>
<tr>
<th>Zambia</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 – 5 years</td>
<td>ZK 3 300</td>
<td>ZK 3 500</td>
</tr>
<tr>
<td>6 – 15 years</td>
<td>ZK 3 500</td>
<td>ZK 3 800</td>
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<tr>
<td>16 – 25 years</td>
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<tr>
<td>26 – 35 years</td>
<td>ZK 4 100</td>
<td>ZK 4 400</td>
</tr>
<tr>
<td>35 years +</td>
<td>ZK 4 400</td>
<td>ZK 4 800</td>
</tr>
</tbody>
</table>
### 4.3 Property Grants

The committee is pleased to report that after the reintroduction of property grants at the 2017 Executive Commission that the committee was able to provide 3 property grants to congregations this past year. Grants are only given for the purchase of a church property and/or the construction of a primary worship venue, i.e. the grants are not intended for maintenance of buildings or for mission houses/manses or second buildings on church properties. Congregations are to note that applications for these grants have to come to the M&D committee through the Presbytery, i.e. with Presbytery approval, and include sketches (not architect’s plans) of the proposed property purchase or building project.

### 4.4 Initialize Grants

As was mentioned earlier in the report, the committee was able to provide 11 grants in early 2017 to the total value of R200 000 and with funding from CWM and from the committee’s budget, the committee is able to offer a further 8 initialize grants in 2018 to the value of R160 000.

### 4.5 Bursaries

The committee feels it is important to offer bursaries to members of the UPCSA who would like to take courses accredited by the committee in the area of missional theology and praxis. Members of the UPCSA will qualify for 50% bursaries for the following courses until the budget allocation is exhausted: MSM, Missional courses with the Centre for Contextual Ministries at the University of Pretoria and through Ekklesia at the University of Stellenbosch.

### 4.6 Church building funding from other organisations:

The committee wants to draw the attention of the UPCSA to two organisations that offer funding for church buildings.

The first is a long time partnership that the UPCSA has had with the Christian Development Trust Foundation (the Rev C Judelsohn serves as a Board Member of the Foundation) which offers building loans to congregations at reduced interest rates. Loans of up to R1.5 million are available. If any congregation is interested they can contact the CDT Foundation manager, Lyn Rutters, via email: lynette@cdtrust.co.za.
The second organisation is **Judea Harvest** ([www.judeaharvest.co.za](http://www.judeaharvest.co.za)) which specialises in partnering with congregations in building worship venues. They offer a highly subsidised permanent structure (**SNAP church**) that can be built in one week, with minimal labour cost, that can accommodate up to 200 people.

The structure consists of steel columns that stand on concrete plinths. Steel trusses bolted to columns with purlins, carry the corrugated iron roof. The patented steel wall, with a polystyrene core and aluminium coating, is fire resistant, rust free, and provides excellent insulation. Alternatively, walls can be built with bricks. The cost of the structure is R450,000, but congregations only need to pay R100,000, the rest is subsidized. The organisation works throughout Africa.

5. **REACH**

5.1. **Support for a Mission Organisation**

It has become customary for our committee to showcase the work of a Mission Organisation every second year. From 2012 to 2014, we showcased the International Sailors Society. From 2014 to 2016, Africa Enterprise was our focus. From the 2016 Assembly to the 2018 Assembly it has been the Bible Society in each of the three countries of the UPCSA.

The committee would like to propose that for the period 2018-2020 that the Leprosy Mission be the focus mission organisation. Mr Theo De Villiers (Deputy Director of the Leprosy Mission SA) attended the committee’s March 2018 meeting made a presentation that was very informative and well received. Leprosy is a bacterium that attacks the peripheral nerves in the body, causing disfiguration and sometimes blindness. The disease can be cured (takes between 3 months to 3 years) but the disability suffered is permanent. Sufferers are highly stigmatised in society. The Leprosy Mission provides treatment and care for people with leprosy as well as education for the communities in which it is most prevalent so as to challenge the myths and misinformation around the disease of leprosy. A brief video presentation on the work of the Leprosy Mission will be shown at the Assembly.

The Assembly is asked to encourage all Presbyterians to support the Leprosy Mission. For further information visit: [www.leprosymission.co.za](http://www.leprosymission.co.za)

5.2. **October is Mission Month**

The committee gives thanks to God for the very positive response to the 2017 Month of Mission. The theme was Reformation 500 and there were over 300 subscribers to the daily devotions during the month of October. The committee wishes to thank the Rev Theo Groeneveld for his work in coordinating the 30 contributors to the devotions and providing the sermon outlines for the five Sundays of October.

The Committee is again developing resources for October 2018 and will hope to provide the details in the supplementary report to Assembly. If not, then the information will be distributed in the UPCSA later in the year.

The Committee encourages Presbyteries to arrange Pulpit Swaps and Associations to organise Revival services during October this year.

**A word of thanks**

Finally, as Convener, I would like to express my sincere thanks to the committee members for their enthusiasm, commitment and contribution to the work of the committee. A special word of thanks to Eddie Stopforth who serves as secretary of the committee and, amongst other matters, administers the payments of grants. A word of thanks also goes to the Central Office finance department, notably Bester Mahlangu, for the efficiency shown in processing grant payments. The committee also thanks George Marchinkowski for his continued efforts in assisting the committee to think missionally and in identifying and producing resources on the missional church. Finally, to express thanks to the General Secretary, Lungile Mpetsheni, for his uncompromising support for the work of this committee.

After careful thought I have decided not to make myself available for re-election as Convener of the committee and I would ask the Assembly to give careful consideration to whom to appoint as convener so as to ensure continuity with a team that has excelled themselves in their commitment to excellence and seeing the UPCSA fulfil its mission priority to develop missional congregations.

**CHRISTOPHER JUDELSONH**

**CONVENER**
PROPOSALS

1. The Assembly receives the report.
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.
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.
4. The Assembly agrees to extend the Missional Congregations Project by a further two years until December 2020.
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.
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.
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.
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.
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.
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.
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.
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 and CDE’s within their bounds to the OLM Administrator by 31 August 2018
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.
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.
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.
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 of 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.
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
18. The Assembly commends the committee’s website – www.upcsa-mad.org.za – to the denomination as a valuable ministry resource.

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.

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.

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.

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.

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

24. The Assembly encourages its members to support the Leprosy Mission in all ways possible.
## APPENDIX A

### CATEGORIES OF CONGREGATIONS

<table>
<thead>
<tr>
<th>Category</th>
<th>Outstation</th>
<th>New Worshipping Community</th>
<th>Developing Congregation</th>
<th>Calling Congregation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Description</td>
<td>Can become a developing congregation, but does not have to</td>
<td>A brand new work that can become a developing congregation</td>
<td>Works towards sustainability in leadership and ministry</td>
<td>Is sustainable in terms of leadership and ministry and is working towards planting a new worshipping community</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question</th>
<th>Outstation</th>
<th>New Worshipping Community</th>
<th>Developing Congregation</th>
<th>Calling Congregation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is it an entity in its own right? Who has oversight?</td>
<td>No, it's under a Session of a congregation who appoint elder(s) to be responsible</td>
<td>No, it's under a session or a Presbytery committee</td>
<td>Yes. It can have a session and stewardship body.</td>
<td>Yes. It has a session and stewardship body.</td>
</tr>
<tr>
<td>Who can serve this congregation? Does it have a right to call?</td>
<td>The minister, probationer or Interim Moderator (I.M.) of the parent congregation. Often a local elder who is a lay preacher helps. No right to call.</td>
<td>A CDE or the minister, probationer or Interim Moderator (I.M.) of the parent congregation or Pby Committee. No right to call.</td>
<td>An appointed Minister or I.M. Also a CDE or Stated Supply (both under oversight of IM). No right to call.</td>
<td>An appointed or called minister. Has the right to call. (Can have Stated Supply or CDE appointed by Presbytery)</td>
</tr>
<tr>
<td>Can this congregation receive financial assistance?</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>No. If it needs financial assistance it must be Developing.</td>
</tr>
<tr>
<td>Who represents it at Presbytery? Can it send commissioners who vote?</td>
<td>Represented by parent congregation. Can't send commissioners.</td>
<td>Represented by parent congregation or Committee. Can't send commissioners.</td>
<td>When it has a Session it's represented by its commissioners. Otherwise by its I.M.</td>
<td>It's represented by its commissioners.</td>
</tr>
<tr>
<td>Does it have a session, elders and stewardship body of its own?</td>
<td>No, the parent congregation handles this.</td>
<td>No, the parent congregation / Pby Comm handles this.</td>
<td>Yes it can. Often this is a work in progress (i.e. leaders are being trained)</td>
<td>Yes</td>
</tr>
<tr>
<td>How are finances handled?</td>
<td>Thru the stewardship body of the parent congregation who appoint local helpers</td>
<td>Thru the Pby Comm or stewardship body of the parent congregation who appoint local helpers</td>
<td>By the stewardship body.</td>
<td>By the stewardship body.</td>
</tr>
<tr>
<td>What documents does it sign upon commencement?</td>
<td>None</td>
<td>Statement of Intent Appendix A(2)</td>
<td>Statement of Intent Appendix A(2)</td>
<td>The Constitution of the UPCS A.</td>
</tr>
<tr>
<td>Minimum Requirements</td>
<td>A place to meet A core group of worshippers</td>
<td>A place to meet, A core group of worshippers, The potential to become a sustainable congregation</td>
<td>A place to meet. Min 25 members. A group of leaders who could become elders and managers.</td>
<td>A place to meet. Min 25 members. A Session &amp; Stewardship body. Able to meet the costs of ministry, assessments etc to the satisfaction of the Presbytery.</td>
</tr>
<tr>
<td>Pays Assessments?</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>How would it lose its designation?</td>
<td>Presbytery or the parent deems the work to be stagnant and not sustainable.</td>
<td>Presbytery or the parent deems the work to be stagnant and not sustainable.</td>
<td>If membership dwindles below 25, or its venue is not viable or it is unable to meet the costs of ministry.</td>
<td>If membership dwindles below 25, or its venue is not viable or it is unable to meet the costs of ministry.</td>
</tr>
</tbody>
</table>
APPENDIX B
MISSIONAL PICTURE OF YOUR CONTEXT
From the general to the particular.
What are the needs, where are the opportunities?

1) What is the ‘story’ of the community you are in? What has shaped its history?

   a. What hardships and difficulties are people facing?
      i. Economic
         _________________________________________________________
      ii. Social
         _________________________________________________________
      iii. Emotional
         _________________________________________________________
      iv. Spiritual
         _________________________________________________________

   b. What do people most value?
      _________________________________________________________

   c. What about demographics:
      i. Age
         _________________________________________________________
      ii. Cultural diversity
         _________________________________________________________
      iii. Urban/rural/inner city/other
         _________________________________________________________

2) Produce a map (sketch on a separate page) of your community indicating places where people gather and the places of greatest need.

   a. Where do people in the community meet?
      _________________________________________________________

   b. What opportunities are there to connect with people?
      _________________________________________________________

   c. What are the greatest needs of the people?
      _________________________________________________________

   d. What acts of service will bring Jesus to the community?
      _________________________________________________________

3) What are the ways/means by which people are already being reached with the Gospel and how can we join
4) What will Church look like for a community like this?

APPENDIX C
The Uniting Presbyterian Church in Southern Africa
Memorandum of Shared Ministry

By decision of the Presbytery of ……………………………….. the following congregations……… …………………….. and ……………………………………… are partnered as from the ……………….. …………………………………..20…… and the Revd……………….. is appointed to the Shared Ministry charge under the following terms and conditions:

1. Property and Funds: The property and funds belonging to or held on behalf of each congregation shall remain the property and funds of each congregation.

2. Places of Worship: All places of worship currently used and occupied by the congregations shall continue to be the places of worship of the congregations participating in the shared ministry. Worship services shall be conducted in all congregations as was the case before the establishment of the Shared Ministry charge. Joint services between the congregations participating in the Shared Ministry charge may be held, from time to time, as agreed upon by the participating congregations.

3. Ministry Responsibility: The ministry needs to be served by the Shared Ministry charge shall be as the congregations through their Sessions determine. The Minister will offer ministry in each congregation as agreed upon by the congregations.

4. Shared Responsibilities: The office bearers of the congregations shall meet, at least, annually, to review their portion of the contribution towards the emoluments of the Minister which must be in line with the provisions of the Manual and must be approved by the Presbytery concerned.

5. Session/Council Meetings: the Minister appointed to a Shared Ministry charge will be the Moderator of the different Sessions/Councils participating in the shared Ministry charge.

6. Appointment of the Minister: Each congregation will participate in the process of appointing a Minister. A joint Session/Council is necessary for this purpose. The candidate for a Shared Ministry charge is expected to have a clear understanding of the purpose and functioning of a Shared Ministry charge before taking up the appointment.

7. Review of the agreement:
   a) The Presbytery will need to take a proactive role in its care and discipline of the minister and congregations participating in the Shared Ministry charge. To this end the Presbytery will undertake an annual review of the Shared Ministry by means of a visitation and then report to the Presbytery.
   b) The congregations participating shall review this Memorandum of Shared Ministry at least every three (3) years.
   c) At the review the congregations participating will consider whether the life, work and witness of each of the congregations has benefited from the Shared Ministry and whether there is a healthy and cordial relationship between the Minister and the participating congregations.
APPENDIX D
UPCSA DISCIPLESHIP ENABLER

Position Description
The role of the Discipleship Enabler is to support the Mission & Discipleship, Stewardship and Education & Training Committees in the administration, coordination, development and rolling out of training/equipping programmes aimed at empowering the lay members of the UPCSA in ministry. The position will contribute to the achievement of the strategic plan of the UPCSA by facilitating and encouraging the effective involvement of lay members of the Church in the functioning of the Denomination.

Key Responsibilities
In accountability to a Task Team comprised of representative of the four Committees, the Discipleship Enabler will:

1. Administer the Order of Lay Ministries program, including oversight of the application progress, distribution of Foundation Course Modules and review of assignments, liaise with Presbytery M&D Convenors re training and progress of candidates, issue of certificates to successful candidates and maintenance of the data base
2. Oversee and encourage the denominational Training in Eldership program, including conducting “train the trainer” workshops, revising and updating available course materials, liaising with Presbytery Education & Training Conveners and providing information and training materials as requested
3. Identify and/or develop additional training materials for congregational lay leaders on issues such as financial management, congregation administration and the role of the Stewardship Board/Committee; liaise with Presbytery E&T Conveners for the roll out of such courses
4. Champion the development of the Children’s Ministry within the UPCSA, including building up a data base of training materials and arranging training courses for adult leaders
5. Arrange/coordinate training courses aimed at encouraging stewardship within the UPCSA, liaise with Presbytery Stewardship Conveners and provide information/training materials as requested

Skills and experience
• Understands the role and importance of lay member participation within the wider church
• Effective administrative skills
• Computer literacy (MS Word, Excel and use of email)
• An ability to establish and build long-distance relationships through correspondence
• Sensitivity to learning difficulties associated with distance education
• Commitment to the concept of “growing people”
• Familiar with UPCSA Committee structure and procedures

Length of Term
Five years, renewable
The Arusha Call to Discipleship
13 March 2018

World Council of Churches – Conference on World Mission and Evangelism
Moving in the Spirit: Called to Transforming Discipleship

The World Council of Churches’ Conference on World Mission and Evangelism met in Arusha, Tanzania, from 8-13 March 2018. More than one thousand participants gathered. All are engaged in mission and evangelism and come from different Christian traditions and from every part of the world.

We joyfully celebrated the life-giving movement of the Spirit of God in our time, drawing particular inspiration from the African context and spirituality. Through Bible study, prayer and worship, and by sharing our stories together, we were encouraged to be witnesses to the reign of God that has come to us through the life, crucifixion and resurrection of our Lord Jesus Christ.

Despite some glimmers of hope, we had to reckon with death-dealing forces that are shaking the world order and inflicting suffering on many. We observed the shocking accumulation of wealth due to one global financial system, which enriches few and impovershes many. This is at the root of many of today’s wars, conflicts, ecological devastation, and suffering. We are mindful that people on the margins bear the heaviest burden. This global imperial system has made the financial market one of the idols of our time and it has strengthened cultures of domination and discrimination that continue to marginalize and exclude millions, keeping them in conditions of vulnerability and exploitation.

These issues are not new for 2018, but the Holy Spirit continues to move in our time, and urgently calls us as Christian communities to respond with personal and communal conversion and transforming discipleship.

Discipleship is both a gift and a calling, to be active collaborators with God for the transforming of the world. In what the church’s early theologians called “theosis” or deification, we share God’s grace by sharing God’s mission. This journey of discipleship leads us to share and live out God’s love in Jesus Christ by seeking justice and peace in ways that are different from the world (John 14:27). Thus, we are responding to Jesus’ call to follow him from the margins of our world.

As disciples of Jesus Christ, both individually and collectively:

We are called by our baptism to transforming discipleship: a Christ-connected way of life in a world where many face despair, rejection, loneliness, and worthlessness.

We are called to worship the one Triune God, the God of justice, love, and grace at a time when many worship the false god of the market system.

We are called to proclaim the good news of Jesus Christ--the fullness of life, the repentance and forgiveness of sin, and the promise of eternal life--in word and deed, in a violent world in which many are sacrificed to the idols of death and many have not yet heard the gospel.

We are called to joyfully engage in the ways of the Holy Spirit, who empowers people from the margins with agency in the search for justice and dignity.

We are called to discern the word of God in a world that communicates many contradictory, false, and confusing messages.

We are called to care for God’s creation and be in solidarity with nations severely affected by climate change in the face of ruthless human-centred exploitation of the environment for greed and consumerism.
We are called as disciples to belong together in a just and inclusive community, in our quest for unity and on our ecumenical journey, in a world that is based upon marginalization and exclusion.

We are called to be faithful witnesses of God’s transforming love in dialogue with people of other faiths in a world where politicization of religious identities often cause conflict.

We are called to be formed as servant leaders who demonstrate the way of Christ in a world that privileges power, wealth, and the culture of money.

We are called to break down walls and seek justice with people who are dispossessed and displaced from their lands, including migrants, refugees and asylum seekers, and to resist new frontiers and borders that separate and kill.

We are called to follow the way of the cross, which challenges elitism, privilege, personal and structural power.

We are called to live in the light of the resurrection, which offers hope-filled possibilities for transformation.

This is a call to transforming discipleship.

This is not a call that we can answer in our own strength, so the call becomes, in the end, a call to prayer:

_Loving God, we thank you for the gift of life in all its diversity and beauty. Lord Jesus Christ, crucified and risen, we praise you that you came to find the lost, to free the oppressed, to heal the sick and to convert the self-centred. Holy Spirit, we rejoice that you breathe in the life of the world and are poured out into our hearts. As we live in the Spirit, may we also walk in the Spirit. Grant us faith and courage to take up our cross and follow Jesus - becoming pilgrims of justice and peace in our time. For the blessing of your people, the sustaining of the earth and the glory of your name. Through Christ our Lord, Amen._
**STEWARDSHIP**

**Report to General Assembly 2018**

1. INTRODUCTION
We wish to give God Almighty the glory and thanks for giving us this great opportunity to participate in the life and work of His church. As a committee we attended to this assignment with the seriousness and sensitivity it deserves. It has been a very enriching and learning experience for most of us who have been appointed to this committee for the first time. Thank you indeed for trusting us with such a responsibility. With the presence Geoff Jooste, a corresponding member of the committee and the support structure provided by various members of staff at the Assembly office victory is certain. Once again, I would like to extend my sincere thanks for affording me the privilege of serving the UPCSA as convener of Assembly stewardship committee. The report covers the work done between the 2017 Executive Commission and 2018 General Assembly.

2. REPORT OUTLINE
This report is sub-divided into the following sub-headings in order to enable the commissioners to capture the sequence of activities:
- Stewardship committee meetings, feedback: Assembly consultations and budget meetings, feedback: stewardship month (January 2018), communicating stewardship mission priorities, capacity building workshops, promotional materials (training manual, Booklet & Banners), opportunities, challenges and action plans, acknowledgements, conclusion, few uncontroversial proposals.

3. COMMITTEE GOALS
The committee set five particular goals for the period: 2016 General Assembly to General Assembly 2018:

3.1. To promote Christian stewardship as the core business and mission priority of the denomination.
3.2. To provide teaching and training promotional materials for use by presbyteries, sessions and congregations.
3.3. To determine stewardship vision, mission, goals and key outcomes, and to make this information available to all church structures.
3.4. To motivate stewardship committees in presbyteries to train stewardship champions and promote leadership development.
3.5. To promote the sustainable use of the environment, and discourage approaches which may upset ecological balance.
3.6. To support stewardship committee in presbyteries to audit stewardship activities and equip sessions to establish stewardship committees at congregational level.
3.7. Encourage a more responsible attitude among congregations towards consistent and assessments payments, and proper maintenance of church buildings.

4. COMMITTEE MEMBERSHIP
The members of the committee, as appointed by the General Assembly of 2016 in East London are as follows: The Revs MA.Thema (Convener), L.Mashoko (Secretary), TG.Galela-Theme (Liaison Officer), Mr L.Ramokopu, Mrs PW.Ntlakana, Ms M.Tilo, Mr T,Molefe, Mr H.Msisa, Mrs K.Masiteng, Mr TP.Mkandwini, and Mr H.Bopape.

5. STEWARDSHIP COMMITTEE MEETINGS
The committee managed to hold three meetings during this period to transact its business: with regard to the implementation of 2017 executive commission decisions, submission of stewardship budget for July 2018 to June 2019 to the finance committee, concluding stewardship training manual and stewardship report for 2018 General Assembly.

The attendance has always been poor, owing to the fact that the following committee members failed to attend a single committee meeting: T, Molefe, H.Msisa, K.Masiteng, TP.Mkandwini, and H.Bopape. However, H.Bopape apologised twice for failing to attend due to work commitments.

5. ASSEMBLY CONSULTATIONS & BUDGET MEETINGS
5.1. The convener was able to attend the budget meeting in Johannesburg on March 13th 2019 at 10:00.
5.2. The Convener submitted Assembly stewardship committee July 2018 to June 2019 budget to Geoff Jooste & Ryan Johnson for the attention of the finance committee on Thursday 1st of February.
5.3. The convener was able to attend the conveners consultation meeting scheduled for the 22-23 August 2017, in Johannesburg.
5.4. Stewardship activity report was submitted to the clerk of Assembly, Rev V.Mkhungo on within the stipulated time for the attention of the Executive Commission scheduled for 11th Jul-14th July 2017; SilveiraHouse in Harare.
6. RESOURCE DEVELOPMENT AND SUPPORT

A Biblical Guide to Stewardship (Good News about Giving), compiled and edited by Rev RZ Notshe, Lovedale Press, provides a well informed financial and stewardship guide for the individual, seminars, small groups and church stewardship presentation. It is all about Biblical principles, practical solutions and real life application. Rev RZ. Notshe imparts his extensive knowledge and experience on how to empower leaders to build a giving church. This book is still a tremendous tool to help Presbyterians manage their resources well and thus stay joyfully strong in Jesus. We suggest that enough copies should always be available at Assembly resource centre.

6.2. Stewardship Guidebook for Members
The committee planned to have about 500 copies available at assembly for distribution. The Booklet explains what this committee is all about and its activities within the UPCSA. The committee is planning to send a copy to minister, session Clerk, and probationer in September for guiding and facilitation during information sessions and workshops. Those introductory copies will be for free, but thereafter copies will cost between R50.00 and R100.00. The exact price is still to be determined in due course by Assembly finance committee. The booklet is not only suitable for new members joining the congregations of the UPCSA, but is also suitable for even long-standing members. It is firm believe that the booklet meets the anticipated need. It contains 19 short articles, namely:
- Stewardship Committee Vision and Mission
- Focus Areas
- Five Major Possessions
- Getting Out of Debt
- Money Values
- Principle of God’s Audit
- The Grace of Giving
- Sacrificial Giving
- Reasons for Withholding
- Where Should you give First
- Make up of a good Steward
- Qualities of a Steward
- How to Discover you Spiritual Gifts
- Acknowledging God’s Ownership of the world
- Promoting Giving Warriors
- Servant Leadership
- Vision, Environmental Affair
- Stewardship Messages

6.3. Stewardship Training Manual
Since July 2016, the convener has been receiving suggestions from individuals and sessions about the importance of developing the training manual. The committee contacted its research through some Presbytery conveners, and indeed there was a confirmation that the issue of the training manual was a common concern to a number of individuals and congregations within the UPCSA. When the committee discussed this matter in one of its meeting, it was increasingly clear that the training manual as a guiding tool for facilitators and sessions at local level was imperative. The committee further articulated the fact that the Training Manual will assist in spelling out clearly and systematically the common vision and approach that congregations within the UPCSA must follow. The convener and 3 committee members were given powers to start working on the draft Training Manual. Moderator and honourable commissioners it is with great joy to announce to Assembly that the draft training manual is complete and available. All suggestions and recommendations on improvements be directed to the committee through the convener for consideration.

The committee is planning to send a copy to each to minister, session Clerk, and probationer in September for study and feedback. The draft copies will be for free. Once the training manual is complete, Assembly finance committee will determine the price. The draft is suitable for new members joining the congregations, long-standing members, students for the ministry, probationers and ministers. We are hopeful that the draft training manual meets the anticipated needs of various sessions and congregations.

It contains 19 short articles, namely:
- Setting the Scene
- Pre- Measuring Exercise
- Course Content and Background
- Ground Rules
- Background Notes & Group Contact
- What is Stewardship
- Stewardship in the Old Testament
- Old Testament Picture of a Steward
- Tithing
- Stewardship in the New Testament
- Stewardship in the Early Church
- God’s ownership of the World
- Stewardship & Mission
- The principle of personal gift in Giving
- Giving is Sowing
- The make up of a good steward
- Living Positive Value
- Supporting God’s work with God’s Wealth
- Christian Leadership
- Servant Leadership
- Passing Giving baton to young generations
- Power of Vision
- Mission Statements & Strategic Planning
- UPCSA Strategic plan
- Money & Values
- Responsibility in Spending & borrowing
- Managing Church Finances with Integrity
- Christian Values and Facilitation

7. STEWARDSHIP MONTH FEEDBACK (FEBRUARY 2018)
The executive commission has committed sessions and congregations within the UPCSA to observe January of each year as stewardship month. In November 2017, a circular letter was sent to all sessions and congregations in order to encourage them to plan and prioritise stewardship initiatives throughout January month. Through information sessions, members were to be guided on effective and proper management of their resources. Workshops were to be arranged to empower all leaders to build a giving church. Young people were encouraged to compose songs and poems meant to promote stewardship and giving, and celebrating giving warriors in our congregations. The committee has written to all sessions and congregations requesting feedback. Unfortunately by the time the convener was concluding the report feedback was still not available.
<table>
<thead>
<tr>
<th>DATE</th>
<th>ACTIVITY</th>
<th>NO</th>
<th>FEEDBACK</th>
</tr>
</thead>
<tbody>
<tr>
<td>07.10.2017</td>
<td>The 15th Uniting Presbyterian Women’s AGM (Conference) in the Presbytery of the Free State</td>
<td>120</td>
<td>The purpose was to encourage the heart of giving in the church. After a warm welcome and introductions, the convener addressed delegate and his presentation focused on the following topics: 1. The role of church associations in promoting Christian stewardship and giving. 2. Budgets, money &amp; values 3. The power of vision &amp; individual purpose statements. 4. How to manage water better. 5. Why pay assessments.</td>
</tr>
<tr>
<td>14.10.2017</td>
<td>Stewardship Workshop, Phomolong Presbyterian Church &amp; StAndrew’s Presbyterian Church.</td>
<td>20</td>
<td>The purpose was to empower leaders to practice good stewardship and build giving churches. Both Revs MA.Thema (Phomolong Presbyterian church) &amp; CMM.Letsheleha (St Andrew’s Presbyterian church facilitated the workshop through Saturday to Sunday service. 1. Unpacking the vision, mission and strategic goal. 2. Church admin, buildings &amp; Assets management. 3. Financial management: Budgets, policies &amp; Reporting. 4. Stewardship: giving &amp; Assessments. 5. Stewardship Committees at congregational level.</td>
</tr>
<tr>
<td>15.10.2017</td>
<td>Joint Pledger-thon Sunday: Phomolong &amp; STAndrews Presbyterian Churches.</td>
<td>143</td>
<td>The purpose was to empower members to practice good stewardship and build giving churches. Rev CMM Letsheleha, lead the devotions, and Rev Dr TPE Tondi preached on stewardship, God’s ownership of the universe, the power of vision and spiritual gifts (Psalm 24:1,Nehemiah 2:16-18). A major principle stressed by Rev Dr TPE Tondi was faithfulness to the work the Lord continues to entrust to us After the church service, the convener met with elders and leaders of Church associations in the church hall for further discussions on the following: 1. Correct and consistent assessment payment. 2. Allow creativity to be tapped from young professionals in the church. 3. Leadership as an opportunity for service and self development. 4. Servanthood leadership and how to make people feel loved and served. 5. Importance of financial support for social programmes, e.g vulnerable children, and child headed families. Hoe to identify their mission and needs, prioritise and resources, and to plan, implement and evaluate programmes.</td>
</tr>
<tr>
<td>21.03.2018</td>
<td>Stewardship Workshop Parys/Vredefort Presbyterian Church Pary’s</td>
<td>34</td>
<td>The purpose was to empower leaders to practice good stewardship and build giving churches. After a warm welcome by Rev Malefetsame Matli, the convener (Rev MA.Thema) facilitated the proceedings and the following topics were extensively discussed: 1. Unpacking the vision, mission and strategic goal. 2. Church admin, buildings &amp; Assets management. 3. Financial management: Budgets, policies &amp; Reporting. 4. Stewardship: giving &amp; Assessments. 5. Stewardship Committees at congregational level. See Appendix A.</td>
</tr>
<tr>
<td></td>
<td>Resource Mobilization: Fundraising. Presbytery of Zimbabwe</td>
<td></td>
<td>Churches and District Commissions are being trained and encouraged to make use of fundraising ventures in raising funds for the mission work of the Presbytery. The committee is working hand in hand with Assembly finance committee to equip District Commissions not to be donor dependence, but to independently engage in fundraising initiatives in order to support the mission priorities of Presbytery of Zimbabwe. The planned fundraising activities included the following: Java day, dinner on Mother’s Day, Braai on Father’s Day, and music concert which embraces the significance of traditional hymns.</td>
</tr>
<tr>
<td></td>
<td>Finance Training Workshop.</td>
<td></td>
<td>The Presbytery stewardship committee and Assembly finance committee jointly hosted a training session on church administration and financial management, and further suggested practical solutions pertaining to financial issues with impacting negatively on some congregations. The General Assembly treasurer, Ryan Johnson facilitated the information.</td>
</tr>
</tbody>
</table>
Ministers, Session Clerks, Stewardship Board Conveners and treasures were active participants in the discussions. The scope of work included the following: Ministers welfare-Stipends, tax, national social security authority levy, Housing, medical and telephone allowances, payments of Presbytery and Assembly Assessments, managing financial records, congregation's debts, maintenance of property and title deeds. The centralization of stipends pilot project which was under the management of the Central Fund Ad Hoc Committee formed part of the discussions. A workshop document was produced for further engagement.

### Assets Workshop.

There has been greater collaboration between Presbytery stewardship committee, Business & Investment Unit Ad Hoc committee, and Central fund committee to arrange for a convention to discuss best practical ways of utilizing church property for purposes, identify and address persisting challenges, and provide action plans for emerging opportunity. The programme of action is in line with resource mobilisation in which there are greater opportunities to be empowered with relevant contextual models of ministry-how to best to utilize their spiritual, financial and material resources in order to promote the missional character of the church and promote self-sustainability in congregations.

### Other Activities.

April was declared as poverty reduction and empowerment month and such campaigns had to be carried out in all the district commissions. **Corinthians 8:9** was identified as the theological basis and motivation for poverty reduction during 2018 Easter services. The scripture passage reads as follows: "You know how full of love and kindness our Lord Jesus Christ was. Though he was very rich, yet for your sakes he became poor, so that by his poverty he could make you rich" Membership mutual therapy had to be arranged for the district commissions, and stewardship committee was assigned the responsibility of facilitation.

### 9. MONEY, VALUE SYSTEM & MOTIVES

James5:1-6, reminds his readers that life is but a vapour and on the other hand money tells about our lives on earth, but once we get to heaven, it won’t matter how much money we had or didn’t have. What will matter is how we used the money and resources with which God has richly blessed us. God has not just suggested that we give to him-he has absolutely commanded it in Malachi 3:8-12. Giving is an act of worship and appreciation. It is giving out of a grateful heart to God. Of course life is expensive, and we all go through tough times financially. Why not give back to God what really belongs to him and let him work? We should give God the opportunity to prove himself, as he tells us to do in Malachi 3:10.

Let’s talk about money, because money does speak. Money tells us about what we values, what we hold dear, what is important in our lives. Indeed money talks about our heart. According to surveys, 84% of young people believe that money makes you happy, and 80% of young people would rather have money than sex. Most of us are dreaming about the happiness we believe money can bring. 60% of South Africans can’t meet one or two of their outstanding debts.

We have developed a section in our training manual about money and values because of conflicting money perception, dishonesty in giving, and desire for selfish pleasure, a false sense of security, self-enrichment, corruption, greed and rampant selfishness, rise in materialism, internal and external peer pressure, competition and entitlement etc. The scope on money and values is as follows: Wisdom in Borrowing.Responsibility in Spending Being. Self Control in Saving & Generosity in Giving.

### 10. COVENANT RELATIONSHIP.

Moderator and honourable commissioners to Assembly, there is indeed no doubt in my mind that discipleship lessons are no longer a centre of attention by some minister’s and sessions. There is lack of commitment on the part of some sessions to position children’s ministry and confirmation classes as effective spiritual formation path towards developing a personal relationship with Jesus Christ, and understanding what their new relationship to God means.

Once again, minister’s and sessions have to be serious about discipleship lessons. Teaching the youth’s and children Christian stewardship on how to manage God’s money and other material resources is essential. Teaching them self-control, good spending habits, learn greater responsibility in church and society, learn to share their financial resources and spiritual gifts with others is imperative.

I extend a plea to all of us to equip members of our churches first to understand what it means to have personal relationship with Jesus Christ, how to apply basic Bible principles in their daily living, and how their lives as good stewards can be an influential witness and testimony to God's grace. The new life is perfectly articulated in 2 Corinthians 5:17-18,"Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold all things have become new. Now all things are of God, who has reconciled us to himself through Jesus Christ..."Those who have just got saved, and dear Presbyterians who have been Christians for
years, should seriously reflect on the state of their relationship with God now.

11. CONCLUSION
"A minister receives a telephone call from a distressed woman whose cat has just died. She asks the minister if he will perform a funeral for her dead cat, Homer. The man thinks about it for a minute, and then says that he doesn’t think it would fit his job description as a Baptist minister. He tells her about the Presbyterian minister down the road who might do it. The woman is a bit frustrated, but she calls the Presbyterian minister. He explains apologetically that his board would probably not give him permission to hold a funeral for Homer. Finally, she calls the Methodist minister, but he says that he cannot do it either. He suggests she call the Baptist minister again. She calls the Baptist minister back, and this time she says, "I’ve checked with the other ministers, and they won’t hold a funeral for Homer. I really want my cat buried properly, so I’ve decided to give a thousand dollars to the minister who will do a funeral for my cat. I’d really prefer that you do it because I’m a Baptist too."
The minister thinks about it for a second, then he answers, "Well, you should have told me from the beginning that your cat is Baptist. Of course I’ll do the funeral."

In conclusion, the Convener records his thanks to the members of the Committee for their diligence: Mr Geoff Jooste, Revs TG.Galela-Thema & L.Mashoko, Mr L.Ramokopu, Mrs PW.Ntlakana, Ms M.Tilo. Thanks also to Ms N.Cekiso who served unofficially on the committee for catering arrangements. Furthermore, the committee would like to thank Assembly and CWM for opening opportunities to serve this denomination in the activities it is pursuing and also for making funds available on time. We would also like to thank Rev MA.Thema for his consistent and invaluable help in typing the training manual and Booklet. Without his diligence, nothing would have been achieved by this committee. Above all, the praises, glory and honour to God above.

SHALOM

REV MALOSE ALPHEUAS THEMA
STEWARDSHIP COMMITTEE

PROPOSALS
1. The General Assembly receives the report.

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.

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

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.

5. The General Assembly commends the work of this committee to presbyteries and urges presbyteries to give strong support to stewardship work.
PRIORITIES AND RESOURCES

Members
Ex-officio Members: The Rt Rev Dr R Munthali (Moderator), The Rev L Mpetsheni (General Secretary) and by invitation - The Rev Dr P Langerman (Mod Designate) -The Rev V Mkhungo (Clerk of Assembly)


Shortly after the Executive Commission in 2017 the Rev M Cook resigned from the Committee. She wrote and stated that she now had too much on her plate after she was asked to take on new responsibilities in the Church. We were sad to lose her participation as a Committee member but we were happy to note that she was continuing to use her talents in serving the Church elsewhere.

All the members are grateful for the privilege of serving the Church through this Committee. We realize that the Church has trusted us by appointing us onto this Committee so we have remained mindful of that, ‘Now it is required that those who have been given a trust must prove faithful.’ (1 Corinthians 4:2). We have held two Ordinary meetings since the last Executive Commission and we have also worked with other Committees in various ways. Representatives of our Committee attended and participated in Workshops, Conferences and other events organized or facilitated by other Committees of the General Assembly.

Vision of the UPCSA
We have continued to reflect on the Vision of the UPCSA to be a reconciled community of Christians exercising a prophetic witness to Christ. There are many areas where the UPCSA is doing well in striving towards this Vision but we still have a lot of room for improvement. The Strategic Plan that we have as a denomination will help us in our movement towards the Vision but we need to have more intentional ways of checking our progress towards our Vision. We hope that the majority of members of the UPCSA will become familiar, excited and committed to the realization of this Vision.

Committee’s Discernment exercise
In keeping with our Terms of Reference, we have constantly sought to discern what the Lord might be saying to us as a denomination. We revisited discussion that was held more than ten years ago by our predecessors on the Priorities and Resources Committee. In that Discernment exercise the Rev Peter Langerman produced a paper for discussion by the Committee. We found the words in that document to be still relevant today, particularly the concluding remarks in that document:

“Finally, I believe that as the UPCSA,
We are small, we should be risk takers, but we maintain the status quo;
We are new, we should be innovative, but we are ponderous;
We are reformed, we should be flexible, but we are rigid;
We are apostolic, we should favour entrepreneurs, we favour bureaucrats;
We are prophetic, we should favour truth, we favour falsehood;
We are evangelistic, we should favour mission, we favour maintenance;
We are pastoral, we should favour compassion, we favour paternalism;
We are teachers, we should favour wisdom and knowledge, we favour dogma.
(Peter Langerman: September 2007).

We also note that members of the UPCSA have a sense of being Presbyterians but don’t necessarily reflect happiness/excitement in being Presbyterians because of the talks and actions by other Presbyterians. Besides that we also note that the authority of the councils of the church (General Assembly, Presbytery and Synod, Session) seems to be slowly being eroded. All these factors require constant reflection so that we become the reconciled community of Christians who bear genuine prophetic witness to Christ. We realize the need to pray for the church, ministers, congregations and the Central Office staff.

UPCSA turning 20
In spite of our own human weaknesses, the UPCSA is about to turn twenty. We are glad that preparations for celebrating this coming anniversary are gathering momentum. We have every reason to celebrate but we need to particularly rejoice that it is God who has brought us this far. We have a team from the Priorities and Resources Committee that will work with the Church Associations Committee, the Assembly Business Committee as well as the Local Organizing Committee from the Central Cape Presbytery which will host the Executive Commission in 2019 to prepare for suitable celebrations as the denomination turns 20.

As we reported and it was agreed at the 2017 Executive Commission, the vision statement of the denomination will be used as the theme for the celebration in 2019. The celebration will go throughout the entire year. Associations, Presbyteries and Assembly Committees should be invited/encouraged to celebrate the 20 years. The identified side themes/focus areas are
(a) Mending relationships,
(b) Healing of memories,
(c) Building missional church and
Leadership capacity development.

Ministers and Spouses Conferences 2018
We had hoped that the Regional Conferences that were agreed to by the 2017 Executive Commission would be held before the end of April 2018. Unfortunately at the time of writing this report only two of the envisaged four regional Conferences have firm dates and preparations at an advanced stage. These two Conferences will be held for Ministers and Spouses from the following Presbyteries:
- The Three Presbyteries under the Synod of Zambia together with the Presbytery of Zimbabwe set to hold their Conference from the 12th to the 14th April.
- (Thukela, Drakensberg, Thekwini, East Griqualand, Mthatha and Transkei Presbyteries set to hold their Conference from the 13th to 15th April.

The Conferences for the other remaining Presbyteries were still facing some organizational challenges at the time of writing this report.

Ministers Conference 2019
We have started planning for the 2019 Ministers Conference and we are particularly emphasizing that since we will be celebrating the 20th Anniversary for the UPCSA that Conference should be held in that spirit of celebration. We also believe it is crucial to use that Conference for all the Ministers to deliberately reflect on their calling. We have identified Emseni as the ideal venue for the 2019 Ministers Conference.

We have tasked some of our members to start considering the proper shaping of the 2019 Ministers Conference. We have identified the broad areas of spirituality enrichment as well as continuing leadership development as key areas for consideration. We have also encouraged the Task team members working on this to see how we can factor in the aspect of the negotiations towards union with the UCCSA. The 2019 Ministers Conference might provide an opportunity for at least engaging the Ministers in some intentional dialogue and reflection on that process towards union.

Relocation of the Central Office
We are delighted that in collaboration with the Church Office Committee and the Finance Committee, an ideal place to relocate the Central Office was found. A number of factors were considered that include financial implications for the UPCSA, accessibility, adaptability to various needs, staff morale, as well as Ecumenical facilities. We believe that the agreed relocation is a highly appropriate step. The other details about the relocation will be covered in the reports by the other Committees. We are particularly grateful to the members of staff in the Central Office and we make special mention of the key role played by the Chief Finance Officer, Geoff Jooste.

Land Resources
The question of land has been a key question within Southern Africa. As a Church we have not always paid the necessary attention required on this issue nor have we been without blame as stewards of this key resource. We have often reacted to what governments and communities are doing and saying, yet even in our reacting we have not always been on time. As a Committee we are aware that many of the issues involved on the question of land fall under the purview of other Committees but we also have an obligation to address certain aspects. It is with this in mind that we resolved to call for our church to carry out an audit of land that is associated with, under the care of or belongs to the UPCSA. The urgency with which political players and other stakeholders in society are attending to this issue require that as a Church we should put our own house in order fast so as to bear credible prophetic witness to Christ around land as a life-supporting resource. We need to determine how much land is owned by the UPCSA as well as address the moral question of whether we should not give away or let go some of the land that we are not utilizing. There may be other cases where we need to claim back or to seek to get land as well. We hope that the General Assembly will instruct all Presbyteries to undertake land audit and submit findings to the Finance Committee for proper records and documentation. It maybe ideal for Presbyteries to include this when they deal with their administrative issues at the first meetings of each year.

Central Fund
In various fora, there has been repeated calls for investigating the possibility of establishing a Central Fund that will be used to address the disparities in Stipends that Ministers in the UPCSA are receiving. It is our view that this issue that was once dealt with by previous Assemblies needs to be revisited. It is important to consider work that was already done in the past so as to learn from it but also so as to improve on it in finding a way forward.

Widows and Orphans Fund
The UPCSA has been found wanting in terms of caring for widows and orphans, particularly those of the Ministers of this Church. We have established that the widows and Orphans fund was collapsed when Pension funds were amalgamated. Currently we are assisting a few ministers/spouses who had no or little pension at the time of the union. That fund is also depleted. We need to find ways of building up a fund that will enable the UPCSA to care for widows and orphans.

Embracing Diversity
Our diversity can easily be a source of conflict but we believe it is meant to be embraced as a gift from God. This Committee will be brainstorming practical actions and other ways in which we can be evidently embracing our God-designed and given diversity. One of those aspects of diversity is in the fact that the UPCSA is a body that exists in three different nations. This transnational nature should enrich the UPCSA’s life and witness when we have managed to embrace it in a way that promotes the dignity of all members as well as provide space all members to contribute their various gifts beyond the important question of money.

Gender and Youth Desks
In collaboration with the Ecumenical Relations Committee as well as the Church in Society Committee we were challenged to consider finding a substantial way of addressing gender issues as well as valuing youths in the life and work of the UPCSA. We are persuaded that it is not enough to have Associations as the key platform for attending to gender and youth matters. We believe there is need to have Desks within the UPCSA that are committed to addressing issues and questions related to gender and youth. We need such Desks to help the Church to think through issues as well as design programs of action that will help us to really become a reconciled community of Christians who bear prophetic witness to Christ in these areas.

Nominations Procedures for Assembly Committees
The UPCSA has been gifted with a great Human Resource. Unfortunately we have not always been good at utilizing this gift in the most effective and productive way. One of the ways in which we fail to shine is in the composition of our General Assembly Committees. For instance, it is surprising that out of a dozen Committees we end up with one female Convener. Some of our Committees end up with a huge disparity between Minister members and those who are not Ministers.

We have discussed ways of improving the way people are nominated onto the General Assembly Committees. We have initiated dialogue with the Nominations Committee on this matter. We hope that at the 2019 Executive Commission the Nominations Committee will present a revised and improved procedure of nominating people onto the Committees of the General Assembly. If this plan is approved then the Conveners and members of Committees from the 2020 General Assembly would be appointed on the basis of the new Procedures that would have been approved in 2019.

Venue of the General Assembly
We simply remind the General Assembly that we will be using this Assembly to test the possibility of adopting a fixed locale for Assemblies. The evaluation of holding this Assembly in the Johannesburg area will include asking the question of whether this should be the venue for future Assemblies. In that model of a fixed locale for the Assembly, it will only be the Executive Commissions that will move around to the various Presbyteries throughout the denomination.

Conclusion
It has been a very exciting experience of serving on this Committee for the last two years. We are grateful for the experience.

THE REV P NESHANGWE
CONVENER

PROPOSALS

1. General Assembly receives the report.
2. General Assembly instructs each Presbytery to plan and hold events in 2019 to celebrate twenty years of the life of the UPCSA.
3. General Assembly notes that plans for the 2019 Ministers Conference are in progress.
4. General Assembly instructs each Presbytery to carry out land audit and submit results to the Finance Committee of Assembly by March 31, 2019.
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.
6. General Assembly instructs the Finance Committee to explore the possibility of developing a Widows and Orphans Fund.
7. General Assembly resolves to have a Gender Desk and a Youth Desk in the UPCSA and instructs the Church Office Committee to work on establishing these Desks.
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.
THE GENERAL ASSEMBLY WORKING GROUP (GAWG)

Report to the General Assembly 2018

1. The General Assembly Working Group on Associations (GAWGA) has faithfully reported to the General Assembly or Executive Commission each year, so it’s not our intention to repeat much of that. All of these past reports clearly establish how we have responded and attended to the proposals that emerged from the 2014 General Assembly and further proposals that were passed in the intervening years. The 2014 General Assembly requested the GAWGA “to conduct a final comprehensive review to the 2018 General Assembly”. This, essentially, is what this report aims to do. However, in order to give a ‘comprehensive’ report we have to offer a brief overview of some of the committee’s work since 2014.

2. The 2014 General Assembly passed the following resolutions with regards to the Church Associations:
   a) agrees that for the sake of the unity of the UPCSA we should not compromise the Basis of the Union at any cost. Going back to adjust the Basis of the Union to the interest of the different groups can be dangerous to the life of the Church and can create larger conflicts in the Church;
   b) and instructs the Clerk of Assembly to make the Basis of the Union documents available to Presbyteries and Congregations (as an appendix to the Manual of Faith and Order).
   c) The Assembly strongly calls all members of the UPCSA, its Associations, ministers and elders to uphold the Basis of the Union as their mutual covenant with one another before God and God’s people, to respect and maintain it without prejudice towards any people, and to adjust any other documents in the Church (UPCSA) to its principles.

3. In addition to the above mentioned decision, The same Assembly appointed the General Assembly Working Group on Associations (GAWGA) with the following clearly set terms of reference:
   i) To organize meeting points for (representatives of) the two groups of the Associations to interact in all possible ways, to help build their relationship towards unity. Such coming together should be at least every six months, or more often as deemed necessary.
   ii) To look at the role and function of the Church Associations and formulate this into a common Constitution using the existing constitutions, without being restricted to them, addressing the issue of uniforms, and other such details pertaining to Associations.
   iii) To facilitate the interaction of the Associations at Presbytery and congregational levels;
   iv) The Working Group is to report every year during this time period to the General Assembly or Executive Commission on the progress being made, and
   v) in the third year to conduct a final comprehensive review and report to the 2018 General Assembly.

4. The Assembly appointed the following to serve on the GAWGA: The Revs. Rod Botsis and Jerry Pillay (as co-conveners), the Moderator of General Assembly, the General Secretary (Rev L. Mpetsheni), the convenor of the Assembly Church Associations Committee (Rev L. Mshumpela), and requested all 8 Associations to appoint a representative to serve on the GAWGA. The following people were appointed by the respective groups to complete the membership of the Committee: Rev S. Ncapayi (UPMF), Rev L.P. Obose (MCG), Rev B. Hans (UPWF), Rev A. Nyoni (JBWW), Mrs S. Sontange (UPWW), Ms S. Ndima (IYZA), Mr V. Letuka (YF), Mr M. Maxamba (YA). The late Rev L. Obose was subsequently replaced by the Rev M. Magagane at the nomination of the Men’s Christian Guild (MCG).

5. As indicated at the beginning of this report the GAWGA has faithfully reported to the General Assembly or Executive Commission each year on the work, successes, challenges and efforts made in seeking to fulfil the mandate given at the 2014 General Assembly to bring the Associations together. In order to indicate the work that we have done since 2014 we shall now offer a brief chronological description of what transpired.

6. The GAWGA met on 1st November 2014. At this first meeting it was agreed that:
   a) The Basis of Union is the founding document for uniting the Associations and the intention of bringing the 8 Associations into 4 must be pursued with urgency.
   b) The period set by the General Assembly for 2018 was a timeframe but we should aim to bring the Associations together into 4 Groups (Men, Women, Youth and Young Women) by the 2016 General Assembly, if all goes well.
   c) A meeting with all the Executive Committees of the Associations at the denominational level should take place in February 2015.
   d) We should appoint ‘building teams’ to visit Presbyteries to help work from the ground.
   e) We should work also with the Executive Committees in Presbyteries and Congregations.
   f) Consider the role of the Assembly Church Associations Committee at all levels of the Church, and
   g) Ask the Assembly Committee to set aside a budget for the work of the GAWGA.

7. It can be observed from the above decisions that the GAWGA attempted to put a plan of action into place to execute the terms of reference and expectations provided by the 2014 General Assembly. When
discussing the matter of the constitution for Associations, as laid out by the 2014 General Assembly decision, the Working Group decided that it was a bit too early in the journey to engage this aspect since we needed to first focus on bringing the respective Groups together. Hence we decided to park this matter for an appropriate time later.

8. In February 2015 the GAWGA conducted a meeting with the Executive Committees of all 8 Church Associations. Each Association was asked to send five (5) representatives from their team and Zambia and Zimbabwe were invited to send two (2) representatives each. Together with the members of the GAWGA 57 people attended the Consultation. This meeting was a great breakthrough in that it was for the first time all the Church Associations leaders, from all 8 Groups, were meeting under the same roof.

The meeting was not only historic, it also did a lot to dialogue over conflicting issues, challenges in congregations and Presbyteries and to effect some healing of relationships and create a common desire to move forward. The consultation also strongly indicated that the members on the ground were quite tired and frustrated with the on-going conflict and wanted reconciliation and unity in the UPCSA. With this background in mind, the consultation agreed that we should work towards the unity of the Associations as a matter of urgency. The most commendable aspect of this consultation is that the respective Associations jointly set and agreed on a road map to enable the coming together of the Associations from 8 into 4. This meeting ended with a positive vision and lots of energy to work towards the unification of the respective Associations. The GAWGA was wonderfully pleased and deeply encouraged by the outcome.

9. The GAWGA regrouped again on 28th March 2015 to process the information and outcome of the February Consultation and to start to implement the decisions made at that meeting. The committee realised the great need to engage a ‘bottom up’ approach and to involve Presbyteries and congregations in the process towards uniting the Associations so that it does not look as if a few people from the ‘top’ are making decisions for the Associations at large. We decided that there would be on-going conversations with the structures of the Associations at all levels. The committee delegated members of the GAWGA to go in pairs to each Presbytery to meet with the executive committees of all the Associations in the presbytery and congregations, to conduct ‘solution based’ processes encouraging the creation of a new culture in the UPCSA working towards healing, reconciliation and unity, and to appoint a Presbytery Working Group on Associations (PWGA) within the Presbytery to continue the work on the ground. More specifically the ‘Visitation Team’ to Presbyteries were tasked to do the following:

a. Share and explain the General Assembly resolution on associations.

b. Assist the Presbytery with resolving any disputes related to the Associations within its bounds, if and when requested.

c. Serve as a communication channel between the AWG, the Presbytery and congregations.

d. Facilitate forums to address the hurts, pains and wounds encountered by the conflicts among the Associations and to help bring about healing and reconciliation.

e. Chart the way forward, starting from what we are doing now. This will be achieved through, inter alia, engagement, dialogue and interaction.

f. Oversee the appointment of a Team on the Presbytery level to assist the Assembly WG in its work at the grassroots.

10. It can be clearly seen from the above that the GAWGA was quite intentional in addressing the first and third points of the terms of reference given to it: “To organize meeting points for (representatives of) the two groups of the Associations to interact in all possible ways, to help build their relationship towards unity. Such coming together should be at least every six months or more often as deemed necessary and, to facilitate the interaction of the Associations at Presbytery and congregational levels”.

11. It soon became apparent that the role of the PWGA was not very well understood by Presbyteries. In order to establish clarity on the role of the PWGA the following was given as its ‘terms of reference’, it is to:

a) Facilitate the objectives and work of the AWG on the ground within the bounds of the given Presbytery.

b) Arrange and organise opportunities for the Associations to interact in all possible ways to build their relationship towards unity.

c) Facilitate forums to address the hurts, pains and wounds encountered by the conflicts among the Associations and to help bring about healing and reconciliation.

d) Assist the Presbytery with resolving any disputes related to the Associations within its bounds, if and when requested.

e) Serve as a communication channel between the AWG, the Presbytery and congregations.

12. The co-conveners wrote to all presbytery moderators and clerks to request them to support the work of the GAWGA, help to gather the Associations leaders and appoint a Presbytery Working Group to continue the work within their jurisdiction. The committee agreed that for the remaining part of 2015 its members would continue the work with Presbyteries and congregations and constantly keep in touch with regular progress reports given to the co-conveners. In the meantime, the co-conveners would continue discussions with the denominational leaders of the Associations and visit the annual conferences of the Church Associations.
13. The process that the GAWGA put in place to conduct the Presbytery visits were as follows:

"The Presbyteries will be visited sometime between May and November 2015. It is expected that the processes in the Presbyteries will each take place from Friday to Sunday, Friday being the arrival day. In the morning of Saturday the process should involve the Executive Committees of all the associations at the Presbyterial and Congregational levels. In the afternoon, the process should be open to the general membership of all the associations, where people will be allowed to ventilate for the healing of the wounds and differences that have existed among them. A revival service will be conducted on Saturday night, followed by the Sunday service with Holy Communion lead by the Presbytery Moderator or a proxy."

14. On 5th March 2016 the GAWGA met in Kempton Park. The members of the committee gave a report back concerning the Presbytery visits that were allocated to them. Most Presbyteries were receptive, warm and supportive in assisting the members of the GAWGA to do their designated tasks within Presbyteries. At least two Presbyteries in South Africa said they do not see a need for the GAWGA visit to them since the Associations conflicts was not an issue for them. However, the committee felt that all Presbyteries needed to be visited including Zambia and Zimbabwe who also requested that they should not be left out even though they did not directly face the same challenges as the other Presbyteries in SA with regards to the Associations. The GAWGA requested its members to continue to set up visits with Presbyteries that were not visited by the time we met on 5th March and to engage second visits to Presbyteries where the task was not completed. The co-conveners and the General Secretary were requested to visit Zambia and Zimbabwe to discuss Association matters.

15. The feedback we received from the visits to the Presbyteries is important to repeat in this report even though we have done so in the 2016 report to the GA. The following points offer a summary of this:

a. The model used by most of the Visiting Teams was the one used at the meeting of the Executives of the Associations when they came together in February 2015, which we mentioned in our report to the Executive Commission in 2015.

b. In some Presbyteries there were a few logistical challenges but these were overcome quite easily. There were also some deviations from the process mentioned above in order to accommodate some of these challenges and the differing context.

c. Few Presbyteries did not follow the request to invite the necessary people to the meeting or only invited representatives of the Associations and not the whole group which was the request from the WG in its attempt to work from the grassroots and to get more people involved in the process. Consequently, whilst the meeting still proceeded it was decided that another meeting should be called to ensure that those people who were not invited, were present. This process would have been completed before the 2016 General Assembly.

d. Generally the meetings went very well, in some places it was robust and engaging and in one or two Presbyteries there were attempts of interruptions and disruptions but ultimately the meeting came to a good end.

e. It seems that some people raised problems that they were encountering within their Presbyteries but the Visiting Team was skillful to direct the meeting to attend to issues that related to matters of the Associations only and not the Presbytery in general.

f. Few Presbyteries, at first, were not affected in any major way by the conflicts of Associations, it seems that people who moved from one Presbytery to reside in another brought these problems with them and incited further conflict.

g. There were questions of clarity on the role of the Assembly Associations Working Group (AWG), Presbytery Working Group and the AWG vis-à-vis the General Assembly Church Associations Committee. This will be addressed later in this report.

h. In some Presbyteries the issues of hurt and pain requires some professional intervention to help people to come to a place of forgiveness, healing and reconciliation. These are being attended to by the AWG in conjunction with the respective Presbyteries.

i. In at least one Presbytery there were some tensions between the Presbytery officers and the members of the AWG which rested on power and authority issues about who should preside over the meetings. It was eventually cleared that the AWG was responsible to conduct this meeting as part of its work in fulfilling the General Assembly mandate: "To facilitate the interaction of the Associations at Presbytery and congregational levels...”

j. On the whole the AWG meetings in Presbyteries went very well.

16. We wish to commend the good co-operation and participation of most of the Presbytery Officers in helping us to do what we have been mandated to do in the Presbyteries. It is their assistance that has allowed for a great degree of success in getting the Associations together on the ground and to help develop a new spirit of fellowship and unity among members of the different Associations. This has no doubt significantly impacted the whole UPCSA rather positively, especially in emerging reconciled relationships and unity. However, it must be stated with regret that a few Presbyteries to date have
made no initiative to help the GAWGA to do our work as commissioned by the General Assembly. This sense of non-compliance is, sadly, a reality in some quarters of the UPCSA.

17. The report back given by most Presbyteries blamed some of our ministers in the UPCSA as the real source of disunity and disruption in the Church when it comes to the conflicts in the Association. In a few Presbyteries they have literally instructed members of their congregations not to attend and participate in the meetings arranged by the GAWGA. In spite of this, their members attended and pleaded that ministers should be required to help and not hinder the process. It was repeatedly stated that if ministers were united then the problems in the UPCSA with regards to the Associations would be resolved as well. This is the kind of story we heard right from the inception of the conflicts with Associations and, indeed, it is true according to our findings from the sources we have engaged in our dialogues.

18. We mentioned earlier that the following proposal passed at the 2014 General Assembly “To look at the role and function of the Church Associations and formulate this into a common Constitution using the existing constitutions, without being restricted to them, addressing the issue of uniforms, and other such details pertaining to Associations,” was left in abeyance by the GAWGA until the appropriate time. However, the Presbytery visits gave us a clear indication that the people were ready and wanting us to move to the next level as soon as possible. Thus in in March 2016, it was unanimously decided by the GAWGA to appoint a Task Team consisting of the co-conveners of the GAWGA, the General Secretary of the UPCSA, the convener of the Manual Team under the Faith and Order Committee, the Rev. Dr Hans and Mrs Sontange to draft a Constitution for the Associations bearing in mind the existing constitutions, existing challenges and the ministry of women, men, youth and young women in the whole UPCSA. This process is now well advanced.

19. This Task Team met and drew up a draft Constitution applicable to all Church Associations in the UPCSA. This draft Constitution has since been sent to all Associations for comment. It was felt that we needed to embark on a wide basis of consultation with the Associations to formulate and approve the Constitution. By the time of writing this report that process is still being completed. In fact, it would have to go to the annual conferences of the Associations for further dialogue and comment. However, this is a Constitution that would be approved by the General Assembly and once approved it would be inserted in the Manual of Faith and Order. This constitution would apply generally to all Associations within the UPCSA and each Association would have its own specifically applicable by-laws. A copy of the Constitution is appended to this report.

20. Some time ago the General Assembly commissioned the CAC to undertake the writing of a chapter on Church Associations which would be included in the Manual of Faith and Order once approved by the Assembly. This process was parked in order that the work of the GAWGA may take prominence. It was also suggested that this work should be referred to the GAWGA. However, the GAWGA recognises that this is not its work (as also determined by the 2017 Executive Commission) and would therefore not assume this responsibility. It should be left with the CAC.

21. On 28th May 2016 the GAWGA decided to hold a special “Reconciliation of the Associations” gathering in Benoni to which representatives of the leadership of all 8 Associations were invited, and attended. This proved to be a very important meeting. The Associations arrived at a consensus statement on the following:

a) The question we are now answering is not “whether Unity” but how do we accelerate bringing the Unity into a consolidated reality?

b) There is a problem with institutional memory since new office-bearers in various Associations may not be up to speed with the work of the GAWG and Associations.

c) The role of ministers hindering progress to Unity was mentioned by several members as a concern.

d) The fact of “persecution” at Presbytery and Congregation level is a grave concern and Presbyteries have to intervene. If they fail to do so, members should refer it to the co-conveners.

e) The role of the Presbytery Working Groups is not understood by several Presbytery groups, nor do several know how to relate to the Presbytery Church Associations Committee/Convener.

22. In the same gathering the Associations were requested to join in 4 groups (Women, Men, Youth and Young Women) and discuss 3 questions: 1) What was previously agreed on as joint work, 2) What has been achieved with regards to the joint work and 3) What needs to be done to take the ‘bold jump’ to become one organisation. This was a very beneficial exercise which evaluated, reviewed and reinforced the roadmap previously agreed upon. Weaknesses, failures and gaps were identified which led to a renewed vision and commitment to the goal of bringing the 8 Associations into 4.

23. In addressing the confusion about the roles of the General Assembly Church Associations Committee (CAC) and that of the GAWGA, we sent out a message to all Presbyteries to state quite emphatically that GAWGA is appointed on an ad hoc basis with the sole mandate as stipulated at the beginning of this
report to bring about reconciliation and the merger of the Church Associations. Whereas the Church Associations Committee (CAC) is responsible for the co-ordination of the life, work and activities of the Associations continuously, even after the uniting of the organisations. This is applicable at the Presbytery level as well.

24. The GAWGA continued its work in Presbyteries and congregations where specific concerns were raised. The co-conveners visited the Central Cape Presbytery and addressed issues in a congregation at the request of the Presbytery. It was found on investigation that the conflicts in this congregation were not really related to conflicts in the Associations but it was made to appear so. A report of our findings was submitted to the Central Cape Presbytery and accepted. The co-conveners also, at the request of the GAWGA, periodically wrote to Presbyteries and Associations about developments in the process of unifying the Associations.

25. The GAWGA drafted a special order of service for healing and reconciliation to be conducted by the Moderator of the General Assembly and at least one of the co-conveners of the GAWGA in Presbyteries when they were ready for this, as a sign of moving on to a future built on unity and strength. Sadly, not many Presbyteries have taken this up or reached this stage, it seems. A very successful Service of Healing and Reconciliation was conducted in the Amathole Presbytery.

26. On 3rd December 2016 the GAWGA met again to report on progress, conduct an evaluation of where we were in the process and to chart the way forward with the next step of actions. We established that overall there was a continued zeal and commitment to the process of merging the Associations. Theoretically it was felt that there was a general consensus that the Associations were embracing the merger. However, practically not much was being done to aid and enhance the process. The Youth Groups were fantastically on board paving the way for jointly working together and preparing for a Joint Council, hopefully leading to uniting the two groups. However, major challenges manifested and some resistance emerged from the Youth Associations against the planned initiatives. It was reported to Prof Pillay and the General Secretary in a special meeting with the Youth that the other organisations were hampering progress generated by the Youth. This unfortunately curbed the initial enthusiasm and trend-setting displayed by the Youth to unite.

27. The meeting on the 3rd December decided to encourage Presbyteries to implement the terms of reference of the PWGA which by now was approved by the 2016 General Assembly. The co-conveners and the General Secretary were requested to hold joint meetings with the Executive Committees and Councils/Central Committees of the Associations according to their respective groups. These meetings were to focus on the following:
   1. Talk about meeting the 2018 deadline
   2. Discuss constitutional matters, especially the by-laws
   3. Discuss the process of unity and uniform, and
   4. Draw up consolidated reports for presentation at the Association Conferences.
   Further ideas were proposed to encourage mutual cooperation and relationship building initiatives.

28. The GAWGA continued its work in Presbyteries, attended to matters that arose and tried its best to keep the vision of bringing the Associations from 8 into 4 on the radar, but not without challenges. The committee met on 28-29th July 2017 and then again on 2nd December 2017. These meetings were accompanied by self-critical analysis of the work of the GAWGA. It was realised that our work in most Presbyteries were not gaining momentum, some places visits were not completed, and in a few it never took place. In fact, it seemed that in most places the PWGA’s were quite dysfunctional.

29. Against the background mentioned above the GAWGA decided to convene a joint meeting of all the Councils/Central Committees for all 8 Associations on 23-25th February 2018. It was felt that if we were to go into any possibility of gaining any lead in accomplishing the goal of bringing the 8 Associations into 4 then we needed to gather all the role-players, stakeholders, leaders and decision-makers in one meeting. This was a huge step since the logistics of venue, space and cost of travel and accommodation would be astronomical. However, we decided to move in this direction in order to achieve the mandate set by the General Assembly.

30. The meeting from the 23-25th February in Benoni saw more than 300 people in attendance. It consisted of all the key persons in the Associations from the groups as mentioned above. It was a very warm, productive and at times robust engagement. The respective groups were given time to consider matters posed by the GAWGA independently and jointly. In essence what was looked at was the readiness of the respective Associations to unite by 2018.

31. In response to the latter objective, it became apparent that, in general, all the groups could not comply with the road map and action that were set up by the GAWGA in line with the decisions of the 2017 Executive Commission to complete the unification process by the 2018 General Assembly. Of main
32. Questions were also raised at the above mentioned meeting about the timeframe given for the Associations to come together in their respective Groups as one organisation. It was pointed out that only a 'comprehensive report' was to be brought to the 2018 General Assembly. Indeed, we agree that that is what the 2014 General Assembly requested. However, as reported in #6b in this report, the Associations leadership agreed to work towards unifying the respective organisations by 2016. In any case, the 2017 Executive Commission encouraged the "Associations to work actively toward the goal of bringing the 8 Associations into 4 by the 2018 General Assembly". Thus, the GAWGA was working toward this goal and timeframe. The February meeting had this in mind but we did not quite get to that point.

33. In its reflection and analysis after the huge consultation, the GAWGA was not convinced that the Church Associations were serious about uniting and forming 4 Associations within the UPCSA. We are of the opinion that the Associations are continuing to use delaying tactics to stall the decision of the General Assembly. Although they have all expressed full support for the end vision and goal of uniting the respective organisations, it seems that the practical effort to move in this direction is simply not taken seriously. As a denomination we have been grappling with this issue for more than 15 years now, we have poured endless time and resources into seeking the unity of the Associations. The time has now come for the General Assembly to be most decisive in the way forward. Hence the GAWGA would be proposing what it believes, after our journey since 2014, ought to be the way forward. We sincerely hope that the General Assembly would prayerfully discern with us and support our proposals mentioned at the end of this report.

34. Nelson Mandela in his autobiography Long Walk to Freedom traces the struggle for freedom in South Africa against apartheid. It was a long and protracted struggle but in the end there came a time when apartheid ended, and whilst we still have a lot of work to do to create a SA with justice, equity and reconciliation yet we are a legally 'apartheid free' country. We have travelled a long road with the Church Associations, and though the journey is tough we must not give up. We have to believe that God wants us to unite so that we can focus on the real mission of the Church; to proclaim Jesus Christ to the world around us. This evidently is the purpose of the Associations as documented in their current objectives and constitutions. However, it is a tragedy that we are diverted, detoured and dampened by our disunity and personal agendas. It's time to get back to God's agenda!

35. In light of our observations and findings, the GAWGA believes that the 2018 General Assembly should call on the Associations to wind down their business and agree to dissolve at their next conferences in order to start 4 new Associations by the first semester in 2019 and complete these processes by September of the same year. Evidently, 26th September 2019 is the 20th Anniversary of the UPCSA since apartheid ended, and whilst we still have a lot of work to do to create a SA with justice, equity and reconciliation yet we are a legally 'apartheid free' country. We have travelled a long road with the Church Associations, and though the journey is tough we must not give up. We have to believe that God wants us to unite so that we can focus on the real mission of the Church; to proclaim Jesus Christ to the world around us. This evidently is the purpose of the Associations as documented in their current objectives and constitutions. However, it is a tragedy that we are diverted, detoured and dampened by our disunity and personal agendas. It's time to get back to God's agenda!

36. We recognise that our proposal to dissolve the current Associations would not meet the approval of some people in the Associations but we would like to state that we would not be proposing this if it was not necessary. It is our firm belief that if we do not go this way then the challenges we currently face with the Associations and the continued efforts to bring them together would linger with us forever.

37. The GAWGA recognises that the process of dissolving the existing Associations and constituting 4 new ones for the women, men, youth and young women would require a group of people to oversee this task. The GAWGA is willing to assume this responsibility, if the General Assembly so wishes, and to journey with the Associations until the new organisations are firmly established and settled. Of course, this decision is entirely in the hands of the General Assembly but we thought that we should offer this service since we have been on this journey for a long time now.

38. In spite of all the challenges we encountered and still do we are most grateful to the leaders of the various Associations for their positive engagement and co-operation at all levels. Yes, we still have a long way to go in attaining the end destination and vision as has been set and agreed upon by the 2014 General Assembly and the UPCSA at large. As we continue to build it would be good to take heed of the Apostle Paul’s words to the church in Corinth: "But each one should be careful how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ” (1Cor. 3: 10-11). Further we should take cognisance of the words of Jesus in the prayer he uttered before going to the cross: “Father, let them be one … so that the world may know...” (John 17). Our prayer is that our unity, unity in the Church Associations, would speak a message of hope and love to the world in the name of the Risen Lord, Jesus Christ.
PROPOSALS

1. The General Assembly receives the report.
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.
3. The General Assembly authorises the GAWGA to undertake the processes of dissolving the associations and the establishment of the new associations.
4. The General Assembly mandates the GAWGA to journey with the newly established associations, until they are firmly established.
5. The General Assembly notes the work done, and affirms the process embarked upon, for formulating a new constitution for Church Associations within the UPCSA

THE GENERAL ASSEMBLY WORKING GROUP (GAWG)
APPENDIX 1

DRAFT CONSTITUTION OF THE UPCSA FELLOWSHIPS

1. Preamble
The Church has been called into being by the will of God, who gathers all people into fellowship in Christ, which is created and sustained by the power of the Holy Spirit. The Church is one, because it worships only one God, serves one Lord and is united by one Spirit in one faith, one hope and one baptism, to be one People, one family, one Body, one Temple (Eph. 4:1-6). Therefore the Lord of the Church calls it to manifest its unity not just spiritually but visibly before the world. Recognising the varied needs and spiritual gifts within the body (1Cor. 12); the Church allows for certain groups to exist with the purpose and function to ‘bear witness to the saving Gospel of Jesus Christ to all who do not yet believe in him, to build up in faith, hope and love those who already believe, and to proclaim his sovereignty over the world’. The Church Associations, within the UPCSA, aims to fulfil this purpose as it caters for the needs and ministry to respective Associations for men, women, young women, the youth and choirs. It does so bearing in mind the oneness and unity of the body of Christ.

2. Names
The Fellowships (Hereafter referred to as “the Fellowships”) shall be referred to as follows:
a. Fellowship of men
b. Fellowship of women
c. Fellowship of young women (under the age of 35)
d. Fellowship of youth (under the age of 35)
e. Fellowship of Church Choirs and Musicians

3. Aims and Objectives
a. To promote evangelism, mission and discipleship in and outside the UPCSA.
b. To bring together members of the UPCSA in the respective groupings for fellowship, worship, study and service.
c. To promote the vision, mission, and unity of UPCSA.

4. Membership
Membership of the Fellowships shall be open to all members of the UPCSA.

5. Organisation
a. The fellowships shall be structured at Congregational level, at Presbyterial level, Synodical and at Denominational level.
b. The fellowships are under the authority of and are accountable to the councils at each level of jurisdiction.
c. Each fellowship shall determine for itself how often and in what manner it should meet at Congregational, Presbyterial, Synodical, and Denominational levels.
d. Each fellowship shall have the right to elect Office Bearers, as it sees fit.

6. Financial Matters
a. Each fellowship at its annual general meeting has the right to set subscription fees for its members at each level.
b. Each fellowship shall report to the council at its level on raising and disbursement of funds.
c. Each level of fellowship shall present annually its audited accounts to the corresponding council.
7. **Uniforms**
   Each fellowship may determine a uniform to be worn by its members.

8. **Discipline**
   Discipline should be exercised by the councils of the church at each level.

9. **Amendments**
   a. This constitution cannot be amended except by a consensus or majority decision of General Assembly.
   b. The bylaws of each fellowship can only be changed by majority decision at the AGM of that fellowship and only after ratification by General Assembly.

10. **Dissolution**
    Each fellowship can be dissolved by a majority vote at the AGM of that fellowship and subject to the ratification by General Assembly, or by General Assembly itself.

11. **Legal Clause**
    The Fellowships are a body corporate with their own legal identity which is separate from its individual members. They shall continue to exist even if the members change and may own property, enter into contracts, and sue or be sued in their own name.

12. **PBO Clause**
    a. The income and property of the Fellowships shall be used solely for the promotion of their stated objectives.
    b. The members and the office-bearers shall have no rights to the property or other assets of the Fellowship solely by them being members or office-bearers.
    c. No portion of the income or property of the Fellowship shall be paid or distributed directly or indirectly to any person (otherwise than in the ordinary course of undertaking any public benefit activity) or to any member of the Fellowship or any office-bearer, except as:
       • reasonable compensation for services rendered to the Fellowship;
       • reimbursement of actual costs or expenses reasonably incurred on behalf of the Fellowship.
    d. Upon the dissolution of the Fellowship, after all debts and commitments have been paid, any remaining assets shall not be paid to or distributed amongst members but shall be transferred to the Uniting Presbyterian Church in Southern Africa.

13. **Indemnity**
    a. Subject to the provisions of any relevant statute, members of the Fellowships and other office-bearers shall be indemnified by the relevant Fellowship for all acts done by them in good faith on its behalf.
    b. It shall be the duty of the Fellowship to pay all costs and expenses which any such person incurs or becomes liable for because of any contract entered, or act done by him or her, in his or her said capacity, in the discharge, in good faith, of his or her duties on behalf of the Association.
    c. Subject to the provisions of any relevant statute, no member of the Fellowship and or other office bearer of the Association shall be liable for the acts, receipts, neglects or defaults of any other member or office bearer, or for any loss, damage or expense suffered by the Fellowship, which occurs in the execution of the duties of his or her office, unless it arises as a result of his or her dishonesty, or failure to exercise the degree of care, diligence and skill required by law.
CHURCH ASSOCIATIONS

Report to the General Assembly 2018

Committee members
The Committee consists of the following members; Revs M.L. Mshumpela (Convener), V.S. Augustos (Synod of Zambia), Anna Tshulu (Presbytery of Zimbabwe), the General Secretaries of all nine associations namely: ACCM Mrs S. Sandlana, IYZA Ms S. Ndima, JBWW Ms N. Makapela, MCG Mr B. Boshielo, UPMF Mr V.W. Maguga, UPWF Mrs S. Pitoyi, UPWW Mrs P. Dyebi, YA Ms T. Khumalo, YF Ms N. Somo and Presbytery Conveners as corresponding members.

Introduction
In our contemporary world the greatest challenge for the Church globally is the lack of unity. In most cases this is caused by the decline of Church discipline which is as a result of a constant shift from the Biblical values and the deterioration of established moral principles. It is not surprising that the Church seems to be more divided than the society. Our denomination is not spared from this disorder. Signs of lack of discipline are already telling that sooner or later our Church will slide into ethical dissolution and relativism. The time for the General Assembly to take charge and rule on the future of Church Associations is now than later. It cannot be business as usual when associations continue to harm the body of Christ by their tendency of unethical behaviour of dividing the Church.

Work of the Committee
This period, from July 2017 to date has been an extremely frustrating, stressful and disappointing for the committee. All this is caused by the fact that associations have centred their attention in the work of GAWG which seems not to earn any positive results in relation to unification of associations. The challenges that associations encounter from GAWG simple overlap and have a direct effect on the work of the committee. Other discouraging effects are the impressions created by associations that look as if they are in one accord in relation to the process of unification, but in reality they are far apart from each other. This behaviour blinds many in the Church; thinking that associations are in the same wave length, yet they are far from each other.

Conferences and Reports of Associations
Associations held their conferences and six of them have submitted their life and work reports, see addenda. It should be noted that both JBWWW’s and YF submitted their reports in a PDF format which makes it difficult to attach in the report. All associations are aware of the rules of submitting reports to the General Assembly and Executive Commission.

As agreed upon by the committee, most associations visited each other in conferences though this exercise is viewed as very expensive and time consuming.

Process of Unification
At the meeting of the CAC the meeting expressed its dissatisfaction at the exclusion of the Presbytery conveners in the consultation of associations convened by GAWG. The committee is very much discouraged by this process and feels not being taken into full confidence by GAWG. As a result Presbytery Conveners object to the fact that they are left out in the work of GAWG yet they are expected to facilitate the process in their Presbyteries.

Concern
Members of the committee raised the following concerns in relation to the manner in which this process of unification is carried out:

• GAWG still allows and encourages associations to meet individually. During consultation associations were allowed to formulate positions by meeting individually and it happened as it was anticipated because in the plenary it was very clear that positions were formulated during those meetings.
• GAWG was not ready because there was no constitution. The question was on what bases were the associations going to be formed if there was no constitution.
• The summary made by the conveners during consultation did not consider associations that are ready for the unity instead the goal posts were shifted to accommodate those associations that are not ready.
• There was a sentiment raised by the UPMF during consultation that the Church Associations Committee should be done away with. This is in a way confirm the reason why the Committee is no longer invited in their activities and they no longer attend CAC meetings.

Observations
The committee’s observation is that we have now lost the very same ground that we gained before and this is caused by failure of leadership in the congregations, Presbyteries and on the side of GAWG. It is now clear that if the General Assembly fails to take charge of the situation in governing associations, they will continue to harm the unity of the Church.

Conclusion
The committee conveys its gratitude to the venerable General Assembly for assigning to it such responsibility of guiding our associations.

THE REV M.L. MSHUMPELA
CONVENER

PROPOSALS

1. General Assembly receives the report.
2. General Assembly agrees to include Presbytery Conveners of Church associations at the level of GAWG.
3. General Assembly agrees to take a decisive action when it comes to the unity of Church associations.
4. General Assembly accepts the reports of associations as attached.
INHLANGANO YEZINTOMBI ZAMARHABE AMANYANAYO
(IYZA) DENOMINATIONAL

"PRAISE, WORSHIP AND SERVE THE LORD"

SECERATIAT REPORT AND ORGANISATIONAL OVERVIEW OF INHLANGANO YEZINTOMBI ZAMARHABE AMANYANAYO FOR THE PERIOD OF 2016/2017

(di) GREETINGS
Moderator of the General Assembly, Rt. Rev. Dr R. Munthali; General Secretary of the UPCSA, Rev L. Mpetsheni; Clerk of the General Assembly, Rev V. Mkhungo; Church Associations Convener, Rev L. Mshumpela, Moderator of the Presbytery of Highveld, President and your executive, Fraternal Guests, Ministers and their spouses, Delegates, Distinguished guests, Observers and associates; I greet you warmly in the name of our Lord and Saviour Jesus Christ.

(dii) INTRODUCTION
Our theme for the year mentioned above, extracted from Acts 1:4. “Do not leave Jerusalem but wait for the gift my Father promised” came at a period when women of our country young and old are under siege. We have read stories of missing women due to human trafficking and women who take their last breath in the hands of people they trust and love. The young women of our denomination are highly affected by these barbaric and brutal acts. The DEC requested support from the church at large, other associations the broader community and declared 31 May 2017 a day of fasting and prayer. I believe God had a purpose for this theme, a command that we must not panic.

I thank God for giving us, the entire DEC the strength and courage to lead the association. The association faces huge challenges and amongst those and very important is lack of pride and commitment from some of its own members. Nevertheless, the association is generally performing satisfactory despite the challenges. It gives me great pleasure to stand before you and give a detailed overview of the association for the period 2016/17.

(diii) MEMBERSHIP
1. DEC Members

The EXCO for the period of 2016/2017 is as follows:

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The following members were nominated as finance committee members.

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2. **GENERAL MEMBERSHIP**

According to our records, the general membership of this association is as reflected in the table below.

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In general the IYZA membership has increased with 49 members. We celebrate the increase with great joy and appreciation. The DEC congratulates Mthatha Presbytery for the highest increase in membership, they have done a remarkable work and we still hope they share their recruitment strategies with other Presbyteries. Gratitude and congratulations is hereby extended to other Presbyteries that have been instrumental in the growth of the membership of this association.

**Category A:** We acknowledge with great joy the Presbyteries whose membership has also steadily increased. We pray that they gain more membership for the year ahead;
- Amathole, Central Cape, Drakensburg, East Griqualand, Mthatha, Transkei and UThukela

**Category B:** We also acknowledge Presbyteries who are hitting a grey patch in their journey (Decline in membership), we pray that they gain more strength and not lose hope;
- Egoli, Ethekwini, Highveld, Limpopo, Tshwane and Western Cape

**Category C:** We acknowledge and encourage Presbyteries that are experiencing difficulties, we pray that God give them strength and power to rise above the challenges;
- Lekoa and Free State Presbytery.

It is a concern that we still did not receive affiliation from Zimbabwe and therefore are unable to record their membership. The DEC, mandated by the council visited Lekoa Presbytery on the 30 July 2017 and the Presbytery is slowly gaining strength.

**ACTIVITIES**

1. **EXECUTIVE MEETINGS**
   The DEC meets before the council meetings to strategize and discuss the agenda of the meeting and check progress on the resolutions of the previous meeting or conference.

**4.2 COUNCIL MEETINGS**

**4.2.1 1st COUNCIL MEETING**
Our 1st Denominational council meeting was hosted by the Free State Presbytery as from the 7th – 8th April 2017. The meeting was a great success and all the affiliated Presbyteries were represented including the Presbytery of Zimbabwe.

**4.2.2 2nd COUNCIL MEETING**
The 2nd Denominational council meeting was held within the bounds of Highveld Presbytery at Assemblies of God Conference and Camping Centre as from 13th – 14th October 2017. The main purpose of this meeting is
to prepare for the conference and viewing of the conference venue. The meeting was a success and only one Presbytery was not represented. (Free State). The council was held at the same venue as the conference. There is vast improvement in the attendance of the council meetings.

4.3. PREVIOUS CONFERENCE
The 2016 Denomination conference was held at Queens High School, East Gate, and Johannesburg within the bounds of the Presbytery of eGoli as from the 25 - 27th November 2016. The spirit of the conference was high. Amongst the activities done was aerobics and spiritual meditation led by Rev Wonke Buqa. The DEC is grateful to Rev Buqa for sharing his passion for the glory of God. The conference received fraternal greetings from our sister associations. The conference managed to run the beauty contest successfully; we thank and encourage all those beautiful sisters who participated. We congratulate all the winners and especially our Ms IYZA, Str Apiwe Sobotwa from Transkei, Ms Jeans; Str Nokuphiwa Magugu from Western Cape and Ms Tradition; Str Enko Butshele from Transkei Presbyteries, we are proud of you. The DEC congratulates eGoli Presbytery for the job well done and last but not least, the IYZAs for the good conduct and amazing participation in all the activities.

4.4. PROJECTS
IYZA's have managed to sustain their wellness programmes, fulfilling the aims and objectives of the association by reaching out to the communities as well as offering love, care and support to the elderly, children and the needy within our church and community. At the 2016 conference the IYZAs donated vouchers to eight (8) families according to their needs as they were identified by the hosts. The outreach continues even this current year. The DEC expresses a word of gratitude to the Presbyteries who opened their hands and hearts by donating to Str. Moleshe from Central Cape Presbytery who lost everything during the tragedy of the garden route fires.

5.1. CHURCH ASSOCIATION ISSUES
Inhlangano Yezintombi Zamarhabe Amanyanayo is an active participant of the church associations committee and entirely supports the General Assembly Working Group (GAWG) on its initiative to unite the associations of the UPCSA. The IYZAs are part of the CAC even at Presbytery level. The IYZAs are keen and looking forward to vision 2018 where there will only be one association for young women. The IYZAs are doing their best in maintaining good relations with the JBWW, although it with sadness to note that the JBWW did not attend the previous IYZA conference. As reported in the previous year report that the General Assembly resolved that all associations be represented at various committees of the church. It must be noted that only two committees (Finance and the Church & Society) extended an invitation and the associations has not been invited to the Discipleship and Priorities and Resources Committees.

5.2 SISTER ASSOCIATIONS
The IYZA maintain the spirit of supporting other sister associations in all their activities both at denominational and Presbytery level. The DEC delegates members to attend other association's conferences and passed fraternal greetings.

5.3. MEETING OF ALL DENOMINATIONAL EXECUTIVE COMMITTEES OF ASSOCIATIONS
The meeting was held on the 29 June 2017 in Johannesburg. All the associationsDEC were invited to the meeting. The following members represented the association, Mrs Z. Nqakwana, Mrs O. Mpongoshe and Str Z. Nomzaza. The meeting aimed to report on the progress of the meetings between the counter associations Denominational Executives as per the request of the GAWG.

1.4 TRANSITIONAL ISSUES
The IYZAs met with the JBWWs on the 14th October 2017 after the council meeting at the Assemblies of God Conference and Camping centre. The meeting aimed at crafting a way forward for the two associations as they journey together towards July 2018. The meeting was a success and a report will be tabled to the conference.

(dvi)

GENERAL LIFE AND WORK OF PRESBYTERIES

Reports were submitted by Presbyteries by the end of September as per resolution of the council. The following Presbyteries did not submit their reports: Lekoa and Free State Presbytery.

In spite of the challenges most Presbyteries were able to successfully follow their year plans. The Presbyteries are also able to meet before their Presbytery meetings. The Presbyteries also hold their council meetings quarterly to discuss issues that affect them and strategize for their conferences. Most Presbyteries have managed to hold all the four meetings.

It is of great joy to report that all the Presbyteries who submitted their life and work reports held very successful conferences and most managed to do the beauty contest and other interesting activities like music competitions. They invited motivational / guest speakers to motivate IYZAs.

They hold Wellness Day programs and conduct HIV candlelight services and also pay note to other diseases that affect the community. They donate blankets, clothing, uniform, toiletries, groceries and cleaning material at children homes, old aged homes, early childhood development centers and to congregants in need.
They hold fundraising efforts and support sister associations fundraising efforts. They pass fraternal greetings at other associations conferences. It must be noted that the challenges faced by the Presbyteries remain the same as the previous years. Let me congratulate our sisters who have been blessed with marriage from various Presbyteries. As per decision of the conference the Presbytery reports were sent to all Presbyteries before the conference. We will therefore focus mainly on key achievements, challenges faced by various Presbyteries and also look at the corrective measures suggested by Presbyteries:-

1. ACHIEVEMENTS / CHALLENGES AND CORRECTIVE MEASURES

AMATHOLE PRESBYTERY
The Presbytery has 14 active Congregations.
The Presbytery membership increased from 164 to 181. The IYZAs of this Presbytery have as of date achieved all the activities as per their year plan. One branch held a 3 day seminar focusing on empowering young single women. They hold key leadership positions in various structures such as Finance Committee, Deacons Board and Land and Building Committees at their congregations. They form part of the CAC at both Presbytery and congregational levels. At some congregations the Wellness Co-Coordinators or any other members form part of the Church and Society Division. Some of our members are teachers in the Children’s Ministry. They spoil their President and Vice President and mothers during the Mother’s Day, the aim are to express appreciation to the UPWF. The Wellness Day was a huge success and at the outreach they offered love, support and care by giving out more than 50 blankets and clothing to the needy from the church. They hold aerobics and other games and invited a speaker on Domestic Violence. At congregational level they contributed uniforms, groceries to the needy. The IYZAs have formed clusters where they started supporting each other at funerals of their members and other events. They hold Ms IYZA beauty contest successfully. There is a vast improvement in attendance of IYZA activities. The IYZAs of this Presbytery have represented us well at Denominational level. Str Jonas from Semple Memorial won as second runner up on Ms Jeans 2016 at Denominational level.

CHALLENGES
- Some of the IYZAs have a tendency of affiliating and disappear.
- Some congregations have difficulties in implementing the fundraising strategies.
- Some of the IYZAs are bread winners and they also head families.
- Some members are lazy and lack commitment.
- There are members who are sick and are not able to contribute towards the association.
- There is lack of motivational discussions to capacitate young women.
- Inability to keep up with Presbytery dues
- 1 Congregation did not affiliate.

CORRECTIVE MEASURES
- IYZAs commit to the association
- Adopt activities that might attract the younger women
- Cluster congregations to support those with fewer members.
- Adopt those who are struggling financially.
- Visit the congregation to find out their challenges.
- Arrange more motivational talks to uplift members spiritually.

CENTRAL CAPE PRESBYTERY
Central Cape Presbytery has 9 active congregations.

HIGHLIGHTS/ ACHIEVEMENTS
Presbytery membership increased from 112 to 127. In February 2017 the Presbytery observed the “BE INFORMED” programme, they did Candlelight to support those who are infected and affected with different types of illnesses, IYZA Association donated an amount of R4000 to all four families that were involved in the fire disaster. Branches also donated an amount R150 for the uniform of sister Moleshe. Central Cape Presbytery IYZA donated an amount of R1500 for a wreath to the death of their member. They hosted their annual Conference successfully, they had Sports Day during their conference, For Outreach programme, the presbytery bought groceries amounting to R2600 for two IYZA members that are not employed and that are only depending on the money for the Social grant they also donated an amount of R200 per person for Electricity. Central Cape Presbytery also honoured our four Mother Presidents without Branches by giving them R1000 each thanking them for their continued support to them as IYZA members. Their Conference was attended by our sister Associations and all of them passed fraternal greetings. The Cluster Western Cape Presbytery also attended the Conference and passed fraternal greetings. Presbyterial Executive Committee members of JB’s also attended our Conference and passed fraternal greetings and they were accompanied by their Denominational Executive Committee Members. The presbytery won position 2 in the Denominational Miss IYZA, they conducted workshop on leadership

CHALLENGES
- Non adherence to due dates set by the Presbytery.
- Poor attendance to our Congregational & Presbytery Activities.
- Branch executive members who are non-functional on their portfolios.
- IYZA’s members that affiliate and disappear, and then resurface during Conferences and when they need to Affiliate again.
- Unemployment remains one of the biggest challenges.
- Decline in membership by some of the Congregations.
EGOLI PRESBYTERY
Drakensberg Presbytery has 9 active congregations.

HIGHLIGHTS AND ACHIEVEMENTS
Presbytery membership increased from 111 to 125. They succeeded to hold meetings as per the year plan with the exception of the one council meeting that coincided with the denominational programme, they had a very successful retreat together with the UPWF in July 2017 which assisted them in our spiritual growth, they attended a Denominational Conference in 2016 at Egoli Presbytery with greater number than 2015 from Thursday it’s started till Sunday when it adjourned, they both attended the DEC council as expected (President and Secretary) which was in April 2017 in the bounds of Free State Presbytery, they attended Presbyterial conference within Kwa-Zulu Natal cluster with eThekwini and uThukela Presbytery where we honored their program and participated in full in all the activities, they managed to attend other association’s conferences and pass greetings, they bought a presbytery banner for the association, they united IYZA’s in all the activities of our church, they encouraged the congregations to contribute in any aspects within their respective areas, the sense of belonging has improved.

CHALLENGES
- The unemployment rate continues to affect the functioning of the IYZA's
- Some members are students which makes it difficult for them to adhere to the dues
- Immigration of members to urban areas for job searching and that contributes to them not being fully involved in the functioning of their association. It contributes in meetings not being possible to be held.
- None or late affiliation of members

CORRECTIVE MEASURES
- Encourage that those who can afford offer more to cover those who cannot afford.
- To strengthen the sense of belonging and to be proud about the IYZA association.
- To fundraise through selling in order to ensure sustainability in our funds.
- Encourage members to affiliate timeously.
- To come up with ideas to start project that will sustain members financially

DRAKENSBERG PRESBYTERY
Drakensberg Presbytery has 9 active congregations.

HIGHLIGHTS AND ACHIEVEMENTS
Presbytery membership increased from 111 to 125. They succeeded to hold meetings as per the year plan with the exception of the one council meeting that coincided with the denominational programme, they had a very successful retreat together with the UPWF in July 2017 which assisted them in our spiritual growth, they attended a Denominational Conference in 2016 at Egoli Presbytery with greater number than 2015 from Thursday it’s started till Sunday when it adjourned, they both attended the DEC council as expected (President and Secretary) which was in April 2017 in the bounds of Free State Presbytery, they attended Presbyterial conference within Kwa-Zulu Natal cluster with eThekwini and uThukela Presbytery where we honored their program and participated in full in all the activities, they managed to attend other association’s conferences and pass greetings, they bought a presbytery banner for the association, they united IYZA’s in all the activities of our church, they encouraged the congregations to contribute in any aspects within their respective areas, the sense of belonging has improved.

CHALLENGES
- The unemployment rate continues to affect the functioning of the IYZA's
- Some members are students which makes it difficult for them to adhere to the dues
- Immigration of members to urban areas for job searching and that contributes to them not being fully involved in the functioning of their association. It contributes in meetings not being possible to be held.
- None or late affiliation of members

CORRECTIVE MEASURES
- Encourage that those who can afford offer more to cover those who cannot afford.
- To strengthen the sense of belonging and to be proud about the IYZA association.
- To fundraise through selling in order to ensure sustainability in our funds.
- Encourage members to affiliate timeously.
- To come up with ideas to start project that will sustain members financially

EAST GRIQUALAND PRESBYTERY
East Griqualand Presbytery has 14 active congregations.

HIGHLIGHTS AND ACHIEVEMENTS
Presbytery membership increased from 183 to 187. The Presbytery achieved all the activities as per the year plan, a remarkable dedication has been shown by members of the association at all levels, the presbytery was won position 2 in Miss Culture DEC last year, the presbytery had a successful Presbyterial conference, the presbytery observed the Be Informed program, they had a successful Rededication Service, they attended a Denominational Conference in 2016 at Egoli Presbytery with greater number than 2015 from Thursday it’s started till Sunday when it adjourned, they both attended the DEC council as expected (President and Secretary) which was in April 2017 in the bounds of Free State Presbytery, they attended Presbyterial conference within Kwa-Zulu Natal cluster with eThekwini and uThukela Presbytery where we honored their program and participated in full in all the activities, they managed to attend other association’s conferences and pass greetings, they bought a presbytery banner for the association, they united IYZA’s in all the activities of our church, they encouraged the congregations to contribute in any aspects within their respective areas, the sense of belonging has improved.

CHALLENGES
- IYZAs who affiliate, disappear and come back again during the affiliation period.
- The high rate of unemployment remains one of the huge challenge facing the association.
- Some members are unable to affiliate because they cannot afford to maintain their membership dues at their congregations.
- Congregations not able to keep up the Presbytery dues.
- Lack of fundraising efforts at congregational level.
- Lack of commitment.

CORRECTIVE MEASURES
- UPWF to nurture this association in all forms to help them grow in the house of the Lord.
- All congregations to develop a plan on how to address challenges they are facing and the Presbytery EXCO will develop a template which will talk into this measure.

EGOLI PRESBYTERY
EGoli Presbytery has 4 active Congregations.

HIGHLIGHTS AND ACHIEVEMENTS
The Presbytery managed to successfully host both denominational council and annual general meeting in 2016, they came position 1 during fundraising at the Denominational conference, they were able to support other sister
associations at their events and our counter parts JBWW at their 2016 conference, they successfully hosted the annual general meeting (Presbytery conference). They managed to give back to their branches by allocating an amount for projects to be implemented at branches. Different projects had been identified by branches: buying and installation of geyser & basin in the kitchen, tiling of the Church hall & erecting a veranda, installing of windows in a Church hall.

**CHALLENGES**
- Activities that could not be done.
- Decline in membership.
- Non/poor-attendance at IYZA meetings, activities and events and Church services.
- Branch executive members who are non-functional.
- Non-adherence to presbytery due dates.
- Recruiting new members.

**CORRECTIVE MEASURE**
- To be carried over into the New Year.
- To concentrate more on spiritual revivals holding them at our branches and to have at least one retreat for a weekend.
- Since for others it’s due to finances, we’ll work on encouraging those who afford to adopt a sister and contribute towards transport money.
- Encourage sisters who have own transport to have that sisterly love and travel together with other sisters without being compensated for that.
- Branches to seek intervention from Sessions as one becomes a member of a Session..before becoming a member of an association.
- Branch presidents in consultation with branch CAC convenor to attend to such situations. as it poses more danger than good to the association.
- Branches to be penalised an amount of R200 per default.
- To have activities where invitation would be open to all young women.

**ETHEKWINI PRESBYTERY**

**HIGHLIGHTS/ ACHIEVEMENTS**

EThekwini IYZA have managed to sustain their wellness and spiritual programmes fulfilling the aims and objectives of the association by offering love, care and support to the bereaved families and those who are affected and infected with different diseases, they have observed the World Aids day where we did the candle light in remembrance of those who passed on due to HIV/Aids and in support of those affected and infected, in February they also have observed the Be Informed month, where all congregation talked about the different part of the bodies (Mouth, Lungs, Tongue, heart, Eyes), the IYZA also help in their congregational projects (e.g. purchase and put ceiling board for the church, painted the church interior and boardroom etc.), the IYZA bought school uniforms for the needy Sunday school kids, they have baking project whereby we take order.

**CHALLENGES**
- Decline in membership due to unemployment.
- Failure to adhere to deadlines.
- Lack of commitment to the associations.
- Late submission of reports.

**CORRECTIVE MEASURES**
- All congregations are given a task to come up with the ways on grooming young IYZA's.
- Congregations that don't submit their report on time must pay a penalty fee.

**HIGHVELD PRESBYTERY**

**HIGHLIGHTS/ ACHIEVEMENTS**

On Mother’s Day, Sunday 14 May 2017, they had a great responsibility to contribute and plan to gather a group of fathers and a group of Mothers, they bought cakes and cold drinks for both Mother’s day and father’s day, On the 2nd week of April 2017, they had workshop conducted by Str Goodness Mabaso who is our wellness co-ordinator for communicable diseases, Highveld Congregations had adhered to all Highveld IYZA's activities as per the IYZA presbytery action year plan, in May 2017, they had a project where we donated 3 tables and chairs to the day care Centre; we also helped with cleaning the place and playing with the children. They attended a rededication with all the church associations within our presbytery on March 2017 in DT Plaatje.

**CHALLENGES**
- Some members are struggling because they are unemployed.
- We still have some other members who do not shown interest in the association.

**LIMPOPO PRESBYTERY**

**HIGHLIGHTS/ ACHIEVEMENTS**

Presbytery membership has decreased from 86 to 58, On the 28 May 2017 the Presbytery hosted Cancer awareness, they had IYZA SPIRITUAL CONFERENCE on the 15th July 2017, Str Anna Thabana (prosecutor) was invited to share with the conference about “domestic violence”. They had a bible study enhancing their understanding of scriptures.

**CHALLENGES**
- Lack of commitments from members.
- Lack of support from Minister's wives, ministers and UPWF.
- Unemployment.
MTHATHA PRESBYTERY

Mthatha Presbytery has 16 active congregations.

HIGHLIGHTS/ ACHIEVEMENTS
The Presbytery membership increased from 209 to 266. The Presbytery of Mthatha has managed to host the second wellness and sport day at Lower Rainy congregation on the 22 April 2017. It is not all the time when we meet we talked about minutes and reports we also revive our spirits through sport and campaigns. The Presbytery of Mthatha IYZA 4th retreat was hosted by D.V Sikhutshwa congregation on the 16-17 June 2017 Themed unchanging God in changing times” It was for the first time that the Retreat was combined with IYZA camp and the attendance was overwhelming, during the retreat the following campaigns were done: substance abuse, teenage pregnancy and team building games. They donated uniform to the needy and it is also done at branch level.

CHALLENGES
- We have the challenge of unemployment
- Members who affiliate and disappear
- In some congregation members are in active

CORRECTIVE MEASURES
- The Presbytery planned to visit the inactive congregation to find the reason and assist where necessary.

TRANSKEI PRESBYTERY

Transkei Presbytery has 17 active congregations.

HIGHLIGHTS/ ACHIEVEMENTS
The active congregations reported that they do help when IYZA are asked to like Talent Shows, Fundraising, assist in Cleaning and building their Churches/Manse, buying electricity/petrol for generators and other things.

CHALLENGES
- The most challenge is the geographic way Transkei Presbytery is surviving in.
- Decline in Membership due to students leaving the province to seek for Tertiary education.
- Unemployment, our members are not working and it makes it difficult to pay the said dues and some feel very shy when they are amongst us.

CORRECTIVE MEASURES
- We vowed to make more activities which will attract more IYZA.
- Whenever we meet we must have a praise and worship moments more especial for these brutal killing problems.

TSHWANE PRESBYTERY

Tshwane Presbytery has 2 active congregations.

HIGHLIGHTS/ ACHIEVEMENTS
The Presbytery managed to have prayer meetings with inconsistencies though and fulfilled the objective one and two to uphold Christian principles by portraying good morals and self-conduct in serving the Lord and To encourage spiritual growth through scripture reading, prayer and worshipping the Lord Jesus Christ, they continued to keep the boat afloat even with over-worked executive the they are practically honoring the unity in the UPCSA by having close relations with Tshwane JBWW and they are doing the same, and our Treasurer is a JBWW due to her capability that we don't have in IYZA's, the presbytery managed to build undying relations with other denomination i.e. Methodist, JBWW, which fulfilled Objective 7 from our Aims and objectives “To encourage co-operation amongst all associations of our church and other denomination.

CHALLENGES
- Non commitment by IYZA members.
- Most people are in Tshwane for employment, so at any time some get transfers back home which is negative for our stability and it’s impossible to even retain the new recruits.
- Financial constraints.
- Strain by serving members as they are still expected to fully avail themselves to church activities.

UTHUKELA PRESBYTERY

UThukela presbytery has 10 active congregations.

HIGHLIGHTS/ ACHIEVEMENTS
The Presbytery membership increased from 131 to 134 for the year 2016. They managed to have two Executive committee meetings and three presbytery council meetings and a successful Presbyterial conference. The presbytery has a crèche project in Msinga, they buy food and all necessities for the smooth running of the crèche, they organised a Christmas party children and teachers and bought presents and groceries for them.

WESTERN CAPE PRESBYTERY

Western Cape Presbytery has 10 active Congregations.

HIGHLIGHTS/ ACHIEVEMENTS
They had Be Informed on the 24th March 2017. On this day we had outreach program where we donated groceries to Mam Ndaba. On the 17th June 2017 they had their Wellness day whereby they had their second outreach they donated uniform to the young boy Sibonise Ntshanga and groceries to the family. On the 25th to 27th August WCP hosted their Presbyterial Conference within the bounds of W.V. Masinda Memorial, they celebrated 9th anniversary
as IYZA, they had awards given according to categories, they had 3rd outreach where they donated groceries to Mama Matshana, the Presbytery had a joint opening service with other associations also with JBWW on the 21st January 2017, On the 12th August 2017 they had a revival service as they were preparing themselves for Annual Conference 2017. Western Cape presbytery was crowned 2nd position on fundraising during Denominational Conference 2016 at Egoli Presbytery.

**CHALLENGES**
- Declining of membership due to Congregations didn’t affiliate due to Congregational issues.
- Individual members from Congregations decided not to join due to financial problem.
- Crossing of members to join UP WF.
- Poor attendance of members during our activities.
- Time management is a big problem.
- Adhering to due dates.

**CORRECTIONAL MEASURES**
- EXCO intervene and encouraging Congregations affected to commit themselves and be part on solving the Congregational problems.
- EXCO and IYZA at large committed ourselves those Congregation the support throughout the process of healing.
- Congregations are paying the fine of R500 for non-compliance.
- Continuing with the strategies of recruiting more members to join IYZA.

**7 BEREAVEMENTS**
Blessed are the dead who die in the Lord from now on. "Yes says the Spirit, they will rest from their labour for their deeds will follow them". It is with great sadness to report that the Presbyteries lost their sisters as follows:

**AMATHOLE**
- Str Ntombikayise Mangqalaza

**EAST GRIQUALAND**
- Str B. Jakopone

**DRAKENSBURG**
- Str Hilda Shelembe

**MTHATHA**
- Str T. Jongani
- Str N. Mbakaza

**TRANSKEI**
- Str Neliswa Baulfour
- Str Nombeko Bixa

**WESTERN CAPE**
- Str Nolwazi Ndzandzeka

May their soul rest in peace.

**9. CONCLUSION**
In conclusion, I thank God for giving us, the entire DEC the strength and courage to lead this association. I would like to convey a word of appreciation to the Presbytery leadership for the good work done. Thank you, Secretaries for your sacrifice and dedication. Gratitude is extended to the entire IYZA membership for your support. Last but not least our number one supporters, the UPWF, thank you, may the good Lord bless you enormously. IYZAs, let us all work together to lift up and build our association. Let us lean on our God as the book of Psalm 127 vs 1 reminds us that; "If the Lord does not build the house, the work of the builders is useless".

**10. RECOMMENDATIONS**
- That the report be accepted by the conference

1. PURPOSE

The purpose of this report is to give a detailed account of the life and work of the UPWF for the period 2016/2017. The information contained here, aims to determine:

- The visibility & involvement of the UPWF in Presbyteries, Congregations & its surrounding Communities,
- The support & contribution of the UPWF to other Associations, Church structures and UPCSA Committees,
- How the UPWF develop and implement programmes and projects aimed at improving the health and welfare of people,
- The contribution of the UPWF toward the training and education of the UPCSA members.

2. INTRODUCTION

I take pleasure to present this report in our second year of office. I am grateful to the Creator for journeying with us thus far. It is a journey that we have walked not on our own but led by the Lord. Igama likaJesu Kristu malibongwe. Lebitso la Morena ha le bokwe. Dzina la Murena nga li rendwe. We continue to lead at a time we are enveloped by darkness where we operate in Society. If we are to succeed we will require eyes of an Owl and those of a Cat so that we can see beyond 2018. Mothers, I am confident that as Women who are driven and led by the Spirit nothing is impossible. Our leadership happens at a time when our children are being drugged, raped and even killed and women generally being abused by men. We need women who will stand and not defend those who perpetrate these atrocities in the name of love. We have been called to be the salt and light driven and led by the Holy Spirit who gives light and hope in times like these.

3. MEMBERSHIP

Our membership indicate an increase when compared to the previous year, which was 18 197. Our fellowship grew up by 395 members. We have 18 592 affiliated members for the year under review. This is worth a celebration. We registered 15 affiliated Presbyteries and 185 affiliated Congregations which also mark an increase; this shows that new members have joined our Fellowship in various Presbyteries. Out of the 15 Presbyteries, 5 Presbyteries recorded a decline, which is a cause for great concern. Those Presbyteries are Amathole, with a decline of 66 members, East Griqualand 67, Egoli 42, Highveld 30, and Transkei 24. If we take a close look at the table above we notice that Transkei and East Griqualand Presbytery has a continued decrease in their membership, since 2014/2015, no growth has been recorded by these Presbyteries and that poses a great concern.

Despite the decline in the above mentioned Presbyteries there are Presbyteries that continue to mark an increase in their membership. Central Cape with 18 members, Drakensberg 253, Ethekwini 43, Free-State 9, Lekoa 7, Limpopo 101, Mthatha 50, Thukela 35, Tshwane 47, and Western Cape 73. We will recall that last year Drakensberg had the highest decline in their membership, it is so exciting to note that during this period under review, they recorded the highest increase of 253 members. We applaud the hard work for the Presbyterial Executive under the leadership of Ms Nonceba Stuurman.

Our affiliated Congregations indicate an increase this year; this is projected in the table below. We celebrate with the following Presbyteries for registering new branches:

- Drakensberg constituted a new branch.
- Tshwane 3 branches were launched.
- We noticed continued growth at the Western Cape Presbytery; they again constituted a new branch. The hard work is acknowledged with appreciated ladies of the Western Cape Presbytery.


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<thead>
<tr>
<th>TABLE 1: UPWF MEMBERSHIP GROWTH OVER THE PERIOD 2015-18</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Year</strong></td>
</tr>
<tr>
<td>Presbytery</td>
</tr>
<tr>
<td>Amathole</td>
</tr>
<tr>
<td>Central Cape</td>
</tr>
</tbody>
</table>
4. ADMINISTRATION AND POLICY MATTERS

4.1 Administration, structures and systems
The effectiveness of the organization lies in its administration and policy implementation and review.
4.1.1. A database for all Presbyterial executives was updated and maintained.
4.1.2. Presbyterial executives are active and in operation, they are seen to be doing very well since this is their 2nd term in office.
4.1.3. Affiliation cards were sent in good time, no hiccups were reported.
4.1.4. I am pleased to report the dedication, determination and courage the Presbyterial Secretaries have shown in

<table>
<thead>
<tr>
<th>Region</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drakensberg</td>
<td>9</td>
<td>8</td>
<td>9</td>
<td>1275</td>
</tr>
<tr>
<td>East Griqualand</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>2797</td>
</tr>
<tr>
<td>Egoli</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>321</td>
</tr>
<tr>
<td>Ethekwini</td>
<td>7</td>
<td>7</td>
<td>6</td>
<td>627</td>
</tr>
<tr>
<td>Free State</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>173</td>
</tr>
<tr>
<td>Highveld</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>504</td>
</tr>
<tr>
<td>Lekoa</td>
<td>5</td>
<td>5</td>
<td>4</td>
<td>127</td>
</tr>
<tr>
<td>Limpopo</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>1147</td>
</tr>
<tr>
<td>Mthatha</td>
<td>18</td>
<td>18</td>
<td>16</td>
<td>1687</td>
</tr>
<tr>
<td>Transkei</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>3390</td>
</tr>
<tr>
<td>Tshwane</td>
<td>10</td>
<td>7</td>
<td>7</td>
<td>137</td>
</tr>
<tr>
<td>Uthukela</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>941</td>
</tr>
<tr>
<td>Western Cape</td>
<td>17</td>
<td>16</td>
<td>14</td>
<td>1360</td>
</tr>
</tbody>
</table>

**TOTAL** 185 180 176 18 592 18 197 18 423

The Graph below reflects a pattern of growth and of decline between 2015-2018.

**Figure 1: UPWF MEMBERSHIP 2015-2018**
doing God’s work. Great improvement is indeed appreciated and noted in the midst of lacking resources. Let us applaud the Secretaries for the 100% compliance in reports submissions.

In our last AGM, we encouraged Presbyteries to provide working tools for the Secretaries. I am humbled by the positive response to the plea. Almost all have procured a laptop, printer, modem etc. Well, done ladies, MAQOBOKAZANA ANGALALI ENDLELENI.

**TABLE 2: ASSETS TABLE**

Below is the table of Presbyterial assets:

<table>
<thead>
<tr>
<th>PRESBYTERY</th>
<th>ASSET</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amathole</td>
<td>Laptop x3, Printer, Cell phone x3, Flip chart &amp; stand</td>
</tr>
<tr>
<td>Central cape</td>
<td>Laptop, Printer, 3G card &amp; USB</td>
</tr>
<tr>
<td>Drakensberg</td>
<td>Laptop, printer, &amp; USB</td>
</tr>
<tr>
<td>East Griqualand</td>
<td>Laptop, Printer, &amp; Camera</td>
</tr>
<tr>
<td>Egoli</td>
<td>Computer, Printer &amp; data Projector</td>
</tr>
<tr>
<td>Ethekwini</td>
<td>Laptop, Printer, Modem, USB</td>
</tr>
<tr>
<td>Free-state</td>
<td>0</td>
</tr>
<tr>
<td>Highveld</td>
<td>Laptop, Printer, Projector, screen &amp; White board</td>
</tr>
<tr>
<td>Lekoa</td>
<td>Laptop, Printer &amp; 3G card</td>
</tr>
<tr>
<td>Limpopo</td>
<td>Laptop x2, Modem, Data Projector, Printer, Cell phone x2</td>
</tr>
<tr>
<td>Mthatha</td>
<td>Laptop, Printer, Modem</td>
</tr>
<tr>
<td>Transkei</td>
<td>Laptop, Printer, Cell phone</td>
</tr>
<tr>
<td>Tshwane</td>
<td>Computer, Printer</td>
</tr>
<tr>
<td>Uthukela</td>
<td>Laptop, Printer, Modem</td>
</tr>
<tr>
<td>Western cape</td>
<td>Laptop, Printer, Camera, Data Projector &amp; screen</td>
</tr>
</tbody>
</table>

We note with great concern that Free has no tools, but they have reported in their report that they are working on the matter, it is in their budget, hopefully in our next AGM we will be celebrating with them.

4.2. Policy matters

(a) The leadership has a responsibility to implement and monitor the implementation of the Strategic Document for 2015-2018. We are happy to report the following:

(b) The Denominational Year plan drafted was aligned to the Strategic Planning Document, which has made it easy for Presbyteries to reflect on the progress.

(c) On the 17-18 March 2017, a successful retreat was held to enhance the spiritual, emotional, psychological, physical, social and financial wellbeing of the women in leadership. The retreat was set under 4 goals which were achieved:

1. Establish a place of peace and love for women to retreat from busy schedules, have quiet time with God and engage in fellowship with other women.
2. Help women sustain an effective prayer life.
3. Provide conversations to enhance spiritual growth thus strengthening their understanding of social ills and economic issues that affect the mind, body and spirit.
4. Build interpersonal relations.

(v) Presbyteries continue to implement the Policies that are contained in the Policy Document.

(vi) A report on the progress of the Implementation of the Strategic Planning Document & the 2016 AGM resolutions will be tabled at this AGM.

(vii) The 2016 AGM adopted guidelines of the Election Process, and the handover procedure, however in the process of implementing these documents; the Central Committee cited concerns on these documents and recommended to table such documents at this AGM.

5. **STATUTORY MEETINGS**

- Two (2) General Executive meetings were held.
- Central Committee meetings were held on the 27-28 October 2016 & 27-28 April 2017 and 26-27 May 2017 respectively in this order. Presbyteries were well represented in all these meetings.
- All Presbyterial Councils reported to have held their Presbyterial meetings successfully.

6. **SUPPORT VISIT TO PRESBYTERIES**

The GENEX conducted support visit to two Presbyteries namely Limpopo and East Griqualand.

6.6.1. **East Griqualand visit.**

GENEX had two visits to the East Griqualand Presbytery in support of the preparations for the 2017 AGM.
6.2. Limpopo visit
The visit took place on the 11 November 2016; the GENEX received a warm welcome from the Limpopo Presbytery. One can proudly say that the UPWF is alive and actively involved in the church and community projects. Continue to shine ladies of the Limpopo Presbytery in discerning God’s will.

7. PARTICIPATION IN CHURCH ASSOCIATIONS COMMITTEE ACTIVITIES & SUPPORT TO CHURCH ASSOCIATIONS
- The UPWF is participating in the CAC meetings through the General Secretary.
- The UPWF has submitted the life and work report for the year 2016 to the Convener of Church Associations to enable him to compile a comprehensive report to General Assembly.
- The UPWF has also been represented in all 8 Associations Conferences by the General President and General Secretary to give support and to render fraternal greetings.
- The UPWF attended a Spiritual Imbizo held in Daveyton on the 3-4 June 2017 as initiated by the Church Associations committee in forging union of the UPCSA.

7.1. THE SOUTH AFRICAN COUNCIL OF CHURCHES (SACC)
The Vice General President attended a SACC meeting on the 15 October 2016 representing Women of the UPCSA. In that meeting new structures were established such as, Women’s group, Youth structure, Girls Association, Men’s Guild and Children’s group. Women of all denominations are encouraged to work together on programs and local projects of the SACC.

7.2. CORRESPONDING UPWF MEMBERS TO THE GENERAL ASSEMBLY COMMITTEES
The General Assembly granted associations corresponding membership to some of its committees. The UPWF is participating and contributing fully in the life and work of the UPCSA. The following members were nominated to serve in the following committees of the General Assembly.
1. Ms M. Obose – Prioritise & Resources committee
2. Ms K. Masiteng – Finance committee
3. Ms K.O. Ngubane – Mission & Discipleship committee
4. Ms N.F. Mkosana – Church & Society committee
We have only received invitations to meetings from the Church & Society committee which has met twice on the 06-08 March 2017 and on the 18 -20 July 2017, the UPWF. The Social Responsibility Coordinator (SRC) will give details of these meetings at this AGM during her report presentation.

8. GENERAL ASSEMBLY WORKING GROUP
There are gradual working relations between the UPWF and the UPWW. Meetings were held on the 30 July 2016 and 21 July 2017 between the UPWF and UPWW General Executive Committees. Both meetings were fruitful and both associations were well represented. Details of these meetings will be discussed at this AGM. The Co-Convener of the General Assembly Working Group on Associations (GAWGA) will present a report at this AGM on the progress made by the Working Group.

9. TRANSNATIONAL MATTERS
I regret to report that a pending visit to Zambia has not been successful. The GENEX has made contact with our Zambians Sisters regarding this visit, but in vain.

10. SOCIAL RESPONSIBILITY PROGRAMME
Social Responsibility programme is about improving the lives of UPWF members, their families, and the community at large and to empower them with life skills. It is meant to be the extension of love, provision of care and support within and outside the church domain.
During the Denominational AGM in August, the UPWF donated a sum of R5 000 with boxes of clothes and toiletries to Tsepang Care Centre within the bounds of the Highveld Presbytery. Cervical cancer awareness was conducted on 29/10/2016 in a central committee meeting.
- On 06-08/03/17 the SRC attended a Church in Society meeting where issues like human trafficking, assisted suicide, abortion and unemployment were discussed.
- On 18-20/07/17, she attended another meeting where Presbyteries and church associations shared their successes.

10.1. AMATHOLE PRESBYTERY

10.1.1. THE VISIBILITY & INVOLVEMENT OF THE UPWF IN PRESBYTERIES, CONGREGATIONS & ITS SURROUNDING COMMUNITIES
- Auld Memorial, Lovedale and Pirie Missions are running viable garden projects. Vegetables are used to sustain soup kitchen, raising funds and also share with the needy people within the community.
- One of the unemployed UPWF members shared her story of starting a business with only R1000.00 at hand by selling clothes. She told others that she managed to send her child to the University.
10.1.2 SUPPORT & PARTICIPATION TO OTHER ASSOCIATIONS & OTHER CHURCH STRUCTURES

- Assisted UPCSAAYF financially and also assisted them in planning for their conference.
- The Amathole UPWF (AUPWF) honoured all invitations to participate in the CAC meetings. These meetings are attended by the Presidents and Secretaries of the 8 Presbyterial Executives. These meetings discuss matters of common interest. The focus during the year under review was on developing a composite year plan that will ensure transparency about each association’s activities. This in turn would ensure that associations get the support of the Church and other sister associations when necessary.

An AUPWF Member represents the Fellowship in the Presbyterial Working Group (PWG) a Church structure that was formed to spearhead the movement towards 4, instead of 8 UPCSA Church Associations. The UPWF PWG representative reports to the Presbyterial Meetings occasionally. During the year under review, no significant movement has taken place towards the realisation of this re-unification of these two Women Associations.

10.2. CENTRAL CAPE

10.2.1 THE VISIBILITY & INVOLVEMENT OF THE UPWF IN PRESBYTERIES, CONGREGATIONS & ITS SURROUNDING COMMUNITIES

- During Indaba held in August, they awarded grannies with certificates and they assisted them in cooking and cleaning.
- An amount of R250.00 was donated to each branch to start their own projects and they gave report and display their products in each presbytery sitting.
- Most Branches have poverty alleviation projects for the needy and the communities also benefit. The projects include soup kitchen, knitting and crocheting, vegetable gardens and beadwork.
- They donated R2000.00 to the selected UPWF members during their conferences.
- Also donated groceries to our needy UPWF members as identified by J.Y.Hliso branch.

10.2.2. SUPPORT TO CHURCH PROJECTS & FUNDRAISING STRATEGIES

UPWF fully supports PEF. Some Branches contribute towards the fund in their branches. Some Branches make their fundraising activities interesting and forms part of recruitment strategies i.e secret pals, netball teams, outings for social gatherings. There is a roving trophy for best increased branch in numbers so as to motivate all branches to recruit more members.

10.3. DRAKENSBERG PRESBYTERY

10.3.1. THE VISIBILITY & INVOLVEMENT OF THE UPWF IN PRESBYTERIES, CONGREGATIONS & ITS SURROUNDING COMMUNITIES

- A sum of R600.00 was donated to four (4) needy families during Presbytery sitting.
- School uniform was donated to one of the schools during Easter weekend.
- Blankets, mattresses, and groceries were donated to the families who were affected by disaster and those who were bereaved.
- Members with sewing skills were requested to assist the unemployed UPWF members to create their own projects.

10.3.2. SUPPORT TO OTHER ASSOCIATIONS & OTHER CHURCH STRUCTURES

- UPWF attended youth conferences and provided them with financial assistance.

10.4. EAST GRIQUALAND PRESBYTERY

10.4.1. THE VISIBILITY & INVOLVEMENT OF THE UPWF IN PRESBYTERIES, CONGREGATIONS & ITS SURROUNDING COMMUNITIES

- Bought school uniform for nine (9) learners.
- Elderly UPWF members were awarded with certificates and UPWF blankets.
- Donations were given to needy people to honour 67 minutes on 18/07/2016. Christmas was celebrated by sharing gifts amongst each other.
- Widowed Ministers Spouses were each given a Christmas gift of R1 500.

10.4.2. SUPPORT TO OTHER ASSOCIATIONS & OTHER CHURCH STRUCTURES

- Two (2) Congregations were assisted with R3 000.00 each as building fund for Church Hall. These were Tsekong and Balasi Congregations.
They supported the Presbytery Council & associations by donating stipulated amounts as per the UPWF resolution of 2014.

10.5. **EGOLI PRESBYTERY**

10.5.1. **THE VISIBILITY & INVOLVEMENT OF THE UPWF IN PRESBYTERIES, CONGREGATIONS & ITS SURROUNDING COMMUNITIES.**

- Money was contributed to one of the UPWF member who was involved in a bus accident.
- Serve soup for Sunday school children in winter and juice in summer.
- Classes were started for 3-4 years children to empower them with basic education and training.
- Empower women with basic education in carpentry and sewing.
- Serve food to informal settlement dwellers. Purchase matric jackets for orphan learners.
- Wellness day arranged for all Congregants and community at large.
- Identified six families from the church who are in need and provided them with groceries and also organized Christmas party for the elderly.

10.5.2. **TO ENSURE THAT THE UPWF IS FINANCIALLY VIABLE**

- They held Khumbul'ekhaya (Back to the Roots) fundraising event that attracted all associations in their traditional attires and raised more than R20 000 in 2016/17.
- They also raised funds in a form of Women's Day breakfast @R120 per person and it was well attended.
- They started baking project and making of traditional mats that will be sold in and outside of the church.

10.5.3. **SUPPORT TO OTHER ASSOCIATIONS & OTHER CHURCH STRUCTURES**

- Mothers supported the Financial Rescue Initiative of the congregation by donating R5000 towards the initiative.

10.6. **ETHEKWINI PRESBYTERY**

10.6.1. **THE VISIBILITY & INVOLVEMENT OF THE UPWF IN PRESBYTERIES, CONGREGATIONS & ITS SURROUNDING COMMUNITIES.**

- Had an outreach at Khayelihle congregation.
- During the conference at St. Paul's congregation, they donated groceries to seven families and all of their Congregations participated.
- Clothes collected to assist needy families.
- Financial contribution was given towards bereaved families.
- As UPWF they remain committed in providing the Retired Ministers spouses and widows with Christmas gifts during our Conference.
- There are branches that have commenced on sewing projects and gardening. One branch has registered as NPO.

10.6.2. **TO ENSURE THAT THE UPWF IS FINANCIALLY VIABLE**

- They sell Towels, Key Holders and Lanyards with the Logo.

10.7. **FREE STATE PRESBYTERY**

10.7.1. **THE VISIBILITY & INVOLVEMENT OF THE UPWF IN PRESBYTERIES, CONGREGATIONS & ITS SURROUNDING COMMUNITIES.**

- Continuous visitation to old and sick members is done.
- Most branches have garden projects and they are trying to sustain them although there are ups and downs.
- They adopted a house headed by an unemployed, single father of two boys who could not meet their basic needs.
- Every year they have been giving out food parcels with the value of R500-00 per Congregation. At the 2016 Presbyterial AGM, the hosting branch adopted Kamohelo Home of Disability.

10.7.2. **SUPPORT TO OTHER ASSOCIATIONS & OTHER CHURCH STRUCTURES**

- Revamping of church buildings after hosting of conference.
  An amount of R39 000-00 was left with the hosting branch during fundraising jointly with other 3 Associations (IYZA, Youth Fellowship and MCG). The hosting branch is then expected to use 80% of that money to renovate the church working together with the Session and Stewardship Board.
10.8. **HIGHVELD PRESBYTERY**

RETREAT: They conducted a Presbytery retreat in Magaliesburg to have a quiet time with God by engaging in fellowship and spiritual upliftment with each other. They also invited IYZA. Mothers shared testimony on the Grace of God in their lives.

CANDLELIGHT SERVICE: this was conducted in honour of those who are cancer survivors and those who are infected/affected by HIV and AIDS. This was hosted by BD Yanta congregation and was supported by MCG, IYZA and YF.

Guest speaker talked about management of Hypertension and Diabetes Mellitus emphasising more on diet. Presbytery conference: Had outreach to Zithabiseni children’s home (orphanage home) to donate groceries and clothes. They celebrated everybody’s birthday and shared gifts. LEADERSHIP WORKSHOP: This was conducted on 25/02/2017. It was resolved that PSRC and BSRC’s must look at developing a Presbytery project which will address the issue of poverty and unemployment of UPWF members. Visited elderly and sick people for spiritual upliftment and donated groceries. CELEBRATIONS: women’s, mother’s, father’s and Christmas days.

10.9. **LEKOA PRESBYTERY**

10.9.1. **THE VISIBILITY & INVOLVEMENT OF THE UPWF IN PRESBYTERIES, CONGREGATIONS & ITS SURROUNDING COMMUNITIES,**

- Adopted old age home in Wedela and gave them clothes and food parcels.
- On mother’s day they donated morning shoes and blankets to the grannies.
- Adopted Stilfontein Home and a sum of R1000.00 were donated on 22/10/16.
- Clothes, food parcels as well as canned food.
- DIAKONIA PROJECT – a feeding scheme for those in need is still sustained
- Most Congregations have poverty alleviation projects such as gardening sewing and baking
- Kitchen soup for street kids
- The Presbytery makes uniform for the probationers and other members who need uniform.

10.9.2. **TO ENSURE THAT THE UPWF IS FINANCIALLY VIABLE**

- Most branches have poverty alleviation projects such as gardening sewing and baking.
- Selling of T-shirts
- Everybody’s birthday whereby all mothers contribute money, grouping themselves according to their months of birth, thanking God for they are blessed with.
- Selling of Calendars.

10.10. **LIMPOPO PRESBYTERY**

10.10.1. **THE VISIBILITY & INVOLVEMENT OF THE UPWF IN PRESBYTERIES, CONGREGATIONS & ITS SURROUNDING COMMUNITIES,**

- UPWF Limpopo commits to continuously support the surrounding communities in monetary and in kind.
- Congregations offer Christmas gifts, food parcels and school uniform to the less fortunate orphans and families.
- During the spiritual conference, orphans of the hosting Presbytery were given blankets and groceries,
- The following congregations registered their projects i.e. Matangari, Makwarela, Mt. Horeb, Polokwane, Seshero, W. Samson and Confessing. They are waiting to be trained by SEDA.
- Congregations are adopting needy families and orphans.

10.10.2. **SUPPORT TO OTHER ASSOCIATIONS & OTHER CHURCH STRUCTURES**

- Members remain committed to giving Christmas gifts to their retired Ministers, retired Ministers ’spouses and widows.
- Polokwane donated Sunday school chairs and a table to their congregation.
- The UPWF continue to support youth, IYZA and student Ministers financially.

10.10.3. **TO ENSURE THAT THE UPWF IS FINANCIALLY VIABLE**

- Mothers collect bottles for recycling
- Some branches sew cushions to generate income and others have greeneries
- Sales of golf shirts and bandanas during the presbyterial quarterly meetings and spiritual conference

10.11. **MTHATHA PRESBYTERY**

10.11.1. **THE VISIBILITY & INVOLVEMENT OF THE UPWF IN PRESBYTERIES, CONGREGATIONS & ITS SURROUNDING COMMUNITIES,**
• Visited the existing project "Mzomtsha Home’ to assess and monitor its growth and they donated school bags, clothes and bed linen.
• Congregations are consistent in visiting homeless and street dwellers to give them soup.
• UPWF assisted a learner through bursary fund in 2016.
• Initiated a project “Ministers welfare” to cater for the health of Ministers, their spouses and children. From this fund, the UPWF contributed R5 000 towards the health of a Minister who had to undergo a major operation and they again contributed R10 000 towards the funeral of the Minister.
• Three Congregations were supported and each one given an amount of R11 000.00 from thanksgiving project towards their Church building projects.
• Food parcels were donated to five disadvantaged mothers who were identified by the conference hosting Congregation.

10.11.2. TO ENSURE THAT THE UPWF IS A FINANCIALLY Viable FELLOWSHIP.
• Run poultry and beadwork projects.
• Selling Golf shirts, Bags, diaries with UPWF emblem.

10.12. THUkela Presbytery

10.12.1. THE VISIBILITY & INVOLVEMENT OF THE UPWF IN PRESBYTERIES, CONGREGATIONS & ITS SURROUNDING COMMUNITIES,
• On a yearly basis, the UPWF donates R 2 000.00 to Inhlanisi Yobuhle Organization which was also done in this period without fail.
• Social Responsibility plays a vital role in our respective Branches. The UPWF members in these Branches reach out to the needy communities through various projects such as the adopting a child, donating food parcels to the needy and aged, Soup Kitchens.
• One of the Congregations is looking into planting mushrooms, with the aim of alleviating poverty with the revenue generated through their sale.
• The UPWF of Thukela continues to donate blankets to the elderly members of the church as a form of appreciation for their continued commitment to the Church.
• Providing female scholars with sanitary towels.

10.13. Transkei Presbytery

10.13.1. THE VISIBILITY & INVOLVEMENT OF THE UPWF IN PRESBYTERIES, CONGREGATIONS & ITS SURROUNDING COMMUNITIES,
• Having an existing project which is growing from strength to strength and its progress is being monitored by PSRC.
• Ongoing outreach programme whenever there is a Presbytery sitting where needy families are given groceries.
• R1500 was donated to the UPWF member for her chronic medication.
• School uniform was donated to needy children.

10.14. Tshwane Presbytery

10.14.1. THE VISIBILITY & INVOLVEMENT OF THE UPWF IN PRESBYTERIES, CONGREGATIONS & ITS SURROUNDING COMMUNITIES,
• They had Christmas party and donated gifts to elderly people at Soshanguve Branch.
• City of Tshwane donated trees to Homes e.g. Old age homes and some families for them to plant.
• Groceries, toys and clothes were donated to Elands children’s home.
• During their conference they donated R2000.00 to an old age home in Makau and bedding.
• They adopted two orphans from Atteridgeville congregation. They are supporting these children financially, emotionally and also with their school work.
• They also work hand in hand with UPWW in outreach programmes.

10.15. Western Cape Presbytery

10.15.1. THE VISIBILITY & INVOLVEMENT OF THE UPWF IN PRESBYTERIES, CONGREGATIONS & ITS SURROUNDING COMMUNITIES,

The UPWF visited the bereaved, sick, elderly as well as shelters for abused women and children.
- **Mandela Day – 67 Minutes**
  UPWF members went to Kwezi Clinic (Lwandle) and cleaned, this involved scrubbing, cleaning windows and glass doors, sweeping mats and cleaning the front yard. This they did with enthusiasm and the patients who came for the Saturday session for kids were happy that church members see the need to clean the facility.

- **16 Days of Activism**
  This was important as Western Cape UPWF lost one of the members who was brutally killed by her husband. The Presbytery participated in a prayer service for the 16 Days of Activism. Nyanga community members, Station Commander and Community Police Forum were invited to join the service. On the 27th November 2017 the branch had a march in the morning before the church services. The march started in one of the streets of Nyanga where 3 people were brutally killed due to violence. Congregants were accompanied by police and members of the CPF and they were happy that the churches are now involved in help combat crime in our communities.

- **Christmas Lunch for Senior Citizens**
  Most Congregations organise this kind of event with the understanding that there are families who can afford a Christmas lunch. Three course meals was prepared, gifts were given, groceries and wheelchairs for those in need.

- **Projects visited and supported:**
  - Zanokhanyo Orphanage, donated toiletries,
  - Masimanyane Old Age, donated groceries,
  - Siyakuzenza, a shelter for abused women,
  - Nceduluntu Sanctuary Trust, this is a home for children who are physical challenged and orphans, purchased electricity and donated toilet papers for the whole year of 2016. Organised Christmas party and the kids were very happy, the members donated goods for party packs and toiletries for those that are bound to wheelchairs. The manager thanked the UPWF members for adopting them and the continued support throughout the year.
  - Sonstraai and Luthando Hospital were visited.
  - Samora Machel Primary School donated R3000.00 and cleaned the school.
  - Ikhaya Labantu, orphanage donated groceries, prepared lunch and MCG contributed R5000.00. Shawco and Masiphumelele prepared lunch for the elderly showed other women how to do beadwork.
  - UPWF member from the place of safety, R2000 grocery hampers were donated.
  - Visit bereaved families, pray and share the encouraging Word of God with them.
  - Carnation Ward in Lentegeur hospital was visited by mothers. Mothers brought fruits, prayed in the wards and have conversations with patients.
  - There is a Congregation that supports Notumata who is doing grade 10 with school uniform, toiletry and a grocery of R600 per month. There is a mother from the branch coaching her in Mathematics.
  - They also adopted a child with disability from Ndemlana’s child is assisted with school fees.
  - Beds, blankets, clothes, food and money were donated to the victims of shack fires in Nomzamo at Strand.
  - The Presbytery is still supporting Phindiwe with all matters relating to school and Christmas clothes.
  - Congregations are having food banks and clothing banks.

10.15.2. **TO ENSURE THAT THE UPWF IS A FINANCIALLY VIABLE FELLOWSHIP.**

- Branches are doing fundraising by means of having food fair, Imijikelo such as Noziqhamo and invite other branches and other denominations.
- Doing cultural events to generate money.
- Branches have projects such as soup kitchen for the community and breakfast for church members before the Sunday service.
- Sewing, gardening, bead work are assisting in buying groceries and good that needed for orphans, old age homes, assisting the Deacon’s court and in buying equipment for the church.
- Someone for Department of Agriculture was organized to show mothers how to start manure for garden and showed us how to start the garden by planting veggies within a limited space.
- Financial wellness: A speaker touched on various topics amongst others, how best as women we can secure our finances with the financial institutions. She talked about mortgage bonds and referred individuals to the relevant stakeholders for assistance and guidance.

11. **TO SUSTAIN THE SPIRITUAL GROWTH OF INDIVIDUAL MEMBERS OF THE FELLOWSHIP AND BRINGING MORE WOMEN TO CHRIST.**

The UPWF plays a pivotal role in interceding for the World and everyone who lives in it. Our priority is to support and care for others through prayer and evangelism. Presbyteries have engaged in various activities to accomplish the vision and mission, such as Retreats etc. Prayers such as and not limited to the mentioned were conducted in various Presbyteries: Prayers for Ministers and Families, participation in the Women World Day of Prayer, Prayers for Domestic violence, prayers for schools exam, prayers for fees must fall strikes, prayers for church and government leaders. Our members have relations with Interdenominational Churches.

12. **FINANCES**

This report provides the end year financial performance of the Uniting Presbyterian Women’s Fellowship (UPWF) over the period March 2016 to February 2017. The report indicates a healthy state and challenges in the financials as of the end of the financial year 2016/17. Highest income and expenditure levels in the report are attributable to the AGM 2016. Major cost drivers in the finances of the association are accommodation, travel as well as printing and
In line with the resolutions from the AGM 2016, the following payments for projects have been committed in the current financial year. R 54 540.00 for PEF (Presbyterian Education Fund) and R 18 180 for Maintenance of the Ministry have been paid into the Central Office account. R 88 500 for 177 Retired Ministers Christmas Fund (RMCF) for 2016 based on information submitted by the Presbyteries. For this, we are grateful even for the work the Presbytery Treasurers took to pay out to the beneficiaries.

**TABLE 2: SCHEDULE OF PROJECTS FOR 2016/17 FINANCIAL YEAR**

<table>
<thead>
<tr>
<th>N O</th>
<th>PRESBYTERY</th>
<th>NUMBER</th>
<th>AFFILIATED</th>
<th>RMCF</th>
<th>MAINTENANCE OF MINISTRY</th>
<th>TEF</th>
<th>PEF</th>
<th>MYRA SMUTS</th>
<th>DR J</th>
<th>WATERSON</th>
<th>TOTAL</th>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Per member</td>
<td></td>
<td></td>
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<td>3.00</td>
<td>1.00</td>
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<td>15.00</td>
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<td>4,260.00</td>
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<td>1,420.00</td>
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<td>6,132.00</td>
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<td>1,022.00</td>
<td>15,330.00</td>
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<tr>
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<td>2,847.00</td>
<td>17,082.00</td>
<td>8,541.00</td>
<td>2,847.00</td>
<td>2,847.00</td>
<td>42,705.00</td>
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<td>363.00</td>
<td>2,178.00</td>
<td>1,089.00</td>
<td>363.00</td>
<td>363.00</td>
<td>5,445.00</td>
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<tr>
<td>6</td>
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<td>160.00</td>
<td>960.00</td>
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<td>534.00</td>
<td>8,010.00</td>
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<td>9</td>
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<td>120.00</td>
<td>720.00</td>
<td>360.00</td>
<td>120.00</td>
<td>120.00</td>
<td>1,800.00</td>
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<td>10</td>
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<td>3,129.00</td>
<td>1,043.00</td>
<td>6,258.00</td>
<td>3,129.00</td>
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<td>15,645.00</td>
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<td>1,637.00</td>
<td>9,822.00</td>
<td>4,911.00</td>
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<td>916.00</td>
<td>5,496.00</td>
<td>2,748.00</td>
<td>916.00</td>
<td>916.00</td>
<td>13,740.00</td>
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<tr>
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<td>Transkei</td>
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<td>3,414.00</td>
<td>20,484.00</td>
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<td>3,414.00</td>
<td>51,210.00</td>
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<tr>
<td>14</td>
<td>Tshwane</td>
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<td>72.00</td>
<td>432.00</td>
<td>216.00</td>
<td>72.00</td>
<td>72.00</td>
<td>1,080.00</td>
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<tr>
<td>15</td>
<td>Western Cape</td>
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<td>3,882.00</td>
<td>1,294.00</td>
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<td>1,294.00</td>
<td>1,294.00</td>
<td>19,410.00</td>
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<td>18,180.00</td>
<td>109,080.00</td>
<td>54,540.00</td>
<td>18,180.00</td>
<td>18,180.00</td>
<td>272,700.00</td>
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</table>

Applications received for TEF (Tertiary Education Fund) were discussed with the FINCO to make recommendations. New forms for 2017 applications were circulated by the Assistant General Treasurer, Ms Malatsi and she received all applications. Recommended names as discussed at FINCO are proposed as Ms Chatikobo, Mr Swartboi, Ms Tembisa Notshe, Ms Memani and Ms Masemola.

**CONCLUSION**

In conclusion, allow me to reflect on the previous report when it mentioned that women are called to change people’s lives, give hope where there is no hope, and we cannot do much without being guided by the Holy Spirit. The above synopsis attest to the statement, I am convinced given the circumstances that indeed we worked under the guidance of the Holy Spirit.

The UPWF has done very well during the year under review; we noted remarkable improvement in the implementation of the UPWF policy documents, the strategic planning document and key focus areas.

We wish to also commend the effort of the previous General Executives for encouraging the formulation of the UPWF policy document Handbook, the administration has improved greatly.

The UPWF plays a significant role in church and community projects, it is visible by support and caring for the distressed and needy. Let us sustain these projects bomama and by all means operationalise our aims and objectives of this Fellowship.

We acknowledge the unwavering support we continue to receive from all structures of the Denomination, the past General Executives, the Presbyterial executives and the entire UPWF. GENEX, and the distinguished Presbyterial Secretaries, it is Nicholas Sparks who says “Sometimes the most ordinary things could be made extraordinary simply by doing them with the right people”

Let us be persistent mothers in prayer and ask God to uphold us as we continue to serve Him through His people. Ladies, I wish to urge the UPWF to continue running with the baton in your hand notwithstanding the challenges you have encountered in your journey. Let us therefore put on the armour of God and play our role as we journey towards 2018 in pursuit of one united association of women in the UPCSA. We cannot allow this to fail us being in charge as women of our generation. We must do our all to leave a legacy that will remain forever. We continue to affirm that with God on our side we are able and capable.

At times your efforts may go unnoticed, do not be dismayed, press on and give the best of your service until God says well done my child.

Prepared by:        Endorsed by:
ACCM REPORT
April 2017 – March 2018

1. GREETINGS
The Moderator of the General Assembly, General Secretary of the church, Convener of the Church Associations, Ministers present, the DEC, Presbytery Presidents and their Executive members, ACCM delegates and entire membership, let me greet you all in the wonderful name of the Father, the Son and the Holy Spirit.

2. PREAMBLE
The purpose of the report is to give a detailed account of the life and work of the Association of Church Choirs and Musicians (ACCM) for the period 2017/2018.

3. MEMBERSHIP
For 2017/2018 we have a total of 495 members registered from various Presbyteries as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Amathole</td>
<td>JZS Ncevu</td>
<td>40</td>
<td>45</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>Semple Memorial</td>
<td>40</td>
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<td>Auld Memorial</td>
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<td>55</td>
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<td></td>
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<td>-</td>
<td>28</td>
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<tr>
<td>Central Cape</td>
<td>DM Soga</td>
<td>35</td>
<td>35</td>
<td>4</td>
</tr>
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<td></td>
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<td>40</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>M Makwetu</td>
<td>41</td>
<td>34</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>Zwide</td>
<td>4</td>
<td>40</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td>JY Hliso</td>
<td>30</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>eGoli</td>
<td>Orlando</td>
<td>-</td>
<td>21</td>
<td>21</td>
</tr>
<tr>
<td>Transkei</td>
<td>DUFF</td>
<td>51</td>
<td>44</td>
<td>41</td>
</tr>
<tr>
<td></td>
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<td>39</td>
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<td>60</td>
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<tr>
<td></td>
<td>Dr DD Stormont Memorial</td>
<td>-</td>
<td>-</td>
<td>39</td>
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<tr>
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<td>Jonas Lediga</td>
<td>7</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Mabopane</td>
<td>3</td>
<td>5</td>
<td>-</td>
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<tr>
<td></td>
<td>Soshanguve</td>
<td>13</td>
<td>11</td>
<td>10</td>
</tr>
<tr>
<td>Mthatha</td>
<td>Erskine</td>
<td>60</td>
<td>40</td>
<td>40</td>
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<tr>
<td></td>
<td>JL Zwane</td>
<td>35</td>
<td>60</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Freeman Bavuma</td>
<td>-</td>
<td>-</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>596</td>
<td>476</td>
<td>495</td>
</tr>
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</table>

4. ACTIVITIES
Below are the activities we did during the period as stated above.

MEETINGS
4.1. DEC MEETINGS
We are continuing with holding our meetings as expected. We held our DEC meetings as follows:
- 24 August 2016 at Transkei Presbytery, Gcuwa.
- 18 November 2017 at eGoli Presbytery, Orlando.

4.2. ANNUAL GENERAL MEETING
Our Annual General meeting was held from the 07th until the 08th April 2017 in Bloemfontein. We were graced by the presence of Rev TH Hans (Central Cape Presbytery).
The meeting was attended by 34 members from five Presbyteries viz Amathole, Central Cape; eGoli, Transkei and Tshwane.

5. CONFERENCE
Our 14th conference was held from the 25th until the 27th August 2017 within the bounds of Transkei Presbytery hosted by Gcuwa Congregation. It was constituted by the Moderator of the General Assembly, Rt Rev R Munthali under the theme "this is the way; walk in it" from the book of Isaiah 30:21. Eleven (12) choirs participated in the competition. We were also graced by the presence of our sister Associations (UPWF, MCG and IYZAs) who delivered message of support.
The memorial service/candle lighting for our 4 fellow choristers who passed on was conducted by Rev Madaka.
We would like to thank Transkei Presbytery for hosting a successful conference.
6. OUTREACH PROGRAMME
As part of our social responsibility, during the conference we have an outreach programme where we make donations to the charity organization identified by the hosts. Our 2017 beneficiary was Siyakhana Child and Youth Centre based in Butterworth. The charity organization is taking care of 24 children aged between 0 and 18 years.

We would like to thank everyone who donated towards the project and may the Almighty continue blessing them all abundantly.

7. SUPPORT TO OTHER ASSOCIATIONS
We have a continuous healthy relationship with our sister Associations by attending the conferences and rendering fraternal greetings.

- **UPYF/YA** – was attended by the Music Convener and Treasurer in Gauteng.
- **MCG** – was attended by the Deputy Secretary in Mthatha.
- **UPWF** – message of support was forwarded as there was no available representative to attend the conference.
- **IYZAs** – was attended by the Music Convener in Gauteng.

8. CHALLENGES
Below are the challenges we are experiencing:
- Members not in their Association uniform during the opening of the conference.
- Poor attendance by ACCM members during the official opening of the conference.
- Lack of support by Ministers at the AGM.

9. ACHIEVEMENTS
- We hosted a successful 14th Annual conference within Transkei Presbytery.
- Outreach project - choirs responded positively towards the project and it was a success.
- We have successfully registered as a PBO (Public Benefit Organization).

10. BEREAVEMENT
The Association had no bereavements during the reporting period.

11. CONCLUSION
Madam President and the members at large what I have presented is the life and work of this Association and we have seen the dedication displayed by members regardless of the challenges they are facing at the Presbyteries and our respective congregations.

12. RECOMMENDATIONS
Madam President and the delegates, I submit this report as a true reflection of the work and life of the ACCM for the period since our last AGM.

13. PROPOSALS
- The AGM accepts the report.
- We need to come up with strategies to address the membership instability.
- Presbytery/Choir Executives to ensure that rules of the Association are adhered to at all time – members are in the Association uniform during the opening of the conference.

Thank you.

Ms O Nthite
General Secretary
THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
UNITING PRESBYTERIAN WOMEN AT WORK

REPORT OF LIFE and WORK OF UPWW
2016-2017

PRESENTED TO: The Convener: Church Associations Committee
PRESENTED BY: The General Secretary: UPWW

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ACRONYMS USED IN THE REPORT

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
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</thead>
<tbody>
<tr>
<td>AGM</td>
<td>Annual General Meeting</td>
</tr>
<tr>
<td>CAC</td>
<td>Church Association Committee</td>
</tr>
<tr>
<td>CCM</td>
<td>Central Committee Meeting</td>
</tr>
<tr>
<td>GA</td>
<td>Gord’s Army</td>
</tr>
<tr>
<td>GAS</td>
<td>General Assistant Secretary</td>
</tr>
<tr>
<td>GENCO</td>
<td>General Executive Committee</td>
</tr>
<tr>
<td>GP</td>
<td>General President</td>
</tr>
<tr>
<td>GPC</td>
<td>General Prayer Coordinator</td>
</tr>
<tr>
<td>GS</td>
<td>General Secretary</td>
</tr>
<tr>
<td>GT</td>
<td>General Treasurer</td>
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<tr>
<td>JBWW</td>
<td>Junior Branch Women at Work</td>
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<tr>
<td>JSR</td>
<td>Social Responsibility</td>
</tr>
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<td>UPCSA</td>
<td>Uniting Presbyterian Church of South Africa</td>
</tr>
<tr>
<td>UPMF</td>
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<td>Uniting Presbyterian Women Fellowship</td>
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<td>Uniting Presbyterian Women at Work</td>
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<td>PEF</td>
<td>Presbyterian Education Fund</td>
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<td>Presbyterian Youth Association</td>
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<tr>
<td>VGT</td>
<td>Vice General Treasurer</td>
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<td>WG</td>
<td>Working Group</td>
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1. **INTRODUCTION**

It is with great excitement that I present the first annual report on behalf of the 2017-2019 GENCO. The report is about the life and work of the UPWW and it reflects the journey of this association as from October 2016-2017. It is indeed true that this journey is filled with experiences and with learning moments of the new committee, but through faith, God has given us strength to walk thus far.

2. **MEMBERSHIP**

<table>
<thead>
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<th>Name of Presbytery</th>
<th>No. of Branches</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>Variance</th>
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<tr>
<td>Drakensburg</td>
<td>2</td>
<td>184</td>
<td>180</td>
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<tr>
<td>Egoli*</td>
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<td><strong>3883</strong></td>
<td><strong>4025</strong></td>
<td><strong>+142</strong></td>
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</table>

![Membership Chart]

**Membership Chart**

The chart above shows the membership trends for each presbytery over the years 2015, 2016, and 2017.
2.1 It is noted in the graph that there has been an increase in numbers in eight Presbyteries with only two that have decreased, Western Cape and Drakensberg. The Drakensberg Presbytery numbers has dropped tremendously, due to what has been stated in their report: there were few branches in other congregation that affiliated.

2.2 Although it was mentioned in the 2016 report that Limpopo Presbytery has decreased to five, but it continues to grow and dedicated to work.

2.3 As it is reflected in the pie chart, the Amathole Presbytery continues to lead in membership percentage, followed by Central Cape and Free State; and the other seven Presbyteries are 10% and below. This shows where the muscle of the UPWW is and this should be motivating Presbyteries to work more.

3. HIGHLIGHTS 2016 - 2017

The period has been marked with continuation of tremendous work that has been done by the previous GENCO. The foundation was laid and it was time to go up with the construction, through implementation.

3.1 GENCO and GENEX Meeting

The UPWW and UPWF Executive committee held their meeting on the 22 July 2017. The purpose of the meeting was to map the way as two associations to 2018 vision of the church, that of, unifying the organizations from eight associations to four associations. This was a follow-up to the action plan of 2016 meeting that was held between the two structures, being:
- Visiting one another to bring fraternal greetings at conferences
- Fraternal greetings at Presbyterial levels and
- Members are encouraged to engage in all activities that enhance unity except anything involving business.

The meeting was successful because the GENEX and GENCO were able to come up with a joint progress report, which stated that: UPWW and UPWF would work together, fellowship together and attend each other’s activities. There is a planned retreat that would be organized where Executives, Central Committee members and this should be presented at the AGMs of both associations.

3.2 Western Cape Presbytery Visit:

GENCO’s first meeting was held at the Western Cape Presbytery and Western Cape Presbytery had pleasure of meeting GENCO members, had an opportunity to worship together and an opportunity to ask clarity seeking questions. There was also a meeting with JBWW Western Cape Presbytery after the President of JBWW reported challenges with them. This was also successful because thereafter JBWW President reported that the association is revived, they elected their Presbytery structure, attended the CC meeting that was held thereafter and also attended the JBWW conference.

3.3 Portfolio Workshops:

This brought excitement to the portfolio heads of both GENCO and also from Presbyteries. It was an initiative from GENCO Portfolio heads because they wanted to discuss their action plans with their Presbytery counter parts and also discuss its implementation. This workshop was held in Western Cape Presbytery as from 10th -11th March 2017 and the General President attended to welcome the workshop attendees and witness its proceedings. The workshop report reflected that the Presbytery Portfolio Heads were able to craft the activities that were aligned to the portfolio.
action plan.

3.4. Church Committees
The UPWW is represented in these Church Committee:
Church and Society: Dr. Nomfundo Mtwa; Finance: Ms. Malindi Mkhuugo; Mission and Discipleship: Ms. Amanda Mamabolo and Priorities and Resources: Ms. Lerato Morudu

4. PROJECTS

4.1 Diary Project
This project that has run for three years now continues to be our source of funds. It continues to incorporate activities of JBWW and also GAs guidelines. Only 1300 were printed in 2017, including personalized diaries.

4.2 Newsletter:
In its vision of 2017, GENCO asked God to give guidance to the design of a newsletter that will be printed twice a year. We would like to send word of gratitude to the Central Committee members to show confidence in this new venture by the General Executive. As a result, the Presbyteries supported it by sending their work within a short period of time. The first edition of this project has been printed (10 copies per Presbytery), and has been sent to Presbyteries.

4.3 Presbyterial Projects
For 2016/2017 year, there were no funds that were disbursed to Presbyteries. The Presbyteries continued to empower their respective members through their own fundraising efforts. This shows that through concerted effort and support, we can win the battle of unemployment and of poverty. Let us keep up the good work. These are some of the highlights from the Presbyterial reports:

- The continuation of the Lekoa Presbytery gardening project that was initiated through funds received in 2016, and continues to support the needy and selling the harvest.
- Free State has started a recycling project, sewing the caps and beanies. This unlocks the potential that is within our mothers.
- It is evident in the Presbyterial reports that our mothers continue to develop economically through the skills development programs that they have embarked on and at a later stage we are sure that they will definitely be economically independent.
- Interdenominational gatherings: It is noted with great appreciation that interdenominational support is there, with Presbyteries belonging to the different Christian Faith praying and worshipping together as a collective to preach God’s word.
- Presbyterial Level Retreats/Bible Study were held in most Presbyteries, and this shows that God remains the foundation of UPWW.
- Campaign against women and child abuse: This is a step towards honoring societal call and government call as churches to say "no" to social ills. This came at the right moment when General Secretary of the Church made a call to take note of this. We thank Presbyteries for their efforts, in honoring this by dressing in black in specific times and pray that God gives us strength to press on with these campaigns until our plight is heard.
- As 2016 was an elective year for some Presbyteries, new committees were elected and the committee orientation sessions were held. It is good to note that in the Tshwane Presbytery there was also a session on UPWW constitution, where General President and previous General President were part of.
- Besides the regular meetings that are held in each Presbytery, Tshwane even had finance committee meeting. Let us take this exercise as Presbyteries and contact them for more.

Challenges as reported by the Presbyteries: Decrease in membership; financial constraints that result in not honoring financial commitments; Not respecting Presbytery Executives (Drakensberg Presbytery)

5. REPORT ON THE GA WORKING GROUP
A meeting was held at Koinonia Centre in Johannesburg on the 29th July 2017. The associations were invited to give feedback on the progress made by the associations towards realising the 2018 vision of the Church towards unifying the associations.

- All Associations were represented and presented their action plans towards realisation of the Church Vision, for 2018
- The UPWW and UPWF presented a joint progress report, stating the planned action plan: including attending each other’s activities and agreeing to hold a retreat in December after such a plan has been presented in each other’s Annual General Meetings. This was based on the action plan that was drawn in 2016 by the two structures (UPWW and UPWF)
6. **GODs ARMY**

This association continues to grow and it is exciting to note and report that in all Presbyteries the God’s Army receives support from the UPWW. In certain Presbyteries, such as, Central Cape, it is reported that the numbers have increased. There were Presbytery workshops that were held with branch chairladies. The Presbyteries continue to do activities that are outlined in their action plan of 2017. This was a form of replicating the workshop that was held at a Denominational level. Membership souring up to 702 from 473.

7. **JBWW ASSOCIATION**

UPWW, through its leadership at Denominational level and Presbytery level continues to support this organization. The Central Committee in its meeting that was held on the 24th February 2017 came out with the proposal that was directed towards growth of the organization, and to counteract the challenges that were reported by the President: JBWW.

8. **CONCLUSION**

The UPWW membership and its leadership, GENCO, would like to thank God for keeping the organization, for giving guidance when needed and protection when needed and this is an assurance that God is great and good all the time.

I therefore, move that the Church Associations Committee Convener receives the report.

**THIS REPORT WAS PREPARED BY:**

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Ms. P.P. Ndyebi          Ms. N.C. Qina
(General Secretary)    (General President)
EDUCATION AND TRAINING

Report to the General Assembly 2018

Convener: The Rev. Melanie Cook

Overview:

- Supporting and training of our pre-schools with regard to Early Child Development. (ECD)
- The work being done in various schools in Zambia, Zimbabwe and South Africa; these involve both High Schools and Primary Schools.
- Elder training (TIE)
- Presbyterian Education Fund. (PEF)
- Children’s Ministry support

The committee has met twice in the year since Executive Commission 2017, once in Johannesburg and once in Midrand. We have been kept busy by the many different functions that this committee performs, and in our view have had another successful year. I took over as convener at Executive Commission in 2015, due to the previous convener Rev Chunky Young stepping down early. I have been a member of this committee for the past 6 years and feel that while the committee is functioning at its peak and with members really committed to its work, it is the right time for me to hand over leadership to another. I am recommending the Rev Armando Sontange, as the next convener. Armando joined our committee 2 years ago and has proved that he has a passion for this work and has been involved and diligent in the task. I would like to thank the members and all those who have supported my leadership in doing God’s work in this part of His vineyard.

†Early Child Development.

As the environment within which Early Childhood Development centres now operate has shifted over time, the Committee is in the process of revising and updating the support materials that are available for congregation-based centres. The revised material will be posted on both the KIDS ALIVE and the M&D websites as soon as it is available.

† Schools.

Zimbabwe

Please look for this part of the report in the supplementary papers.

Zambia

a. ST COLUMBA’S PRESBYTERIAN SCHOOL, LUSAKA

This is a private school run by St Columba’s Congregation in Lusaka. Currently it runs classes from Pre-School to Grade five. It has a total of 185 pupils. Prior to January 2018, the school was being run by elders, however, the school has now recruited a school manager. The school has total staff of 20. The School is projecting to have up to grade seven in 2020. Currently it is coming up with a strategic plan. The school is not yet an examination centre.

b. GARDEN PRESBYTERIAN SCHOOL

This is a community school managed by Garden Presbyterian church in Lusaka’s Garden Compound. It runs from pre-school to grade seven. It has a total number of 328 pupils. Though not yet an examination centre, grade seven pupils from the school use other centres to write their grade seven examinations. Last year, out of 38 pupils who sat for grade seven national examinations, only three failed to make it to grade eight representing a 92% pass rate. This school has 13 members of staff in total.

c. INTEGRITY PRESBYTERIAN SCHOOL

Chilenje Presbyterian Church manages this private school. The School however is struggling to find its feet as it has only 26 pupils and three members of staff. The school does not have grade seven. The church is trying their best to increase the numbers. The infrastructure and location is good. However, the proximity of other schools around it may be affecting its growth.

d. DAVID LIVINGSTONE MEMORIAL PRESBYTERIAN SCHOOL

This School is a private school managed by David Livingstone Memorial Presbyterian Church in
Livingstone. The School runs from Pre-school to Grade Seven. It has a population of 207 pupils. In 2017, it had 28 grade pupils and 27 of the pupils passed to grade eight representing a pass rate of 96%. The school employs 18 members of staff. This school is an examination centre.

e. **NG'OMBE PRESBYTERIAN COMMUNITY SCHOOL**

This School is a community school managed by Ng'ombe Presbyterian church in Lusaka. The School runs from Pre-school to grade nine. The Church offers educational services to the vulnerable children through this school. It has a population of 316 pupils. The pass rate for the grade seven was 98% in 2017.

This school enjoys some partnership linkages with a Christian Alliance for Children in Zambia who help in paying honorarium to teachers as well as fund the feeding programme at the School. The Government through the Office of District Education Board Secretary gives a grants of approximately K2000 yearly to buy text books.

Recently, they had a donation of constructing an ablution block on site by a Rotary Club in Lusaka.

f. **HILLCREST PRESBYTERIAN SCHOOL**

Chelston congregation manages this community school which is located in Kasenga area within Chongwe Municipal Council. The School is in a rural set up. They use the Church hall for classes. The Church has acquired 2.5 acres land for the development of the school. The school has a total number of 106 pupils from Pres-school up to grade seven. The Government through the Office of District Education Board Secretary, Chongwe Municipal Council gives quarterly grants of approximately K2,000 to buy text books. Most of the funding for the school is done by Chelston Congregation.

This year the school had 15 grade seven pupils who wrote examinations. The school attained 86% pass rate.

g. **ST COLUMBU'S MISSION SCHOOL**

This is a private school located at our Kabwe Presbyterian Church. Currently it runs classes from Pre-School to grade seven. It had a total of 188 pupils and employs 17 members of staff. In 2017, the school had 15 grade seven pupils who all passed to go to grade eight representing a pass rate of 100%. The school is located at the Church premises.

h. **TWINKLE STAR SCHOOL**

Kabwe congregation manages this private school which has two campuses one located within the church premises in Kabwata and another one in Libala. The school provides education from pre-school to grade seven. The school is an approved examination centre and 425 pupils of which 44 pupils sat for grade seven examinations. The grade seven pupils all passed representing a pass rate of 100% in the 2017 calendar year. The school employ 44 members of staff.

### 2.0. **BOOK DRIVE**

We encouraged congregations to run a book drive from April to July last year and only St Columba’s Lusaka has reported that congregants donated a few books which will soon be donated to a needy school. There are no reports on the book drive from other congregations.

†**South Africa**

We are able to report on three of our schools in South Africa:

**Gouldville Mission School**

Gouldville continues to thrive in its drive for providing a good standard of education to the local community. Unfortunately due to budget constraints and other schools, I was unable to visit the school this year. The committee initiated a book drive for Christmas, requesting churches through Presbyteries to collect books that we could send to Gouldville for their library that was in desperate need of appropriate children’s reading books and even Encyclopaedias. We continue with this effort and encourage churches to support us.

**Pholela Secondary School**

Please look for this report in the supplementary papers.

**United Church School**

UCS is a school that is situated in the heart of Yeoville, amongst a community that has a widely varied cultural
The school has over the years acquired a number of properties in the area, as the school has outgrown its premises. The Principle and her staff are not only committed, but dedicated to meeting each child’s needs.

Again in 2017 their Matrics achieved a 100% pass rate! This is a fantastic achievement and we congratulate all who worked to make it possible.

The committee of Education and Training is currently engaging with UCS about our future and ways in which we can grow together.

Training in Eldership

The number of Presbyteries who have approached the Committee for provision of the “Basic Eldership Course” training materials has been quite heartening. Of course, this unfortunately also begs the question: “What happened to the CDs that were distributed to each Presbytery at GA 2016?” But, no matter, the Committee is happy to assist whenever and wherever assistance is requested.

In addition to the training materials, Presbyteries also need trained Trainers and we are happy to report that a “Train the Trainers” workshop was run in Zambia last year for the three Presbyteries in that Synod. Trainers’ manuals and other useful resources were provided to each Presbytery. The Committee would like to express its thanks to the Synod of Zambia for being the first to take advantage of this service. As part of the 2018/19 program, the Committee has started reaching out to other Presbyteries to arrange joint workshops.

At the time of writing, work is underway to revamp/redevelop an enrichment course which will assist elders to identify their personal ministries and enable Sessions to structure themselves around the strengths of the individual elders. The plan is to have this course material available for distribution (on CD and on the M&D website) at GA 2018. Groups who have been involved in the piloting of this material have found the course an excitingly fresh way of approaching Session management. Presbytery Training & Education Conveners are encouraged to examine the material and give thought to how best to use this within their bounds.

The Committee was requested by ExCom 2017 to give attention to providing the TIE material in languages other than English. To start this process, members of the Committee have undertaken to translate the PowerPoint/overhead projector slides and the participant hand-outs into their home languages. This work is ongoing but all completed translations will be made available on the CD being distributed this year as well as being posted on the M&D website.

Presbyteries are reminded that initial preparation of elders considering ordination lies firmly with the Presbyteries, who need to assist congregations to comply with items 7.56.3; 7.58 and 7.59 of the Manual of Faith & Order. Presbyteries who are not yet involved in the TIE program are encouraged to contact Eddie Stopforth (eddiestop@global.co.za) for assistance.

Presbyterian Educational Fund

The PEF has had a difficult but ultimately successful year.

The new task team has thrown itself into the work of the fund with enthusiasm and energy.

The Data Base has been both a blessing and a hindrance to progress, but will ultimately be a definite blessing.

AWARDS:

The PEF continues to increase the amount disbursed each year.

The financial year 2016-2017 saw a total of R 546 723.64 disbursed to 90 recipients. More recipients could have been helped if they had complied with the requirements of the fund by submitting their family details, results and information re current studies in time.

The average award was R 6 074.71 per recipient, an increase of R331.14 or 5.76% per recipient, over the 2015-2016 average. This is an improvement, but still a long way from the PEF’s goal of substantial assistance.

All interested parties are reminded that the PEF does not pay full fees, and that a contribution from the family is compulsory before PEF assistance will be given.

A summary Schedule of Awards can be found in the appendix to this report.
DONATIONS: The following table shows the source of the funds which were disbursed in the 2016-2017 year.

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The PEF was blessed with wonderful donations in 2016-2017, and the task team extends its thanks to all who have donated so generously:

Donations received from congregations increased in the 2016-2017 financial year, both in the number of congregations that donated and the amounts donated.

Donations from Business and Individuals increased dramatically, and thanks to a larger than usual donation from the UPWF, to make up for previous years, the PEF was able to disburse the amounts granted. These increases meant that a smaller amount of investment income was used.

Letters of thanks were written to all donors, and congregations have been requested to notify the administrator if the posted letter was not received. Where possible, letters will be sent out by email only in future.

Treasurers are reminded that donations should be deposited directly into the PEF bank account (details below) and that the deposit reference should name the source (congregation, association or presbytery), as well as the town or suburb of the congregation, association:

- **Name of account:** UPCSA - Presbyterian Educational Fund
- **Bank:** Standard Bank  **Branch Code:** 000355 (Parktown)
- **Account Number:** 20 085 175 6
- **Reference:** One of the following: Name of congregation and Town / Name of Presbytery / Association and name of Congregation or Presbytery /

The depositor’s name should only be used as reference if the donation is made in the depositor’s personal capacity. All donors/depositors are requested to follow up the deposit with an email or a fax to the administrator confirming the deposit and who it is from, with contact details included. The Central Office fax number is +27-11-727-3506 and the administrator’s email address is pef@presbyterian.org.za.
A summary Schedule of Donations received can be found in the appendix to this report.

Detailed schedules of Awards and Donations (by congregation within Presbytery, etc.) can be obtained from the webpage or the PEF administrator.

**CONTINUED NEED of the PEF:**

**NSFAS and other funding:** Although free higher education was promised to South African students with family incomes below R 350,000.00, only certain 2018 students who completed their schooling in 2017 may benefit from this provision, and this leaves some first year students in great need, as well as many second and subsequent year students who will still have large debts to pay after graduation. The PEF therefore remains vitally important as a source of funding for our young people’s studies.

Zimbabwe has yet to recover from its previous economic doldrums and the need for assistance continues unabated. Zambian students also face huge financial obstacles, and we as the church must do the most we can to assist them.

All ministers and Session Clerks are urged to ensure that applicants understand that the PEF can only make a relatively small contribution to students’ overall fees. Applicants are likewise urged to seek as many sources of funding as possible and not to rely solely on the PEF.

**PEF SUNDAY:** Once again we request that congregations will use PEF Sundays to advertise the work of the PEF and to make the existence of the fund known to members. Congregations are requested to keep the work of the PEF in their prayers. All congregations are requested to contribute to the fund, whether your congregation has need of the bursaries or not, and whether your donation is large or small. Donations to the PEF are free of assessment.

**SPREADING THE WORD:** The administrator and members of the task team are available to visit congregations and Presbyteries to explain the work and workings of the fund, application process, etc., on request. The task team has undertaken to hold “Road Shows” in the four Presbyteries of the Gauteng area in the coming months. Visits to Presbyteries further afield will require travel assistance from the presbytery concerned.

**MEETINGS:** The Task Team, chaired by the Rev A Sontange, met three times during the period August, 2017 to April, 2018. Ms Mosotho joined the task team at the August, 2017 meeting and the Rev Bower notified the meeting that he would be taking up a call in Cape Town, and would subsequently not be available as an active member of the task team in future, although he would continue to support the work of the PEF in his new congregation and Presbytery.

At the November meeting of the PEF task team, the group considered applications which were accompanied by the required results. Appropriate notifications were subsequently sent out requesting end of year results to be submitted without delay. Follow up was made in as many instances as possible.

The task team met again in March to allocate funds for as many successful applications as possible. The work continues to cover those not yet dealt with.

The task team has a goal of approximately R 800,000.00 for awards for the 2017-2018 financial year. Meeting the goal will depend on all applicants returning all the required documentation timeously.

Queries may be addressed to the PEF Administrator at pef@presbyterian.org.za if the answers to questions have not been found in the Information Section of the Application Form (which applicants should keep as a reference), or the brochure, both of which are to be found on the PEF webpage: http://unitingpresbyterian.org/ministry/presbyterian-education-fund-PEF/

**APPLICATION FORMS:** Application Forms are available for the next cycle in July of the current year, yet submissions continue to arrive late: frequently it is the application forms from those with the greatest need, the very applicants that the PEF aims to assist, that are late. Late submissions cause grave problems for the administrator and interfere with the efficient processing of applications. To avoid rejection of these applications out of hand, Ministers and Session Clerks are again urged to ensure that applications from their congregants are submitted timeously and that all supporting documentation is submitted at the required times.

**SUCCESSION PLANNING:** The task team continues to plan for the future, as the administrator will turn 68 in July, 2020, and will retire no later than September of that year. The task team plans to have a ‘hand-over’ period for the new administrator before that time.
1. "Sunday School"
Much progress has been made towards achieving the first section of the KIDS ALIVE DRIVE, which was approved for implementation by ExCom 2017. An exciting, colourful leaflet has been created, encouraging a revival in the Children’s Ministry throughout the Denomination. Copies of this leaflet will be made available to Presbyteries at General Assembly. The leaflet can be obtained in electronic format from the Committee should any Presbytery wish to print additional copies.

At the time of writing, registration of the KIDS ALIVE website is underway (details will be made available at GA). The site will, hopefully, become a “one stop shop” for teaching materials suitable for children, information about teaching training and other useful resources. An exciting series of lessons, sensitising children to the environment, has been prepared by Rev Glynis Goyns and will be available on the website. The Committee expresses it’s thanks to Glynis for this. Contributions from other members of the UPCSA would be gladly received.

2. WCC initiatives
The World Council of Churches is calling on churches to make the following commitments to children:
   A. Promote child protection through church communities
      a) Ensure a child-safe church environment
      b) Contribute to ending violence against children and adolescents in society at large
      c) Support child-protection in emergencies
      d) Advocate for children’s and adolescents’ rights through birth registration
   B. Promote meaningful participation by children and adolescents
      a) Promote meaningful participation by children and adolescents in church activities and worship
      b) Advocate for the recognition of children and adolescents as persons possessing agency in society at large
   C. Raise church vices for intergenerational climate justice, supporting initiatives for and with children and adolescents
      a) Promote systems and behaviours that are eco-friendly and adaptive to the impacts of climate change within the church
      b) Advocate for systems and behaviours that are eco-friendly and adaptive to the impacts of climate change in society at large

The Committee appreciates that, at first glance, this appears to be what the cricket players call “a large ask.” Please read through the issues again, bearing in mind that we are not being asked to comply with all these things immediately but rather to commit ourselves to these principles. From this point of view there is much that every congregation can, in fact, already do to promote the ideal of committing ourselves to the wellbeing of the children – those who are privileged to belong to the church and those in the communities around us. To this end the Committee commits itself to sharing information and suitable materials to support congregations in their endeavours.

3. SACC
The E&T Committee is represented on the SACC’s Children’s Ministry Council; a body formed to facilitate collaboration and shared experiences amongst its member churches. There has been no activity in this committee during the period under report.

REV MELANIE COOK
CONVENER OF EDUCATION AND TRAINING

PROPOSALS

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

2. The General Assembly notes the humble request of the current convener to step down and seriously considers the Rev A Sontange as her replacement.

3. The General Assembly encourages Presbyteries to take advantage of the Eldership enrichment course being made available.

4. The General Assembly expresses it’s thanks to those members of the Education & Training Committee who have committed themselves to the translation of the TIE training material.

5. 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".

6. The General Assembly expresses its sincerest thanks to all whose 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.
7. 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.

8. 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.

9. 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.

10. The General Assembly requests Presbyteries to distribute the KIDS ALIVE leaflet as widely as they possibly can.

11. The General Assembly requests Presbyteries to encourage congregations to download the teaching materials available on the KIDS ALIVE website.

12. The General Assembly requests the UPCSA to commit itself to the principles outlined by the WCC.

13. 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.
COMMUNICATIONS COMMITTEE

Report to the General Assembly 2018

Committee Members
Glenys Kelly; Michael Muller (convenor); Mandlenkosi Mzinyathi; Asandile Vimbi;
Liz White (Stepped down)

Corresponding Members
Theo Groeneveld; Jeremiah Munthali; Nigel James Nyamutumbu; Sauros Phaika (Clerk of Zambia)
Lungile Mpetsheni (GS – ex officio)

Meetings
The Committee met on 17 May 2017 and 16 March 2018.

It is clear that the Committee faces real challenges, not least being the manner in which our denomination functions when it comes to communicating – particularly as a voice in society.

The Committee does not exist to make statements on behalf of the denomination. It is a tool in the hands of General Assembly. It takes its direction from the Moderator and the General Secretary, but also from the input of the UPCSA at large.

For this reason, our focus has been to try to produce the Presbyterian Link and to work on our Website and our presence on Facebook.

For the most part, the Presbyterian Link has receded into the background. This seems to be for two reasons: First, it is driven by contributions of articles from members of the UPCSA and secondly, its circulation is dependent upon Presbyteries and Congregations. On both accounts, we have struggled to enjoy reasonable participation, not for lack of trying. However, under the leadership of a new convenor, the Committee is committed to persevere.

With regard to the UPCSA Website, we have acquired the part-time services of Ms C Kasambara who is able to update important information from our Assembly office timeously. For her work she is paid a nominal stipend.

Our Facebook Page continues to display events and devotional material from time to time. This is a work in progress.

Concern has been raised that various Facebook groups and websites purporting to belong to or are associated with the UPCSA had yet to use logos that conformed to the standard logo which represents the UPCSA, in terms of its height-to-width ratio and the colours that are used. This problem extends to church letterheads and various other printed media. The General Secretary is taking this matter up.

At its most recent meeting, the Committee agreed that while corresponding members could be from all over South Africa, the main members of the new Committee should preferably be in the immediate vicinity of Johannesburg in order to meet more regularly. It is highly advisable that all members of the Committee, at least, have access to email and can communicate competently via this medium.

PROPOSALS

1. General Assembly receives the report.

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

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.