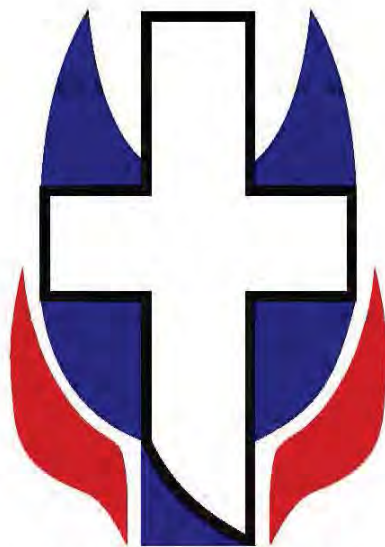


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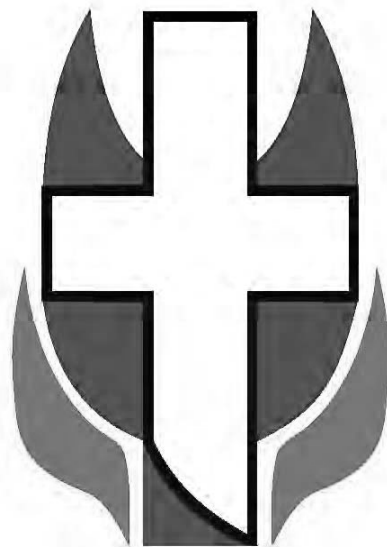
NEC TAMEN CONSUMEBATUR

**SUPPLEMENTARY PAPERS FOR THE  
EXECUTIVE COMMISSION 2019**

**GREENACRES PRESBYTERIAN CHURCH  
PORT ELIZABETH**

**23<sup>rd</sup> - 26<sup>th</sup> September 2019**

THE UNITING  
PRESBYTERIAN  
CHURCH IN  
SOUTHERN AFRICA



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PORT ELIZABETH  
23<sup>rd</sup> - 26<sup>th</sup> July 2019**

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**UPCSA MODERATORS OF GENERAL ASSEMBLY**

<b>YEAR</b>	<b>GENERAL ASSEMBLY</b>	<b>EXECUTIVE COMMISSION</b>	<b>NAME OF MODERATOR</b>	<b>PRESBYTERIES VISITED</b>
1999	Port Elizabeth	Bryanston	The Rev CW Leeuw FICB	Drakensberg & Zambia
2000	Gordon's Bay	Pretoria	The Rev AD Vorster BD, MTh	eGoli
2001	Benoni	Parkview	The Rev MT Chigwida BA, MDiv	Limpopo & E.Griqualand
2002	Pretoria	Strubensvalley	The Rev MK Boshomane DipTheol,BTh(Hons)	Thekwini
2003	East London	Mulbarton	The Rev GA Duncan Bed, BD. MTh, DTh	Zimbabwe & Zambia
2004	Bryanston	Benoni	The Rev J Pillay BTh.(Hons) MTh, PhD	Mthatha
2005		Kempton Park	The Rev J Pillay BTh.(Hons) MTh, PhD	Transkei
2006		Botha's Hill, wa Zulu Natal	The Rev J Pillay BTh.(Hons) MTh, PhD	Western Cape
2006	Livingstone		The Rev WD Pool BA (Hons)	
2007		Orlando	The Rev WD Pool BA (Hons)	Thukela
2008		Gcuwa, Butterworth	The Rev WD Pool BA (Hons)	
2008	Eston, Kwa Zulu Natal		The Rev C Mkandawire DipTh, BTh	
2009		Moregloed, Tshwane	The Rev C Mkandawire DipTh, BTh	Free State
2010		No Exco	The Rev C Mkandawire DipTh, BTh	Tshwane
2010	Vereeniging, Leko		The Rev Dr G Marchinkowski BA BD DMin	
2011			The Rev Dr G Marchinkowski BA BD DMin	Leko
2012		Perridgevale, Port Elizabeth	The Rev Dr G Marchinkowski BA BD DMin	Central Cape
2012	Stellenbosch Western Cape		The Rev RJ Botsis BA	Amathole
2013		Kimberley	The Rev RJ Botsis BA	Limpopo
2014	Limpopo		The Rev ME Ramulondi BTh (Hons)	Zimbabwe
2015		East Griqualand	The Rev ME Ramulondi BTh (Hons)	Mthatha
2016	East London		The Rev Dr R Munthali BTh PhD	Transkei
2017		Harare, Zimbabwe	The Rev Dr R Munthali BTh PhD	Highveld
2018	Highveld		The Rev Dr P Langerman (DMin)	eGoli
2019		Central Cape Port Elizabeth	The Rev Dr P Langerman (DMin)	eThewini

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

*(THEME: LIVE YOUR LEGACY)*

**DRAFT AGENDA**

<b>SESSION</b>	<b>TIME</b>	<b>EVENT</b>	<b>LENGTH</b>
<b><u>SUNDAY, 22 SEPTEMBER 2019:</u></b>			
	14h00	Arrival and registration (GAP CHURCH)	
	18h00	<b><u>SUPPER</u></b>	
<b><u>MONDAY, 23 SEPTEMBER 2019:</u></b>			
	07h30	<b><u>BREAKFAST</u></b>	
<b>FIRST</b>	09h00	Constituting/Opening Service <i>Welcome</i> <i>Public Worship</i> <i>Roll of Commissioners</i> <i>Moderators Address</i> <i>Holy Communion</i> <i>In Memoriam Minutes</i> <i>First call for Notices of Motion</i>	<b>90</b>
	10h30	<b><u>TEA</u></b>	<b>30</b>
<b>SECOND</b>	11h00	<b>Administrative Session</b>  <i>Local arrangements</i> <i>Assembly Business Committee</i> <i>Final call for Notices of Motion</i> <i>Clerk of Assembly</i> <i>Changes in the Ministry</i> <i>Overtures</i>	<b>60</b>
	12h30	<b><u>LUNCH</u></b>	<b>60</b>
<b>THIRD</b>	13h30	<b>Listening Session (1) Executive Session</b>  <i>Allocation of Notices of Motion</i> <i>General Secretary</i> <i>Finance and Audit</i> <i>Pension Funds</i> <i>Church Office</i> <i>Court of Assembly and AARP</i> <i>Priorities and Resources</i>	<b>120</b>
	15H30	<b><u>TEA</u></b>	<b>30</b>
<b>FOURTH</b>	16h00	<b>Insaka Session (1)</b>	<b>120</b>
	18h00	Closing devotions	<b>30</b>
	18h30	<b><u>SUPPER</u></b>	<b>30</b>

**TUESDAY, 24 SEPTEMBER 2019:**

	07h30	<b><u>BREAKFAST</u></b>	60
<b>FIFTH</b>	08h30	<b>Morning Devotions</b>	30
	09h00	<b>Decision Session (1)</b>	90
		<i>General Secretary Finance Pension Funds Church Office Court of Assembly and AARP Priorities and Resources</i>	
	10h30	<b><u>TEA</u></b>	30
<b>SIXTH</b>	11h00	<b>Listening Session (2)</b>	120
		<i>Ministry Working group on Associations Church Associations Church in Society Communications Ecumenical Relationships</i>	
	13h00	<b><u>LUNCH</u></b>	
	14h00	CUC and Dutch Reformed Church	30
	14h30	<b>Insaka Session (2)</b>	90
	16h00	<b><u>TEA</u></b>	30
<b>SEVENTH</b>	16h30	Possible unfinished business	60
	17h30	<b>Evening Devotions</b>	30
	18h00	<b><u>SUPPER</u></b>	60

**WEDNESDAY, 25 SEPTEMBER 2019:**

	07h30	<b><u>BREAKFAST</u></b>	60
<b>EIGHTH</b>	08h30	<b>Morning Devotions</b>	30
	09h00	<b>Decision Session (2)</b>	90
		<i>Ministry Working group on Associations Church Associations Church in Society Communications Ecumenical Relationships</i>	
	10h30	<b><u>TEA</u></b>	30
<b>NINTH</b>	11h00	<b>Listening Session (3)</b>	120
		<i>Education and Training Stewardship Mission and Discipleship Manual</i>	

	13h00	<b><u>LUNCH</u></b>	<b>60</b>
<b>TENTH</b>	14h00	<b>Listening Session (4)</b>  <i>Health and Wellness</i> <i>Worship</i> <i>Doctrine</i> <i>Ethics and Discipline</i> <i>Nominations</i>	<b>90</b>
	15h30	<b><u>TEA</u></b>	<b>30</b>
<b>ELEVENTH</b>	16h00	<b>Insaka Session (3 and 4)</b>	<b>120</b>
	18h00	<b>Evening Devotions</b>	<b>30</b>
	18h30	<b><u>SUPPER</u></b>	<b>60</b>
 <b><u>THURSDAY, 26 SEPTEMBER 2019:</u></b>			
	07h30	<b><u>BREAKFAST</u></b>	<b>60</b>
<b>TWELFTH</b>	08h30	<b>Decision Session (3 and 4)</b> <i>Education and Training</i> <i>Stewardship</i> <i>Mission and Discipleship</i> <i>Manual</i> <i>Health and Wellness</i> <i>Worship</i> <i>Doctrine</i> <i>Ethics and Discipline</i> <i>Nominations</i>  <i>Ministers Emeriti</i> <i>Records</i>	<b>120</b>
	10:30	<b><u>TEA</u></b>	<b>30</b>
<b>THIRTEENTH</b>	11h00	Closing Service <b>Valedictory Service</b> <i>Recognition of Retiring Ministers</i> <i>Moderator's Address</i>	<b>120</b>
	13h00	<b><u>LUNCH</u></b>	<b>60</b>

# INSAKA GROUPS

## Supplementary Report to Executive Commission 2019

### GROUP ONE

Ms Ntombi Currie (Facilitator)  
The Rev. Richard Mkandawire  
The Rev Thabo Mohale  
The Rev David Monokoane  
The Rev Xola Mluma  
The Rev Madoda Mfene  
Ms. Irene Anna Mokgadi Modiba  
Prof Mvuyo Tom  
Mr Linda Mbatha

### GROUP TWO

Dr Overs Banda (Facilitator)  
The Rev Thulani P Mlotshwa  
The Rev Awedzani Nemauxhwe  
The Rev Vusi P Mabo  
Rev Panji Nkosi  
The Rev David Mushayavanhu  
Mr Luvuyo Mbanga  
Mr. Sibabalwe Msomi  
Mr Herman Booysen  
Ms. Mabuse Mmule

### GROUP THREE

The Rev Galela-Thema (Facilitator)  
Rev Yibanathi Mahleza  
The Rev Thembinkosi Nopapaza  
The Rev Zola Matutu  
Mr Justice Banda  
Mr Lawrence Makani  
Mr J.Z Maqekeni  
Mr Dumisani Khoza  
Ms. Samkeliso Siwela

### GROUP FOUR

The Rev Dr Amon Kasambala (Facilitator)  
The Rev Sicelo Sam  
The Rev Edward Chirwa  
The Rev Thabani Masikane  
Ms Meisie Mokoena  
Mr SK Sithole  
Mr Jeremiah Ndhlovu  
Mr Twasile Mbandazayo  
Mr Gerry Snyders  
The Rev Ruth Armstrong





NEC TAMEN CONSUMEBATUR

# Administration

**SUPPLEMENTARY ROLL OF COMMISSIONERS  
TO THE EXECUTIVE COMMISSION 2019**

<b>Name &amp; Surname</b>	<b>M/F</b>	<b>E-Mail</b>	<b>Phone Number</b>
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The Rev S Mtetwa	M	<a href="mailto:nyambose2017rev@gmail.com">nyambose2017rev@gmail.com</a>	083 297 6664
The Rev L Mpetsheni	M	<a href="mailto:lpmetsheni@presbyterian.org.za">lpmetsheni@presbyterian.org.za</a>	082 254 6679
The Rev V Mkhungo	M	<a href="mailto:clerk@presbyterian.org.za">clerk@presbyterian.org.za</a>	082 952 9888
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## IN MEMORIAM MINUTES

### Supplementary Report to the 2019 Executive Commission

Name	Date Deceased
The Rev William Ian Turnbull	2018-10-02
The Rev Donald Dowie	2019-01-11
The Rev Hans Jacob Meyer	2019-01-21
The Rev Mthuthuzeli Joseph Zibi	2019-03-02
The Rev Diane Alison Vorster	2019-05-22
The Revd Agrippa Zolani Stuurman	2019-06-19

#### THE REV MTHUTHUZELI JOSEPH ZIBI

Umthuthuzeli Joseph Zibi was born on 25 December 1947 at a village called Mnqayi, in Grahamstown in Eastern Cape. His mother was Emily Tikazi Mpumlo whose clan name is mamKhomazi who is no more.

He did his primary schooling at St. Philips Primary School in Grahamstown and his higher primary education at Andrew Moyake Higher Primary School (High Mission) where he passed standard 6.

He worked at Don Supermarket, IGI Insurance and Volkswagen Motor Manufactures Uitenhage where he realized his ministry calling.

While working at the above-mentioned places, he was always close with ministers and expressing his desire to become a minister. His first study of Theology was at Centane in Eastern Cape, where he also realized that there was a need to acquire Matric qualification. He subsequently acquired that in Port Elizabeth and then enrolled for Theological Education by Extension College (TEEC) where he acquired a Diploma in Theology. In 1969, he got married to Joyce Shoba, whose clan name is Mpondomse. They were blessed with 3 children, namely, Mthetheleli(Munki), Nozuko and Zandile, 3grandchildren, namely, Siphokazi, Sonwabo and Langa and one great grandchild, namely Gift.

Post his Theological studies, he served the following congregations and places:

- George in Western Cape, where he started a congregation.
- Butterworth under Transkei Presbytery.
- Ivory Park working under the late Rev Tim Sawyer.
- Saint Saviour under eGoli Presbytery, which resulted in his ordination as a Minister in 2001.
- Saint Peters.
- Trinity where he served until his retirement in 2014, after his retirement, he took membership at BD Yanta until his untimely death.

Hi died on 2<sup>nd</sup> March 2019 and he leaves behind his dear wife Joyce, Zodwa (his only sister), his 3 children, 3 grandchildren and 1 great grandchild.

# MINISTERS EMERITI

## Supplementary Report to the 2019 Executive Commission

### Tshwane Presbytery

At our Presbytery meeting of 11 May 2019 the following Ministers requested to retire and those Ministers are:

- (i) Rev Prof G.A Duncan who requested to retire as he will be 70 years of age in June this Year and the Presbytery has agreed to the request.
- (ii) Rev A Cameron who requested to retire end of March 2020 as he will be 65 years of age and requested to retire, the Presbytery has agreed to the request
- (iii) Rev M Mohapi who requested to retire at the end of December due to ill health, the Presbytery agreed to the request.

### Western Cape Presbytery

1. At a meeting of the Executive Commission held on 12 March 2019, the Executive Commission endorsed the Rev HL Kohler's application for early retirement from 31 December 2019 and submitted it to the Trustees of the UPCSA Pension Fund.
2. At a meeting of the Presbytery held on the 11<sup>th</sup> June 2019 The Clerk tabled applications for retirement from the Rev Dr AJ Spence and the Rev EJ van Zyl, ministers serving overseas whose credentials had been granted by this Presbytery. It was agreed to accept these applications for retirement and to submit them to the Trustees of the UPCSA Pension Fund.
3. Extract from Minutes of Presbytery of the Western Cape held on Tuesday 13 August 2019 at 7pm at Bellville Presbyterian Church  
Under 19/095 MINISTRY  
*Applications for Retirement*  
*The Clerk tabled applications for retirement received from the Rev Rodney Brits, Rev Mario van Zyl and Rev Peter Fox. He proposed that they be forwarded to the Clerk of Assembly for decision at the UPCSA Executive Commission meeting in September 2019*  
*Seconded and Agreed"*

## PROPOSALS

1. The Executive Commission grants the Rev. Prof. GA Duncan the status of Minister Emeritus from 30<sup>th</sup> June 2019 and a seat on the Presbytery within whose bounds he may reside.
2. The Executive Commission grants the Rev. A Cameron the status of Minister Emeritus from 31<sup>st</sup> March 2020 and a seat on the Presbytery within whose bounds he may reside.
3. The Executive Commission grants the Rev. M Mohapi the status of Minister Emeritus from 31<sup>st</sup> December 2019 and a seat on the Presbytery within whose bounds he may reside.
4. The Executive Commission grants the Rev. HL Kohler the status of Minister Emeritus from 31<sup>st</sup> December 2019 and a seat on the Presbytery within whose bounds he may reside.
5. The Executive Commission grants the Rev. Dr AJ Spence the status of Minister Emeritus from 30<sup>th</sup> September 2019 and a seat on the Presbytery within whose bounds he may reside.
6. The Executive Commission grants the Rev. EJ van Zyl the status of Minister Emeritus from 30<sup>th</sup> September 2019 and a seat on the Presbytery within whose bounds he may reside.
7. The Executive Commission grants the Rev. Rodney Brits the status of Minister Emeritus from 31<sup>st</sup> May 2020 and a seat on the Presbytery within whose bounds he may reside.
8. The Executive Commission grants the Rev. Mario van Zyl the status of Minister Emeritus from 31<sup>st</sup> December 2019 and a seat on the Presbytery within whose bounds he may reside.
9. The Executive Commission grants the Rev. Peter Fox the status of Minister Emeritus from 31<sup>st</sup> December 2019 and a seat on the Presbytery within whose bounds he may reside.



## **PROPOSALS IN DECISION MAKING ORDER**

### **Supplementary Report to the 2019 Executive Commission**

#### **ASSEMBLY BUSINESS COMMITTEE (SUPP) Supplementary Report**

1. The Executive Commission receives the report.
2. The Executive Commission agrees that the 2020 General Assembly should convene within the bounds of the Drakensberg Presbytery.
3. The Executive Commission agrees that the dates of the 2020 General Assembly shall be the 28th of June to the 3rd of July 2020, as influenced by the South African schools calendar.
4. The Executive Commission instructs all commissioners to attend all the sessions of the process and ask the Insaka facilitators to keep the register of their members.
5. The Executive Commission notes that only the Listening and the Decision sessions shall be audio recorded.
6. The Executive Commission adopts the final draft as the agenda of the 2019 Executive Commission.
7. The Executive Commission adopts the standing orders for the 2019 Executive Commission, as contained in the papers to be the guide for ordering of its business.
8. The Executive Commission notes that a Convener's Consultation shall be held in November 2019, as a way of aiding with the Monitoring and Evaluation of the General Assembly business, including the UPCSA Strategic Plan.
9. The Executive Commission appoints the following as facilitation team;
  - 9.1 Drafting team: Rev. Siphon Ncapayi, General Secretary, Clerk of Assembly, Ms Elizabeth White and Rev. Allan Mchulu.
  - 9.2 Minute Clerks: Rev Zwai Mtyhobile, Mr Victor Letuka and Col. Stephen Mwaekwa.
  - 9.3 Records: Mr Robin Kelly and Rev Patricia Phiri.
  - 9.4 Scrutinizer for the minutes: Mr Herman Booysen and Ms Ntombi Currie
  - 9.5 Recoding and IT: Ian Wilson, Watson Moyo, Louise Jackson and Lunga Sikazwe.
  - 9.6 Vote of thanks to Hosting Presbytery: Rev. Patricia Phiri.

#### **MINISTER EMERITUS**

1. The Executive Commission grants the Rev. Prof. GA Duncan the status of Minister Emeritus from 30<sup>th</sup> June 2019 and a seat on the Presbytery within whose bounds he may reside.
2. The Executive Commission grants the Rev. A Cameron the status of Minister Emeritus from 31<sup>st</sup> March 2020 and a seat on the Presbytery within whose bounds he may reside.
3. The Executive Commission grants the Rev. M Mohapi the status of Minister Emeritus from 31<sup>st</sup> December 2019 and a seat on the Presbytery within whose bounds he may reside.
4. The Executive Commission grants the Rev. HL Kohler the status of Minister Emeritus from 31<sup>st</sup> December 2019 and a seat on the Presbytery within whose bounds he may reside.
5. The Executive Commission grants the Rev. Dr AJ Spence the status of Minister Emeritus from 30<sup>th</sup> September 2019 and a seat on the Presbytery within whose bounds he may reside.
6. The Executive Commission grants the Rev. EJ van Zyl the status of Minister Emeritus from 30<sup>th</sup> September 2019 and a seat on the Presbytery within whose bounds he may reside.
7. The Executive Commission grants the Rev. R Brits the status of Minister Emeritus from 31<sup>st</sup> May 2020 and a seat on the Presbytery within whose bounds he may reside.

#### **CLERK OF ASSEMBLY**

1. The Executive Commission receives the report. (T)
2. The Executive Commission agrees to meet within the bounds of Drakensberg Presbytery. (T)

3. The Executive Commission resolves that the next General Assembly will meet from the 28<sup>th</sup> June to the 3<sup>rd</sup> July 2020. (T)
3. The Executive Commission thanks the Revds. Bax and Rodger for the production of the booklet on the minutes and reports writing in the UPCSА. (T)
4. The Executive Commission notes that Tiyo Soga House moved to new premises on October 2019. (T)

#### **GENERAL SECRETARY**

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes that the Tiyo Soga House will continue with the focus area of "Building a community" and encourage all the structures of the denomination to support the focus area. (M)
3. The Executive Commission instructs the Ministry Committee to
  - a. study the changing dynamics of the environments in which the congregations and presbyteries operate, especially the demographic and financial changes; and
  - b. present a report to the 2020 General Assembly on the planning and the provision of ministry and the utilisation of ministers, on short, medium and long term bases. (M)
4. The Executive Commission instructs the Assembly Business Committee and the Priorities and Resources Committee to present a comprehensive report at the next General Assembly on where the UPCSА stands in terms of the implementation of the decisions of the General Assemblies and Executive Commissions, especially the UPCSА strategic Plan. (M)
5. The Executive Commission instructs the Priorities and Resources Committee to
  - a. explore ways of strengthening governance and accountability at all the levels of the denomination;
  - b. work with the presbyteries to enhance the capacities of presbyteries and congregations to deal with administration, leadership, management and spiritual issues; and
  - c. report at the 2020 General Assembly. (M)
6. The Executive Commission instructs the Priorities and Resources Committee and the Doctrine Committee to work towards providing a clear understanding and articulation of the faith and spirituality of the UPCSА, taking into consideration the contents of paragraphs 24 and 25 of the report. (M)
7. The Executive Commission notes that the process of transferring the Mpolweni land to the residents is underway and that a final report will be given at the 2020 General Assembly. (T)

#### **SUPPLEMENTARY**

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes the team, as assigned by the 2018 General Assembly visited the DRC and that the team continues to journey with Christians in the DRC. (T)
3. The Executive Commission notes that a comprehensive report with recommendations will be tabled at the 2020 General Assembly. (T)
4. The Executive Commission notes with appreciation the developments made to register the church with the Kinshasa authorities. (T)
5. The Executive Commission, incensed by the rise in the incidents of violence against women, children and foreign nationals,
  - a. condemns with contempt any form of violence against humanity and creation;
  - b. issues a statement for public media and which will be read during the 20th anniversary celebrations;
  - c. encourages the structures of the UPCSА to have ongoing programmes and activities towards redeeming humanity and creation from any form of violence;
  - d. instructs the Ethics and Discipline Committee to prepare a document that will guide the UPCSА on how to deal with violence and abuse, inclusive of sexual violence and abuse; and
  - e. agrees to adjure members of the UPCSА not to participate in any form of violence and abuse. (M)

#### **REPORT BACK ON THE WOLMARANS MEDIATION PROCESS**

1. The Executive Commission receives the report. (T)
2. The Executive Commission accepts the outcome and the terms of the mediated settlement. (M)
3. The Executive Commission affirms the doctrinal standards of the UPCSА as an expression of our unity. (M)
4. The Executive Commission affirms the literal bodily resurrection of Jesus Christ from the dead and rules that non-literal interpretations are anathema. (M)

## **ASSEMBLY WORKING GROUP (GAWGA)**

1. The Executive Commission receives the report. (T)
2. The Executive Commission:
  - 2.1 Notes the process and wide consultation undertaken by the General Assembly Working Group on Associations (GAWGA) to draw up a new constitution for all the Associations within the UPCSA,
  - 2.2. Approves the draft constitution as the new one for Associations within the denomination, and
- 2.3. Agrees to include the constitution in the Manual of Faith and Order. (M)
3. The Executive Commission approves and recognises as Fellowships in terms of Chapter X the five fellowships about to be constituted by union between existing church Associations:
  - i. The Fellowship of Men
  - ii. The Fellowship of Women
  - iii. The Fellowship of Young Women
  - iv. The Fellowship of Youth
  - v. The Fellowship of Church Choirs and Musicians. (M)
4. The Executive Commission designates the Moderator to preside at each inaugural/uniting general meeting of the four Fellowships referred to above (excluding the Fellowship of Church Choirs and Musicians) (M)
5. The Executive Commission:
  - 5.1 Designates and authorises the respective Task Teams established by GAWGA to be the interim denominational executive bodies of each of the four Fellowships referred to above, respectively, until their first conference in 2020, where new leadership will be elected.
  - 5.2 Appoints the two Presidents of the Associations in the respective Task Teams to serve as co-leaders of the new Fellowship until the 2020 Conference.
  - 5.3 Mandates the respective Task Teams, in consultation with GAWGA, to attend to all matters leading to the first conferences of the Fellowships in 2020, at each level of jurisdiction, denominational, presbyterial and congregational. (M)
6. The Executive Commission urges Presbyteries, through their PWGA where applicable, to assist the Task Teams of the respective Fellowships to constitute the new Fellowships within their bounds before the end of November 2019. (M)
7. The Executive Commission instructs the GAWGA to continue to oversee the processes of leading the respective Fellowships to their first Conferences in 2020, and to present a final report to the 2021 Executive Commission. (M)

## **CHURCH ASSOCIATIONS**

1. The Executive Commission receives the report. (T)
2. The Executive Commission instructs Associations to:
  - a. Invite or visit UCCSA Associations at all levels for the purposes of fellowship and getting to know each other better.
  - b. Share this information (para 5.2) to all members at all levels. (M)
3. The Executive Commission notes the presentation made during the Consultation pertaining patriarchy in the UPCSA and within Associations (para 7.3) and instructs its Councils and Committees to engage further and act on it. (M)

## **FINANCE**

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes the various financial schedules and reports. (T)
3. The Executive Commission notes that the Finance Committee is still in the process of handing over the land over to the residents of Mpolweni. (T)
4. The Executive Commission again instructs all associations to submit their final annual audited reports, as at December 2018, by no later than 30th December 2019. (M)



5. The Executive Commission again instructs Presbyteries to submit reports on non-contributory congregations with reasons for non-compliance, by 31st December 2019 at the latest. (M)
6. The Executive Commission endorses that Clerks and Treasurers must be held accountable in both Presbyteries and at General Assembly and that the appropriate remedial action is taken where necessary. (M)
7. The Executive Commission again instructs all Presbyteries again 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)
8. The Executive Commission again instructs all Presbyteries and Churches to submit certified copies of their title deeds to the Central Office by latest 31 January 2020, together with a letter stating they will not sell their property without the consent of both the Presbytery and General Assembly Finance Committee, if not done so already. (M)
10. The Executive Commission through its various committees appoints members to this committee by latest 31 December 2019, and to report back at next year's General Assembly on work done in this regard. (M)
11. The Executive Commission reminds all congregations of their obligation to pay assessments. (T)
12. The Executive Commission (a) again extends the current procedure to write off all outstanding assessment arrears for those congregations, supported by their Presbytery, who can bring 2014 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)
13. The Executive Commission receives and adopts accepts the Audited Financial Statements for 12 months to 30 June 2018. (T)
14. The Executive Commission receives and adopts the Sedibeng Trust audited accounts for the year ended 31 December 2018. (T)
15. The Executive Commission approves the budget for 2019/20 endorsing the need for more stringent financial controls at all levels. (M)
16. The Executive Commission notes the formation of an internal audit sub-committee formed from the finance and audit committees, to perform quarterly internal audits on the central office administration, and to report back to both committees accordingly. (T)
17. The Executive Commission thanks the RB Hagart Trust for its continued support for retired ministers. (T)
18. The Executive Commission endorses thanks to the Investment Committee members, the CFO and all admin and finance staff. (T)

#### **AUDIT**

1. The Executive Commission receives the report. (T)
2. The Executive Commission instructs the Audit Committee to work with Finance Committee, P&R and ABC to establish a steering Committee which will formulate a risk management framework. (M)
3. The Executive Commission adopts the Risk analysis and corresponding risk matrix. (M)

#### **PENSION FUND**

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

#### **CHURCH OFFICE**

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes the work being done on the implementation and standardisation of HR policies. (T)

3. The Executive Commission notes that the contracts of Mr Phillip Gohl and Ms Elizabeth White from Central Office staff will expire at the end of September and February respectively. (T)
4. The Executive Commission grants the Rev Vusi Mkhungo another five year's term as Clerk of Assembly, effective from 1<sup>st</sup> August 2020. (M)
5. The Executive Commission notes the recruitment and appointment processes for an Accountant, PEF Administrator (in consultation with the Education and Training Committee) and Mission Enabler (in consultation with the Mission and Discipleship Committee). (T)
6. The Executive Commission notes the efforts to establish a Gender and Youth desk in the UPCSAs, and asks Presbyteries to do the same. (M)

#### **COURT OF ASSEMBLY**

1. The Executive Commission receives the report. (T)

#### **PRIORITIES & RESOURCES**

1. The Executive Commission receives the report. (T)
2. The Executive Commission instructs the Communications Committee to facilitate the production of banners to be used for publicity when the UPCSAs structures are holding events in public and other venues.
3. The Executive Commission notes that there is a team of the P & R Committee that will work on how to make our trans-nationality character more fruitful, and encourages members in the three countries to offer input. (T)
4. The Executive Commission
  - a. notes the intention of the P&R Committee to recommend to the 2020 General Assembly a new structure of Committees as contained in the Appendix to this report; and
  - b. instructs the Nomination Committee to prepare for its possible implementation at the 2020 General Assembly, should it be approved by the Assembly. (M)
5. The Executive Commission instructs the Priorities and Resources Committee to begin discussions with all the Committees of the General Assembly about this proposed structure and then to bring a report to the 2020 General Assembly. (M)
6. Anticipating that the 2020 General Assembly might approve this new structure, the Executive Commission instructs the Priorities and Resources Committee to be prepared to bring proposals to the Assembly for the positions of Cluster Heads. (M)

#### **MINISTRY COMMITTEE**

1. The Executive Commission receive the report. (T)
2. The Executive Commission notes the work being done by ministers to develop a student formation manual for students for the ministry and encourages ministers to contribute an article towards the formation of students for the ministry. (M)
3. The Executive Commission notes the number of academic distinctions and improvements among its students with thanks. (T)
4. The Executive Commission notes the list of students for the ministry in 2019. (T)
5. The Executive Commission notes with sadness the passing of probationer Nomxolisi Mzalisi and remembers her contribution to the life and work of the UPCSAs. (T)
6. The Executive Commission approves the increment of maximum support of probationers grants to congregations from R3, 000 to R5,000 per month. (M)
7. The Executive Commission notes the Ministry Committee's intention to send out a questionnaire to be filled in by all seconded ministers. (T)
8. The Executive Commission confirms the admission of Rev Daniel Kitenge to the UPCSAs ministry according to Manual 17.55. (M)

9. The Executive Commission provisionally admits Rev Christopher Lawrence to the UPCSA ministry according to Manual 17.55. (M)
10. The Executive Commission provisionally admits Rev Patrick Ndibongo to the UPCSA ministry according to Manual 17.55. (M)
11. The Executive Commission provisionally admits Rev Mteteleli Ngcambu to the UPCSA ministry according to Manual 17.55. (M)
12. The Executive Commission provisionally admits Rev Elries Fortuin to the UPCSA ministry according to Manual 17.55.
13. The Executive Commission provisionally re- admits Rev Simiso Mncwabe to the UPCSA ministry according to Manual 17.55. (M)
14. The Executive Commission provisionally re-admits Rev Patrick Mafa to the UPCSA ministry according to Manual 17.55. (M)
15. The Executive Commission grants credentials to the Rev Simon Malefetsane Matli. (M)
16. The Executive Commission grants credentials to the Rev Chris Nissen. (M)
17. The Executive Commission grants credentials to the Rev Edwin Louw. (M)
18. The Executive Commission grants credentials to the Rev Thumakele Gosa. (M)
19. The Executive Commission grants credentials to the Bukelwa Hans. (M)
20. The Executive Commission notes the withdrawal of the secondment for Rev Ndoda Mbuyisa from the 9th April 2019. (T)
21. The Executive Commission notes the withdrawal of the secondment of the Rev Patricia Mogale -Aneto from 1 February 2019. (T)
22. The Executive Commission notes that the names of the Rev Dr B Mpfu and the Rev Dr W Buqa have been recommended for consideration in filling the UPCSA vacancy at the Pretoria University. (T)
23. The Executive Commission gives thanks to Dr. Inette Taylor for facilitating the MMFC Conference. (T)
24. The Executive Commission notes the work of the sub-committee for assistance to retired and retiring ministers. (T)
25. The Executive Commission notes the work in progress on the on-going academic training, skills development and Spiritual Formation of Ministers. (T)

#### **TASK TEAM ON FORMS OF MINISTRY**

1. The Executive Commission receives the report. (T)
2. The Executive Commission adopts the definitions for forms of Ministry included in Appendix A of the report. (M)
3. The Executive Commission notes that the APEST and Bi-vocational leaflets will be distributed as appropriate. (T)
4. The Executive Commission notes the fact that these two resources are available in electronic format on the website of the Mission and Discipleship Committee. (T)
6. The Executive Commission instructs the Priorities & Resources Committee to include an item on APEST and bi-vocational forms of ministry on the programme for the next Ministers' Conference. (M)
7. The Executive Commission encourages the General Secretary to include an item on APEST and bi-vocational forms of ministry on the programme for the next consultation of the General Assembly Committees Conveners.
8. The Executive Commission notes that revised documentation will be made available for applications to the 2020 Discernment Conference. (T)
9. The Executive Commission notes that an extension has been granted to 31 October 2019 for responses to the theological paper on Forms of Ministry and that these should be addressed to the Head of the Task Team on Forms of Ministry at [glynis@safcei.org.za](mailto:glynis@safcei.org.za). Such extensions to be communicated to Congregations and Presbyteries. (T)
10. The Executive Commission notes that relevant changes to the UPCSA Manual with regard to bi-vocational and APEST forms of ministry will be presented to the General Assembly in 2020 following proper liaison with the

Manual Committee. (T)

## **SUPPLEMENTARY**

### **PROPOSALS**

1. The Executive Commission receives the supplementary report. (T)
2. The Executive Commission provisionally re-admits the Rev. Simon Malefetsane Matli to the Ministry of the UPCSA according to the Manual of Faith and Order (17.61). (M)
3. The Executive Commission provisionally re-admits the Rev. Chris Nissen to the ministry of the UPCSA according to the Manual of Faith and Order (17.61). (M)
4. The Executive Commission provisionally re-admits the Rev. Edwin Louw to the ministry of the UPCSA according to the Manual of Faith and Order (17.61). (M)
5. The Executive Commission provisionally re-admits the Rev. Thumakele Gosa to the ministry of the UPCSA according to the Manual of Faith and Order (17.61). (M)
6. The Executive Commission provisionally re-admits the Rev. Bukelwa Hans to the ministry of the UPCSA according to the Manual of Faith and Order (17.61). (M)
7. The Executive Commission provisionally re-admits the Rev. B. Finca to the ministry of the UPCSA according to the Manual of Faith and Order (17.61). (M)
8. The Executive Commission urges Presbyteries to read the document on credentials by Rev Dr Graham Duncan and send their comments to the Rev. Dr. Pat Baxter by 7th January, 2020. (M)
9. The Executive Commission approves a writers' workshop to be held by the Ministry Committee in 2020. (M)
10. The Executive Commission notes with regret the resignation of Rev. Patricia Mogale Aneto from the Ministry of the UPCSA. (T)
11. The Executive Commission notes the withdrawal of Mr Philip Stoneman from the roll of students for the ministry of the UPCSA. (T)

### **CHURCH IN SOCIETY (CIS)**

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes that the CIS developed a schedule of important dates to be observed as in Annexure A. (T)
3. The Executive Commission instructs GA Committees and encourage Presbyteries, Sessions and other structurers of the UPCSA to implement the plan to address inequalities and inequities (Injustices) in the UPCSA. (M)
4. The Executive Commission notes the activities undertaken by the CIS as per Annexure C. (T)
5. The Executive Commission notes the Church in Society Projects Guidelines for Funding (Annexure D). (T)
6. The Executive Commission notes the intentions of the CIS to develop a policy on Disaster Preparedness for the UPCSA in Transnational countries and report to 2020 General Assembly. (T)

### **COMMUNICATIONS**

1. The Executive Commission receives the report. (T)
2. The Executive Commission adopts the Policy of the Communications Committee. (M)

### **EDUCATION AND TRAINING**

1. The Executive Commission receives the report. (T)
2. The Executive Commission condones the decision of the committee to let the UCS School in Yeoville be

but to respond in an appropriate manner to any invitation from the school, as and when we receive such. (M)

3. The Executive Commission encourages Presbyteries and Congregations to take advantage of the Eldership enrichment and Session Management courses being made available. (M)
4. The Executive Commission encourages Presbyteries and Congregations to be on the lookout for the KIDS ALIVE website and to download and use the teaching materials available. (M)
5. The Executive Commission expresses its sincerest thanks to all who have made donations to the PEF, to help the ongoing work of the fund and thanks the members of the Task Team for their service. (T)
6. The Executive Commission reminds congregations of the GA decision that Sunday June 16, 2019 was declared PEF Sunday and requests all congregations still to hold a retiring offering for the PEF if they missed June 16, 2019 before the end of 2019. (M)
7. The Executive Commission declares Sunday, June 14, 2020, 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 2020. (M)
8. The Executive Commission instructs all Presbyteries to set up Education and Training Committees. (M)
9. The Executive Commission instructs all ministers and Session Clerks to screen PEF applications stringently, by checking that applicants have completed the forms correctly and in full, and have included all required documentation, before signing the forms. (M)
10. The Executive Commission notes that the deadline for submission of completed PEF application forms is September 30, annually, and that late submissions will not be accepted nor considered. (T)

#### **STEWARDSHIP**

1. The Executive Commission receives the report. (T)
2. The Executive Commission commends communications committee for the good work done in supporting stewardship committee in its work. (T)
3. The Executive Commission reminds all Presbyteries that stewardship is the mission priority of the denomination and instructs them to appoint Presbytery stewardship committees and should support them financially. (M)
4. The Executive Commission notes that the stewardship manual and guidebook for members will be presented in the coming General Assembly for endorsement. (T)
5. The Executive Commission encourages sessions and congregation to remember that January of each year is stewardship month. (T)

#### **MISSION AND DISCIPLESHIP**

1. The Executive Commission receives the report. (T)
2. The Executive Commission urges Presbyteries to familiarise themselves with the new designations of congregations (in Appendix 2). (T)
3. The Executive Commission notes that the fifth Inspire Conference and the Presbytery Conveners' Consultation will be at Emseni, on 8, 9 and 10 September 2020. (T)
4. The Executive Commission encourages Presbyteries and Congregations to identify candidates to develop through the OLM. (M)
5. The Executive Commission urges Presbyteries to maintain continuity in the appointment of Mission and Discipleship Conveners in order to maximise the value of the training the committee gives to conveners. (M)
6. The Executive Commission adopts the preaching programme and readings for the month of Mission and sets October as the Month of Mission. (M)
7. The Executive Commission urges all UPCS members to visit [www.upcsa-mad.org.za](http://www.upcsa-mad.org.za) (T)
8. The Executive Commission assigns the task of determining Minimum Stipends, Travel Allowances and Pulpit Supply to the Ministry Committee. (M)
9. The Executive Commission adopts the recommended Minimum Stipends, Pulpit Supply and Travel Allowances for 1 Jan – 31 Dec 2020 as reflected in section 4.2 of the report. (M)

10. The Executive Commission encourages UPCSA members and congregations to support the work of the Leprosy Mission. (M)

### **ECUMENICAL RELATIONSHIPS**

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes that the ERC is still on course in the management of the ecumenical relationships. (T)
3. The Executive Commission adopts the reports of the Church Unity Commission and the Bible Society and agrees that the reports should be shared with the presbyteries and congregations in South Africa for edification. (M)
4. The Executive Commission encourages the UPCSA ministers, leadership and membership to follow and share the developments on the Joint Declaration on the Doctrine of Justification. (M)
5. The Executive Commission continues to encourage ministers, congregations, and presbyteries to comprehend and, as far as it may be possible, teach and apply the tenets of the Church Unity Commission covenant. (M)
6. The Executive Commission notes that the Dutch Reformed Church has been admitted to the membership of the Church Unity Commission. (T)
7. The Executive Commission notes that the World Communion of Reformed Churches (WCRC) Executive Committee meeting will be held in South Africa in May 2020 and that the UPCSA and other WCRC member churches that have offices in South Africa will co-host the meeting. (T)
8. The Executive Commission notes that the global Assembly of the Council for World Mission will be held in South Africa in June 2020 and that the UCCSA and the UPCSA will co-host the Assembly. (T)
9. The Executive Commission continues to encourage the denomination to support the work of the Bible Societies in South Africa, Zimbabwe and Zambia. (M)
10. The Executive Commission encourages the structures of the UPCSA to join the Bible Society in observing 2020 as the "Year of the Bible" and actively participate with the Bible Society in all its planned activities to celebrate 200 years of Bible distribution in South Africa. (M)
11. The Executive Commission agrees to urge all in the denomination to celebrate Bible Sunday on 27 October 2019. (M)
12. The Executive Commission receives sincere gratitude from the Bible Societies for the support and continues to encourage congregations to support the Bible Societies financially on an annual basis. (M)
13. The Executive Commission encourages every member to commit him-/herself to the cost of one Bible per annum. (M)

### **HEALTH AND WELLNESS**

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes the HWC consultation held on the 15-17 February 2019. (T)
3. The Executive Commission commends the attendance by Presbytery representatives, Church Associations, CIS, M&D and Communications Committees. (T)
4. The Executive Commission commends HWC for health services provided during the consultation. (T)
5. The Executive Commission notes the presentations concerning Depression as Annexures A. (T)
6. The Executive Commission encourages Presbyteries and Congregations to establish HWC. (M)
7. The Executive Commission approves the HWC slogan, "Health Today, Wellness Forever" as that of the UPCSA Health and Wellbeing. (M)
8. The Executive Commission notes the HWC banner. (M)
9. The Executive Commission notes the participation of the HWC in the UPCSA 20th anniversary celebrations. (T)

10. The Executive Commission commends the Limpopo and Zimbabwe Presbyteries HWC Conveners for the progress made and reported. (T)

#### **WORSHIP**

1. The Executive Commission receives the Report. (T)
2. The Executive Commission adopts the change to the rubric for the Licensing and Appointment of a Probationer as set out in the report. (M)
3. The Executive Commission agrees to replace the document Guidelines for conducting a Marriage with the document Directions and Guidelines for conducting a Marriage (Appendix A). (M)
4. The Executive Commission instructs the Presbyteries of Zimbabwe and Zambia to submit their legal requirements for conducting marriages to the Worship Committee by February 2020. (M)

#### **DOCTRINE**

1. That the Executive Commission receives the report. (T)
2. That the Executive Commission appreciates the unfolding terms of references as our guide for the Doctrine Committee. (M)
3. That the Executive Committee accepts the priority of gender, patriarchy and young people in our work as the Doctrine Committee. (M)
4. That the Executive Commission encourages pastors and our congregants to participate in the Baptism Survey. (M)
5. That the Executive Commission requests those pastors who are willing to assist the Committee to contact the Convener who is tasked to coordinate the Survey on Baptism. (M)

#### **AD HOC ON CONFESSIONS OF FAITH**

1. The Executive Commission receives the report. (T)
2. The Executive Commission reminds all Presbyteries that it is mandatory that the Nicene Creed (in its 2014 revision) be used in the ordination and induction/appointment of all Ministers and Elders and the licensing of all Probationers. (M)
3. The Executive Commission calls on ministers who have made careful and accurate translations of the 2013 version of the Nicene Creed into the vernacular languages please to send these to the convener with a view to their being placed on the UPCSAs website. (M)
4. The Executive Commission
  - a) agrees that "the Confessions Task Team" be substituted for "the Doctrine Committee" in the resolution that the Assembly adopted in 2018 concerning the change of rules for admission of candidates to the ministry of the UPCSAs (quoted above from Proceedings and Decisions 2018, p.562#3, 618#3), so that the Confessions Task Team will
    - i) draft the explanation of, and motivation for, the changes,
    - ii) submit the draft to the conveners of the Manual Committee and the Ministry Committee and,
    - iii) once they have agreed on the wording of the draft, with them send it on behalf of the UPCSAs to the UCCSA and the CUC and its member Churches; and
  - b) condones the fact that the instruction of the 2018 Assembly concerning this has not been completed in time for the responses of the UCCSA and the CUC and its member Churches to be received and presented to the Executive Commission already in 2019. (M)

#### **SUPPLEMENTARY**

1. The Executive Commission receives the report.
2. The Executive Commission instructs its Clerk to see that the Essential Points of Doctrine be duly inserted after the UPCSAs Confession of Faith in the Manual of Faith and Order, with a preceding note that: "The Essential Points of Doctrine express the doctrinal essentials in the UPCSAs Standards of Faith. As such they are subject to, to be interpreted in the light of, those Standards."
3. The Executive Commission reaffirms that all Ministers, Ministers-in-Association, Ministers Emeriti and Emeritae, Probationers and Elders are obliged to express and to give sincere allegiance and loyalty to the subordinate Standards of Faith. Hence no one denying any of the Essential Points of Doctrine can be accepted

as, or may remain, a Probationer, Minister, Minister-in-Association or Minister Emeritus or Emerita, or an Elder, in the UPCSAs, subject to the right of any such person to make a written or verbal submission to the relevant authority for proper and due consideration, before it makes any decision to this effect.

4. The Executive Commission

a) publicly declares the 16 disputed points that the Report identifies as expressed in the articles En Route to an Alternative, Secular Christianity and Immanent transcendence in a post foundational religion: An impossible dream? to be anathema;

b) rules that maintaining and/or propagating any of these anathemata entails denial of, and opposition to, the Church's subordinate Standards instead of sincere allegiance and loyalty to them;

c) reaffirms that any Minister or Elder of the UPCSAs who holds or postulates or in any way propagates any of the anathemata or any view contrary to any of the Essential Points must either repent and genuinely change his/her mind or else must resign from the ministry, subject to the right of any such person to make a written or verbal submission to the relevant authority for proper and due consideration, before it makes any final decision to this effect.

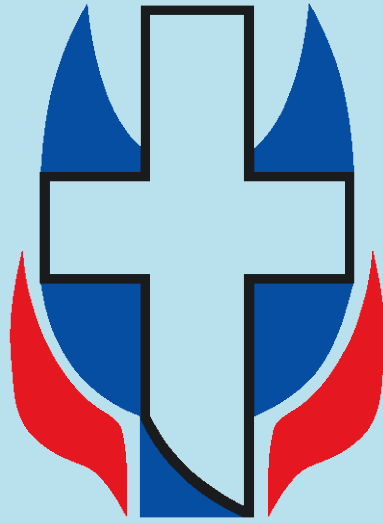
## **NOMINATIONS**

1. The Executive Commission receives the report. (T)

2. The Executive Commission adopts the Policy on the Nomination and Appointment of Committees and Commissions of Assembly. (M)







NECTAMEN CONSUMEBATUR

# Committee Reports

# ASSEMBLY BUSINESS COMMITTEE

## Supplementary report to the 2019 Executive Commission

### 1. INTRODUCTION

We give God the glory for giving us this opportunity to serve Him and His Church in this committee. Thank you for trusting us with such a responsibility. We thank God for very experienced members in the offices of the Clerk, the General Secretary and the Moderator, who have been very instrumental for us to achieve what has been achieved so far. We will be failing in our duties if we do not acknowledge the over warming support that we continue to receive from all the Assembly committees. For this, we give thanks to the Lord who has made this provision of grace for us. Twenty years down the line, it is befitting to celebrate this journey, our union. Happy 20<sup>th</sup> Anniversary UPCSA we wish you many more to come.

### 2. MEMBERSHIP

The following serves as members of the committee:

Revs, Dr. CN. M'kandawire ( Convener ), Dr. Peter Langerman (Moderator), Lungile Mpsheni( General Secretary), Vusi Mkhungo ( Clerk of Assembly ), Patricia Phiri, Allan Mchulu, Col. Stephen W. Mwaekwa, Mr. Watson Moyo. Mr. Lunga Sikazwe, Mr. Benson Njovu. The committee has exhibited an exceptional team spirit throughout its meetings and whenever given any assignment. They have made themselves available to all the meetings despite all their other commitments.

### 3. SUPPORT TO THE HOSTING PRESBYTERY

It is one of our obligations to work with the Presbytery that is hosting the Executive Commission and the General Assembly, by our physical presence and through communications. To that effect, the Convener, the Clerk of Assembly, the General Secretary and the Moderator have been part of the Local Organizing Committee during some of its strategic meetings. Since the 2019 EXECOM is followed by the 20<sup>th</sup> Anniversary Celebration of the UPCSA, which is another big event of the denomination, we wish to express our thanks and appreciation to the Presbytery of Central Cape for their hard work and the kind of hospitality, in anticipation, that will be enjoyed during the course of this week. Our appeal to all the commissioners is to cooperate with the LOC, so that our stay is a pleasant one and our mission is achieved.

### 4. GENERAL ASSEMBLY 2020

The Presbytery of Drakensberg has been approached to host the 2020 General Assembly, within their bounds and they have agreed. The Local Organising Committee is already in place and they are in the process of identifying the venue. Due to the change of school holiday calendar in June/July 2020, the most suitable time to hold our General Assembly is 28<sup>th</sup> of June to 3<sup>rd</sup> of July 2020. This change from the norm will help with the possibility of using some of the Institutions of learning as possible venues.

### 5. DECISION MAKING PROCESS.

The 12<sup>th</sup> General Assembly of 2016 that was held within the bounds of Amathole Presbytery decided that orientation of commissioners shall take place at the Presbytery level and not during the sitting of the Assembly/Executive Commission. The Committee, also, proposed that Presbyteries should run at least one or two of its meetings using the **Consensus decision making model** as opposed to the **Westminster decision making model**, so as to familiarise their members with how the Consensus decision Model works. We believe that, by now, the Presbyteries have orientated their members.

As a way of reminder to the Commissioners, this process has three **sessions**. The first is the **Listening session**, followed by the **Insaka group session**, then the **decision making session**. All the three phases of this process are of vital importance and we would encourage all commissioners to take this process prayerfully and seriously because the decisions that we make impact the whole denomination and the witness of the UPCSA at the end of the day. All commissioners **must** attend all the sessions of the consensus model. I would encourage the Commissioners to refer to Standing Orders section 8 for a detailed explanation of how decisions shall be made at this 2019 Executive Commission.

### 6. AUDIO RECORDING OF THE PROCEEDINGS

During the sitting of the 2018 General Assembly a proposal which read as follows was moved;

"The General Assembly agrees that, as from the 2019 Executive Commission, every attempt should be made for 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 and instructs the Assembly Business Committee to implement this." A decision was taken and it was agreed.

Arising from this decision, we have made provision for the audio recording of all listening Sessions and Decision Sessions. No recordings shall be done during the Insaka Sessions, as at the moment, it is practically impossible. To make sure that good quality is maintained, we would urge Commissioners to make their submissions by using microphones that are provided.

## 7. AGENDA FOR EXECUTIVE COMMISSION

The preliminary draft agenda of the Executive Commission has been sent to all General Assembly Conveners calling for their inputs. What is tabled before the 2019 Executive Commission as the Final Draft Agenda includes inputs that have been received from Assembly Committee Conveners. Commissioners should note that in putting together the agenda for each Council, the ABC also takes into account the "Topical Issues" that appear to be subjects of debate within the Denomination, Christian Community or in the Countries where our membership is found; as well as events worth celebrating or remembering. Opportunity is created through the agenda of the Council for the UPCS family to express views on such issues or celebrate such memorable events.

The same approach has been taken into consideration by the ABC in crafting the 2019 Executive Commission Agenda, hence the inclusion of the 20<sup>th</sup> Anniversary Celebration of the UPCS. This has contributed to number of days of the 2019 Executive Commission being reduced from the normal as a way of accommodating the 20<sup>th</sup> Anniversary Celebration. Each day has a theme, as you may observe from the Final Draft agenda. Take time to reflect on those themes of each day.

## 8. STANDING ORDERS

The Standing Orders for the 2019 Executive Commission have been developed by the ABC and are now brought to the Executive Commission for adoption to guide the ordering of its business. These were sent earlier with the 2019 Executive Commission papers.

## 9. MONITORING AND EVALUATION

The Assembly Business Committee and Priority & Resource Committee were assigned with the task of monitoring and evaluation of the Strategic Plan. This process started with the Conveners, Moderators, Clerks and Treasurers consultation meeting. Committees and Presbyteries were encouraged to pick from the Strategic plan areas where they were going to implement and to set their own goals. Our role will be to evaluate them based on the goals they set for themselves. Our work shall be informed by the committee reports of the 2020 General Assembly then a report shall be submitted to the General Assembly. With this in mind we will be calling for another Conveners consultation meeting in November 2019. This will help us not to leave anyone behind.

## 10. VOTE OF THANKS TO THE RETIRING MODERATOR

It was observed that the retiring Moderator of the General Assembly is usually given a vote of thanks on behalf of the Presbytery that the Moderator toured during his time in Office. The feeling of ABC is that this does not cover all that the General Assembly moderator does. The Moderator of the General Assembly is the Moderator of the whole denomination, therefore a vote of thanks must be for the whole office and not just a part of the work that he was involved with like that of touring a Presbytery. Our thinking is that we will need to expand the scope of the Vote of thanks to the retiring Moderator. We hope it shall look different when done at the next General Assembly going forward.

## 11. FACILITATION TEAM

We present to you these men and women of the church who have agreed to be part of the Facilitation team. "The **General Secretary**; assisted by the **Clerk of Assembly** supervises the work of the Drafting Team; whilst the General Secretary will be responsible for the final product of Drafting Team that gets presented to General Assembly during the Decision Making Session." Extracted from the 2016 Standing Orders. I encourage you to receive them and cooperate with them as the willing vessels the Lord has given unto us.

- |   |   |
|---|---|
| 1. Drafting team                        | Rev. Sipho Ncapayi, General Secretary, Clerk of Assembly, Elizabeth White, Rev. Allan Mchulu, |
| 2. Minute Clerks                        | Rev Zwai Mtyobile, Mr. Victor Letuka, Col. Stephen Mwaekwa                                    |
| 3. Records                              | Mr. Robin Kelly and Rev. Patricia Phiri,  |
| 4. Scrutinizer for the minutes          | Mr. Herman Booyesen and Ms. Ntombi Currie   |
| 5. Recording and IT                     | Ian Wilson, Watson Moyo, Louise Jackson, Lunga Sikazwe  |
| 6. Vote of thanks to Hosting Presbytery | Rev Patricia Phiri  |

**REV DR CN M'KANDAWIRE**  
**ABC CONVENER**

## PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission agrees that the 2020 General Assembly should convene within the bounds of the Drakensberg Presbytery.
3. The Executive Commission agrees that the dates of the 2020 General Assembly shall be the 28th of June to the 3rd of July 2020, as influenced by the South African schools calendar.
4. The Executive Commission instructs all commissioners to attend all the sessions of the process and ask the Insaka facilitators to keep the register of their members.
5. The Executive Commission notes that only the Listening and the Decision sessions shall be audio recorded.
6. The Executive Commission adopts the final draft as the agenda of the 2019 Executive Commission.
7. The Executive Commission adopts the standing orders for the 2019 Executive Commission, as contained in the papers to be the guide for ordering of its business.
8. The Executive Commission notes that a Convener's Consultation shall be held in November 2019, as a way of aiding with the Monitoring and Evaluation of the General Assembly business, including the UPCSA Strategic Plan.
9. The Executive Commission appoints the following as facilitation team;
  - 9.1 Drafting team: Rev. Sipho Ncapayi, General Secretary, Clerk of Assembly, Ms Elizabeth White and Rev. Allan Mchulu.
  - 9.2 Minute Clerks: Rev Zwai Mtyhobile, Mr Victor Letuka and Col. Stephen Mwaekwa.
  - 9.3 Records: Mr Robin Kelly and Rev Patricia Phiri.
  - 9.4 Scrutinizer for the minutes: Mr Herman Booysen and Ms Ntombi Currie
  - 9.5 Recoding and IT: Ian Wilson, Watson Moyo, Louise Jackson and Lunga Sikazwe.
  - 9.6 Vote of thanks to Hosting Presbytery: Rev. Patricia Phiri.

# GENERAL SECRETARY

## Supplementary Report to the Executive Commission 2019

### INTRODUCTION

1. The purpose of this report is to address issues that have not been covered in the report and issues that arose after the submission of the report.

### THE UPCSA SPREADING TO THE DEMOCRATIC REPUBLIC OF CONGO (DRC)

2. The 2018 General Assembly took the following resolution, among others:

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

3. The arrangements had been made to have the representatives from the Church in the DRC to attend the last General Assembly. Due to the late granting of Visa, they missed the Assembly dates. A meeting was held, later, with a two member delegation from the DRC, where they stated their desire to be part of the UPCSA. From the narrative, we noted an important role that is played by the UPCSA branded clothing items and stickers. The Rev Dr Alain Zibondo was travelling through Lusaka, Zambia when he saw a young man wearing a T shirt with the UPCSA branding. He researched and found more about the UPCSA. Having read about the UPCSA from its website, they felt that they would love to be part of the denomination. It should be noted that this is not a merger, but the brothers and sisters desire to be members of the UPCSA. At this meeting, it was agreed that a delegation will visit the church in the DRC to meet with the leadership and discuss the way forward.
4. The delegation visited Lubumbashi, DRC on 24 to 26 May 2019 and it comprised the following:
  - a. Rev Dr Christopher M'kandawire (From the Assembly Business Committee and also stood in the place of the Moderator).
  - b. Rev Dr Eduard Germiquet (To assist with English/French interpretation).
  - c. Rev Siphon Ncapayi (On behalf of the Ministry Committee).
  - d. Rev Sauros Phaika (On behalf of the Synod of Zambia).
  - e. Rev Jane Nyirongo (On behalf of the Synod of Zambia).
  - f. Rev Royden Blackwell (On behalf of the Mission and Discipleship Committee).
  - g. Rev Lungile Mpetsheni (As the General Secretary).
5. The meeting was attended by the leadership of the church, including pastors and evangelists. They declared their united stand to be part of the UPCSA. A service was held on Saturday afternoon, the 25<sup>th</sup> May 2019 and the members showed great enthusiasm.
6. The following arrangements were made:
  - a. The Synod of Zambia will journey closely with the church and assist in setting up the administration and governance infrastructure, in line with the UPCSA polity. When the basic necessities are in place, the Synod will overture the General Assembly with the view to establish a presbytery in the DRC. Since the new Presbytery would work with the three Presbyteries in Zambia, there may be a need to change the name of the Synod.
  - b. The Mission and Discipleship Committee would look into issues related to its work, including the congregations and support thereto, and the growth of the church in that part.
  - c. The Ministry Committee will look at the matters pertaining to ministry.
  - d. There is need to translate the UPCSA documents to French.
  - e. It was envisaged that a comprehensive report with recommendations would be presented at the 2020 General Assembly.
7. Since the last visit, the Rev Dr Alain Zibondo, has taken strides towards the realisation of this ideal. He has since registered the church with the authorities in Kinshasa as the UPCSA. It is hoped that the new Presbytery will be established immediately after the 2020 General Assembly.

## **FEMICIDE, KILLING OF CHILDREN, VIOLENCE AGAINST WOMEN AND CHILDREN, AND XENOPHOBIC VIOLENCE**

8. Violence against women, children and foreign nationals continues in many parts of Africa is on the rise, with the recent incidents in South Africa causing great alarm. There is degeneration and deterioration taking place in the manner in which humanity regard life for human and non-human beings. Every incident that occurs shakes up the fabric of life. The UPCSA cannot continue with business as usual in the midst of these incidents. The UPCSA week should be used as a platform to condemn all these acts of violence. A strong message has to be made to all and the stand of the UPCSA should be declared unequivocally. All the structures of the UPCSA should be encouraged to have ongoing programmes and activities that are aimed at redeeming humanity from these demons. The need for just social order cannot be ignored.

### **PROPOSALS**

1. The Executive Commission receives the report.
2. The Executive Commission notes the team, as assigned by the 2018 General Assembly visited the DRC and that the team continues to journey with Christians in the DRC.
3. The Executive Commission notes that a comprehensive report with recommendations will be tabled at the 2020 General Assembly.
4. The Executive Commission notes with appreciation the developments made to register the church with the Kinshasa authorities.
5. The Executive Commission, incensed by the rise in the incidents of violence against women, children and foreign nationals,
  - a. condemns with contempt any form of violence against humanity and creation;
  - b. issues a statement for public media and which will be read during the 20<sup>th</sup> anniversary celebrations;
  - c. encourages the structures of the UPCSA to have ongoing programmes and activities towards redeeming humanity and creation from any form of violence;
  - d. instructs the Ethics and Discipline Committee to prepare a document that will guide the UPCSA on how to deal with violence and abuse, inclusive of sexual violence and abuse; and
  - e. agrees to adjure members of the UPCSA not to participate in any form of violence and abuse.

# REPORT BACK ON THE WOLMARANS MEDIATION PROCESS

## Supplementary Report to the Executive Commission 2019

1. As most of you know, there has been a longstanding disciplinary matter between the UPCSА and Prof Wolmarans regarding his theology, as expressed in videos, papers and articles and summarised in the academic article he published in 2011 entitled "En Route to an Alternative, Secular Christianity".
2. After this article came to light in 2014, Rev Russell and I engaged over a period of five years the various general secretaries and moderators to help resolve this matter. After several years of trying to resolve this situation within the frame work and structures of the UPCSА, the 2016 General Assembly appointed Rev Brent Russel and me as representatives for the UPCSА and we were tasked to take this matter to a disciplinary hearing. This matter was presented at the Executive Commission in 2017 and again at the General Assembly in 2018, to deal with procedural irregularities in the disciplinary process.
3. On 10th July 2019 we met in Johannesburg with Prof Wolmarans and his legal team to see if a mediated outcome could be reached. By agreement between the parties Bishop Emeritus Peter Lee was appointed mediator. We reached a mediated settlement.
4. In terms of the settlement the charges against Prof Wolmarans were withdrawn and an apology was made on behalf of the UPCSА for the extraordinary delay and irregularities in the disciplinary process. Prof Wolmarans in turn acknowledged that his document "En Route to an Alternative, Secular Christianity" was not *per se* representative of the views of the UPCSА.
5. The merits of this matter, i.e. whether the article that Prof Wolmarans published was in conflict with the foundational faith tenets of the UPCSА, were not dealt with in the settlement. As representatives we made the decision to settle the matter because of the substantial legal risk to the UPCSА and to us in our personal capacities. The substantial legal risk was created by the failure by the UPCSА to deal with the matter decisively in a procedurally correct manner, consistently and correctly in terms of the Manual of Faith and Order. We were also of the opinion, that Prof Wolmarans had been prejudiced by this. We too had been prejudiced by this. Prof Wolmarans was (and is) represented *pro bono* by a senior counsel advocate and a top legal firm in Sandton. In fact, the said senior counsel advocate is part of a group of advocates which support the furtherment of constitutional issues that challenge the foundations of our faith and the teachings of the Bible. Prof Wolmarans refused that the mediation talks be opened in prayer. He commenced, in his opening statement, to threaten both myself and Rev Russell with legal action in our personal capacities. In this regard we were advised by our legal counsel that even though a claim against us in our personal capacities would barely succeed, that the best course of action was the mediated settlement, especially given the state of the UPCSА, and the negative effect that such litigation would have upon our families, our ministries and the witness of the church. In this sense we believe we have been seriously compromised.
6. Among others, the following further factors precipitated a settlement and require specific mention:
  - Firstly, the Egoli Presbytery failed to address the complaints and charges in this matter properly from the start. The Egoli Presbytery *inter alia* confused the process, misunderstood the mandate given in the Manual, failed to apply its mind to the evidence provided and never properly interviewed the complaints before making its decision.
  - Secondly, due to the ignored instructions, poor communication and poor administration, the Clerk of the Court of General Assembly substantially undermined correct procedure, thereby strengthening Wolmarans' defence on grounds of improper process and procedure and exposing the UPCSА to the threat of legal action.
  - Thirdly and most importantly, the Court of the General Assembly incorrectly advised the then moderator on how to manage the case. Despite the clear decision of General Assembly in 2016, the Court ruled that a committee should be appointed. This committee was incorrectly appointed as both a committee and a commission and given a confused mandate. Despite repeated phone calls and E-mails the then Convenor of the Court, and the Moderator under his direction, ignored the advice and continued in a manner outside of the bounds of the Manual. These errors were corrected by the General Assembly Executive Commission in 2017. However, this resulted in confusion and complications to the case and a delay of more than a year. This ultimately undermined the process and procedure outlined in section 18 of the Manual.
7. The failure of the UPCSА to deal with this matter is evidence of the poor state that it finds itself in. The theological position of the UPCSА remain confused and thereby the question arises whether the UPCSА still exists as a legal entity – its legal nature as a *universitas* depends on its members having agreement on its core values. If the UPCSА does not affirm its orthodox theology and ensure that it is holding its ministers to the required doctrines the UPCSА claims to uphold, we are in real danger of destroying our *universitas*, or affirming its being already destroyed, with very serious implications for the future of the UPCSА. In this regard I refer you to a hand-out explaining the principles of the *universitas* prepared by our legal counsel. In the absence of the UPCSА affirming its core values, the UPCSА should allow dissenting congregations to exit the UPCSА with all their assets and reconstitute themselves.
8. I would like to thank the EThekwini Presbytery for the conclusion it arrived at and the concise statement that was unanimously accepted and sent through to the 2018 General Assembly and noted by it. In this statement



we not only rejected Prof Wolmarans' deviant doctrine but, more importantly, reaffirmed our *universitas* in holding to the statements of the faith in the Creeds and Creedal statements of the church.

**THE REV JEREMY SMITH**  
**THE REV BRENT RUSSELL**

**PROPOSALS**

1. The Executive Commission receives the report.
2. The Executive Commission accepts the outcome and the terms of the mediated settlement.
3. The Executive Commission affirms the doctrinal standards of the UPCSA as an expression of our unity.
4. The Executive Commission affirms the literal bodily resurrection of Jesus Christ from the dead and rules that non-literal interpretations are anathema.

In the matter of

UPCSA

Vs

Prof JLP Wolmarans,

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**SETTLEMENT AGREEMENT**

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The parties hereby agree as follows:

1. The UPCSA withdraws unconditionally and with immediate effect, the charges against Prof JLP Wolmarans in the disciplinary matter instituted by General Assembly.
2. The power to grant Prof Wolmarans Emeritus status vests with General Assembly and/or its Executive; the with-holding of that status is hereby removed and referred back to the Executive Commission of General Assembly to finalise at the Executive Commission in September 2019. The Executive is hereby requested to convey to Professor Wolmarans and the UPCSA its position regarding his status as a matter of urgency and by no later than the end of September 2019.
3. The parties acknowledge that the UPCSA recognises liberty of conscience subject to the *Confession of faith of the Uniting Presbyterian Church in Southern Africa*, and undertake to exercise their ministries in the Church accordingly.
4. Prof JLP Wolmarans and the UPCSA acknowledge that the views expressed in his academic article *En Route to an alternative secular Christianity* are not per se the views of the UPCSA and are part of an exploratory academic discussion.
5. The UPCSA apologizes publicly in the Wolmarans matter by sending out on its communication channels, on the UPCSA Web page, and in communication to all ministers and congregations of the UPCSA, worded as follows:

“You are informed that the UPCSA and Prof JLP Wolmarans have settled the disciplinary matter that began after 2014 General Assembly. We acknowledge that the procedures as set out in the Manual of Faith and Order in relation to discipline were not applied correctly nor consistently by the various courts, committees and commissions of the UPCSA that dealt with this matter. The effect thereof was the prolonging of the matter and was the cause of unnecessary and substantial hurt to Prof Wolmarans and his family.

Special apology is made to Mrs Wolmarans in this matter for the embarrassment and hurt caused. For this hurt the UPCSА apologizes and undertakes to review the current disciplinary dispensations. Prof JLP Wolmarans and the UPCSА acknowledge that the views expressed in his academic article *En Route to an alternative secular Christianity* are not per se the views of the UPCSА and are part of an exploratory academic discussion."

6. This agreement constitutes full and final settlement of this matter and any and all claims that the parties (UPCSА, Prof Wolmarans, Rev Smith, Rev Russell) may have against each other arising from this matter and/or the relationship between the UPCSА, Prof Wolmarans, Rev Smith and Rev. Russell. Notwithstanding the aforementioned, Prof Wolmarans retains the right, if any, to pursue a claim for compensation, in the nature of loss of income, against the UPCSА arising from what he contends was an unlawful suspension.

Signed on this the 10<sup>th</sup> day of July 2019 at KEMPTON PARK



For the UPCSА



Signed on this the 10<sup>th</sup> day of July 2019 at KEMPTON PARK



Prof JLP Wolmarans

# COMMUNICATIONS

## Communications & Marketing Policy and Guidelines June 2019 Table of Contents

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### 1. Introduction

“Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear” (Ephesians 4:29)

“Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person” (Colossians 4:6)

The purpose of this document is to regulate and establish guidelines for all communications and marketing material created within and for The Uniting Presbyterian Church in Southern Africa (UPCSA).

This policy is also intended to encourage communications that reflect our values, and to ensure effective systems that can:

1. Enable the UPCSА to be a reconciled community of Christians.
2. Boost the profile of the UPCSА.
3. Manage information and communications in the UPCSА, to promote synergy and, thus, eliminate negative information.
4. Enable the work of other committees by communicating their plans and decisions without waiting for the Executive Commission.

### **1.1 The Name of the Church**

The legal, proper, and correct way to write the name of our church is as follows:

#### **The Uniting Presbyterian Church in Southern Africa**

This may be shortened to **UPCSА**. Please note that it is always in uppercase.

### **2. Communications Committee**

As a committee of the General Assembly, the Communications Committee is responsible for overseeing all aspects of internal and external communications for the UPCSА. This includes all media, especially print and electronic.

The terms of reference for the Communications Committee, as stipulated by the General Assembly, are as follows:

- (i) to oversee the production of the UPCSА magazine/newspaper and newsletters;
- (ii) to develop and maintain the UPCSА website;
- (iii) to increase awareness and use of electronic media within the UPCSА;
- (iv) by these and other means to facilitate the communication and dissemination of the views of and information about the UPCSА; and
- (v) to oversee the involvement of the UPCSА in public broadcasting.

Presbyteries and Associations with church-related communications needs are encouraged to contact the Communications Committee for support and guidance. The Communications Committee will work directly with all stakeholders through their delegated communications representative personnel.

The Communications Committee functions are organized into the following four operational subgroups:

1. Internal Communications
2. External Communications
3. Graphic Design & Publications
4. Information Technology & Website Management

Each function contributes towards communications in a unique way as described below.

#### **2.1 Internal Communications**

Internal Communications involves the following responsibilities:

1. Coordinate the ideas, projects, programs, and other creative initiatives for communications to and among the various segments, ministries, and subgroups of the denomination.
2. Coordinate and direct the implementation of programs and projects established to communicate to all sectors of the denomination.
3. Provide directions for the committee's activities regarding all internal communications and its coordination of all internal denominational publications and other printed literature and materials (e.g., worship bulletins, reports, announcements, newsletters, etc.).
4. Maintain contact with various ministries and subgroups of the denomination through the communications representatives.
5. Work with Graphic Design & Publications personnel to ensure consistent theme (brand) across all internal and external publications including the UPCSА website.
6. Coordinate special publications such as the Presbyterian Link.

#### **External Communications**

External Communications involves the following responsibilities:

1. Coordinate the ideas, projects, programs, and other creative initiatives for effective communications to the various external public bodies of the UPCSА, both national and international, (with reference to the various outreach missions).
2. Direct the implementation of programs and projects established for communicating to all the various external public bodies of the UPCSА and coordinate activities for systematic contact with the various media outlets.
3. Coordinate all promotions and public relations for programs, activities, events, ministries and all other special denominational events.
4. Through the General Secretary, send press releases to the media.
5. In collaboration with the General Secretary, maintain direct contact with media and other external public bodies.

#### **2.2 Graphic Design & Publications**

Graphic Design & Publications involves the following responsibilities:

1. Coordinate the ideas, projects, programs, and other creative initiatives for graphic design and publications within the UPCSА.

2. Work with Internal and External Communications representatives to ensure consistent theme (brand) across all internal and external publications, including the UPCSA website.
3. Ensure proper development and maintenance of document templates for all standard documents (e.g., worship bulletins, special services, Presbyterian Link, newsletter, etc.).
4. Promote the utilization of the correct UPCSA logo in all publications and promotional items, according to the right colours and dimensions.

### **2.3 Information Technology & Website Management**

Information Technology & Website Management involves the following responsibilities:

1. Maintain the UPCSA website including content, look and feel, and functionality.
2. Work with all stakeholders to ensure respective content is current and accurate.
3. Diagnose Website operational problems, make corrections, and restore functionality.
4. Create and maintain reports and analyses utilizing available reporting tools.

## **3. Copyright and Privacy**

### **3.1 Copyright Considerations**

1. Any intellectual property copied in any UPCSA publication or any original intellectual property written for an UPCSA publication must be released by the author. A statement to that effect must accompany the material. Such material includes sermons, music, articles, and photographs or pictures whether or not they contain the copyright label.
2. It is understood that sermons, even if posted on the website, remain the property of the author and the church has no legal claim to them.
3. Blanket permission can be granted for use of one type of material. If the author grants permission for copying of information, that statement will appear on that page and the permission supersedes the blanket copyright statement.

### **3.2 Privacy Policy**

1. Individual street addresses, phone numbers, or personal email addresses of Ministers shall not be published or provided to anyone without permission. Inclusion of a street address or an email address in the body copy of a submission will be considered implied permission.
2. All photographs of children and youth under the age of 18 (or their art-work) submitted for use in any UPCSA publication or on the website must be accompanied by a release form signed by the youngster's parent or guardian.
3. No information about any visitor to the UPCSA website will be stored or sold. If applicable, financial information submitted will be transmitted on a separate, secure site.

## **4. UPCSA Publication – Presbyterian Link**

### **4.1 Basic Information**

The purpose of the Presbyterian Link is to communicate to members and the community about the UPCSA activities. The Presbyterian Link is typically published bi-monthly in the last week of every second month and is distributed to all members and those requesting receipt. The most recent editions, as well as a year of archived editions, are available via .pdf on the UPCSA website. Archived editions are available from the Central Office.

### **4.2 Submission Process**

1. Articles must be submitted to the Convener of Communications by the published deadline, which is usually 4 p.m. on the 15th day of the month preceding publication. Some months, such as November and December, will have earlier deadlines due to holidays. The deadline for the next month's issue will be printed in the prior month's issue. Items submitted after the stated deadline(s) risk not being published and may be considered in the following issue.
2. The preferred method of submitting articles electronically is a Word document attached to an email addressed to the Communications Convener or any person responsible for the Presbyterian Link, as it may be determined, from time to time. Alternatively, articles may be submitted in person where possible. Articles submitted using methods other than those mentioned above risk not being published.
3. Recommended maximum length for most articles is 100 to 300 words. Longer articles may be edited for brevity.
4. Include the author's name, daytime phone number, or email address with all articles. Articles without this information will not be published.

### **4.3 Guidelines**

1. All articles are subject to editing for clarity, grammar, punctuation, brevity, or style by the editor.
2. Examples of topics for consideration include upcoming events, stories of faith, spiritual journeys, mission projects and events, issue-oriented features, etc.
3. Articles addressing fundraising of any nature will not be printed unless the fundraising activity or event has been previously approved by the relevant authority and notification given to the Communications Committee prior to publication.
4. For approved fundraisers, announcements must be reviewed by the Finance Committee and must comply with existing communications policies.
5. Parents or guardians must provide written approval for the publication of children's names within articles or on photos. (See Section 3.2, Privacy Policy)

6. Ministers' email addresses will not be included in the Presbyterian Link, unless they are intentionally submitted for inclusion in an article with the individual Minister's approval. If the email address is included in the body copy of an article, permission will be considered implied for that purpose.
7. Digital photographs for print should be high resolution jpg files (300 dpi preferred minimum resolution). Non-digital photographs are acceptable if high quality.
8. Advertisements for ongoing business or professional services will not be published.
9. Inserts or flyers may be included in the newsletter on a first-come, first-served basis, according to available space in the mailing. It will be the responsibility of the editor to approve format and content of flyers included in the newsletter according to the above guidelines. Committees are responsible for typing, paste-up, and arranging for printing of their inserts.
10. Information will be accepted on the following basis of priority:
  - a. Information for and about the UPCSAs programs, people, and events,
  - b. Information on ecumenical events in the community,
  - c. Other articles and events. Articles or mentions about secular or other non-profit events will be accepted on the following basis of priority:
    - i. Interests supported by the UPCSAs (e.g., Advocates for the vulnerable),
    - ii. Christian Religion-based non-profits,
    - iii. Other non-profits as approved by the Communications Committee.
11. The Communications Committee will have final say regarding content to be published in the Presbyterian Link.

## **5. The Website**

### **5.1 Basic Information**

The purpose of the website is to be inviting, informative, and useful to the UPCSAs members and friends, to potential members, and to the public.

### **5.2 Content**

1. Any member of the UPCSAs may submit content for the website directly to the Communications Committee. Information on the UPCSAs website should be timely, accurate, useful, and appropriate.
2. The Communications Committee will review all content, determine if the content is appropriate for the site, and determine if further approval is needed.
3. The Communications Committee may modify the content for presentation consistent with the site and for navigability.
4. The web administrator is the only person who can post changes to the site, although a substitute or assistant may be designated when needed.
5. Priorities for content include the following, as determined by the Communications Committee:
  - a. General Assembly Moderator messages and sermons.
  - b. General Secretary messages and sermons.
  - c. News of Sunday services.
  - d. Information about ministry areas.
  - e. Information about Christian Formation/Sunday School.
  - f. News of other upcoming UPCSAs events and activities.
  - g. Church calendar, including meeting schedules for rehearsals, ministries & committees.
  - h. Contact information and links to suggested websites and blogs.
  - i. Information about the General Assembly including meeting minutes.
  - j. Information about General Assembly committees.
  - k. Blogs and webcasts.
  - l. History and archival records.
  - m. Locations of all congregations.
6. Excessively long content may be edited for brevity.
7. No political messages of any kind will be posted.

### **5.3 Guidelines**

1. Announcements and advertisements for events and meetings must not be submitted to the web administrator for posting to the website until they have been received by the Communications Committee. For those events subject to review by Committees, appropriate Committee approval must also be received.
2. Material given to the web administrator for posting must include a removal date for activities and events.
3. Content designated for permanent posting on the website must be approved by the Communications Committee.
4. Ministers' email addresses and phone numbers will not be posted on the website without express permission of the individual minister. If the email address or phone number is contained in the body of the message posted, permission is considered implied.

5. The website shall not be used to solicit funds for the UPCSА, its committees, or projects except as approved by the Finance Committee.
6. For approved fundraisers, announcements must be reviewed by the Finance Committee and must comply with existing communications policies.
7. The website shall not be used to solicit funds for events or benefactors not directly related to the UPCSА.
8. Advertisements for ongoing business or professional services will not be published.
9. The Communications Committee will have final say regarding content to be published on the UPCSА website.

## 6. Email Communication

### 6.1 Basic Information

1. The purpose of broadcast email is to communicate to members and friends about the UPCSА ministry, business, activities, and about other relevant information and activities of an immediate nature.
2. Hard copies of broadcast email communications will also be made available in the Central Office for those who do not wish to receive email.

### 6.2 Content

1. Below are examples of the types of messages which may be distributed by the Central Office to the general UPCSА email list:
  - a. Notices about new Presbyterian Link issues being posted on the website and notices of other website changes.
  - b. Weekly church news updates.
  - c. Notices of pastoral care such as hospitalizations or deaths. These emails must be approved by the General Secretary.
  - d. Notices about church-wide events or programs that have not been well publicized or that need additional emphasis.
2. No political messages of any kind will be sent.
3. In case of an emergency (as determined by the General Assembly Moderator, General Secretary, and the Convener of the Communications Committee), special broadcast e-mails related to a specific situation will be sent as soon as the basic information has been verified. Examples of emergencies include (but are not limited to):
  - a. Weather-related cancellations/postponements;
  - b. Disaster at a church or involving greater church family;
  - c. Death of a currently serving person involved in General Assembly leadership; and
  - d. Event of regional, national, or international church-related significance.

### 6.3 Guidelines

1. Messages for distribution should be emailed to the Central Office for the attention of the General Secretary, where the PA to the General Secretary will forward to the general UPCSА email list. The common addresses are: [gensec@presbyterian.org.za](mailto:gensec@presbyterian.org.za), which is operated by the PA to the General Secretary and [assembly@presbyterian.org.za](mailto:assembly@presbyterian.org.za) which is operated by the Receptionist.
2. Messages meeting the above criteria will generally be forwarded within one working day of when they were received.
3. The subscriber list created for UPCSА broadcast emails will be used only for these express purposes. The addresses on this list will not be sold or given to any third party. (See Section 3.2, Privacy Policy)
4. Recipients will be given instructions on how to unsubscribe if they choose to do so. Persons on the email list may also request removal at any time, if they do not wish to receive further messages.
5. The UPCSА will not intentionally release email addresses via the general UPCSА mailings.
6. The UPCSА will not intentionally release email addresses via the general UPCSА mailings.
7. All electronic email is to be considered as a communication to the public. This means that nothing should be communicated electronically that we would not want to show up on public channel.
8. The following statement must be placed at the bottom of all electronic communications:
 

***PLEASE NOTE: This communication, including any attached documentation, is copyright of The Uniting Presbyterian Church in Southern Africa and intended only for the person or entity to which it is addressed, and may contain confidential, personal, and/or privileged information. Any unauthorized disclosure, copying, or acting on the contents is strictly prohibited. If you have received this message in error, please contact us immediately so we may correct our records. Please then delete or destroy the original transmission and any subsequent reply. Thank you.***
9. Distributing written documents electronically has the same legal effect as duplicating them using a copy machine. Users should exercise care to ensure that copyrighted material is not inadvertently duplicated or distributed without proper authorization. (See Section 3.1, Copyright Considerations)



10. The UPCSAs email systems shall not be used for personal business, personal gain, solicitation of money (other than approved fund-raising notifications), forwarding chain letters, or in support of illegal activities.

## **7. Bulletin Board, Banners and Posters**

### **7.1 Basic Information**

The purpose of bulletin boards, posters, and internal banners is to provide information, attract participation, and convey appropriate images of our active church. Information and artwork on bulletin boards, banners, posters, and fliers shall be consistent with The UPCSAs mission and goals.

### **7.2 Guidelines**

1. The Communications Committee is responsible for determining and allocating bulletin board space. Areas will be designated for changing displays relevant to pending events and activities.
2. Permanent or systematically rotating space will be identified for the following functions and interest areas:
  - a. UPCSAs committee business, calendar, and administrative information.
  - b. Denominational activities and opportunities,
  - c. Religious services information,
  - d. Ecumenical community events and activities.
3. The Clerk of the General Assembly is responsible for overseeing bulletin board postings and maintenance based on Communications Committee guidelines.
4. New types of postings or requests for space may be submitted to the Communications Committee.
5. Any postings that do not correspond to the above guidelines will be removed.
6. Persons or committees who post notices on bulletin boards are responsible for removing them.
7. No personal notices will be permitted (e.g., Help Wanted, Roommates, For Sale, etc.).
8. Bulletin board information should be timely, relevant, and maintained in a way to contribute to the aesthetic and welcoming appearance of the central office.
9. Banners of any nature to be displayed anywhere on church grounds must be approved by the General Secretary, Communications Committee, or Clerk of the General Assembly.
10. Banners for church-related events and functions to be displayed at off-site locations must be approved by the General Secretary, Communications Committee, or Clerk of the General Assembly.
11. Posters may be hung for church or church-sponsored events only.
12. Inappropriate posters will be removed.
13. Posters may be hung up to one month in advance of an event. Only removable tape may be used on wall surfaces. Persons or committees who hang posters are responsible for removing them.

## **8. Advertising, Brochures, Banners and Displays**

### **8.1 Basic Information**

Advertising, brochures, banners, and displays increase awareness of the UPCSAs, provide information about the denomination, and encourage participation in activities.

### **8.2 Guidelines**

- 1 Content shall be compatible with the UPCSAs mission and principles.
- 2 Placement and display will be in venues or locations that do not conflict with the UPCSAs values, unless approved by the General Secretary for a specific purpose.
- 3 Paid and unpaid advertising will be coordinated by the Communications Committee.
- 4 Decisions about priorities for use of communications funds allocated in the General Assembly budget will be determined by the Communications Committee.
- 5 A general brochure on the UPCSAs will be updated and published as needed by the Communications Committee.
- 6 Content and design of other brochures for programs, activities, events or other purposes must be submitted for review by the Communications Committee to help ensure compatibility and consistency of quality in the UPCSAs communications materials.
- 7 Use of the UPCSAs banners and advertising at non-church events must be approved by the Communications Committee or the General Secretary.
- 8 All advertising, brochures, banners, and displays shall use approved logos and branding.
- 9 All advertising, brochures, banners, and displays shall use the full church name, address, phone, and website address.

## **9. Press Releases**

### **9.1 Basic Information**

Press releases are for notifying the media (i.e., newspaper, magazines, radio, or TV) about a special or significant event. The release provides basic facts about the story, as well as the name and number of contact person who can answer questions and provide more information.

### **9.2 Guidelines**

1. Press releases shall be approved by the General Secretary and the Communications Committee Convener.
2. The General Secretary will issue all press releases to the media.

3. Press releases should be submitted to the General Assembly Clerk at least 10 days prior to when it is to be sent to the media. The General Assembly Clerk will forward the press release to the General Secretary and the Communications Committee Convener for approval (and modification as necessary).
4. The General Secretary may decide not to issue press releases received less than 5 days before an event.

## **10. Social Media Policy**

### **10.1 Guiding Statement**

As an active member of the community, UPCSAs realizes the value and importance of social media for business promotion and practices. We also recognize the growing influence of social media and its widening scope. UPCSAs has implemented the following social media policy to help our members understand and adhere to standard responsible social media practices, put in place to protect the members, their jobs, and UPCSAs as a whole.

Any member of UPCSAs may elect to create a blog, contribute online, or participate in an online social network of any kind. For all members, the same guidelines which can be found in the member handbook, including policies regarding member activity and conduct, apply to member activities on social media or other forms of online publishing.

**PandaTip:** This opening section allows you to show members why a social media policy has been implemented and why it is important. It also sets forth the tone which lets members know that social media policies will reinforce and collaborate with other member policies already in place.

### **10.2 Social Media Guidelines**

Any time you participate in social media, you are posting on your own behalf unless expressly requested by UPCSAs to post on its behalf (i.e., social media, marketing members). Any posts on social media or other online publishing should be made under your own name.

When posting anything that may be associated with you professionally, it is vital that you post a disclaimer such as: "the opinion expressed here is entirely my own and does not necessarily represent the views or opinions of UPCSAs."

**PandaTip:** Reminding members of using a disclaimer such as this helps them know that social media can still be used professionally and gives them a way to express their opinions in accordance with the policy.

If you identify yourself as a UPCSAs member via social media, your opinions and viewpoint must reflect the responsibilities of your position.

Always adhere to copyright standards and respect the intellectual property of others when utilizing social media platforms or other online publishing forms.

Do not, under any circumstances, disclose any personal information about the UPCSAs or its members.

Do not disclose confidential information about UPCSAs, its practices, or any information meant to be shared only with fellow members.

Any rumors, slander, or confidential information shared via social media may have a significant negative impact on the UPCSAs and its reputation. Legal action may be brought against the individual responsible for the publication of this information.

Remember that, as a member, you are an ambassador for the UPCSAs, and your manner in all situations, including online, should reflect that in a positive way.

While on UPCSAs time or its computers, no member shall, at any time, share anything with another member via social media that may be considered inappropriate or fall under the category Not Suitable for Work—known online as NSFW. This includes items of a sexual, profane, or excessively violent nature. These have no place in the work environment, and disciplinary action may occur.

**PandaTip:** This is an important tidbit to include, as many members forget that good social media practices include items shared via social media to friends and coworkers.

### **10.3 Best Practices**

**PandaTip:** Including a list of best practices can show members the proper ways to utilize social media and reinforce the values the UPCSAs wishes to uphold.

Always respect your audience. In every situation, use social media as a respectful tool to share ideas and information. Be especially mindful when dealing with sensitive subjects such as politics and religion.

Share content intelligently. If you publish an item professionally, you may help to strengthen the community of UPCSAs. Make sure what you publish is helpful, valuable, and promotes the principles of the UPCSAs.

Protect your privacy. Always think twice before posting, and remember that what you share may remain in the public domain for a long time afterwards. Make sure you are protecting your own privacy and that of the UPCSAs's.

Members are responsible for ensuring that their online activities do not interfere with their ability to perform their job, or to fulfill commitments to their managers, co-workers or clients.

# Specifications for the use of the Uniting Presbyterian Church in Southern Africa Logo on all correspondence and on Banners

The UPCSA logo is a branding which identifies publications, advertising (banners), correspondence, and so on, as part of the body of work of the Uniting Presbyterian Church in Southern Africa.

Logo wording:

THE UNITING  
PRESBYTERIAN  
CHURCH  
IN SOUTHERN  
AFRICA

Font

Calligraph421 BT

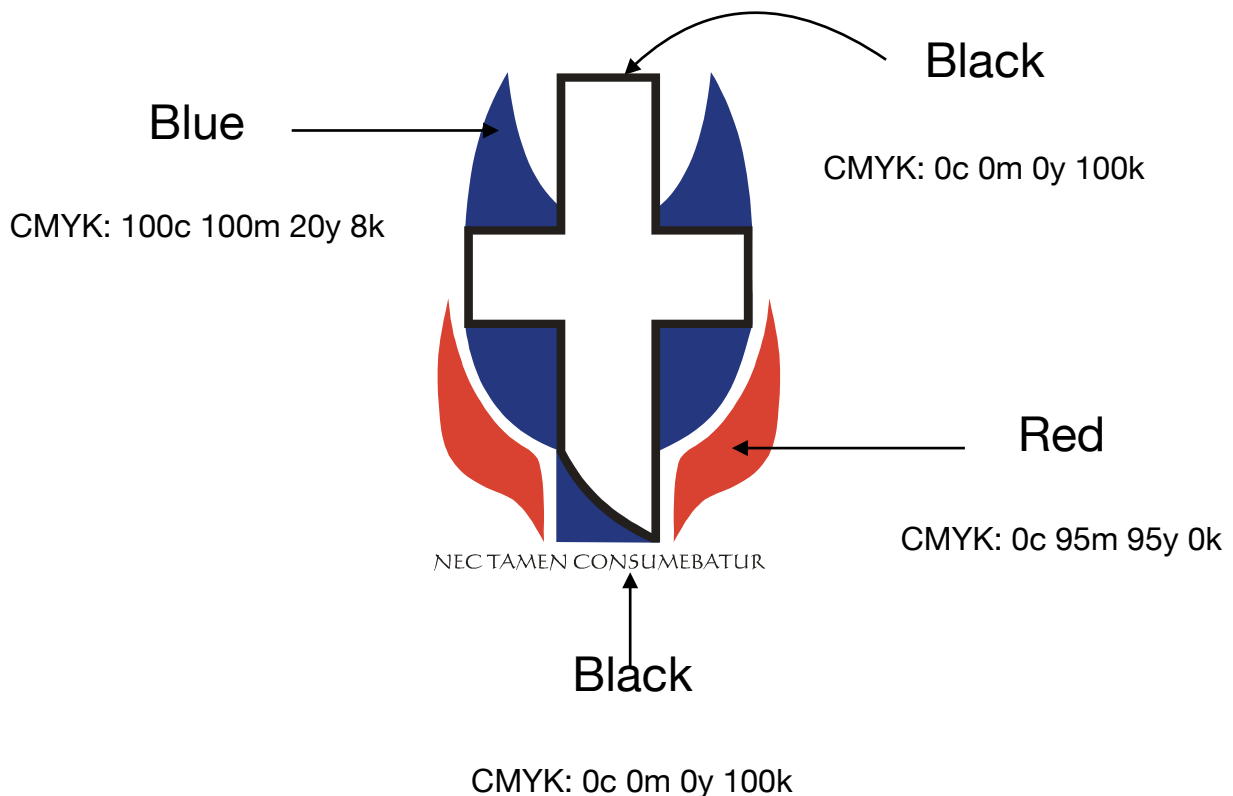
Link to free font download:

[www.fontsgeek.com/fonts/Calligraph421-BT-Roman](http://www.fontsgeek.com/fonts/Calligraph421-BT-Roman)

Colour: Black

CMYK: 0c 0m 0y 100k

Design colours:



Full logo:



The lines above and below the logo are **NOT** to be printed. They merely indicate how the wording fits the depth of the design.

Use of logo:

On **all** Church correspondence, banners and shirts etc., the UPCSA logo **must** be the primary logo.

The UPCSA logo on Church/Associations/Committee correspondence can be placed on the left with the relevant Church/Association/Committee name either to the right of the UPCSA logo or at the bottom of the page.

The UPCSA logo on vertical banners must be centred at the **top**.

The UPCSA logo on horizontal banners can be centred at the top, or it can be to the left with further information (logo/name of Church/Association/Committee).

Wherever the UPCSA logo is used, whether inside or outside the Church it must always be the “dominant” logo as it is the identity of the Uniting Presbyterian Church of Southern Africa.

# MINISTRY COMMITTEE

## Supplementary Report to the Executive Commission 2019

### 1. Credentials

When receiving an application for the Rev. Bongani Finca's re-admission to the ministry from Amathole Presbytery, the Committee discussed and wrestled with their previous decision of forwarding to the Executive Commission the request to grant credentials to ministers whose credentials have lapsed and whose presbyteries have requested the Presbyteries reinstatement of their credentials through the Ministry Committee. After extensive deliberation, and re-reading the relevant clauses in the Manual, the Ministry Committee retracts proposals 15 – 19 in the original report. For all those seeking reinstatement of credentials with adequate support from their Presbyteries and those Presbyteries having done due diligence in submitting their applications, the Ministry Committee agreed to propose re-admission of these ministers to the life and work of the UPCSA.

#### 1.1.

In addition, the Ministry Committee asked for comments from the Presbyteries regarding a document written by Rev Dr Graham Duncan on credentials last year. No responses have been received. The Committee is therefore once again sending this document down for comments by 7th January, to promote further discussion regarding the use of credentials.

#### 1.2

Proposals 2-6 below replace proposals 15-19 of the original report.

#### 1.3

The Ministry Committee recommends Rev. Finca's readmission to the ministry of the UPCSA.

### 2. Student Resources for Fellowship of Vocation

#### 2.1

The Ministry Committee agreed to make four resources available for those exploring their call. There is presently a booklet on guidelines for Fellowship of Vocation for people exploring their call into ministry. We are working on a more detailed resource for students attending Fellowship of Vocation in Presbyteries. This will be followed by one for a probationer's exploration of call, as well as a resource for ministers of other denominations seeking to join the UPCSA.

Some ministers have responded enthusiastically, but we need more contributors. Two reminders have been sent out to ministers about the project to help student's deepen their understanding of a call to ministry. In order to increase minister's participation in this project the Ministry Committee is requesting a call for papers to be presented for peer review in a writers' workshop early next year. The paper would include: 1. The Title of the paper; 2. Background of why the theme was chosen; 3. Strategies (how the writer intends the students to approach the topic); 4. Resources that will help the student to learn; 5. Additional resources for further exploration of the topic. (An example is found in Appendix A- Dealing with personal bereavement in the ministry by Rev S van der Lingen.)

The submissions need to be **sent to the Rev. Dr. Pat Baxter by January 30th, 2020**. The Ministry Committee will identify whether the five criteria have been completed and are ready for presentation and will print copies for the Writer's Workshop in early March (a Friday and Saturday – date to be determined). The papers will be presented to peers as well as a selected group of students who will also give constructive feedback.

The cost of flights, accommodation, and meals for approximately 30 writers at a Retreat Centre is about R130, 000 to R150, 000.

It is hoped that the writer's workshop will give writers an opportunity to refine the resources that will form the basis of study for exploring a call and training for years to come. The Ministry Committee is requesting ministers to take time to participate in writing on what they are passionate about. Please consider the request prayerfully and participate in developing our future ministry in the UPCSA.

### 3. Resignation From Ministry of the UPCSA

#### 3.1

The Ministry Committee noted Rev Patricia Mogale Aneto's resignation from ministry in the UPCSA from Tshwane Presbytery, and brings the resignation to the attention of the Executive Committee.

#### 3.2

The Ministry Committee received a resignation from Mr Philip Stoneman, a student for the ministry under the care of Highveld Presbytery and brings this resignation to the attention of the Executive Committee.

#### **4. Home Affairs – Student and Work permits for UPCSA.**

The Convenor of the GA Ministry Committee, Rev Ncapayi and our General Secretary, Rev Mpetsheni met with a senior manager at the Department of Home Affairs and reached agreement regarding UPCSA study permits for students and work permits for probationers and ministers. When Home Affairs receives UPCSA documentation, it will be processed smoothly and timeously. Applicants will be informed by the office of the General Secretary on how to follow the process. The process also includes the issuing of visas for ecumenical visitors to the UPCSA.

#### **PROPOSALS**

1. The Executive Commission receives the supplementary report.
2. The Executive Commission provisionally re-admits the Rev. Simon Malefetsane Matli to the Ministry of the UPCSA according to the Manual of Faith and Order (17.61).
3. The Executive Commission provisionally re-admits the Rev. Chris Nissen to the ministry of the UPCSA according to the Manual of Faith and Order (17.61).
4. The Executive Commission provisionally re-admits the Rev. Edwin Louw to the ministry of the UPCSA according to the Manual of Faith and Order (17.61).
5. The Executive Commission provisionally re-admits the Rev. Thumakele Gosa to the ministry of the UPCSA according to the Manual of Faith and Order (17.61).
6. The Executive Commission provisionally re-admits the Rev. Bukelwa Hans to the ministry of the UPCSA according to the Manual of Faith and Order (17.61).
7. The Executive Commission provisionally re-admits the Rev. B. Finca to the ministry of the UPCSA according to the Manual of Faith and Order (17.61).
8. The Executive Commission urges Presbyteries to read the document on credentials by Rev Dr Graham Duncan and send their comments to the Rev. Dr. Pat Baxter by 7th January, 2020.
9. The Executive Commission approves a writers' workshop to be held by the Ministry Committee in 2020.
10. The Executive Commission notes with regret the resignation of Rev. Patricia Mogale Aneto from the Ministry of the UPCSA.
11. The Executive Commission notes the withdrawal of Mr Philip Stoneman from the roll of students for the ministry of the UPCSA.

## APPENDIX A

### STUDENT FELLOWSHIP OF VOCATION PREPARED BY THE REV SHONA VAN DER LINGEN

#### TOPIC: Dealing with personal bereavement in the ministry

**BACKGROUND:** Many ministers find that the expectations that they have of themselves or the expectations of the Church community lead to a situation in which we do not (ever) really grieve our own losses. The result of this is that grief takes its toll on us. Our spirituality may be negatively affected. We may suffer from mental and physical illness. At best, our energy for ministry will be depleted.

It can be difficult to admit to these things and to seek help for ourselves if we do not realise that many ministers go through a unique challenge when grieving. How do we minister to others, and how do we allow others to minister to us in our times of loss?

What questions need to be addressed?

In the material supplied you will find more questions than answers.

This is part of the impact that grief has. It stretches us in every way possible.

**OUTCOMES** (What you hope the students will achieve at the end of the session)

Grappling with the questions in this material – and realising that we will have some common ground, but that every person's grief experience is unique - will hopefully help you to be more prepared to work through and grow from your experiences of loss. Which should in turn make you better able to minister to others.

#### **STRATEGY:**

This material combines my personal experiences with many different materials and is the result of much help from colleagues, doctors and mental health specialists. It would also not be what it is without the incredible love and faith and support of my two special daughters and my extended family.

By sharing experiences, I hope to challenge students and ministers leading FOV to share their own experiences and become more aware of the resources within themselves as well as their vulnerabilities. (These are sometimes the same things).

By sharing questions that I have grappled with or am still struggling to answer, I hope to challenge us all to think about the unthinkable. The certainty that we too will be touched by the loss of loved ones, and that we are fully human.

By sharing from the Scriptures and other resources, I hope to help us begin a fruitful discussion and to pave the way for us to take at least one step towards being ready for a long journey that none of us chooses. A journey that we can in fact never actually be fully prepared for.

#### **BEREAVEMENT**

Tragic events and trials do not skip us just because we are doing the work of God.

Many of us are equipped to help others deal with bereavement.

But dealing with these things when they affect us ourselves is different from helping others dealing with them.

Perhaps the most important lesson I have learned from my own experiences of losing my beloved husband and also my mother, and other personal crises, is that we too need help when we face these times of loss.

So perhaps the most helpful thing we can do for ourselves as we prepare for ministry, each time we move, and also at regular intervals in our lives, is to ask and force ourselves to answer honestly:

"Where does my help come from?" Psalm 121

Yes, the obvious answer is that our help, my help comes from God.

But **we also need to have people to help us.**

- So, who can you call on for help in a time of bereavement or loneliness or crisis?

#### **Write down the names and contact details of**

- Someone you can be totally honest with, without fear that they will judge or break confidence or expect you to be abnormally able to cope
- Someone who can help you with spiritual guidance and support
- Someone who can help with your family, especially your children
- Someone who can deal with the expectations of the Church – from the arrangements of the funeral/memorial, to the phone calls and offers of condolences that can be overwhelming.
- Someone you can call just to be with you or do something fun with you.
- Someone you can call day or night if you feel the need?

**Think before things happen  
(because none of us can think straight when we are newly bereaved):**

- What can I expect from/for myself?
- What can expect for/from my family?
- What can I expect for/from the Church?
- Will there be clashes of interests, and how will I resolve these?

Knowing what we expect can help us to communicate what we want and to protect us from being hurt or disappointed at a vulnerable time.

**Loss affects us all differently.**

**But we all need to make time to grieve.**

This is maybe the hardest thing (for us in ministry), where we are used to being the ones to offer comfort and where we are expected (sometimes only by ourselves) to be an example to others.

We do not always need to be strong. 2 Cor 12:9

**Sometimes, it is in being vulnerable/weak that we can help others the most.**

- What are your own expectations of yourself when faced with deep loss?
- What does your culture teach you?
- What does Jesus say?

At the tomb of his friend, Lazarus, Jesus wept.

We know that he was deeply moved. Jesus was troubled. John 11:33

Bereavement can have a huge impact on our **practical every day routine**.

This may well be the first thing that we need to get help with.

If your spouse or parent or closest friend or relative dies, how will your routine change?

- What will you need to do that you have never done before?
- What can you do to prepare for this?

**Bereavement can and will impact our faith.**

When Jesus appeared to Mary after the resurrection, she did not recognise Him, but thought that he was the gardener. John 20

- What will you do if you can no longer recognise God?
- If the loss is somehow "unfair", how will your faith deal with this?
- What will you do as a minister if your belief in the goodness of God is challenged deeply?

**Grief and anger** are closely linked.

- As a minister, how will you be able to express your anger?

Heb 3:17 tells us that God was angry for forty years!

- How does God respond to your being angry?

**Grief can impact our energy levels and ability to motivate ourselves.**

- What steps can we take to help ourselves with this, since we are often the only ones who know early on when we are working effectively or not?

**Sometimes grief causes us to withdraw from others.**

In the ministry, loneliness is always a part of our lives.

- How well do you deal with being lonely?

**Loneliness can lead us into destructive relationships.**

Sometimes it is a temptation to connect inappropriately.

Sometimes we can become self-destructive.

- How will you be kind to yourself and to others in how you deal with relationships when you are hurting?

In the ministry, the close connection that we should have as a community means that the community that we serve can be in need of comfort and grief counselling when we are least able to offer this.

1 Cor 12:26

- How do we offer help and comfort to a whole community that is affected by grief?
- How do you think that the Church can help us in this situation?

**The loss of a spouse or child or very close other is also a loss of our own identity.**

- What ways do you identify yourself?
- How many of your "identities" rely on someone else being there? eg Father, wife, sister, son.

Many of our congregations still want a ministry couple to lead them.



- How can your loss affect your sense of call and their sense that you are the right person for God to use to lead them?

### **Some ideas to try and implement.**

Even after each funeral service we as ministers need time for comfort.

Try not to put another high pressure event on the same day.

Find a way to access the comfort that you need though prayer and meditation, exercise, creative activities, music and sleep.

Use professional help, like the help of medical doctors, psychologists, psychiatrists, ministers, exercise experts, dieticians and others and do not be ashamed that you need them. Ask for help sooner rather than later.

Speak openly with (at least some trusted members of) your session.

Know that deep grief is like a deep wound. It can take a long, long time to heal and will leave scars. Scars are not necessarily a bad thing. They can be part of our witness to others. Remember how Jesus showed Thomas his hands and told him to put his hand into His side.

### **1 Peter 2:24**

"He himself bore our sins" in his **body** on the cross, so that we might die to sins and live for righteousness; "by his wounds you have been healed."

### **RESOURCES ( Provide Excerpts from the Resources)**

#### **Ann Voskamp: "The broken way"**

##### Samples to get you started

"Who knows why God allows heartbreak, but the answer must be important enough because God allows His heart to break too."

— Ann Voskamp, **The Broken Way: A Daring Path into the Abundant Life**

"You are the most loved not when you're pretending to have it all together; you are actually the most loved when you feel broken and falling apart."

— Ann Voskamp, **The Broken Way: A Daring Path into the Abundant Life**

"Suffering is not a problem that needs a solution as much as it's an experience that needs compassion. "

— Ann Voskamp, **The Broken Way: A Daring Path into the Abundant Life**

"Slay the idol of the seen, break the idols of performance, and believe the state of my house doesn't reflect the state of my soul...it's the priorities unseen - the prayers, the relationships, the love while doing the work - that hold the meaning, the merit."

— Ann Voskamp, **The Broken Way: A Daring Path into the Abundant Life**

"How can it be? When we're naked and ashamed and alone in our brokenness, Christ envelops us with His intimate grace. When we're rejected and abandoned and feel beyond wanting, Jesus cups our face: "Come close, my Beloved." When we're dirty and tear-stained and despairing, Jesus Christ is attracted to us and proposes undying love: "All that you're carrying I take... and all that I am is yours." How do you ever get over that?"

— Ann Voskamp, **The Broken Way: A Daring Path into the Abundant Life**

#### **Henri Nouwen "The wounded healer"**

##### Samples to get you started

"The great illusion of leadership is to think that man can be led out of the desert by someone who has never been there."

— Henri J.M. Nouwen, **The Wounded Healer: Ministry in Contemporary Society**

"But human withdrawal is a very painful and lonely process, because it forces us to face directly our own condition in all its beauty as well as misery."

— Henri J.M. Nouwen, **The Wounded Healer: Ministry in Contemporary Society**

"Who can save a child from a burning house without taking the risk of being hurt by the flames? Who can listen to a story of loneliness and despair without taking the risk of experiencing similar pains in his own heart and even losing his precious peace of mind? In short: "Who can take away suffering without entering it?"

— Henri J.M. Nouwen, **The Wounded Healer: Ministry in Contemporary Society**

# AD HOC CONFESSIONS OF FAITH TASK TEAM

## Supplementary Report to Executive Commission 2019

### Content of this Report

As the main Report of the Confessions Task Team this year indicated, the Task Team intended to submit the outline of a second Confirmation Lesson on Christology in this Supplementary Report. In the meantime, however, a challenge to the UPCSA Subordinate Standards of Faith has become critical and made it urgent for the Task Force to give attention to this for the sake of the Church's basic confessional integrity. (The Confessions of Faith are after all the *raison d'être* for the Task team's existence.) What follows is therefore a response to this challenge, and the presentation of the Confirmation Lesson has been postponed until 2020.

### Either/Or

The gospel faces us with a challenge: either to accept, believe and live by it or to reject it. But some who purport to accept and believe it actually distort the gospel, because they misunderstand it or because of the religious, philosophical or cultural presuppositions of human reasoning that they bring to it. Thus, although they may profess to be Christian believers, they accommodate the gospel to human judgement in a way that fails to accept and be loyal to the message of the gospel itself and so betrays it.

The Church's creeds and confessions of faith arise in this context. For generally the creeds and confessions result from misunderstandings and misrepresentations that have distorted the gospel and so have provoked the Church to react by formulating how the gospel *should* be understood in opposition to such distortions. A classic example is the Niceno-Constantinopolitan Creed of 381 (commonly called "the Nicene Creed"), which was provoked by the Arian heresy. Arius clung to the principle that God is ultimately one single being in the sense of a simple monad. With that as an *a priori* presupposition he could not accept the full and eternal deity of Christ or that God's being is complex and threefold. Logically he was therefore compelled to deny the fully divine status of Christ and to reduce it to that of being not God's eternal Son but God's first *creature*. Later Arians then applied a parallel conclusion to the Spirit. The Council of Nicaea, which promulgated the original Creed of Nicaea (325), on which the Niceno-Constantinopolitan Creed was based, found it necessary to append to the original Creed an *anathema*, which sought to define Arius's view as the specific heresy that it aimed to repudiate. This read as follows:

But as for those who say,  
There was when he was not, and,  
Before being born he was not, and  
that he came into existence out of nothing, or  
who assert that the Son of God is of a different *hypostasis* or substance,  
or is created, or is subject to alteration or change—  
these the catholic Church anathematizes.<sup>1</sup>

Many other early creeds included such anathemas to make clear what views they were opposing. As Helmut Thielicke put it:

The classical confessions...first say "We confess and teach" and then go on to say "We reject." The rejection can be understood only in the light of the preceding affirmation, so that grammatically it might seem that the rejection has the form of a consecutive clause: "We confess...so *that* what follows is implicitly rejected."<sup>2</sup>

### The Essential Points of Doctrine

Towards the end of the long process of drafting and revising the UPCSA Confession of Faith it was pointed out that it was unclear which points in it were *essential* for a person entering the ministry of the UPCSA to accept and to declare and retain allegiance to and so not to deny or differ from. This issue was posed especially by the Declaration of Standards, which forms the Preamble to the Creeds and the Confessions in the *Manual of Faith and Order* (Chap 2 Pg. 1) and declares in its final paragraph:

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

The Declaration, then, posed the question: which "points of doctrine" are "fundamental to the faith" (and so, on the other hand, which points are not fundamental, so that on them "liberty of opinion" may be allowed). It also retained *for the Church* the sole right "to judge what falls within this description".

In view of this question the Assembly instructed the Confessions of Faith Task Team to draft a list of essential points of doctrine "for Ordination as a Minister or Elder". The Task Team did so, and the Executive Commission in 2011 adopted the list and remitted it to Presbyteries as remit EC/11/02 (EC/11/03). With the approval of the Presbyteries the Assembly in 2012 then enacted the list as a list of "*essential points of doctrine that all candidates for ordination into the Ministry of Word and Sacrament and into the Eldership are required to accept and hold fast to without exception*". It added, "Every point should be understood against the background of, and interpreted in terms of, the respective Articles and clauses in the Confession of Faith of the UPCSA that relate to it."

<sup>1</sup> E.g. in J.N.D. Kelly: *Early Christian Creeds* (Longmans, Green and Co., 2<sup>nd</sup> ed. (1960), p.216. In the 3<sup>rd</sup> ed. (1982) the words "or is created" are omitted under suspicion of having been interpolated after 325.

<sup>2</sup> H. Thielicke: *The Evangelical Faith. Vol.1 Prolegomena. The Relation of Theology to Modern Thought Forms* (Edinburgh: T. & T. Clark, 1978), p.28.

The list of Points of Doctrine that the Assembly declared essential is as follows:

1. There is only one true and living God.
2. God's self-disclosure in Jesus Christ and in the outpouring of the Holy Spirit reveals the triune nature of one God existing in three eternally distinct but indivisible ways of being: the Father, the Son and the Holy Spirit.
3. God created all the universe and created it very good.
4. God created all humankind in the image of God, to walk humbly with God and in mutual love, justice and mercy toward one another.
5. Yet all human beings, however real their virtues, have become trapped in a state of sin and guilt, unable to rescue themselves or put themselves right with God.
6. God in holy love and grace has acted in Jesus Christ, through his incarnation, ministry, life, teaching, death, bodily resurrection and exaltation, to atone for our sins, rescue us from judgement, reconcile us with God and reveal God's nature and will to us. "He was handed over to death for our trespasses and raised for our justification."
7. As both fully divine and fully human, Christ is the only Mediator between God and humankind, humankind's only Saviour and the decisive revelation of God as God is.
8. Jesus Christ as he is attested to us in the Scriptures of the Old and New Testaments is the one Word of God whom we have to hear, trust and obey, in life and in death. In and through Scripture, preaching and personal witness, by the work of the Holy Spirit, Christ encounters us as Lord and Saviour. Thereby he is the living Word of God who himself addresses us. This Word, as revealed and defined by Scripture, which is the sufficient and uniquely authoritative witness to Jesus Christ, is the final rule of faith and life.
9. The Holy Spirit working within us enables us to hear God's Word, convicts us of sin, brings us to repentance and enables us to accept God's saving and sustaining grace in Christ by faith and live according to God's holy will.
10. Through the Holy Spirit Christ acts also in the sacraments, as they accompany the Word, to reveal himself and save and seal those who respond with faith in him. Baptism is a once-for-all initiation of believers and their children into the community of the covenant, with its promise of forgiveness, cleansing and salvation. The Lord's Supper is a communal meal in which Christ comes to us in the power of his death and resurrection and through faith feeds us with his saving body and blood and renews his covenant with us.
11. We are put right with God only by God's grace in Jesus Christ, when we receive Christ as Lord and Saviour, which we do through faith alone.
12. True faith involves obedience to Christ as Lord and Saviour: "only the person who believes is obedient, and only the person who is obedient believes."
13. Nevertheless when we do sin, if we turn to Christ in repentance and faith, he covers all the shortcomings of our obedience with his atonement and righteousness. Thus to be a Christian means to give unending thanks and praise for God's goodness and grace in Christ.
14. As Christ is Lord over every area of life, obedience to him means to obey his will in both the private and the public areas.
15. In Christ there is no ground for separation or discrimination between people on grounds of race, colour, social status, gender, age, disability or sexual orientation, either in Church or in State.
16. The gospel calls us to worship regularly with God's people, to study and meditate on Scripture, to be diligent in prayer, and to find assurance in the seal of our baptism and regular nourishment for our faith at the Lord's Supper.
17. God commands us to be strictly chaste outside marriage and exclusively faithful in marriage.
18. God calls the Church to be a Church for others: a missionary Church reaching out to the world with the gospel and a serving Church that aids the poor and seeks to serve society.
19. God calls the Church to serve as a sentinel vis-à-vis the State, calling every level of Government to order for unjust or corrupt policies and practices.
20. God calls us as stewards of our money and possessions to use them not only to care for ourselves and our families but to aid the poor and to support the Church.
21. We are to care about, and care for, the environment.
22. God does not stand aloof from us but cares for us all and is present with us in all our tragedies and our joys.
23. A day is appointed when God will come in the person of our Lord and Saviour Jesus Christ to judge the living and the dead and finally triumph in victory over all evil, sin, oppression, suffering and death itself.

## Controverting the UPCSAs Standards of Faith

In the past few years, however, the UPCSAs Standards of Faith have been openly and indeed radically denied. This is particularly the case in two documents<sup>3</sup> that Professor Johannes Wolmarans has publicized by placing them on the internet, identified as written by himself as a minister of the UPCSAs. He has defended the documents, *inter alia*, with the argument that they are “academic” “research” papers. This argument, together with the sophisticated language he has used in arguing for their contents and his claim to “adhere to the articles of faith as set out by the UPCSAs”, confused his own Presbytery and a Church commission and misled them as to the orthodoxy of his propagated views, so that they failed to address complaints and charges against these views properly.

Whether a document is or is not an academic research document, however, is really irrelevant if it sets forth its statements categorically and they clearly contradict the Standards of Faith, as the statements in both these documents do. In any case the views set forth have in fact *not* been confined to academic papers but expressed in preached sermons. A video posted in the internet<sup>4</sup> shows Prof. Wolmarans preaching in his congregation on Easter Sunday, 1 April 2018, and openly declaring:

- “the fundamental character of the Bible is not that of history but of poetry”, so that “the Bible should be read as poetry, not literally”; and
- the Gospels describe only “visions of Jesus” that Peter, James, Paul etc. had, and “I can no longer believe in a literal Resurrection”.... I don’t see the resurrection as a once-off miracle.... It is a metaphor.”

In another document<sup>5</sup> Prof. Wolmarans frankly concedes: “I accept the church’s creeds and confessions...not as literal truths.” Thus he wishes to hold the position that while the basic theses of the faith are true in some mythical or symbolic sense, they are factually false. (One may think of *Aesop’s Fables* as an analogy.) As all these documents over and over again make quite clear, the author accepts, and can accept, the Christian faith only in merely a “mythical”, “metaphorical” or “symbolic” sense (to use his own terms) and rejects the Standards of Faith as true in the literal or objective sense in which their authors intended them and in which the UPCSAs understood them when it adopted them.

Note: Prof. Wolmarans sometimes presents his arguments as though the issue were between a “fundamentalist” or a “literalist reading of the Bible” and his own symbolic or mythical one.<sup>6</sup> But that misconstrues the issue, which is about *adherence to the Standards of Faith*. The UPCSAs Confession of Faith itself, in Art. 6, deliberately and explicitly defines the Word of God in a *non-fundamentalist* way. Nor is the issue whether there is *any* poetry or myth in the Bible or whether all of the Bible is to be understood as *strictly* historical. Obviously parts of the Bible are poetry; obviously too we should understand, say, the accounts of creation and the Fall in Gen. 1-3 not as literal history but as symbolic ancient sagas, the multi-headed dragon of chaos (Job 3:8, 7:12, 9:13, 26:12f., Ps. 12-14, 74:13f., 87:4, 89:10, 104:25f., Amos 9:3, Isa. 27:1, 30:7, 51:9, Jer. 51:34, Ezk. 29:3, 32:2) as a primitive myth and the story of Jonah as (intended to be) a (symbolic) satire!

The disputed content of the documents can be summed up in the following 16 points, where apposite in the documents’ own words:

1. The notion of God as the Creator who created all the universe and created it good, sustains it in existence and guides it toward a goal and consummation set for it from all eternity is a myth.<sup>7</sup>
2. There is no personal God.<sup>8</sup>
3. The notion that God created humankind in the image of God “is nothing but superstition”.<sup>9</sup>
4. God and the universe (and with the rest of the universe our own human being) are in some way, or to some extent, identical in being.<sup>10</sup>
5. The notion that Jesus Christ was, and is, truly God incarnate is a myth.<sup>11</sup>
6. The notion that Jesus Christ suffered, died and rose again to atone for our sins, rescue us from judgement and reconcile us with God by God’s love and grace alone, through faith alone, is a myth.<sup>12</sup> “The violent doctrine of the crucifixion as redemption for our sins should be abandoned.”<sup>13</sup>
7. The Resurrection can be said to have happened in the hearts and minds of the disciples but the notion that it was literally an event in space and time in which God raised Jesus from death in a transformed and glorified body is a myth based on hallucinations or “visions”—or on pagan myths. (Both explanations are offered.)<sup>14</sup>

<sup>3</sup> *En Route to an Alternative, Secular Christianity and Immanent transcendence in a post foundational religion: an impossible dream?*

<sup>4</sup> <https://www.facebook.com/363928557277871/videos/606191886384869/>

<sup>5</sup> Prof. Wolmarans’s “Witness Statement B”.

<sup>6</sup> *Immanent transcendence*, p.1.

<sup>7</sup> *En Route*, p.157f., *Immanent transcendence*, p.1, 5.

<sup>8</sup> *En Route*, p.15, *Immanent transcendence*, p.1, 5.

<sup>9</sup> *En Route*, p.157, *Immanent transcendence*, p.5.

<sup>10</sup> In the same Easter sermon referred to above Prof. Wolmarans declares, “I have changed my idea of God from one out there to one in here”, pointing to himself and adding, “There is something divine in and around us.” One may recall how the serpent in the ancient story in Gen. 3 tempts Eve to think that she will be *sicut deus*, like God.

<sup>11</sup> *Immanent transcendence*, p.3.

<sup>12</sup> *En Route*, p.163.

<sup>13</sup> *En Route*, p.166, *Immanent transcendence*, p.12.

<sup>14</sup> *En Route*, p.160, *Immanent transcendence*, p.7, 11n.68. Against all docetists and gnostics the New Testament and all the orthodox Fathers emphatically insisted on the *bodily* incarnation (cf. I Jn. 4:1-6) and Resurrection of Jesus. Paul, for instance, insisted that the Resurrection was a *bodily* Resurrection, *albeit not in a body of flesh and blood but in a transformed, glorified body*—and that the general resurrection would similarly be in an immortal, imperishable body (I Cor. 15 esp. v.35-57). That is also the view of the Gospels. But the document *En Route to an*

8. The notion that God exalted Jesus Christ to heaven—from where he rules over all things and over every area of life—is likewise a myth.
9. The atonement, the Resurrection and the Exaltation are thus all no more than myths or metaphors.
10. The Bible consists not of “truths” or true history but only of stories in “symbolic language” that were invented by “human beings...in search of meaning” and “should be read as poetry” or “*mythos*” (i.e. symbolic myth). Its content has its source not in God or any objective revelation of God and so can in no way be designated God’s Word. It is in any case too full of contradictions and too immoral for that.<sup>15</sup> Instead its source was wholly “secular”, i.e. within “this world alone”. (In other words, Christianity’s origins, like those of all other religions, were entirely naturalistic.)
11. Thus Christianity’s “foundational beliefs..., e.g. that a theistic God exists, that God reveals Godself in the Bible, and that reality is dualistic in nature<sup>16</sup>”, are not true. Instead such statements, so far from being revealed answers, are merely mythical statements in “symbolic language” “about life’s basic *questions*”<sup>17</sup>. Hence Karen Armstrong is right to reduce God to a mere *symbol* for what human beings yearn for, namely a symbol for “absolute beauty, peace, justice and selfless love”<sup>18,19</sup> [This last point and point 4 above contradict each other.]
12. Thus “the traditional master narrative of Christianity has been shown to be false in all aspects: the Inspiration of Scriptures; the Fall of humankind; the Incarnation of Jesus; and the doctrine of Atonement”.<sup>20</sup> Christianity’s whole “master narrative (the Fall, Redemption and Final Judgement)” does “not even stand up to scientific, philosophical, and moral scrutiny”.<sup>21</sup>
13. Thus the Bible has no unique authority as an authentic witness to God’s revelation, even in its witness to Jesus Christ and his words and works. Indeed it is so full of immorality that “it is therefore impossible to accept the Bible any longer as the ultimate source of moral behaviour.”<sup>22</sup>
14. Our human existence is “basically” and “essentially meaningless”.<sup>23</sup>
15. “Scientific research” has proved by means of empirical experiments with hospital patients that God does not answer prayer. Indeed prayer makes sense only as prayer to oneself.<sup>24</sup>
16. The ritual of baptism should be reduced to a mere name-giving ceremony.<sup>25</sup>

These views profoundly challenge the UPCS and its doctrinal integrity in that they all clearly contradict the UPCS’s Standards of Faith and the Essential Points of Doctrine.

Because this is so, the problem also threatens the unity of the UPCS: some members and ministers feel unable to remain members of a Church that purports to be a confessional Church and yet by overtly tolerating such views would appear, at least to them, to be in reality an apostate Church.

To ignore the problem or try to sweep it under the carpet and hope that it would just go away would be short-sighted. that would be to ignore the consequences for the Church’s witness, the precedent that it would set and the very possible consequences for its unity. To make a historical analogy, what if Bishop Alexander, Arius’s bishop, had taken that attitude? What consequences would that have had for the Church and its witness to the gospel then and in the long term?

## Mediation

Because of the seriousness of the problem the General Assembly in 2016 referred the matter of Prof. Wolmarans’s standing in the Church to the Court of the Assembly.<sup>26</sup> Unfortunately the Court, a committee/commission that it mandated and some Church office-bearers failed to carry out the procedure for dealing with the issue in strict accordance with the rules laid out in *the Manual of Faith and Order* and expeditiously. This led to a mooting that this failure might provide grounds for Prof. Wolmarans to sue the Church if it found against him. In order to resolve the

*Alternative, Secular Christianity* denies that Jesus was bodily resurrected, in space and time, stating that instead “The resurrection narratives of Jesus should be read as *mytho*” and “The resurrection was the result of Jesus’ life being interpreted into the typical [mythical] Greek pattern of the hero” (p.166).

<sup>15</sup> *En Route*, p.161, *Immanent transcendence*, p.4, 7.

<sup>16</sup> *En Route*, p.151, 168, *Immanent transcendence*, p.13. “Dualistic in nature” here refers to the view that reality includes a supernatural, spiritual realm as well as a natural, material or this-worldly realm.

<sup>17</sup> Italics added.

<sup>18</sup> *En Route*, p.158, *Immanent transcendence*, p.6, K. Armstrong: *The Case for God*, p.302. One may compare the attempt of the liberal theologian, Adolf von Harnack, to link the experience of what is good, true and beautiful with the experience of God and Karl Barth’s response that the place where God and the world meet is not in such harmony but in the crisis of what the Cross of Christ signifies. (See K. Barth: *Theologische Fragen und Antworten*, p.8,12).

<sup>19</sup> One might add: à la Feuerbach. (Ludwig Feuerbach was a 19<sup>th</sup> century German philosopher who argued that God is a projection of the human mind: in short God did not make us in the image of God; instead we make God in our image.)

<sup>20</sup> *En Route*, p.167.

<sup>21</sup> *En Route*, p.151.

<sup>22</sup> To support his view that the Bible promotes intolerance and cruelty Prof. Wolmarans instances Calvin as having had Michel Servetus burnt at the stake in Geneva in 1553 and seeing to it that green wood was used “to make Servetus’s death slower and more painful” (*En Route*, p.156, *Immanent transcendence*, p.4). It is, of course, deplorable that Calvin wanted Servetus executed at all, but it was the tribunal of the Genevan Councillors and Justices that chose to send him to the stake. Calvin did not want him burned and had nothing to do with the green wood, as his letter to Farel dated 20 August 1553 makes quite clear. (See *Letters of John Calvin Selected from the Bonnet Edition*, Edinburgh: Banner of Truth Trust, 1980, p.159, and W. Walker: *John Calvin*, Tain, UK: Christian Focus Publications, 2005, p.259 n.19.)

<sup>23</sup> *En Route*, p.153, *Immanent transcendence*, p.2.

<sup>24</sup> *En Route*, p.159, 164, *Immanent transcendence*, p.10, 13.

<sup>25</sup> *En Route*, p.167, *Immanent transcendence*, p.13.

<sup>26</sup> *Proceedings and Decisions of the 12<sup>th</sup> General Assembly 2016*, p.526f., 578f.

problem a meeting between two ministers of the UPCSAs and Prof. Wolmarans was arranged, with Peter Lee, a retired bishop of the Anglican Church acting as conflict negotiator. This produced an agreement stating that:

- the UPCSAs acknowledged that the various courts, committees and commissions of the UPCSAs that dealt with the matter had not applied the procedures in relation to discipline correctly or consistently as set out in the *Manual of Faith and Order* and so had prolonged the process, apologized to Prof. and Mrs Wolmarans for the unnecessary embarrassment and hurt that this had caused their family and undertook to “review the current disciplinary dispensations”; and
- on the other hand Prof. Wolmarans acknowledged that the views expressed in the two disputed documents “are *not per se* the views of the UPCSAs”<sup>27</sup> (after all!).

Despite this agreement, however, Prof. Wolmarans has not, in logical consequence, repudiated his publicized views as differing from and therefore contradicting the UPCSAs’s Standards of Faith. He has not, in line with the spirit of the agreement, removed from the internet the two documents at issue or even removed from the document *En Route to an Alternative, Secular Christianity of the Presbyterian Church* its identification of him as its author and as a *Presbyterian minister*. He has also not acknowledged the embarrassment and hurt that the publication and promotion of his ideas have caused the UPCSAs and its witness.

The agreement also referred Prof. Wolmarans’s status as a Minister Emeritus back to the Executive Commission of General Assembly to finalise at its meeting in September 2019.

### Legal Aspect

There are also legal consequences. In legal terms a Church like the UPCSAs is what has been called a *universitas personarum* (i.e. a collective body of people or aggregation of individuals forming a legal *persona* or entity with common objectives and characteristics). As such a *universitas* the UPCSAs and its bounds are defined by the Standards of Faith and the Essential Points of Doctrine as standards to which its ministers and members must at all times give allegiance and be true, and which allow liberty of conscience only within certain clearly defined limits.

This means in practical terms that if the leaders of the UPCSAs and the UPCSAs as a collective fail to maintain and protect its fundamental tenets of faith, this could radically weaken the legal position of the UPCSAs, for instance with regard to its registration and ownership of immovable property (Chapter 9 of the *Manual of Faith and Order*). Any group or groups of members professing loyalty to the Standards of Faith and the Essential Points in contrast to the Church as a whole with its toleration of the views expressed in the above 16 points could then seek to make a legal claim to the right to dissent and dissociate themselves from the UPCSAs and take with them the properties originally purchased by them and the buildings they have erected on them on the grounds that they represent the original *persona* of the Church in contrast to the UPCSAs as a whole. In other words such a failure to maintain and protect the fundamental tenets of the UPCSAs may well create legal grounds for the possible break-up of the UPCSAs.

### Ministerial Status

What is stated above makes clear that the Assembly and the Executive Commission of the UPCSAs, on both theological and legal grounds, can allow, and must insist that it can allow, only ministers who are and remain loyal to the UPCSAs’s Standards of Faith to remain ministers in its service and can award the status of *Minister Emeritus* only to retiring ministers who do likewise.

In the face of all the above the Task Force sets out the proposals below.

### DOUGLAS BAX CONVENER

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### PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission instructs its Clerk to see that the Essential Points of Doctrine be duly inserted after the UPCSAs Confession of Faith in the Manual of Faith and Order, with a preceding note that: “The Essential Points of Doctrine express the doctrinal essentials in the UPCSAs’s Standards of Faith. As such they are subject to, to be interpreted in the light of, those Standards.”
3. The Executive Commission reaffirms that all Ministers, Ministers-in-Association, Ministers Emeriti and Emeritae, Probationers and Elders are obliged to express and to give sincere allegiance and loyalty to the subordinate Standards of Faith. Hence no one denying any of the Essential Points of Doctrine can be accepted as, or may remain, a Probationer, Minister, Minister-in-Association or Minister Emeritus or Emerita, or an Elder, in the UPCSAs, subject to the right of any such person to make a written or verbal submission to the relevant authority for proper and due consideration, before it makes any decision to this effect.
4. The Executive Commission
  - a) publicly declares the 16 disputed points that the Report identifies as expressed in the articles *En Route to an Alternative, Secular Christianity and Immanent transcendence in a post foundational religion: An impossible dream?* to be anathema;
  - b) rules that maintaining and/or propagating any of these anathemata entails denial of, and opposition to, the Church’s subordinate Standards instead of sincere allegiance and loyalty to them;
  - c) reaffirms that any Minister or Elder of the UPCSAs who holds or postulates or in any way propagates any of the anathemata or any view contrary to any of the Essential Points must either repent and

<sup>27</sup> Italics added.

genuinely change his/her mind or else must resign from the ministry, subject to the right of any such person to make a written or verbal submission to the relevant authority for proper and due consideration, before it makes any final decision to this effect.