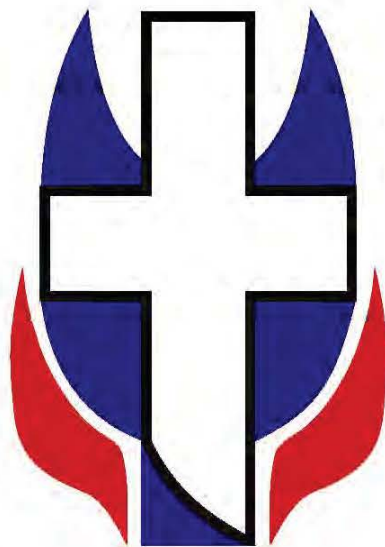


THE UNITING
PRESBYTERIAN
CHURCH IN
SOUTHERN AFRICA



NEC TAMEN CONSUMEBATUR

**SUPPLEMENTARY PAPERS FOR
THE EXECUTIVE COMMISSION**

2022

**HYBRID VIRTUALLY ON ZOOM
26 - 30 June 2022**

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**THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
EXECUTIVE COMMISSION 2022**

(GOING BACK TO BASICS)

AGENDA

SESSION	TIME	EVENT	LENGTH
<u>SUNDAY, 26 JUNE 2022:</u>			
FIRST	11H00	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>Recognition of Retiring Ministers</i> <i>Call for Notices of Motion</i>	120
	13H30	LUNCH	60
SECOND	14H30	General Session <i>Reading of the Notices of Motion by the movers</i> <i>Allocation of Notices of Motion</i> <i>Overtures & Petitions</i> <i>Assembly Business Committee</i> <i>Clerk of Assembly</i>	60
	15H30	TEA	
THIRD	16H00	Listening Session (1) <i>General Secretary</i> GENERAL ASSEMBLY CLUSTER <i>AARP Court of Assembly</i> <i>Communications</i> <i>Church Office</i>	90
	17H30	Evening Devotions	30
	18H00	Insaka Session (1) <i>General Secretary</i> <i>AARP Court of Assembly</i> <i>Communications</i> <i>Church Office</i>	60
	19H00	SUPPER	
<u>MONDAY, 27 JUNE 2022:</u>			
	07H30	<u>BREAKFAST</u>	
FOURTH	08H30	Morning Devotions	30
	09H00	Decision Session (1) <i>General Secretary</i> <i>AARP Court of Assembly</i> <i>Communications</i> <i>Church Office</i>	90

	10H30	<u>TEA</u>	30
FIFTH	11H00	Listening Session (2)	120
		GOVERNANCE AND ADMINISTRATION CLUSTER	
		<i>Finance</i>	
		<i>Audit</i>	
		<i>Pension Funds</i>	
		<i>Manual</i>	
		<i>Nominations</i>	
	13H00	<u>LUNCH</u>	60
SIXTH	14H00	Listening Session (3)	90
		WORSHIP AND PASTORAL CARE CLUSTER	
		<i>Worship</i>	
		<i>Health and Wellness</i>	
		<i>Stewardship</i>	
		<i>Priorities and Resources</i>	
	15H30	<u>TEA</u>	30
SEVENTH	16H00	Insaka Session (2)	120
		<i>Finance</i>	
		<i>Audit</i>	
		<i>Pension Funds</i>	
		<i>Manual</i>	
		<i>Nominations</i>	
		<i>Worship</i>	
		<i>Health and Wellness</i>	
		<i>Stewardship</i>	
		<i>Priorities and Resources</i>	
	18H00	Evening Devotions	30
	18H30	<u>SUPPER</u>	
<u>TUESDAY, 28 JUNE 2022:</u>			
	07H30	<u>BREAKFAST</u>	60
EIGHTH	08H30	Morning Devotions	15
	09H00	Decision Session (2)	120
		<i>Finance</i>	
		<i>Audit</i>	
		<i>Pension Funds</i>	
		<i>Manual</i>	
		<i>Nominations</i>	
		<i>Worship</i>	
		<i>Health and Wellness</i>	
		<i>Stewardship</i>	
		<i>Priorities and Resources</i>	
	11H00	<u>TEA</u>	30
NINTH	11H30	Listening Session (4)	90
		SERVICE AND WITNESS CLUSTER	
		<i>Ecumenical Relationships</i>	
		<i>Ethics and Discipline</i>	
		<i>Church in Society</i>	

	13H00	<u>LUNCH</u>	60
TENTH	14H00	Listening Session (4) Continued <i>Church Fellowships</i> <i>GAWGA</i>	60
	15H00	<u>TEA</u>	30
ELEVENTH	16H00	Insaka Session (3) <i>Ecumenical Relationships</i> <i>Ethics and Discipline</i> <i>Church in Society</i> <i>Church Fellowships</i> <i>GAWGA</i>	90
	17H30	Evening Devotions	30
	18H00	<u>SUPPER</u>	60
<u>WEDNESDAY, 29JUNE 2022:</u>			
	07H30	<u>BREAKFAST</u>	
TWELFTH	08H30	Morning Devotions	30
	09H00	Decision Session (3) <i>Ecumenical Relationships</i> <i>Ethics and Discipline</i> <i>Church in Society</i> <i>Church Fellowships</i> <i>GAWGA</i>	90
	10H30	<u>TEA</u>	30
THIRTEENTH	11H00	Listening Session (5) PREACHING AND TEACHING CLUSTER <i>Mission and Discipleship</i> <i>Ministry</i> <i>Education and Training</i> <i>Doctrine</i>	90
	13H00	<u>LUNCH</u>	60
	14H00	UPCSA'S 10 YEAR PROGRAMME: Going for Growth. Sowing, growing, and reaping	
	16H00	<u>TEA</u>	30
FOURTEENTH	16H30	Insaka Session (4) <i>Mission and Discipleship</i> <i>Ministry</i> <i>Education and Training</i> <i>Doctrine</i>	90
	17H30	Evening Devotions	30
	18H00	<u>SUPPER</u>	60

THURSDAY, 30 JUNE 2022:

	07H30	<u>BREAKFAST</u>	60
FIFTEENTH	08H30	Morning Devotions	15
	08H45	Decision Session (4)	90
		Mission and Discipleship Ministry Education and Training Doctrine <i>Nominations (Final Draft if available)</i>	
SIXTEENTH	11H00	Closing Service During the service, the Moderator Designate will be invited to introduce her theme.	60
	12H00	LUNCH	60
	13H00	Departures	

ASSEMBLY BUSINESS COMMITTEE REPORT TO THE VIRTUAL 2022 EXECUTIVE COMMISSION MEETING.

MEMBERSHIP:

The following are the members of the Assembly Business Committee (ABC): Revs, MI Cook(Convener), Siphon Mtetwa (Moderator) L Neshangwe, (Moderator Designate) Dr. Lungile Mpetsheni (General Secretary), Vusi Mkhungo (Clerk of Assembly), Z Makalima, D Nanyane, and Ms' E Poto, and Y Faba.

TERMS OF REFERENCE

The following are the terms of reference for the ABC:

- a) To organise meetings of the General Assembly and Executive Commission.
- b) To draw the agenda for the General Assembly and the Executive Commission.
- c) Formulate the Standing Orders of the General Assembly and the Executive Commission.
- d) Taking responsibility for conducting the business of the General Assembly and Executive Commission.
- e) Ensure Implementation of decisions of the General Assembly and Executive Commission.
- f) Attend to matters that may arise between General Assembly and Executive Commission.
- g) Ensure the preservation of the UPCSA organization memory (Repository) as drawn from the decisions of the General Assembly and Executive Commission.

The committee did review these TOR's and felt that they were adequate in terms of their scope and detail.

SET GOALS FOR THE ABC 2021- 2022

- To support and monitor the preparations for the Executive Commission 2022 in Johannesburg and to begin preparations for the General Assembly 2023 which is to be held in Harare, Zimbabwe.
- To prepare for the virtual nature of the Executive Commission, including the Committee Conveners and Commissioners.
- To distribute the papers of the General Assembly and ensure implementation of the decisions of the General Assembly 2021, through Committees of GA, Presbyteries, and congregations.
- To ensure that there was support offered to the Moderator and his team during the period between General Assembly 2021 and Executive Commission 2022.
- To Monitor and Evaluate the UPCSA strategic plan with P&R committee.
- To begin to build a virtual repository of all the past decisions taken by the General Assembly and Executive Commissions.

HOSTING OF EXECUTIVE COMMISSION

At the General Assembly 2021 it was reported that the Presbytery of Mthatha would host the Executive Commission 2022. The Clerk of Assembly approached the Clerk and Moderator of that Presbytery and there was a rising feeling within the Presbytery that they would love to host the General Assembly and thought that by hosting the Executive that it would preclude them in the near future of hosting a General Assembly, so they asked if they could withdraw the invite. The ABC accepted the withdrawal and the General Secretary suggested that the Central Office host alongside one of the Presbyteries here in Gauteng. This offer was accepted by the committee, and ABC offered its full support to the local committee. The local committee has done a sterling job, and we want to express our thanks for their dedication in arranging this Executive, often staff members went beyond their normal duties to ensure that everything came together.

ORIENTATION (DRY RUNS & PROCEDURES)

The Orientation booklet and the Zoom Etiquette document was sent out to all commissioners, which outlines the current meeting format of meeting as a church council online. We encouraged all commissioners to familiarize themselves with the new way we are meeting, and the etiquette of using a digital platform. Usually, the ABC would hold an orientation the day before the Assembly sat, but because we are meeting virtually, we

undertook to set 3 online meetings which were called "Dry Runs". We attempted to make sure everyone was able to create a Zoom account, register for the Executive Commission, and become familiar with how the sessions would look and feel. We also talked through the appropriate etiquette on this platform, as well as ensuring the commissioners had the correct UPCSAs background. We also did a test run of the Widget that was created at the previous General Assembly, in order for commissioners to show their cards (orange or blue) while building consensus, further we also talked through how commissioners would be able to indicate if they wanted to speak using the widget. We were determined to make this sitting of the Executive a success, which meant that each and every commissioner was important to us, and their ability to participate was pivotal.

We have 4 Insaka groups that have been created for this Executive, each with around 10 participants, selected randomly. In each Insaka group, a facilitator and scribe have been elected from the group.

This meeting will use the Westminster model of decision-making during the first Executive session and then the rest shall be under the Consensus decision-making Model. We wish to encourage all commissioners to ensure that they attend all the sessions of the consensus model namely the **Listening Session**, the **Insaka Session** and the **Decision Session**.

All the proceedings of this Executive Commission shall be recorded and stored on the UPCSAs newly created cloud-based repository; this is in standing with the 2018 General Assembly decision.

Each day will start with Devotions, as we centre ourselves in Gods presence and Spirit, these are of vital importance as we embark on making good and sound decisions about the work and future of the denomination, and its presence in the world.

ADOPTION OF THE PROPOSED AGENDA

The preliminary Draft agenda was sent to all commissioners with the Executive Commission papers. You will note that the agenda has some major differences compared to previous agendas, as we are using the new cluster model with the committees of General Assembly. The reports are now being given in accordance with the cluster that the committee is a member. We are hoping that this will make it easier for commissioners and delegates, as we discuss committees that are doing similar or even overlapping work. And most days we will discuss one cluster and its reports.

STANDING ORDERS

The current Standing Orders were developed for the 2021 General Assembly to include the virtual dimension of our meeting, the ABC has fine-tuned a few elements and consider this document a living document that needs to be adjusted to fit the context of meeting and decision-making in the UPCSAs. The ABC wants to highlight the process of bringing a Notice of Motion in the Standing Orders, as the procedure is outlined in the document and was not modified by the current committee but will be enforced during the sitting of the Executive Commission 2022 and General Assembly 2023.

RECORDS

The ABC is working on a workable solution with regards to checking the minute books of Presbyteries and General Assembly standing committees. We are hoping to communicate with all relevant parties before the end of the year 2022.

CONVENERS CONSULTATION/NEW CLUSTER STRUCTURE

At the sitting of the General Assembly 2021, a new committee structure was agreed upon, which would put committees into one of five clusters, with a Cluster Coordinator to facilitate the meeting of the committees in the clusters. Although we have only run this model for less than a year, it has been largely successful. The committee notes that with this new structure, the committees of General Assembly can move forward together, cooperating with other committees that do similar work. It will also hopefully cut back on the overall number of meetings and help the Clerk of Assembly and Central Office with

conveners submitting reports and passing on communication, through the cluster coordinators. With time we hope this structure will be fully realised.

DECISIONS OF THE GENERAL ASSEMBLY

The decisions of the General Assembly 2021 were reconfigured into categories, the categories included Committees of GA, Presbyteries and congregations. The decisions affecting each of the different categories was sent by the Clerk of Assembly. Meetings were held with the Conveners of GA Committees, to alert them to those decisions and to request that they would attend to their matters, there was also follow up reminding conveners. Meetings were held with Presbytery Moderators, Clerks, and Planners to make them aware of the decisions affecting Presbyteries; and we requested that Presbyteries allocate decisions to committees and other structures to make sure that they were attended to. Through the Clerks of Presbyteries, the decisions affecting congregations were also sent, with the recommendation that Presbyteries follow up with congregations, with regards to progress made. There has been an ongoing problem of non-compliance in the denomination, but we are hoping that each stakeholder has taken the process seriously.

MONITORING AND EVALUATION OF THE UPCSА STRATEGIC PLAN

The UPCSА strategic plan was extended for another 5 years at the sitting of the General Assembly 2021, and the ABC and P&R committees continue to work with one another and other stakeholders to monitor and evaluate these, and the hope is that the strategic plan will also show some movement through the new cluster structure, as committees take responsibility for elements that apply to their work.

GENERAL ASSEMBLY 2023

The committee received correspondence from the Presbytery of Zimbabwe, inviting the General Assembly to be hosted by that Presbytery in 2023. The committee agreed that this was a good course of action as the induction of the next Moderator that would preside over the General Assembly in 2023 is the Rev. Lydia Neshangwe, who is from Zimbabwe. It was also noted that it has been some time since the General Assembly visited that Presbytery and region. We, therefore, suggest that the 2023 General Assembly be held within the bounds of Zimbabwe Presbytery, in Harare from Friday 23rd to Friday 30th of June 2023.

FACILITATING TEAMS

We wish to present the following as members of the facilitating teams:

1. Drafting team:
 - Mamolotje Magagane (Convener)
 - Lungile Mpetsheni (GS)
 - Vusi Mkhungo (Clerk)
 - Wayne van Heerden
 - Vusi Mabo
 - Ntombi Currie
2. Minute Clerks: Rev. Z. Mtyhobile and Ms. Fikile Ndlovu
3. Minute Scrutineers: Rev. Pakiso Tondi and Ms. Eddie Stopforth
4. IT Team: Bruce Chiwenga, Solly Maluleka, Thando Soko, Theo Groeneveld and all Presbyteries IT support personnel.

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission adopts the proposed Draft Agenda as the final Agenda for the 2022 Executive Commission.
3. The Executive Commission adopts the Standing orders of the 2022 Executive Commission and the ZOOM Etiquette document as contained in the circulated papers, to be the guide for the ordering of its business.
4. The Executive Commission notes the voting procedures as outlined in the body of the report.

5. The Executive Commission thanks the Central Office team for stepping in and making the local arrangements for this Executive Commission.
6. The Executive Commission notes that the decisions of the General Assembly 2021 were sent to all the relevant stakeholders for attention and action.
7. The Executive Commission notes that the ABC is working on a workable solution for attesting the records of GA Committees and Presbyteries and will communicate with the relevant stakeholders before the end of 2022.
8. The Executive Commission notes that the General Assembly 2023 will be hosted by the Presbytery of Zimbabwe in Harare and sets the dates as Friday 23rd to Friday 30th of June 2023.
9. The Executive Commission appoints the following as facilitating team:
 - Drafting Team:
 - Mamolotje Magagane (Convener)
 - Lungile Mpetsheni (GS)
 - Vusi Mkhungo (Clerk)
 - Wayne van Heerden
 - Vusi Mabo
 - Ntombi Currie
 - Minutes Clerks: Rev. Z. Mtyobile and Ms. Fikile Ndlovu
 - Minute Scrutineers: Rev. Pakiso Tondi and Ms. Eddie Stopforth
 - IT Team: Bruce Chiwenga, Solly Maluleka, Thando Soko, Theo Groeneveld and all Presbyteries IT support personnel

**CLERK OF ASSEMBLY
SUPPLEMENTARY REPORT TO THE EXECUTIVE COMMISSION 2022**

RENAMING OF CONGREGATIONS

eGoli Presbytery received a petition from Randpark Ridge United Church Congregation to have its name changed to '**CHURCH ON TIN ROAD**', the Church remains a United Charge. This was granted at the Presbytery meeting held on 21 May 2022.

FINANCE COMMITTEE SUPPLEMENTARY REPORT TO THE EXECUTIVE COMMISSION 2022
 CONGREGATIONAL ASSESSMENTS RANKING FOR 2020 AND 2021

Paying Congregations

2020

Acc No	Congregation	Presbytery
1001/300	Midrand	Egoli
1001/002	Bellville	Western Cape
1001/086	Hillcrest	eThekwini
1001/259	JL Zwane Memorial	Western Cape
1001/290	St James - Bedfordview	Egoli
1001/324	Trinity - Edenvale	Egoli
1001/032	Somerset West United	Western Cape
1001/277	Emmanuel	Tshwane
1001/315	St Mungo's United Bryanston	Egoli
1001/233	St Andrew's - Benoni	Highveld
1001/230	Gateway	Highveld
1001/092	Pinetown	eThekwini
1001/034	Upper Umgeni	Drakensberg
1001/275	Trinity - Lynwood	Tshwane
1001/007	Durbanville	Western Cape
1001/307	St Columba's - Parktown	Egoli
1001/296	Linden	Egoli
1001/021	Mowbray	Western Cape
1001/268	St John's - Middelburg	Central Cape
1001/027	Rondebosch United	Western Cape
1001/127	St George's - East London	Amathole
1001/091	North Durban	eThekwini
1001/430	Fourways United	Egoli
1001/026	Retreat	Western Cape
1001/195	George	Central Cape
1001/034	Trinity - Meadowridge	Western Cape
1001/055	St John's Gowrie	Drakensberg
1001/137	Auld Memorial	Amathole
1001/267	St Francis - Waterkloof	Tshwane
1001/030	St Kieran's	Western Cape
1001/083	Glenwood	eThekwini
1001/156	St Andrew's - Henley-on-Klip	Lekoa
1001/167	St Luke's - Vereeniging	Lekoa
1001/261	Saints	Tshwane
1001/365	Stuartville	Limpopo
1001/274	Seshego	Limpopo
1001/232	St Andrew's - Germiston	Highveld
1001/096	St Columba's - Kokstad	East Griqualand
1001/238	St Michael's - Springs	Highveld
1001/187	Blaauwberg	Limpopo
1001/367	BD Yanta Memorial	Highveld
1001/039	Tygerberg	Western Cape
1001/011	Goodwood	Western Cape
1001/393	Khayelihle	eThekwini
1001/214	Trinity - Grahamstown	Central Cape
1001/103	Westville	eThekwini
1001/189	Grace	Tshwane
1001/258	Mount Herob	Limpopo
1001/033	Stellenbosch United	Western Cape
1001/236	St John's - Boksburg	Highveld
1001/244	Trinity - Katlehong	Highveld
1001/306	St Barnabas' United - Florida	Egoli
1001/058	St Paul's United - Mulbarton	Egoli
1001/082	Eshowe	eThekwini
1001/317	St Ninian's	Egoli
1001/215	Port Alfred	Central Cape
1001/309	St Giles	Egoli
1001/025	Plumstead	Western Cape
1001/102	Margate	eThekwini
1001/029	St George'd Wellington	Western Cape
1001/060	St Margaret's - Dannhauser	Thukela
1001/074	Alfred County	eThekwini
1001/295	Mount Faith	Egoli
1001/165	St John's - Bloemfontein	Free State
1001/363	Pirie	Amathole
1001/067	Mpolweni	Drakensberg
1001/266	St Columba's - Hatfield	Tshwane
1001/075	Trafalgar	eThekwini
1001/088	Amanzimtoti	eThekwini
1001/414	Makwarela	Limpopo
1001/212	Summerstrand United	Central Cape
1001/044	Glenbain	Drakensberg
1001/313	St Magnus	Egoli

Paying Congregations

2021

Acc No	Congregation	Amount Rec	Presbytery
1001/086	Hillcrest	512 462	eThekwini
1001/277	Emmanuel	377 615	Tshwane
1001/324	Trinity - Edenvale	368 263	Egoli
1001/300	Midrand	362 217	Egoli
1001/230	Gateway	346 229	Highveld
1001/233	St Andrew's - Benoni	296 500	Highveld
1001/002	Bellville	281 386	Western Cape
1001/054	Upper Umgeni	253 040	Drakensberg
1001/275	Trinity - Lynwood	214 203	Tshwane
1001/007	Durbanville	212 597	Western Cape
1001/032	Somerset West United	194 986	Western Cape
1001/021	Mowbray	171 260	Western Cape
1001/268	St John's - Middelburg	148 200	Tshwane
1001/027	Rondebosch United	144 992	Western Cape
1001/307	St Columba's - Parktown	127 438	Egoli
1001/315	St Mungo's United Bryanston	126 167	Egoli
1001/034	Trinity - Meadowridge	123 300	Western Cape
1001/030	St Kieran's	112 829	Western Cape
1001/039	Tygerberg	111 341	Western Cape
1001/259	JL Zwane Memorial	109 141	Western Cape
1001/092	Pinetown	84 914	eThekwini
1001/414	Makwarela	80 904	Limpopo
1001/266	St Columba's - Hatfield	76 500	Tshwane
1001/215	Port Alfred	70 244	Central Cape
1001/267	St Francis - Waterkloof	69 500	Tshwane
1001/236	St John's - Boksburg	66 000	Highveld
1001/033	Stellenbosch United	63 417	Western Cape
1001/025	Plumstead	55 940	Western Cape
1001/223	Dundee	51 906	Thukela
1001/354	Unallocated Assessments	50 862	
1001/365	Stuartville	50 400	Limpopo
1001/058	St Paul's United - Mulbarton	50 120	Egoli
1001/214	Trinity - Grahamstown	48 844	Central Cape
1001/431	WV Masinda Memorial	46 014	Western Cape
1001/377	Zwide	43 979	Central Cape
1001/019	Tableview United	43 448	Western Cape
1001/102	Margate	43 165	eThekwini
1001/075	Trafalgar	40 283	eThekwini
1001/060	St Margaret's - Dannhauser	39 866	Thukela
1001/129	St Nicholas' United	38 606	Amathole
1001/322	Strubens Valley United	37 566	Egoli
1001/165	St John's - Bloemfontein	35 129	Trans-Xariep
1001/055	St John's Gowrie	33 518	Drakensberg
1001/229	Heidelberg	33 487	Highveld
1001/026	Retreat	33 000	Western Cape
1001/189	Grace	32 118	Tshwane
1001/449	ME Bashman	27 888	Central Cape
1001/296	Linden	26 000	Egoli
1001/367	BD Yanta Memorial	25 482	Highveld
1001/010	Gardens	24 060	Western Cape
1001/106	Goldville	24 000	Limpopo
1001/145	JY Hliso Memorial	24 000	Central Cape
1001/070	JZS Ncevu Memorial	23 154	Amathole
1001/056	Ladysmith	22 500	Thukela
1001/020	Mitchell's Plain United	21 316	Western Cape
1001/290	St James - Bedfordview	20 000	Egoli
1001/151	Newcastle	19 200	Thukela
1001/264	St Andrew's - Witbank	18 753	Tshwane
1001/084	Greyville	18 000	eThekwini
1001/312	St John's - Turffontein	17 500	Egoli
1001/295	Mount Faith	17 324	Egoli
1001/261	Saints	16 700	Tshwane
1001/067	Mpolweni	16 500	Drakensberg
1001/304	Randpark Ridge United	16 204	Egoli
1001/059	St Andrew's - Newcastle	15 594	Thukela
1001/004	Bridgetown	15 000	Western Cape
1001/205	St Barnabas' - KwaZakhele	15 000	Central Cape
1001/363	Pirie	15 000	Amathole
1001/088	Amanzimtoti	14 500	eThekwini
1001/400	St Francis United Sedgfield	14 419	Tshwane
1001/393	Khayelihle	13 800	eThekwini
1001/011	Goodwood	13 500	Western Cape
1001/258	Mount Horeb	12 500	Limpopo

1001/010	Gardens	Western Cape	74	1001/212	Summerstrand United	12 433	Central Cape	74
1001/204	St Andrew's - Walmer	Central Cape	75	1001/196	The Hill	12 000	Central Cape	75
1001/322	Strubens Valley United	Egoli	76	1001/388	New Edenvale	12 000	Drakensberg	76
1001/264	St Andrew's - Witbank	Tshwane	77	1001/192	Bedford	11 800	Central Cape	77
1001/129	St Nicholas' United	Amathole	78	1001/195	George	11 092	Central Cape	78
1001/312	St John's - Turffontein	Egoli	79	1001/012	MP Dube Memorial/Guguletu	10 000	Western Cape	79
1001/229	Heidelberg	Highveld	80	1001/269	St Mark's - Moregloed	9 600	Tshwane	80
1001/260	William Mpamba Memorial	Limpopo	81	1001/068	ASSESSMENTS DONATIONS	8 000		81
1001/106	Gooldville	Limpopo	82	1001/319	St Paul's - Alberton	7 940	Egoli	82
1001/399	Centurion West	Tshwane	83	1001/080	Durban Central United	7 800	eThekwini	83
1001/145	JY Hliso Memorial	Central Cape	84	1001/144	East Rand	7 470	Highveld	84
1001/241	St Peter's - Tembisa	Highveld	85	1001/113	Gillispie	7 200	East Griqualand	85
1001/302	Orlando	Egoli	86	1001/282	Johannesburg	7 200	Egoli	86
1001/412	Embalenhle	Highveld	87	1001/093	Richards Bay	7 000	eThekwini	87
1001/210	St Thomas' - KwaNobuhle	Central Cape	88	1001/133	Stutterheim & District	7 000	Amathole	88
1001/151	Newcastle	Thukela	89	1001/241	St Peter's - Tembisa	7 000	Highveld	89
1001/056	Ladysmith	Thukela	90	1001/256	Weirdale	6 400	Limpopo	90
1001/192	Bedford	Central Cape	91	1001/179	Zamdela	6 300	Trans-Xariep	91
1001/084	Greyville	eThekwini	92	1001/245	Elgin United	6 100	Western Cape	92
1001/012	Guguletu	Western Cape	93	1001/153	St Andrew's - Beaconsfield	6 000	Trans-Xariep	93
1001/235	St David's - Nigel	Highveld	94	1001/188	Buchanan	6 000	East Griqualand	94
1001/269	St Mark's - Moregloed	Tshwane	95	1001/202	Oudtshoorn	6 000	Central Cape	95
1001/061	Trinity - Dundee	Thukela	96	1001/278	Mabopane	6 000	Tshwane	96
1001/051	St John's United - PMB	Drakensberg	97	1001/460	KwaMagxaki-Dwesi	6 000	Central Cape	97
1001/304	Randpark Ridge United	Egoli	98	1001/018	Milnerton	5 100	Western Cape	98
1001/130	St Paul's - East london	Amathole	99	1001/041	Worcester United	5 000	Western Cape	99
1001/292	JJR Jolobe Memorial	Central Cape	100	1001/220	Donhill	4 950	Limpopo	100
1001/217	BE Ngubane	Egoli	101	1001/369	Tutura	4 800	Tiyo Soga	101
1001/070	JZS Ncevu Memorial	Amathole	102	1001/314	St Mark's - Yeoville	4 500	Egoli	102
1001/281	Lebowakgomo	Limpopo	103	1001/159	St Andrew's - Vergenoeg	4 400	Trans-Xariep	103
1001/245	Elgin United	Western Cape	104	1001/164	St Augustine's - Motse-Thabong	4 200	Trans-Xariep	104
1001/256	Weirdale	Limpopo	105	1001/040	Paarl United	4 150	Western Cape	105
1001/123	St Andrew's - Kingwilliamstown	Amathole	106	1001/221	Douglas	4 130	Thukela	106
1001/020	Mitchell's Plain United	Western Cape	107	1001/302	Orlando	4 000	Egoli	107
1001/133	Stutterheim & District	Amathole	108	1001/048	All Saints United - PMB	3 635	Drakensberg	108
1001/223	Dundee	Thukela	109	1001/037	Kenilworth	3 629	Western Cape	109
1001/048	All Saints United - PMB	Drakensberg	110	1001/317	St Ninian's	3 622	Egoli	110
1001/040	Paarl United	Western Cape	111	1001/078	Clermont	3 600	Thekwini	111
1001/205	St Barnabas' - KwaZakhele	Central Cape	112	1001/235	St David's - Nigel	3 600	Highveld	112
1001/017	Maitland	Western Cape	113	1001/294	Kensington United	3 500	Egoli	113
1001/380	Rietvlei	East Griqualand	114	1001/232	St Andrew's - Germiston	3 281	Highveld	114
1001/202	Oudtshoorn	Central Cape	115	1001/089	St Andrew's - Scottburgh	3 204	eThekwini	115
1001/182	St Anthony's - Sebokeng	Lekoa	116	1001/156	St Andrew's - Henley-on-Klip	3 189	Lekoa	116
1001/272	ET Legodi	Tshwane	117	1001/101	Edendale Presby Church	3 000	Drakensberg	117
1001/059	St Andrew's - Newcastle	Thukela	118	1001/110	Endumisweni	3 000	Thukela	118
1001/206	St Columba's - Port Elizabeth	Central Cape	119	1001/255	Jonas Lediga Memorial	3 000	Tshwane	119
1001/163	St Andrew's - Constantia	Free State	120	1001/356	Elsies River	3 000	Western Cape	120
1001/153	St Andrew's - Beaconsfield	Free State	121	1001/441	BW Zulu	3 000	Thukela	121
1001/253	Masibulele	Western Cape	122	1001/166	St John's - Batho	2 800	Trans-Xariep	122
1001/255	Jonas Lediga Memorial	Tshwane	123	1001/087	Malan	2 760	Tiyo Soga	123
1001/113	Gillispie	East Griqualand	124	1001/361	Pholela	2 700	Drakensberg	124
1001/282	Johannesburg	Egoli	125	1001/099	St Paul's - Kwamashu	2 640	eThekwini	125
1001/283	Alexandra	Egoli	126	1001/172	St Paul's - Welkom	2 640	Trans-Xariep	126
1001/171	St Paul's - Sharpville	Lekoa	127	1001/380	Rietvlei	2 500	East Griqualand	127
1001/159	St Andrew's - Vergenoeg	Free State	128	1001/446	Assessment unidentified	2 500		128
1001/172	St Paul's - Welkom	Free State	129	1001/378	Premier Mine	2 421	Tshwane	129
1001/278	Mabopane	Tshwane	130	1001/016	Langa	2 400	Western Cape	130
1001/211	All Saints United - Somerset East	Central Cape	131	1001/045	Main	2 400	Tiyo Soga	131
1001/046	Mafube	East Griqualand	132	1001/085	Highland Hills United	2 400	eThekwini	132
1001/150	Phomolong	Free State	133	1001/090	Merebank	2 400	eThekwini	133
1001/231	DT Plaatjie Memorial	Highveld	134	1001/094	GT Rafuza Memorial	2 400	Tiyo Soga	134
1001/190	Adelaide	Amathole	135	1001/112	K Manakaza Memorial	2 400	Tiyo Soga	135
1001/294	Kensington United	Egoli	136	1001/140	Kidston	2 400	Tiyo Soga	136
1001/144	East Rand	Highveld	137	1001/142	Estcourt	2 400	Drakensberg	137
1001/250	GG Ndotyana Memorial	Western Cape	138	1001/182	St Anthony's - Sebokeng	2 400	Lekoa	138
1001/305	Rustenburg	Tshwane	139	1001/185	Tsoane Abraham Poho Memorial	2 400	Trans-Xariep	139
1001/397	Duncan Village	Amathole	140	1001/219	Cunningham	2 400	Tiyo Soga	140
1001/299	Dobsonville	Egoli	141	1001/222	Duff	2 400	Tiyo Soga	141
1001/078	Clermont	eThekwini	142	1001/242	EE Xokozela	2 400	Tiyo Soga	142
1001/356	Elsies River	Western Cape	143	1001/252	Irvin Njoloza	2 400	Tiyo Soga	143
1001/179	Zamdela	Free State	144	1001/273	Soshanguve	2 400	Tshwane	144
1001/388	New Edenvale	Drakensberg	145	1001/316	Polokwane	2 400	Limpopo	145
1001/344	Diepsloot	Egoli	146	1001/334	Ncisininde	2 400	Tiyo Soga	146
1001/308	Masiphumele	Western Cape	147	1001/357	AMT Cawa	2 400	Western Cape	147
1001/243	Ebenezer - Vosloorus	Highveld	148	1001/379	Pretoria Central	2 400	Tshwane	148
1001/043	Abraham Maramani Memorial	Drakensberg	149	1001/397	Duncan Village	2 400	Amathole	149
1001/089	St Andrew's - Scottburgh	eThekwini	150	1001/399	Centurion West	2 300	Tshwane	150
1001/427	Henry Arends Memorial	Amathole	151	1001/394	Diepkloof Zone 3	2 100	Egoli	151
1001/072	Msinga	Thukela	152	1001/422	Bhongweni Township Presby	2 000	Amathole	152

1001/348	Paballong	East Griqualand	153
1001/073	Edenvale	Drakensberg	154
1001/116	Dorrington	Amathole	155
1001/200	St Matthew's - Motherwell	Central Cape	156
1001/298	Meadowlands	Egoli	157
1001/316	Polokwane	Limpopo	158
1001/319	St Paul's - Alberton	Highveld	159
1001/379	Pretoria Central	Tshwane	160
1001/188	Buchanan	East Griqualand	161
1001/184	DD Stormont Memorial	Tiyo Soga	162
1001/142	Estcourt	Drakensberg	163
1001/271	St Peter's - Mothotlong	Tshwane	164
1001/090	Merebank	eThekwini	165
1001/280	Mamelodi Gardens	Tshwane	166
1001/343	St Peter's United - Denysville	Highveld	167
1001/442	Kwamaxaki-Dwesi	Central Cape	168
1001/225	Steadville PC	Thukela	169
1001/203	St Andrew's - Somerset East	Central Cape	170
1001/224	DV Sikhutswa	Mthatha	171
1001/346	JL Sokupa	Tiyo Soga	172
1001/018	Milnerton	Western Cape	173
1001/417	Wattville	Highveld	174
1001/431	WV Masinda Memorial	Western Cape	175
1001/166	St John's - Batho	Free State	176
1001/015	Kuils River United	Western Cape	177
1001/239	St Peter's - Duduza	Highveld	178
1001/136	Freeman Bavuma Memorial	Western Cape	179
1001/196	The Hill	Central Cape	180
1001/318	St Patrick's	Egoli	181
1001/254	GaRankuwa	Tshwane	182
1001/361	Pholela	Drakensberg	183
1001/149	Parys	Free State	184
1001/016	Langa	Western Cape	185
1001/287	Rapodile Street	Highveld	186
1001/357	AMT Cawa	Western Cape	187
1001/441	BW Zulu	Thukela	188
1001/049	Midlands	Drakensberg	189
1001/398	Mbekweni	Western Cape	190
1001/093	Richards Bay	eThekwini	191
1001/372	Vulindela	Drakensberg	192
1001/110	Endumisweni	Thukela	193
1001/071	Semple Memorial	Amathole	194
1001/191	Arcadia	Central Cape	195
1001/079	Gordon Memorial	Thukela	196
1001/435	St Columba's - Kabwe	Zambia	197
1001/440	St Paul's - Kitwe	Zambia	198
1001/434	St Andrew's - Kitwe	Zambia	199
1001/390	Wasukile Presbyterian Church	Zambia	200
1001/437	St Peters - Ndola	Zambia	201
1001/439	Twapia - Ndola	Zambia	202
1001/421	Bwacha Presbyterian Church Zambia	Zambia	203
1001/389	Chimwemwe Presbyterian Church Za	Zambia	204
1001/433	John Knox - Ndola	Zambia	205
1001/415	Kabushi Presbyterian Church	Zambia	206
1001/438	St Barnabas - Kabwe	Zambia	207
1001/436	St John's - Kalwelwe	Zambia	208
1001/019	Tableview United	Western Cape	209
1001/413	Matangari	Limpopo	210
1001/247	Ernest Ntuli Memorial	Thukela	211
1001/429	Lingelihle	Central Cape	212
1001/050	Northdale	Drakensberg	213
1001/164	St Augustine's - Motse-Thabong	Free State	214
1001/333	BM Molaba Memorial	Lekoa	215
1001/350	GaKgapanne	Limpopo	216
1001/325	Glen Avon	Central Cape	217
1001/411	St Mark's vd Bijl	Lekoa	218
1001/168	St Matthew's - Carltonville	Lekoa	219
1001/378	Premier Mine	Tshwane	220

1001/313	St Magnus	1 517	Egoli	153
1001/015	Kuils River United	1 500	Western Cape	154
1001/271	St Peter's - Mothotlong	1 248	Tshwane	155
1001/042	Mbulu	1 200	Tiyo Soga	156
1001/157	St Andrew's - Kroonstad	1 200	Trans-Xariep	157
1001/167	St Luke's - Vereeniging	1 200	Lekoa	158
1001/198	Khobongqaba	1 200	Amathole	159
1001/372	Vulindela	1 140	Drakensberg	160
1001/079	Gordon Memorial	1 000	Thukela	161
1001/254	GaRankuwa	1 000	Tshwane	162
1001/355	St Michael's - Boston	1 000	Drakensberg	163
1001/412	Embalenhle	1 000	Highveld	164
1001/293	Kagiso	900	Egoli	165
1001/225	Steadville PC	800	Thukela	166
1001/174	St Timothy's - Sebokeng	400	Lekoa	167
1001/320	Stilfontein	345	Lekoa	168
1001/200	St Matthew's - Motherwell	300	Central Cape	169
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**WORSHIP AND PASTORAL CARE CLUSTER
SUPPLEMENTARY REPORT TO THE EXECUTIVE COMMISSION 2022**

Our confidence that the Vision of the UPCSA to be a reconciled community will be realised stems from the fact that we are primarily a worshipping community. Our worship shapes and enables us. That we are a community is not taken for granted. Our care for one another makes community possible. It is essential that these two aspects; the way in which we worship and the way in which we care for ourselves and the world in which we live be deliberately coordinated.

Accordingly, this Cluster is made up of Committees that:

1. Deal with the conduct of public worship;
2. Deal with the well-being of our members;
3. Deal with the care which we are supposed to take of ourselves and the environment in which we live.

The Committees are: Worship, Health and Wellness, Stewardship as well as the Priorities and Resources Committee whose work largely deals with the human resource within the UPCSA.

Due to a number of factors that include the challenges of the Covid19 pandemic our working together as a Cluster has had a slow start. As we improve in adjusting to the new realities brought about by the pandemic the work of all the Committees in this Cluster will continue to gather momentum.

The privilege that I have enjoyed of serving as Cluster Coordinator will have to give way to my other exciting but also the critically important privilege of being the spouse of the Moderator of the General Assembly. It seems reasonable to have someone else assume the responsibility of Cluster Coordinator from the end of this Executive Commission so that there is smooth progress at the next General Assembly, so I am expressing my gratitude for being entrusted with this task and gladly handing over the button stick to the next Coordinator to be appointed by this Executive Commission.

Submitted by

Rev Paul Neshangwe
Cluster Coordinator

DOCTRINE COMMITTEE

Supplementary Report to Executive Commission 2022

1. Membership:

The committee comprises the following members:

The Rev. Dr. David Mushayavanhu (Convener)

The Rev. Jeremy Smith

The Rev. Judith Chirwa

The Rev. Lulama Mshumpela

The Rev. Dr. Malinge Njeza

The Rev. Dr. Douglas Bax

The Rev. Dr. Bukelwa Hans

The Rev. Dr. Fundiswa Kobo

The Rev. Kurauone Mtimwii

2. Introduction: Terms of Reference

The Doctrine Committee presents this Report to share the progress we have made in the period under review. We have just concluded the process of establishing our terms of reference, which set out the tasks of this committee as it seeks to serve our denomination's core existence as a confessional Church. These terms of reference are:

- to motivate and promote the UPCSAs doctrinal and theological discernment in the context of remaining faithful to its agreed doctrinal standards;
- to consider any critical or controversial doctrinal and theological issues relating to the faith and practice of the UPCSAs;
- to help the UPCSAs formulate positions and policies on such issues for the guidance of the clergy and the laity and for the Church's witness; and
- to deal with all matters referred to it by the General Assembly.

3. Questions to Consider

We are now focusing on the question: what matters of faith need special attention in the life and work of the UPCSAs during and after the period of COVID 19?

We continue to be faced with tough questions such as:

- What is doctrine?
- How are we giving expression to our faith in the UPCSAs today?
- How can our confessional base help us with the challenges that Covid 19 sets for us?
- How can we as the Doctrine Committee serve the denomination generally on matters of faith?

The Doctrine Committee has also considered the Report of the Ad-hoc Task Team on Confessions for this year and has approved it for consideration by the Executive Commission.

Convener: **D. Mushayavanhu**

Email: revmushayavanhu@gmail.com

Proposals:

1. The Executive Commission receives the report.
2. The Executive Commission notes and approves the Doctrine Committee's unfolding terms of reference as a guide for its mandate and tasks.

THE AD HOC CONFESSIONS TASK TEAM REPORT

(Appendage to the Doctrine Committee's Report)

Supplementary Report to the Executive Commission of General Assembly 2022

The Ad hoc Task Team on Confessions

This Task Team operates by email and at present consists of the following:

Local members: Douglas Bax (convener), Heinrich Asch, Douglas Bower, Eleanor Gaunt, Cornelis Jongeleen, Bonisile Mdyesha and Dave Smit.

Corresponding members: Andries Combrink, Glynis Goyns, James Elias, Godfrey Msiska, Lita Madaka, William Pool and Knowledge Zinduru.

The Ad hoc Task Team's Status and Reports

In 2019 the Executive Commission did not receive the Ad hoc Confessions Task Team's Report owing to a ruling on the part of the Moderator at the time, who subsequently admitted that the ruling was mistaken. The matter was then sorted out and the status of the Task Team reaffirmed in a joint statement by him and the convener of the Task Team. (For details see the Task Team's Report in the *Papers for the General Assembly 2021*, p.248f.)

In 2020 the Assembly was due to meet, but was postponed with all its business until 2021.

In 2021 when the Task Team's Report was due to be received, the new Moderator ruled that although it had been duly submitted to, and been supported by, the convener of the Doctrine Committee, the Assembly could not receive it, because the Doctrine Committee had not submitted a report of its own. As an unprecedented and extraordinary ruling this provoked protest, but the Moderator cut the protest short (by muting it on line).

It needs to be noted, at any rate, that:

- the present Confessions Report has received support and approval not only from the Doctrine Committee convener but from that Committee itself, and
- the Doctrine Committee is also submitting its own report this year.

The Nicene Creed and the *Filioque*

[Repeated from the *Papers 2019*, p.271. See above.]

The Task Team in 2013 presented arguments for a more accurate translation of the Nicene Creed, and offered such a translation in English. The Assembly and the Presbyteries in 2013/ 14 approved the revised version, and in 2014 the Assembly enacted it in English, Afrikaans and isiXhosa translations as the standard version for use in the UPCS, replacing the old version in the *Manual of Faith and Order*, and instructed that the three translations all be placed on the UPCS website (*Proceedings and Decisions 2014*, p.459 #9 and pp.517f. #9). The revised version of the Nicene Creed still needs official translations into *the other vernacular languages* used in the UPCS to be made and placed on the website, and *we appeal to ministers to offer such translations* to the Task Team or, in accord with the 2018 Assembly's instruction, to the Manual Committee (*Proceedings and Decisions 2018*, p.563).

Note therefore that *the revised version of the Nicene Creed is thus now mandatory* in all of the following:

- the Order for the Ordination and Induction/Appointment of ministers in the UPCS;
- the Order for the Ordination and Induction of Elders in the UPCS; and
- the Order for the licensing and appointment of Probationers in the UPCS.

The Confessions Report in 2018 reiterated this point clearly (*Papers 2018*, p.332 and p.333 proposal 2). Despite that, it has come to the Task Team's attention that some of these Orders are still being conducted using instead either the old version of the Nicene Creed—or even the Apostles' Creed, on the ground that congregations are less familiar with the Nicene Creed! The point therefore needs to be repeated. *It is essential that Presbyteries license Probationers, congregations ordain and induct Elders, and Presbyteries ordain and induct/appoint ministers on the basis of the full Nicene theology*, not on the basis of any other creed, let alone one that may be at all open to an Arian (or Jehovah's Witnesses') interpretation!

The Nicene Creed is regularly used also in services of the Eucharist, Mass or Holy Communion in the Eastern Orthodox, Roman Catholic and Anglican traditions. It was likewise regularly used in the Reformed and Presbyterian liturgical tradition from Calvin and Knox until the 20th century, though this has fallen away in our more casual (lazy!) modern, or post-modern, Church culture with its yen, or urge, for the informal. *This* is why it has become less familiar to congregations. Such loss of familiarity has inevitably led to a substantial loss also in theological understanding and knowledge. A proposal was therefore included in the Report and agreed to by the Assembly in 2018 urging that

- a) congregations regularly (or *at least* occasionally) recite this Creed at their Communion services; and
- b) ministers regularly preach sermons that set out the full Christology of the Nicene Creed

(*Papers 2018*, p.334, proposal 3, and *Proceedings and Decisions 2018*, p.563, # 3).

As the Confessions Reports in 2017, 2018 and 2019 pointed out, a basic issue connected to the Nicene Creed that has raised its head again in modern times is the so-called *filioque* (a single word in the Latin that translates into English as the phrase "and the Son"). This word was an addition made to the Latin version of the Creed originally by the Third Council of Toledo in Spain in 589, so that it would read that the Spirit proceeded from the Father *and the Son*. The rationale for the addition was the struggle against Arianism, on the grounds that if the

Son was equally divine with the Father, then the Spirit's procession must be from them both, not from just the Father. The addition was popularized especially by Charlemagne (741–814 AD) and imposed by him on the Church in western and central Europe, over most of which he reigned. This led to its being adopted throughout the Western Church. On the other hand the Eastern Orthodox Church strongly repudiated the addition. It thus became a fundamental cause of division between the Eastern and the Western Churches.

In modern times Karl Barth, motivated by his emphasis on the full deity of the Son, sought anew to validate the *filioque*, which gave the issue new prominence. On the other hand official conversations between representatives of the Eastern Orthodox Churches and Western Churches have questioned whether the *filioque* should be retained in the Creed. Some Western scholars too have argued for its deletion.

The Task Team planned to present a study of the issue in its Report in 2019, but all the Committees were requested to bring no new issues to the Executive Commission that year. With the pressure of other issues the Task Team has again postponed consideration of this one, but plans still to take it up. In the meantime the UPCSA should use the Creed with the words "and the Son" retained (without brackets). An appendix of the revised Creed without brackets and with an appropriate note is added to this report with the proposal that it replace the present form with its brackets on the Church's website (at least until further notice).

An Amendment to the UPCSA Confession of Faith

During the years in which the Ad hoc Task Team was drafting a new Confession of Faith for the UPCSA, it invited comments and/or criticisms on the drafts it was producing. Few were sent, but some that were sent led to changes in the draft. During 2019 as well one of our ministers, Mike Muller, sent a critical question to the convener of the Task Team. It asked for the meaning of the following words in Clause 13.4 to be clarified:

The new covenant is sealed with the blood of the Messiah, entered by baptism through faith and written on people's hearts by the Holy Spirit. Gentiles who are accounted righteous through faith, as Abraham was, are thereby made children of Abraham and Sarah within the covenant and so equal to the Jews and heirs of salvation.

The problem he saw with this wording was that it seemed to imply that the Jews were heirs of salvation regardless of faith. The convener thought the point valid, and therefore suggested the following wording as a less problematic alternative:

The new covenant is sealed with the blood of the Messiah, entered by baptism through faith and written on people's hearts by the Holy Spirit. Gentiles who are accounted righteous through faith, as Abraham was, are thereby adopted as children of Abraham and Sarah within the covenant and so as much heirs of salvation as those Hebrews who, like Abraham, trusted in God's grace.

Mike Muller himself finds this more satisfactory, and the Ad hoc Task Team therefore proposes that Assembly amend the Clause in the Confession in this way and send the amendment to all Presbyteries for their approval under the "barrier" procedure.

The UPCSA's Standards of Faith in the Balance

[See the *Supplementary Papers 2019*, pp.310–314]

1. 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 it, because they misunderstand it or because of the religious, philosophical or cultural presuppositions, or presuppositions of faulty human reasoning, that they bring to it. Thus they accommodate the gospel to human judgement in a way that fails to be loyal to the message of the gospel itself and instead betrays it.

The Church's classical creeds and confessions of faith arose in such contexts. They were in general responses to misunderstandings and misrepresentations that distorted the gospel. These misunderstandings provoked the Church to react by formulating how the gospel *should* be understood in opposition to such distortions. Classic examples of such formulations are the Creed of the Council of Nicaea (325) and the Niceno-Constantinopolitan Creed of 381 (which was based on the earlier Creed of 325 and is commonly called "the Nicene Creed"), which were provoked by the Arian heresy. Arius clung to the principle that God is ultimately a single, 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 denied the fully divine status of Christ and reduced him to being not God's eternal Son but God's first *creature*. The Council of Nicaea found it necessary to append to its original Creed an *anathemata* which sought to define Arius's view as the specific heresy that it repudiated. 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.¹

Many other early creeds included such *anathemata*, or anathemas, to make clear what views they were rejecting.

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

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."²

2. The Essential Points of Doctrine

Towards the end of the long process of drafting and revising the UPCSA Confession of Faith, the question was raised: which points, however, are *essential* for any person entering the ministry of the UPCSA to accept, and to declare and retain allegiance to, so that he/she did not differ from or deny any of them? This issue was posed specifically 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). The Declaration 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 of Standards, then, poses the question: which "points of doctrine" are cardinal or "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 Ad hoc Task Team on Confessions of Faith 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."

The list of Points of Doctrine that the Assembly declared to be 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 in 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.

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

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.

3. Controverting the UPCSAs Standards of Faith

In the past few years, however, the UPCSAs Standards of Faith have been openly and indeed radically denied. The problem of such denial was brought to a head in particular by Professor Johannes (Hansie) Wolmarans and his application to be given the status of *minister emeritus* in the UPCSAs.

Johannes Wolmarans was a *dominee* in the Nederduitsch Hervormde Kerk van Afrika (NHK), who became professor of classics at the University of Johannesburg. He is to be highly commended for opposing the notorious *Artikel drie* in the NHK's constitution, which excluded any "non-white" from belonging to it (the mother Church). Because of this but more particularly because of his doctrinal views tension developed between the NHK and him. For one thing he was a founding member of the *Nuwe Hervormde Beweging*, a theologically radical movement that denies a number of the cardinal doctrines of the Christian faith, including the doctrine of God as Creator of the universe ("the God of heaven who made the sea and the land", Jon. 1:9), the incarnation, the atonement etc. and seeks to propagate a blatantly heretical version of the gospel.³

As a result of this tension Prof. Wolmarans left the NHK and joined the St Columba's Presbyterian Church, Parkview. Subsequently an application was made for him to be accepted into the ministry of the UPCSAs (to be appointed associate minister at Parkview). There is some question about how carefully the Presbytery of Egoi applied ch.17, section 4, of the Manual, including specifically para 17.51, in considering the application, but his professed claim to "adhere to the articles of faith as set out by the UPCSAs" apparently misled it as to his orthodoxy, and it forwarded his application to the General Assembly (GA). When the matter came before the GA, it was reported that Prof. Wolmarans had been heard expressing very problematic doctrinal views at a meeting in a Theosophical hall; but this was brushed aside (with a commissioner arguing that it was irrelevant, because Prof. Wolmarans was an ordained minister, not just a probationer!), and the GA granted the application.

Despite the question raised at the GA, Prof. Wolmarans was bold enough to maintain his theological views openly and publicly, *inter alia* in two articles on the internet: *En Route to an Alternative, Secular Christianity* and *Immanent transcendence in a post foundational religion: an impossible dream?* The views expressed in these two articles can be summarized in the following 16 points (to an extent in his 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*.⁴
2. There is no personal God.⁵
3. The notion that God created humankind in the image of God "is nothing but superstition".⁶
4. God and the universe (including our own human being) are in some way, or to some extent, identical in being.⁷
5. The notion that Jesus Christ was, and is, truly God incarnate is a myth.⁸
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.⁹ "The violent doctrine of the crucifixion as redemption for our sins should be abandoned."¹⁰
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 subjective hallucinations or "visions"—or on pagan myths. (Both explanations are offered.)¹¹

³ For an extended discussion of the *Nuwe Hervormde Beweging* see the excellent little book by Prof. Jaap Durand: *Doodloopstrate van die Geloof. 'n Perspektief op die Nuwe Hervorming* (Rapid Access Publishers, University of Stellenbosch, 2005).

⁴ *En Route*, p.157f., *Immanent transcendence*, pp.1, 5.

⁵ *En Route*, p.15, *Immanent transcendence*, pp.1, 5.

⁶ *En Route*, p.157, *Immanent transcendence*, p.5.

⁷ In the same Easter sermon referred to below 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 here recall how the serpent in the ancient story in Gen. 3 tempts Eve to think that she will be *sicut deus*, like God.

⁸ *Immanent transcendence*, p.3.

⁹ *En Route*, p.163.

¹⁰ *En Route*, p.166, *Immanent transcendence*, p.12.

¹¹ *En Route*, p.160, *Immanent transcendence*, pp.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

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 of 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.¹² Instead its source was really completely “secular”, i.e. it originated wholly from 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 [i.e. both material and spiritual] in nature¹³, are not true. Instead such statements, so far from being revealed answers, are merely mythical statements in “symbolic language” “about life’s basic *questions*”¹⁴. 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”^{15,16} [This last point and point 4 above contradict each other, of course.]
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”.¹⁷ Christianity’s whole “master narrative (the Fall, Redemption and Final Judgement)” does “not even stand up to scientific, philosophical, and moral scrutiny”.¹⁸
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.”¹⁹
14. Our human existence is “basically” and “essentially meaningless”.²⁰
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*.²¹
16. The ritual of baptism in reality serves merely as a name-giving ceremony and should be reduced to that.²²

It should be noted that Prof. Wolmarans sometimes confuses the issue by misleadingly presenting his arguments *as though* the issue were between a “fundamentalist” or “literalist reading of the Bible” and his own symbolic or mythical one.²³ That, however, misconstrues the issue, which concerns *adherence to the basic doctrines of the Bible as expressed in the Standards of Faith*. Here it needs to be noted that one of the reasons why the UPCS decided *not* to retain the Westminster Confession of Faith as one of its standards of faith but to draw up its own, new confession was that the Westminster Confession is fundamentalist. The UPCS Confession of Faith itself, in Art. 6, thus 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 as a primitive myth (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), and the story of Jonah as (intended to be!) a (symbolic) satire. But to recognize this is by no means to deny that God exists, to deny that God is Creator of all the universe (i.e. that God is “a theistic God”), or to deny that God sent God’s Son into the world to redeem it etc., as Prof. Wolmarans does. As Prof. Wolmarans himself openly concedes, these are the *very “foundational”* beliefs of Christianity.

Cor. 15 esp. v.35–57). That is also the view of the Gospels. But the document *En Route to an Alternative, Secular Christianity* denies that Jesus was bodily resurrected, in space and time, quite blatantly stating that instead “The resurrection narratives of Jesus should be read as *mythoi*” and “The resurrection was the result of Jesus’ life being interpreted into the typical [mythical] Greek pattern of the hero” (p.166). (This too is misleading: the typical mythical Greek pattern of the hero’s survival did not involve a bodily resurrection at all but a survival, or semi-survival, in Hades. One may think, for instance, of Herakles.)

¹² *En Route*, p.161, *Immanent transcendence*, pp.4, 7.

¹³ *En Route*, pp.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.

¹⁴ Italics added.

¹⁵ *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*, pp.8,12).

¹⁶ One might add: à la Feuerbach. (Ludwig Feuerbach was a post-Hegelian German philosopher in the 19th century for whom God was merely 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.)

¹⁷ *En Route*, p.167.

¹⁸ *En Route*, p.151.

¹⁹ 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 in order “to make Servetus’s death slower and more painful” (*En Route*, p.156, *Immanent transcendence*, p.4). It is, of course, completely 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 at all to do with the choice of 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.)

²⁰ *En Route*, p.153, *Immanent transcendence*, p.2.

²¹ *En Route*, pp.159, 164, *Immanent transcendence*, p.10, 13.

²² *En Route*, p.167, *Immanent transcendence*, p.13.

²³ *Immanent transcendence*, p.1.

Prof. Wolmarans views, expressed in the two articles mentioned above, provoked two UPCSAs ministers, Jeremy Smith and Brent Russell, to bring a Notice of Motion opposing them to the 2016 General Assembly. Because of the time it would have taken to debate the Notice of Motion at the GA, the Moderator (on the advice of the convener of the Manual Committee, David MacDonald) ruled that it amounted to a complaint, and the GA referred the complaint to its judicial Court in terms of the *Manual*. It appointed the two complainants as its representatives or witnesses in the case.

When the Court was convened, however, it failed to follow the correct procedure as laid down in the *Manual*. Instead it went off at a tangent and approached the then Moderator, the Clerk of Assembly and the General Treasurer to appoint two ministers and an Elder as a "committee" to deal with the matter. This committee then reported to the 2017 Executive Commission (For the committee's report see the *Proceedings and Decisions of the Executive Commission 2017*, p.281–293, and, for a critique of the procedure that was followed for failing to accord with the *Manual*, see *ibid.*, p.325–327.)

In the event the ExComm adopted a long overture from Presbytery of the Western Cape that pointed out *inter alia* that:

- the Court of Assembly had misread the *Manual* in deciding that the appointment of a committee was a necessary step that the Assembly had in error omitted to take;
- in requesting the Moderator, the Clerk of Assembly and the General Treasurer to appoint such a committee, the Court had usurped a function reserved for the Assembly and led the Moderator to err as well;
- the Court and the Moderator had further erred in instructing the group so appointed ("the Wolmarans Committee") to carry out the functions both of the committee as defined in para 18.60 and those of the commission in para 18.63-68 and in instructing the committee to report to the Court instead of the Assembly;
- the committee that was appointed had gone far beyond the brief that the Assembly would have given to the investigative committee, if it had chosen to appoint one in terms of paras 18.60, and the brief that it would have given to the commission, if it had appointed one in terms of paras 18.63-68, and in so doing had usurped the role of the Court;
- the whole process followed was a basic breach of procedure that denied Prof. Wolmarans the opportunity provided for in para 18.63 to admit guilt and repent;
- the findings in the so-called "Report of the Wolmarans Commission" (or committee) presented to the Executive Commission was in any case riddled with extremely problematic and contentious assertions²⁴.

The ExComm therefore:

- refused to receive the report of the findings of the Wolmarans Commission/Committee;
- appointed two ministers and an Elder in terms of par. 18.63-65,67 of the *Manual* to proceed with the "Informal Procedure" laid down in par. 18.63ff., to meet with Prof. Wolmarans to make the offer stipulated in par. 18.63, and to report the result to the Court of Assembly by 11 August 2017;
- noted that if Prof Wolmarans did not accept the opportunity to admit guilt and show repentance, the Court was bound to deal with the complaint against him in accord with the rules of the *Manual*; and
- directed the Court to report to the Assembly in 2018.

(See *Proceedings and Decisions of the Executive Commission 2017*, p.366, 377f., 406)

The GA in 2018 followed this up by requiring the two ministers it had appointed in 2016 to prepare the evidence and the witnesses (and to obtain the consent of the Finance Committee for any necessary and reasonable costs), for the Court to proceed and adjudicate the issues of faith and order involved. It also formally agreed to a motion from the Presbytery of Thekwini rejecting "all novel and deviant doctrines, ideas, proposals, suggestions and thoughts concerning the Christian faith written by Prof. H. Wolmarans in his published papers" and reaffirmed instead "the faith always held by the one holy, catholic and apostolic church" (and expressed in the Creeds and Confessions). (*Proceedings and Decisions 2018*, p.614)

But Prof. Wolmarans' legal team then wrote on his behalf to the Egoli Presbytery, accusing the UPCSAs of failing to accord the status of minister emeritus to him timeously and threatening legal action against the Presbytery and the UPCSAs. In the face of this, because by not following the correct procedure the court had indeed failed to come to a proper finding timeously (see below), and on the ground that the GA had adopted a general resolution to establish, on trial basis, "a simple process of mediation to resolve conflict in the UPCSAs" when such mediation could work (*Proceedings and Decisions 2016*, p.421, 'Court and AARP', #2), the Moderator (Dr Peter Langerman) requested the two ministers (Brent Russell and Jeremy Smith) to negotiate a settlement with Prof. Wolmarans. Despite the previous decisions of the GA and the Excomm, then, a meeting was arranged between the two ministers and Prof. Wolmarans, with Peter Lee, a retired bishop of the Anglican Church as conflict negotiator. During the negotiations Prof. Wolmarans made another, oral threat of legal action. Brent Russell then telephoned the Moderator for advice. The Moderator responded by saying that the two representatives, or witnesses, could expect no (financial) support from the denomination, but added that he thought the legal risk was low. A "settlement agreement", drawn up largely by Prof Wolmarans's legal team, was tabled. (A former advocate, Rean Fourie, to whom the two representatives looked for legal counsel also advised them to sign.) Despite their own continuing opposition to Prof. Wolmarans's views, therefore, they did sign.

The agreement was then presented to the 2019 ExComm, and the ExComm adopted the following resolutions:

- 1a. The Executive Commission accepts the outcome and the terms of the mediated settlement.
- 1b. The Executive Commission apologizes to all the parties involved and affected by the matter.
- 1c. The Executive Commission agrees to request the Moderator of General Assembly to establish a pastoral team that would work on healing and reconciliation to all the parties that are affected.
2. The Executive Commission confirms the doctrinal standards of the UPCSAs as an expression of our unity.

²⁴ See the critique of the committee's findings in the section on "The Court of Assembly and 'the Wolmarans Committee'" in the Ad hoc Task Team's Report in the 2021 *Papers*.

3. The Executive Commission agrees to thank Advocate Rean Fourie for the pro bono legal assistance to the UPCSAs representatives.
4. The Executive Commission dismisses the representatives, the Revds. Jeremy Smith and Brent Russell[,] with thanks. (*Proceedings and Decisions ExComm 2019*, under "Report Back on the Wolmarans Negotiation Process")

The "mediated settlement", or "settlement agreement", itself comprised the following 6 clauses:

1. "The UPCSAs withdraws unconditionally and with immediate effect, [*sic*] the charges against Prof JLP Wolmarans in the disciplinary matter instituted by General Assembly."
2. The matter of Prof. Wolmarans's "Emeritus status" was referred to the ExCom to deal with by the end of September 2019.
3. The settlement acknowledged that the UPCSAs "recognizes liberty of conscience subject to" the UPCSAs Confession of Faith.
4. It stated that the views Prof Wolmarans expressed in his article *En Route to an alternative secular Christianity* [on the internet] "are not per se the views of the UPCSAs", but allowed that they were part of "an exploratory academic discussion".
5. It acknowledged that the procedures in relation to discipline set out in the *Manual of Faith and Order* had not been "applied correctly" and that this had caused "unnecessary and substantial hurt to Prof Wolmarans and his family" and made a "Special apology" to Mrs Wolmarans for this.
6. "This agreement constitutes full and final settlement of this matter and any and all claims that the parties ([the] UPCSAs, Prof Wolmarans, [the] Rev Smith, [the] Rev Russell) may have against each other arising from this matter". Despite this, it granted that Prof Wolmarans "retains the right, if any, to pursue a claim for compensation, in the nature of loss of income, against the UPCSAs arising from what he contends was an unlawful suspension".

It must be conceded that the Court did misread the disciplinary procedures in the *Manual* and so failed to follow them correctly (despite this being pointed out to the clerk and convenor of the Court while it was happening). The Court should have presented the charges and the evidence to Prof. Wolmarans and given him sufficient opportunity to state his defence and cross-examine the witnesses, and be cross-examined. The court should then have decided whether he was culpable and either acquitted him or called on him to repent and to repudiate any statements that it found to contradict the standards of faith within a given time or else to forgo his application for the status of minister emeritus. This failure in the end resulted in the ExComm's having to quash the Court's decisions. This all delayed the process to an extent that justified Prof Wolmarans' eventual complaint that the UPCSAs had failed to treat him (and his family) fairly, and he deserved an apology.

Nevertheless the following points need to be made, in criticism of the so-called "settlement agreement":

1. The settlement allows that the article *En Route to an alternative secular Christianity* constitutes "an exploratory academic discussion". In the first place, however, it identifies its author not as a speculative academic theologian but quite specifically *as a minister of the UPCSAs*. Moreover its assertions are not in any way worded as merely *exploratory* or tentative, but as *categorical* statements, and these statements unashamedly and blatantly contradict the UPCSAs's subordinate standards of doctrine. (These standards include the Apostles' and Nicene Creeds and the Declaration of the Church in Southern Africa, which the settlement fails to recognize.) Statement after statement could be cited to show this, but cannot be quoted at length here. (The whole article should be consulted.) Let us cite two key sentences from the Abstract at the beginning that summarize the article's whole concern and intention and in so doing makes this criticism obvious:

The traditional Christian foundational beliefs (e.g. that a theistic God exists, that God reveals Godself in the Bible, and that reality is dualistic in nature), as well as Christianity's typical master narrative (the Fall, Redemption and Final Judgement), do not stand up to scientific, philosophical, and moral scrutiny. . . . [T]he Bible [is to] be read as *mythos* not as *logos*.

The last sentence in the above paragraph is an example of the sophisticated language that has confused some people. The distinction between *mythos* and *logos* is one that Prof. Wolmarans has apparently taken over from the authoress Karen Armstrong, and which she in turn took over from Philo and ultimately Plato. (Armstrong is a scholarly but now sceptical former Catholic nun for whom Jesus was "a Galilean healer and exorcist", whose Resurrection appearances to the disciples were subjective "visions".²⁵) But while Prof. Wolmarans's resort to Plato's language imparts a façade of sophistication to his argument, it is really quite misleading. For he uses the term *myth*, or *mythos*, in a way actually quite different from Plato's use of it.

Plato uses the Greek term in his dialogues for ancient legends or stories that he tells to illustrate religious or moral truths but which *he explicitly declares as not meant to be historical, or understood as literally true*. An example is the myth of Er, son of Armenius, which he uses at the end of *The Republic* to picture the rewards and the penalties that the just and the unjust in the after-world.²⁶ By contrast Prof. Wolmarans uses the term *myth*, or *mythos*, simply to deny the historicity and literal truth of the gospel and so of traditional doctrine or doctrinal statements with which he disagrees and therefore wishes to replace with his own views. For example, for him theism, or the doctrine of a Creator God, is a myth because he prefers to believe in a different, pantheistic kind of god. But to say, as he does, that theism symbolizes, or is a metaphor of, pantheism is just untrue. That is in fact to use sophisticated language to disguise the fact that theism and pantheism are two radically different doctrines of God that contradict each other, and that when the Bible from beginning to end uses theistic language it *opposes* alternative doctrines such as pantheism and

²⁵ K. Armstrong: *The Bible. The Biography* (London: Atlantic Books, 2007), p.47, 56.

²⁶ Penguin Classics ed., p.393ff.

pantheism.²⁷ Thus when Prof. Wolmarans states that he is prepared to grant that “the traditional Christian foundational beliefs” (e.g. “that a theistic God exists, that God reveals Godself in the Bible, and that reality is dualistic in nature”) and “Christianity’s . . . master narrative” both express symbolic or metaphorical truth but not literal truth, he is merely disguising how flatly he in fact opposes the biblical image and doctrine of God, the biblical doctrine of revelation etc. that the prophets and writers of the Old Testament and Jesus and the apostles all taught.

How radically and broadly Prof. Wolmarans’s views oppose the Church’s faith and its confessional standards is clearly exemplified also in the Conclusion he wrote to the same paper:

[T]he traditional foundationalist beliefs of Christianity, based upon a dualistic and pre-modern view of the world, are becoming increasingly irrelevant not only as a result of advances in science, philosophy and theology and biblical scholarship, but also from the perspective of morality. A huge mistake on the part of traditional Christianity was to read the Bible as *logos* and not as *mythos*. 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.

The pre-modern dualistic vision of world which underlies the Bible, does not hold for the twenty-first century. The dualisms between body and soul, this life and the hereafter, this reality and a supernatural realm can be fruitfully abandoned in favour of a secular vision. Miracles are impossible. A theistic, intervening God does not exist. Prayer makes sense only as prayer to the self. Alternative practices like contemplation and meditation are more meaningful ways to help people [to] gain connection with reality and to come to terms with their environment. Christian rituals can also be productively reorganised to accompany people in a meaningful way through rites of passage without, again, referring to a supernatural reality. The Bible as a unique source of moral behaviour is seriously questionable.

2. Likewise, whether or not a document is an *academic* research document is also irrelevant if it sets forth statements that *categorically contradict* the Standards of Faith, as both the published documents flatly do.
3. In any case the views set forth in them have in fact *not* been confined to academic papers but expressed clearly also in *preached sermons*, as we shall see.
4. Indeed we have to say that this concession in the settlement fails to show any proper concern for the confessional integrity of the Church that the two ministers who signed it both in fact still felt. Their signing can be explained only by their feeling that they were cornered and threatened with a suit for libel. This itself, however makes the settlement problematic.
5. On what grounds could it be allowed, in any case, that Prof. Wolmarans had any basis on which to threaten them personally? It is true that they made the original complaint against his doctrinal views, but this was out of a sincere and genuine concern for the confessional integrity of the UPCSA. Because the Assembly regarded the alleged complaint as serious, it took the decision to refer the matter to its judicial court and appointed the two ministers to represent it in this court. This, however, was merely that they might serve as witnesses to the complaint, not as adjudicators in any way. And in no way was it their fault that the disciplinary procedures in the *Manual* were misread and their proper implementation delayed, or dragged out. If any case could be made, it could surely be made at most against the Assembly as such or its court, not against the two individuals, and it is bizarre that they were abandoned to face the music by themselves.
6. In spite of the agreement, moreover, Prof. Wolmarans did not remove the two documents from display on the internet or their identification of him, their author, as a *Presbyterian minister*.
7. Prof. Wolmarans has also in no way at all acknowledged the injury and public embarrassment that the publication and promotion of his ideas have caused *the UPCSA and its witness*.

Despite all this, as we have seen, the Excomm in 2019, apparently without any careful reconsideration of all that was involved, accepted the settlement as what it claimed to be, namely, a “full and final settlement of this matter”. I needs to be pointed out that this showed an appalling lack of any concern for the confessional integrity of the Church—and indeed by implication abandoned the confessional stance of the Church. The ExComm also referred the matter back to the Presbytery of Egoli for it to “make a recommendation on the granting of Minister Emeritus status to Prof Wolmarans at the 2020 General Assembly” (*Proceedings and Decisions 2019*, p.333).

The 2020 Assembly in turn referred all its business to the 2021 Assembly. When the application of several ministers, including that of Prof. Wolmarans, for the status of minister emeritus came up, several commissioners wished to discuss his application separately. But, in the light of the Excomm’s decision, the Moderator ruled that the issue of his views had been settled (and muted all the protests on line).

Instead of contesting the “settlement agreement” or his ruling on it or trying to rehash the issue, therefore, we will now refer to a separate public statement that Prof. Wolmarans made quite independently of the article *En Route to an alternative secular Christianity* which the settlement is specifically concerned to defend or justify, and so quite apart from the settlement itself.

In 2018 Prof. Wolmarans broke away from St Columba’s Church with a few of its members to establish his own independent congregation. Later, on Easter Sunday, 1 April 2018, he preached a sermon to that congregation.

²⁷ Pantheism means all (*pan*) is God (*theos*), or God is all; God is identical with all the universe, all reality, all being. Panentheism means that all (reality) is in God; God includes, or encompasses, but also transcends all reality, all being. (In Plotinus the universe emanates from God, as part of God; in Charles Hartshorne God relates to the universe as human mind relates to its body.)

Note that this was not any article that could be claimed to be merely an exploratory academic theological article but a sermon openly preached to his own congregation; indeed he subsequently placed it on the congregation's website for all and sundry to listen to²⁸. In this sermon, he declared quite straightforwardly and definitely that:

- "the fundamental character of the Bible is not that of history but of poetry"²⁹, 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."

This is entirely in line with Prof. Wolmarans's tendency to interpret the whole biblical "narrative" as mythical or poetic, not literal, in his other writings. His writings make quite clear over and over again that he accepts, and can accept, the basic theses of the faith as true only in some mythical or symbolic sense. In one, for instance, he frankly concedes: "I accept the church's creeds and confessions . . . *not as literal truths*" (italics added)³⁰; *factually*, or literally, therefore, they are *false* (like *Aesop's Fables*). The Christian faith is true only in some merely "mythical", "metaphorical" or "symbolic" sense (his own terms), and he rejects the Standards of Faith in the plain, literal or objective sense in which the UPCSAs understood and intended them when it adopted them.³¹

Prof. Wolmarans is, of course, free to believe or not believe whatever he wants to. Indeed one can commend him for his honesty. But the question is whether his belief, or non-belief, is compatible with his being a minister or minister emeritus of the UPCSAs; and his statement on Easter Sunday struck at the very root and basis of the faith of the whole New Testament, for which the Resurrection is *something that actually happened and no mere myth or metaphor*. Indeed it is the decisive hinge-event on which the whole Christian gospel, and the New Testament's witness to the gospel, turns. It was, for instance, the lynch-pin for the whole of the apostle Paul's gospel. "If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Rom. 10:9). "But if Christ was not raised, then what we preach is null and void, and so is your faith" (I Cor. 15:14). "If Christ has not been raised, your faith is futile and you are still in your sins" (I Cor. 15:17). The centrality of this reality in all the subordinate standards of the UPCSAs is also obvious. On the other hand the New Testament is opposed to myths (I Tim. 1:4, II Tim.4:4)!

Very strangely there are some ministers in the Church who have wanted this whole matter just to "go away" or to be ignored as the eccentricity of one rogue individual rather than for the Church to address it. Some ministers too, for the sake of what they call "the unity of the Church" and the avoidance of any division, would prefer to try to sweep it under the carpet. Both these attitudes show an alarming lack of concern for the confessional integrity of the Church and fail to understand the consequences this would have for the Church's witness and the actual consequences it would have for its unity. To make such an allowance for one individual is to set a precedent that in principle makes the same allowance for any and for all. To use a historical analogy, what if Bishop Alexander, Arius's bishop, had decided that Arius's heresy should just be tolerated or ignored? What consequences would that have had for the Church and its witness to the gospel then and in later history? Such an approach also shows a complete misunderstanding of what its unity actually means. The unity of the Church is rooted in nothing else than the gospel and the conviction its members share about its basic truths. It is when these truths are denied, not when we faithfully hold to them, that its unity is broken and disintegrates! (For this reason too the decision of the 2019 Excomm to accept "the outcome and the terms of the mediated settlement" and at the same time to "confirm the doctrinal standards of the UPCSAs as an expression of our unity" is such an incoherent contradiction!)

The Assembly having already granted the status of minister emeritus to Prof. Wolmarans, the Executive Commission therefore now needs to require of him that he solemnly repent his denial of the literal Resurrection of our Lord and his concomitant reduction of the biblical narrative as a whole to myth (if he is at all able to do so in good conscience) or else forfeit his status as minister emeritus.

If Prof. Wolmarans finds himself unable to repent the denial, and the UPCSAs allows him to retain the status of minister emeritus, it will thereby in practice and in principle be abandoning its confessional integrity. To be consistent it should then no longer require any of its probationers or other ministers to give allegiance to the subordinate standards. Indeed it should openly admit that it has abandoned any pretensions to being a confessional Church. It should also, for instance, provide a revised version of the Apostles' Creed like the following as an alternative for members who choose to recite it:

I believe in God who can figuratively be called the Father Almighty
but is not, strictly speaking, creator of heaven and earth.
I believe in Jesus Christ,

²⁸ <https://www.facebook.com/363928557277871/videos/606191886384869/>

²⁹ Cf. O. Cullmann: "In fact, the very essence of the central affirmation of the Bible has to do with history. The biblical revelation in both the Old and the New Testament is a revelation of God in history, in the history of the people of Israel which found its achievement in the incarnation of Jesus of Nazareth and worked itself out through the history of the primitive community [A]s soon as we speak of Jesus of Nazareth, we speak of history [T]he history of the Bible claims to be at once part of world history and the very norm which gives world history some direction." (*The Early Church. Historical and Theological Studies* (London: SCM, 1956, p.7)

³⁰ Prof. Wolmarans's "Witness Statement B".

³¹ It has been suggested, for the sake of those whose first language is not English or who are unfamiliar with them, that the Report cite here the definitions of three terms as *The Oxford Dictionary of the English Language* defines them:

- "**myth** *n.* Fictitious (primitive) tale, usually involving supernatural persons, embodying some popular idea concerning natural or historical phenomena; fictitious person or thing; fictitious idea or belief etc., esp. one that has been accepted uncritically";
- "**metaphor** *n.* Figure of speech in which a name or descriptive term is transferred to an object to which it is not properly applicable (e.g. *a glaring error*). . . ."
- "**fictitious** *adj.* Counterfeit, not genuine; (of name or character) feigned, assumed; imaginary, unreal. . . ."

who was not conceived by the Holy Spirit
nor, of course, born of a virgin . . .
who suffered under Pontius Pilate,
was crucified, died, and was buried.
On the third day he rose again,
not literally but in a mythical sense

Indeed we should not be blind to the fact that this issue has led to a crisis in our Church and threatens its unity. Because they take the issue of confessional integrity so seriously, some ministers and their congregations feel deeply disenchanting and indeed angry with the denomination for being so unfaithful to its Standards of Faith while purporting to be a confessional Church. A small number are even refusing to pay their annual assessments to the Assembly. (This is at a time when the Church is suffering from a financial shortfall because of the Covid pandemic.)

Nor should we be bound to the possible legal implications. As a Church the UPCSA 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 UPCSA and the UPCSA as a collective fail to maintain and protect its fundamental tenets of faith, this could radically weaken its identity and legal position, 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 views that widely dissent from the Standards and Essential points could then conceivably make a legal claim to the right to dissent and dissociate themselves from the UPCSA and take with them the properties originally purchased by them and the buildings they have erected on them on the grounds that *they* faithfully represent the original UPCSA Church, whereas the present UPCSA does not. In other words such a failure to maintain and protect the fundamental tenets of the UPCSA may well create legal grounds for the possible break-up of the UPCSA.

In the face of all the above the Task Team sets out the proposals related to this issue below.

We conclude this section of the report with Søren Kierkegaard's warning about heresy that offered the Church in Denmark in the face of the permissively liberal ethos into which it had drifted in his time:

Nowadays there is not so much as a heresy, there is not enough character for that.
For a heresy presupposes
a) enough integrity to let Christianity really be what it is and
b) enough passion to be of a different opinion.
No, now we have . . . this miserable falsification of *playing at* Christianity, of pretending that it is Christianity which is taught and which we have
O how much better were the times when one let Christianity be what it is, and so either accepted it seriously or broke with it seriously.
But the only Christianity we have is a falsity.
(S. Kierkegaard: *The Last Years. Journals 1853–55*, p.30)

The Subordinate Standards and Admission to the Ministry of the UPCSA

[Repeated from the *Papers 2019*, pp.268–270, with a few misprinted lines corrected]

The unhappy fact that a Minister had come into the ministry of the UPCSA from another denomination and later propagated views that some members of the Church judged to be blatantly heretical raised two questions in principle for the UPCSA in 2017:

- How seriously and consistently does the UPCSA understand itself to be a confessional Church? and
- How does the UPCSA therefore, in order to avoid such situations, in practice provide for, and insist on, the proper assessment of the doctrinal views of candidates for the ministry and particularly Ministers from other denominations when they apply to be accepted, or are seconded or appointed, into the ministry of the UPCSA or to work within it.

A confessional Church is one that:

- recognizes the Word of God in the Bible as the supreme standard of faith; and
- has formally adopted a creed, or creeds, and/or a confession, or confessions, of faith and takes these seriously as subordinate standards of faith to which it requires particularly those whom it admits to its ministry to declare allegiance and to give allegiance.

Confessions are *subordinate* standards in confessional Churches in the sense that they are subject to the supreme authority of the Word of God in Scripture and so subject to correction in the light of Scripture; they should represent what Scripture says and always point to Scripture, not away from it. The Reformed maxim *ecclesia reformata et semper reformanda ex verbum Dei* ("the Church reformed, and always being reformed, according to the Word of God") always applies.

Confessions are subordinate *standards* in that they summarize the key doctrines of Scripture and so serve as keys, or guides, to the interpretation of Scripture and set doctrinal standards, or norms of belief, for these Churches. The Churches of the Reformation, in particular the Lutheran (or "Evangelical") and the Reformed Churches, have traditionally been confessional Churches in this sense ever since the time of Luther and Calvin. What originally prompted this was a historical situation of doctrinal turmoil and conflict in which these Churches needed to define what they believed vis-à-vis the beliefs of the Roman Catholic Church and to a lesser extent also of other Christian movements or denominations.

The confessions have historically continued to shape the faith and practice of their Churches. But in our own era many people in western culture have come to regard reason or cultural values and personal experience as the criteria of truth, and a maze of Christian denominations, worldviews, and religions confront us with competing truth claims. This has led some to regard traditional statements of faith, or doctrine, as under a cloud, and many people are confused about what to believe or indeed whether to believe at all. *This makes confessions not less but all the more relevant, however.* In a stormy sea of conflicting values a confession is a doctrinal anchor, an anchor of faith, that keeps the ship of faith from shipwreck. This was dramatically illustrated in the 20th century by the Barmen Theological Declaration (1934) against the attempt of the *Deutsche Christen* to merge National Socialism with Christianity and by the Belhar Confession (1982), and indeed our own Declaration of Faith (1973 and 1994), against the attempt to merge the apartheid ideology with Christianity.

The UPCSAs has four subordinate standards: the Nicene Creed, the Apostles' Creed, the Confession of Faith of the UPCSAs and the Declaration of Faith for Southern Africa. Formally therefore the UPCSAs understands itself to be a confessional Church. But the question remains: how diligently, consistently and strictly does the UPCSAs apply this self-understanding in practice?

1. *The Manual of Faith and Order*, Chapter 17 (Replacement Pages 2017), Section 1, para 17.1–44, lays down "the Normal Route of Admission to the Ministry" of the UPCSAs, for candidates to join the Fellowship of Vocation, become Students for the Ministry and then be licensed as Probationers. In being licensed as Probationers such candidates are required to take Vows declaring that they:

- accept the Scriptures of the Old and New Testaments as inspired by the Holy Spirit to be the uniquely authoritative and sufficient witness to Jesus Christ and as such the Word of God and the final rule of faith and life; and
- accept as subordinate standards of the faith the Apostles' and Nicene Creeds and affirm the substance of the faith expressed in the Confession of Faith of the UPCSAs and the Declaration of Faith for the Church in Southern Africa in the way that the *Declaration of Standards* sets out.

During probation the Presbytery's Ministry Committee sees to it that the Probationer is tutored inter alia "on the doctrines of the Creeds and confessions" and reports progress on this to the Presbytery, which in turn reports to the Assembly's Ministry Committee (para 17.38). If and when the Assembly's Ministry Committee, in consultation with the Presbytery Ministry Committee, is satisfied with a Probationer's training and ability, it issues a Ministry Certificate to him/her. This enables the Probationer to accept a Call or Appointment (para 17.39). The Presbytery within which the Probationer accepts a Call or Appointment must then through its Ministry Committee or a specially appointed committee carefully examine, inter alia

- a) the Probationer's personal faith, sense of Call to the Ministry and understanding of that Call;
- b) the Probationer's understanding and acceptance of the Declaration of Standards, the Ordination Vows and the Covenant spelled out in the Vows; and
- c) the Probationer's "acceptance of the substance of the faith as contained in" the UPCSAs's four subordinate standards of the faith.

The Presbytery committee requires the Probationer to indicate at what points, if any, he/she differs with the subordinate standards.

The Presbytery committee reports back to the Presbytery, which then resolves on the Probationer's suitability for ordination (para 17.41). If the Presbytery resolves in favour, it proceeds with the Call or Appointment and the Probationer's ordination and induction or appointment as a minister (para 17.42).

2. *The Manual*, Chapter 17 (Replacement Pages 2017), Sections 2–6, lays down the other routes of admission to the ministry of the UPCSAs, for

- mature age candidates (paras 17.45–46),
- candidates who have begun or completed theological studies independently (17.47) or as members of other denominations (17. 58–60),
- ministers of other denominations (17.48–57),
- former ministers of the UPCSAs (17.61) and
- ministers seconded by other Churches (17.62–63).

What is to be noted in these sections with regard to the subordinate standards is that:

- para 17.45 stipulates that mature age candidates may not be ordained until they have completed both academic training and probation, but it does not spell out that for them too probation involves being tutored on "the doctrines of the Creeds and confessions" and ordination involves being examined beforehand on their understanding and acceptance of these subordinate standards;
- para 17.47 and 17.58 likewise do not spell out that probation involves the same for candidates who have begun or completed theological studies independently or as members of other denominations;
- para 17.48 stipulates that a Minister of another denomination who applies for admission to the ministry of the UPCSAs does so through the Assembly Ministry Committee, and para 17.51 that the Presbytery within whose boundaries he/she resides tests the minister's "understanding and acceptance of the Presbyterian form of Church government and doctrine" before making its recommendation to the Committee;
- para. 17.62 regarding Ministers seconded by other denominations to serve in the UPCSAs says nothing at all in regard to any such examination; and
- para 16.162 regarding the contracting of Ministers-in-Association likewise says nothing at all in regard to any such examination.

Two points are to be noted in particular:

- para 17.51 (concerning ministers of other denominations) is thus less specific than para 17.20 (concerning candidates who take "the normal route") in that it fails to mention the four subordinate standards as what is meant by "Presbyterian doctrine"; and
- para 17.62 and 16.162 allow Presbyteries to fail to provide for, or insist on, any examination at all of what seconded Ministers and Ministers-in-Association from other denominations believe and do not believe.

The Confessions Task Team therefore in 2017 proposed that all these paragraphs be amended, so that

- they be consistent with one another,
- all people admitted to the ministry of the UPCSAs be properly examined concerning their acceptance of the UPCSAs's subordinate standards, and
- such acceptance be a condition for their admission.

Two questions in this connection were:

- who should do the examining, and
- what exactly should be examined?

The convener of the Confessions Task Team consulted three people in particular about this: Peter Langerman as the previous convener of the Manual Committee, David Macdonald as the current convener of the Manual Task Team, and Dr Eddie Germiquet as the secretary of the Ministry Committee of Assembly at the time. In the light of these consultations the Confessions Task Team redrafted the relevant paras, so that in every case the Presbytery would examine the candidates, and also so that the rule in para 7.51 was spelled out properly.

A further consideration is that Presbyteries vary in how strong they are and how well they function: some examine their ordinands thoroughly, but some seem to do so less thoroughly. For this reason it seemed best

- to require the Presbyteries to report to the Assembly Ministry Committee on their examination of all such candidates; and
- for the Assembly Ministry Committee as well to have the right to examine Ministers from other Churches, if it thought this necessary or appropriate.

The proposed amended versions of all the paragraphs were fully set out in Appendix A of the 2017 Report. (See the Papers for the Executive Commission 2017, pp.152–154, and note that:

- in their redrafted forms the order of paras 7.51 and 52 in the *Manual* was reversed as well; and
- p.150 in the 2017 Report (a little above mid-page) mistakenly labels Appendix A as Appendix B.)

When the amended versions of all the paragraphs were proposed at the Executive Commission in 2017, however, the convener of the Manual Committee proposed as an amendment that the UPCSAs consult the UCCSA and the CUC and its other member Churches before finalizing the amended wording of these paragraphs. The Executive Commission adopted the amended proposal, but the decision was unfortunately recorded in an incomplete and slightly garbled form (*Proceedings and Decisions of the Executive Commission 2017*, pp.386, 409). The Manual Committee convener in consultation with the convener of the Confessions Task Team therefore redrafted the wording of the decision, and the Manual Committee's Report in 2018 proposed that:

General Assembly

- (a) accepts in principle the amended forms of paragraphs 17.40A, 17.41, 17.48, 17.52–56, 17.62, 127.62A, 16.116, 16.118, and 16.162 of the *Manual* set out in Annexure "B" [*Papers 2018*, p.325] in regard to admission to the ministry of the UPCSAs,
 - (b) directs the Doctrine Committee to draft an explanation that the UPCSAs is historically a confessional church with a statement of the reasons why we are considering those amendments, and to submit such to
 - (i) the UCCSA for comment and consent in the context of our mutual eligibility agreement with them, and,
 - (ii) the CUC with the request that it responds to the proposed amendments in the light of the guidelines for member churches of the CUC agreed upon in 1996 and refer them to its member churches for response and comment, if the CUC deems that to be necessary,
 - (c) directs the Doctrine Committee to consult with the Ministry and Manual Committees in drafting the explanation and reasons referred to in (b) above and to revise the proposed amendments as may be agreed between them in the light of comments received from the UCCSA and the CUC in terms of (i) and (ii) above, and,
 - (d) directs those Committees to report any responses from the other denominations and their final draft of the proposed amendments to the Executive Commission in 2019.
- (*Papers for 2018*, pp. 318f., 321f.#3(a))

The Assembly duly adopted this proposal by consensus (*Proceedings and Decisions 2018*, pp.562#3, 618#3).

In the event, however, because it directed the Doctrine Committee to draft the explanation and rationale for the changes in the rules, the resolution fell between two stools (even though the Task Team formally falls under the Doctrine Committee). The convener of the Manual Committee has since made clear that the proposal's intention was that *the Confessions Task Team*, which initiated the changes to the rules of admission in the first place, should draft the explanation and rationale. (Since the disbanding of the Faith and Order Committee the Confessions Task Team has in any case formally fallen under the Doctrine Committee.) The Confessions Task Team should then submit its draft to the conveners of the Manual and the Ministry Committees for their approval, and the approved draft should then be sent to the UCCSA and the CUC and its member Churches. The convener of the Doctrine Committee also concurs with this. The Task Team will therefore proceed accordingly.

It should be noted that the proposed amendments, when finally adopted (and *only then*), also involve changes to the set of Narratives to be read at the services for the ordination and induction/appointment of Ministers. (On this see the *Worship Committee's* report for 2017 and the decision of the Executive Commission on the amended Narratives in the *Proceedings and Decisions 2017*, p.408 no.4.) The Executive Commission failed to note that the amendment from the convener of the Manual Committee meant that the implementation of this decision needed to be delayed. Hence the note about this and proposal 4 in the *Worship Committee Report* for 2018.

Confirmation Course

[See the *Papers 2019*, p.271]

The Executive Commission in 2009 instructed the Confessions Task Team “to draft a course on the basics of the faith for use in preparing young people for believers’ baptism or ‘confirmation’—when it has finished its other work” (*Papers, Proceedings and Decisions of the Executive Commission 2009*, pp.49, 290). The Assembly in 2012 followed this up with an instruction to the Faith and Order Committee “to complete the writing of the Confirmation Course”. The Confessions Task Team has managed so far to draft and present lessons on:

- the doctrine of the Lord’s Supper in 2014;
- the doctrine of Baptism and the Public Profession of Faith (“Confirmation”) in 2015;
- Christian identity (“Who am I?”) in 2016; and
- Christology (“Who was, and is, Jesus?”) in 2017.

The first two topics were selected because our Church so urgently needs teaching on them, the third because the theme is an effective one with which to begin such a course, and the fourth because it is the central issue that any such course must focus on. The Team planned to include a fifth lesson, also on Christology, in the *Supplementary Papers* in 2018 and again in 2019, but in 2019 the challenge to the UPCSA Subordinate Standards of Faith (see above) became 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.) The Task Team therefore postponed work on the Confirmation Lesson. It may be able to include a further lesson in the *Supplementary Papers* this year. But that also depends on how useful these lessons are proving to be. There is no point in drafting them, if they are not being used!

As we have stated before then, it is important that Ministers or those who instruct young people try out these lessons and send comments to the convener. The Task Team needs feedback on all of them, so that it can know whether this is the kind, and the level, of material they would like for a course on “the basics of the faith”. Despite the request for feedback in 2014, 2015, 2016, 2017 and 2018, no comments at all have so far been received from outside the Task Team itself. This leaves us uncertain whether the lessons are even being used and how helpful they are. We therefore appeal yet again for feedback and suggestions!

Task Teams: their Appointment and *Modus Operandi*

The *Manual* at present deals with committees and commissions, but not with Task Teams. When the P&R Committee in 2010 and the Faith and Order Committee in 2016 proposed, and the Assembly enacted, the rearrangement of Committees into a new structure of Committees and Task Teams, both were appointed by the Assembly/Executive Commission, but it was not specified or laid down:

- a) who should appoint the conveners and members of the Task Teams thereafter and
- b) what process the Task Teams, as distinct from subcommittees, should follow in submitting their reports to the Assembly Office for inclusion in the *Papers*.

On the one hand designating them as “Task Teams” implied that as former Committees the Task Teams retained a higher status than subcommittees of the Committees to which they were linked, or under which they were placed. On the other hand linking each Task Team to, or placing it under, a Committee implied that the Task Team would submit its reports to the convener of the Committee before the reports were sent to the Assembly Office for inclusion in the *Papers*, in order for him/her to read the report and either approve it or, if he thought it necessary, discuss it with his/her Committee (and if necessary then discuss it also with the Task Team), before the report was submitted to the Assembly Office for printing.

This led to two alternative ways of understanding how a Task Team’s report should, or could, be submitted to the Assembly Office for inclusion in the *Papers*:

- a) once the convener of a Task Team had submitted his Team’s report to the convener of the Committee and obtained the approval or consent of the Committee convener (and if the Committee convener thought it necessary, the approval of his/her Committee), *the Task Team convener* could or should submit his/her Task Team’s report directly to the Assembly Office for inclusion in the *Papers*; or
- b) once the convener of the Committee had scrutinized and approved the Task Team’s report (or if he/she thought it necessary, submitted it to the scrutiny of his/her Committee and obtained its approval), *the Committee convener* should submit the Task Team’s report to the Assembly Office.

The Assembly should probably clarify whether these two procedures are both acceptable as alternatives or, if not, which should be followed.

Another point is that every Task Team’s report should clearly identify itself as an appendage to the report of the Committee to which it is attached or under which it is placed. The Assembly Office should also print the report of every Task Team in the *Papers* as an appendage to, and so immediately after, the report of the Committee to which it is linked, or under which it is placed.

A proposal below therefore refers these matters to the Manual Committee to present proposals concerning them to the next Assembly/Executive Commission. It may wish to do so in consultation with the P&R Committee.

Other Work

[See the *Papers 2019*, pp.271f.]

The Task Team still plans the following work:

- revising the introductions to some of the confessions of faith placed on the UPCSA website;
- considering the pertinent critique of the Apostles’ Creed by the well-known German Reformed theologian, Prof. Jürgen Moltmann, that in it “the earthly life of Jesus is reduced to a mere comma between ‘born’ and ‘suffered’”³²;
- drafting an introduction to the Confession of Faith;

³² J. Moltmann: *Wer ist Christus für uns heute?* (Gutersloh: Chr. Kaiser, 1994), p.8f.

- drafting a summary version of the Confession of Faith for use by lay people;
- drafting further confirmation lessons, if they are wanted; and
- revising the old RPC catechism to align it more closely to the Confession of Faith, for use in the UPCSА.

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PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission
 - (a) reaffirms the continuing existence and status of the Ad hoc Task Team on Confessions as a Task Team, under the Doctrine Committee, in accord with the decisions of the two Assemblies in 2010 and 2016;
 - (b) notes that the "advice" recorded in the minute of the 10th Session in the *Proceedings and Decisions of the Executive Commission 2019* on p.330 was in error in denying the continued existence of the Task Team.
3. The Executive Commission instructs the Clerk to see that the version of the Nicene Creed together with the comments following it in Appendix A below replaces the version of it presently on the UPCSА website.
4. The Executive Commission reminds all Presbyteries and Sessions that it is mandatory that the *Nicene Creed (in its 2014 revision)* be used in
 - (a) the ordination and induction/appointment of all Ministers,
 - (b) the ordination and induction of all Elders, and
 - (b) the licensing of all Probationers.
5. The Executive Commission calls on ministers who have made carefully accurate translations of the Nicene Creed in line with the versions enacted in 2014 into the other vernacular languages used in the UPCSА, please to send these to the convener (or to the Manual Committee convener, as stipulated in the *Proceedings and Decisions 2018*, p.563), with a view to their being placed on the UPCSА website.
6. The Executive Commission
 - a) amends Clause 13.4 in the UPCSА Confession of Faith in the way set out in the Report and
 - b) sends the amendment to all Presbyteries for their consideration and approval under the provisions of par.12.50–51 of the *Manual*.
7. The Executive Commission instructs its Manual Committee to see that the Essential Points of Doctrine be duly inserted after the UPCSА 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 UPCSА's Standards of Faith. As such they are subject to, and to be interpreted in the light of, those Standards."
8. The Executive Commission
 - a) 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 in their plain meaning, as the UPCSА understands and interprets them; and hence
 - b) rules in principle that no one denying any of the Essential Points of Doctrine in their plain meaning, as the UPCSА understands and interprets them, can be accepted as, or remain, a Probationer, Minister, Minister-in-Association or Minister Emeritus or Emerita, or an Elder, in the UPCSА, subject to the right of any person accused of such denial to make a written submission to the relevant authority making clear how and why he/she is innocent of the accusation, before the authority makes any final decision concerning the matter.
9. The Executive Commission moreover
 - a) declares that the 16 points that the Report identifies as views that profoundly challenge the UPCSА and its doctrinal integrity are fundamentally contrary to the faith as it is defined in the Subordinate Standards of the UPCSА and the Essential Points of Doctrine; and hence
 - b) rules that maintaining and/or propagating any of these views entails denial of, and so opposition to, the Church's subordinate Standards;
 - c) reaffirms in principle that any Minister or Elder of the UPCSА who holds or asserts or postulates or in any way propagates any of these views or any view contrary to the plain meaning of any of the Subordinate Standards and the Essential Points must either repent and genuinely change his/her mind or else is bound to resign from the ministry or the Eldership, subject to the right of any person accused of such an assertion or propagation to make a written submission to the relevant authority making clear how and why he/she is innocent of the accusation, before the authority makes any final decision concerning the matter.
10. The Executive Commission
 - (a) rules that of Prof. J. Wolmarans's openly declared denial and repudiation of the literal Resurrection of Jesus Christ, *inter alia* in a public sermon on Easter Sunday 2018 subsequently placed on the internet, radically controverts all the UPCSА's Standards of Faith and his purported allegiance to these Standards, and so contradicts his status as Minister Emeritus;
 - (b) therefore requires that within four months of the Executive Commission's adopting this motion he solemnly, in a signed letter to the Moderator, repent this denial of the Resurrection of our Lord and his concomitant reduction of the biblical narrative as a whole to myth (if he is at all able to do so in good conscience), failing which he will automatically forfeit his status as Minister Emeritus; and

- (c) instructs the Clerk of the Executive Commission to inform Prof. Wolmarans of this decision within 10 days of the end of the Executive Commission.
11. The Executive Commission
- a) approves 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 UPCSА (*Proceedings and Decisions 2018*, pp.562#3, 618#3), so that the Confessions Task Team will
 - i) draft the explanation of, and motivation for, the changes in the rules and their wording;
 - 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 UPCSА to the UCCSA, the CUC and the CUC’s member Churches with the request that they approve or at least condone these changes to the rules in the UPCSА; and
 - b) condones the fact that because the resolution that the Assembly adopted in 2018 has not yet been amended (as proposed), the instruction in it has yet to be implemented and the responses of the UCCSA and the CUC and its member Churches to be requested, received and reported.
- 12 The Executive Commission again urges ministers and other leaders who have used or use the confirmation lessons the Task Team has produced so far to send feedback on them to the convener.
13. The Executive Commission refers to the Manual Committee the questions of
- a) who is charged with appointing the Task Teams and their conveners and
 - b) what procedure Task Teams should follow in sending their reports to the Assembly Office for inclusion in Assembly or Executive Commission *Papers* for it to present proposals concerning these questions to the next Assembly/Executive Commission.

Appendix A

THE NICENE CREED

We believe in one God, the Father,
 ruler over all things,
 maker of heaven and earth,
 of all that is, seen and unseen;
 And in one Lord Jesus Christ,
 the only-begotten Son of God,
 eternally begotten from the Father,
 Light from Light, very God from very God,
 begotten not made,
 of the same being as the Father,
 through whom all things came to exist
 and who for us human beings and for our salvation
 came down from heaven,
 was incarnate by the Holy Spirit from the Virgin Mary
 and became a human being,
 was crucified for us under Pontius Pilate,
 suffered death and was buried,
 and rose on the third day, according to the Scriptures,
 ascended to heaven,
 sits on the right hand of the Father
 and will come again with glory
 to judge the living and the dead,
 and his reign will have no end;
 And in the Holy Spirit, the Lord and giver of life,
 who proceeds from the Father and the Son,
 who is worshipped and glorified together with the Father and the Son,
 who spoke through the prophets;
 and in one holy catholic and apostolic Church.
 We profess one baptism for the remission of sins;
 we await the resurrection of the dead
 and the life of the age to come.

The General Assembly and the Presbyteries in 2013/14 accepted the arguments in favour of a new, more accurate translation of the Nicene Creed, and in 2014 the Assembly enacted the above revised translation in English, Afrikaans and isiXhosa as henceforth the standard version for use in the UPCSА, replacing the old version, and instructing that all three translations be placed on the UPCSА website (*Proceedings and Decisions 2014*, p.459 #9 and pp.517f. #9). The Assembly also called for translations into the other languages used in the UPCSА.

N.B. For detailed rationales for all the changes in the new version of the Creed see the *Papers for the Executive Commission 2013*, p.143-145.).

This *revised* version of the Nicene Creed is thus now *mandatory* in all of the following:

- the Order for the Ordination and Induction/Appointment of ministers in the UPCSА;
- the Order for the Ordination and Induction of Elders in the UPCSА; and

- the Order for the licensing and appointment of Probationers in the UPCS.A.

The Nicene Creed is regularly used also in services of the Eucharist, Mass or Holy Communion in the Eastern Orthodox, Roman Catholic and Anglican traditions. It was likewise regularly used in the Reformed and Presbyterian liturgical tradition from Calvin and Knox until the 20th century, though this has fallen away to some extent in our modern, or post-modern, Church culture with its yen, or urge, for the informal. This has led to the loss of familiarity with the Creed and a consequent loss in theological knowledge and understanding. The Assembly therefore in in 2018 urged that the traditional practice be restored, and congregations regularly (or *at least* occasionally) say this Creed at their Communion services (*Papers 2018*, p.334, proposal 4, *Proceedings 2018*, p.563, #3).

MINISTRY COMMITTEE SUPPLEMENTARY REPORT TO THE EXECUTIVE COMMISSION 2022

I. Call Discernment Conference 23rd – 27th May

Given the large number of applications to become Minister of Word and Sacrament, the Ministry Committee decided at the May meeting to set up two discernment conferences in 2022, a May Conference from the 23-27th May, and a conference to be held in October. The May Conference met online on the Zoom platform from the 23rd – 27th May 2022. The following candidates were accepted for 2023.

Students: Chokwe, Kolopo, Goma, Bornface, Scott, Glen, Solwandle Brian.

Probation: Badi, Mvuyisi, Hardouin, Lincon, Tshibika Nokubonga

Bi-vocational Probation: Xalisa Qaqamba and Yoyo Simphiwe

Provisional Admission to the UPCSA: Rev. Dlamini Sandile

The Call Discernment conference in October will include the rest of the shortlisted applicants that were not interviewed at the May Discernment Conference.

II. Minimum Stipends

Zambia

	2021	2022
0 – 5 years	ZK 4160	ZK 4580
6 – 15 years	ZK 4500	ZK 5000
16 – 25 years	ZK 4860	ZK 5341
26 – 35 years	ZK 5240	ZK 5770
35 years +	ZK 5660	ZK 6230
Travel	ZK 400	ZK 420
Pulpit Fee	ZK 350	ZK 350

Zimbabwe

The Presbytery of Zimbabwe has requested that the Presbytery set its own minimum stipend and inform the General Assembly Ministry Committee of their decision by December, 2022 of the minimum stipend in American dollars. The government poverty level minimum is approximately \$550, and the minimum church stipend is at present \$150, which is significantly below the recommended government minimum. The Presbytery is requesting time to bring forth their own proposal.

	2021	2022
0 – 5 years	US\$ 100	US\$ 104
6 – 15 years	US\$ 108	US\$ 112
16 – 25 years	US\$ 117	US\$ 121
26 – 35 years	US\$ 126	US\$ 131
35 years +	US\$ 136	US\$ 141
Travel	US\$ 50	US\$ 110
Pulpit Fee	US\$ 15	US\$ 30

South Africa

	2021	2022
0 – 5 years	R 9 300	R 9 700
6 – 15 years	R10 000	R10 480
16 – 25 years	R10 900	R11 300
26 – 35 years	R11 750	R12 200
35 years +	R12 700	R13 200
Travel	R7 300	R7 665
Pulpit Fee	R500	R500

III. PRESBYTERY OF THE DEMOCRATIC REPUBLIC OF CONGO

The Presbytery of the Democratic Republic was launched in April 2022. There are 57 congregations and 57 ministers that are to come into the UPCSA fold. There are only 6 ministers who have been trained. Most of the ministers require further training to obtain the present diploma or degree level held in all other UPCSA Presbyteries. The difficulty in supplying training is that the primary language for the ministers from the Congo is French. The Ministry Committee is in discussion regarding the curriculum for training the Ministers and see how to address the language barrier.

The list of ministers, gender of ministers, and congregations follow. The training is still under discussion for each minister.

LIST OF CONGREGATIONS & PASTORS

	NAME	GENDER	CONGREGATION	TRAINING
1.	Ilunga Ngoy Urbain	Male	Maranatha	
2.	Malango Herithier	Male	Germe Juste	
3.	Kibawa Lenuni Freddy	Male	Jerusalem	Trained
4.	Kasongo Kitobo	Male	Piscine de Siloe	
5.	Emma Mulongoyi	Male	Peniel	
6.	Robert Mwilambwe	Male	JehovaJire	
7.	Kasongo Freddy	Male	Neema	
8.	Ngoy Abraham	Male	Gideone	
9.	Kifibwe Kya Leza Jean	Male	Lumiere	
10.	Banza Mujinga Miki	Male	Utufu	
11.	Amba Mulume Moise	Male	La Promesse	
12.	MakwampaGuslin	Male	Cinq-Ans	
13.	Ngoy Simon	Male	Kasumbalesa	
14.	Ngoy Kwembe	Male	Samarie	
15.	Kasongo Kyabuta	Male	Najoth	Trained
16.	Kaba Mulaji	Male	Reoboth	
17.	Rabani Katato	Male	Zawodi	
18.	KalilwaGracia	Male	Lunsala	
19.	Kalembe Mukonji	Male	Muntembela	
20.	Ilunga Ngoy	Male	Kafula Malimba	
21.	Tabu Watabi Pascal	Male	Bwanga Mukanwa	
22.	Walongo Sylvain	Male	Lwena	
23.	Saidi	Male	Kabondo	
24.	Kingole Mwehu	Male	Lubiayi	
25.	Kasongo Dieudonne	Male	Meri	
26.	Musunka	Male	Kanukonge	
27.	Ilunga Kitwa Homer	Male	Kakombo	
28.	Kayumba Mweji	Male	Katota	
29.	Kazadi Wa Mikombe	Male	Kabwe	
30.	Robuso Justin	Male	Mungu Ni Jibu	Trained
31.	Rusangiza David	Male	Amani	
32.	KigabiAmosi	Male	Peniel	Trained
33.	Ntigashira Cone	Male	Jerusalem	
34.	Fumbwe Kahite	Male	Nyemba	
35.	Pande Kadidi	Male	Kalemie	
36.	Kyungu Kanda	Male	Kulengue	
37.	Juma Adani	Male	Village 35 km	
38.	Mbuyu Ilunga	Male	Village Taba	
39.	Ngoy Frangoise	Female	Village Taba	
40.	Bahati Safari	Male	Village 45 km	
41.	Masumbuko	Male	Efeso	
42.	Mungunyru	Male		

43.	KamiriMugozi	Male	Bethania	
44.	NgulweRuzima	Male	Matumaini	
45.	Mwehu Timothee Jean	Male	Bethania	
46.	Joseph Kalumba Gideoni	Male	Amtioka	
47.	Muzingwa Muzungu	Male	Kaungwe	
48.	KashidiRuterera	Male	Mutarure	
49.	David Kashali Fidele	Male	Nyuzu	
50.	Ilunga Mwila Sylvain	Male	Nsele	
PASTORS WITHOUT CONGREGATIONS				
1.	Rev. Ilunga Zibondo Alain	Male		Trained
2.	Mwema Kazadi Jean-Paul	Male		
3.	Jule Mulongoyi	Male		
4.	Ilunga Mwila Sylvain	Male		
5.	Tupapo Kabenze Moise	Male		
6.	Ngoy Shimbi Machime	Male		
7.	Numbi Ninive	Mal		Trained

IV. APPLICATION FOR CREDENTIALS

Application for credentials received and approved from the Presbytery of Central Cape for the following ministers:

1. Rev. Ndumiso Khalipha
2. Rev. Nkululeko Manxoyi
3. Rev. Llyod Saule

V. Admission into Ministry

On the 12th May the Ministry Committee received and approved the recommendation of the Rev Simiso Mncwabe to move from provisional status at the 2019 General Assembly to become a minister in the UPCSA.

VI. QUESTIONNAIRE

During the month of June, the outgoing ministry secretary, Rev. Dr. Pat Baxter, and the incoming ministry secretary, Rev. Dr. Pakiso Tondi, met to examine the educational process in the denomination. A questionnaire was developed and presented to the General Assembly Ministry Committee to be answered by ministers who have been ordained in the past 5 years. The rationale for the particular grouping is that ministers ordained in the last five years have been through curriculum changes both in the theological institutions and in the General Assembly Post Academic programme. The committee wants to understand the effectiveness of the changes presented. Should experienced ministers wish to also share their views on theological training with the new Ministry Secretary, please submit to the Rev. Dr. Pakiso Tondi at min@unitingpresbyterian.org

VII. SECONDMENT

The name of the Rev Siziwe Dingiswayo was omitted on the list of seconded ministers given in the main report on Papers to the Executive Commission. Please note the addition of her name to the list.

VIII. STUDENTS FOR 2022

The updated list of students for 2022 is as follows:

#	NAME	INSTITUTION, COURSE & YEAR OF STUDY
1.	Chikomo, Christian	RCU, B.Th. 1 st Year
2.	Chirikwawo, Lillian	UTC, B.Th. 3 rd Year

#	NAME	INSTITUTION, COURSE & YEAR OF STUDY
3.	Gordon, Amber-Leigh	Pretoria, Masters
4.	Hlati, Sicelo Gift	Pretoria, B. Th. 3 rd Year
5.	Lebesa, Lydia	TEEC, Dip. Th. 2 nd Year
6.	Mabotja, Lethabo	Pretoria, Dip. Th. 3 rd Year
7.	Mata, Eric	TEEC, B.Th. 3 rd Year
8.	Matlala, Mpho	TEEC, B.Th. 3 rd Year
9.	Maxamba, Masixole	TEEC, B.Th. 1 st Year
10.	Mguni, Njabulo	RCU, B.Th. 1 st Year
11.	Mkandwini, Tebogo	TEEC, Dip. Th 3 rd Year
12.	Mokheseng, Letsatsi	TEEC, Dip. Th 3 rd Year
13.	Mpolweni, Nomvuzo	TEEC, B.Th. 1 st Year
14.	Mtolo, Thabiso	UKZN, B.Th. 3 rd Year
15.	Murove, Caesar	UTC, B.Th. 3 rd Year
16.	Muwowo, Fishani	UCZU, B.Th. 3 rd Year
17.	Mzongwana, Monde	TEEC, 2 nd Year
18.	Ngcambu, Mteteleli	TEEC, Dip. Th 2 nd Year
19.	Ngubane, Bandile	TEEC, Dip. Th 2 nd Year

PROPOSALS

1. The Executive Commission approves the names of the students, probationers and bi-vocational probationers as outlined in the report.
2. The Executive Commission grants Rev. Sandile Dlamini provisional admission into Ministry in the UPCS.
3. The Executive Commission approves the 2023 minimum stipends, travel allowances, and pulpit supply fees and instructs Presbyteries to adhere to these minimums.
4. The Executive Commission notes the formation of the New Presbytery of the Democratic Republic of Congo and notes that the Ministry Committee has begun discussion on the up-skilling and training of the Ministers in that Presbytery.
5. The Executive Commission notes the approval of credentials for the Rev. Ndumiso Khalipa, Rev Nkululeko Manxoyi and Rev. Lloyd Saule for the Ministry of Word and Sacrament.
6. The Executive Commission agrees to move the Rev. Mncwabe from provisional to full status as a minister of Word and Sacrament in the UPCS.
7. The Executive Commission urges all ministers who have been ordained for 5 years or less to answer the questionnaire not later than 31st of July, 2022, to assist the Ministry Committee of General Assembly to examine the way forward for the training of Ministers of Word and Sacrament.

APPENDIX 1: MINISTRY COMMITTEE

Questions for Ordained Ministers who have gone through probation in the last 5 years

The purpose of the following set of questions posed to ministers who have gone through probation in the last 5 years is to enhance the support that the denomination provides to its students for ministry and probationers. Sharing your experiences will assist the denomination to move to greatness. Your input will be invaluable to assist us to provide the best educational training and probation experience to our students, probationers and ministers.

1. During your studies, (either full-time or part-time) could you let me know what input was valuable to you that has helped you in ministry from the Ministry Committee /Ministry Secretary's office and what you would like to see improved and sustained.
2. What was the most important thing that you want the Ministry Committee/Ministry Secretary's office to know that posed a challenge for you during your studies?
3. How were your studies valuable in ensuring that your call to the UPCS Ministry of Word and Sacrament is further confirmed?
4. Was your probation period effective in preparing you for your ordination, future role and responsibilities as an Ordained Minister of Word and Sacraments within the UPCS, if yes, please tell us in which way?
5. If your probation period was not effective and helpful in preparing you for your ordination, what suggestions you would like to make to improve the experience.
6. What suggestions do you have that need to be considered seriously in improving the Probation experience and preparation for ordination and future role and responsibilities as an ordained Minister of Word and Sacraments within the UPCS?

SUPPLEMENTARY REPORT OF THE ECUMENICAL RELATIONSHIPS COMMITTEE (ERC) TO THE 2022 EXECUTIVE COMMISSION: 26-30 JUNE 2022

INTRODUCTION

1. This is a supplementary report that is occasioned by some important developments that took place in the ecumenical space after the submission of the initial report to the Clerk of the General Assembly. This report will cover few and critical aspects that should come to the attention of the Executive Commission.

APPOINTMENTS TO THE ECUMENICAL BODIES

2. The World Council of Churches, through its Central Committee, appointed the Rev Dr Prof Jerry Pillay as the General Secretary of the WCC with effect from 1 January 2023.

3. The WCC also made some staff appointments which will be effective in November and December 2022. Listed here below are those who have some connections with the UPCSA.

3.1 The Rev. Dr Kuzipa Nalwamba, a minister of the United Church of Zambia, has been appointed as WCC programme director for Unity and Mission. Dr Nalwamba completed her doctorate degree in Systematic Theology from the University of Pretoria and later served the Council for World Mission as a project consultant for strategic planning and as mission secretary for communication. During her studies and her time with the CWM, she was based in Pretoria and became a member of St Columba's Hatfield. She, currently, serves at the WCC's Bossey Ecumenical Institute as professor of Ecumenical Ethics and as programme executive for Ecumenical Theological Education (ETE).

3.2 The Rev. Dr Kenneth Mtata has been appointed as the WCC programme director for Public Witness and Diakonia. He is, currently, general secretary of the Zimbabwe Council of Churches, which the UPCSA is an affiliate of. He addressed the Executive Commission that was held in Zimbabwe in 2017.

3.3 The Rev. Dr Peter Cruchley has been appointed as the director of the WCC Commission on World Mission and Evangelism. He is, currently, the mission secretary for Mission Development with the Council for World Mission which the UPCSA is a member of.

4. The Rev Dirk Gevers, a minister of the UPCSA, was appointed as the Secretary-General of United Bible Societies, an international body of the Bible Societies. Rev Gevers is, currently, the CEO of Bible Society South Africa.

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission notes the following new appointments and congratulates the appointees accordingly:
 - a. The Rev Dr Prof Jerry Pillay as the General Secretary of the WCC.
 - b. The Rev Dirk Gevers as the Secretary-General of United Bible Societies.
 - c. The Rev. Dr Kuzipa Nalwamba as WCC programme director for Unity and Mission.
 - d. The Rev. Dr Kenneth Mtata as the WCC programme director for Public Witness and Diakonia.
 - e. The Rev. Dr Peter Cruchley as the director of the WCC Commission on World Mission and Evangelism.
3. The Executive Commission
 - a. requests the Presbytery of Highveld to arrange a sending off service in honour of Rev Dr Prof Pillay and invite the Moderator and the officials of the General Assembly; and

- b. requests the Presbytery of the Western Cape to arrange a sending off service in honour of Rev Dirk Gevers and invite the Moderator and the officials of the General Assembly.

NOMINATIONS COMMITTEE SUPPLEMENTARY REPORT TO 2022 EXECUTIVE COMMISSION

INTRODUCTION

The following changes are proposed following the first draft of the Nominations Report

1. The following were nominated as Cluster Co-ordinators :

- Cluster 1 : **Preaching and Teaching** – Rev Kim Brown
- Cluster 2: **Worship and Pastoral Care: Rev Faresy Sakala** (Rev Paul Neshangwe resigned because of commitments)
- Cluster 3: **Service and Witness: Ms Belinda Crawford** (Rev Nobuhle Mbata as a key member of the Church In Society Committee had to be replaced)
- Cluster 4: **Governance and Administration:** Dr Amon Kasambala
- Cluster 5: **General Assembly:** Mr Geoff Jooste

2. Mission and Discipleship Convener:

The Rev Ruth Armstrong leaving the UPCSA . The committee **nominates Rev Theo Groeneveld to complete the term.**

REV. DR BUKELWA HANS - CONVENER

PROPOSALS

1. The Executive Commission receives the report.
2. The Executive Commission approves the Nominations as contained in the report.

NOMINATIONS		
COMMITTEES AND COMMISSIONS OF GENERAL ASSEMBLY 2021-2023		
	NAME OF COMMITTEE OR COMMISSION	M/F
	AARP/COURT OF ASSEMBLY	
1	Convener: Rev Dr Peter Langerman	M
	Ministers:	
	Rev Mukondi Ramulondi	M
	Rev Jane Nyirongo	F
	Rev Zolile Mkentane	M
	Rev Thabani Masikane	M
	Rev Zacchaous Chilembo	M
	Alternate Ministers:	
	Rev Awedzani Nemaokwe	M
	Rev Luzuko Qina	M
	Rev Lita Madaka	M
	Elders:	
	Adv Matibidi S Mamabolo	M
	Adv Irene Mukwevho	F
	Mr Harry Bopape	M
	Ms Nomathamsanqa Bantom	F
	Ms Thandiwe Hlam	F
	Ms Sharon Muthimunye	F
	Alternate Elders:	
	Adv Hallam	M
	Mr Mdleleni	M
	Mr Motsepe	M
	ASSEMBLY BUSINESS	
2	Convener: Rev Melanie Cook	F
	Members:	
	Moderator: Rt Rev Siphon Mtetwa	M
	Moderator Designate: Rev Lydia Neshangwe	F
	General Secretary: Rev Dr Lungile Mpetsheni	M
	Clerk of Assembly: Rev Vusi Mkhungo	M
	Rev David Nanyane	M
	Ms Yalande Faba	F
	Rev Zolani Makalima	M
	Ms Poto Eunice	F
	CHURCH FELLOWSHIPS	
3	Convener: Rev Sibusiso Zungu	M
	Members:	
	Synod of Zambia: Rev Patricia Phiri	F
	Presbytery of Zimbabwe: Rev Andrew Makunda (M)	M
	Mr Vuyani Maguga	M
	Ms Azola Toko	F
	Rev Caroline Hlati	F
	Rev Zukiswa Klaas	F
	Rev Thabani Masikane	M
	Presidents / Secretaries of Fellowships	
	Corresponding Members:	
	Presbytery Conveners of Fellowships	

	CHURCH OFFICE	
4	Convener: Rev Glynis Goyns	F
	Members:	
	Moderator: Rt Rev Sipho Mtetwa	M
	General Secretary: Rev Dr Lungile Mpetsheni	M
	General Treasurer: Mr Ryan Johnson	M
	Dr Inette Taylor (Specialist)	F
	Rev Richard Mkandawire	M
	Mr C Banda	M
	Rev Melanie Cook	F
	Rev Awedzani Nemauxhwe	M
	Ms Mashalaba Nonceba	F
	Rev Khanyiswa Minya	F
	Dr Jeremiah Mutamba	M
	CHURCH in SOCIETY	
5	Convener: Rev Thembazana Ngalwana	F
	Members:	
	Convener of Synod of Zambia Task Force: Ms Beatrice Kondowe	F
	Convener of Zimbabwe Task Force: Rev M Mutonganavo	M
	Convener of South Africa Task Force: Rev Vuyo Mbaru	M
	Rev Mafasa M Nyama	M
	Rev Sibusiso Lindani	M
	Mrs N C Cordelia Pona	F
	Ms Moahloli	F
	Mr Jonathan Langerman	M
	Rev Nobuhle Mbata	F
	Corresponding members:	
	Conveners: Presbytery Church in Society Committees	
	COMMUNICATIONS	
6	Convener: Benny Boshielo	F
	Members:	
	General Secretary: Rev Dr Lungile Mpetsheni	M
	Clerk of Assembly: Rev Vusi Mkhungo	M
	Presbytery of Zimbabwe: Rev G Gwangwava	M
	Synod of Zambia: Mr Raphael Mvula	M
	Ms Eddie Stopforth	F
	Mr Geoff Jooste	M
	Mr Ian Wilson	M
	Mr Thabo Molaba	M
	Ms Yonela Dekeda	F
	Mr Solly Maluleke	M
	Ms Grace Ngidi	F
	Corresponding members:	
	Conveners of Presbytery Communications Committees	

ECUMENICAL RELATIONSHIPS		
7	Convener: Gen Sec Rev Dr Lungile Mpetsheni	M
	Members:	
	Moderator: Rt Rev Siphon Mtetwa	M
	Moderator Designate: Rev Lydia Neshangwe	F
	Clerk of Assembly: Rev Vusi Mkhungo	M
	Church Unity Commission Rep: Rev Kim Brown	F
	Synod of Zambia: Rev Thomson Mkandawire	M
	Presbytery of Zimbabwe: Ms Samkeliso Siwela	F
	Miss Karabo Mamabolo	F
	Ms Afika Rwayi	F
	Rev Zwai Mtyhobile	M
	Rev Dr Fundiswa Kobo	F
	Rev Mautji Pataki	M
	Rev Wayne van Heerden	M
	Rev Craig Morrison	M
	Corresponding members: Conveners of Presbytery Ecumenical Relations Committees	
EDUCATION AND TRAINING		
8	Convener: Rev Armando Sontange	M
	Members:	
	PEF Administrator: Mr Ronnie Maqubela	M
	Presbytery of Zimbabwe: Rev T Garande	M
	Synod of Zambia: Ms Rhodah Mtande	F
	Ms Mmule Mabuse	F
	Rev Philani S Mbanjwa	M
	Dr Sindiswa Stofile	F
	Rev Xolisile Mlotshwa	F
	Mr Twasile Mbandazayo	M
	Ms Nolly Vellem	F
	Ms Yolande Fabe	F
	Ms Fiona Benzon	F
	Corresponding members: Conveners of Presbytery Education & Training	
FINANCE		
9	Convener: General Treasurer Mr Ryan Johnson	M
	Members:	
	Moderator: Rt Rev Siphon Mtetwa	M
	General Secretary: Rev Dr Lungile Mpetsheni	M
	Chief Finance Officer: Rev Malungelo Jita	M
	Clerk of Assembly: Rev Vusi Mkhungo	M
	Ministry Secretary: Rev Dr Pat Baxter	F
	Presbytery of Zimbabwe: Mr Jacob Mkorongo	M
	Synod of Zambia: Mr Knowledge Gondwe	M
	Mr Colin Gauld	M
	Ms Violet Baloyi	F
	Rev Chris Judelsohn	M
	Rev Dr Amon Kasambala	M
	Ms Nobabalo Majokweni	F
	Corresponding Members:	
	Treasurers of Presbyteries	
	Church Fellowships Treasurers	
	Associated with the Committee:	
	Representative from Priorities and Resources Committee	
		F

	AUDIT COMMITTEE	
10	Convener :Ms Gloria Spelman	F
	General Treasurer: Mr Ryan Johnson	M
	Chief Finance Officer: Rev Malungelo Jita	M
	Presbytery of Zimbabwe: Mr Gibson Bulazo	M
	Synod of Zambia Representative	M
	Advocate Lulama David Halam	M
	Mr Craig Smith	M
	Rev Frikkie J Botha	M
	Pension Trustee:	
	Mr Tom Borril	M
	MISSION AND DISCIPLESHIP	
11	Convener: Rev Theo Groeneveld	F
	Members:	
	Presbytery of Zimbabwe: Rev Brian Mazanhi	M
	Rev Dr Godfrey Msiska	M
	Bible Society Representative: Rev Hein Barnard	M
	OLM Administration: Ms Eddie Stopforth	F
	Rev Theo Groeneveld	M
	Rev Mzwamadoda Mfene	M
	Mrs Welekazi Sokutu	F
	Rev Royden Blackwell	M
	Rev Wayne Van Heerden	M
	Rev Mathemba Tati	M
	Rev Tebogo Thobejane	F
	Ms Mokgadi Modiba	F
	Mr Alan Webster (Associate)	
	MINISTRY	
12	Convener: Rev Dr Chris Mkandawire	M
	Members:	
	Ministry Secretary: Rev Dr Pakiso Tondi	F
	Dr Inette Taylor (Specialist)	F
	Ms Jolina Sehoana (Specialist)	F
	Presbytery of Zimbabwe: Rev Garikai Mufanebadza	M
	Mr Nathi Ndlovu	M
	Rev John Gordon	M
	Rev Fezeka Jobela	F
	Ms Nomawethu Mayekiso	F
	Rev Douglas Bower	M
	Rev Yolisa Mlalandle	F
	NOMINATIONS	
13	Convener: Rev Dr Bukelwa Hans	F
	Members:	
	Presbytery of Zimbabwe: Mr M Kwenje	M
	Synod of Zambia: Rev Sam Mtonga	M
	Rev Zolile Mkentane	M
	Rev Sydwell T Ndindwa	M
	Ms Nodumo Toyi	F
	Rev Yolisa Mlalandle	F
	Rev Colin Campbell	M
	Ms Zanele Foley	F
	Mr Siyanda Mqalo	M
	Corresponding Members:	
	From Presbytery Reps & Gender Desk	

PRIORITIES AND RESOURCES		
14	Convener: Dr Kefiloe Masiteng	F
	Members:	
	Moderator: Rt Rev Sipho Mtetwa	M
	Moderator Designate: Rev Lydia Neshangwe	F
	General Secretary: Rev Dr Lungile Mpetsheni	M
	Clerk of Assembly: Rev Vusi Mkhungo	M
	General Treasurer: Mr Ryan Johnson	M
	Ministry Secretary: Rev Dr Pat Baxter	F
	Ms Thandiwe Hlam	F
	Mr Pedzisayi Sakuhuni	M
	Mr Thabo Molaba	M
	Mrs Nomlibo Jacobs	F
	Rev Dr David Mushayavanhu	M
	Rev Sauros Phaika	M
	Mrs Welekazi Sokutu	F
	STEWARDSHIP	
15	Convener: Rev Thabane Masikane	M
	Members:	
	Chief Finance Officer: Rev Malungelo Jita	M
	Presbytery of Zimbabwe: Rev George Simbanegavi	M
	Synod of Zambia: Rev Lazarus Chirwa	M
	Rev Celani Mbhele	M
	Elder Akhona Dyantyi	F
	Rev Chumisa Makalima	F
	Mr Harry Bopape	M
	Rev Vuyani Zepe	M
	Mr Happy Msiza	M
	Mr Nathi Mncwabe	M
	MANUAL	
16	Convener: Rev Dr George Marchinkowski	M
	Members:	
	Presbytery of Zimbabwe: Rev Anna Banda	F
	Synod of Zambia Representative	
	Rev Alastair Rodger	M
	Ms Thulani Nayo	F
	Rev Siba Loni	M
	Rev John Gordon	M
	Ms Irene Mukwevho	F
	Ms Thembie Nxumalo	F
	Rev Bongiwe Ngebulana	F
	HEALTH & WELLNESS	
17	Convener: Mrs Nobuntu Pona	F
	Presbytery of Zimbabwe: Rev Susan Mumba	F
	Synod of Zambia: Mrs Esther Mwila	F
	Mr Luzuko Bunu	M
	Ms Nosisa F Mkosana	F
	Mrs Pindily Lusaseni	F
	Dr Nomzi Zibi-Hlophe	F
	Ms Yolisa F Bomela	F
	Rev Andile Nyawo	M
	Rev Dr Buhle Mpofo	M
	Mrs Matsidiso Mamabolo	F

	WORSHIP	
18	Convener: Rev Mike Muller	M
	Members:	
	Presbytery of Zimbabwe: Rev Kurauone Mutimwii	M
	Synod of Zambia Representative	
	Rev Kim Brown	F
	Rev Douglas Bax	M
	Rev Seth Buttle	M
	Mrs Shaldene Pillay	F
	Mrs Bukelwa Phanyaza	F
	Rev Hendry Fortuin	M
	Rev Tony Robinson	M
	Rev Zephney Kennedy	F
	Rev Eleanor Gaunt	F
	Rev Sibusiso Gwala	M
	Corresponding members	
	Representatives from Presbyteries	
	DOCTRINE	
19	Convener: Rev Dr David Mushayavanhu	M
	Members:	
	Synod of Zambia Representative:	
	Rev Douglas Bax	M
	Rev Dr Malinge Njeza	M
	Rev Dr Bukelwa Hans	F
	Rev Dr Fundiswa Kobo	F
	Ms Beauty Khensani Matumba	F
	Rev Lulama Mshumpela	M
	Rev Jeremy Smith	M
	ETHICS AND DISCIPLINE	
20	Convener: Rev C Magagane	M
	Members:	
	Synod of Zambia: Mr Lawrence Makani	M
	Presbytery of Zimbabwe: Mrs Maria Phiri	F
	Rev Mzwandile Nyauza	M
	Rev Nkululeko Nojoko	M
	Rev Boitumelo Gaborone	F
	Rev Zolile Mkentane	M
	Mr Frans Moremi	M
	Rev Mkhesu Khusi	F
	JOINT COMMISSION ON UNION (UPCSA/UCCSA)	
21	Convener: Rev Mukondi Ramulondi	M
	General Secretary: Rev Dr Lungile Mpetsheni	M
	Rev Dr David Mushayavanhu	M
	Rev Melanie Cook	F
	Rev Patricia Phiri	F
	Rev Dr Victor Letuka	M
	Ms Gloria Spelman	F
	Ms Naume Somo	F
	Rev Sibusiso Zungu	M