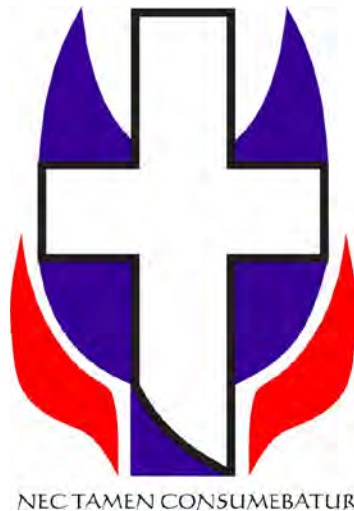


The Uniting Presbyterian Church In Southern Africa



PAPERS FOR THE 14TH
GENERAL ASSEMBLY 2021

Pietermaritzburg,

26th to 30th June 2021

Theme: “Going Back to Basics”

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UPCSA MODERATORS OF GENERAL ASSEMBLY

YEAR	GENERAL ASSEMBLY	EXECUTIVE COMMISSION	NAME OF MODERATOR	PRESBYTERIES VISITED
1999	Port Elizabeth	Bryanston	The Rev CW Leeuw FICB	Drakensberg & Zambia
2000	Gordon's Bay	Pretoria	The Rev AD Vorster BD, MTh	EGoli
2001	Benoni	Parkview	The Rev MT Chigwida BA, MDiv	Limpopo & E.Griqualand
2002	Pretoria	Strubensvalley	The Rev MK Boshomane DipTheol,BTh(Hons)	Thekwini
2003	East London	Mulbarton	The Rev GA Duncan Bed, BD. MTh, DTh	Zimbabwe & Zambia
2004	Bryanston	Benoni	The Rev J Pillay BTh.(Hons) MTh, PhD	Mthatha
2005		Kempton Park	The Rev J Pillay BTh.(Hons) MTh, PhD	Transkei
2006		Botha's Hill, Kwa Zulu Natal	The Rev J Pillay BTh.(Hons) MTh, PhD	Western Cape
2006	Livingstone		The Rev WD Pool BA (Hons)	
2007		Orlando	The Rev WD Pool BA (Hons)	Thukela
2008		Gcuwa, Butterworth	The Rev WD Pool BA (Hons)	
2008	Eston, Kwa Zulu Natal		The Rev C Mkandawire DipTh, BTh	
2009		Moregloed, Tshwane	The Rev C Mkandawire DipTh, BTh	Free State
2010		No Exco	The Rev C Mkandawire DipTh, BTh	Tshwane
2010	Vereeniging, Lekoa		The Rev Dr G Marchinkowski BA BD DMin	
2011			The Rev Dr G Marchinkowski BA BD DMin	Lekoa
2012		Perridgevale, Port Elizabeth	The Rev Dr G Marchinkowski BA BD DMin	Central Cape
2012	Stellenbosch, Western Cape		The Rev RJ Botsis BA	Amathole
2013		Kimberley	The Rev RJ Botsis BA	Limpopo
2014	Limpopo		The Rev ME Ramulondi BTh (Hons)	Zimbabwe
2015		East Griqualand	The Rev ME Ramulondi BTh (Hons)	Mthatha
2016	East London		The Rev Dr R Munthali BTh PhD	Transkei
2017		Harare, Zimbabwe	The Rev Dr R Munthali BTh PhD	Highveld
2018	Highveld		The Rev Dr P Langerman (DMin)	eGoli
2019		Central Cape Port Elizabeth	The Rev Dr P Langerman (DMin)	eThekwini
2020	Emergency on Zoom Platform		The Rev Dr P Langerman (DMin)	
2021	Pietermaritzburg and Zoom platform		The Rev Sipho Mtetwa Dip Theol, BTh, MTh	

**UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
GENERAL ASSEMBLY**

FIRST DRAFT AGENDA (Preliminary)

Saturday 26th June to 30th June 2021

Theme: "Going Back to Basics"

SESSION	TIME	EVENT	ESTIMATED DURATION
<u>Saturday 26th June 2021</u>			
01	11h00	Constituting Service (Imbali Church)	90
		Welcome	
		Public Worship	
		Roll of Commissioners	
		Retiring Moderator's Address	
		Induction of new Moderator	
		Vote of Thanks to the Retiring Moderator	
		Announcements and call for Notices of Motion	
	12h30	LUNCH	30
02	14h00	EXECUTIVE SESSION	60
		Welcome and local arrangements	
		Allocation for Notices of Motion	
		Assembly Business Committee <i>(Incl. Correction & Adoption of 2019 ExCom Minutes as well as 2020 Emergency GA Minutes)</i>	
		Final Call and Allocation of Notices of Motion	
		Nominations Committee (Preliminary Report)	
		Clerk of Assembly <i>(Incl. Changes in Ministry, Approval of retirements. Overtures and Petitions)</i>	
		Retiring Moderator's Report	
		Call for further Nominations – AARP/Court of Assembly and Moderator Designate	
03	15h00	LISTENING SESSION 1	120
		General Secretary	
		Finance	
		Pensions (UPCSAPF and PEPF)	
		Court and AARP	
		Manual	
		Church Office	
04	17h00	INSAKA SESSION	90
		General Secretary	
		Finance	

Pensions (UPCSAPF and PEPF)
 Court and AARP
 Manual
 Church Office

18h30 Closing Devotions 30

(To include a special service for those who had succumbed to COVID-19)

Sunday 27th June 2021

06 09H00 General Assembly Service (Imbali Church) 120

Public Worship
 Moderator's Address
 Introduction of Chaplains
 Holy Communion
 In Memoriam Minutes
 Valedictory Service

11h00 TEA

07 12h30 DECISION SESSION 1 90

General Secretary
 Finance
 Pensions (UPCSAPF and PEPF)
 Court and AARP
 Manual
 Church Office

14h00 LUNCH 30

08 15h00 LISTENING SESSION 2 90

Explanation of the voting process
 Election of Court of Assembly AARP (First Ballot)
 Election of the Moderator Designate (First Ballot)
 Ecumenical Relationships
 Ministry
 Doctrine
 Ethics and Discipline
 Health and Wellness

09 16H30 INSAKA SESSION 2 90

Ecumenical Relationships
 Ministry
 Doctrine
 Ethics and Discipline
 Health and Wellness

18H00 Closing Devotions

Monday 28th June 2021

10	08h30	Opening devotions	30
	09h00	DECISION SESSION 2	90
		Ministry Committee	
		Ecumenical Relationships	
		Doctrine	
		Ethics and Discipline	
		Health and Wellness	
	10h30	TEA	30
11	11h00	LISTENING SESSION 3	60
		Election of Court and AARP (Second ballot)	
		Worship	
		Mission and Discipleship	
		Stewardship	
		Priorities and Resources	
		Nominations Committee (First Draft)	
12	12h00	ECUMENICAL GREETINGS	60
		Presentation by General Secretary	
	13h00	LUNCH	60
13	14h00	INSAKA SESSION 3	90
		Worship	
		Mission and Discipleship	
		Stewardship	
		Priorities and Resources	
14	16h00	Second Ballot Court and AARP and Moderator Designate	
	16h30	Discussion with the UPCS leadership on the UPCS Vision, with focus on "A reconciled Community of Christians."	90
	18h00	Evening Devotions	

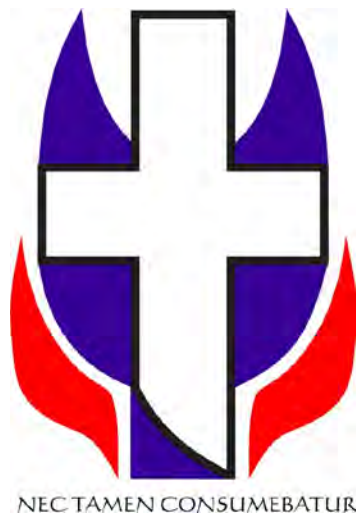
Tuesday 29th June 2021

15	08h30	Opening devotions	30
	09h00	Bible Society	30
	09h30	DECISION SESSION 3	90
		Worship	
		Mission and Discipleship	
		Stewardship	
		Priorities and Resources	
	11h00	TEA	30

16	11h30 LISTENING SESSION 4	90
	General Assembly Working group	
	Church Associations	
	Education and Training	
	Communications	
	Church in Society	
	Final Ballot Court and AARP	
	Nominations Report (Final Report)	
	13h00 LUNCH	
17	14:00 INSAKA SESSION 4	60
	General Assembly Working group	
	Church Associations	
	Education and Training	
	Communications	
	Church in Society	
	15H30 Election of the Convener of Court and AARP	
	16h00 Devotions	

Wednesday 30th June 2021

18	09h00 DECISION SESSION 4	90
	General Assembly Working group	
	Church Associations	
	Education and Training	
	Communications	
	Church in Society	
	10h30 Tea	30
19	11h00 CLOSING SERVICE	60
	Recognition of Moderator Designate	
	Moderator's Closing Address	
	Vote of thanks to Hosting Presbytery	
	Adjournment	



ADMINISTRATION

ROLL OF COMMISSIONERS TO GENERAL ASSEMBLY 2021

Report to the General Assembly 2021

First Name / Surname	M/F	
Ex Officio		
The Rt Rev Siphon Mtetwa	M	
The Rt Rev Dr Peter Langerman	M	
The Rev Dr Lungile Mpetsheni	M	
The Rev WV Mkhungo	M	
The Rev Dr Christopher Mkandawire	M	
Mr Ryan Johnson	M	
Amathole		
Ministers		
Bercovich Lihai	M	
Zepe Vuyani	M	
Loni Sibakhulu	M	
Magagane Mamlotje	M	
Ntshona Victor	M	
Mlalandle Yolisa	F	
Ngogela Neziswa	F	
Rashe Zolile	M	
Elders		
Arthur-Boateng Dickson A	M	
Mdingi Luthando	M	
Mtati Sinxolo	F	
Carelse Margaret	F	
Mqalo Siyanda	M	
Msweli Gloria N	F	
Potgieter Michael	M	
Sokutu Welekazi	F	
Alternates		
Nyoni Allan	M	
Finca Bongani	M	
Langston Mark	M	
Mpahlwa Nkululeko D	M	
Kula Nonstikelelo	M	
Moore Chris JJ	M	
Mpongoshe Mzanywa	M	
Botha V		
Mpengu Sibabalwe	M	
Jezile Zisiwe	F	
Beecham Sara	F	
Mbaru Manelisi	M	
Jacobus Gladys	F	
Frans S		
Botha Nozipho	F	
Central Cape		
Ministers		
Hans Bukelwa	F	
Magula Ayanda	M	
Sotashe Zukisani	M	
Erasmus Christel	F	
Mzendana Xolani	M	
Jita Nzimane	M	
Spence Rory	M	
Elders		
Trato Welile	M	
Mpunzi Fezile	M	
Mayekiso Nomawethu	F	
Keyi Sipiwo	M	
Njeza Sandiso	M	

Toyi Nodumo	F		
Alternates			
Gaborone Boitumelo	F		
Hans Howard	M		
Adamson Rod	M		
Copperbelt			
Ministers			
Msiska Godfrey	M		
Mkandawire Richard	M		
Elders			
Ndlovu Jeremiah	M		
Kumwenda Chila	F		
Alternates			
Nyirenda Masauso	M		
Zombe Nondo	M		
Drakensberg			
Ministers			
Mabaso Innocent	M		
Tati Nonyamezela	F		
Mbanjwa Philani	M		
Elders			
Mkhize Sibusiso	M		
Thabethe Karen	F		
Khonyane Elsie	F		
Alternates			
Madlala Nozinhle	F		
Sokhela Lindani	M		
East Griqualand			
Ministers			
Nqakwana Phindile	M		
Gugushe Joseph	M		
Machachamise Maxwell	M		
Elders			
Msomi Sibabalwe	M		
Figlan Siviwe	M		
Nonkonyana Pumla	F		
Alternates			
Van der Lingen Shona	F		
Mntuyedwa Elder			
eGoli			
Ministers			
Minya Khanyiswa	F		
Cook Melanie	F		
Judelsohn Christopher	M		
Nopapaza Thembinkosi	M		
Kemp Iain	M		
Steyn Tobias	M		
Elders			
Mazibuko Thandiwe	F		
Manaka Kobela	F		
Stopforth Eddie	F		
Sawers Roy	M		
Fotsing Delaunay	M		
Faba Yolande	F		
Alternates			
Jackie Barker	F		
Wonke Buqa	M		
Natasha Sithole	F		
Glenys Kelly	G		

Thekwini			
Ministers			
Tati Mathemba	M		
Kasambala Amon Dr	M		
Howse Gregory	M		
Elders			
Vilakazi Sicelo	M		
Bestwick Kevin	M		
Vermolen Nataly	F		
Alternates			
Klaas Zukiswa	F		
Bengani Thabani	M		
Du Toit Valmai	F		
Trans Xhariep			
Ministers			
Tondi Pakiso E	M		
Ngalwana-Nibe Thembazana	F		
Seoe Stephen	M		
Matli Malefetsane S	M		
Letseleha Charles MM	M		
Elders			
Ramokopu Lewatle J	M		
Vellem Nolly	F		
Mokoro Phehello J	M		
Monyake Abiamon	M		
Taaibos M	F		
Alternates			
Thema Malusi	M		
Ngqungwana Mncedisi	M		
Chapman Peter	M		
Mhike Patrick	M		
Ngculu H	F		
Sekhola	M		
Moremi Frans	M		
Thabe A	F		
Mfiliki	M		
Galela-Thema Thembisa	F		
Highveld			
Ministers			
Mkhesu Khusi	F		
Nanyane David	M		
Elders			
Masiteng Kefiloe	F		
Langerman Jonathan	F		
Alternates			
Njeza Malinge	M		
Vaaltyn Gavin	M		
Ngubeni Xoli	F		
Molokoane Lebogang	M		
Lekoa			
Ministers			
Monokoane David D	M		
Thema Robert	M		
Raphesu Mamabolo R	M		
Elders			
Mokoena Meisie E	F		
Moahloli Mphuesele P	F		
Koloko Rajane J	M		
Alternates			
Nare S	M		
Mokoena M	F		

Limpopo			
Ministers			
Ramulondi Mukondi E	M		
Mokeng Lesego L	M		
Nemaukhwe Awedzani R	M		
Elders			
Sakuhuni Pedzisayi	M		
Modiba Lettie	F		
Matumba Khensani B	F		
Alternates			
Molifi Mary Anne	F		
Maselesele Mukundi K	M		
Molaba Dikobe L	M		
Poopedi TM			
Thema M			
Mashao MC			
M'chinga			
Ministers			
Chirwa Edward	M		
Mtonga Samuel	M		
Elders			
Njobvu Benson	M		
Ngulube Peggy	F		
Alternates			
	M		
Banda Sonye			
Mtonga Charity	F		
Mthatha			
Ministers			
Ndindwa Sydwell	M		
Bashe Loyiso	M		
Nojoko Nkululeko	M		
Ruka Luyanda	M		
Elders			
Maqekeni JZ	M		
Mkosana Luxolo	M		
Msomi Nambitha	F		
Magabela Claribel N	F		
Alternates			
Jonga Nkululo	M		
Thupha Bulelani	M		
Halam LD	M		
Boyce Sandile M	M		
Munali			
Ministers			
Nkosi Panji	M		
Mhone Kennedy	M		
Elders			
Tembo Getrude	F		
Zimba Kenani	M		
Alternates			
Bowa Arthur	M		
Kalumbi Pamela	F		
Thukela			
Ministers			
Mbata Nobuhle G	F		
Nyawo Andile	M		
Hlongwe Asanda O	M		
Elders			

Mthembu Vanessa PN	F		
Khoza Dumisani J	M		
Kubheka Siboniso M	M		
Alternates			
Mchunu Dumisani	M		
Masikane Eric J	M		
Mokhantso Tshepo	M		
Nxumalo Thembi IV	F		
Ntuli Mkhonzeni J	M		
Dladla Christopher B	M		
Tiyo Soga Memorial			
Ministers			
Lita Madaka	M		
Peter P Mpeke	M		
Chumisa Makalima	F		
Bongiwe Ngebulana	F		
Elders			
Maxesha Maceba	M		
Twasile Mbandazayo	M		
Ndiki Nomsa B	F		
Namhla Ntantala	F		
Alternates			
Zamani Maqoko	M		
Thabo Noti	M		
Simanye Mapasa	F		
Tobile Mpondo	M		
Tshwane			
Ministers			
Nyama, Mafasa M	M		
Mathabatha Golebilwe D	M		
Van Heerden Wayne	M		
Tobejane Tebogo	F		
Smit Andries K	M		
Elders			
Ngwenya Daniel	M		
Masete Thabo	M		
Mashalaba Noncebe	F		
Mabuse Mmule	F		
Poto Eunice	F		
Alternates			
Makgahlela Freddy	M		
Western Cape			
Ministers			
Mfene Mzwamadoda	M		
Campbell Colin	M		
Barnard Natalie	F		
Snyders Andrew	M		
Marchinkowski George	M		
Bower Douglas	M		
Muller Mike	M		
Smit David	M		
Kitenge Daniel	M		
Mbaru Vuyolwethu	M		
Elders			
Jacobs Nomlibo	F		
Phanyaza Bukelwa	F		
Plaatjie Sakhele	M		
Pillay Shaldene	F		
Gwele Malibongwe	M		
MacDonald David	M		
Ndzima-Tyobile Beauty	F		

Malele Patrick	M	
Ngeyi Wandisile	M	
Nayo Thulani	F	
Alternates		
Zimbabwe		
Ministers		
Tungunu Clarence	M	
Ruzivo Sam K	M	
Kasere Tafadzwa	M	
Mhlanga Willingmore	M	
Mumba Susan	F	
Mazanhi Brian	M	
Elders		
Samu Partson	M	
Ncube Silibaziso	F	
Bulazo Gibson	M	
Chivhanga Henry	M	
Siwela Samkeliso	F	
Taberekerwa Chenai	F	
Alternates		
Minister		
Sakala Faresy	F	
Mususa Biggie	M	
Mutimwii Kurauone	M	
Elders		
Mark Louise	F	
Gushungo Rumbidzai A	F	
Mwanari Edward	F	

INSAKA GROUPS FOR GENERAL ASSEMBLY 2021

Report to the General Assembly 2021

Group One

Kasambala Amon Dr (facilitator)	M	_____	
Bercovich Lihai	M	_____	
Cook Melanie	F	_____	
Nyawo Andile	M	_____	
Bower Douglas	M	_____	
Mokoro Phehello J	M	_____	
Koloko Rajane J	M	_____	
Taberekerwa Chenai	F	_____	
Nonkonyana Pumla	F	_____	
Ngeyi Wandisile	M	_____	
Ndlovu Jeremiah	M	_____	

Group Two

Barnard Natalie (facilitator)	F	_____	
Zepe Vuyani	M	_____	
Jita Nzimane	M	_____	
Nyama, Mafasa M	M	_____	
Raphesu Mamabolo R	M	_____	
Vellem Nolly	F	_____	
Moahloli MP	F	_____	
Siwela Samkeliso	F	_____	
Figlan Siviwe	M	_____	
Fotsing Delaunay	M	_____	

Group Three

Ramokopu Lewatle J (facilitator)	M	_____	
Mzendana Xolani	M	_____	
Loni Sibakhulu	M	_____	
Snyders Andrew	M	_____	
Minya Khanyiswa	F	_____	
Bashe Loyiso	M	_____	
Mathabatha Golebilwe D	M	_____	
Ngulube Peggy	F	_____	
Mokoena Meisie E	F	_____	
Faba Yolande	F	_____	
Kumwenda Chila	F	_____	
Malele Patrick	M		

Group Four

Njobvu Benson (facilitator)	M		
Ntshona, Victor M	M		
Erasmus Christel	F		
Van Heerden Wayne	M		
Letseleha Charles MM	M		
Tembo Getrude	F	_____	

Maxesha Maceba	M	
Ndzima-Tyobile Beauty	F	
Bulazo Gibson	M	

Group Five

Magagane Mamolotje (facilitator)	M	
Spence Rory	M	
Ngebulana Bongiwe	F	
M'hone Kennedy	M	
Mtonga Samuel	M	
Thema Robert	M	
Sawers Roy	M	
Msomi Sibabalwe	M	
Toyi Nodumo	F	
Ncube Silibaziso	F	
MacDonald David	M	
Ndiki Nomsa B	F	

Group Six

Gwele Malibongwe (facilitator)	M	
Smit Andries K	M	
Makalima Chumisa	F	
Nkosi Panji	M	
Monokoane David D	M	
Machachamise Maxwell	M	
Matli Malefetsane S	M	
Samu Partson	M	
Manaka Kobela	F	
Masete Thabo	M	
Stopforth Eddie	F	

Group Seven

Mbaru Vuyolwethu (facilitator)	M	
Mazanhi Brian	M	
Hans Bukelwa	F	
Ngogela Neziswa	F	
Gugushe Joseph	M	
Mpeke Peter P	M	
Pillay Shaldene	F	
Ngwenya Daniel	M	
Magabela Claribel N	F	
Matumba Khensani B		
Langerman Jonathan	M	
Khonyane Elsie	F	

Group Eight

Chirwa Edward (facilitator)	M	
Mumba Susan	F	

Madaka Lita	M	
Judelson Christopher	M	
Mabaso Innocent	M	
Nqakwana Phindile	M	
Sokutu Welekazi	F	
Mazibuko Thandiwe	F	
Msomi Nambitha	F	
Modiba Lettie		
Plaatjie Sakhele	M	
Mbandazayo Twasile	M	

Group Nine

Ngalwana-Nibe Thembazana (facilitator)	F	
Mhlanga Willingmore	M	
Mbanjwa Philani	M	
Steyn Tobias	M	
Nanyane David	M	
Magula Ayanda	M	
Phanyaza Bukelwa	F	
Mashalaba Noncebe	F	
Mkosana Luxolo	M	
Sakuhuni Pedzisayi	M	
Vermolen Nataly	F	
Njeza Sandiso	M	

Group Ten

Jacobs Nomlibo (facilitator)	F	
Kasere Tafadzwa	M	
Nemaukhwe Awedzani	M	
Mkhesu Khusi Amina	F	
Kemp Iain	M	
Tati Mathemba	M	
Tobejane Tebogo	F	
Arthur-Boateng Dickson	M	
Mayekiso Nomawethu	F	
Mabuse Mmule	F	
Khoza Dumisani J	M	
Zimba Kenani	M	

Group Eleven

Campbell Colin (facilitator)	M	
Ruzivo Sam K	M	
Ruka Luyanda	M	
Mokeng Lesego L	M	
Ndindwa Sydwell	M	
Sotashe Zukisani	M	
Taaibos M	F	

Vilakazi Sicele	M	
Mpunzi Fezile	M	
Mtati Sinoxolo	F	
Namhla Ntantala	F	
Chivhanga Henry	M	

Group Twelve

Masiteng Kefiloe (facilitator)	F	
Tungunu Clarence	M	
Kitenge Daniel	M	
Mfene Mzwamadoda	M	
Hlongwe Asanda O	M	
Mlalandle Yolisa	F	
Monyake Abiamon	M	
Mkhize Sibusiso	M	
Trato Welile	M	
Carelse Margaret	F	

Group Thirteen

Bestwick Kevin (facilitator)	M	
Nojoko Nkululeko	M	
Ramulondi Mukondi E	M	
Nopapaza Thembinkosi	M	
Smit David	M	
Tondi Pakiso E	M	
Msiska Godfrey	M	
Poto Eunice	F	
Thabethe Karen	F	
Mqalo Siyanda	M	
Maqekeni JZ	M	
Keyi Sphiwo	M	

Group Fourteen

Nayo Thulani (facilitator)	F	
Mkandawire Richard	M	
Rashe Zolile	M	
Howse Gregory	M	
Muller Mike	M	
Mbata Nobuhle G	F	
Seoe Stephen E	M	
Mthembu Vanessa PN	F	
Msweli Gloria N	F	
Mdingi Luthando	M	
Kubheka Siboniso M	M	
Potgieter Michael	M	

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

STANDING ORDERS OF THE GENERAL ASSEMBLY

1. WHO ARE THE MEMBERS OF THE GENERAL ASSEMBLY?

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

- 1.1. Approximately three months prior to the meeting of General Assembly, the Clerk of Assembly shall issue to each Presbytery Clerk forms for the commissioning of ministers and elders to the forthcoming General Assembly. Each Presbytery then elects its Commissioners to the General Assembly in terms of paragraph 12.2 and 12.3 of Manual of Faith and Order.
- 1.2. Completed forms detailing the names, addresses and telephone numbers of Commissioners and their Alternates shall be returned by each Presbytery Clerk to the Clerk of Assembly (paragraph 12.6) not later than two months prior to the meeting.
- 1.3. Should any Presbytery find it necessary to appoint a substitute for a Commissioner who is unable to attend General Assembly, the name, address, email, and telephone number of the substitute shall be submitted to the Clerk of Assembly not later than 10 days before the General Assembly convenes. Any substitute shall be accepted as a regularly appointed Commissioner when the Roll of Commissioners is amended upon presentation to the General Assembly.
- 1.4. The onus of passing on Papers for the General Assembly and other briefings or resources supplied by the Clerk of Assembly to a substitute rests upon anyone who is unable to fulfil his/her commission. This should be done in consultation with his/her Presbytery Clerk.
- 1.5. One month before the commencement of the General Assembly every Commissioner shall register themselves via the zoom application in preparation for the dry runs. Registering for the dry runs will grant automatic access to the Assembly too.
- 1.6. Any alleged irregularity regarding the appointment of a Commissioner that has been brought to the attention of the Clerk of Assembly shall be referred to the Business Committee for examination and report to the General Assembly.
- 1.7. Commissioning by a Presbytery obliges a commissioner to be present for the whole period of the General Assembly. Leave of absence for any period must be applied for, stating reasons, through the person/s assigned to consider these applications. The Clerk shall report on each application to the General Assembly and move that it be granted or otherwise.

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

2. WHO IS REGULARLY ASSOCIATED WITH THE ASSEMBLY?

- 2.1 The association of Church members with the General Assembly is in line with 12.68 of the *Manual of Faith and Order*. The association of any particular person may be moved at the beginning of any Session of General Assembly after consultation with the Clerk or Business Convener of Assembly.
- 2.2 Any fraternal delegate of a sister Church, local minister invited to bring greetings, representative of an organisation, or individual invited to address the General Assembly, is for that purpose accorded the status of associate as defined in paragraph 12.68 of the *Manual of Faith and Order*, upon adoption of these Standing Orders.

Associates at the General Assembly have the right to speak, but not to vote. Only Commissioners may vote or lift any card during the decision session. Associates may also not "move" a proposal on the floor of the General Assembly. In terms of 14.16 of the Manual of Faith and Order; Associates and others who are not Commissioners must leave the Council when any business is conducted in a "private sitting."

3. ORDERING OF DOCUMENTS SUBMITTED TO GENERAL ASSEMBLY

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

The Convener of each Assembly Committee shall

- (a) send one copy of the completed report to the Clerk of Assembly to reach him not later than three months before the meeting; and
- (b) submit to the Assembly Business Convener, to reach him not later than one month before the meeting, written or telephonic motivation for
 - changing the place of a report on the agenda; and
 - changing the time allocated to discussion or decision on the report in the Assembly.

REMEMBER

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

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

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

Overtures and Petitions

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

- (i) One to the Clerk of Assembly.
- (ii) One to the Assembly Business Convener.

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

Reports

3.6. The report submitted after the prescribed date will NOT be included/printed in the General Assembly Papers or in Supplementary Papers. Instead, the Clerk will report the matter to the General Assembly Council and the decision to listen to the report will be taken by General Assembly. Should General Assembly resolve to listen to the late report; the Convener of the affected Committee will then make copies for ALL the commissioners; OR, in the case of a virtual meeting, the Clerk of Assembly shall circulate electronic copies to ALL the commissioners.

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

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

Applications from Presbyteries for granting status of minister emeritus.

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

Returns to Remits

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

Assembly Papers and Yearbook

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

The supplementary reports, proceedings and an Extract of General Assembly decisions shall be published in the UPCS Yearbook.

3.10. The Clerk of Assembly shall ensure that the Assembly Office

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

- a) the *Papers* (in printed or electronic format) in time for them to be read before the Council meets; and
- b) the minimum possible number of *Supplementary Papers* (in printed or electronic format) to commissioners immediately before the Council meets and to conveners who are not commissioners as soon as is practically possible.

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

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

- a) all the *Decisions* of the Assembly or Executive Commission; and
- b) all the *Remits* adopted by the Assembly or Executive Commission, separately printed, and identified.

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

- a) all the *Papers* and *Supplementary Papers*;
- b) all the *Decisions* of the Assembly or Executive Commission (of which only one complete copy is necessary, with the decisions affecting [i] Minister, Sessions and Congregations and [ii] Presbyteries marked in different ways); and
- c) all the *Remits* adopted by the Assembly or Executive Commission, separately printed and identified.

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

4. APPOINTMENT OF COMMITTEES ACTIVE DURING GENERAL ASSEMBLY

4.1. The Business Committee

Each General Assembly shall appoint a Convener of a Business Committee for the next Assembly, together with not more than six members to serve with him/her. The General Secretary, the Clerk of Assembly and the Chief Financial Officer shall be *ex-officio* members of the Business Committee. The committee members shall reside in close proximity to each other.

4.2 The Nominations Committee

The Nomination Committee Process shall be as follows:

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

- (b) The core group compiles a preliminary report. The Convener sends this to all Presbytery-appointed members of the Committee by **30th May**.
- (c) All members of the Committee comment to the Convener on the report by **15th June**.
- (d) The Convener compiles a first draft report for the Assembly and submits that for printing in the Supplementary Papers. He/she tables this without discussion on the Sunday of the Assembly and requests commissioners to hand their written comments on it to him/her.
- (e) The full Nominations Committee meets at Assembly to consider the first draft and amends it in light of information and comments from Assembly commissioners made directly to the Convener. The Convener then presents the second draft and the final report, as provided for in the Assembly agenda.

4.3 **The Records Committee**

Since the General Assembly shall be held virtually, it will not be possible to conduct the examination of records at the General Assembly. An alternative arrangement will be devised and discussed with the Presbytery officials and Conveners of General Assembly Committees.

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

5.1. The Assembly Business Committee shall

- (a) in consultation with the Conveners of Committees, arrange the order in which the business of Assembly is to be taken and, in particular, arrange with the Clerk of Assembly to have the Preliminary Draft Agenda printed and/or circulated in electronic form with the Papers;
- (b) consult with the Moderator and Clerk to decide how communications addressed to the Assembly through them are to be dealt with;
- (c) make arrangements for: the distribution of documents; projection of presentations and proposals, handling requests for leave of absence; appointment of a "Drafting Committee"; Elections Committee, scrutineers; vote of thanks; appointing of press officer; plans for next Assembly; translation of speeches; and the nomination and election of the Records Committee;
- (d) report at the beginning of the meeting of Assembly regarding business arrangements and personnel to be appointed to facilitate the meeting of General Assembly, and be prepared to meet thereafter as and when required to guide the Assembly in its business;
- (e) arrange for the meeting of "Insaka" groups during Assembly and advise commissioners on the appropriate words for proposals as well as the appropriate place on the Agenda of Assembly where the suggested proposal can be dealt with;
- (f) do all it can to encourage the Assembly to communicate effectively, use its time well and expedite its business in such a manner as may be well pleasing to the Lord; and
- (g) recommends to General Assembly a Drafting Committee consisting of up to 8 members who will read the reports of each of the Insaka Groups and prepare, in consultation with those groups, a set of proposals for the Assembly's Decision Session. The members of this committee should preferably not be commissioners. The General Secretary, assisted by the Clerk of Assembly, supervises the work of the Drafting Committee; whilst the General Secretary will be responsible for the final product of Drafting Committee that gets presented to General Assembly during Decision Making Session.

Regulating of Debate in the Assembly

5.2. The Moderator chairs the meeting of the General Assembly, seated at a table set up at the front of the Council. The Moderator is assisted by the Clerk (seated to the Moderator's left) and the Assembly Business Convener (seated to the Moderator's right). The General Secretary shall be seated at the right-hand side of Assembly Business Convener. The Minute Clerks are seated at a table to the left of or behind the Clerk.

Duties of the Clerk

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

- 5.4. The Clerk advises the Moderator on procedure, whether this relates to the rules of debate or to the laws of the Church.
- 5.5. In the absence of appointed persons, the Clerk moves proposals with regard to overtures, remits and reports.

Duties of the Assembly Business Convener

- 5.6. The Business Convener supervises all the "officers" appointed by Council to perform tasks except the Minute Clerks who are supervised by the Clerk.
- 5.7. The Business Convener advises the Moderator on when notices of motion, overtures and all business not listed on the agenda should be dealt with.
- 5.8. The Business Convener advises the Moderator or the mover of a proposal as to whether it is a notice of motion or a notice of amendment, and as to whether the motion is competent in terms of the provisions of the *Manual of Faith and Order*.
- 5.9. The Business Convener advises the Moderator with regard to the time available for Assembly to transact its business and may use proposals contained in paragraph 14.11 of the *Manual of Faith and Order* to help Assembly to handle its business more expeditiously.
- 5.10. Although the Clerk is responsible for advising the Moderator on procedure, the Business Convener may also do so.

6. WHAT HAPPENS FIRST AT GENERAL ASSEMBLY?

Roll of Commissioners

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

Changes in the Ministry

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

Report of the Assembly Business Committee:

- 6.3. The Assembly Business Convener shall report on, and move for the Council's approval:
 - (a) The Final Draft Agenda;
 - (b) The Committee's nominations.
 - (c) Standing Orders

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

- 7.1. The minutes of the Assembly shall contain a brief narrative on the conduct within any Session of the meeting and record of its decisions.
- 7.2. Where Assembly decides by consensus against a particular proposal, or where Assembly chooses to "pass from the subject", or where proposals are referred elsewhere, the manner in which the Assembly disposed of the proposals shall simply be noted alongside the number and subsequent proposals shall not be renumbered. The numbering of decisions of General Assembly may be changed at any time by the Clerk of Assembly, so that the decisions follow in an understandable way.
- 7.3. Proposals introduced by the way of Supplementary Reports or Notices of Motion should be numbered in accordance with the above system.
- 7.4. The Decisions of General Assembly shall be listed together as the "Decisions of General Assembly", in appropriate order.
- 7.5. For a virtual sitting, a full recording in electronic format of the Assembly Business shall be done and shall be saved thereafter.

Confirmation of Minutes

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

8. HOW DOES GENERAL ASSEMBLY MAKE DECISIONS?

The Role of Standing Committees

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

The Listening Session

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

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

After the report is presented:

- 8.2.1 A Committee Convener (if a commissioner) or Clerk (if a Convener is not a commissioner) moves that the Council receives the report.
- 8.2.2. The Moderator allows for questions for the purpose of finding clarity.
- 8.2.3. Clerk moves which proposals are "T" and "M" (also allows change from "T" to "M" without any debate but the "M" CANNOT be changed to "T".)
- 8.2.4. Clerk then moves all T proposals as linked proposals for adoption.
- 8.2.5. Moderator informs Council that "M" proposals are to be dealt with in Insaka Groups.

The Discussion Session (including Insaka Groups)

- 8.3. Before the sitting of the general Assembly, the Clerk of Assembly will prepare a list of proposals for the Insaka Groups' consideration. The Clerk shall, also, in consultation with the General Secretary, divide Commissioners into Insaka Groups of a reasonable size and appoint a facilitator and a scribe for every group from among the Commissioners. An Insaka Group is a group which shall meet on the days of General Assembly to discuss reports of Standing Committees, Overtures, Petitions and such other business as the General Assembly will instruct these to consider.
- 8.4. At the Assembly, there will be discernment session where Insaka Groups will meet to discuss the reports that have been received by the Council and the relevant proposals, as presented to them by the Clerk of Assembly. All commissioners are expected to attend these Sessions which are held in "open Council". Each group will be led by its facilitator. The scribe will record the Group's decisions and possible amendments. The Group will discuss each proposal and record its consensus on each. Where the Group is not able to find consensus on a proposal, the reasons for this are stated in the Insaka Group's report. Where consensus can only be found after the proposal is amended, then the amendment is stated in the Group's report. The scribe shall, at the end of each discussion session, forward their record by email to Ms Christine Kasambara at gensec@presbyterian.org.za. Ms Kasambara will send the same to all the members of the Drafting Team.
- 8.5. The General Assembly may consider certain proposals, overtures or petitions, which are regarded by the Moderator, Clerk, General Secretary and Business Convener as needing further discussion in a General Session. As determined by the General Assembly, the overtures and/or petitions shall also be sent to the Insaka Groups for discussion.
- 8.6. The Business Committee shall appoint, in consultation with the General Secretary, a Drafting Committee. The function of this committee shall be to study the reports from all the Insaka Groups as well as the content of General Session(s) and then draft a consolidated report and possibly a fresh set of proposals for the Decision Session.

The Decision Session

- 8.7. Only Missional proposals are dealt with at this level and these proposals shall normally be presented by the Clerk of Assembly with the Convener of the relevant Committee assisting if required. The Clerk of Assembly shall move each proposal in turn and the Council shall decide by consensus.
- 8.8. Committees to which matters have been especially referred during the General Assembly shall deal with those references promptly and shall report as the Council may direct.
- 8.9. During a Decision Session, the Clerk of Assembly moves the proposal and then the Moderator calls for an indication of the Council's response. This is gauged through the display of indicator cards, each Commissioner showing either the colour "orange" to indicate support for or "blue" to indicate lack of support for the proposal as moved. In the case of a virtual General Assembly, the Council may use the indicators that may be agreed upon that may be applicable to the platform used. These could be the ✓ (for orange) or X (for blue) signs. Those who will be participating from the common centres in the respective Presbyteries may still use the cards. The centre managers will be responsible for reporting if there is a blue card being raised.

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

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

- (a) All are in agreement (unanimity).
 - (b) Most are in agreement and those who disagree are content that the discussion has been both full and fair and that the proposal expresses the general "mind of the meeting"; the minority therefore gives consent.
 - (c) It is agreed that consideration on the matter be postponed.
 - (d) It is agreed that no decision can be reached.
- 8.10. If the Council believes that consensus cannot be reached, then it may, by a two thirds majority, choose to use the formal majority procedures.

Indicator Cards

- 8.11. The Council may use indicator cards for the purpose of communication between Commissioners and the Moderator. **Orange** indicator cards may be used to indicate approval and **Blue** to indicate disapproval. As stated above, the Council may use the indicators that may be agreed upon that may be applicable to the platform used. These could be the ✓ (for orange) or X (for blue) signs. Those who will be participating from the common centres in the respective Presbyteries may still use the cards. The centre managers will be responsible for reporting if there is a blue card being raised.

Formal Majority Procedure

- 8.12. The Council may, if it votes by two thirds majority, choose to operate by formal majority procedure. This simply involves an indication of those in favour of a proposal and those against. After the votes are counted, the Moderator announces the Council's decision. This will be enabled by the electronic voting system that will be shared on the screen for the members to vote on the proposal.

Notices of Motion

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

- 8.13. A member of the General Assembly desiring to bring up a matter not covered by a proposal of the appropriate Committee shall take the following steps:
- (a) He/she shall draft his/her notice on the Notice of Motion form.
 - (b) He/she shall consult with the Convener of the relevant Committee or, if the matter falls under no specific Committee, with the Clerk of Assembly, as to the substance and urgency of

- his/her notice. He/she shall submit the drafted notice to that person for signature and an indication of the attitude of the Convener towards the proposal.
- (c) Notices of Motion must be forwarded to the Clerk by email by Wednesday, the 23rd of June 2021 for the Clerk to be able to present at the beginning of the General Assembly.
 - (d) A single original copy shall be presented at Assembly upon giving notice. The Clerk will then circulate the electronic copies to the commissioners.

Notices of Amendment

- 8.14. Notice of Amendment is not required in the Discernment Model of Decision Making. Commissioners are encouraged to make their amendments in their Insaka groups when it is their intention to move a **major** amendment to any proposal of an Assembly Committee. No opportunity will be provided for Notices of Amendment as in the Formal Majority procedures. The Moderator will allow amendments from the floor in the Decision Session only when this seems helpful to finding consensus on the matter.
- 8.15. Any question as to the competence of an amendment shall be decided by the Moderator.
- 8.16. The Drafting Committee has the right to bring a completely amended set of proposals to the Assembly each day after they have studied the reports of the Insaka groups and made every effort to reach consensus with those who have serious reservations about the issue under discussion.

Overtures

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

Time Limits

- 8.18. The timing of speeches is under the direct jurisdiction of the Moderator.
- 8.19. A Convener of an Assembly Committee presenting a report and moving its reception shall not address the Assembly thereon for more than the amount of time allocated in the final agenda.
- 8.20. A Convener moving the adoption of subsequent proposals of a Committee shall not speak thereto except when invited by the Moderator to do so.
- 8.21. Other speakers on a report, proposal or amendment shall not exceed five minutes each.
- 8.22. A member submitting an Overture or speaking to a motion, of which he has given notice, shall not exceed ten minutes.
- 8.23. Others speaking to an Overture or a motion of which notice has been given shall not exceed five minutes.
- 8.24. The mover of a proposal has five minutes to reply to the debate on his Motion when it is put as the substantive motion.
- 8.25. Once the Moderator has signalled the end of the speech, the speaker may be given extra time only if the Moderator has ascertained that the General Assembly desires the speaker to continue.
- 8.26. The Assembly Business Committee, in consultation with the Moderator and Clerk, may at any time during the Assembly move the proportional lengthening or shortening of these limits according to available time.

General

- 8.27. The General Assembly shall meet in three “postures”, Listening, Discussing and Deciding. Each of these is separate and the Moderator will clearly announce the moving from one phase to another.
- 8.28. In the Listening phase, the Council will be afforded the opportunity of receiving presentations on the work of standing committees. There will be no debate or decision making during the Listening phase.
- 8.29. In the Discussion phase (Insaka Groups), opportunities will be offered for commissioners to discuss reports in groups, so as to search for consensus on each proposal. Amendments can be suggested. Each group will write a report for the Drafting committee who will then present a consolidated set of proposals to the Council for decision.
- 8.30. The Business Committee may provide an opportunity for plenary discussion as well, but only pre-selected proposals will be discussed here.

- 8.31. A Decision Session will be held where proposals will be presented, discussed and consensus will be sought.
- 8.32. No Commissioner shall, during the course of the discussion, employ speech that is of an insulting, inflammatory or defamatory nature.
- 8.33. When several members wish to enter the discussion, they indicate their intention to the Moderator and then wait to be recognised by the Moderator. The Moderator in any case decides who shall have the floor at any time.
- 8.34. Any Commissioner to Assembly may make a **written request** to the Moderator for corporate or shared prayer on an issue confronting the Assembly. The decision to accede to any such request shall rest solely with the Moderator, who will determine the form of the prayers and who may lead them.
- 8.35. No Committee, except by leave of the Assembly, shall continue to sit after the Moderator has taken the chair.
- 8.36. The distribution of circulars and the making of announcements at Assembly must have the prior approval of the Clerk of Assembly and the Assembly Business Convener.
- 8.37. Whenever a physical count of votes is taken, the number of abstentions will be ascertained and recorded.

Press Release

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

9. ELECTIONS OF MODERATOR-DESIGNATE, COURT OF ASSEMBLY/ASSEMBLY ADMINISTRATIVE REVIEW PANEL (AARP) AND CONVENER OF COURT/AARP

- 9.1. This process will be limited to the two Elections that are held at the General Assembly, namely the election for Moderator-Designate and the election for the Court and the Administrative Review Panel.
- 9.2. The whole process will be entirely managed and run by the Elections Committee which will be convened by the General Secretary.
- 9.3. Ideally this Committee should comprise of NOT less than 3 members none of which should be Commissioners to the General Assembly.
- 9.4. Nominations from the floor and the finalisation of the Roll of Commissioners should be completed by no later than close of business on Sunday.
- 9.5. Voting will take place and concluded in the respective sessions on Monday and Tuesday and the announcement of the results of the Elections are to be made by the Moderator immediately after the vote has been concluded.
- 9.6. Prior to the first round of elections, the Moderator will invite the Elections Convener (General Secretary) to introduce the Elections Committee and further address the Assembly on the procedure to be followed as well as the election that is to be held i.e., Moderator-Designate 1st Ballot and Court and ARP 1st Ballot, explaining how each Commissioner will be required to vote in that respective election.
- 9.7. Voting for the Moderator-Designate, Court/AARP, alternates, and Convener of the Court/AARP will be conducted electronically. Participants that are in the meeting that are not entitled to a vote, will be "parked off" online in a holding space and removed from the main meeting, thus allowing only those who can vote to be in the main meeting.
- 9.8. Each commissioner shall be required to join the ZOOM platform using their own personal gadget/device for the purpose of the elections. The electronic voting system is transparent, and everyone sees the count (i.e. the result). Time over which voting shall be conducted will be set, e.g., one or two minutes for the Moderator-Designate and Convener of the Court/AARP, and four minutes for each set of the members of the Court/AARP. The Moderator will announce the starting and ending times for casting the vote. The results will be announced immediately after the ballot has been closed and the announcement will be done by the Moderator of the General Assembly.
- 9.9. The first step in the process of the election of the Moderator-Designate will be the counting of the number of commissioners available to cast the ballot. The electronic ballot will be displayed on the screen with the names of the nominees. One who gets the majority of votes (fifty (50) per cent plus one and above) will be considered as the elected Moderator-Designate. If there is no clear winner, a second ballot will be conducted at the allocated time. The name that scored the lowest number of

votes will be dropped and not included in the second ballot. The process will be repeated, until there is a clear winner (fifty (50) per cent plus one).

- 9.10. When voting for the Court/AARP is done, the first step will be the counting of the number of commissioners available to cast the ballot. The list of all the nominated ministers will be shared on the screen and each commissioner will vote for six (6) names. Thereafter, the list of all the nominated elders will be shared on the screen and each commissioner will vote for six (6) names. Those who score fifty (50) per cent plus one and above votes, shall be considered to have made it into the Court/AARP and the top six will be considered the winners of the election. If the first round does not present all the six required ministers and elders, a second ballot will be conducted to get the remaining number of slots in each category (ministers and elders). The names of those who received less than twenty-five (25) per cent will not be included in the second and subsequent ballot.
- 9.11. After the election of the six ministers and six elders, the election the convener from the twelve (12) will be conducted. One who gets the highest number of votes, provided it meets the fifty (50) per cent plus one criterion, shall be considered the winner of the election and shall be declared the Convener of the Court/AARP.
- 9.12. The election of the three (3) alternate ministers and the three (3) alternate elders will follow the election of the Convener of the Court/AARP from the remaining lists of the nominees and shall be conducted as in 9.9 above.

The proceedings of the election processes shall be recorded and saved electronically until the end of the General Assembly, at which time all the records shall be deleted.

IN MEMORIAM MINUTES

Report to General Assembly 2021

REV LUTHER STHOMO LUMSDEN MATEZA

The Rev Luther Sthomo Lumsden Mateza was born of the late James Johannes Mnyaka and Euginia 'MaTshangisa' Mateza (née Koyana) on the 25th April 1933, in Mthwaku Village at Ngqamakhwe. He did his primary education at Mthwaku Primary School, then proceeded to Blythswood Combined Institution where he did his Secondary Education as well as a Teachers' Course.

After completion of his teachers' course he taught at Blythswood Junior Secondary School. From as early as twenty-one (21) years of age he assisted his mother in looking after his ailing father and siblings. Luther proceeded to Port Elizabeth where he worked at Marx Cowan Factory.

Whilst working there he was persuaded by the late Rev Tetiwe to join the St Patrick's Presbyterian Church in New Brighton, now known as JJR Jolobe Memorial Congregation in the 1950's. At the time he was a member in the Anglican Church. What attracted Rev Tetiwe to him was his love for music with beautiful homogeneous tenor voice. Not only was he a member of a church, but was also a member of a musical group called Amathembomzi in Port Elizabeth, singing with the likes of Mike Ngxokolo, Mgubela, Artwell and others. Luther was multitalented as he was not only a music lover, but also had passion for youth development, and this he showed whilst serving at St Patrick's Church as a Youth Leader.

Luther, as he was affectionately known, could not avoid a mysterious Calling from God. In response to it he was admitted as a student for the ministry and went for theological training at the Federal Theological Seminary (FedSem), housed in the University of Fort Hare in Alice. He was amongst the first students of the Theological Seminary in the early 1960s. He also spent a brief time in the United States of America where he obtained a Certificate in the Ministry.

He served in the following congregations, namely: Ktlehong in Germiston, St Patrick's in Port Elizabeth, Sharpville in Vereening and St Andrew's in Mthatha where he retired in 2000 at the age of 68 years. He served in numerous congregations as Interim Moderator and in Committees of both Presbytery and General Assembly. Luther also served in the highest office of the church as Moderator of General Assembly.

Luther was married to Nomtshato Euphenia nee Myila for forty (40) years and they were blessed with two sons, Sikhumbuzo and Mpangazitha who both, together with their mother are with Jesus. He later got married to Nomtshato Glorina nee Mekuto 'MaDlamini' in 1999. He is survived by his wife Nomtshato, two sisters, Mmes Shiela Mqilingwa and Nomvula Mpunzi, his brother Ndimphiwe and grandchild and great grandchildren.

Rest in peace Nozulu, Mchumane, Mpafana, Thukela, Mpangazitha, Nonkosi, Macocobela, Liyasa-liyasibekela, Nondindi-ngolundi.

REV XOLISA XOLANI VATELA

Xolani Xolisa Vatele was born on 12 October 1968 to MaMpehle and Ncibane. He was then raised in Port Elizabeth by MaNtlotshane, MaJali who was his grandmother. He was the third of five children (the second son). He left Port Elizabeth for George, where MaMpehle (Mrs Vatele, his mother) was working. That is where he did his whole primary and secondary education up until Grade 12.

X.X. was married to MamTshawe, Nobulumko. They were blessed with five children, two beautiful girls and three handsome boys.

Reverend X. X. Vatele was a Minister of the Uniting Presbyterian Church in Southern Africa. In 1994 he was a candidate of Thembalethu Congregation in George to study Theology. In 1995 he started his Diploma in Theology at Rhodes University. He completed his Diploma in 1997 and he then started working as a probationer at Meadowlands Congregation and it was there that in November 1999 he was ordained as a Minister of the Word and Sacraments. In 2001 he was called as a Minister by St. Mark's Congregation and he worked as Interim Moderator in many congregations.

In 2006, he received a Counselling Certificate at the University of Pretoria. He continued with his studies in Potchefstroom where he completed his Honours Degree in Theology. At the time of his

death he was due to submit his final dissertation for the completion of his Master of Theology degree at the University of Fort Hare. The title of his dissertation was: *"Restoring the dignity and faith of minister's children who suffer criticism: A case of Enoch Mgijima Municipality Eastern Cape - A psycho Pastoral approach."*

Still in 2006, Rev Vatela pioneered a project to build a home that cares for children living with HIV/AIDS. The project was a great success and it created employment for the people of that community. The home is still functional to this very day. From 2007 up to 2012 he was the Manager or the Chief Invigilator for the Exam Centre at a UNISA branch in East Rand. He was also employed as a part-time lecturer at TEEC.

Reverend Vatela worked as a Chaplain at Daveyton Police Station from 2006 until 2012. He accepted the call to serve as Minister at JZS Ncevu Memorial Congregation and resigned from his Chaplaincy post.

Reverend Vatela served with excellence and charisma in different committees of the General Assembly and the Presbyteries. He passed on while still the Resident Minister at JZS Ncevu Memorial Congregation.

He leaves behind Nobulumko, their children, two grandchildren, his brother and sister, his aunt and many cousins.

May Cirha, Ncibane, Papa, Xoli, rest in perfect peace until we see each other in that beautiful heavenly land.

REV GLADWIN RASSIE PHENYA

Rassie Gladwin Phenya was born on the 28th February 1938, and was the third child of five, born of Xakatha Phenya – uThangana and Nomana Moss – uMaQengeba. He was born in the village of Gqora eNgqushwa. When he was still young, he lost his father, after which he went to live with his aunt in Fort Beaufort emaKhomazini kwaNqezane.

His primary education was done in Fort Beaufort, at Dorrington Higher Primary the proceeded for his Junior Certificate and Matric at Lovedale College in Alice. He then went to study for his BA in Theology at Fort Hare University, where he graduated in 1962.

He married Nonzame Phenya (nee Nobaza), uMamNcotshe in 1967 and was blessed with five children.

Rev Phenya, was ordained and licensed as a Minister of the former Presbyterian Church of South Africa on the 13th May 1964. He received further mentorship from the late Rev. Magula in Khobonqaba for six months before being called to St Andrews, Somerset East, for 12 years. Was involved in a number of ecumenical and community activities.

In 1977, he was called to St Barnabas PCSA here in Port Elizabeth. During his tenure there, the congregation grew tremendously leading to expansion of the church building and manse. Three young people were also inspired to join ministry. Rev Phenya's leadership led to St Barnabas moving from a grant receiving congregation to a Full Status. He served 22 years in this congregation until his retirement in 1999.

He served on the following General Assembly Committees: Life and Work, Presbyterian/Congregational, Board of Mission, Ad hoc Committee on Racism and Overtures.

At Presbytery level he served on the following Committees: Church and Society and Church Extension. Was a Presbytery Moderator from 1986 – 1988. Was Presbyterian Black Leaders Consultation President from 1986 – 1988. Rev Phenya was elected as Moderator of the General Assembly in 1990 with the theme "Our Lord Reigns – wait for the Lord."

Rev Phenya died on the 20th December after a long illness. He leaves behind his wife, children, grandchildren, and one great grandchild.

REV PROFESSOR VUYANI SHADRACK VELLEEM

Rev Professor Vuyani Shadrack Vellem, son of the late Mr Abednego and Mrs Nobapostile Rosy Vellem (Nee Gogela) – MaDlamini, was born December 25th 1968 in Paballong Village Welkom.

After finishing his primary education at Paballong, and due to the 1985 student riots, he was forced to flee to Kimberley in order to hide from the Apartheid Police and matriculated from Thotagauta High School in 1986. He then completed his Diploma in Theology through Federal Theology Seminary in (1991), followed by his Honours in Systematic Theology through the University of Fort Hare (1995), Master of Social Sciences – Theology through the University of Cape Town (2002) and PhD in Theology and Ethics through the University of Pretoria (2007).

During his illustrious career, he serves numerous congregations, namely: Donhill in Limpopo, GG Ndzotyana in the Western Cape, Newcastle in KwaZulu Natal, and finally Diepkloof Zone 3 in Gauteng. He also served as an Interim Moderator to many congregations, the last one being BE Ngubane in Gauteng. He served as the First Black General Secretary of the Uniting Presbyterian Church in Southern Africa and went on to become the Deputy General Secretary of the South African Council of Churches. He also served in the South African Navy as Director of Naval Chaplaincy, a lecturer for the Council of World Mission, a part-time employee of the University of South Africa in Systematic Theology and Ethics, and last but not least as a Director in the Centre for Public Theology and Professor at the University of Pretoria. In addition, he founded Vukani Bantu – Tsohang Batho, a foundation and community that aims "to invest in the spiritual liberation of Black African people and humanity in general." This was his "Baby"

An avid reader and writer, he published many articles, reviews, chapters and books wherein he shared much needed knowledge within the realm of Black Consciousness and spiritual liberation. He enjoyed playing tennis, swimming, dancing singing and choral & classical music wherein he was also conductor of the choirs he was a member of.

Rev Professor Vellem showed a keen interest and was called into Ministry (Ubufundisi) from a young age. A calling he answered with humility, integrity and vibrant energy. Specialising in the Black Theology of Liberation, Rev Professor Vellem was an important resource for at least four key international ecumenical bodies, namely the Council for World Mission, the All Africa Conference of Churches, The World Communion of Reformed Churches as well as the World Council of Churches.

He is survived by his Mother, MaDlamini, his wife Phumeza, his daughters Philisa and Nomvuyo, his siblings, nephews and nieces and grandchildren.
Lala ngoxolo Msimango, Mthwa, Songo, Nonkosi, Nodwala, Nombhutho, Nothabizolo, Nonyelenceni!

CHAPLAIN (REV) NDODA AMBROSE MBUYISA

Chaplain (Rev) Ndoda Ambrose Mbuyisa was born on the 02 April 1959 by the late Flora and Enoch Mbuyisa. He started his foundation at Mtubatuba and completed his senior secondary schooling at Isibonelo High School (KwaMashu). During this time, he was a member of St Paul's Presbyterian Church under the leadership and mentorship of late Rev Jali.

It was in 1983 when he was sent to FEDSEM for theological training and graduated in 1985. He did his probation at St Patrick's in Diepkloof. He was ordained into Ministry of Word and Sacraments of the PCSA on the 25 January 1987 at St Patrick's Presbyterian Church (Diepkloof), where he served for 14 years. He was once an Interim Moderator of the following congregations: Moletsane, Diepkloof Zone 3 and BE Ngubane Memorial. He served at St John's (Turffontein) on part-time basis from 2009 until his death.

He joined the SANDF as the Military Chaplain on the 01 July 2000 and retired on the 30 April 2019. During his time in the SA Army, he served the following Units: SA Army TS Training Centre, DoD School of Catering, 21 SAI, 46 SA Brigade and SA Army Support Base – Johannesburg. In 2002 he was externally deployed to DRC Mission Area.

What a hard worker, he was always willing to serve.

He was a member of Golden Jazz Club, for Sunday afternoon chilling.

He was married to Lindiwe, and were blessed with twins (Loyiso and Luyanda)

He will be greatly missed by his wife Lindiwe, twins (Loyiso and Luyanda), sisters Nomusa, Nelisiwe, Khethokuhle and Makhosazana, the inlaws, nephews, nieces, grandchildren, colleagues and friends, the UPCSA family and Military fraternity.

Phumula ngokuthula Mbuyisa, Ntini, Sojozela, Mlotshwa, Mphepha, wena onebala ekhanda njengombalane.

REV DR MICHAEL PATRICK MOORE

Michael was born on 7 February 1934 in Benoni. Much of his childhood was spent in Newcastle, Natal where his father was a pharmacist. He matriculated at Marist Brothers College, Observatory (now Sacred Heart College) in Johannesburg, where he was a boarder. During his high school days, he attended church at St Mark's in Yeoville and was influenced by the preaching of Rev Peter Gordon, making the decision to study theology at Rhodes University.

During his years at university (1952 – 1957) where he attained a BA and BD, he met Myra Brooks, studying to be a teacher, his soulmate until she died in 2010.

Through his Professor, a year as Assistant Minister at St Giles, Edinburgh had been arranged for 1959, so after graduating in 1957 he sought and was offered an Assistant Minister placement for 1958 at St Andrew's, Pretoria. He spent a happy year there under the mentorship of Rev RB Mitchell who became a dear family friend. This was to be the start of an almost lifelong relationship with the St Andrew's community. Both his ordination and his marriage to Myra took place at St Andrew's in 1958.

After the year at St Giles, Edinburgh, Michael returned to St Andrew's Pretoria for a further two years as Assistant Minister to Rev Mitchell, and then received a call to St Andrew's, King Williamstown as their Minister (1962 -1966). During this time, despite having loved the congregation and the work he did in the wider community, as well as being much loved by the congregation, Michael's doubts resulted in him taking the decision to leave the ministry.

By then Michael & Myra had young 3 children, and the family returned to Pretoria in 1967. He spent a year studying for a teaching diploma, followed by 9 years as a Teacher at Pretoria Boys' High. During this time, in addition to teaching, he built bridges through a social outreach programme between the school and the "coloured" youth community of Eersterust and was actively involved in the life of St Columba's, Pretoria. He also worked towards a PhD, obtaining his doctorate in 1979.

A re-birth of his faith resulted in Michael's return to the ministry in 1977 – to St Andrew's, Pretoria where he served as Minister until 1991.

Amongst the highlights of this time were the opening of The Five Loaves at St Andrews – a lunchtime restaurant providing affordable meals for downtown workers of all races during the 1980s; the appointment of Rev Mantsi Mohapi as colleague Minister; Convenor of the UPCSA's Church & Nation Committee; and being elected Moderator of the UPCSA for 1988 -1989.

A call to St Ninian's, Parktown North, Johannesburg followed in 1991 where he was Minister until his retirement in 1999.

Michael continued to work for the Egoli Presbytery on projects including support to struggling congregations, taking on interim Moderator duties and oversight of Rocky Valley. In 2001 he was appointed as part-time stated supply in Krugersdorp where he helped finalise the sale of the downtown church property & the subsequent building of suburban Mount Faith. He finally retired again in 2007 but continued to be invited to preach on request regularly until 2015. The success of his ministry was substantially enhanced by the commitment of his soulmate and wife, Myra, who was an integral part of all he did and achieved.

Michael jogged every morning with his dog and enjoyed hiking weekly for many years with the Johannesburg Hiking Club until the age of 81. He suffered a debilitating post-operative stroke following heart surgery in 2015. In recent years his health deteriorated further with the onset of Alzheimer's disease. He passed away peacefully on 16 July 2020, and is survived by his sister Joan, his 3 children, Frances, Michael & Beth, 7 grandchildren and a great-grandson who was born just hours after his death.

REV SIMILO XMAS MALINDI

The Reverend Similo Xmas Malindi was born of William and Mavis Lungiswa Malindi in Hili-Hili, Ndakana, Nqamakwe on the 25th December 1961. He completed his Junior Certificate (JC) at Maboboti Senior Secondary School, Tutura, Centane and his Matric at Zwelidumile Senior Secondary School, Gatyana (Willowvale).

He worked for a brief period at Bungalow Hotel in Butterworth and responded to the call to be a Minister of Word and Sacraments in the Reformed Presbyterian Church in Southern Africa. He underwent ministerial training at the Federal Theological Seminary (FEDSEM) in Pietermaritzburg from 1986 to 1988 and completed a Diploma in Theology.

He was licensed on the 25th December 1988. In January 1989, he started serving as a Minister in Blaauwberg (Uitkyk), outside Pietersburg (now Polokwane) where he was ordained in the same year. While serving there, he got married to Naum Selepe.

He later served the following Congregations respectively: Tsekong Mission in Mt Fletcher, Miller Mission in Elliotdale(Xhora) and Columba Mission in Centane. He served the latter from September 2000 until his death on 29th June 2020.

While serving at Columba Mission, he furthered theological studies and obtained Bachelor of Theology (Hons) at the University of Pretoria.

He has diligently served the Presbytery in the following areas:

- Being a Convener or a member of the Presbytery Standing Committees
- Being an interim Moderator in the following congregations:
Irvin Njoloza Memorial, Lundie Memorial, JL Sokupa Memorial, Cunningham, Tutura and GT Rafuza Memorial.
- He became the Moderator of the Presbytery from 2005-2010.

He is survived by his wife Naum (Nomission), Children: Siyakudumisa, Sihle and Ulungile, grandchildren: Ayo, Iva and Ovayo and his siblings.

REV MANTSI JOHN MOHAPI

Mantsi John Mohapi was born on 6 April 1957 in the Free State. His parents and grandmother were devout Christians and Church members who influenced him greatly.

During High School in Witsieshoek Qwa Qwa he began to feel a call into ministry. He was the leader of the school SCM and was inspired by Glen Craig who was the Interim Moderator. He entered FEDSEM in 1981 where he would study with Hosia Nkoana, Siphon Mtetwa, Ticho Letsheleha, Mamabolo Raphesu and Mafasa Nyama. In 1983, he married Nokuthula Khumalo and Tshepo, Palesa and Boitumelo were born soon after.

He was placed at St Paul's KwaMashu for probation in 1984. By Easter this once-dwindling congregation's services were packed. He was ordained in March 1985.

St Andrews Pretoria called Mantsi as a colleague minister to Michael Moore in 1987. This was the first cross-cultural placement in the PCSA and Mantsi enjoyed a fruitful time of ministry with Michael. He was also involved in Mamelodi East congregation, the planting of the Mamelodi Gardens congregation.

In 1990 the Mohapi Family went to the USA on a ten month exchange programme where Mantsi furthered his studies. In 1996 when he felt called to a different kind of ministry and entered the SANDF as a chaplain.

Mantsi served the Defense Force for 21 years with diligence and enthusiasm. He started as the Senior Chaplain at Waterkloof Air Force Base but underwent training and was promoted to the point that in 2007 he transferred to the HR division of the SANDF to serve on the Chaplain's Board where he ministered to the leadership of the Defense Force, gave advice and guidance to the decision-makers, provided pastoral care and played a role in the recruitment and training of chaplains.

He has served our Presbytery for 30 years! He has been Interim Moderator to Mamelodi Gardens, Mamelodi East, Garankuwa, Mabopane, Hammanskraal, Soshanguve (twice) and Pretoria Central. He served as Presbytery Moderator for two years and served the General Assembly on Christian Aid and Church in Society Committees.

Wherever he has served Mantsi is remembered for his enthusiastic preaching, his ability to build bridges and solidify teams, the way he enthused congregations (particularly in the area of stewardship), for the way he nurtured congregants and leaders and the way he has brought

particularly men back into the church.

Mantsi was diligent and loyal and a joy to work with. He enjoyed vibrant support from his family. He was "real and humble Christian leader" and a faithful and unifying shepherd who cared for the flock and brought deep comfort at funerals.

For Mantsi himself, ministry and chaplaincy were a privilege and a joy. His sense of calling stemmed from the Great Commission to make disciples and his confidence came from the Lord's promise "I will surely be with you." At his retirement he commented that his highlights in ministry had been: His love of the local congregations he served; the incredible support he had from his children; the sense of service being a great privilege and the relationships he enjoyed in the Presbytery.

Tshwane Presbytery pays tribute to a minister who has served with distinction. He has played his part in the Presbytery in spite of a demanding load as a chaplain. He has served humbly and with gentleness. The fingerprints he has left in congregations he has cared for have been unity, enthusiasm and growth.

We thank God for the gift Mantsi has been to the Denomination and to Society through the SANDF and we will miss him greatly.

REV DONALD GRAVIS THOKOZANI NTANDA

Rev Donald Gravis Thokozani Ntanda was born on the 25th March 1963 at Umlazi, Durban. He grew up at Enkunzi, Wasbank. He started school at Enkunzi Government School and finished at Zwelibanzi High school. He was called to the ministry and started his studies for Theology, obtained his Diploma in Theology from TEE College in 1995. He was then licensed to preach in February 1996. He was then ordained in May 1996 at Jokweni Congregation. He was appointed at Endumisweni Congregation. He also served as Interim Moderator different Congregations like Gordon, Douglas, Newcastle, BW Zulu and Steadville within uThukela Presbytery. He was appointed at Endumisweni Congregation. He served in different Committees of the Presbytery of uThukela, led the Commissions to Congregations and also commissioned to General Assembly for many times.

Furthermore Rev Thokozani obtained a Diploma in Human Resource Management and a Diploma in Microsoft Office 2000 from Business Management Training College of SA. He also worked as a senior Clerk at Uthukela District Municipality.

He was married to Thabisile kaMbanjwa Ntanda.

He was called to the higher service on the 28th of July 2020, leaving behind his wife, three (3) children and one (1) grandchild, his siblings (3 brothers and 1 sister).

The Presbytery of uThukela will always miss him for his dedication, enthusiastic, humbled and with great passion.

REV DAVID GLEN VAN DUYSKER

The Early Years: David was born on 10th September 1948 in Port Elizabeth, one of two siblings. He was baptized by the Rev Harold Munro in the Hill Presbyterian Church. The family later moved to Cape Town where he completed primary and high school at SACS, matriculating in 1966. David excelled at sport, playing 1st team cricket from Grade 9 and 1st team rugby. He went on to play for the 1966 Western Province School Nuffield team. He completed a BA degree in Economics at Stellenbosch University, all the while playing cricket and rugby. David was an excellent squash player and continued playing squash until he was 57.

David worked for BP for one year before commencing his studies at the Bible Institute in 1972 which continued until 1975. David married his wife Linda (née Moffat) in September, 1975 and they had the one child, Marian who is now a professional musician with the KZN Philharmonic Orchestra in Durban. A leader of the youth at the Wynberg Presbyterian Church during the ministry of the Rev James Rodger, David's youth ministry made a significant impact on many lives. In response to a call to the ministry, he completed a Diploma in Theology at the Bible Institute, graduating with distinction and after studies through the London University received a BD.

Mayfair Presbyterian Church: Upon being accepted and ordained into the Presbyterian Ministry and placed at Mayfair Presbyterian Church for his post Academic training years of 1976 and 1977,

David then received a call from the Mayfair congregation and continued serving there for just over 6 years as their minister until February, 1982, exercising an effective pastoral and preaching ministry all the while.

St Kieran's Presbyterian Church: David was called as minister to St Kieran's, Fish Hoek and commenced his ministry in March, 1982. During his years there, he worked hard among the retired and the youth, supported at various times by colleague ministers, Sean Wells (PAT), Bernie Vos, Rosalie Weller and Natalie Barnard. He retired on 31 December 2013, having cared for that congregation for just under 31 years.

David's wife, Linda, was supportive of him in the ministry and constantly involved alongside him, playing a vital role in the worship groups, both instrumentally, as a singer and in more artistic ways. It was an immense shock to the family when in 2002, she was diagnosed with cancer. After brave struggle she died in September 2007.

Other Achievements: During David's time at St Kieran's, the formation of Masiphumelele Presbyterian Church took place. The church building was completed and paid for after five years and consecrated in 2007. Hand in hand with these developments, was the establishment of the Presbyterian Phumlani Educare Centre which used the church premises to operate out of, as it continues to do to this day.

Ministry in the UPCSA: David played his part at both Presbytery and Assembly level. While in Johannesburg, he served as convener of the Youth Committee of the old Transvaal Synod (3 Presbyteries). He also served as Convenor of the Rocky Valley Management Committee at a critical time.

He was elected Moderator of the Presbytery of the Western Cape in 2001 serving until 2003. At the General Assembly level, David served on the Christian Education and Ministry Committees and was Convenor of the Youth Committee. In the 1990's he led the Decade of the Child Committee.

David struggled during the last 10 years of ministry, from the time of Linda's diagnosis of cancer and then her subsequent illness and death. Later, heart problems eventually led to a pace-maker being inserted. He would also, over time, have to undergo two further traumatic operations to address thromboses in both legs. Despite, these setbacks he continued to minister faithfully and diligently at both St Kieran's and Masiphumelele.

Retirement: Upon retirement, David remained a serving member at St Kieran's, but did not attend services for almost three years to allow his successor, Mike Muller to settle in. He did, however, run a Home Group and took services at Masiphumelele as the representative of St Kieran's while that congregation was under the care of St Kieran's. He likewise shared in ministry with Mike at Silvermine Chapel, doing the bulk of the services there – and then, on a rotation basis with Mike, preached at the local retirement homes. His ministry during retirement was greatly appreciated by Mike and the Session of St Kieran's. David continued to avail himself of ministry within the life of the Presbytery as well, acting as Interim Moderator and Assessor to a number of congregations and preaching where invited during that time.

It was from the onset of the COVID-19 lockdown months that David declined in health rapidly. However, to his great joy, he was able, in his last days, to go and be with Marian and her husband Andries, in Durban, where he finally went to be with the Lord on the 10th November 2020. He is sorely missed by all at St Kieran's as well as his friends and colleagues in the ministry.

David has indeed been one of the more outstanding ministers in recent years of the Uniting Presbyterian Church in Southern Africa. He was always a hard-working, faithful and effective servant of Christ and his example and ministry challenges us all. "Well done good and faithful servant!"

By the Rev. MA Muller. (Adapted from David's retirement tribute by the Rev. HT Asch)

REV LEONARD ABRAM MAART

Leonard Abram Maart was born on 28 October 1934 and died at the age of 85 years on 4 February 2020. He was born and grew up in Vasco, Goodwood, Cape Town. He was the fourth child in a family of eight siblings. His father Stephan Maart, a WW1 and WW2 veteran, died of gastric cancer

when Leonard was 13 years old. His mother Selina Wilhemina, a domestic worker, struggled to put food on the table to raise her children.

It was his mother who introduced Leonard to the Christian faith that would sustain him, in joy and sorrow, over his lifetime. One day, after an internal church dispute, she asked him to ring the church bell. The result of this incident was the priest asked him to join as a server, and he went on to conduct prayer meetings and attend to the needs of both church and congregants. This started a lifelong ministry lasting until he passed away.

As in most families at the time, the older siblings had to leave school to assist in raising the younger ones. This resulted in Len had to leave school after completing Grade 8 at Vasco Central School. He worked as a factory worker and in the retail. In 1956 he joined his brothers at Chrysler Motors in Elsie's River, where he would work until the plant closed in 1973. During his 17 years of employment he worked as a repairman, foreman and office clerk. He resumed his education on a part-time basis through Lyceum College, where he obtained his Grade 9 and finally Grade 12 (matric) qualification. It was at Chrysler Motors where he met Mr Ndolweni, an elder at Tiyo Soga Memorial Church in Langa, who introduced him to the Bantu Presbyterian Church (BPC).

In 1960 Leonard Maart with a group from Elsie's River joined the Tiyo Soga congregation and was ordained as an Elder. The Elsie's River group attended Sunday Worship in Langa during a time of racial segregation. This was brave during the Apartheid years, with the Church opposite the Police Station. The threat of arrest was nothing compared to the warm hospitality and heavenly music from the choir and the Amadodanas (YMCG).

In September 1967, at the 44th Bantu Presbyterian Church of South Africa General Assembly held in Pietermaritzburg, Leonard Maart was accepted "as a Probationer Minister for an indefinite period." The Elsie's River group under the leadership of Leonard Maart, was recognized as a preaching station of the Tiyo Soga Church. The 1968 BPC General Assembly granted Congregational Status to Elsie's River Preaching Station.

The Rev Maart served the Congregation as a Self-supporting Minister, whilst working at Chrysler Motors. At 39 and with 6 children to support, He started to study at Moravian Hill Seminary in District Six. Chrysler Motors allowed him to start working at 05h00 on week days and provided daily transport to District Six. Studying at Moravian Hill, under the guidance of German academics, Schaeffer and Henning Schlimm, was a personally transformational experience. In 1975, he completed the Joint Board Diploma in Theology (Southern Africa). In 1990, he obtained a BA degree from the University of the Western Cape with majors in Biblical Studies and Greek. This was followed by a BA Hon's in 1991 and an Advanced Diploma in Arts in 2001. His command of the Hebrew and Greek languages enabled him to construct sermons in simple yet deep and creative ways.

Leonard Maart served as pastor of Elsie's River for over 50 years. Under his leadership the congregation grew. The Congregation bought property from Mrs. Harrison in the 1960s and the old white building was transformed into the big church you see today, with its colorful garden. All the plants and trees were planted by him.

Leonard Maart served the Church as Interim Moderator at various congregations. He served for many years at Knysna, Carolusberg in the Namaqualand District and Graaff Reinet. Over the years he also served on various Committees of the Presbytery and General Assembly. The appalling conditions in which male miners lived and worked as well as the lack of Basic Conditions of Employment on South African farms affected him deeply.

These poor rural communities could often not afford to make contributions to running expenses such as petrol or a stipend. He was often paid in kind and would arrive home with maize, beans and other food supplies. In other instances, the sale of old clothes (brought from Cape Town) raised money for petrol to return home with faithful Petrus (a green Fiat car) every quarter.

In 1980, Rev Maart was elected as Moderator Designate of the General Assembly of the Reformed Presbyterian Church. At the 1981 General Assembly of the RPCSA in Langa, over which he presided, He was unable to complete all the duties and responsibilities of the office of the Moderator of the General Assembly. It was a challenging time in the political history of the country including the local affairs of the Congregation. The General Assembly agreed to allow Rev Maart to serve a second term as Moderator of the General Assembly.

Mfundisi Maart also contributed to the development of five "spiritual sons" – Clifford Leeuw, Chris Nissen, Hendry Fortuin, Edward Louw and Phillip Petersen, and each of these men made their own contributions to the church and to society. Clifford Leeuw, now deceased, became the first Moderator of the General Assembly of the Uniting Presbyterian Church in Southern Africa, and Chris Nissen currently serves as Commissioner of the SA Human Rights Commission in addition to his work as a clergyman. Rev Maart not only mentored young clergy from the Presbyterian Church, but also many others who responded to the calling of the priesthood.

In the 1980s the Elsies River Ministers' Fraternal, of which Reverend Maart was a part, moved in to protect the young people from the security forces. On the 17th and 18th June 1980, in the Coloured townships of Elsies River and Bishop Lavis, at least 42 people were massacred during a two-day stay away to commemorate the uprising of 1976. After 1994, he was committed to social justice and a new South Africa where all have equal human rights. In 2005, he went with a delegation on an exploratory visit to Cuba to experience Community Safety and Policing firsthand. He worked with others in the Community Policing Fora to transform the violent and brutal apartheid policing system from 'kragdadigheid' to a more human, responsive and transparent police force, valuing and respecting the rights of poor communities and especially women. He served as Chairperson of the Provincial Board of the Western Cape Community Police Forum (CPF). He also served on various structures in the ANC. He was the chairperson of the Maart Trust, an educational scholarship program for under privileged youth in Elsies River and Bishop Lavis.

Leonard Maart married Mary Martha Samuels in June 1960. Their marriage was blessed with five daughters and one son. Mary carried the financial burden when God called Leonard to full time ministry. She made an important contribution to the establishment of the Elsies River congregation and the respective sub-stations. Mrs Mary Maart served as President of the National Conference of the RPCSA's Woman's Christian Association (WCA). She died on 14 March 2004, at the age of 64. Leonard Maart leaves behind 11 grandchildren and eight great grandchildren.

On 24 April 2008, Leonard married Beatrice Truter. Five years ago, he was diagnosed with terminal stomach cancer. He fought this battle valiantly, with Beatrice at his side, and remained very active until his death. Leonard Maart left a precious legacy, not in material goods, but a way of being in the World undergirded by strong spiritual values that included dealing with past injustices. As a keen gardener he planted many seeds of both a physical and spiritual nature – let us nurture and grow these investments.

Well done Good and Faithful Servant.

REV THABO SAMUEL MOHALE

The late Reverend Thabo Samuel Mohale was born on the 7th of June 1961 at Masakeng (Phusela Old Location) Tzaneen. He was the third born son of the late Grace and Johannes Mohale.

He started school at Ramalema Lower Primary , he then Proceeded to Lenyenye Senior Primary , then to Seboye High School where he obtained his Matric Exemption.

He worked temporarily as a merchandiser for Willard's products , that was when he realised his calling and decided to follow the Lord's path. He went to pursue his calling at Albert Luthuli College , a constituent college of the Federal Theological Seminary (FEDSEM) in Pietermaritzburg from 1986 – 1988.

In 1989, he started serving the Lord at Atteridgeville up to 1991. In July 1996 , he took on the journey to Eastern Cape , Matatiele at Springside Congregation where he served for 24 years (till date) , that is where the Lord remembered him.

He served as the Moderator of the East Griqualand Presbytery for several times , he also served as the Clerk and the Moderator of John Henderson Synod.

He got married to Raesetja Cylia Mohale in 1993 . He is survived by his wife , Cylia ; 5 children : Lucy , Lerato , Matsatsi , Kgaugelo and Thabang ; 3 sisters : Julia , Matsatsi and Maphoko ; 16 grandchildren and 9 great - grandchildren.

MAY YOUR SOUL REST IN PEACE IN PEACE MOKGALAKA ROBALA KA KGOTSO KOLOBE.

REVEREND NELSON HLANGANI SA DUBE

Rev Hlanganisa Nelson Dube was born on the 7th June 1952, born of the late Mr. John and Mrs. Gladys Dube born of the Hlathi clan. He studied his primary education at Hlathikhulu and proceeded to Sigweje High School where he completed his JC at Mlazi. He was married to Sibongile Dube in 1978 in Pietermaritzburg.

He went to do his theological education at Federal Theological Seminary at Albert Luthuli College in 1979. In 1980 he started his ministry at Burnshill Mission, Ciskei and served in Mdantsane Mission, East London in 1981. He proceeded to serve in Free State and Sebokeng Mission in Vereeniging from 1983 to 1997 and proceeded to Yekelo-Mbali from 1997 to 2020 where he was called to higher home.

Behind he left his spouse Sibongile Dube, one daughter, three sons, eleven grandchildren, six sisters and one brother.

May his soul rest in peace.

REV SIDOYI SIDNEY SKENJANA

About 17km from the District of Tsolo, at the foot of Nqadu and Langeni forests, there is a location known as Lower Mjika. This location is surrounded by Mthatha Dam and springs and wares from Nqadu and Langeni forests satisfy this location with water and firewood in abundance. This is where Reverend Skenjana was born on Wednesday, 12 November 1952. He was named after one of the Ntlangwini Kings, King Sidoyi, whose name became one of their clan names. He is the son of his carpenter father, Caleb, and Elizabeth Skenjana, a seed of AmaSwati Tribe.

Being born into and raised by an entrepreneurial family in the built environment, he studied at Mditshwa Senior Secondary School where he obtained his Junior Certificate (JC). Following in the footsteps of his siblings, he joined the family business in construction and in 1978 married Nonzuko Skenjana (nee Mkentane) with whom they were blessed with five children.

The late Right Reverend Vika and Reverend Gebeda, but especially Vika, played a very important role in him becoming a minister. A cheerful dedicated and sympathetic servant of God, a minister who looked at everything with an eye of an eagle. The Right Reverend Bongani Finca, a young man by then, considerate, sensitive and willing slave servant of God could not rest until he (Sidoyi) enrolled for theological studies in 1979 at FEDSEM.

Presbytery appointed him at Balasi, to serve the Balasi Congregation for the past twenty-eight (28) years. He served as Moderator of the Presbytery and the Moderator of the Synod for many years. Hamb'ophumla Ntlangwini, hamb'ophumla Sibakhulu.

ELDER GEORGE 'ROBIN' KELLY

Elder Robin Kelly was born George Cairns Kelly in Scotland on 12 June 1940. He came to South Africa with his parents and younger sister, Linda, in 1947. He grew up in the south of Johannesburg. His young brother, Sandy, was born on 3 May 1954.

His family joined the Caledonian (Scottish) Society of Southern Africa. Robin was very active as a Junior member and continued to be committed to the Caledonian Society. He was elected as Chief of Vanderbyl Caledonian Society from 1971 to 1973; Chief of Southern Johannesburg Caledonian Society from 1975 to 1976 and again from 1986 to 1987; Chieftain of the Transvaal Juniors from 1976 to 1977; Federation Chief from 1993 to 1994. In 2004 Southern started to migrate to a new Caledonian Society, St. Andrew's Scottish Society.

Robin was elected Highland Chieftain from 2010 to 2011 and 2014 to 2015.

Robin was very active as a Scout from 1950. In 1957 he became a Queen Scout, the highest level which these days is known as Springbok Scouts.

On 18 January 1963 Robin married Catherine Donaldson Moffat. They were blessed with two children and five grandsons. They were married for 44 years.

At the time of his passing Robin had been married to Glenys for 12 years.

His spiritual home was St. John's Presbyterian Church in Turffontein. He attended Sunday School and Bible Class. After confirmation he taught the Bible Class. He was elected to the Board of Management, served as Treasurer, and was ordained as an Elder in 1967 (53 years ago). He served as Session Clerk for many years — more that the Manual of Faith and Order allows.

He studied at TEE College and was set apart as a Lay Preacher in 1992.

Robin was a Commissioner to Presbytery for 35 years, during which time he was the Convenor of the Rolls and Records Committee. He was also a Trustee on the UPCSA's Pension Fund and a Trustee at St. Paul's United Church in Mulbarton. Furthermore he served on the Church in Society Committee of Presbytery.

He assisted a number of our churches with their Financial Statements and ran workshops at a few churches in Soweto on Church finances and the members responsibility to support the church financially.

In 2012, at General Assembly, he was elected to the Ministry Committee of the UPCSA. He was re-elected at the General Assembly in Polokwane in 2014 for a further two years. He convened the Rolls and Records Committee at General Assembly in 2018 and at Executive Commission in 2019.

Robin was a Professional Accountant and had his own practice. He was a member of the South African Institute of Professional Accountants. In July 2001 the Professional Accountants met for a National Conference. At this conference those from Johannesburg convened a quick meeting to reactivate the Johannesburg district. Robin was elected as the Chairperson. (The Johannesburg district had a membership of 900.) He served the Institute with distinction and always remained committed to the Institute.

He was the Chairman of the Management Committee at JAFTA, an old age home in The Hill in South Johannesburg until his passing.

Robin went home to be with our Lord on Friday 31 July 2020.

ELDER GORDON EVANS

Mr Gordon and Mrs Joan Evans joined the new work in Meadowridge in the early 60's. The earliest reference to them in the church records was in December 1963 when their youngest daughter, Jane, was baptised. He was also present at the first Annual Congregational meeting in 1968. Gordon being in the building trade soon became an active member of the Board of Management at Trinity. His experience was most welcome as the congregation was in the process of building the church and later the Hall. He continued this interest throughout his membership at Trinity and subsequently became the convenor of the Stewardship Committee as it was later called.

Gordon was ordained as an elder on the on 10 September 1978. He served the congregation very well and ministered to the members under his care.

Gordon also became a Commissioner to Presbytery and represented Trinity for many years. On several occasions he represented the Western Cape at General Assembly. While serving Presbytery he became very interested in the Project for the Aged and Eleanor Murray Home. He also served on the Board of Management.

He later retired from the Eldership due to health reasons in March 1998 and was granted Elder Emeritus status at the subsequent Session meeting. Gordon went to be with the Lord on Saturday 25 August 2020 at the age of 91.

He will be remembered by the congregation for his dedicated work as an Elder, his loyalty to the congregation and his service to the Church. He is survived by his wife Joan and two daughters, Ann and Elizabeth. His youngest daughter Jane having passed away due to cancer.

ELDER L. NGCOLOMBA

Lukholo Ngcolomba was born on 7th June 1983 at Mazizini location eMphekweni, Peddie. His mother felt very lucky to have him as the only son amongst five girls. He did his primary education at eMpheko Primary school and proceeded to eMazizini High school where he obtained his Matric (grade 12) with flying colours.

The Matric certificate he received open up the door for University studies of which Rhodes University was happy to enroll him as their B com. Student. In his second year of his studies his mother was retrenched from her work and Lukholo as the first born child was forced to go and look for work so that he can assist his mother by taking care of some home responsibilities.

It is during this time while looking for work here in Port Elizabeth, he came to know about M. Makwetu Memorial and decided to join to become part of the body of Christ. He gave himself to work for Christ and showed leadership qualities that could not be ignored hence he was elected chairperson of the branch Youth Fellowship and later on to become Deputy President of the Youth Fellowship at Presbyterial level. The commitment he demonstrated to the life and work of the congregation and the interest he showed to the development of a spiritual life of the entire Denomination were the reason why he was elected and ordained into the eldership of M. Makwetu Memorial, a position he served diligently.

At the time of his passing he was a commissioner to the Central Cape Presbytery, a position he was still trying to fit himself. The M. Makwetu is crying because death has robbed us of a giant in the interpretation of the scripture, a quality leader who was so interested in reading and understanding the Manual of Faith and order. A void has been opened in the leadership of the congregation and so far no one will be able to fill it. He has gone to high places to continue his serving the Lord. May the Mighty Lord grant him peace

ELDER KHUMBULANI FENI

Khumbulani Nixon "Bra Dan" Feni was born on 06 June 1961 in Lower Gqumashe in Alice. His parents were Nombuyiselo Mavis Feni and Alexander Vena were blessed with 6 children. He did his primary education at Gqumashe Primary School then proceeded to Jabavu High Scholl where he completed his Grade 12. He was a sportsman who loved rugby. He played for the Alice Rugby Union as a lock forward where he got his nickname "Bra Dan". He loved Diski also. In 1985 he was employed by the South African Post Office in Alice and was later transferred to Port Elizabeth in 1996. He was promoted to the position of a manager. He married Ndileka Mthimkhulu and they were blessed with four children. He was ordained as an elder at the JY Hliso Memorial Congregation at New Brighton, Port Elizabeth. An outstation at KwaMagxaki/Dwesi was established and he moved to worship there which was later converted to full status congregation. He was one of the elders in this new congregation. He was elected as a commissioner to Presbytery a position which he held until his death. He was energetic and loved his church work. His congregants at the district he was overseeing loved him. He will be solely missed by his family and the congregation. May his soul rest in peace.

ELDER PUMLA ELIZABETH VAZI

Pumla Elizabeth Nosajini Vazi (nèe Giba) was born on 15 February 1953 at Frere Hospital in East London to the late Nonzwakazi and Fiti Mhlophe Walter Giba. Nonzwakazi Fiti was born Nonzwakazi Camagu (MaGasela) in Hlosini, Peddie. Fiti was from Mqwashini also in Peddie. She is the eighth child out of nine children, six girls and three boys, two of which have already passed on.

Pumla started schooling at a house opposite their home at Dukashe in Duncan Village, East London. Then owing to the fact that her two sisters, Nomakhwezi and Nomalungelo, had started teaching at Salvation Army Primary School in New Brighton she began walking with her elder sisters to school. She then moved on to Duncan Village Higher Primary School where she passed Standard 5 and then did Standard 6 at Mzomkhulu Higher Primary School after being moved from Duncan Village to Mdantsane during apartheid. For Junior Secondary Schooling her parents decided that she should attend Welsh High School as all her other siblings had attended there. For her final matric year Pumla went to Mount Arthur Girls' High School in Lady Frere.

After completing her matric Pumla pursued a Nursing degree at Frere Hospital, then in 1973 at the tender age of 20 years she married her husband of 48 years, Mlandeli Clifford Vazi, whom she affectionately called "Tshawe". Tshawe supported her when she felt Nursing was not the right career and she went on to work at SATV, a manufacturer of television sets, where she excelled in electronics to the extent that she was made a trainer and was being prepared for a course in electronics when she decided to rather do a BCom degree majoring in Accounting followed by a

Higher Diploma in Education (HDE) at the University of Fort Hare. By this time she already had two daughters, Viwe and Zimbini. Her son, Aphelele, was born in her HDE year. She then went on to teach for a year at Ulwazi High School in NU2, Mdantsane and was recruited to the Eastern Cape Development Agency where she worked in the Internal Audit unit and moved up the ranks to become a Senior Manager until she left to pursue her studies in Bachelor of Accounting Sciences (BCompt) Honours before doing her articles with PDP Accountants in East London. After articles Pumla was employed in a number of government departments namely: Department of Public Works, Legislature and lastly the Department of Health as Director of Finance, Chief Director of Finance, Acting Chief Financial Officer, Acting Chief Operating Officer and then Chief Financial Officer until she left the Public Sector in 2012.

From 2013 onwards she dedicated her life to her family, social initiatives and the Church. She was an ordained Elder of the Uniting Presbyterian Church in Southern Africa which she has been a member of since 1973. She served on various structures of the Church including being the Treasurer of the Auld Memorial Congregation, Session Clerk of the Auld Memorial Congregation, Director of the Finance Division of the Amathole Presbytery, member of the Finance Division of General Assembly, Treasurer of the Amathole Presbytery Uniting Presbyterian Women's Fellowship and the General Treasurer of the Denominational Uniting Presbyterian Women's Fellowship. She served as the Commissioner for Auld Memorial for a number of terms.

She was diagnosed with a motor neurone disease in March 2020. She walked this path with courage, grace and peace making the most of the time she had left. In true Pumla fashion she lived and loved until her very last breath. She died peacefully at St. Dominic's Hospital on the 12th of March 2021 at the age of 68. She is survived by her loving husband, her four children, her grandchildren and her extended family.

Rest in Peace Nozulu, Mpafana, Mchumane, Mpangazitha.

ELDER BERNARD MWELASE GIDIMISANI

Bernard Mwelase Gidimisani was born on 01st December 1944 at Cembu by his parents Jeffrey and Ann Sarah nee Mamjwarha.

He did both his Primary and Secondary education, Ncembu Junior Secondary School [in] Tsolo and thereafter moved to Germiston for work purposes, he came back in the Eastern Cape, Public works (works and Energy) Dutywa later Mthatha for many years and retired thereafter. He then joined taxi industry till the late hours of his life.

He made an invaluable contribution to the life and work of Mthatha Presbytery (, as Kirk Session Clerk of John Knox Bokwe Memorial Congregation for many years during the time of Revd Ngcongco and as a member of MCG and he served as Chairperson for more than one term.

He proved so adept at Council meetings' deliberations, hence he served in many committees as a member. He has been commissioner to the General Assembly on several occasions.

Bernard died on the 27 December 2020.

He is now survived by his seven Siblings, the wife, nine children and eleven grandchildren. "Phumla ngoxolo Mlamba, Mbinga, Khakhaza, Mwelase, Ncwabane sokuhlala sikuthanda, sikukhumbula akukho namnye umntu ongalufumanagab uthando lwakho. ubungumbu oyithandayo lwakho. ubungumntu oyithandayo imfundo kakhulu siyabulela kakhulu singabantwana bakho".

ELDER SIZWE ARCHIBALD NTLANTSANA

Sizwe Archibald Ntlantsana was born on 13 September 1946 in Cofimvaba, of Stanford Khehle and Eslina Ntombentsha Ntlantsana (nee) Makhohliso.

He did his Primary education in Qumbu. His higher education was attended at Bythswood Senior Secondary School in Ngqamakwe 1962. He passed with first class results in 1966. He continued to the University of Fort Hare in Alice where he obtained his Bachelor of Arts degree in 1969.

He started working as a teacher in Umzimkhulu in 1970. He met his lovely wife Primrose Ntlantsana (nee) Jafta, uMaXaba. They married on the 16th of December 1972. They were blessed with 6 children 3 boys and 3 girls.

He was promoted to be a principal in Osborne high school in Mt Frere in 1972. He then resigned as a teacher to seek greener pastures and found work as a manager at Ellerines.

Because his calling was teaching, he went back to this at Gcisa Senior Secondary School in Tsolo. This is where he became a full-time resident. He then furthered his studies and obtained a B. Ed degree at the University of Transkei. He was then elected to be an Education Inspector, in Lady Frere, owing to the excellent pass rates his matriculants received. From Lady Frere he was transferred to Mt Ayliff and lastly to Mt Frere again, where he retired. He then came back to Tsolo, where he was elected as Mayor of Mhlontlo Municipality. The election was owing to his excellent leadership skills which showed in him serving the community greatly.

He later joined his wife in the business sector where he influenced in acquiring an Engen filling station in East London. He kept himself busy with family, building (construction), gardening, farming and many of his other interests. **He served as commissioner for T.P Finca Memorial Congregation for many years and served in Presbytery committees as well.** He met his untimely passing at Netcare Umhlanga, due to natural causes (Covid-19), on the 16th of December 2020.

He is survived by his brothers and sister, 8 children, sons in law, daughters in law and grandchildren.

As a family we have lost a man, a father, a hero, a comforter, a Jack of all trades and an icon.
Lala ngoxolo Radebe, Bhungane, Mthimkhulu

CHANGES IN THE MINISTRY

Report to General Assembly 2021

Amathole

The following changes took place between the 2019 Executive Commission and March 2021.

1. Rev V Zepe was appointed as the Minister in charge of the Pirie Mission Congregation with effect from 01 September 2019 to 31st August 2022.
2. Rev BB Finca was appointed as the Minister in charge of St. George's Congregation from 1st of December 2019 to 31st March 2024.
3. Miss Y Mlalandle was ordained and subsequently appointed as the Minister in charge of the JT Arosi Memorial Congregation with effect from 01st of January 2020.
4. Rev CB Bosiki was appointed as the Minister in charge of the Auld Memorial Congregation with effect from 01 February 2020 to 31 January 2023.
5. Mr V Ntshona was ordained and subsequently appointed as the Minister in charge of Mgwali Congregation with effect from 01st of January 2020 until 31st of December 2022.
6. Rev A Nyoni was appointed as the Minister in Charge of the John Knox Bokwe Memorial Congregation for a three year period from 01 March 2020 to 28 February 2023.
7. Mr Mvuyo Dick was ordained and subsequently appointed as the Minister in charge of the Adelaide Township Congregation with effect from 01st of January 2021 until 31st of December 2023.
8. Rev MM Khetsi was appointed as the Minister in charge of Dorrington Congregation with effect from 01 January 2021 to 31 December 2023.
9. Mr Michael Potgieter was appointed as Stated Supply of Cambridge Presbyterian Church from 01st April 2021 to 31st March 2022.
10. Rev S Ngam transferred from eThekweni Presbytery and was placed under the care and discipline of the Amathole Presbytery as a Minister without charge.
11. Rev XX Vatela of JZS Memorial congregation passed away on the 18th January 2021.
12. The Rev Emeritus LSL Mateza passed away on the 20th November 2020.

Central Cape

1. Rev Armando Sontange was appointed for three years as a minister at JJR Jolobe Memorial as from 6th September 2020
2. Rev Xolisa Mashibini was Inducted as minister of St Barnabas Presbyterian Church as from the 10th October 2020.
3. Rev Yibanathi Mahleza was appointed for three years on a Dual Employment into a Shared Ministry with St Andrews Presbyterian Church Somerset East and Glen Avon Presbyterian Church from the 28th November 2020
4. Mr Sandiso Njeza was appointed as Probationer at Zwide Presbyterian Church from 13th February 2021 with Rev A George as Supervisor.
5. Rev Zukisani Sotashe was appointed at GT Mcoteli Memorial as a minister from 12th January 2020.

Copperbelt

1. Following the successful call process and procedure by St Andrew's congregation, Presbytery at its sitting on 15th February 2020 at Kabushi congregation approved the call of the Rev Lazarus Chirwa to St Andrews congregation.
2. The credentials of the Rev Emary Mtonga Phiri were transferred from Munali Presbytery to the Copperbelt Presbytery. The Executive of the Copperbelt Presbytery in receipt of correspondence from Munali Presbytery and at its sitting will grant a seat to the Rev Emary Mtonga Phiri.

Drakensberg

1. Glenbain Congregation
After the passing on of Revd AZ Stuurman on June 2019, the Presbytery agreed to appoint Revd SP Mbanjwa to be an Interim Moderator on 7 September 2019.
2. St. David's Congregation
Revd SJ Mtetwa resigned from the pastoral charge at St. David's as from 12 November 2019 and Revd KJ Xaba was introduced on 04 January 2020 as an Interim Moderator.
3. Northdale Congregation
Revd MM Khetsi, Minister without charge, accepting appointment from Dorrington Congregation was transferred on the 31 January 2021 under the care and discipline of Amathole Presbytery and Revd J Payne was introduced to Northdale as an Interim Moderator on the 28 February 2021.
4. Vulindlela Congregation
Revd TP Mlotshwa after reaching the age of retirement was release in the pastoral care of Vulindlela Congregation as from 31 October 2020 and Revd NC Tati was introduced to Vulindlela

Congregation on the 01 November 2020

East Griqualand

The Revd. B Gobodo having accepted the appointment from Upper Mkhemane, was released from Western Cape Presbytery and was inducted and appointed at Upper Mkhemane on the 26th January 2020.

eGoli

1. Having received a notification from the Rev Sibusiso Zungu of his transfer at work to KwaZulu Natal, the Presbytery transferred him to the care and discipline of eThekweni Presbytery as at 01st September 2019.
2. At the October 2019 Presbytery meeting we received a report of a Probationer Mr Peter Stoffberg's withdrawal and resignation from candidacy of Ministry.
3. Having received a resignation from Ministry of the UPSCA from the Rev Steve Dunnett the Presbytery severed ties with 4Ways United Church on the 31st December 2019
4. Having received call documents from Presbytery of Lekoa for the Rev Scott Silver, the Presbytery of eGoli transferred him to the care and discipline of Lekoa Presbytery as at 11th March 2020.
5. Having received a request from BE Ngubane Memorial Congregation to appoint the Rev Dr Wonke Buqa, the Presbytery of eGoli approved the appointment to take up the appointment as at 29th March 2020. Due to COVID 19 restrictions and regulations he was inducted on the 28th March 2021.
6. Having received a request from Struben's Valley United Church to appoint the Rev Jacqueline Barker, the Presbytery of eGoli approved the appointment to take up the appointment as at 01st May 2020. Due to COVID 19 restrictions and regulations he was inducted on the 21st March 2021.
7. The Rev Armando Sontange was transferred from Kagiso Presbyterian Church to JJR Jobe Presbyterian Church within the bounds of Central Cape Presbytery on the 01st September 2020.
8. The Rev Xolisa Mashibini was transferred from the Presbytery of eGoli to St Barnabas Congregation within the bounds of Central Cape Presbytery on the 01st October 2020.
9. Having received the exeat certificate from the Ministry Committee of the General Assembly, Mr Kanyiso Walaza was ordained and appointed to St Patrick's Congregation on the 13th March 2021.
10. Mr Brendon Asch having completed his Theological Training was appointed to serve his probation at St Stephen's Congregation as from 01st January to 31st December 2021, was licensed to preach the gospel on the 21st March 2021.

Trans Xhariep

1. Rev Joel Kiditi Mapheto: The Presbytery of Trans-Xhariep withdraws the resignation of the Rev J.K Mapheto as it appears in the papers of Executive Commission in Harare in 2017. Rev J.K Mapheto had already submitted his withdrawal letter even before the report was submitted to the Executive Commission.
2. Rev C.U Mbhele: Ordained and appointed in the pastoral charge of the Ikageng Presbyterian Church in Kimberly, within the bounds of the Presbytery on the 14 February 2021.

Highveld

1. Highveld Presbytery Meeting held on the 19th October 2019 at Wattville Congregation received a resignation of Rev Bongwe Ngebulana from the pastoral ties of St Paul's(Alberton) Presbyterian Church. The Council agreed and was released to the care and discipline of Tiyo Soga Memorial Presbytery on the 19th October 2019 at her request. Rev Malungelo Jita was appointed Interim Moderator.
2. On the 25th January 2020 Highveld Presbytery agreed to sever pastoral ties with Rev Charles Bosiki who was serving at BD Yanta Congregation, was released to the care of Amathole Presbytery and appointed at Auld Memorial Congregation.
3. On the 25th January 2020 Mr Thamsanqa Memela was licensed to preach the gospel and appointed to serve his probation at BD Yanta Congregation.
4. On the 20th February 2021 Highveld Presbytery agreed to sever ties with Rev Lethebe William Manaka who was serving as Interim Moderator at Eaststrand Congregation & was released to the care of Limpopo Presbytery.
5. On the 20th March 2021 Highveld Presbytery accepted Rev Fezeka Jobela as a Minister without Charge.
6. On the 20th April Ms Tsholofelo Eunice Sello will be licenced to preach the gospel and be appointed to serve her probation at St Pauls Alberton.

Lekoa
None

Limpopo

Rev Fezeka Jobela resigned from the Pastoral Charge of Seshego Congregation to Highveld Presbytery,

M'chinga

The Presbytery in conjunction with Synod of Zambia Ordained Probationer Beaton Lungu now Rev Beaton Lungu on 9th February 2020. On the same day, Rev Beaton Lungu was appointed to be Rev in Charge for Lundazi Congregation with effect from 9th February 2020.

Mthatha

1. The Revd Y Hlazo having accepted the appointment from Tiyo Soga Presbytery, Irvin Joloza Memorial Congregation, the Presbytery agreed to release him from V.V Dipa Memorial with effect from 31st October 2020.
2. The Revd M.H Jita having completed his probation was ordained and appointed to John Knox Bokwe on the 20 February 2021.
3. The Revd P Mafa having been re-admitted into UPCSA ministry the Presbytery appointed him at G.T Vika Memorial.
4. The Revd P.S Ndibongo having been re-admitted into UPCSA ministry the Presbytery appointed him at Lower Rainy Mission.
5. Mr Z Sithako having been accepted to serve his Probation at Rainy Congregation was licensed to preach the Gospel on the 27 September 2020.

Munali

None

Thekwini

1. The Rev. S Zungu, who is a Chaplain in the SANDF, was transferred to the Presbytery of Thekwini in September 2019 and was appointed to the Durban Presbyterian Church.
2. The Rev. MTA Nkayi who is a Chaplain in the SANDF, was transferred to the Presbytery of Thekwini in August 2020.
3. The Rev. Allan Cameron, who is a Minister emeritus, was transferred to the Presbytery of Thekwini in August 2020, and resides in Margate.
4. The Rev. John Comminos was transferred to the Presbytery of the Western Cape in January 2021
5. The Rev. Sthembiso Ndlela was transferred to the Presbytery of Thukela in January 2021
6. The Rev. Dr James Elias who is a Minister emeritus, was transferred to the Presbytery of Thekwini in November 2020, and resides in Waterfall.

Thukela

1. Rev Andile Nyawo was appointed to the Pastoral charge of Endumisweni Congregation with effect from 1st January 2020.
2. Rev A Nyawo was appointed to be the Interim Moderator of Ladysmith Presbyterian church with effect from the 1st of August 2020.
3. Rev IT Masikane was elected to be the Moderator of the Presbytery of uThukela and was inducted on the 28th of November 2020. Moderator was tasked with the pastoral care of Steadville Congregation and St Andrews Presbyterian church.
4. Rev Sithembiso Dumisani Ndlela was appointed to the Pastoral charge of Gordon Memorial Congregation with effect from the 1st of January 2021.
5. Rev Oscar Asanda Hlongwe completed his PAT, ordained on the 6th of March 2021 and was appointed to the Pastoral charge of Douglas Congregation with effect from the 6th of March 2021. The Interim Moderator of Douglas Congregation Rev IT Masikane was released from Douglas congregation.
6. Rev Bongani Gwe completed his PAT, was ordained on the 6th of March 2021 and was appointed to the Pastoral charge of Jokweni Congregation with effect from the 6th of March 2021. The Interim Moderator of Jokweni Congregation Rev TS Mokhantso was released from Jokweni.

Tshwane

1. Rev Alan Paskwababiri having been ordained in Ministry was appointed in St Frances for two years renewable.
2. Rev Dr Fundiswa Kobo was appointed in Mamelodi East for three years.
3. Rev Dr Buhle Mpofu was received to the Presbytery from Presbytery of Thekwini.
4. Rev Dr Wonke Buqa was transferred to Egoli Presbytery.
5. Rev Jackie Barker was transferred to Egoli Presbytery.
6. Rev Mabandla Nkayi was transferred to Thekwini Presbytery.
7. Rev Alan Cameron a Minister emeritus was transferred to Thekwini Presbytery.
8. Rev Tim was received from Trans Xhariep Presbytery and is a Minister without Charge in the Presbytery.
9. Rev Craig G Morrison having been called by St Columbus Hatfield from UCCSA is serving at St Columbus.

Tiyo Soga Memorial

1. As Columba Congregation became vacant after the passing of Revd SX Malindi, Revd L Dick was appointed interim Moderator of the same and introduced on the 15th of July 2020.
2. As Revd VN Nonjojo resigned the Njikelana Congregation appointment due to work redeployment Revd B Ntisana was appointed and introduced interim Moderator of the said congregation on the 29th November 2020.
3. Having accepted a three year appointment at Irvin Njoloza Memorial Congregation Revd Yongama Hlazo was appointed and inducted to the same on the 15th November 2020.
4. Having received a call to Gcuwa Congregation Rev. Lita Madaka was inducted to the same on the 11th April 2021.
5. Having requested a transfer letter to the care and discipline of Mthatha Presbytery Rev. VN Nonjojo was transferred to the same on the 15th of March 2021.

Western Cape

1. At the meeting of the Presbytery held on 3rd December 2019, the Presbytery transferred the Rev Gobodo, Minister without charge, to the care and discipline of the Presbytery of East Griqualand with a view to his appointment to the Pastoral Charge of Upper Mkemane Presbyterian Church as from 1st January 2020.
2. At a Special meeting of Presbytery held on 15th December 2019, probationer Mr A Snyders was ordained and inducted as minister of the Table View United Church.
3. At a Special meeting of the Presbytery held on the 16 February 2020, the Rev MM Matya was appointed as minister to the JL Zwane Memorial Presbyterian Church for a period of 3 years.
4. At a Zoom meeting of the Presbytery held on the 11th August 2020, the Presbytery agreed that on his retirement as a minister, on the 31 May 2020, the Rev VR Brits would continue under contract as the minister of the Darling Presbyterian Church for a period of 2 years until the 31st May 2022.
5. At a Zoom meeting of the Presbytery held on the 11th August 2020 the Presbytery received the Rev J Gray's application for retirement as a minister in the UPCS, as from the 31st October 2020, and agreed to submit it to the Clerk of Assembly and the Trustees of the UPCS Pension Fund.
6. At the meeting of the Presbytery held on the 8th December 2020 the Presbytery received the Rev RJ Botsis application for retirement as a minister in the UPCS, as from the 30th September 2021, and agreed to submit it to the Clerk of Assembly and the Trustees of the UPCS Pension Fund.
7. At a meeting of the Presbytery held on 8th December 2020, the Presbytery appointed the Rev D Kitenge, minister without charge, as Stated Supply to Milnerton Presbyterian Church from 1st January 2021, for a six month period.
8. At a meeting of the Presbytery held on the 9th February 2021, the Presbytery sustained the call of the Rev DK Bower to be inducted as minister to the congregation of Trinity Presbyterian Church, Meadowridge. (This Induction to take place after August 2021 when Covid 19 pandemic restrictions permit a larger congregation to gather.)
9. At a Special meeting of the Presbytery held on 14th March 2021, the Presbytery licensed PAT Student Mrs SL Pillay and appointed her to serve her probation at the Plumstead Presbyterian Church as from the 1st March 2021.
10. At a Special meeting of the Presbytery held on the 11th April 2021, the Presbytery inducted the Rev JR Comminos as Colleague and Successor minister to the Bellville Presbyterian Church.

Zimbabwe

	MINISTER	CHANGE EFFECTIVE DATE
1.	Rev Dr David Mhlambeni	No longer a Minister under the UPCS with effect 1 November 2019
2.	Rev Tatenda Garande	Minister in Charge of Trinity Presbyterian Church with effect from 1 January 2021
3.	Rev Biggie Mususa	Minister in Charge of Budiroo Presbyterian Church effect 1 January 2021
4.	Rev George Simbanegavi	Minister in Charge of Warren Park Presbyterian Church effect 1 January 2021
5.	Rev Susan Mumba	Minister of the Chitemere congregation and as Chaplain at Chitemere Secondary School with effect from 1 January 2021
6.	Rev Tichaona M Mutaurwa	Minister in Charge of Kambuzuma Presbyterian Church with effect from 1 January 2021
7.	Rev Glenis Magovere	Minister of the Robert Sinyoka congregation and as Chaplain at Robert Sinyoka School with effect from 1 January 2021

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| 8. | Rev Elias Simango | Minister in Charge of Chitungwiza Presbyterian Church with effect from 1 January 2021 |
| 9. | Rev Andrew Makunda | Minister in Charge of Rugare Presbyterian Church with effect from 1 January 2021 |
| 10. | Rev Clarence Tungunu | Minister in Charge of Hatfield Presbyterian Church with effect from 1 January 2021 |
| 11. | Rev Faresy Sakala | Chaplain/Manager at Lovemore Home with effect from 1 January 2021 |
| 12. | Rev Paul Neshangwe | Minister in Charge of Vimridge congregation with effect from 1 January 2021 |
| 13. | Rev Willingmore Mhlanga | Minister in Charge of Makokoba Presbyterian Church with effect from 1 January 2021 |
| 14. | Rev Staben Maenda | Minister in Charge of City Presbyterian Church with effect from 1 January 2021 |
| 15. | Rev Simbarashe Agushito | Minister without a Charge with effect from 1 February 2021 |
| 16. | Rev Simbarashe T Nota | Chaplain at Mhondoro High School with effect from 1 April 2021 |

MINISTERS EMERITI

Report to the General Assembly 2021

Western Cape Presbytery

1. Application for Retirement / Request for Long Leave

The Clerk tabled a letter received from the Rev RJ Botsis applying for leave to retire on 30 September 2021, as he turns 68 on the 24 September 2021, at which point he would have been ordained for 44 years and 9 months. Rev RJ Botsis has also requested long leave for July, August and September 2021. He stated that the elders of Bellville Presbyterian Church had agreed that his last service would be on the 2 May 2021, and he would be taking his annual leave until his long leave begins on 1 July 2021. The Session of Bellville have agreed to his request.

The Clerk moved that the Presbytery:

1. "Endorses the Rev RJ Botsis application for retirement on 30 September 2021, and submits it to the Clerk of Assembly and the Trustees of the UPCS Pension Fund, to be approved at the General Assembly in July 2021.
2. Grants the Rev RJ Botsis long leave from 1 July to 30 September 2021.

These were seconded and **AGREED**.

Drakensberg Presbytery

At the meeting of Drakensberg Presbytery held on the 11 May 2021, the Presbytery received the following correspondences.

1. The Rev ME Mzinyathi requested to retire on the 30th November 2021 as he will be 65 years old. This was seconded and **agreed** by consensus.

Trans- Xhariep Presbytery

Kindly find the report on the retirement of Rev P.S Mhike that is approved by the Presbytery.

The Rev P.S Mhike will retire on the 31st December 2021. Presbytery **seconded** and **agreed**.

eGoli Presbytery

Rev Prof Wolmarans – Presbytery resolved as follows:

- a) The Presbytery of eGoli recommends that the General Assembly of the UPCS grants the Rev Prof Wolmarans status of Minister Emeritus in terms of Chapter 16 of the Manual of Faith and Order, and forwards the narrative as approved by the Presbytery (Minute 294/2016), given that the signed Settlement Agreement of 10th July 2019 between the Rev Prof Wolmarans and the UPCS stipulates that 'with-holding of that status is hereby removed' (para 2). **AGREED BY CONSENSUS**

Proposals

1. The General Assembly grants the Rev RJ Botsis the status of Minister Emeritus from 30th September 2021 and a seat on the Presbytery within whose bounds he may reside.
2. The general Assembly grants the Rev PS Mhike the status of Minister Emeritus from 31st December 2021 and a seat on the Presbytery within whose bounds he may reside.
3. The General Assembly grants the Rev ME Mzinyathi the status of Minister Emeritus from 30th November 2021 and a seat on the Presbytery within whose bounds he may reside.
4. The General Assembly grants the Rev Prof Wolmarans the status of Minister Emeritus from the 30th June 2021 and a seat on the Presbytery within whose bounds he may reside.

TRIBUTES TO RETIRING MINISTERS

THE REV RODERICK (ROD) JAMES BOTSIS

In a sermon he preached more than once, Rod Botsis described himself as an orphan. This was shocking news to his listeners, and we listened intently as he described a growing sense of alienation that he experienced as a child living in his 'adopted' home. Ultimately, he said, he only felt truly at home when he met his true father, God, and his older brother, Jesus! Of course, we were a bit disappointed when it turned out that he hadn't shared some personal 'bomb' from his childhood with us, but rather he had invited us to explore our own true home in God.

Rod was born on 24 September 1953 in Johannesburg to his biological (and only) parents, Amy and Jimmy Botsis. He grew up with his siblings Glen, Angela and Terry, first in the southern suburbs of Johannesburg and then in Durban. He matriculated from Beachwood Boys High School in 1970, having served as a prefect in his final year. His High school headmaster describes him having been "responsible for the initiation of the reading of the daily (Bible) lesson by the school prefects" and the Headmaster expresses a "personal regard for Roderick", finding him "Pleasant, unassuming yet confident, loyal, courteous and well mannered".

Rod met Jesus when he was 14 years old. They became firm friends, and he was soon enlisted in Jesus' programme of love in the world. He was mentored in these early years by a young minister named James Elias and confirmed his faith at Addington Presbyterian Church in 1969. There, together with his friend Kingsley Dale, he got involved with running youth camps at Camp Jonathan. Also formative in Rod's nurture as a Christian and prospective minister was the Rev. Charles Gordon of Durban North Presbyterian Church. In 1971, Rod was selected for the American Field scholarship, a year spent in the home of an American family, enrolled in an American High School. This year was spent in Roseville, California and at Oakmont High School.

Having been accepted as a Student for the ministry, Rod spent the years 1973 to 1976 at Rhodes university in Grahamstown (Makhanda), and graduated with a BA in Biblical Studies and Systematic Theology. While he was there, he was elected Senior Student at Livingstone House and he met Mandy Woodward, to whom he was engaged in 1976. Rod and Mandy were married on 8 April 1978.

Rod was ordained on 14 December 1976 at Durban North Presbyterian Church before taking up a year of 'National Service' where he functioned as a "theological officer" while refusing to carry a weapon. Upon completing this year, he undertook his Post Academic Training at St Mungo's United Church in Bryanston during 1978 and 1979, working alongside the Revs Geoffrey Dunstan and David Wanless.

In January 1980, Rod began his ministry at the Bellville Presbyterian Church in the Western Cape. This is the same pastoral charge from which he will retire at the end of September this year, a tenure of some 41 years. At Bellville, he followed the Rev. Sydney Smuts who had served only a short time in a congregation which had been devastated by a ministerial affair and divorce in the mid 1970's. It was a blue collar congregation and there were some strong personalities in leadership. To his first charge as minister, Rod brought the freshness of a keen preacher and the warm influence of the charismatic renewal. Soon the worship service began to include contemporary worship songs and a warmer, more affective worship experience developed. The congregation grew and many will remember Special services with full pews and worshippers sitting around the apse at the front and standing at the back of the church, some even on the steps of the church! As the suburbs began to expand and grow, many members still drove in from the new suburbs of Hoheizen, Welgemoed and Protea Valley. Bellville planted daughter congregations in Kuilsriver and Protea Valley (with Durbanville Presbyterian Church) and they had a hand in the formation of Panorama/Tygerberg and Kraaifontein. There were some sticky patches, such as the time when the PCSA was considering leaving the World Council of Churches because of the Programme to combat racism. Rod had to navigate many strong opinions on the part of Bellville's leadership.

There were at least two major building projects, the building of the new hall/office complex in the 1980s and a major renovation/repurposing of the old Manse, Old Hall and "round the bend" section connecting the new hall with the sanctuary in the last decade. The Church complex has always reflected Rod's character in a small but important way - it's neat and tidy, every item purposefully chosen and carefully in its place.

Rod has had the courage to allow God's Spirit to transform his and the congregation's ministry over the years, working with partners such as MES, a non profit which seeks to transform the face of the city by working with its most vulnerable. The Bellville Elders created a home for this ministry in the old Manse buildings on the Church property and more recently, the renovation of the buildings created an industrial kitchen which became the home for "Grace Kitchen", making meals and feeding the poor in Kasselsvlei and at Karl Bremer Day clinic.

Rod and Mandy were blessed, during their time at Bellville, with the birth of two daughters, Hannah in 1984 and Rachel in 1991. These two are capable women, one with an MA and the other a PhD, and both are deeply committed to being involved in our South African story. Hannah is married to Warwick Allan and they have two children, Kingsley and Pippa.

While supporting Rod, Mandy has also had her own ministry within the congregation. She has led or hosted Bible Studies, Home and ladies Groups. Her most profound contribution has been in the ministry of worship and music. Herself a capable pianist, she has sought to include others in leading the congregation with voices, languages other than English and instruments, incorporating classical instruments and making the worship experience truly beautiful and diverse. She is unassuming, quietly capable and committed to excellence. Mandy has made her way in the church over the decades of shifting expectations as a minister's spouse and has found creative places to serve Jesus and his people.

Rod has always honoured his responsibility to "take his place in the ruling Councils" of our denomination. He has been a member (or a Convener) of many Presbytery and Assembly Committees. He has served as Moderator of the Presbytery more times than any other person of his generation. He has guided many congregations through vacancies and has mediated countless conflicts and crises. His best work has been done as a confidant of his colleagues or as an honest broker, reminding ministers and congregations of their love for each other and their responsibilities toward Christ. As Convener of the Board of Mission (later "Priorities & Resources Committee") for multiple terms, Rod held together a group of church leaders and innovative thinkers who shaped the two denominations in positive ways.

Despite Rod's clear leadership gifts, one of the roles he has excelled in is the role of Moderator's chaplain. His skill in choosing personal gifts, writing beautiful letters of thanks, arranging hospitality with attention to detail, has served many Moderators of the General Assembly well. He was chaplain to Douglas Bax (1989), Alan Spence (1996), William Pool (2006) and George Marchinkowski (2010). Rod himself has the distinction of being the only person to have been elected twice (non-consecutive) to the office of Moderator of the General Assembly, in 1994 (PCSA) at the age of 40, and almost twenty years later, in 2012 in the UPCSA.

One of the features of Rod's ministry has been his commitment to encouraging young people to consider the ministry as a vocation and his skill at mentoring them. He has also sought out opportunities to work in collegiate ministry where this was possible. Over the years, Rod has worked alongside Hylton Schafer, Anthony Schnell, Alan Cameron, Robin Jones, Brent Russell and Tony Robinson. His last year in ministry is being spent trying to keep up with John Comninos. Younger ministers such as Martin Levine, Peter Bluett, Sean Wells, George MacDonald, Christopher Judelsohn, George Marchinkowski, Kim Brown, Andrew Snyders, Nathaniel Kohler, Patrick Dunn and Douglas Bower have enjoyed his mentorship and encouragement. He has been to them a true friend, never needing to demand respect or claiming seniority.

Many of his colleagues will admit that working with Rod is not always easy. His attention to detail and the demands for excellence he expects from himself are not easy to emulate. There have been a few words spoken in anger and the odd tense moment. After such encounters, Rod is usually the first to apologise and to pursue meaningful reconciliation. Some of his colleagues have seen Rod 'swallow his anger' and behave graciously when many of us would have taken the offensive and made matters worse. Alan Cameron who worked with Rod for a decade in the nineties remembers him as having "a passionate God-centred life with a heart for Christ and others. Committed to excellence, faithful in small things without being fastidious. Theologically astute without being doctrinaire or divisive. A gospel man with a social conscience for the poor and marginalized". All his colleagues have experienced his love for them as persons and for their spouses and children. He loves big and his love is tangible.

Rod is a good cook. He has a feel for preparing food well without possessing the pedantry of a chef. He is adventurous in the kitchen, taking time to learn how to make dishes that please. He

loves through his cooking and the care he takes in preparation and presentation has long been a source of teasing (by his friends) but also a reason for profound admiration. His children can tell about lunch boxes for school packed with little morsels of tasty pleasure, each carefully wrapped and separately packaged. Rod is a great present giver. He selects presents carefully and with much thought (even to the point of covertly finding out the clothes sizes of family and friends). Then he wraps presents beautifully (with a surprisingly feminine touch) before presenting them to their enchanted recipients.

Rod loves his family, relishes their achievements and delights in telling stories about what each has done. He and Mandy enjoyed the company of their grandchildren, relishing moments spent with them and planning adventures and activities to do with them. Rod is an avid reader both in faith literature and fiction. He could often be found, over the years, sitting in a corner of some airport while travelling to and from meetings, reading crime fiction such as the books of John Le Carre. He has read widely but those who know his preaching would have experienced the influence of C.S. Lewis, Eugene Peterson, Henri Nouwen and Frederick Beuchner.

Although many of Rod's achievements have been in his role as a churchman, his ministry will long be remembered at Bellville and in the wider church for clear and careful Bible teaching. Rod has a talent for making complex biblical and theological truths sound simpler, for expressing them in ways ordinary people can understand and embrace. He has a keen sense of humour and often uses it to defuse a tense conversation, often with a remark that makes us laugh at ourselves. Rod is also a deeply committed Pastor. He has accompanied multiple generations of families at Bellville through the milestones and turning points of life. Nathaniel Kohler remembers how Rod knew and later buried his grandfather, a much beloved Elder at Bellville known as "Sarge". Rod also 'married', was more than a pastor to, and eventually buried his parents, George and Natasha. He baptised Nathaniel and his sister Liesel as infants and will soon see the first of a fourth generation of Kohler's enter the world. What makes him a good Pastor is the depth to which he loves, his attention to the details of our lives, and his wise insight into what makes humans tick.

Rod has helped many congregations and colleagues through difficult times. He has a servant heart and tries to live a humble life believing with C.S. Lewis that "true humility is not thinking less of yourself; it is thinking of yourself less". He is a real person and has no reluctance to show us his flaws, all the time pointing us to his friend, Jesus. He has a heart for the poor and this is reflected in his ministry at Bellville and the fruit of the congregation's interaction with the marginalized over the last decade especially.

At some point, despite many opportunities to the contrary, Rod decided that he would stay at Bellville for what in the end turned out to be forty one years, one of the minority to experience a pastoral ministry as Peterson described as "a long obedience in the same direction". Sunday by Sunday, he offered the congregation the fruits of his kneeling before the Father, putting his ear against his chest and listening, without interruption, to the heartbeat of God... and then, saying carefully and very gently what he heard (Henri Nouwen's words). His health has not always been easy but he has worked hard not to allow it to define his life and ministry. When he entered his "yellow leaf years" (a Frederick Beuchner term), Rod said he felt a greater freedom to be himself. We trust that his retirement will bring an even greater freedom still. At the end of his formal work life, perhaps he will discover himself again as "God's beloved" or explore further his true identity (in Dallas Willard's words), as "a friend of Jesus".

As a congregation, as a Presbytery, as a group of his colleagues and friends and from the denomination that he has served with energy, we wish him every blessing upon his retirement and honour him for his service to his Master, Jesus.

THE REV ANDREW G BROOKS-NEILL

Andrew Brooks-Neill was born in Cape Town, baptized at the Mowbray Presbyterian Church and has always been an active member of a Presbyterian congregation. He attended Sunday School at Plumstead and confirmation at Wynberg during the ministry of the Rev James Roger. Two gems from his preaching have been repeatedly applied in Andrew's life: "God can use a mistake, God can't use nothing" and "A rudder can only steer a moving ship". Andrew taught Sunday School at Plumstead and was a youth leader in the Wynberg/Plumstead youth group where he was mentored by the Rev David van Duyker who was a student for the ministry at the time. During Andrew's teenage years his faith was nurtured through the ministry of Scripture Union where he also had his first taste of Christian service as a leader on children's camps and missions.

He was educated at Wynberg Boys' Junior and High Schools and then studied engineering at the University of Cape Town. In his university years he was one of the first Youth Delegates to attend General Assembly.

Andrew was aware from his high school days that he should be open to a call to some form of ministry but could not envisage himself as a conventional minister or missionary, but possibly a "tent making missionary" as an engineer, working in areas where conventional missionaries were not welcome.

During a nine-year engineering career he often worshipped at Mayfair where David van Duyker was then minister and it was here that he met and married Nan Roodt, a student teacher, and a youth leader and guitarist in the congregation.

In 1982, their first year of married life, they participated in the Student Christian Association's cross-cultural mission programme and spent time with a mission organisation in Texas that provided engineering and architectural services to other missions. This was partly in order to gain exposure to engineering related ministry. Over the next two years they were part of the training team for delegates on the programme and during this period became aware of a call to ministry.

At this time they were members of Trinity, Edenvale, during the ministry of the Rev William Pool and he guided them in processing their sense of call. In Edenvale they led a home fellowship and Bible study group and Andrew was ordained as an Elder.

In 1987 they studied at the Evangelical Seminary of Southern Africa in Pietermaritzburg and did a one-year course designed to give graduate professionals a basic theological education. Here they attended both the City Church and Scottsville, gleaning much from the unique character of each congregation and their ministers, the Revs Duncan Murray and Rob Calder.

They moved to Grahamstown the following year for Andrew to continue his theological studies at Rhodes University. In Grahamstown they were members of Trinity, where the Rev Glen Craig was minister and here Andrew taught Sunday School again and was elected to serve on the Session.

While in Grahamstown, their daughter, Joanne, was born. Shortly after Joanne's birth Nan was diagnosed with multiple sclerosis but, despite the challenges of coping with the condition, she supported

Andrew in his studies and ministry, and taught at local schools for as long as her health allowed. Observing Glen's ministry was an education in itself and Glen's care for them at the time of Joanne's birth and Nan's diagnosis remain a treasured memory.

In 1992 Andrew was appointed as a probationer at Ladysmith and at the end of 1993 the congregation called him to be their minister. He will have served the congregation for 28 years by the time of his retirement.

He has served as Clerk of the former PCSA Presbytery of Drakensberg, and done several terms as Clerk and Treasurer of the current Presbytery of Thukela.

William Pool, who continued to care for Andrew and Nan from 250 km away, reflects: "We often conduct marriage services, and the couple being married repeat after us the usual marriage vow that they 'will have and hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part'. Never was a vow more truly said, nor more fulfilled, than in Andrew and Nan's case. After Nan was confined to bed with her multiple sclerosis, and her situation continued to deteriorate, Andrew insisted on lovingly nursing her at home. He was also graciously assisted by members of the congregation and the Session. But he kept up his load of congregational work so that everything carried on. It was a magnificent Christian witness."

Nan passed away in 2012 and Joanne has followed in her mother's footsteps and is now a school teacher, at present teaching in the UK.

Andrew has been Interim Moderator of Trinity, Dundee, for several years and here he met Cathie Old, another school teacher who played guitar in church. They were married in 2018 and Andrew will be retiring in Dundee.

THE REVEREND PATRICK SIMON MHIKE

The Reverend Patrick Simon Mhike was born on the 1st August 1955 at Gweru Hospital in Zimbabwe. He grew up in a Christian family. He attended his schooling in Gweru from Primary to Secondary school and he successfully completed "O" level in 1976 at Chingwizha Secondary school. He completed his Diploma in Philosophy at Chishawasha Seminary in Harare. In 1981-1983, he was an assistant teacher at Rutunga Primary School. Again in 1983 -1994, he was employed as an assistant teacher at Chizhou Secondary School. In 1983, he joined Trinity Presbyterian Church in Gweru. In 1984 he was ordained an elder whose primary responsibility was to grow Sunday school which was coupled with promoting children's ministry across the spectrum. It was in 1985 when he tied the knot with his lovely and caring wife "Beauty" and was blessed with four children. In 1988-1991 he studied at the Theological College in Zimbabwe where he obtained a Licentiate in Theology. At the end of 2003, the Rev Patrick Simon Mhike received Bachelor of Theology from the University of South Africa.

In 1991 he successfully completed his first year of probation at Njube Presbyterian Church under the mentorship of the Rev Phiri. He then completed his second year of probation at Sakubva Presbyterian Church, and this time his supervisor was the Rev Rory Spence. The Reverend Patrick Simon Mhike was ordained as a Minister of Word and Sacrament in Presbyterian Church of Southern Africa, in January, 1993 at Sakubva Presbyterian Church in Mutare. When God extended a call to the Rev Patrick Simon Mhike, he never looked back. He remained faithful and committed to the life, work and witness of the church to this day.

During his ministry in the church, he served various pastoral charges with great humility and a gentle spirit: Sebokeng Presbyterian Church in the Presbytery of Leko (1997-1999). Ramoeti Masemola United Charge in the then Free State Presbytery (2000-2004). St John's Presbyterian Church-Batho in Bloemfontein (2005-2010). St Andrews Kgotsong in Trans Xhariep Presbytery (2011-2021). Again at Presbytery level, the Rev Patrick Simon Mhike served as the Moderator of the then Free State Presbytery from 2010-2014. He served with distinction the following committees of Presbytery: Convener of Special Ministry, of Mission and Discipleship, and as Ministry Convener. Rev Patrick Simon Mhike is retiring on the 31 December 2021, after faithfully serving Trans Xhariep Presbytery for 21 years of selfless service.

The Presbytery of Trans-Xhariep salutes this great servant of the Lord as he bows out of active ministry on retirement. In bidding Rev PS Mhike farewell, the Presbytery recognizes with gratitude to God qualities which helped him run with success the race of his service in the ministry of this church. He displayed an incredible commitment to his calling, and had an excellent ability to stay focused to the tasks assigned to him. His sense of purpose, direction and urgency has endeared him to many people he led during his active years as a young minister. His humility and respect for people of various age groups has imprinted an indelible mark in our hearts. This remained a hallmark of his personal conduct throughout his ministry of 28 years in this denomination. Our gratitude goes to his wife "MaMhike" as she is affectionately known, and children who gave him untiring support as they moved from congregation to congregation. We give our heartfelt thanks to you and your Lord, for your dedicated ministry here in the Trans-Xhariep Presbytery. We wish the Rev Patrick Simon Mhike God's richest blessings as he retires and goes to enjoy a well-deserved rest from his hard labours.

THE REVEREND MANDLENKOSI ELIJAH MZINYATHI

Early Age

Born on the 20th November 1956. The last born son of Ntombikanina Lillian (maMtshali) Mzinyathi and Stanford Nkobiyanana Mzinyathi, in a family of four boys in uMbongitwini village near Kynoch factory.

Primary Education

Did primary schooling at Jaja Memorial School, then proceeded to Swelihle High School in uMlazi C. Section. At Swelihle is where I met Themba Thomas **Dlamini** who lead me to Christ.

Marital Status

Married to Ntombikayise Eugenia (maNtaka) Mzinyathi and blessed with four boys, two daughters in law and five grandchildren.

Theological Education

Did Theology Diploma at the Federal Theological Seminary and B.A Honors at the University Of Durban Westville.

Christian Journey

Born and baptized in the Methodist Church, confirmed in the Roman Catholic Church and ordained as Minister of Word and sacrament in the Presbyterian Church.

Influential People

My mother tops the list of people who have had an influence in my life. Thomas Dlamini led me to Christ, in the ministry Rev. James Elias tops the list followed by the Reverend Dr. James Michael Gray and the late Rev. Ndoda Ambrose Mbuyisa.

Ministerial Career

Upon completion of theological studies, was appointed to Meadowlands. People there threatened my life and the ministry committee re-directed me to St. Peter's Tembisa. The Reverends Dr. Alan Maker, William Pool, Phil Cobin and Glenville Morgan warned me of the dangers ahead. On completion of the five-year service in Tembisa they posted my success story in the Presbyterian Life newsletter. This propelled me to complete another five years. On record as the only minister who served St. Peter's Tembisa for 10 years.

Then accepted a call to Midlands Pietermaritzburg, danger followed me to Midlands. Like the apostle Paul who described his service to Christ as one full of danger. There have been attempts on my life, court trials, near evictions. In all this. God was with me.

Ecumenical bodies

On being a member of the Ecumenical Committee of the G.A. I was asked to represent the church as S.A.C.C. I also represented the church at the regional alliance of Reformed churches in Malawi and Namibia. I was also part of the delegation that started talks of union with former R.P.C.S.A. I also represented the church in Durban for the conference on racism with delegates coming from all over the world.

General Assembly Committees

Served in the following committees of the General Assembly.

- Church and nation (G.A) under Dr. Michael Moore
- Finance committee
- Ecumenical Relations committee
- Communication committee
- Last president of the Black leadership consultation

Social involvement

- Member of the Tembisa education fund
- Member of the Tembisa society of the aged
- Member of the Tembisa Hospital board
- Member of the Tembisa ministers fraternal which negotiated the near cemetery in Birch Acres
- Member of Northdale Hospital board
- Member of the Interfaith committee in the KZN Legislature

Presbytery Duties

- Presbytery moderator – 3 times
- President of the Men's fellowship
- Interim moderator at Edendale, Mpolweni and Scottsville
- Chairperson of the Camp Jonathan committee
- Represented presbytery at the regional C.U.C. at all saints.

THE REV IAN BERNARD HAWKRIDGE

Rev. Hawkridge has been a Presbyterian Minister from 1979, in other words by January 2022 for 43 years – a lifetime given in service to God and His church. He has served with distinction in congregations from the east to the west of this country.

His first congregation was New Forest Congregational Church in Durban (Jan to Dec 1979). Thereafter followed Adelaide Presbyterian Church (Dec 1979 to Dec 1983), Plumstead Presbyterian Church (Jan 1984 to Dec 1989), St Columba's Presbyterian Church, Queenstown (Jan 1990 to Dec 1995) and then Stutterheim & District Presbyterian Church (Jan 1996 to present).

In all the Presbyteries where he served he soon took on leadership and service roles like being Clerk of the Cape Town and King William's Town Presbyteries and serving as Interim Moderator of several congregations over the years.

In Ian's ministry he always had the wider church in mind as well, rebuilding relationships in Queenstown and serving as Chairperson of the Ministers' Fraternal in Stutterheim for a number of years. He also managed to involve lay ministers and ministers from across the race spectrum in the fraternal in Stutterheim.

In addition to being involved ecumenically with other churches, Ian also managed to be very involved in the community. He tackled everything from the board of the old age home, to amateur dramatics to the Stutterheim Educational Trust to serving on the FAMSAs exco for years. On top of that, he produced, on behalf of other beneficiaries, one-man musical shows on a number of occasions.

A man of many talents, not the least being his considerable musical talent. This he puts to good use composing songs for using in church services, as well as translating songs from English to Afrikaans and vice versa.

The years in ministry did not dull Ian's feel for academics either. After completing his B.Th degree at UNISA in 1978, he completed a Master of Theology degree (Missional Leadership and Congregational Praxis) *cum laude* at the University of Stellenbosch in 2013.

Ian has been married to Cathy since 1979 and they have three adult children and two grandchildren.

In retirement the community here in Stutterheim is losing a loyal servant of the Lord, but I am sure his talents will remain active and available to serve the Lord for many years to come wherever he and Cathy decide to retire.

Rev. D.O. Strydom
Dutch Reformed Church, Stutterheim

NOMINATIONS COMMITTEE

Report to the General Assembly 2021

PRESBYTERY	NAME		
<i>Amathole</i>	Rev V Zepe		
<i>Central Cape</i>	Rev Dr. B. Hans		
<i>Copperbelt</i>	Rev Godfrey Msiska		
<i>Drakensberg</i>	Rev PS Mbanjwa		
<i>East Griqualand</i>	Rev JM Gugushe		
<i>eGoli</i>	Ms. Eddie Stopforth		
<i>Highveld</i>	Rev KD Nanyane		
<i>Lekoa</i>			
<i>Limpopo</i>	Mr. P Sakuhuni		
<i>M'Chinga</i>	Rev Samuel Mtonga		
<i>Mthatha</i>	Rev ST Ndindwa		
<i>Munali</i>	Rev K M'hone		
<i>Thekwini</i>	Rv Dr. A. Kasambala		
<i>Thukela</i>	Rev NG Mbatha		
<i>Tiyo Soga Memorial</i>	Rev PP Mpeke		
<i>Tshwane</i>	Rev M Nyama		
<i>Trans Xhariep</i>	Rev T. Ngalwana-Nibe		
<i>Western Cape</i>	Rev Colin Campbell		
<i>Zimbabwe</i>	Rev Farisi Sakala		

OVERTURES AND PETITIONS

Report to General Assembly 2021

Petition 1 Presbytery of eGoli

Petition from the Session of Midrand Presbyterian Church to the General Assembly of the UPCSA

The Session of Midrand Presbyterian Church, at its ordinary meeting held on the 22nd of September 2020, agreed to petition the General Assembly of the UPCSA on the matter of assessments:

Background:

Over the past few years Midrand Presbyterian Church has been battling to pay assessments in full. In trying to understand why this is the case we have found the following:

2014 to 2019:

- Offertory has increased by 14% over this period.
- Inflation has been 28% over the period
- GDP per capita has decreased by 5.1% in constant USD.

It is evident that Offertory has not been able to keep up with inflationary costs because individual earnings are not keeping up with inflation. The bulk of our costs are inflation linked:

- Salaries
- Insurance
- Security
- Office, Administration and Property expenses

These and all other ministry costs have been trimmed to the essentials.

Assessments, which are based on a percentage of Offertory, have been squeezed between relatively stable income and rising costs. As a result, it is becoming more and more difficult to pay assessments which are set at 18% of Income.

Midrand Presbyterian Church is not alone in this situation. Many congregations are not able to contribute at all, financially, to the work of the denomination while others are paying reduced or minimal amounts. In the year ended June 2019, 10% of the congregations paid 71% of the assessments and 97 congregations were not able to pay anything. During the year to June 2020 things got worse as only 195 congregations paid assessments as compared to 256 congregations in the previous year.

Midrand Presbyterian Church is committed to paying assessments but, like many congregations, we are finding that it is extremely difficult to do so at present. We contend that most congregations would be happy to pay assessments and, in this way, participate in the life and work of the denomination. However, the difficult economic conditions, exacerbated by the Covid-19 pandemic, have made it almost impossible to pay the full assessment or any assessment at all.

In light of the strained economic conditions in all three countries comprising the UPCSA, and considering that the Lockdown has necessitated that all organisations look again at how they operate and how they incur costs, we would like to propose the following:

Crave of the Petition:

1) That, in the spirit of the Year of Jubilee (Sabbath Year) envisaged in Leviticus 25, the burden of arrear assessments accrued by many congregations be lifted by a once off write-off of all arrear assessments prior to June 2020. That this write-off replace the current program of the write-off of arrear assessment, and that there be no conditions attached to this Jubilee debt relief.

2) That the rate of assessments be reduced from 18% to 10% (with a revised sliding scale) from July 2021.

3) Understanding that a reduced rate of assessment will, initially, negatively affect the income of the Assembly, and that the lockdown has necessitated an accelerated adoption of the technology of 4th industrial revolution, the Assembly sets in motion a plan to streamline the operations of the Denomination so as to substantially reduce costs, particularly with regards to the life and work of the Assembly committees.

4) That, in light of the write off of arrear assessments, the reduction in the rate of Assessments to 10%, and in the spirit of new beginnings (The Year of Jubilee), the Assembly relaunches the system of assessments with congregations so as to improve overall buy-in and commitment to payment as one of the essential ways that congregations can participate in the life and work of the denomination.

The Session appoints the Rev C Judelsohn and Mrs E Stopforth to speak to this Petition at the Presbytery of eGoli and the General Assembly.

Petition 2
Presbytery of eGoli

Petition by the Presbytery of eGoli to the General Assembly of 2021
Regarding the matter of same-sex civil unions

The Presbytery of eGoli hereby petitions the venerable General Assembly to review its position on the blessing of same-sex civil unions by ministers of the UPCSА, as a matter of pastoral concern and of justice; and in light of its own stated position regarding discrimination. In this regard the Presbytery of eGoli considers the following observations to be of crucial importance.

Paragraph 15 of the list of *Essential Points of Doctrine*, as accepted by the General Assembly in 2012, states that: "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." This claim is undergirded by paragraph 20.3 of the *Confession of Faith of the UPCSА*, which states: "Because God created all people equally in that [God's] image and Christ gave his life to restore it, every person's life is sacrosanct. Everyone has a God given dignity and a right to be treated with respect and protected from violence and abuse, no matter their gender, age, race, social status, sexual orientation, religion and despite any mental or physical handicap. God judges those who in any way abuse or oppress others and calls us to oppose all such abuse."

The question of members (and non-members) of the UPCSА who are entering into same-sex civil unions and calling on the church for assistance and care is becoming more urgent and prevalent. And yet the fact remains that the UPCSА maintains a position that is ambivalent (at best) and condemnatory (at worst) against those very members. The Presbytery of eGoli is of the view that we cannot legitimately and authentically exercise pastoral compassion and sensitivity in our dealing with members of the LGBTQI community, while the UPCSА maintains its position regarding the blessing of same-sex civil unions, and this undermines our ability to be faithful in pastoral care.

It is the view of the Presbytery of eGoli that the position of the UPCSА regarding the matter of same-sex civil unions is indeed a discriminatory one; and it undermines our ability to hold with integrity and consistency the Faith which we confess – especially insofar as it is made a point of doctrine that it is "essential" not to discriminate against any person based on their sexual orientation.

Proposals:

1. The General Assembly allows Ministers of the UPCSА to bless same-sex civil unions.
2. The General Assembly instructs all Presbyteries to host at least one consistory in the coming year to discuss the means by which congregations can become more inclusive of members of the LGBTQI community. And that those discussions include the voices of members within that community, and to provide feedback to the CiS committee of General Assembly by August 2022; to report to the General Assembly of 2023.
3. The General Assembly notes that the Presbytery of eGoli makes itself available to help facilitate these consistories.

OVERTURE 1

WESTERN CAPE PRESBYTERY

From Presbytery of the Western Cape, agreed to at the Presbytery Executive Commission on 10 March 2020. Rev Alastair Roger had agreed to speak to the Overture.

CHANGES TO THE MANUAL OF FAITH AND ORDER WITH RESPECT TO MINISTERS LONG LEAVE

MOTIVATION

The Ministerial Long Leave scheme originated in the former PCSА and was carried over into the UPCSА. In 2005 the Executive Commission adopted a report of the Maintenance of the Ministry Committee which recommended changes to the regulations governing the scheme. Although the maximum number of days that could be accumulated remained at 150, the maximum that could be taken at a time was reduced to 60 (to which could be added up to 30 days' annual leave, as before.) No reason was given for the reduction of the maximum that could be taken to 60 days. The minimum number of days that could be taken was set at 30 days' accumulated leave, plus at least 12 days' annual leave. The argument offered for the latter change was that the purpose of the scheme was to make a longer period of leave available than usual, and not two or more relatively short periods in the same year. This echoed the purpose of the scheme, as set out in para. 16.100 of the Manual of Faith and Order: "...to enable ministers to recuperate from the pressures of their work and to gain fresh insights for their work. They

are thus able to become more effective in following their calling to service in the Church." The revised regulations that subsequently appeared in the Manual did not however specifically prevent ministers from splitting their Long Leave into two or more periods and in fact this still happens in some cases. The low maximum and minimum periods now in force and the practice of some of splitting Long Leave all conflict with the accepted purpose of Long Leave: that it should be long enough to provide for both recuperation and learning.

There seems to be no point in allowing ministers to accumulate up to 150 days if they can take no more than 60 at a time. (The 2005 report allowed for one exception, suggesting that immediately before retiring ministers be allowed to take all the days due to them; but that exception was not included in the revised regulations.) Even before the changes to the regulations stemming from the 2005 report it had proved to be unrealistic to allow ministers to accumulate as many as 150 days. Hardly any ministers were able to be away from their congregations for such a long time: with annual leave it could be as much as 6 months. In fact it has always been difficult for ministers to take Long Leave frequently enough to use all the days they have accumulated, even if they were aiming at a more usual period of 60 to 90 of those days, plus some or all of their annual leave. Some ministers, owing to their circumstances, never feel able to take Long Leave.

Difficulties may arise from the fact that the minister has recently moved to a congregation or its work is at a critical stage, the general understanding of and attitudes towards Long Leave among the members, not to mention personal factors such as spouse's employment, children's schooling and the possible extra costs involved, such as travel and accommodation. (The Long Leave fund is meant to assist with the latter, but the amount due to a minister taking Long Leave may not go very far.) When you add the 60 day rule to these limiting factors it becomes virtually certain that ministers will always have quite a substantial number of days in hand which they cannot use up; and this number is likely to increase as the years go by. If the regulations were amended to allow ministers taking Long Leave immediately before retirement to use all their accumulated days up to the present maximum of 150 this might well have quite a negative impact on the congregation in terms of leadership, pastoral care and continuity in the work, though this would be partially offset by the appointment of an Interim-Moderator. There may also be dissatisfaction in the congregation at having to pay the full package for so long without receiving any ministry from the minister in return.

These observations point to the need for several changes in the Long Leave regulations, both to help achieve the purpose of the scheme and to take account of the needs of congregations and ministers. Firstly the maximum number of days that can be accumulated needs to be brought down to a figure that is more realistic, both for ministers and for congregations. At the same time both the maximum and the minimum number of accumulated days that can be taken need to be raised to levels that better serve the purposes of Long Leave. A good way to start would be to make the maximum that can be accumulated and the maximum that can be taken the same (as originally envisaged), but to set that number at 93 days, which would cover three calendar months at any time of year. With the addition of up to 30 days' annual leave the absolute maximum would be 123 days or four months. This would be more manageable for congregations than a six-month period and it would be more useful to ministers who wanted to embark on a short course of study or to gain work experience in a related profession, and so improve skills for ministry.

If the minister wants to take longer than the above, for purposes of study, he/she should make use of the provisions for Study Leave in para. 16.95 of the Manual, but the present figure there of 90 days, above which those provisions apply, should be changed to 123 days, to harmonise with the proposed maximum number of days of Long Leave.

On the other hand the minimum of 30 days' accumulated leave plus at least 12 days' annual leave needs to be increased. At the moment it is only two weeks longer than annual leave, which defeats the agreed purpose of Long Leave. This aim would be better served if the minimum were to be set at 42 days' accumulated plus 20 days' annual leave, ensuring that the minister took at least two months altogether. This should also discourage Presbyteries from routinely allowing ministers to fragment their Long Leave, and so negate the purpose of this privilege.

These changes can be implemented with minimum changes to the Manual. It is not necessary to stipulate in para. 16.86 the maximum number of days that a minister may take at any one time, because this is the same as the maximum that can be accumulated. There is also no need to say that immediately before retirement the minister may take all the days due to him/her, because this will not be an exception, but an application of the normal rule.

"The Presbytery of the Western Cape overtures the General Assembly to amend the Manual of Faith and Order as follows:

(i) amend paragraphs 16.81 and 16.87 by changing in each the words, '150 days', to '93 days.'"

(ii) amend paragraph 16.86 to read as follows: 'On taking long leave a member may take accumulated and annual leave consecutively. The minimum permissible period of long leave is 42 days', accumulated leave plus 20 days' annual leave, taken consecutively. The congregation pays the normal stipend package for the full period of accumulated and annual leave taken.'

(iii) amend paragraph 16.95 by changing the figure of '90 days.' in the first sentence to '123 days' and replacing the second and third sentences with the following: 'When Study Leave is granted all the days of accumulated leave due to the minister by the time he/she goes on Study Leave shall form part of that leave.'"

OVERTURE 2 SYNOD OF ZAMBIA

The Synod of Zambia gives notice of intention to propose to the June/July 2021 General Assembly that: "The Venerable General Assembly agrees to constitute the Church in the Democratic Republic of Congo (DRC) into a Presbytery of the UPCSA."

CRAVING OF THE OVERTURE

The General Assembly having agreed to receive the Seventh Day Church of God in DRC as a part of the UPCSA and further placed that church under the tutorage of the Synod of Zambia; the Synod has journeyed with the church in DRC and has confirmed the following facts:

- a) Apart from the Rev Dr. K Zibondo the church has 21 untrained ministers but zealous for the work of the Lord
- b) They have 22 congregations with a total membership of 1,800
- c) Financially the Church is not very stable
- d) The leadership has already changed the name from Seventh Day Church of God to UPCSA. They have since registered the new name (UPCSA) with the government authorities in DRC.
- e) At the moment there are 25 more new congregations aspiring to join the UPCSA in DRC
- f) Their vision is to reach all the 26 provinces of the DRC

This development has been confirmed to the Synod of Zambia during the two visits the Rev Zibondo (Head of the church in DRC) has made to the Synod of Zambia. At the last Synod meeting (on 13th and 14th March 2020 at St. Columba's Church in Kabwe) where the Rev Zibondo was present and brought fraternal greetings to the Synod; the Council unanimously agreed to overture the General Assembly to constitute the Church in DRC into a Presbytery of the UPCSA.

The Synod of Zambia at that ordinary meeting on 14th March 2020 at St. Columba's Church in Kabwe resolved to forward the Overture to the General Assembly and appointed the Rev Samuel Mtonga and the Rev K Zibondo to appear before the General Assembly to support it.

May the Assembly grant the craving of the Overture
Rev Thomson Mkandawire

SYNOD CLERK

OVERTURE 3 SYNOD OF ZAMBIA

The Synod of Zambia gives notice of intention to propose the following Overture to the June/July 2021 General Assembly that:

"The Venerable General Assembly agrees to change the tenure of office for the Synod Moderator of the Synod of Zambia from the current two years to four years."

CRAVING OF THE OVERTURE

The chapter 20 of the Manual of Faith and Order that specifically covers the many transnational issues the Synod of Zambia faces, among other things provides in close 19 that:

"the term of office of the Moderator of the Synod is two years."

In our practice as a Synod with our ecumenical partners in Zambia this close has turned out to be a barrier that prohibits our Moderator from full participation in those councils when it comes to holding office. The example of the Council of Churches in Zambia (CCZ) to which we are a very active member stands out. Under normal circumstances our Moderator cannot contest the elections for presidency. In its constitution CCZ stipulates that:

1. The term of office of the CCZ President is three years,
2. That for one to qualify to take the office of the President, s/he must be a head of the church
3. and that s/he must at least remain with three years in office at the time of elections.

Similarly, for one to contest the position of President for the Theological Education by Extension in Zambia (TEEZ) to which we are an active member for many years now, you must:

- a) be the head of your denomination
- b) At the time of elections have at least two years before you leave your office as Moderator because the term of office for TEEZ is two years. It must be noted that their calendar does not always follow the General Assembly calendar year.

Clearly this is not in tandem with our constitution and disfranchises our candidate even from passing the nomination stage.

Therefore, in order to enhance our participation in the larger body of Christ in Zambia through these and

other ecumenical bodies, there's great need to consider changing the Moderator's tenure of office from two years to four years none renewable.

The Synod of Zambia at its ordinary meeting on 14th March 2020 at St. Columba's Church in Kabwe resolved to forward the Overture to the General Assembly and appointed the Rev Samuel Mtonga and the Rev Richard Mkandawire to appear before the General Assembly to support it.

May the Assembly grant the craving of the Overture

Rev Thomson Mkandawire

SYNOD CLERK

MODERATOR DESIGNATE

Report to the General Assembly 2021

PRESBYTERY	NOMINATION	ACCEPT NOMINATION	CURRICULUM VITAE
Amathole	Rev Lydia Neshangwe	Yes	Yes
Central Cape	none		
Drakensberg	Rev Lydia Neshangwe	Yes	Yes
eGoli	Rev Lydia Neshangwe	Yes	Yes
Trans Xhariep	none		
Highveld	Rev Lydia Neshangwe	Yes	Yes
Lekoa			
Limpopo			
Thekwini	Rev Lydia Neshangwe	Yes	received
Thukela			
Tshwane			
Western Cape	Rev Lydia Neshangwe	Yes	received
Zimbabwe	Rev Lydia Neshangwe	Yes	received
Synod of JH Soga			
E Griqualand	Rev Lydia Neshangwe	yes	received
Mthatha	Rev Lydia Neshangwe	yes	Received
Tiyo Soga Memorial	Rev Sibakhulu O Loni	Yes	Received
Synod of Zambia			
Copperbelt	Rev Lydia Neshangwe	yes	received
M'chinga	Rev Lydia Neshangwe	Yes	Received
Munali	Rev Lydia Neshangwe	yes	received

1. The Rev. Lydia C Neshangwe

LETTER OF CONSENT - Rev Lydia C Neshangwe

Greetings to you. Thank you for requesting to nominate me for UPCSA Moderator Designate 2020. Since I am the Lord's servant and I also took a vow to serve in the Councils of the UPCSA I hereby give my consent for the nomination.

Yours in Christ,

Rev Lydia Neshangwe
Presbytery of Zimbabwe

Motivation by Mchinga Presbytery

MOTIVATION FOR REV LYDIA NESHANGWE FOR THE POSITION OF MODERATOR DESIGNATE FOR THE GENERAL ASSEMBLY

During its meeting held on 8th February 2020, Mchinga Presbytery nominated Rev Lydia Neshangwe for the position of Moderator Designate of the General Assembly. The Presbytery is very confident that Lydia has gained enough experience in various areas relevant to our denomination namely Education and Leadership Development, Cross-cultural Experiences, Wellness, Ecumenism and Justice for the Vulnerable. Lydia has been ably exposed to some duties of the Moderator in her current appointment as Chaplain to Moderator of General Assembly Rev Dr Peter Langerman. It is our hope that Lydia may be considered for this position.

Benson Njobvu
Clerk
Mchinga Presbytery

Western Cape Presbytery Motivation for the Nomination of the Rev Lydia Neshangwe as the UPCSA General Assembly Moderator Designate

The Presbytery of the Western Cape Nominates the Rev Lydia Neshangwe as Moderator Designate to take office at the 2023 General Assembly. Lydia has proved herself as a capable leader to bring fresh insight and vision regarding the Missional nature of the UPCSA, through her involvement with the Council for World Mission which she currently serves as Moderator. Following the Covid 19 Pandemic, the UPCSA will need clear Missional leadership and compassionate direction, which we believe, because of her experience, the Rev Lydia Neshangwe, will be able to provide in enabling our Denomination under God's guidance to move forward positively into the future. Having celebrated the 40th year anniversary of the Ordination of Women in the UPCSA in 2018, the time is now long overdue for a Woman to be elected as Moderator. As the UPCSA is a transnational Denomination we also believe that it is right for the next Moderator to be a Zimbabwean.

Mthatha Presbytery Motivation for Nomination of the Rev Lydia Neshangwe as Moderator Designate

Greetings in the wonderful name of our Lord Jesus Christ.

Rev Lydia Neshangwe nomination as Moderator designate.

Lydia is a minister within our denomination, representing the middle age, females and transnational. She served in couple of denominational committees, we believe she is mature and ready to take the leadership of the church.

We believe it is the time for the church to consider a female moderator after a run of male moderators.

We as a Presbytery pledge to support her in the new ministry, we believe she is ready to take up the responsibility.

On behalf of the Presbytery.



V.S Letuka (Revd)
Presbytery Clerk

31 March 2020
Date

REV LYDIA C. NESHANGWE

Personal:

Rev Lydia Neshangwe is an ordained minister serving at St Andrew's congregation in Bulawayo. She is presently the Presbytery Clerk in the Presbytery of Zimbabwe. She is married to Paul, also a UPCSA minister, and they have two sons and multiple non-biological children.

Education:

Lydia graduated with a Bachelor of Commerce degree in 1996 at Rhodes University, Grahamstown. She later attained a Master of Divinity degree at Denver Seminary, Colorado, USA in 2012.

Faith Journey:

Lydia grew up in a Christian home and became a committed Christian at age 15. She was ordained as an elder at Trinity Presbyterian Church, Grahamstown in 1995 while a student at Rhodes. She was later inducted as an elder at Lomagundi Presbyterian Church in Zimbabwe. After several years of working for Research International and teaching in high school, Lydia answered God's call into full-time ministry in 2005.

Passions:

a. Education and Leadership Development:

Having majored in Leadership in her theological studies, Lydia has a passion to see the development of good leaders at all levels of the church and the society. In the presbytery she leads the Capacity Building Unit where she is specializing in Women's Entrepreneurship Promotion to create empowered women who are economically self-sufficient in the face of high unemployment. Lydia also specializes in team-building training for all levels and currently teaches part-time at the Theological College of Zimbabwe focusing on Spiritual Formation.

Lydia also serves on the Trustees Board of Petra Schools where she engages in policy making, maintaining the founding vision of the schools, oversight of the development of the Petra Christian schools, and working in collaboration with the Board of Governors. All of this with the aim of developing good Christian leaders out of the students.

b. Cross-cultural Experiences:

Her passion for building bridges in the cross-cultural arena is a result of her having a multi-cultural background: born and bred in Zimbabwe where she attended culturally diverse schools; then lived in South Africa while studying Commerce; then lived in Colorado, USA while studying Theology. Currently she pastors a racially and culturally diverse congregation where issues of integration are daily bread and butter. Lydia has a passion for seeing the transnationality of the UPCSA improve to reflect diversity and unity.

c. Wellness:

Lydia believes in the inner wellness of people. She co-founded the Centre for Growth and Wholeness, a centre which currently runs programs aimed at personal development, growth and wholeness for all through life skills training, a depression support group, entrepreneurship promotion, couples' ministry, and family ministry. This work has seen her engaging with local and international communities sharing the message of wholeness for all.

d. Ecumenism:

Lydia is the Presbytery's Ecumenical Relations Convenor overseeing the presbytery's local and international partnerships as well as its religious and non-religious partnerships. She also serves on the UPCSA General Assembly's ERC from which she represents the denomination in various capacities on local, regional and international ecumenical bodies. She has extensive leadership exposure in the Council for World Mission where she was appointed as Chairperson at the 2018 CWM Annual Members Meeting/AGM in India. Lydia was also appointed to serve on the 2019 CWM Strategic Planning process on Governance Review Team. She was also appointed as the CWM Worship Working Group Leader for the 2020 CWM Assembly to be co-hosted by the UPCSA and the UCCSA where she will coordinate the worship of the assembly.

e. Justice for the Vulnerable:

Lydia serves as the country coordinator of Hope's Promise, a non-profit organization doing orphan care in four countries: Nepal, Kenya, Vietnam and Zimbabwe. She is a co-founder of the Zimbabwe branch where she does project development, staff development, fund development, and public relations all in an effort to serve and protect the lives of orphans.

Lydia was selected to be an International Peacemaker by the PC(USA) in 2019 because of her peace making work in the church and in the community. Under this program, she undertook a tour of the USA last year sharing her vision, her work and the gospel. Lydia believes in striving for inner and outer peace and harmony for all in a world that is difficult for many.

f. Other interests:

Outside her formal church and ecumenical responsibilities, she loves reading books from around the world and doing arts & crafts. She firmly believes the African proverb that says, *"He who never visits thinks his mother is the best cook."*

g. Spirituality:

Lydia believes in spiritual growth as the key to the advancement of the church as a missional movement. She believes in the discernment process of the UPCSA as it is a corporate process where God speaks through the group to determine matters of God's will.



The Uniting Presbyterian Church
In Southern Africa
St Andrew's Presbyterian Church.

Minister: Rev SO Loni: Cell 0827848558; email: sibaloni@gmail.com

25th March 2021.

TO WHOM IT MAY CONCERN

RE: LETTER OF ACCEPTANCE FROM THE REV SO LONI

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

Yours Faithfully

Sibakhulu Orsmond Loni (Rev)

PERSONAL DETAILS

Surname : Loni

First Names : Sibakhulu Orsmond

Residence : King William's Town
South Africa

Postal Address : P.O. Box 1684
KING WILLIAM'S TOWN
5600
SOUTH AFRICA

Telephone : (040) 6084759 (Work)

Cell. Number : 082 7848 558

Nationality : South African

Gender : Male

Marital Status : Married

Dependants : Three

Home Language : Xhosa

Other Languages : English & Afrikaans

Religion : Uniting Presbyterian Church in
Southern Africa

FORMAL QUALIFICATIONS

SCHOOLING

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

OTHER QUALIFICATIONS

Diploma in Theology : **Federal Theological Seminary
 PIETERMARTIZBURG
 SOUTH AFRICA**

Year Obtained : 1978

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

Year Obtained : 1988

Bachelor of Arts Honors : Biblical Studies

Year Obtained : 1989

*Higher Diploma
 in Education.* : A Post Graduate Diploma for Prospective Teachers.

Year Obtained : 1990

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

Bachelor of Theology Honors: Majoring in Pastoral Counseling (**University of Pretoria**)
(Degree passed with Distinction)

Year Obtained : 2004

WORK EXPERIENCE

- Minister of Religion** : From 1979 to date
- Responsibilities*** : **Promote** the purpose of the Church as outlined in Paragraph 1.1 of the UPCSA Manual of Faith and Order.
- Ordained : March 1979
- Served as Minister*** : Columba Mission Congregation in Kentane (Tiyo Soga Presbytery)
- Period : January 1979 – August 1984
- Served as Minister*** : Semple Memorial Congregation; Zwelitsha (Amathole Presbytery)
- Period : August 1984 – December 1999
(Served Semple Memorial again from 2002 till 2014)
- Served as Minister** : St Andrew’s Presbyterian Church: King William’s Town.
- Period** : 2018 till to-date.
- Associate Minister*** : Bonnes Old Kirk Congregation – **Scotland (UK)**
- Period : September 1996 – March 1997
- Associate Minister*** : Lyndhurst Presbyterian Church; Cleveland, **Ohio; USA**
- Period : June 1999 – October 1999
- Deputy General Secretary** : January 2000 – 31 March 2001
of the Uniting Presbyterian
Church In S.A.
- (Left the post in March 2001 for a Congregation and soon thereafter the Denomination developed a new organogram which resulted in the post being phased out and new posts were advertised.)

Served in the following Committees and Positions of the Church:

- (a) Business Committee of the former RPCSA
- (b) Finance Committee of the former RPCSA
- (c) Lovedale Press Committee of the former RPCSA
- (d) Assembly Youth Committee of the former RPCSA (Convener)
- (e) Ministry Committee of the former RPCSA (Convener)

- (f) Clerk of Transkei as well as Ciskei Presbytery of the former RPCSA
- (g) Moderator of General Assembly in the former RPCSA.
- (h) Clerk of Amathole Presbytery
- (i) Director of Administration Division at Amathole Presbytery.
- (j) Director of Mission and Discipleship Division (Amathole Presbytery)
- (k) Convener of Court of Amathole Presbytery and Presbytery Administrative Review Panel
- (l) Served as Convener of Assembly Business Committee.

OTHER WORK EXPERIENCE

- Lecturer & Chaplain** : **Griffiths Mxenge College of Education**
- Period : January 1991 – December 1999
- Responsibilities** : **Conducting** lectures from Course 1 to Course 3.
Conducting Counseling for students lecturers as well as parents when such a need arises.
Coordinating, managing and monitoring Teaching Practice programme for Teachers.
Coordinating and **liaising** with **Ministers of Religion** and drawing the annual roster for such Ministers of Religion to take part in conducting Devotions and taking part in important College Activities e.g. Graduation Days.
- Deputy Director** : **Department of Education Eastern Cape**
- Period : **September 2005 to-date.**
- Responsibilities** **Coordinating** and **managing** programs seeking to address issues around HIV and AIDS within the schools.
Coordinating Advocacy programs that seek to draw the **Communities** closer to the Department of Education in the fight against HIV and AIDS (e.g. Circumcision campaigns with the House of Traditional Leaders).
Facilitating HIV and AIDS workshops run by the Department of Education.
Coordinating the writing of reports on workshops as well as monthly, quarterly and annual reports.
Managing a program that offers employment opportunities to 1000 unemployed young Graduates within the Eastern Cape as Learner Support Agents.

Coordinated and **managed** a program that resulted in over 900 “students” completing their Teacher Diploma almost two years after the Colleges were disestablished by the Department.

Acting as Director when need arise

NOMINATIONS FOR COURT OF ASSEMBLY AND AARP

Report to the General Assembly 2021

NOMINATION FOR COURT OF ASSEMBLY AND AARP

Presbytery	Ministers	Elders	Comment
Amathole	Rev Luzuko Qina	Mrs Welekazi Sokutu	Profile and Consent
Central Cape	Rev. T. H. Hans Rev. X. Mashibini	Ms. N. Bantom Ms. T. Hlam	Profiles and Consent letters for all
Drakensberg	None	None	None
eGoli	Rev. Luzuko Qina Rev. Peter Langerman	Adv. Matibidi Mamabolo	Profiles and consent letters from all
Thekwini	None	None	None
Trans-Xariep		Mr. LJ Ramokopu	None
Highveld	None	None	None
Lekoa	None	None	None
Limpopo	Rev. Mukondi Ramulondi Rev. A.R. Nemauxhwe	Adv. Irene Mukwevho Elder HJ Motsepe	Adv. Mukwevho is currently a member
Tshwane	None	Mr. H.M. Bopape	Profile and Consent letter
uThukela	Rev. IT Masikane		Consent letter and a letter of motivation. The Candidate is a member of the Court and AARP currently
Western Cape		Ms. Sharon Mthimunye	Biography, Motivation and consent letter
Zimbabwe	None	None	None
Synod of JH Soga			
East Griqualand			
Mthatha	Rev LM Mshumpela Rev. Z. Mkentane Rev. T. Masikane Rev. V.P Mabo	Mr. L. Mbandazayo Advocate LD Hallam	None
Tiyo Soga Memorial	Rev. L. Madaka	Mr. T. Mbandazayo Mr. P. Mdleleni	CV and Consent Letter CV and consent letter but also a member currently
Synod of Zambia			
Copperbelt	None	None	None
M'chinga	Rev. Zacheous Chilembo	None	Consent letter and Profile
Munali			

1. Central Cape Presbytery

PROFILE OF REV THAMSANQA HOWARD ERNEST HANS

Born on 28 June 1949 in Port Elizabeth. The first born child of the late Frank Laduma America Belu and the late Rosie Nomchafu Maliza. Was raised by his grandmother Ninise Joja in Adelaide.

He is married to Bukelwa Hans (nee Mbulawa) who is a source of blessing to his ministry, a help mate indeed and blessed with five children.

He candidate for Ministry under the late Dr GB Molefe. From 1978-1980 he was trained as a Minister of religion and obtained his Diploma in Theology at the Federal Theological Seminary in Pietermaritzburg. Between 1984-1986 he studied in the United States of America and obtained a Masters Degree in Christian Education from Presbyterian Graduate School of Education in Richmond, Virginia, USA.

Thami Howard Hans was ordained in 1981 into the Ministry of Word and Sacrament as a minister of the then Presbyterian Church in Southern Africa. He accepted an appointment at St James Presbyterian Congregation in Zwide in 1981 where he ministered until 1990.

He was appointed as a Minister of Motherwell Presbyterian Congregation later renamed as St Matthews Congregation in 1997. He served as an Interim Moderator in a number of congregations.

In 1999 he was a member of the organising committee for the union of the Reformed Presbyterian Church in South Africa and Presbyterian Church of Southern Africa.

He served in various committees and structures of the Denomination namely; Convener of General Assembly Youth, served in the Petition, Overtures Committee of General Assembly, served in the Ministry Committee, Convener of Nominations Committee and Convener of the Stewardship Committee. He was elected as President of both the then Presbytery and national Presbyterian Men's Association. He was elected as President of the then Port Elizabeth, King Williamstown and Cape Town Youth Association (PEKINGCA). He was elected as President of the then Port Elizabeth, King Williamstown and Cape Town Men's Association (PEKINGCA). He was elected as President of the then Presbyterian Black leadership Consultation (PBLC). He served as the Denominational Vice President of the Men's Christian Guild and the President of the Denominational Men's Christian Guild of the Uniting Presbyterian Church in Southern Africa. He served as Moderator of the Central Cape Presbytery from 2006 to 2008. He served in various capacities of Local Government since 1990 and has been Director of Security Services in the Nelson Mandela Metro until his retirement.

He was elected to serve as a member of the Livingstone, Port Elizabeth Provincial and Dora Nginza Hospitals Boards. Between the years 1996 to 2002 which were the period of Taxi Violence, he served as mediator. Because of his success in bringing peace in the Taxi Industry of the Metro he was asked to serve in the Provincial Taxi Task Team, a structure that was formed by the Provincial Government to address all taxi violence issues in the Province. Between the years 1986 to 1990 he was appointed to serve as a facilitator and mediator for the unification of sporting codes in Port Elizabeth. He was appointed to serve as a Director of Sisonke Community Centre in Zwijve from 1981 to 1990.

Consent to use my name as nominated by Central Presbytery

I, Thami Howard Hans, hereby give consent for the Presbytery to use my name as nominated to the AARP and Court of the Assembly, and having agreed to.

Yours in the Service of the Lord

Rev. TH Hans

1. NOMINATIONS FOR ADMINISTRATION REVIEW PANEL: Rev X Mashibini

Brief Profile for Rev Xolisa Mashibini

Born in Queenstown on 14. May 1967, married to Tshepiso Mashibini. Received primary education in schools around Queenstown, and high school at Peddie. Baptized in the Presbyterian Church.

Worked as a Clerk at Queenstown Municipality for 3 years. Studied Diploma in Theology at Federal Theological Seminary (1990-1992), obtained BTh and BTh Honours at Fort Hare University. Licensed to preach the Gospel in January 1993, ordained as a Minister of word and sacraments in the Presbyterian Church.

Served in different Congregations and Presbyteries, namely Duff-Kidston and Idutywa Congregation (Transkei Presbytery, now known as Tiyo Soga Presbytery), Ebenezer Presbyterian Church Vosloorus (Highveld Presbytery), Hammarsdale Congregation (eThekweni Presbytery), St. Marks Presbyterian Church Yeoville (eGoli Presbytery), Present St. Barnabas Presbyterian Church (Central Cape Presbytery). I've served in different committees of the General Assembly and of Presbytery, I've also served as a Clerk of Presbytery in different Presbyteries that is Transkei, eThekweni, and Highveld (Acting).

Consent to use my name as nominated by Central Presbytery

I, Xolisa Mashibini, ID Number 6705145723084, hereby give consent for the Presbytery to use my name as nominated to the AARP and Court of the Assembly, and having agreed to.

Yours in the Service of the Lord

Rev. X. Mashibini

NOMATHAMSANQA BANTOM

6904040355080 • 10 Mqolomba Street • Kwa-Nobuhle • Uitenhage • 6242 •
083 286 1951 • zuzubantom@gmail.com • Code 8 Drivers Licence

EDUCATIONAL QUALIFICATIONS

2004 Nelson Mandela Metropolitan University

(Bachelor Education Honours)

2002 University of Pretoria
(Further Diploma in Education)

1995 Vista University
(Senior Education Diploma)

1990 Tinara High School
(Matriculated)

WORK EXPERIENCE

Job Title: Educator
Year: 1996-2004
Institution: **Sisonke Senior Secondary School**
Job Title: Educator
Year: 2005-2015
Institution: **Zanolwazi High School**
Job Title: Educator
Year: 2015-to date

CHURCH INVOLVEMENT

1993- To date: Joined the Fellowship of Women
1994- To date: Serving in many committee portfolios of the FOW; as Secretary, as Treasure and also as the Vice President.
2006-12-10: Inducted as Elder of the UPCSA.
2008- To date: Elected as the Treasure of the G.T. Mcoteli Memorial Congregation.
2014- To date: Elected as a commissioner of the Central Cape Presbytery
2017: Trained by the General Assembly in the first UPCSA Mediation Team representing the Central Cape Presbytery.

Consent Agreement

I Nomathamsanqa Deborah Bantom born on the 04 April 1969, ID 6904040355080 accept the nomination to serve in the AARP and court of Assembly representing the Central Cape Presbytery.

PERSONAL PROFILE: Thandiwe Lillian Hlam

ID Number: 5801090772084

Nationality: South African

Residential Address: 173 Aspen Court, I Cranwell Drive, Humewood Ext. Port Elizabeth (6001)

Profession: Lecturer

EDUCATION:

Institution\ University Qualifications Years

Nelson Mandela Metropolitan University Master's Degree in Education (Research) 2017

Rhodes University: Bachelor of Education (B.Ed.) with Honours 2001

Rhodes University: Further Diploma in Primary Maths Educ. 1998

Rhodes University: Diploma in Junior Primary Education 1991

Short Courses

Cambridge University (UK): Diploma in Primary Maths Educ. 1994

Leeds University (UK): Maths Education: Instruction Short Course 1993

OHIO University (USA): Research Methods 1998

Digikamva and Nelson Mandela University: eDTX Digital Teaching Expert 2021

EMPLOYMENT:

Job Title	Organisation Name	Year
Lecturer - B.Ed.-FP:	Nelson Mandela Metropolitan University	2017 (to date)
BEd-FP Acting Head of Programme:	Nelson Mandela Metropolitan University 2012 - 2014	
Lecturer - B.Ed.-FP:	Nelson Mandela Metropolitan University	2007- 2011
Provincial Project Manager:	Cooperative Organisation for Upgrading of Numeracy Training (COUNT)	2004- 2007
Lecturer / Cluster Project Coordinator:	Rhodes University Maths Educ. Project	2000-2004
Lecturer / Farm School Coordinator	Rhodes University Maths Educ. Project	1996-1999
Junior lecturer / Jun. Field Officer	Rhodes University Maths Educ. Project	1994-1996
Foundation Phase Teacher	Vulindlela Public School	1981-1995

EDUCATION:**Institution\ University Qualifications Years**

Nelson Mandela Metropolitan University Master's Degree in Education (Research) 2017

Rhodes University: Bachelor of Education (B.Ed.) with Honours 2001

Rhodes University: Further Diploma in Primary Maths Educ. 1998

Rhodes University: Diploma in Junior Primary Education 1991

Short Courses

Cambridge University (UK): Diploma in Primary Maths Educ. 1994

Leeds University (UK): Maths Education: Instruction Short Course 1993

OHIO University (USA): Research Methods 1998

Digikamva and Nelson Mandela University: eDTX Digital Teaching Expert 2021

ACHIEVEMENT IN TEACHING AND LEARNING

Winner of the 2018 excellent teacher Award – NMU Faculty of Education for effective teaching and learning of Mathematics in BEd-FP Programme, and development of study materials. In the internal review process and I performed above the expected level and received award

Paper presentation both at International and national mathematics education conferences and got an opportunity to interact with key scholars in Mathematics Education, such as Ball, L, a professor at Michigan University in USA (see Appendix 1 – ICIME report submitted to Research Capacity Unit).

UPCSA MEMBERSHIP: INVOLVEMENT

A member and an elder at St James UPCSA based at Zwide in Port Elizabeth (and in good standing).

Served in different local and national UPCSA structures/committees:

Youth: In the past: Beauty Convener, Secretary and Presbyterian Youth Convener

Women: In the past: Presbyterian Vice President, National Social Responsibility Coordinator

At present: Member of the UPFW Task Team (Denominational level),

Co-Coordinator of the UPFW- Bi-Laws Committee

REFEREES:

Mrs NGI Bashman: DBE – Uitenhage District Former Director 082 446 0796

Dr D. Geduld: Nelson Mandela University (NMU) 072 135 5897

Rev. A Magula St James Presbyterian Church (Zwide) 068 130 6194

I accept the nomination to the A.R.P. Court of the UPCSA General Assembly

2. Tshwane Presbytery

Harry Maishe Bopape is currently a Director of Research Support at Unisa where he is responsible for operational execution and implementation of the Research & Innovation Strategy, when it pertains to the support and facilitation of research at UNISA. Creating an enabling Research & Innovation environment.

He is a Physics and Mathematics Scientist having completed Science degrees in Mathematics and Physics. He further completed a postgraduate Diploma in Datametrics majoring in Information Technology and Decision Modeling. He holds Master's degree in Business Leadership (MBL) in Strategic Management and his dissertation was on the Social Impact of Information Technology. He is certified in Information Technology Infrastructure Library (ITIL).

Maishe Bopape was invited to attend and presented at some international conferences, on e-Governance and Research Management topics in countries including: Great Britain (London), Switzerland (Lausanne), USA (Washington DC, San Francisco and Las Vegas), Australia (Melbourne), Canada (Vancouver) and Scotland (Edinburgh).

Harry Maishe Bopape joined EthiXPRT as a Director: Business Development responsible for pinpointing growth drivers that will help EthiXPRT to grow. EthiXPRT is NGO that aims to build responsible and ethical research capacity in and for Africa.

Maishe Bopape is currently the convener of Administrative Review Panel (ARP) and Court of Tshwane Presbytery. He was also a member of the Assembly Administrative Review Panel (AARP) and member of Court of Assembly. He also served as Clerk of the Tshwane Presbytery ensuring that the Presbytery meets its operational objectives.

Harry Maishe Bopape loves the Lord and he is delighted to serve the Lord with gladness in any capacity.

Re: CONSENT FOR NOMINATION TO SERVE IN THE AARP & COURT OF ASSEMBLY

Dear Rev Mkhungo

This memo serves to confirm that I give consent for the nomination to serve in the Assembly Administrative Review Panel (AARP) and Court of Assembly.

Best regards



Harry Maishe Bopape

3. uThukela Presbytery

BRIEF BIOGRAPHY OF REV THABANI MASIKANE

I Israel Thabane Masikane, born on the 20th May 1970 at Mpumalanga Town Ship, Hammarsdale, matriculated at Luthayi High School (Mpumalanga Town Ship). Married to Sibongile for 26 years, blessed with two sons and daughter Noluthando, Siphesihle and Mthobisi.

Studied Theology at Federal Theological Seminary, Pietermaritzburg and University of Pretoria, ordained by the reformed Presbyterian Church in 1993. Served Douglas Congregation (Thukela Presbytery) 1993 – 2004, Khayelihle Congregation (Umlazi, Thekwini Presbytery) 2004 -2017, Newcastle congregation 2017 to date. Have interest in congregational development, governance and good administration. Very clear on policies and procedures. Qualified facilitator, mentor and skills development facilitator. Served on various Assembly committees such as Church Association, Stewardship and Education and Training. Also served in the CWM sub – committee. Convenor, partnership committee (Northern natal (Thukela Presbytery) and New City Presbytery. Travelled abroad on number of occasions. Moderator of Thukela Presbytery 1999 – 2004, moderator of Thekwini Presbytery for two terms, served in the court of presbytery and currently a member of the AARP and court of the Assembly.

TO WHOM IT MAY CONCERN

I Israel Thabani Masikane, ID no. 7005205484084, hereby give consent to the Presbytery of uThukela to use my name in the 2021 General Assembly nomination for AARP and the Court of the Assembly.

Your's sincerely

Thabani Masikane (Rev)

MOTIVATION: NOMINATION FOR COURT OF ASSEMBLY AND AARP- REV IT MASIKANE:

During the February 2020 Presbytery Ordinary meeting, it was moved, seconded and agreed that the name of Rev IT Masikane be submitted for nomination for Court of Assembly and the Assembly Administrative Review Panel. This motion was done after the consultation with him, his Acceptance together with his Biography had been received.

The Presbytery chose to nominate Rev Thabane Masikane for the following reasons:

Rev Thabane is one of the Senior Ministers of the UPCS, who is very skilled in different areas, his experience and vast knowledge of doing things orderly. He knows the laws, rules, disciplines of the Church, well informed of the procedures in doing Activities that are Church related. He is able to interpret the Manual of Faith and Order.

He is currently serving for the same Offices for a period of time that makes him relevant with his expertise.

His leadership skills prove himself, served in different Assembly Committees that also expanded his scope on handling matters. He has led different Presbyteries as the Moderator.

This Presbytery is very confident with his leadership and can work under pressure.

This was agreed upon and compiled on behalf of the Presbytery by:

The Clerk of Thukela Presbytery

DJ Khoza

4. Tiyo Soga Memorial Presbytery

LETTER OF MOTIVATION – REV. LITA MADAKA

-Married to Lungie.

-Blessed with two children.

-Did Theological studies at University Of Stellenbosch.

-16 years on pastoral ministry.

-Worked as a Senior Personnel Officer - Education Department for 6years.

-Worked as Senoir Chaplain at SAPS.

-Rev. currently is serving the Gcuwa Congregation.

-Served as the Moderator of the Presbytery of Tiyo Soga Memorial.

-Served as an Interim Moderator in many Congregation..like Malan, JLSokupa,

-Served on various committees of the Presbytery i.e Convenor of Ministry

Committee

- Convenor of Mission and Discipleship
- Convenor of Church Associations
- Convenor Of Manual Committe.

- Also served on various Committees of JH Soga Synod.
- Also appointed as an Assessor at East Griqualand Presbytery
- Assessor at Amathole Presbytery.

Having the following skills

- Listen with empathy and respect
- Allow others to express their concerns
- Look deeper, beyond what is being said, to understand the real meaning
- Has self-reflective and accountable
- Express emotions in a positive way—to encourage understanding and conflict resolution
- Prioritize—try to separate what is important and what gets in the way of understanding
- Motivator
- Negotiate and collaborate to resolve the issue.

Active Listening.

Emotional Intelligence.

Patience.

Impartiality.

Positivity.

Open Communication.

Don't jump to the defense.

Don't point fingers

LETTER OF MOTIVATION – ELDER T MBANDAZAYO

EDUCATION QUALIFICATIONS AND WORK EXPERIENCE:

- Secondary Teachers Diploma-STD
- Bachelor of Arts in Education- BA(Ed)
- Bachelor of Education- BEd
- Master of Education- MEd
- 36 yrs of experience in Education
- Former Cunningham High School Principal
- Currently Circuit Manager at Amathole East(Easter Cape Dept of Education.
- Church:Two terms as Presbytery Recording Clerk
- Two terms as Synod recording clerk
- Two terms as Synod ARP
- Two terms as Pres.ARP
- Member of the G/A Ed&Training Committee.
- Currently serving as Gcuwa Session Clerk.
- He has a tremendous positive force in religious matters.
- steward of God, above reproach.
- He strongly believes in the unity of church.
- He served on numerous committees and commissions in the Presbytery.
- He is a seasoned administrator and his work has been highly commended.
- He also served as a Session Clerk.
- He has the ability to express himself clearly, concisely, and grammatically, whether orally or in writing. This includes the ability to listen.
- He is an orderly organizer and visionary leader he has embarked on numerous projects in our Congregations with cum loud.
- He is a Faithful and experienced elder
- Temperate, sober, vigilant.
- Sober-minded, prudent, dedicated and responsible education specialist
- He has a rare skill of understanding and interpreting church procedures
- He has the ability to apply the law to the facts and to understand how a judicial decision will affect the person and the church at large.
- He is able to exercise forbearance under provocation, and to deal with with sensitivity matters without giving offense, and to assimilate data outside.

- He has the ability ability to know and apply legal rules, analyse the procedures to different facts and circumstances, and the ability quickly to perceive, comprehend, and understand new concepts and ideas.
- He has demonstrated a personal standard of ethical conduct that stands out among both to the general citizenry.
- He has a Courage and the willingness to do what the law requires.
- He has an extensive experience in representing workers in labour issues.
- He has the ability to reach concise to the decisions promptly, respond to issues in a clear manner and grasp quickly the real meaning of questions to the context or case presented by the Presbytery or Session.
- He is able to deal with people calmly and courteously and is always willing to hear and consider the views of all sides of any case.
- He is a diplomat of sorts
- He always decide impartially.

ACCEPTANCE OF NOMINATION TO SERVE IN THE AARP OF THE GENERAL ASSEMBLY AND RESUME FOR PHUMLANI MDLELENI

This serves to accept my nomination to serve in the AARP of the General Assembly, having served in the same as member and have been part of the team that have adjudicated cases at the Assembly, it humbles me to be nominated once again by Tiyo Soga Memorial Presbytery and indeed it proves that I have served in the Panel with integrity for the betterment of our Church.

Attached is my CV and looking forward to serve once more

Yours faithfully

Phumlani Mdleleni

CURRICULUM VITAE FOR PHUMLANI MDLELENI

PERSONAL DETAILS

Surname	:	Mdleleni
First Name	:	Phumlani Mitchelson
ID No.	:	7406285065084
Nationality	:	South African
Home language and other	:	Xhosa, English
Marital Status	:	Married
Driver's licence	:	Code 08
Home	:	Magodla Administrative Area Ngqamakhwe
Residential address	:	House No 49 Gonubie Palms Gonubie East London
Postal Address	:	P. O. Box 2834 Beacon Bay 5205
Contact No.	:	043 – 711 6000 (W) 083 640 5652 Wife 074 143 0056
E-mail address	:	mdleleni.pm@gmail.com and phumlanim@idt.org.za

EDUCATIONAL QUALIFICATION

Tertiary Qualifications

2003	:	Bachelor in Quantity Surveying (Wits) Quantity Surveying Construction Law and Procedures Construction Entrepreneurship Construction Economics Development Management Market Valuations
1999	:	Diploma in Project Management (Damelin)
1994	:	National Diploma in Building Science Eastern Cape Technikon Applied Building Science Construction Accounting Construction Management Construction Technology

Communication Skills
 Computer Applications
Quantity Surveying (Distinction)
 Structures and Concrete
 Site Surveying

Work related short courses

- 2020 : Certificate in Construction Contracts (University of Pretoria)
- 2010 : Certificate Construction Project Management (University of Pretoria)
- 2009 : Management Development Programme (University of Pretoria)
- 2008 : Project Management in Construction Law

Secondary Education

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

EMPLOYMENT EXPERIENCE

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

CHURCH

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

COMPETANCIES

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

RE: RECOMMENDATION LETTER FOR AARP

I bring greetings to you and the Assembly from the Tiyo Soga Memorial Presbytery Council in the name of our Lord, Jesus Christ, who is the King and the Head of His church.

It is with great joy that I recommend brother Phumlani Mdleleni to serve as one of the members of the AARP for the period 2021-2023. He has been a member of the AARP since 2016 General Assembly, and we didn't receive any complaint from this panel regarding his conduct.

Phumlani is an active member of the Session at Cunningham Congregation in good standing and a member of the Court of Presbytery since 2016. He carried this work with diligence, using his wisdom in handling and solving critical matters brought to the court with a sound mind. He carries with him a spiritual maturity, very humble in his engagement, understanding very well the Mission and Vision Statements of our Denomination. He always strives to seek and keep the unity and peace of our Presbytery in particular, and that of the UPCSA in general.

There is nothing detrimental to report regarding his conduct, hence I recommend him to you.

Yours in Christ service

Ndimpiwe L Qupuna (Rev.)
MODERATOR OF PRESBYTERY

5. M'Chinga Presbytery

I write to give consent that having been nominated by the Presbytery of Mchinga to serve in the Court of General Assembly, I wish to state wholeheartedly that once nominated by the General Assembly to serve in the Court of General Assembly, I will be willing to serve with all my heart.

I am willing and accept to serve the Lord Jesus Christ in the Court of General Assembly in UPCSA.

Rev Chilembo Zacchaeus.

Biodata for Rev Zacchaeus Chilembo

Rev Chilembo Zacchaeus is a family man married to Angela Mvula and together have three children (boys). He loves serving God and likes engaging in agricultural activities. He did theological studies at Justo Mwale University and graduated in 2014 with a Bachelor's Degree in Theology. Got ordained in 2015, February at Chipata Congregation within the bounds of Mchinga Presbytery. In addition he has also acquired a capacity building and entrepreneurship certificate under World Vision. Currently waiting to graduate with a general certificate in agriculture. Rev Chilembo has also acquired a certificate in love, dating and marriage. Rev Chilembo is serving at Chipata Congregation within the bounds of Mchinga Presbytery as the minister in-charge. He is also the current Business convener for Mchinga Presbytery. In addition, Rev Chilembo served before at the court of Synod as a member in 2016-2018. He is currently the Chairperson of Council of Churches in Zambia (CCZ) within the bounds of Chipata District in Eastern Province.

6. eGoli Presbytery

BRIEF CURRICULUM VIRTUE OF THE REV LL QINA

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

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

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

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

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

ADV. MATIBIDI SAMUEL MAMABOLO

ID. NUMBER: 630721 5469 084
MARRIED AND BLESSED WITH TWO CHILDREN
BAPTISED AND CONFIRMED IN THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
DOMICILE: 158 KAPTEIN VAN DAM STREET, WELGELEGEN ,POLOKWANE ,0699
E-MAIL: samuelmamabolo@hotmail.com
CONTACT NO. 076 948 9248

POST MATRIC QUALIFICATIONS:

DIPL UIRIS 1987

B. UIRIS 1989

LLB 1997

ALL AWARDED BY THE THEN UNIVERSITY OF THE NORTH NOW KNOWN AS LIMPOPO UNIVERSITY

FURTHER STUDY

LLM IN MANAGEMENT AND DEVELOPMENT LAW
(University of Limpopo and Potchefstroom University 1999, one module outstanding)

MODULES COMPLETED

Administrative Law
Constitutional and Fundamental Law
Development Law
Legal Pluralism and Traditional Authorities
Employment and Labour Law

CURRENT STUDIES

LLM IN HUMAN RIGHTS
(University of South Africa, second year)

MODULES COMPLETED

Human Rights interpretation
International Human Rights
Constitutional law
Administrative law

Currently working on the dissertation :{ TOPIC }

The political and diplomatic ramifications of South Africa's international obligations: A critical analysis of the AL Bashir Arrest Warrant

WORK EXPERIENCE

DEPARTMENT OF JUSTICE LIMPOPO

LEGAL ADMINISTRATION OFFICER 1990 - 2000

DUTIES

Civil litigation by and against government
Vicarious responsibility of state officials
Community outreach programs
NATIONAL DIRECTORATE OF PUBLIC PROSECUTIONS

REGIONAL COURT PROSECUTOR

2000 – 2006

DUTIES

Prosecution of serious criminal offences

STATE ADVOCATE

DUTIES

2007 - 2013

Prosecution in the High Court
Legal decision on cases for prosecution
Extraditions
Appeals and reviews from lower courts
Supreme Court and Constitutional court appeals from the High Court

CURRENTLY AS AN ADVOCATE OF RSA (OCTOBER 2013 -TO DATE)
MEMBER OF NATIONAL BAR COUNCIL OF SOUTH AFRICA (NBCSA)

SOCIAL ACTIVITIES

Founder and Chairperson of the Fellowship of Men [Mount Horeb UPCSA]
Chairperson of Fellowship Committee [Mount Horeb]
Serving Member of the Stewardship Committee [Mount Horeb]
Vice President of the Fellowship of Men in the Limpopo Presbytery

REFERENCES

1. JUDGE LETTIE MOLOPA
NORTH GAUTENG HIGH COURT
PRETORIA
CONTACT NO. 082 458 9226
2. JUDGE PRESIDENT FRANCIS LEGODI
MPUMALANGA HIGH COURT
PRETORIA
CONTACT NO. 082 493 4791
3. Mr. S REYNOLDS
REGIONAL COURT POLOKWANE
LIMPOPO DIVISION OF THE REGIONAL COURTS
CONTACT: 082 457 3336
4. REV. RAMULONDI
MINISTER MOUNT HOREB UPCSA
POLOKWANE
082 758 5937

The Rev Dr Peter David Langerman

Work Experience

2008 – present	Durbanville Presbyterian Church
Feb 2012 – Present Minister	
Jan 2008 – Feb 2012 Colleague minister to the Rev BJ Croucher	
Colleague Minister / Minister	
1998 - 2007	Milnerton Presbyterian Church
Minister	
1995 – 1997	St John’s Presbyterian Church, Nottingham Rd
1995 – 1996 Probationer, ordained and inducted 3 December 1996 and served as minister from 1 January 1995 to 31 December 1997	
Probationer / Minister	
1992 – 1994	Scottsville Presbyterian Church

Youth Director

1991	National Service
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National Service – South African Defence Force

Education

1985 – 1990	University of the Witwatersrand
<ul style="list-style-type: none">▪ B Com (Economics and Law) 1985 - 1987▪ LLB 1988 – 1990	
1994 – 1995	University of Natal, Pietermaritzburg
<ul style="list-style-type: none">▪ BTh▪ Graduated Cum Laude	
1997 – 1998	Vista University
<ul style="list-style-type: none">▪ Certificate in Building up the Local Church	
2011 – 2012	University of Stellenbosch
<ul style="list-style-type: none">▪ MTh (Practical Theology)▪ Graduated Cum laude	
2013 – 2017	Columbia Theological Seminary
<ul style="list-style-type: none">▪ DMin, Doctor of Ministry	

Hobbies and Interests Gym, swimming, walking, reading, cooking

Positions Held

- Member and Convener of the Presbyterian Church of Southern Africa (PCSA) Youth Committee (1992-1997)
- Convener and facilitator of the PCSA's Annual Youth Leaders' Training Conference (1993-1997)
- Member of the Central Committee of the Church Unity Commission (CUC) for the PCSA (1997) and UPCSAs (2008 - 2021)
- Chair of the Central Committee of the CUC (2011 – 2021)
- Honorary Life Member of the CUC (2021)
- Member of the Worship Committee of the General Assembly of the PCSA (1997) and UPCSAs (2006 - 2010)
- Secretary for the Council for World Mission's (CWM) Training in Mission (TIM) Management Committee (2001 – 2006)
- Secretary / Treasurer: Training in Mission Program (1999 – 2006)
- Member of the Uniting Presbyterian Church's Priorities and Resources Committee of the General Assembly (2005 – 2008)
- Administrator, Clerk and Treasurer of the Presbytery of the Western Cape (2002 – 2007)
- Moderator of the Presbytery of the Western Cape (2007 – 2009)
- Alternate member and member of the Court of General Assembly and the Administrative Review Panel of the General Assembly (2006 – 2012)
- Convenor of the Equalization and Centralization of Stipends Committee of the General Assembly of the UPCSAs and Consultant to the Maintenance of the Ministry Committee of the General Assembly on this issue (2006 – 2011)

- Convenor of the Manual Committee of the General Assembly (2006 – 2012)
- Member of the Church and Society Committee of General Assembly (2012 – 2013)
- Convenor of the Faith and Order Committee of the General Assembly (2013 – 2014)
- Chair of the Consultation of Christian Churches (Western Cape) (2010 – 2017)
- Member of the Board, Advisory Committee and Executive of Ecclesia at the University of Stellenbosch (2010 – 2013; 2016 - present)
- Moderator Designate of the General Assembly of the UPCSA (2016 – 2018)
- Moderator of the General Assembly of the UPCSA (2018-2021)

Publications

- Contributions to *Word and Worship*, a publication of Ecclesia and the University of Stellenbosch based on the Revised Common Lectionary 2011 – Present
- Contributions to the International Bible Reading Association's *Fresh from the Word* 2014, 2015
- *The Tower of Babel and the Shaping of South Africa; Law and Religion in Africa: The Quest for the Common Good in Pluralistic Societies*; Coertzen P; Christiaan Green M and Hansen L (eds); Sun Media, Stellenbosch, 2015
- *God at work: An exploration of the dynamic inter-relationship between the reign of God and the people of God*, Stellenbosch Theological Journal; vol 2 no 1 (2016) p 203 – 222

Name: Peter David Langerman

Identity Number: 660829 5042 083

Nationality: South African

Birth Date: 1966 / 08 / 29

Gender: Male

Driver's License: Code 08

Home Address: 10 Vin Doux St
Durmonte
Durbanville
7550

Postal Address: PO Box 180
Durbanville
7550

Home Tel No: +27 (0) 21 979 1591

Work Tel No: +27 (0) 21 976 3044

Cell No: + 27 (0) 82 785 2332

Fax No: +27 (0) 21 976 4563

E Mail address peter@dpc.org.za

General Health: Good

Marital Status: Married to Sally (nee Williams)

Children: Jaimee (born 1991 / 09 / 13)
 Natasha (born 1995 / 05 / 10)
 Emma (born 1996 / 11 / 01)

Foster Daughter : Gabriella Charleen Koen (born 2006 / 10 / 24)

Personal Strengths: Good communicator, administrator, motivator of others, highly self - motivated and a self starter

7. Western Cape

My name is Sharon Mthimunye(nee Williams) I am an Elder at the JL Zwane Memorial Church under the Leadership of Reverend Melikhaya Matya. I achieved my BA Law in1998 and my Legum Baccalaureus (Bachelor of Laws) at the University of the WesternCape in 2006. I practised as an attorney at the Legal Aid Board of South Africa where I completed my articles and became an admitted attorney of the High Court in 2008. I alsohave right of appearance in the High Court. I became a Director of my own Law firm in2008 under the practice name of Sharon Williams Attorneys. In 2011 I started acting as a Magistrate in the District of Wynberg and was permanently appointed in 2015. I completed various training courses including judicial skills for Aspiring Regional Court Magistrates. I am also a designated presiding officer of the Equality Court. I am also amember of the International Association of Women Judges.

SHARON MTHIMUNYE
MAGISTRATE
Wynberg Magistrate's Court
Church Street
Wynberg
7800
Tel no : 021 – 7991822 / 59
Fax no : 021 – 7991838
E-mail : SMthimunye@justice.gov.za

8. Trans-Xariep

LEWATLE JOHANNES RAMOKOPU

PERSONAL DETAILS:

Surname	: Ramokopu
First names	: Lewatle Johannes
Date of birth	: 1983-08-20
Identity no.	: 830820 5719 080
Home address	: 9 Sampie Froneman Street : Elandia : Kroonstad : 9500
Contact number	: 071 028 8767
Gender	: Male
Marital Status	: Married
Dependents	: One
Race	: African
Nationality	: South African
Health	: Excellent
Religion	: Presbyterian
Driver's License	: Code 8 (B)
Criminal Record	: None
Home Language	: Southern Sotho
Other Languages	: English, Afrikaans, Zulu, Xhosa, and Tswana

EDUCATIONAL HISTORY

Secondary Qualifications

Last school attended	: Kwakwatsi Senior Secondary school
Highest standard passed	: Grade 12 (Matric)
Subjects	: South Sotho,

: English,
: Afrikaans
: Physiology
: Physical Science
: Mathematics
Year obtained : 2002
Place : Koppies

FURTHER EDUCATION:

Institution : Central University of Technology Free State-
Qualification : National Diploma - Diagnostics Radiography
Year Obtained : 2006
Institution : Central University of Technology Free State
Qualification : B-Tech Degree- Diagnostics Radiography
Year Obtained : 2015
Institution : Unisa
Qualifications : Diploma in Public Administration and Management
Year Obtained : 2020

Current studies

Qualification : Bachelor of Theology (BTh)
Year Obtained : 1st year student 2021.
Institution : Theology Education by Extension College (TEEC).

EMPLOYMENT HISTORY

Have worked as a radiographer in the Free State department of Health at Boitumelo Regional Hospital in Kroonstad, since 2007 to date.

2007 – Community Service Radiographer.

2008 – 2012 Senior Radiographer.

2012 – Date: Serves as a chief radiographer and a 2nd in charge in the Radiology department.

RESPONSIBILITIES IN THE UPCSA

At the congregational level

Served as youth chairperson from 2009 – 2013.

Served as a secretary of stewardship board from 2009 – 2015.

Ordained and inducted as an Elder in 2014.

Elected as a session clerk from 2015 to date.

At Presbytery level

Served as youth vice – chairperson from 2011 – 2014.

Serves as a Presbytery commissioner from 2015 to date.

Elected as Presbytery Clerk from 2019 and still serving in position.

REFERENCES

Mrs Lindiwe Rapuleng

Assistant Director: Radiology Department

056216 5472 or 082 556 1999.

The Rev M.A Thema

Minister at congregational level

073263 3312

The Rev T.G Galela-Thema

Presbytery Moderator (Trans-Xhariep)

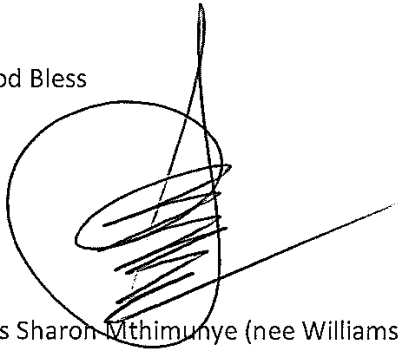
083 492 2647

The Clerk of the Presbytery
Reverend Campbell

**RE : NOMINATION TO THE UPCSA COURT OF ASSEMBLY AND THE ADMINISTRATIVE REVIEW
PANEL**

I refer to the above and herewith accept my nomination to the UPCSA Court of Assembly and the Administrative Review Panel.

God Bless

A handwritten signature in black ink, appearing to be 'Ms Sharon Mthimunye', written over a circular stamp or mark.

Ms Sharon Mthimunye (nee Williams)

Tel : 082 5239510

e-mail : SMthimunye@justice.gov.za

Motivation for her Nomination:

I have known Ms S Mthimunye for the past three years, through my role as a former Interim Moderator of JL Zwane Memorial Congregation in Guguletu. Besides Ms S Mthimunye having the legal qualifications, that would fit a position on the Court of Assembly, she is also one who seeks to discover the truth in difficult situations with a clear understanding of what is right or wrong. She is also willing to accept new challenges and is conscientious and patient in all that she does, within her family, work situation and church commitments. I have respected her Christian commitment and willingness to serve others, often going out of her way to do so. I have no hesitation in recommending her for nomination to the Court of Assembly and the Assembly Administrative Review Panel. Rev Colin Campbell, through the Presbytery of the Western Cape

I trust that this will be sufficient for the nomination to go through to the 2021 Assembly. Please let me know if anything else is required.

God Bless

Rev Colin Campbell

Clerk - Presbytery of the Western Cape

**THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
PROCEEDINGS OF THE EMERGENCY MEETING OF THE GENERAL ASSEMBLY HELD BY
ZOOM
10TH JUNE 2020**

On Zoom Wednesday 10th June 2020 at 10h11 the Ministers and Elders as Commissioners of the General Assembly appointed to meet this day convened.

The Clerk of the General Assembly invited Mr Ryan Johnson to address the council. Mr Ryan Johnson took the commissioners through Zoom etiquette.

CONSTITUTION AND WELCOME

The Moderator of the General Assembly the Rt Rev Dr Peter Langerman welcomed all commissioners and thanked them for making themselves available for the Emergency Meeting of the General Assembly. The Moderator read from Matthew 25:41-46 and delivered his address. The theme for His address was "living your legacy". The Moderator lead the Council in prayer.

Roll of Commissioners

The Clerk of the General Assembly presented the roll of commissioners to the 2020 Emergency Meeting of the General Assembly 2020 as recorded with the following apologies: The Moderator Designate, the Rev Sipho Mtetwa was possibly to join the meeting later as he got a call to attend a meeting from the Premier of Kwazulu Natal, the Rev Dumisani Mchunu, the Rev Khanyiswa Minya, Ms Thoko Rampai and Ms Vanessa Mthembu. These apologies were sustained.

The Clerk of the General Assembly declared that there was quorum for the meeting.

RATIFICATION OF THE CALL OF THE MEETING

The Moderator of the General Assembly the Rt Rev Dr Peter Langerman stated that this meeting was an Emergency Meeting of the General Assembly called by him in terms of the Manual Of Faith and Order of the UPCSA, Para 12.67 to deal with the proposed Agenda that was sent to all the Commissioners. The Moderator asked the council to condone his action in calling the meeting and to approve the Agenda as circulated.

The meeting was condoned unanimously, and the Agenda was received and approved.

The Moderator of the General Assembly, the Rt Rev Dr Peter Langerman, declared the Emergency meeting of the General Assembly duly constituted.

Assembly Business Committee

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

The Rev Dr Chris Mkandawire presented the report.

The Convener moved that:

1. General Assembly receives the report.

This was **agreed**.

2. General Assembly agrees to adopt the Do's and Don'ts document as the standing orders for this meeting.

This was **agreed**.

3. General Assembly agrees to **postpone** the holding of the 2020 General Assembly to June/July 2021.

This was **agreed**.

4. General Assembly mandates the Assembly Business Committee to organise the General Assembly in accordance with the dictates of the circumstances of that time, should COVID-19 and related challenges make it not conducive for commissioners to assemble in a normal way in June/July 2021.

This was **agreed**.

The Moderator of the General Assembly advised the Council that there was a request to Presbyteries to delay installation of new office bearers till the meeting of the ordinary General Assembly to be held in June/July 2021.

The Moderator then thanked the Convener of the Assembly Business Committee and his committee for the work they continue to do for the Denomination and for the preparation they had to do for this emergency meeting to take place.

UPCSA BUDGET 2020/2021

The General Treasurer, Mr Ryan Johnson presented the report.

The General Treasurer moved that:

1. The General Assembly receives the report
This was **Agreed.**
2. The General Assembly approves the budget for 2020/2021
This was **Agreed.**

The Moderator thanked the Finance Committee for the job well done. He particularly thanked Mr Ryan Johnson for his dedication and for making some of the Pick and Pay resources available to the denomination.

MINISTRY COMMITTEE

The Convener the Rev Sipho Ncapayi presented the Report.

The Clerk of Assembly moved that:

1. The General Assembly receives the report
This was **Agreed.**
2. The General Assembly notes the postponement of the Call Discernment Conference due to Corona Virus pandemic.
This was **Agreed.**
The Rev Luzuko Qina moved that proposals 2-20 be linked.
This was **Agreed.**
3. Proposal 2-20 were **agreed** upon.
4. The Rev Thabani Masikane moved that the General Assembly grants the Rev Andrew Brooks-Neil the status of Minister Emeritus from 31 July 2020 and a seat on the Presbytery within whose bounds he may reside.
This was **Agreed.**

The Moderator thanked the Convener and the Committee for the work they were doing for the Denomination.

The Moderator the Rt Rev Dr Peter Langerman declared that the business of the Emergency Meeting of the General Assembly was concluded. The Moderator once more thanked everyone for their time and commitment.

The Moderator closed the meeting by pronouncing the benediction

Adjournment

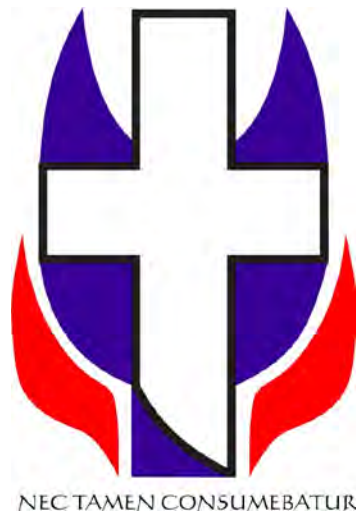
The Emergency Meeting of the General Assembly adjourned at 12h38.

CONFIRMED

this _____ day of _____ 2020

MODERATOR

CLERK



COMMITTEE REPORTS

CLERK OF ASSEMBLY

Report to General Assembly 2021

1. General Assembly 2020

Whilst the 2020 General Assembly had to be postponed due to the challenges of the COVID-19, I am pleased to report that all the Assembly Committee Conveners and Presbyteries had worked so hard to prepare for it. We had received all the reports and were ready for the Assembly. In preparation for this Assembly, we had to send the 2020 reports back to their respective structures to update to feature those things that happen in 2020. Again, the cooperation was outstanding. Thanks to the Conveners and Presbytery Clerks.

2. Consultation with Presbytery Clerks

COVID-19 has presented us with so many challenges, but it has presented us with opportunities. One of those opportunities for us as the UPCSA was that for the first time we were able to hold many Consultations with Presbytery Moderators and Clerk as compared to the past years where we could have only one. We have established what we call a Forum for Presbytery Clerks, which meets on a regular basis, every second month. This has so many benefits, starting from the sharing of information, learning and advising each other. We were even able to access as to how ministry was happening especially during the times of complete lock down. It is envisaged that this practise will remain even after the pandemic. Presbytery Clerks are encouraged to participate.

3. Guidelines on writing Reports and Minutes

In order maintain professionalism in our report and minutes writing, we are once again recommending a booklet written by two the UPCSA retired Ministers, Douglas Bax and Alastair Rodger, to all our GA Committee Conveners and Presbytery Clerks. Both hard and soft copies are available upon request.

4. Management of Tiyo Soga House

Our premises at Plot 18, Dann Road, Glen Marais in Kempton Park are still well looked after. All the COVID-19 protocols are met to ensure that both the Central Office staff and those who visit are well protected.

WV MKHUNGO
CLERK OF GENERAL ASSEMBLY

PROPOSALS

1. General Assembly receives the report.

MODERATOR OF GENERAL ASSEMBLY

Report to General Assembly 2021

1. Living Our Legacy

It seems an age ago that we were at St Andrews Benoni and eMseni in 2018 with the 20th Anniversary of the UPCSA in our sights, as we began to give some thought to the kind of Church we are going to pass on to the generations that follow us. During my term I have encouraged the Church reflect on the heritage we received from our history and to give attention to the legacy we want to leave to those who follow us. We can do very little about the past, but we can decide what legacy we wish to leave to those who will follow us, and we can begin to live that legacy right now. That has been my challenge to the UPCA in these two years: Live your legacy, don't just leave a legacy.

Before the 2018 Assembly, in my interactions with Committee Conveners and Presbytery leadership, I have asked these leaders of our Church to identify issues from our heritage for which they were thankful. What came up out of the discussion were the following items for which people gave thanks: diversity; democracy; polity; liturgies and worship; the priesthood of all believers; infrastructure; intentional about unity; multi-cultural; multi-national; balanced theologies; members and our Reformed tradition.

I have asked people to identify the legacy that we would like to leave to the generations that will follow us. The following items were raised as being part of our desired future: to be a Church with a totally inclusive African character; making an impact on society; strong grassroot communities; proud of our identity; practice what you preach; mission-ministry focus; a healed, healthy, and healing church; visible in the world; a transformed community; pluriversal church; self-sustaining and having clear alignment of programs between all units in the church.

We must never forget that we have identified our ourselves, as the UPCSA, as "a diverse community of reformed Christians led by the Word of God and the Holy Spirit, prayerfully seeking the will of God for our lives together and the world."

2. Unity and Closer Co-operation

Part of that legacy are our commitments to work for greater co-operation with partner churches, particularly the UCCSA and the LECSA. We are committed to seek unity with the UCCSA. The LEC led by the Rev Khethang Posholi also sent observers to the Assembly and the Executive Commission where they participated fully to learn more about the consensus-model of decision making. We must push these processes forward in the days to come.

3. Looking Back at 2018

The business of the 2018 Assembly was quite remarkable in a number of respects.

3.1 Presbytery Issues

First, the Assembly decided that two issues that had taken up the time of the Assembly and the AARP over the last number of years, in the Presbyteries of Amathole and East Griqualand, were now to be considered as being fully and finally dealt with. Unfortunately, different issues continue to occupy the attention of the Moderator and General Secretary in each of these Presbyteries and we continue to engage with them. There was a combined retreat with the ministers from the Tiyo Soga Synod, attended by the Moderator, General Secretary, and the Clerk of Assembly in which we worked at dealing with the relationships between ministers.

Unfortunately, since that promising retreat, there have been on-going issues in the Presbytery of East Griqualand which continue to affect the relationships in that Presbytery.

Similarly, there have been on-going tensions in the Presbytery of Amathole which led the Presbytery to request the Moderator of General Assembly to use the special powers granted in para.10.6 of the Manual to appoint assessors to the Presbytery. This was done in October 2019 and the assessors report is attached to this report as Annexure A.

3.2 The Hansie Wolmarans Issue

Second, the Assembly received the Pool Commission report on the “Informal Procedure” in the Hansie Wolmarans matter and the matter was firmly back in the hands of the Court of General Assembly. Prior to the hearing before the Court of Assembly, the parties agreed to mediation and eventually this long and sad chapter in the life of our denomination ended as the matter of the UPCSA vs the Rev Prof JLP Wolmarans was resolved through a mediated settlement. There is one final piece of business that will be dealt with by this Assembly.

3.3 Associations

Third, the Assembly ruled that the eight associations should become four by September 2019, during our 20th anniversary celebrations which took place in Port Elizabeth in September of that year. The mechanics of deciding how that was to happen were left to the General Assembly Working Group on Associations (GAWGA) to work on. I want to commend the Associations and Fellowships of the UPCSA, because, having attended the closing AGM’s or Annual Conferences and explaining the decision of the General Assembly, I was encouraged by the way in which the decision has been accepted by the various structures. This is a time of transition and change, but the enduring impression is that our people embraced this change with a sense of optimism and hope.

3.4 Mediation in Zimbabwe

Fourth, the Assembly continued to support the mediation process that is taking place between the Presbytery of Zimbabwe, the Zimbabwe Presbytery Schools Trust and the Education and Training Committee of General Assembly to try and resolve the issues that have arisen around the schools in Zimbabwe. There had been tensions, misunderstandings and even hostility between the parties which led, in 2018 the General Assembly, in line with our decision to encourage all structures to pursue mediation before resorting to the Church Courts or the secular courts, set up a mediation process under the guidance of the Rev Christopher Mkandawire, the Rev Jane Nyirongo and the Rev Zolani “Mak” Makalima. In October 2020 we were able to draw to a close this process that has been running for an exceedingly long time. The mediation achieved a solution that has been accepted by all parties. Mediation processes have been located in the office of the General Secretary and it was a pleasure to be able to sit with the representatives of all the parties and see the General Secretary sign off this very lengthy process.

4. Trans-National Solidarity

We are indeed fortunate to be a trans-national expression of the body of Christ and our trans-national nature is a great source of joy and celebration for us all and I was privileged to have been able to spend time in Zambia and Zimbabwe during my term.

4.1 Zimbabwe

I was honoured to be invited to attend the Second National Conference hosted by the Presbytery of Zimbabwe. I continue to marvel at the resilience and creativity of our church members in that country. Despite facing many challenges, financial and otherwise, the people continue to be hopeful, positive, warm, hospitable, and very kind. Zimbabwe has gone through the emotions of fear, sadness, and hopelessness for a long time. The nation has felt the ever-increasing pains of an economic meltdown. In March 2019 the Eastern part of the country (namely Chimanimani, and Chipinge Districts) were battered by the Cyclone Idai. Communities were totally flattened by floods. Those communities lost homes and all properties to their names. When the nation bleeds, the Church is also affected, because its people are affected. The political, economic, and environmental turmoil in Zimbabwe also affected the Presbytery of Zimbabwe in its life and work. When our people cannot support themselves, they also cannot afford to support the work of the Church. This has adversely affected our Ministers’ livelihood and remuneration. The majority of our Ministers in Zimbabwe are not on Medical Aid and Pension let alone on a minimum Stipend.

During 2020, we became aware of the growing economic catastrophe that is unfolding in Zimbabwe. Unemployment is at 90%, the currency was in free fall and hyper-inflation of around 800% pa was ruining the ability of people to cope with the challenges posed by the COVID pandemic. Ordinary Zimbabweans were forced to scrounge for food, while politicians blatantly stole money earmarked for the poor, for COVID responses, PPE's and the like. As the situation spiralled, the Zimbabwean ruling party took to arresting opposition political opponents and civil society activists. As a Church we had to offer our support to our brothers and sisters in Zimbabwe. We were deeply aware of our ministers in congregations, suffering under these exceedingly difficult circumstances, yet still able to do the work of ministry, preach the gospel, feed the hungry and provide support for the weakest in their society. Once again, we must commend our congregants in Zimbabwe for their amazing ability to continue to function despite the immense challenges they face on a daily basis. While we might not be able to offer much in terms of financial aid, we continue to assure our brothers and sisters in Zimbabwe of our on-going support in prayer as they continue to advance the rule and reign of God in their country.

4.2 Zambia

It was profound privilege to be in Zambia a number of times during my term, but two events do stand out for me. One was being with the congregation of David Livingstone Memorial to lay the foundation stone of their new building and the give thanks for the completed building project of classrooms and computer centre in the school there. The second was the very impressive 20th Anniversary celebrations by the Synod of Zambia. A very well run, and profoundly joyous event in Lusaka made me freshly thankful for the beautiful faithful brothers and sisters in that country. I reflected then that every Presbytery in that Synod has grown during the 20 years since the union and that, perhaps, we need to learn from the people in Zambia how to plant churches.

4.3 Mozambique

It was also disturbing to take note of the emerging crisis in the Copa Delgado region of Northern Mozambique. Although we do not have churches in Mozambique, the UCCSA does, and they are still being affected by this disturbing rise in militant Islamic insurgency that threatens to destabilize the entire Southern African region. If not addressed soon and directly, the effects on Malawi, Zimbabwe, Botswana and South Africa could be very dire indeed. We agreed that we would approach the governments of SA and Zimbabwe as well as the respective Councils of Churches to see what can be done to address this worrying development before it engulfs our entire region in an extremist conflict.

5. Presbytery Visits

I was privileged to visit the Presbyteries of eGoli and eThekweni during my term. During my time with the Presbytery of eGoli, I was able to meet with, have contact with, join with, preach in and or visit projects associated with, 12 of the 31 congregations in that Presbytery. In each setting, whether large or small, township or suburb, I was struck by congregations grappling with what it means to be missional in their specific context. There is not one congregation that believes that it has all the answers, but also there did not seem to be one congregation that is just seeking to keep the doors open and the lights on. In some formerly-white suburban congregations, it is delightful and encouraging to see mixed congregations where the former members have opened their arms to welcome people of other cultural and ethnic groups with the result that the congregations have been transformed and are now a sign of hope for all communities in our country and across our denomination. Township congregations, too, are aware of the great needs, but also the huge opportunities for mission on their doorsteps. Even those congregations that are economically challenged are doing what they can to contribute to the assist their communities in whichever way they can.

Unfortunately my visit to the Presbytery of eThekwini was cut short because of a thrombosis in my right leg which caused me to be hospitalized for five days very early in my tour there before having to return home. The intention was to return in 2020, but COVID and the attendant lockdowns did not allow for that to happen.

6. Ministers' Retreat

At our Ministers' Retreat at eMseni, 160 of our ministers and probationers from South Africa, Zimbabwe and Zambia gathered for five days of fellowship, inspiration, challenge and mutual support. The themes for the Retreat were set as a result of broad consultation with a number of different parties and came out at four distinct areas: (1) mending relationships; (2) healing memories; (3) developing leaders and (4) building a missional church.

7. Notable Deaths and Funerals

I will not report on all the deaths of ministers that happened in the course of my term because they are in the papers, but I do want to mention some notable deaths.

One of our elder statesmen in the UPCSA, the Rev Herbert Chikomo passed away in September 2018. I found it profoundly moving to hear of the life and influence of this servant leader of our Church, who was once offered the position of Prime Minister of Zimbabwe but turned it down because he knew that God had called him to be a pastor and not a politician. It was shocking and troubling to hear how, when he was the first black minister of the City Church, Harare, he was not allowed to lay hands-on white children at baptisms while the white elders led the liturgy and officiated at communion.

The Rev Diane Vorster passed away in May 2019. One thing that deeply touched me in Diane's funeral was that, although she never married and she was the last surviving member of her family, the congregation at Upper Umgeni had become her family. We don't have any mega churches in our denomination, and I don't think that is such a dreadful thing. We have some very large congregations, many middle-sized congregations, and a majority of small congregations. In all of these faith communities, we are privileged to know one another and care for one another and that is part of what the church should be. A place of nurturing love and active acts of kindness (I don't think acts kindness can, or should ever be, random) where people are loved, cared for, challenged, and supported so that they might fulfill the call of God upon their lives. Congregations should not be havens into which we flock at the end of the week as a retreat from the dangerous world out there. Congregations, worshipping communities are hospitals for the broken and hurt; training grounds for God's co-workers; enabling centres where God's people gather at the start of the week to be built up and then commissioned to bear the good news in love and sacrifice to a broken and hurting world. We gather at the beginning of the week in worship, to participate in the *perichoresis*, the divine dance of the Trinity and to inspire one another to continue the work to which God has called before being commissioned to go into the world in order to be the salt and light in a dark and hurting world. Can anything be more important or more exciting than this?

In December 2019 the Rev Prof Vuyani Vellem was taken from us far too soon and far too young. A sharp intellect, an inquiring mind, and a fearless activism on behalf of those on the fringes of society made him a voice for liberation who was not afraid to speak out against injustice wherever and whenever he encountered it, no matter the personal cost. A passionate fighter for justice and a significant voice in our country and beyond, he will be greatly missed. Although I didn't always agree with him, I regarded him as something in the mould of one of the OT prophets: addressing issues that the court prophets and establishment priests were too enthralled by the trappings of power and privilege to be able to even see. I regard Vuyani in the same way I regard people like Robert Sobukwe, Steve Biko and Prof James Cone: people whose strong Christian faith made them passionate advocates for the dignity of black people and powerful advocates for the advancement of African personhood. He was quick to come to the aid or defence of those who were considered to be outcasts, marginalized or disenfranchised, and to take on the power structures that denied people their rights and their dignity

The Rev Len Maart also passed away in December 2019. I also had the opportunity to visit Len and Beatrice a month before he died. Len battled with cancer for the five years before his death and his prognosis was not positive when I went to see him. What a privilege it was to visit this great saint, this wonderful servant of Jesus and leader of our Church. A former Moderator of our church who has so faithfully served the community of Elsie's River for so many years. Although I went to pray with Len and Beatrice, it was I who came away from the visit feeling truly blessed and deeply thankful to God for the gifts that he gives to his Church in these beautiful and gracious people who serve Christ and his people.

Former Moderator of the General Assembly, the Rev Gladwin Phenya died in December 2020. I was fortunate to visit him and Mama Phenya when we were in Port Elizabeth, preparing for the Executive Commission and the celebration of the 21st anniversary of the UPCSA.

These funerals, and others during my term have continued to raise the question as to what the role of the Moderator of the General Assembly and the Presbytery should be when a minister dies. There have been occasion when the Moderator of the General Assembly was requested not to attend a funeral service. There are others were the Presbytery was specifically excluded. If the Moderator of the General Assembly and / or Presbytery is specifically excluded from the funeral service at the request of the minister of the family, this tribute from our brothers and sisters is significantly curtailed and the support of the broader Church is also not always expressed or heard as clearly as it should be. The Priorities and Resources Committee is working on what our approach should be in these situations.

In September 2020 I attended the memorial service of Glen and Vida Rafferty who were killed on their farm outside Newcastle on the 29th of August. The service was led by retired Methodist bishop, Sandy Dickie, an old friend of the family and I brought a message on behalf of the UPCSA.

8. Twentieth Anniversary Celebrations and New Fellowships

A highlight in my terms was the 20th Anniversary celebrations in Port Elizabeth. This was preceded by a shortened Executive Commission. The devotions at the Executive Commission were guided by texts from Rom 8 and by the book by Henri Nouwen "*The Life of the Beloved: Spiritual Living in a Secular World*" in which he identifies four movements as being crucial in our search for a spirituality that connects with modern people, people consider themselves agnostic or atheist, people who have all but given up on the church, people who consider themselves "spiritual but not religious" and who think that the Christian faith has nothing to help them find their way in a bewildering world. These movements are the four movements from the Communion service: taken, blessed, broken, and given. In the eucharistic celebration, we take bread and wine, bless the God who gave these elements to us, break them apart and give them to people. In the same way, we are taken in the hands of the Holy Father, blessed by the Holy Spirit, broken with the Holy Son, and given to the world as a gift.

The celebration and the amalgamation of the Associations were a significant milestone in the life of our denomination and those of us who were there will not ever forget the feeling of worshipping together with members of the UPCSA from all over SA, Zimbabwe, and Zambia. I will always value the magnificent sermons preached by the Rev Prof Jerry Pillay at the dissolution of the Associations and by the Rev Dr Colin Cowan, General Secretary of CWN at the closing service. The constituting of the new Fellowships was a deeply moving experience, filled with joy, singing and dancing and especially moving when members of the former Associations and Fellowships stood hand-in-hand and arm-in-arm and spontaneously swapped blazers or hats to signify that the old dispensation was gone, and a new day had dawned in the UPCSA.

I spoke at the main service on Saturday about some of the challenges facing us as a Church. I circulated that document, but it is also attached to this report as Appendix B.

9. Significant Challenges

9.1 Personal

On a personal level I lost my mom in July 2020 to a congenital kidney disease, Polycystic Kidney Disease, which led to her kidneys being enlarged and causing her to struggle with abnormally high blood pressure along with other complications. During lockdown both Sally and I contracted COVID and then, just after my mom passed, I developed a severe and painful gastro infection. I was treated for that, but they also tested my kidney function and it transpired that the COVID has negatively affected my kidney function. As it stands today, my kidney function is only at around 20% and decreasing.

9.2 Natural Disasters

Here is the Southern part of Africa, it seems that we just come through one crisis, only to be hit by another. No sooner had we processed the devastation and loss of life caused by Cyclone Idai, than

we received the news that people in KwaZulu Natal and the Eastern Cape had been hit by torrential rain, flooding, landslides and enormous losses of property and lives. On a weekend where we were celebrating the death and resurrection of Jesus, almost 100 people lost their lives and so many others lost their homes, their possessions and were left destitute. As a Church we are reminded that we should mourn with those who mourn and so our hearts go out to those who lost loved ones and possessions in these devastating storms. At times like this, we feel helpless. It feels like we are at the mercy of the forces of nature which are way too powerful for us to try and hold back or control in any way. It is no wonder that the ancients identified the forces of nature with chaos and evil.

9.3 Sexism, Misogyny and Bigotry

When, at the 2018 Assembly I planned to have an event “celebrating” four decades of the ordination of women, many of our women leaders pushed back and said that it was inappropriate to celebrate an experience that was, for them, only painful. Having heard this, I think it important that we, as men, must take responsibility for – and repent of – our sexism, bigotry, and misogyny, whether covert or overt, that has led to the experience described by our women leaders in the Church. I long for a day when we will acknowledge our cruel ministerial gender stereotypes and our entrenched patriarchy, truly repent of it, and shatter the glass ceiling that prevents more women from entering into leadership positions in our Church. I am not sure if quotas actually work, but maybe we are going to have to do something like that in our Sessions, Presbyteries, General Assembly and in our Committees to ensure that women do not remain relegated to an inferior position in terms of numbers and influence. How many of your Session elders are women? How many women Commissioners are there at Presbytery and Assembly? How many women are office bearers in Presbyteries? How many women are members and Convenors of General Assembly Committees? Why, twenty years into union, have we had only one Moderator who was a woman and why are so few women nominated by Presbyteries? I know it is tricky for me to speak about these matters and I risk raising the ire of some by doing so, but I do long for a day when the Church truly is a place where all feel at home.

9.4 Gender Based violence

During the lockdown we became sensitized to the scourge of gender-based violence (GBV), particularly in South Africa. The SA President, in his address on the 21st of June 2020 called this a “second pandemic”. The numbers are harrowing: the number of women killed or assaulted or raped by an intimate partner and the number of children abused in what should be their safest possible space: the home. It is regrettable that the SA government which seems so focused on addressing the evils of alcohol and tobacco has done extraordinarily little to address the horrific abuse of women and children in SA. And we, as SA men must also take our own place of responsibility for this plague on our women and children. Although we may not be guilty of abuse personally, every abuser is a son, a brother, a friend, an uncle or a cousin and it is our responsibility to call out abusers when we become aware. Turning a blind eye as a family member or friend verbally abuses an intimate partner or a child is not acceptable – we should call out those who do not treat others with respect in public, because, what happens in public, is replicated in private if it is not challenged. I have always told the women who have been physically abused by a male partner and who have come to see me that there are two certainties: first, a man who hits a woman once will hit her again, and the second time will be harder than the first. Second, a man will not stop hitting until the woman is dead unless she moves herself away from the situation. This is also where the church should play a role in providing safe spaces for women who are in abusive relationships. Many stay in those relationships, exposed to danger every day, because they have no other choice. The church should be at the forefront of providing temporary places of safety for women and children who need to be removed from an abusive situation.

9.5 Centralization of Stipends

The Priorities and Resources Committee continues its work on the centralization of stipends. While we talk about the possibility of centralizing stipends and how this could be handled at a Presbytery level, the concern is the capacity of Presbyteries to handle a task as big as this. This is especially the case when one considers that even the items that Presbyteries should already be dealing with don't receive the correct attention: returns to remits; information required to be sent to the Assembly office; care for ministers and congregations and basic oversight fall through the cracks and often leave congregations to battle away on their own with little or no support from

their Presbytery. As with all matters in our polity, however, this problem is not “out there”, it is our problem, and it is within our hands to fix it. When Presbyteries do try and exercise their role, they often meet with resistance and even hostility from congregations, Sessions, ministers, and elders; Presbytery office bearers are subject to abuse; Assembly and Presbytery rulings are ignored and flouted, and the provisions of the Manual are disobeyed. The sad process of the same culprits coming to the AARP time and time again over the same issue at enormous cost to the Assembly in time, energy and money does not reflect well on us. The General Secretary, Clerk of Assembly and Moderator are, more often than not, seen either as fire fighters or enforcers instead of fellow servants of God.

9.6 Presbytery Capacitation

It is becoming apparent that our major capacity challenge lies in many of our Presbyteries. Presbyteries are not adequately equipped and supported to be able to meet the demands made on them by the congregations on one side and by the Assembly and its structures on the other. So Presbyteries become one of our biggest obstacles that prevent us from moving forward. Presbytery Moderators also are not fulfilling their roles as a pastor to pastors, leading to many ministers experiencing breakdowns and burn out in ministry. In the course of my moderatorial term so far, I have visited or had contact with ten of our Presbyteries and I have discovered similar difficulties in all of them: relationship issues between ministers ; relationship issues between ministers and congregations; severe financial difficulties, to the extent that ministers are not always being paid and the like. One of our greatest tasks is the empowering and capacitation of the Presbyteries to enable them to be the places of healing and wholeness they were always intended to be.

9.7 COVID-19

I wrote the main body of this report in lockdown because of the COVID-19 crisis and, as you are well aware, we did not hold an Assembly in 2020 at all. When it became apparent that we would not be able to hold the General Assembly in 2020 as planned, there was some discussion about what we should do. Essentially there were two options since we don't have a process for delaying the holding of an Assembly. One option was a Special Executive Commission and the other was an emergency Meeting of the General Assembly. For various reasons, we decided to go with the latter option and so, as provided for by the Manual, after consultation with the Clerk, I called an Emergency Meeting of the General Assembly. This meeting took place on Wednesday 10th June where about 75 Commissioners attended via Zoom. We agreed that the 2020 General Assembly should be postponed (not cancelled) until June or July 2021, to take place in the bounds of the Presbytery of Drakensberg. This meant that my term continued for another year and that Siphon would be inducted at the Assembly in 2021

9.7.1 Congregations

The COVID crisis has caused all of us to have to adapt to ministry in new ways, but it has also had a devastating effect on congregations, particularly in Zimbabwe and South Africa. One of the issues was how to conduct worship and celebrate the sacraments when we were not permitted to meet together. It was amazing to see how ministers, elders and members in congregations rose to the challenge of worshipping remotely, found ways in which to share the sacrament and, probably most important of all, continued the work of feeding the hungry and taking care of the poor. Whether suburban, inner city, or rural, congregations continued to express their life together and meet the needs of their communities when, often, our governments were unable to do so or were simply overwhelmed. During the lockdown, I want to commend ministers, elders, and members of UPCSA congregations who have continued to function, sometimes under the most restrictive and difficult circumstances imaginable. In rural, township and suburban congregations in Zambia, Zimbabwe, and South Africa, the UPCSA faithful have managed to adapt to this new reality. From online services on Facebook, WhatsApp, or YouTube; to feeding schemes looking after the hungry and desperate people in our communities; to those who are working in the front lines; to those who do various acts of kindness, it is touching to see the efforts of so many of our people to help others. We don't know how long before we will be able to have services again or when we will be able to travel freely, but in these days I want to encourage you to continue in your love, care, and compassion for others. Dwindling congregational incomes, creeping despair and health challenges make it extremely difficult for us to keep our heads above water. Remember that, when it feels as if we are drowning in the needs of the people around us and we have so little to offer, Jesus reminds us that even a cup of water given to a thirsty person counts in the economy of the

kingdom.

9.7.2 Day of Prayer and Fasting

In the midst of the second wave of the COVID crisis, we saw this disease take a terrible toll on our ministers and members. A number of our ministers succumbed to this disease and many families have been touched by the tentacles of this global pandemic. The Rev Melanie Cook suggested that I call the UPCSA to a Day of Prayer and Fasting and I thought a spectacularly good idea. Accordingly, I called the denomination to prayer and fast on Monday 11th January for an end to the Corona virus pandemic particularly in the countries in which the UPCSA has a presence: Democratic Republic of the Congo, Zambia, Zimbabwe and South Africa. It was interesting to note that the rate of infections, hospitalizations and deaths reduced dramatically towards the end of January 2021 and I am convinced our commitment to pray and fast a role in turning the tide of this disease.

9.7.3 Vaccines

During 2021 various vaccines began to be rolled out. Ministers and elders have a crucial role to play in advocating for the vaccine and in getting people to agree to receive the vaccine. We need to be saying, publicly and prominently that we support the vaccine and when our people see us leading the way, they will surely follow and public trust in the vaccine will grow. Ministers and elders in local congregations should volunteer to have the vaccine as early as possible and make it clear that they have done so in public and on social media.

9.8 Finance

Being in lockdown meant that many congregations could not meet, and, in many of those congregations, funding from tithing and offerings has all but dried up. Assessment payments, pension fund contributions and medical aid contributions have not been made and, as a consequence, the General Assembly's financial position is even worse than it was before the pandemic affected us.

There is no doubt that we are on a financial precipice, we are facing a financial crisis of enormous proportions. The Finance Committee is reflecting a massive loss for the last financial year and this year is going to be even worse. We are burning through our meagre reserves at a rate that will leave us virtually bankrupt within a year or so. The number of congregations paying something is assessments is slightly up, but the majority of congregations are not even paying the minimum.

We must be very clear: this is a financial problem with a spiritual root. We have a spiritual problem in the UPCSA: we are an undisciplined and wilful people, we do not like to take direction, we do not respect the God-ordained authority structures of our Church and we do what is right in our own eyes. When the Clerk or the General Secretary send letters asking for responses, they get ignored; when the General Assembly instructs us to do something, we ignore it; when we should be sending returns from our congregations to Presbytery or Presbytery to Assembly, we fail to do so.

The Rt Rev Dr Peter D Langerman
Moderator of the General Assembly

Proposals:

1. The General Assembly receives the report.
2. The General Assembly re-affirms its commitment to union with the UCCSA and to work more closely with other Reformed Churches in Southern Africa.
3. The General Assembly
 - a. Notes the Moderator's appointment and brief of Assessors to the Presbytery of Amathole in terms of para.10.6 of the Manual;
 - b. Receives and adopts the Report of the Assessors in Annexure A and
 - c. Discharges the Assessors with thanks

4. The Assembly

- a. Commends the Fellowships for the steps taken so far and
- b. Instructs the GAWGA and Church Association Committee to continue to assist the Fellowships in their task to elect new leadership and establish new structures

5. The General Assembly instructs the Priorities and Resources Committee to investigate the implications of setting quotas for the participation of women at Session, Presbytery, Synod and General Assembly level and to report back to the Executive Commission in 2022.

APPENDIX A: ASSESSORS TO AMATHOLE PRESBYTERY

In response to a letter received, on the 26th of October 2019, from the Clerk of the Amathole Presbytery regarding a petition from a group of commissioners from the Presbytery Council, the Moderator, the Rt Rev P Langerman, appointed the following people, in terms of para 10.6 of the Manual of Faith and Order, to serve as Assessors to the Amathole Presbytery: The Revs C Judelsohn, L Madaka and Elder Mrs N Pona.

The terms of reference given to the three assessors was as follows:

- 1) To deal with matters raised in the Petition and Notice of Motion that predicated the Petition;
- 2) To journey with the Presbytery in order to assist in the healing of relationships in the Presbytery;
- 3) To restore confidence in the leadership of the Presbytery and
- 4) To undertake any and all actions to assist the Presbytery to function effectively once again.

The Assessors were able to attend the meeting of the Presbytery held on the 23rd of November 2019. It was clear, from the outset of the meeting, that a great deal of mistrust was present amongst the commissioners of Presbytery. A sign of this mistrust was that when most commissioners spoke, they did so in reference to the Manual of Faith and Order, i.e. they did not want to be seen as giving an 'opinion' that might be challenged, and so rather referenced a rule of the Church so that their contribution could be taken seriously. After some jostling regarding the agenda and the desire for matters to be addressed by the Assessors, it was agreed to hold a special meeting of Presbytery on the 25th of January 2020 for the purpose of addressing the concerns and complaints highlighted in the Petition and Notice of Motion that predicated the Petition.

At the Special Meeting, the Rev Judelsohn served as acting Moderator and, along with the Rev Madaka and Mrs Pona, assisted the commissioners of Presbytery to find a way forward on most of the matters raised by the Petition and Notice of Motion. Two key decisions were taken that have plotted a way forward for the Presbytery.

The first was to ask the Moderator of Assembly to facilitate a Presbytery Retreat to foster healing and to build relationships amongst the Ministers. The retreat would start with the Ministers and then be opened to all Presbytery Commissioners. However, before this retreat would be held, another matter would need to be addressed, which was the second key decision taken, i.e. for the Assessors to visit with the Sessions of Semple Memorial and St Andrew's, King Williams Town to address the strained relationships between some members of the mentioned congregations. The visit would take the form of a pastoral visitation, i.e. the intention would be to create the space needed for members of the two congregations to express their upset, views and concerns regarding matters that go back many years.

On the 21st of February 2020 the Assessors were able to meet with the Sessions of the two above mentioned congregations. The meetings were well attended and gave the Assessors an opportunity to engage openly and listen carefully to the upset, hurt and disappointments of all concerned. The Assessors then compiled a report on their visit to the two Sessions which contained several recommendations to assist the Presbytery in moving forward.

Unfortunately, due to the Lock Down in RSA in response to the COVID-19 pandemic, the Special Meeting of the Presbytery scheduled for the 4th of April for this purpose, had to be postponed.

However, the Assessors report was able to be presented and discussed at a meeting of the Presbytery held on the 21st of November 2020, the first Stated Meeting of the Presbytery since the RSA Lockdown. The report was well received, and the comments made by the Assessors regarding

what had been learned from the Semple and St Andrew's sessions was accepted in the spirit in which they were given. There was a recognition that there had been some bad behaviour on both sides, i.e. from current members of Semple and past members of Semple (now members at St Andrew's) and that hurtful things had been said and done that had left many people feeling angry, disappointed, and upset.

However, there was also a desire, from both groups, to forgive and find healing so that ministry could continue, and relationships be restored.

The Assessors also addressed the ministers in the Presbytery asking them to rise above their disagreements for the sake of the life and work of the Presbytery, noting that ministers should not use Elders for personal vendettas because this only leads to division and destruction in the Church. To the contrary, it was affirmed that Ministers have a huge role to play in teaching commissioners how to conduct themselves in a way that builds the Kingdom of God. Those ministers who have a lot of experience in the Church and the Presbytery, i.e. 'Senior' Ministers, should also help in this process of becoming a healthy Presbytery.

The Assessors also affirmed that commissioners to Presbytery need to be empowered in the processes of the Church so that ALL commissioners can participate in the life of the Presbytery.

The following was decided at the 21st of November 2020 meeting:

- 1) To affirm that members of outstations were free to associate with either congregation (Semple Memorial or St Andrew's), but the actual outstations of the two Sessions would remain with their respective congregations.
- 2) To appoint a Pastoral Team who would facilitate a meeting between the Sessions of Semple Memorial and St Andrews to allow for the reconciliation that both Sessions are seeking.
- 3) That the Assessors would oversee the handover of assets from the former UPWF Executive of Semple to the current UPWF Executive of Semple. This was set to take place on the 15th of May 2021.
- 4) That the Presbytery would formally invite the Rev Dr Peter Langerman to lead a retreat for the purpose of fostering healing and to build relationships amongst the Ministers of the Presbytery. The program of the retreat would start with the Ministers and then be opened to all Presbytery Commissioners.
- 5) The Presbytery will set up a training workshop on the procedures of the UPCS and pertinent rules and regulations in the Manual of Faith and Order for all Commissioners of Presbytery.

It is recognised that the Pandemic has prevented some of these measures from being enacted, but it is hoped that the Presbytery will do so as soon as is possible.

It seems clear to the Assessors that the Amathole Presbytery is blessed with very capable leaders and passionate church members who want to see God's Kingdom established and flourishing within the bounds of the Presbytery; who want to see people come to faith in Jesus and experience the peace and blessing of his Holy Spirit; who want to see the Church make a positive difference amongst the poor and oppressed in the Presbytery. This is possible if the members of Presbytery work together and continue on the path they have set themselves to reconcile and focus on the primary work of all Presbytery Councils, which is to proclaim the Gospel and care for the congregations and ministers under their care.

APPENDIX B

Where to for the UPCSA from here?

Sat 28th September 2019

My brief for today was to create a picture of where the Church should be going in the next 20 years. That is a very hard job because there have been so many changes in the last 50 years, predicting the future is very difficult. I thought I would begin by sketching where we are at present. I am using South African statistics. I suspect the number in Zambia and Zimbabwe might be slightly better, but the trends will be similar.

In 2019 the population of South Africa was around 58 500 000. About 70% - 80% of those would self-identify as Christian – between 41 000 000 and 47 000 000 people. Approximately 50% of those who align to Christianity (around 20 000 000) are **never in worship** – they never attend a service of any kind. Of the 20 000 000 or so that could or should be in worship on any given Sunday, amongst the traditional Christian groups, there are +/- 4 million people in corporate worship. Almost 50% of those who self-identify as Christians date their involvement in church to the fact that they were **baptized as a baby**. The **peak age** of finding faith is **mid-teens**. A staggering 70% of people find their faith by the time they are 20. The peak age for stopping coming to church is the late teens and early twenties - the student years. Those that do re-start church are in the late twenties and early thirties: the age when those who left have now begun their own families and want them to be baptized or want their children to have some moral or spiritual teaching. In the teen years, the majority of **church leavers** will be male and in the later years the majority of those **returning** will be female. The older members (55 plus) are presently the most supportive of any Church or denomination. They form the backbone of Church structures and programmes. For our purposes, let us say they represent 40% of Church attendees. In twenty years most of them will be gone. They will then be replaced by the current 35 to 54-year-olds and Church attendance will then drop from 40% to 25%. That middle-age group will be replaced by today's under-35 group, with a decline of attendance from 25% to a mere 15%. And lastly, today's adults under 35 will be replaced by today's teenagers and their younger siblings – a group that could possibly be the least exposed to the gospel in today's South Africa.

In the Church of Scotland, there has been decline in membership in every year since 1960, from a high of 1.3 million members in 1956 to just 350 000 in 2015. So dire is the situation that they have adopted a radical new strategy to try and turn things around, including taking £25 million out of their reserves to try and reverse this trend

In the PC(USA), in 2015, the total number of members was listed at more than 1.5 million. Within a year, membership declined by nearly 90,000. Last year, the decline was just over 62,000. The number of churches leaving the denomination between 2015 and 2016 totalled 203. In 2018, it was 34. The number of Confirmations also continues to decline from almost 12 000 in 2015 to under 10 000 in 2018.

In the Uniting Church in Australia 31% of congregations that were in existence in 1990 have closed down. The church attendance has dropped by 40%. The average adult church attendance is 35 adults and 3 children.

Modernity / where we currently are:

1. Expressive Individualism

This first issue we need to contend with in this uncertain future is what is sometimes called "expressive individualism".

Yuval Levin in *The Fractured Republic* describes "expressive individualism" this way:

. . . a desire to pursue one's own path . . . [and] a yearning for fulfilment through the definition and articulation of one's own identity. It is a drive both to be more like whatever you already are and also to live in society by fully asserting who you are. The capacity of individuals to define the terms of their own existence by defining their personal identities is increasingly equated with liberty and with the meaning of some of our basic rights, and it is given pride of place in our self-understanding.

"Be You" and "Be True to Yourself" are society's favourite slogans—the first and greatest commandments for this way of life.

Expressive individualism poses a challenge for the church because God's Word challenges the "Me" with the "Us" and then sets the "Us" under God. The human tendency is to look inward when God's Word says to look upward. We resist the upward look because it implies that someone or something is above us, and that someone might have authority. And, formed by Western assumptions about freedom and happiness, we chafe against claims of moral authority over us, or institutions that ask something from us. We resist anything that might stifle our self-defined freedom.

"The chief end of man is to glorify God and enjoy him forever" is what the catechism says. Expressive individualism turns that around. "The chief end of religion is to glorify the human person so he / she can enjoy himself / herself forever."

2. Consumerism

The second big challenge is consumerism. People who do go to church are looking to be entertained, and if one church doesn't meet their needs for entertainment they will go to one down the road. Our people are Presbyterians by day and Pentecostals by night.

3. Church refugees, de-churched (the "dones")

The third challenge is from those who have left the church, those who are "done" with church. Many people are on a spiritual quest, by they think the church has nothing to offer them on this journey. While many others are done with the church because of the scandals surrounding the church – violence against women and children supported or covered up by the church authorities.

4. Secularization / Post Christendom

The fourth challenge comes from living in an increasingly secularized world where many people just don't give church attendance a thought – it's not that they are not interested in church but that they just don't think about it at all. Church has moved from the centre of people's lives to the outer periphery.

Meaningful Expressions of Church

As Prof Boesak challenged us yesterday to take seriously the poor, the marginalized and those who are cast aside by the rich and powerful, we must become a Church that will provide a space for people to find meaning in their lives. To do so the future church will have to have some of the following characteristics:

1. Grounded in the Trinity - relationships, interdependence, joy

The life of the church arises from the love of the Triune God. We have to take seriously the life of the Triune God and that we are invited into the very life of the Father, Son and Holy Spirit. This relational reality will be the basis of the future church. The future church will be driven by relationships. We will value relationships over almost everything else, people are searching for connection and belonging and interdependence: being faithfully present to God and grounded in love, enables one to be present to the others.

The life of the church in relationship will be characterized by great joy as a responsive act of exaltation and thankfulness. Our churches should become communities of grace as we come to reimagine Sunday worship as an emphasis on the joyful act of praising God.

Our praxis should be based upon the development of relationships. This could include:

a. Meals of Joy – the church provides spaces where people can spend time eating together as an invitation into communion with, and to be reconciled to, one another, including the *rediscovery of the Eucharist as a meal of thanks*: moving from a tightly controlled liturgical formality to a true community event where the community gathers in a liturgical space to give thanks to God.

b. The church be at the forefront of new expressions of hospitality: demonstrating the love and acceptance of the stranger.

The future church will be relational in its core and praxis and the challenge will be on us to develop contextually relevant expressions of church

2. Relational Truth

Rather than regarding truth as a detached reality sent to us from outside and above us, we will discover truth out of our relationships with others as we choose not to condemn others, but accept, love, and learn from them. This is not truth imposed from outside, but truth that comes from within and below: truth that is developed in community and that comes from the lived experience of different groups of people relating to one another.

3. Community Building

Community is important to us as persons – in an increasingly divided world, the church will be one of the places where people will be able to find real engagement with other persons in genuine community.

4. Ecumenical Partnership

In the future, the divisions between us will begin to break down as we begin to realize that we need one another; that mission and unity belong together.

Missionality

The risks for the church as it heads for an uncertain future are that we must go forward because we can't go back: that world no longer exists. If we can't go back, then what is the ahead, and how do we get there? What kind of missional leaders do we need and what the churches they lead look like?

1. From attracting to attaching - much more emphasis on going rather than coming. In the past we built church buildings and invited people to come. Then we went out to find people, to bring them into the church building. The church building was seen like a lighthouse, a beacon of light in the surging and restless sea. Today, the world is still a restless sea, but there is no lighthouse anymore. There are only people struggling to survive on makeshift rafts, on the beach and in the sea. These small rafts represent networks where people connect with others and feel secure. Missional leaders are those who will climb on the rafts and connect with and attach to people.

This must be led by what is missional (focused on people outside the church); contextual (attuned to local needs); formational (committed to disciple making); ecclesiastical (a full expression of the church).

2. From reorganization to reimagining – we need a radical paradigm shift, a fundamental change in our assumptions; we will need a whole approach to church. Instead of large and imposing, we must see the possibility of small actions that might lead to people seeing the world in a whole new way. We must be prepared to look under the surface and approach life, faith, and discipleship in a whole new way.

This is not just about making adaptive changes (changes in structures and procedures), but changing our entire culture

- Passion focused rather than problem focused - see opportunity over obstacle
- More network than neighbourhood - can't afford to draw hard boundaries
- More fluid than fixed - creativity to do new things in new ways
- More fragile than finished - embrace process
- More seasonal than permanent – we must be prepared to launch ministries that only last for a season and might not go on forever. We need to embrace the ebb and flow of structures that might change often.

- More coaching than courses – the commitment to journey alongside people in one-to-one ministry
- Blended rather than mixed – people will be able to cope with new forms of worship once they have been connected relationally
- More lay than ordained – lay people, who are better connected than the pastors, will need to lead the way; this movement needs to be "lay led"
- More pre-faith involvement and inclusion than post-faith instruction – we used to say, "Believe / baptize / belong" (you need to believe correctly before we will baptize you or your children and then you will belong). We need to change this to "Belong / Believe / Baptize" (you belong, now let's talk about what you believe and then about baptism)

3. *From orchestrating to improvising* – the church will need to be less like an orchestra (where there is precision and very strictly controlled order under the leadership of a conductor – the ministers) and more like a jazz ensemble (where each instrument plays off the others, but there is room for innovation and experimentation). A move from a tightly structured organization to a deeper understanding of the music and one another in which we take on board a new set of values connected by our organizational DNA.

4. *Leaders who are more cultivating than controlling* – the missional leader combines the styles of the poet and the gardener. The leader doesn't assume he / she has all the answers but surrounds himself / herself with capable people. The leader is like a gardener who creates an environment where the people can flourish.

5. *From releasing to reproducing* – rather than releasing people to do the work, we need to focus on reproducing. If you cut off a piece of a spider it dies, but if you cut off a piece of a starfish it re-grows. We need to be careful and aware about what we hold on to and why and what we release and how. It's like when our children first get their driver's license and ask for the keys: Are we prepared to give away the keys to the car?

In all this, we are called to walk ahead, lead, pioneer, in leading the church into a new reality.

Peter Langerman

Moderator of the General Assembly

Isaac Wolfson Stadium: 28 September 2019

GENERAL SECRETARY

Report to General Assembly 2021

We will proclaim our Triune God in Southern Africa through

- *Bearing witness to the saving love of Jesus Christ;*
- *Building vital, reforming congregations for worship, ministry and discipleship; and*
- *Visibly proclaiming the Kingdom of God through unity, justice, peace and love.*

INTRODUCTION

1. Few months after the Executive Commission that was held in Port Elizabeth in September 2021, in what came to be known as the UPCS week, the world experienced an outbreak of the novel coronavirus (COVID-19). The pandemic obliterated those sweet memories of the UPCS week, which included the holding of the Executive Commission, the Executive Commission overseeing the establishment of the new five Fellowships of the UPCS, and the UPCS 20th anniversary celebrations. Over that week, several lessons were learned about the UPCS as a dynamic organisation. The report of the Priorities and Resources Committee captures some of the lessons learned and the challenges presented to the UPCS. It is hoped that the Presbyteries had time to reflect on the week and draw experiences and lessons that could help the denomination to grow. This report will not dwell on those details, but the experiences and exposure gained there influence the parts of the content of this report.

2. The report is written just over a year since the pandemic came into the African shores. The nations have gone through different levels of lockdown, as means to curb the spread of the COVID-19. COVID-19 has changed the worldview and outlook, in general. It is a cause for reimagination of *umntu* (human being), society and the church. A word will be said about the challenges and opportunities presented by COVID-19 and our responses thereto.

3. The vision and mission of the UPCS stand as the beacons to guide the life and work of the denomination. The strategic plan of the UPCS sets out guidelines, goals, objectives, and activities that must be undertaken towards the attainment of the vision and mission of the denomination. The P&R Committee report does allude to the need to give the current strategic plan another life span of five years, as it is beginning to gain traction in General Assembly Committees, Presbyteries, Congregations, Fellowships, and other structures of the denomination. This report will dwell on the management and administrative aspects of the strategic plan.

4. The report is a call for Presbyterians to work together to build cohesion and deal decisively with dissension and tensions that surface in parts of the denomination. It calls for Presbyteries to strengthen their grip on governance and as *pastor pastorum*.

THE CORONAVIRUS DISEASES 2019 (COVID-19)

5. The whole of humanity, globally, has been attacked by an unprecedented disease that has changed life completely, politically, economically, socially, technologically, legally, ecologically, spiritually, and otherwise. Many theories have been advanced as to the origin and the causes of the virus. Rev Dr Kenneth Mutata captures it well in his Facebook wall as a “panoply of multidisciplinary conspiracies”, and he condenses the theories as follows:

- Caused by 5G technology (Science)
- Spread by pharmaceutical companies trying to make money (Economic)
- China biological warfare (Geopolitical)
- Clandestine efforts to forcibly force a vaccine on Africa (Neo-colonial)
- End times play to institute a new world order (Theological)

COVID-19 and *Umntu* (human being)

6. Whatever the causes may be, the outbreak has changed the sociological view and understanding of *umntu* (human being). So much needs to be done to rediscover *umntu* in the context of and after COVID-19. The diagram below helps us to get some understanding of the dynamics of *umntu* under the trying and testing times of COVID-19, the challenges and opportunities.



7. If we are to do evangelism, discipleship, and discipline properly, we need to continue to analyse the ever-changing circumstances on the ontology of *umntu*. This is time for the UPCSA to show its appreciation of its members and humanity in general. We must help *umntu* to realise themselves, who they are in relation with others and in relation with God. *Umntu* must be assisted to understand their worth as an individual and as part of society. More work must be done.

COVID-19 and Society

8. COVID-19 has presented our societies with opportunities and challenges. We have rediscovered and must continue to rediscover ourselves and our potential as societies. We have learned that we can join hands and face the common enemy, speaking in one voice, without contending for political scores and populism and without advancing ethnic and national interests. The UN Secretary General, António Guterres is right when he says, "The virus does not care about nationality or ethnicity, faction or faith. It attacks all, relentlessly". He also observed as follows:

The most vulnerable — women and children, people with disabilities, the marginalized and the displaced — pay the highest price. They are also at the highest risk of suffering devastating losses from COVID-19.

9. Our societies have shown care and support for the marginalised and the vulnerable. Communication systems and channels have been improved greatly. Security measures have been tightened and crime rate even went down. Family life has been given a chance and attention. The challenge is the sustainability of the initiatives that have been taken in these regards.

10. Societal life has also been challenged to the core. The things that people are accustomed to and that have made them who they are had to be abandoned. There is no more shaking of hands and hugging; "social distance" must be observed; gatherings of big numbers are not encouraged; celebrations cannot take place; and even funeral services must be conducted under strict arrangements. The gap between the affluent and the impoverished has been starkly manifested. While some were locked down in decent houses with more than enough food supplies, others were locked down in shacks with nothing to eat. In some circles, some people would even defy the lockdown regulations, as they needed to make means for their children to eat. These and many others call for the church and society to work together to address the challenges presented by the new normal and how to live in the new normal.

COVID-19 and the Church

11. The church has, equally, had a share of its opportunities and challenges. The communion of saints, which has always been demonstrated through coming together in church buildings and having Holy Communion has been dealt a huge blow. Such coming together would create an environment and an opportunity to love, cherish, support, care and encourage one another, and to see and address the needs of others. Through such interactions, stress levels could be managed better. For the first time in 2020, Christians did not get together to hold special services and

observe some of the key events in the Christian calendar, including Palm Sunday, Holy Week, Tenebrae, Good Friday, and Easter. In 2021, these services were scantily conducted under severe lockdown regulations.

12. It was, however, interesting to note how most of the church leaders changed the challenges into opportunities. The church leaders got to collaborate much better than ever before. They managed to address issues of social and spiritual concern and to send messages to the nations to boost the morale and to keep people moving. They provided support to the governments initiatives to curb the spread of the virus and to assist the needy.

13. Ministers and church leadership invented new ways of providing ministry to the members. Assisted by the media, they were able to reach people through the radio services, television channels, SMSs, WhatsApp, Facebook, and many others. Ministers and church leaders have been stretched to reach out to people who are marginalised and vulnerable and to take advantage of the technological innovations.

14. The rate of the use of technology during the periods of lockdown was unprecedented. Several meetings were conducted virtually, reducing the chances of infections that could occur when people would come together in meetings. The universities devised news mechanisms to conduct online graduations and tuitions. The church also followed suit and held a special meeting of the Executive Commission to postpone the sitting of the General Assembly, which is held online for the first time.

15. The greatest challenge that has come to the fore as observed in one of the virtual meetings of the SACC is that churches do not know where the poor are and how to account for the needy. The organisations of the churches have been neglected. Individualism has taken the place of koinonia. The SACC introduced the concept of Local Ecumenical Action Network (LEAN), which would be constituted by the existing structures, such as ministers' fraternal and other church formations. LEAN would help identify and locate the needy and provide relief thereto. It was difficult to get the names of ministers to participate in such structures. As a result, care and support could not be provided adequately to those in need. This is a challenge that should be addressed even post COVID-19.

The UPCSAs Response

16. The UPCSAs is challenged to respond to the challenges and opportunities that have been presented by the outbreak and spread of COVID-19. It cannot be overstated that COVID-19 has opened many institutions vulnerable and laid bare various inadequacies that need to be dealt with. The leadership of the UPCSAs worked with the Conveners of the General Assembly Committees and the Officials of the Presbyteries, respectively to interrogate the following issues, among others:

- a. How the ministry of the UPCSAs is (should be) prepared, empowered, equipped, supported, sustained, and executed in these times and beyond.
- b. How is ministry provided to the UPCSAs in general, but also looking at the specifics of rural, township, and suburban/city churches? Are our methods still relevant and sustainable? Who is participating in the ministry of the local church?
- c. Is the UPCSAs there throughout the entire ministry of a UPCSAs minister – considering different stages of call discernment, formation, placement/appointment/call, performance, remuneration, retirement?
- d. How is oversight provided to the congregations? How are congregations built/to be built to be vital and reforming for worship, ministry, and discipleship? How are the relationships between congregations and Presbyteries, and Presbyteries and the General Assembly Office? Are there any accounting mechanisms in place? If so, are they adhered to?
- e. Do we need to re-invent the UPCSAs? What turn-around strategies ought to be considered?

17. These issues are a subject for an ongoing debate and concrete plans should be put in place to address the gaps. Hence, the Priorities and Resources should be tasked to carry on with the task of directing how the UPCSAs should address the inadequacies in the identified and other important areas.

THE MANAGEMENT OF THE STRATEGIC PLAN

18. The strategic plan of the UPCSA was drawn as an attempt to work towards harmony and cohesion in the life and work of the UPCSA. The plan calls for synchronisation of our goals towards the attainment of the vision and mission of the UPCSA. It had been advised and expected that the Councils, Fellowships, and other structures would be deliberate in drawing up plans that speak to the strategic plan, and by extension, the vision and mission of the UPCSA.

Planning, Implementation, Monitoring, Evaluation and Reporting

19. Towards the celebration of the 20th anniversary of the UPCSA, a request was made to all the Presbyteries to submit inputs on the plans that they follow as a way of contributing to the life and work of the UPCSA as an organisation. It was also requested that Presbyteries should share what they were doing to implement the four cardinal points that were referred to them for action, namely, building relations, healing of memories, missional church and leadership capacity development. Out of 19 presbyteries only 9 responded. None of the 9 presbyteries had a tangible plan. The old dictum, "if you fail to plan you plan to fail" should be taken note of. It was on this basis that we suggested in the first letter to all of 2020 (Let's journey together) that all the structures of the UPCSA should give more attention to planning, implementation, monitoring, evaluation and reporting. Our plan to journey with the Presbyteries in the first semester of 2020 has been disrupted by the outbreak of coronavirus. It is going to be our pursuit to journey with the Presbyteries to put the mechanisms in place. There must be a clear plan that is accessible to and understandable by all the active members of the Presbytery. The Presbyteries have thus been advised to appoint planners who are going to work with the monitoring and evaluation team to ensure that Presbyteries have attainable plans. Meetings are conducted virtually. This General Assembly is implored to give this instruction to all the Presbyteries.

Governance Mechanisms

20. At the Executive Commission, a call was made for the institutionalisation of governance mechanism, where the P&R Committee was requested to work on the ways and means of ensuring proper governance. At the General Assembly level, the request was that there should be a structure that could be mandated with executive powers to make decisions and hold people accountable. The P&R Committee is working on this and has it on their report. Such a structure is needed to provide support in the endeavour to journey with the presbyteries to be able to govern. When there is proper governance in the presbyteries, planning will be central and would be done without fail. Many of the issues that get out of presbyteries to the attention of the AARP/Court of Assembly of Moderator of Assembly are issues of governance. Failure to act appropriately and failure to report by many presbyteries are issues of governance. There is a great need for the centres to hold the structures firmly. This area will be given much attention after the 2020 General Assembly.

Building Cohesion in the UPCSA

21. The four cardinal points: building relations, healing of memories, missional church and leadership capacity development were designed to be means towards building cohesion in the UPCSA. The denomination must attend to issues of dissension, and feelings and actions of wanting to breakaway with great circumspect. Presbyteries should expedite this task and quell the tensions among their members. After the 2019 Executive Commission, some congregations indicated desires of wanting to sever ties with the UPCSA. This situation calls on the leadership of the Presbyteries to act decisively. The leadership of the church has been able to advise in some of the cases. It is our prayer that there will be peace and stability and that we shall find one another as members of the body of Christ.

22. Some of the reasons that are cited by the congregations who want to break away from the UPCSA are that the UPCSA has deviated from its faith standards and principles and that some of the ministers and leaders in the UPCSA do not conduct themselves in a way befitting the office. The Doctrine Committee has been requested to attend to the issues of faith and doctrine and rearticulate the UPCSA position on these matters. It should be noted that the UPCSA remains committed to its standards. No meeting of the church has ever taken a decision to break or compromise any of those standards. The Presbyteries, in their *pastor pastorum* role, should assist those ministers who may have challenges to overcome such challenges.

EQUITY AND EQUALITY IN THE UPCSА

23. The UPCSА has been in an endeavour to address inequities and inequalities in the denomination. This was captured in the strategic guidelines as follows:

- a. The UPCSА will promote the equality of all its members and congregations.
- b. The UPCSА be welcoming to all, especially the youth.
- c. The UPCSА will reflect the demographics of its membership at all decision-making levels and forums.

24. As stated earlier, COVID-19 exacerbated the fault lines that have always been in existence in our structures and institutions. The UPCSА cannot ignore issues of injustice and inequality. The Church in Society Committee was tasked with a responsibility to oversee the implementation of the approved plan of the UPCSА to address inequities and inequalities. Efforts to ensure that there is equity and equality are, however, placed squarely at the purview of the Councils of the denomination. It was for that reason that the Gender Desk and the Youth Desk were established at that General Assembly and that a forum of the women in the ministry is recognised. The Desks have done so much to ensure that the Presbyteries do establish the similar structures to undertake the work in the areas of jurisdiction.

24.1 Women in Ministry

The report from the Women in Ministry is attached as Appendix A to this report.

24.2 Gender Desk

The report of the Gender Desk is attached as Appendix B to this report

24.3 Youth Desk

The report of the Youth Desk is attached as Appendix C to this report.

25. This General Assembly should recommit to redressing the imbalances that have existed in the UPCSА and in the societies at large and the fault lines that have been laid bare by the COVID-19 pandemic. This should be done in words and deeds. The UPCSА General Assembly is implored to consider seriously the proposals that come from the structures, as that would be a way of ensuring that the denomination walks the talk.

MEDIATION PROCESSES

26. It is heartening to report that mediation has been proven to be an effective means of resolving disputes and potential conflicts in the UPCSА.

26.1 The 2019 Executive Commission witnessed the amicable conclusion of the matter between the UPCSА and Prof H Wolmarans. A Settlement Agreement was presented and was adopted as the position of the Executive Commission on the resolution of that matter.

26.2 It is equally pleasing to report that the dispute between the Presbytery of Zimbabwe and the Presbytery of Zimbabwe Education Trust was also resolved through a mediation process. The parties found each other and made peace. Life has come to a state of normalcy in the Presbytery. Gratitude is due to the parties who were involved and the mediators who steered the process to that appreciable outcome.

LEGAL ISSUES

27. **Fourways United Church.** The matter of Fourways United Church was taken to the court to interdict the leadership from carrying on with their plan to break away from and as the United Church (UPCSА/UCCSA) without following due channels. An interim interdict was granted, and it remains in force. As of now, it can be stated that, officially, there is still Fourways United Church in the UPCSА family and that there is a group of people that left to establish themselves as another church. With the assistance of the interdict, they handed over many of the assets that they had left with, except the bank account and other valuables. In the interest of not wanting to resolve the matter in the courts, mediation has been given a chance. We pray and hope that it will yield the desired outcome. If it fails, the interdict remains our strength.

28. **Tiyo Soga Memorial Congregation Matter.** The Tiyo Soga Memorial Congregation legal matter was settled in favour of the UPCSA by the Supreme Court of Appeal (SCA). Processes are in place to have the property transferred to and registered in the name of the UPCSA and to have the Tiyo Soga Memorial Congregation occupying and utilising the premises accordingly. The good news is that the members who had established themselves as the "RPC" have resolutely joined the UPCSA. That action meant that the UPCSA Tiyo Soga Memorial Congregation gained access to the property and are currently using it for conducting all their business. What is left is just the administrative part that is being done with the City of Cape Town Municipality. This General Assembly should give thanks to God for that achievement.

29. **Rainy Matter.** The Rainy Congregation matter is still being attended to by the Mthatha Presbytery. Due to the outbreak of COVID-19, there was not much progress made on the matter.

30. **Mpolweni Land.** The matter of transferring the land is close to finalisation. The efforts were halted by the outbreak of COVID-19.

CONCLUSION

31. The UPCSA must live up to the tenets of its vision and mission. All the members and structures of the denominations should have knowledge and comprehension of the requirements of the vision and mission and grasp the provisions of the strategic plan. Plans of the Councils and Fellowships should talk to this strategic plan, as a coordinated effort to attain our vision and mission.

32. The UPCSA, as part of the catholic church, should be in the business of understanding the signs of time and chart the course that the church must take. This requires inclusive participation of all the members and structures, as mission, witness and ministry are contextual. At the General Assembly level, we have already provided the framework and the guidelines on what needs to be done. We request the structures to customise the same to their own environments.

33. We should journey together "to be a reconciled community of Christians exercising a prophetic witness to Christ".

PROPOSALS

1. The General Assembly receives the report.
2. The General Assembly instructs the Priorities and Resources Committee, working with the relevant committees, to pursue the discussions based on the questions that are contained in paragraph 16 of the report and advise on how the UPCSA should address the identified inadequacies and fault lines.
3. The General Assembly instructs the Presbyteries and Fellowship to
 - a. give attention to planning, implementation, monitoring, evaluation, and reporting in line with strategic plan of the UPCSA; and
 - b. submit their plans to the office of the General Secretary by the end of November 2021.
4. The General Assembly encourages Presbyteries to pursue the means of building cohesion and stability in the UPCSA.
5. The General Assembly
 - a. notes that the dispute between the Presbytery of Zimbabwe and the Presbytery of Zimbabwe Education Trust was also resolved through a mediation process;
 - b. commends the parties who were involved and the mediators who steered the process to that appreciable outcome; and
 - c. impresses on all in the UPCSA to give chance to mediation before they rush to litigation.
6. The General Assembly notes that the Fourways United Church was partially resolved through the granting of the interdict and that the mediation process is being contemplated to settle the dispute.

7. The General Assembly notes that the Rainy Congregation matter is still being attended to by the Presbytery of Mthatha.
8. The General Assembly notes that
 - c. The matter of Tiyo Soga Memorial Congregation was settled in favour of the UPCSA by the Supreme Court of Appeal (Bloemfontein); and
 - d. The lawyers are still working with the Municipality of Cape Town to transfer and register the property to have the Tiyo Soga Memorial Congregation occupying and utilising the premises accordingly.
9. The General Assembly
 - a. notes with appreciation that after the members of the "RPC" resolutely joined the UPCSA, the UPCSA Tiyo Soga Memorial Congregation gained access to the property, which they currently use for the conduct of their business;
 - b. gives thanks to God for the achievement; and
 - c. notes that the City of Cape Town Municipality is being engaged for the administrative part of the transfer of the property to the UPCSA.
10. The General Assembly notes that Mpolweni land transfer is still taken care of by the respective role players and stakeholders.

ON WOMEN IN MINISTRY

11. The General Assembly
 - a. adopts the report on patriarchy and unequal gender relations in the UPCSA;
 - b. concedes the urgent need for equal representation in all church councils;
 - c. and puts in place stringent measures to ensure that this is achieved at all General Assemblies and Executive Commissions in future.
12. The General Assembly
 - a. publicly confesses that the practice of patriarchy which promotes unequal relations based on dominance and submission is wrong; and
 - b. and publicly covenants to re-interpret gender relations based on reciprocity and mutual partnership.
13. The General Assembly encourages the Women's Consultation and its Resource Team, in liaison with the Gender Desk, to continue monitoring leadership in the UPCSA to keep track of progress in establishing a more representative leadership and building reciprocal gender relations in mutual partnership.
14. The General Assembly
 - a. instructs the Clerk of Assembly to circulate the questionnaire on women's experiences of ministry to all our presbyteries by mid-October 2021 for distribution to the congregations within their boundaries; and
 - b. sets a date of mid-May 2022 for responses to reach the Women's Consultation and its Resource Team.
15. The General Assembly
 - a. notes the development of a resource for Bible study by women in the church on women of the Bible; and
 - b. instructs all presbyteries to encourage the congregations in their boundaries to avail themselves of this resource in its draft form and to promote its use by their women, providing feedback for improvements to the Women's Consultation and its Resource Team.
16. The General Assembly
 - a. encourages the Women's Consultation and its Resource Team, in consultation with the Gender Desk, to complete the Bible study resource for use in small groups comprising both men and women; and
 - b. encourages men to study women in the Bible and to share what they learn from this experience.

17. The General Assembly encourages the Women's Consultation and its Resource Team, in conjunction with the Gender Desk
 - a. to complete the resource on leadership strategies to equip and empower women in church leadership; and
 - b. to make this available to women by end of October 2021.
18. The General Assembly instructs the Men's, Women's, Young Women's and Youth Fellowships to critically examine their gender relations and to make a public statement to invite reciprocal and mutual gender relations in church and society.
19. The General Assembly instructs all councils in the church to read this report and develop a quota system to achieve equal representation in church leadership, reciprocity, and mutual partnership with immediate effect.

ON GENDER DESK

20. The General Assembly agrees to amend the ministerial call/appointment processes, such that
 - a. vacant congregations submit their profiles together with their needs to the Presbyteries via their Interim Moderators when ready to call;
 - b. Presbyteries conduct pastoral visits to vacant congregations to satisfy themselves before vacancies are filled;
 - c. Presbyteries review each advertisement before it is posted to make sure that the wording is inclusive and does not prejudice any one group of people; and
 - d. Presbyteries hold observer status through their Ministry Committees when the interviews of possible candidates are conducted.
21. The General Assembly resolves that the composition of the Nominations Committee should include a representative from the Gender Desk as an ex-officio member to monitor the demographic balance, especially gender balance in the membership and convenorship of the General Assembly Committees.
22. The General Assembly instructs the Nominations Committee to elect female Conveners to the following strategic Committees of the GA: ABC, Ministry, Finance, Doctrine, Priorities and Recourses, Mission and Discipleship and Church Office.
23. The General Assembly
 - a. instructs the Presbyteries to ensure that the nominations of the AARP members are done on a 50/50 basis, male and female; and
 - b. mandate Clerk of Assembly to send the nominations back to the respective Presbyteries, if they do not comply with the requirement.
24. The General Assembly instructs the Church Office Committee, when the position of the General Secretary becomes vacant, to make every effort to fill this position with a woman, including head hunting.
25. The General Assembly resolves to task the Priorities and Resources together with Gender Desk to
 - a. establish a "truth and reconciliation" type structure to address the incidents of gender-based violence, past and present as they continue to cause hurts to the victims and begin processes of healing and reconciliation; and
 - b. report to the 2022 Executive Commission on progress made.
26. General Assembly resolves to task the Priorities and Resources together with Gender Desk to
 - a. establish an independent committee of the General Assembly to receive all GENDER BASED VIOLENCE complaints from congregations, Presbyteries, and other structures of the denomination; and
 - b. report to the 2022 Executive Commission on its terms of reference.

ON YOUTH DESK

27. The General Assembly agrees and instructs Presbyteries to grant seats to at least four

young people, two from the Fellowship of Youth and two from the Youth Desk, to include the youth in the decision-making processes.

28. The General Assembly agrees to include young people among its commissioners, where each Presbytery sends two young people.
29. The General Assembly, through its Priorities and Resources Committee and Youth Desk, creates a space that allows the perpetrators of gender-based violence in the church to confess and the victims to speak out, so that there could be healing and reconciliation.
30. The General Assembly instructs the Church Office Committee to work with the Finance Committee and Youth Desk to secure funding for internship programme at the Central Office where at least three young people (below the age of 25 years) per year (1 from Zambia, 1 from Zimbabwe and 1 from South Africa) can be offered opportunities to do internship, to eliminate the high unemployment rate and grant the young people the experience that is asked for when they apply for jobs.
31. The General Assembly instructs the Education and Training Committee to expose the Youth Desk to the PEF administrative processes for the sake of promoting the PEF and ensuring that the youth are well versed about the processes.
32. The General Assembly instructs the Church Office Committee to expose the Youth Desk to the appointment processes when appointments are made to fill up vacancies at the Central Offices, so that they can ascertain that the youth are given fair opportunities.
33. The General Assembly resolves that the composition of the Nominations Committee should include a representative from the Youth Desk as an ex-officio member to monitor the demographic balance, especially the inclusion of the youth in the membership and convenorship of the General Assembly Committees.
34. The General Assembly instructs the ministers in the UPCSAs congregations to, at least once a month, facilitate a discussion and update on the life and work of the Youth Desk.

APPENDIX A TO THE GENERAL SECRETARY'S REPORT

Towards Reciprocal and Mutual Gender Relations: 2021 Report to General Assembly from the Women's Consultation & its Ad Hoc Resource Team

Executive Summary

Despite our affirmation as a denomination that both women and men are created in the image of God and gifted for works of service; and despite many appeals by General Assembly to Presbyteries and Congregations over 20 years to address the issue of gender inequities, especially in church leadership, our women are still under-represented in our church councils. The women's consultation appointed by General Assembly 2016 has explored this issue and found that this is largely due to pervasive patriarchy, together with a lack of structured, strategic planning and action to address the core of the problem, which is steeped in traditions reinforced over centuries and falsely justified biblically and theologically.

This report highlights the underlying causes of the ongoing problem faced by the UPCSA and discusses its impact on our effectiveness as the body of Christ and the integrity of our Christian witness. It points to the benefits of greater unity and a full complement of spiritual gifts in ministry in strengthening our leadership and improving our mission in the world; and concludes with proposals for structured and strategic action to address the primary causes of gender inequities and unequal representation in church leadership.

The argument is under-girded by historical evidence of the entrenched nature of patriarchy and gender inequities over many centuries.

1. Introduction

The Uniting Presbyterian Church in Southern Africa (UPCSA) affirms that men and women are created in the image of God (1:27) and share a variety of gifts to serve and glorify God.¹ Despite women forming the majority of the membership, our church leadership comprises "mainly men".² This compromises the legitimacy of our elected authorities, yet we continue to function without a comprehensive plan to address this issue. For 20 years, General Assembly (GA) has been urging Presbyteries to attend to this problem. Few Presbyteries comply with this request. Some people claim that only a few women are interested in church leadership; but the Women's Consultation pointed out to GA in 2018 that the real causes were cultural, historical, and personal obstacles that prevented their full participation in our church councils.

A study of gender representation up to 2020 reveals the following:

- Moderator of General Assembly: Only 1 female in 21 years
- General Secretary: No females
- Clerk of Assembly: No females
- Convenors in 2020: 14 males & only 4 females
- Commissioners allocated to attend the GA in 2020, which was then postponed to 2021: 2 men & 2 women – Amatole, Central Cape, Copperbelt, Drakensburg, Thekwini, M'Chinga, Mthatha, Munali, Thukela, Tiyo Soga, Western Cape; one man & one woman - East Griqualand, eGoli, Trans Xhariep, Highveld, Lekoa, Limpopo, Tshwane, Zimbabwe (less than half).

Simply urging councils to follow a quota system without addressing the underlying causes fails to achieve equity in our church councils. Understanding of the culture of unequal relations and a new way to achieve reciprocal relations between women and men are needed to address this issue. A **comprehensive plan of action** is needed to transform patriarchy and unequal gender relations, bringing new life in our church and society. **Purpose of this report**

This report highlights major underlying cultural ways in which women and men relate and describes how the UPCSA can move towards more reciprocal and mutual relations, gender equity and representative leadership in our church councils.

2. Patriarchy Through the Ages

Patriarchy literally means the rule of the father, with male governance and a system whereby power is handed down by males to males in each generation.³ In the Ancient Near East, it dates back to 3100 BCE, although some people suggest a later beginning to coincide with technological development in agriculture when males introduced heavy equipment to increase the yield and

¹The UPCSA was constituted in the Centenary Hall in New Brighton, Port Elizabeth, on Sunday 26th September, 1999.

² The UPCSA General Assembly Statement on Ministers that are Women in the UPCSA developed at the 13th General Assembly in 2018.

³ Henry-Scott Liddell, Robert Scott, A Greek-English Lexicon.

women assumed a domestic role at home.⁴ Men began to be seen as Providers. Women began to be protected, but also controlled by men. This has been pervasive in various historical contexts. The problem isn't the role of fathers per se, but unequal relations between women and men, with men exercising power over women.

This unequal way of relating did not exist before patriarchy. Many cultures subsequently embraced patriarchy, creating unequal gender relations over centuries. Our own faith tradition shows the effects of this systemic thinking. Hebrew culture saw women as the property of men with very few rights, punished for sexual indiscretion while men were punished only if they violated another man's rights. A man could divorce at will, but a woman could not divorce at all. Further gender inequities became evident over time. Women were respected if they produced children, more so a boy child. The home belonged to the father; the wife was merely a help-mate, with the prime role of bearing children. If she failed in any way, her husband was free to divorce her, or take on other wives. Unequal relations were handed down from generation to generation and are evident from the inception of our Reformed tradition and continues today. Hebrew, Greek, Medieval, Reformed and contemporary practice shows unequal relations across generations.

While earlier societies revealed equal gender relations, patriarchy in the Hebrew faith tradition brought unequal gender relations that have filtered through to the present. We see the patriarchal pattern among Greek philosophers and theologians. Great leaders often quote Greek philosophers like Aristotle, who speak of women as "morally, intellectually, and physically inferior to men", and viewed them as the property of men. Greek philosophy introduced the idea that male domination is natural and virtuous⁵ suggesting that any resistance by women was "unvirtuous."

Jesus is the exception. His words in the gospels suggest no difference in women to make them inferior to men.⁶ Only men could be taught in the synagogue, but Jesus gave women equal opportunity to learn. He restored the dignity that culture had stolen from women. He challenged that culture and showed how men were to relate to women. Both women and men served as disciples, although the preferred tradition refers only to male disciples.

Paul followed in Jesus' footsteps, but was influenced by the patriarchal culture of his time. He reflected the way of Jesus at times; but spoke from his own cultural bias at others. Thus Galatians 3:28 says those baptized into Christ must be seen as "no longer male and female, for all of you are one in Christ Jesus" but women were expected to be silent in church, wear veils, and submit to the will of men leading and instructing them in the ways of God.

After apostolic times, we see these values widely adopted throughout history, not due to the imperatives of Jesus, but from the cultural writings of Paul and other Greek philosophers. A hierarchical understanding of creation made women inferior to men, who were said to share in God's spirituality and intellectuality, while women were seen as physical entities, returning to dust when men went to heaven. Great giants of the faith shared this bias, eg Tertullian, Augustine, Thomas Aquinas.

The Reformers kept this patriarchal bias. They focused on the one thing women can do that men can't; to bear children. Hence, Martin Luther concluded that women were made for child-bearing. John Calvin, while not agreeing with Luther that a woman's task is solely to bear children, still insisted that her main purpose was to help man achieve his goals and live more comfortably. Calvin called on husbands "to keep their wives under control, lest they be corrupted by too much freedom."⁷ Luther followed Tertullian's thoughts on sin, saying: "the subtlety of Satan showed itself also when he attacked human nature where it was weakest, namely, in Eve, and not in Adam."⁸ Such patriarchal notions continue today.

The battle for women continues in the 21st century, the main focus being not only to liberate women with respect to the vote, but to seek "a total restructuring of relationship between women and men from domination and submission towards reciprocity and partnership."⁹

3. Reciprocity and Mutual Partnership

Pre-patriarchal times reveal an egalitarian relationship with women treated as equals. Both men and women were seen as providers. There was no separation of gender into private (home) and public (men). The earliest societies were based on the principle that all humans are equal and deserving of rights and opportunities.

⁴Hughes, Sarah Shver & Hughes Brady (2001). 'Women in Ancient Civilizations', In Adas, Michael (ed.) *Agricultural and pastoral societies in ancient and classical history*. Temples University Press, pp.118-119.

⁶ Pedersen, Johannes, *Are Women human?* (Grand Rapids; Eerdmans, 1971, p.43.

⁷ Johannes Pedersen, *Commentary on Genesis*, p. 56, 57, 456.

⁸ *The Creation, A Commentary on Genesis 1-5*. Edinburgh. T. and T. Clark, 1858, pp201-202.

⁹ Rogers, Isabel, *Toward a Liberating Faith*, Women's Ministries Program Area (National Ministries Division Louisville, Kentucky, 1999), p.5

Jesus lived out pre-patriarchal ways of relating to women. We must hold onto the wisdom of church doctrine and confessions, but within a structure that promotes equal relationships as God originally intended, and which Jesus lived out in his time and culture.

4. Re-Interpreting the Relationship between Women and Men

The UPCSA is undergirded by a predominantly patriarchal culture. Yet a growing number of men and women disagree with the long-standing patriarchal tradition that suppresses women and enriches men, with some men encouraging women to assume leadership roles, although this is not the norm. Unequal gender relations must be deconstructed in our church culture and practice.

A plan is needed to deconstruct interpretations of scripture that lead to unequal ways of relating. Phyllis Trible, a Biblical scholar, examines words that classical scholars overlook, eg how God in Genesis 1 creates women and men equal and like God, but Genesis 2 is said to portray women as subordinate with "man" created first, then woman is created for the sake of man. She says 'man' in 2:7 is not the male but means "human being"- *adham*. *Ish* and *ishshah* (male and female) appear later. Thus Genesis 2 says the same as Genesis 1, that "God created humanity; male and female God created them".¹⁰ Trible also studies the Hebrew word meaning "helper", *ezer* which suggests three different relationships: 1. Subordinate 2. Superior, and 3. Peer. Trible says the writers of Genesis 2 intended to reveal woman as a partner and peer to man, equal in every way, but patriarchal traditions have focused on interpreting '*ezer*' as subordinate.

There are also New Testament texts that have been reconsidered and given new meaning. Rachel Conrad Wahlberg (*Jesus according to a Woman*) looks at the story known as the adulterous woman and retitles it *Jesus and the Adulterous Men*. The story of the woman and the lost coin, she describes as *Jesus and the Woman God-Image*. Wahlberg takes familiar stories and re-names them in refreshing ways based on Jesus' approach to women. Swidler, Professor of Catholic Thought and Interreligious Dialogue at Temple University, shows how Jesus affirms women in contrast to Hebrew culture that suppresses them. Instead, Jesus affirmed the humanity of women. He defied Jewish culture about touching a menstruating woman (Mk 5:25). He talked in public with the Samaritan woman although Jewish law forbade this (Jn 4:7-3). He taught disciples, like Mary and Martha, although women were not offered the privilege of learning God's Law in Hebrew tradition. He welcomed women as the first witnesses to his resurrection although Jewish law did not consider women as credible witnesses. Swidler says Jesus always treated women with respect.

Some scholars discuss Paul's concern about freedom and order in the church, reminding us that Paul wrote to the Galatians, "For freedom Christ has set us free." Others say Paul did not intend to silence women and put them down, but was asking them to be careful when exercising their freedom lest they cause conflict that prevented the church from carrying out its mission. Still others say Paul caught the vision, through Christ, of what God intends us to be like, but was still a person of his time, shaped by his own cultural bias. Georgia Harkness reminds us that Paul grew up in the strict Pharisee tradition. This is reflected in the way he expressed himself. Paul "was still a product not only of his immediate environment, but of a long past".¹¹

What generations of male theologians have understood the Bible to say has had an indelible impact.¹² It is time to hear fresh insights from women theologians. Because of the entrenched patriarchal view in many churches, some theologians have moved to a post-Christian stance. Such scholars have tried to work in partnership with the church but have failed. Mary Daly comes to mind. After long years of little support, she led the women to leave before Communion saying, if men continued to abuse the sacraments, women must leave and go elsewhere. But, for the most part, Christian scholars are not seeking to eliminate or replace tradition, but to reform and interpret it for equality to be realized.

Radford Ruether, a 20th century theologian (*Sexism and God Talk*), seeks gender justice. She looks at the sexist heritage from Ancient Sumeria and Babylon, through Hebrew and Greek culture, to the present day. In Jesus, Ruether sees a liberator whose liberation does not reside in his maleness, but in his renunciation of domination, and the embodiment of service and mutual empowerment.¹³ Jesus is seen to reject social status and structures of domination and submission, calling women and men to serve each other. It isn't his maleness that reveals God to the world; it's his perfect reflection of God's intention for human life in a new humanity. He calls us to receive that newness in a partnership where power is not exercised by one gender over another.

Letty M. Russell looks at gender relations in ways rooted in the life of Jesus. She examines the partnership with God and others that address lifestyles, human sexuality, learning, community life,

¹⁰ Phyllis Trible, "God and the Rhetoric of Sexuality (Overtures to Biblical Theology (Augsburg Fortress Publishers), 1986.

¹¹ Georgia Harkness, *Women in Church and Society* (Abingdon Press), 1972. p.71.

¹² *Women in Church and Society*, (Abingdon Press), p.71.

¹³ Rosemary Radford Ruther, *Sexism and God-Talk*, p.137

household management, God in action, what it means to be made in God's image, and God's history with humanity as Lord and Servant. She explores self-identity, and power and service in Christian community while participating in God's actions and experiencing liberation. Russell further explores the relationship between theology and changing consciousness in terms of service in partnership.

Reinterpreting how women and men relate demands the study of inequities and inequalities that have crept pervasively into the world and the church, causing disharmony. It must highlight what God intended in what Jesus said and did, and how the Holy Spirit helps women and men to live in harmony. It must not forget the pride of men who aspire to be like God, self-sufficient and autonomous, choosing to make their own moral laws. Reinterpreting tradition needs to expose how men have come to live primarily for themselves in patriarchy, and how women and children have become secondary to their comfort and interests. It must reveal how women have also been sinful in accepting and succumbing to this.

Reinterpretation must consider how this "corrupts our very nature" and infects the way we do mission. Where men have been proud, self-centred, resentful, lustful, greedy and corrupt, and have dominated women; and where women have felt hurt, exploited, and discriminated against, re-interpretation must show how such sins by commission and omission diminish us. It means confessing the causes of disharmony and finding biblical and theological tools to reveal what offends God.

Jesus, who came to the Jews as their promised Messiah, identifying with them as an oppressed people, now comes to save us today from bondage; men from their power over women; and women from their willingness to submit to this power; and both women and men from the temptation to seek salvation autonomously or through false gods, rather than Jesus.

Reinterpretation must show leaders how to embrace the ways inspired by the Holy Spirit to enable women to be whole as people and as leaders; to receive what God offers to those who let go of their old selves and who take on a new identity in freedom and harmony. Women will then take responsibility for leading in the UPCS, relieving the difficulty of finding leaders. Instead of hostility in the councils, leaders will work in harmony to live out God's mission in the places where they are called to serve.

Mutuality of relationship assumes taking on the "Holy Spirit, the living, creative, personal and immediate presence and power of the transcendent God that extends into the world and is at work in it and in each one of us" ¹⁴ in contrast to every other existing or supposed spirit, whether ancestral or supernatural.¹⁵ It means receiving the Spirit as the GIVER OF NEW LIFE, enabling the "Word to take root in our hearts".¹⁶ Experience of Word and Sacrament enable us to recognize and accept our new human identity in Jesus as Lord and Saviour, and to work and live in partnership and harmony as witnesses to a broken and diseased world seeking justice.

5. Action Taken by Women in Ministry (WIM)

Several actions have been taken to date by the GA women's consultation and its ad hoc resource team ie:

- Analysis of the status with regard to the gender representivity of our UPCS church leadership
- A virtual consultation was held on 29 August 2020 for the UPCS women to share their stories; celebrate the high points in their ministry and lament the low points; to express their solidarity as women and identify an appropriate, purposeful, and achievable way forward in deconstructing patriarchal structures and claiming authority as women to fulfil their God-given calling to ministry. Further such consultations are planned for the future, but an effective means of publicising these events is required through our official church structures.
- A questionnaire was developed for distribution to our congregations to understand our women's experiences in the ministry, and assess the support received from families and church members in this regard. This requires the official approval of General Assembly for formal distribution through the correct channels to our female members for completion.
- A resource has been developed in draft for group Bible study on women of the Bible for women in the church. This has been used by one of our congregations as a pilot project, and illustrations are currently being prepared by artistically gifted members of the UPCS. This publication will then need to be printed and distributed to congregations through our official channels. The contents are also currently being modified for use by Bible study groups that include both women and men to encourage a shared journey to greater mutual acceptance and appreciation of the unique value that each brings to the life and work of the church.
- A resource on leadership strategies is currently being developed to equip and empower women in leadership and as biblical mentors in the faith.

¹⁴ Ibid., Chapter 2, (4.1).

¹⁵ Ibid.

¹⁶ Ibid.

- Several reputable resources have been gathered from various sources to create an on-line library of material concerning gender inequities, injustices, violence and abuse to facilitate greater awareness, understanding and action in addressing these issues in our congregations and local communities. These need to be made available to our ministers and congregants, preferably in their electronic format to avoid printing costs. This would require uploading a list of these resources on our UPCS website.
- Stronger links are being pursued with the gender desk with, for instance, the WIM resource team encouraging participation by our women in writing daily devotions at the request of the Gender Desk for the #16DaysOfActivism at the end of 2020.

6. In Summary

Pervasive patriarchy over centuries has led to women to defer to male leadership, and men to assume power over women. The prophetic voice and work of women is often silenced. Power imposed by men over women has led to abuse in church and society. The patriarchal influence over centuries, has broken the confidence of some women to lead outside of the home, despite their capacity to do so. Increased understanding through biblical and theological scholarship changes how we do things. Such scholarship needs to become common knowledge in the life of the church. Women who know they are competent and capable, but do not want to upset the status quo or confront being unheard or disregarded, or who find themselves in hostile situations and a lone voice among patriarchal men, can be guided by such scholarship about new ways to lead. Ways must also be found for men to feel more competent and willing to take on responsibilities in the home.

General Assembly needs a plan to address these cultural and historical attitudes that oppress women and privilege men; and to find the way of relating originally intended by God for the body of Christ. This plan must equip women and men to work towards reciprocity and partnership in church councils based on the life of Jesus and the gifts of the Spirit, and to elect leaders who will work reciprocally in partnership in the ways of Christ to enhance God's mission in the 21st century.

This will result in a formidable force in God's service to build a just and equitable society by overturning biased and unfair practices through reciprocal relations of mutual partnership to the glory of God. It will address disharmony and violence in the world today as women and men work together in synchrony. A church equally represented by women and men in its councils and led in reciprocal and mutual partnership, will adopt different ways to transform church and society.

To this end, the Women's Consultation and its resource team propose the following:

APPENDIX B TO THE GENERAL SECRETARY'S REPORT

Gender Desk Report to GA 2021- Submitted under the report of the General Secretary

The Gender Desk, the Youth Desk, and the Leadership of the UPCSA ended 2020 on a high note of observing the #16DaysofActivism. In addition to the opening and closing services that marked the period, we also had women across the UPCSA writing daily devotions. The Youth Desk tackled relevant topics on social media, with discussions, interviews, and music.

In 2020, we also witnessed a great deal of sadness, not only with regards to the Pandemic and subsequent lockdown, but also the rise in domestic violence and the threat on women's' lives and their livelihoods. In the haunting words of the South African President: "Our country is facing a second pandemic: of violence against women and girls."

The Gender Desk met in early January to set out its goals for 2021. It became clear that there was a definitive need for the Gender Desk to be active for the 365 days of the year, and for us to be consistently confronting issues of gender injustice amongst other things. The Desk has made it a priority to build strong relationships with the Presbyteries, with the understanding that gender justice is something that begins with/in families, congregations, and Presbyteries. We have also made it a priority to engage both men and women on the issues of gender justice.

As we kick off 2021, the Gender Desk has begun its programme for the year, deciding to use the words of Jesus in John 10:10, "I came that they may have life, and have it abundantly." as the theme for the year.

We have already held two workshops, one in March addressing Ministers rights and responsibilities and one in May tackling the changing gender roles, beginning with the roles of men. Follow up webinars on the two aspects were arranged to take place in May. An update will be given verbally at the General Assembly.

There is much work to be done, but by the grace and guidance of the Lord, we are committed to 'pushing back the darkness'.

In the past year we have uncovered the following issues that the Gender Desk is determined to address.

1. Filling Vacancies in congregations

From the webinars that were held by the Gender Desk, the following was expressed as one of the major challenges our denomination faces: gender inequality. The consistent overlooking of women for calling congregations. There have been several advertisements that have been sent to the denomination at large, precluding certain people or groups in their criteria. The Gender Desk feels that it is high time to correct this injustice and is proposing that Presbyteries take a more active role and responsibility when congregations are filling vacancies.

2. Nominations Committee

Gender, race and age imbalances across the denomination are a problem. This is not a new challenge and, historically, the General Assembly has made decisions to attempt to correct these imbalances. Unfortunately, these inequities continue until today, and you only need look at the conveners of the current General Assembly committees to realise we have made little or no progress. The Gender Desk feels it is therefore necessary to appoint a member of the Gender Desk to the Nominations committee in order to effect real change.

3. AARP

Alongside the imbalances of committees of General Assembly is the stark male dominated court of Assembly. These nominations come from our Presbyteries and begs the question: Do we have no suitable female candidates to fill this committee? The Gender Desk is therefore proposing that along with more female candidates, there needs to be a female convener. Unfortunately, this action can only be rectified when the General Assembly sits in two years' time, to elect new members and a new convener.

4. Central Office Vacancies

For the past 20 years, the UPCSA had only male General Secretaries. Despite multiple proposals at previous General Assemblies to correct inequities of gender, the situation remains the same. The Gender Desk feels that it is high time that more effort is made to correct this. When the position of General Secretary becomes vacant, there needs to be a concerted effort made, to fill this position

with a female, including headhunting.

5. Gender Based Violence

Based on the information we receive from different members of congregations, it is disturbing to hear that people have no trust in the adequacy and effectiveness of the denominational processes and Councils to address gender abuses. There is a belief that some cases are simply swept under tables by those with influence and/or power in congregations and presbyteries. There is much hurt with regards to the abuse of power and there needs to be a platform to heal these hurts. The Gender Desk is proposing that General Assembly establishes a "TRC" type task team to attempt to deal with these ills of the past and to begin processes of healing and put in place systems to address present and future occurrences.

Furthermore, the reality is that Presbyteries and congregations cannot be players and referees in their own matters. We need to establish a structure that people can feel confident to report these difficult matters to, who will be independent of the structures of the church. The Gender Desk is suggesting an independent task team to handle the hearing of such cases.

APPENDIX C TO THE GENERAL SECRETARY'S REPORT

YOUTH DESK REPORT TO GENERAL ASSEMBLY

Proposed name: The UPCS Youth desk.

Slogan: *For the youth by the youth.*

Who are we?

The desk is a podium established by the UPCS Ecumenical Relationship Committee, steered by the ERC youth representatives (*Rev. Sandisele Xhinti and Karabo Mamabolo II*). Established as a solution to issues directed to the Central Office concerning the youth. It aims to empower and bring all young people aged 13 to 35, from all races, fellowship affiliates and none-affiliated youth in the UPCS. Working together with the Gender Desk with *Rev Zwai Mtyhobile & Rev Fundiswa Kobo* under the leadership of *Rev Lungile Mpetsheni*. Our responsibility is to ensure that it is actively and inclusively established in every Presbytery and congregation transnationally.

Who are the Coordinators?

1. Aubrey Zgambo – **Male (ZM)**
2. Fikile Ndlovu – **Female (SA)**
3. James Craig Hanoki – **Male (ZIM)**
4. Justina Moyo – **Female (ZM)**
5. Karabo Mamabolo II – **Female (SA)**
6. Lisa Chuba – **Female (ZIM)**
7. Richard Msimuko – **Male (ZM)**
8. Rev Andrew Snyders – **Male (SA)**
9. Rev Sandisele Xhinti – **Male (SA)**
10. Sakhele July - **Male (SA)**

Who can be part?

The Youth Desk focuses on all youth in their teenage (13-19), twenties (20-29) and thirties (30-35) from all races, ethnicities, and nationalities in the UPCS.

What are we for?

We are for what the UPCS is for, in terms of its vision and mission.

Vision: *To be a reconciled community of Christian exercising a prophetic witness in Christ.*

Mission: We will proclaim our triune God in Southern Africa through:

- ❖ *Bearing witness to the saving love of Jesus Christ*
- ❖ *Building vital, reforming congregation for worship, ministry and discipleship.*
- ❖ *Visibly proclaiming the kingdom of God through unity, justice, peace & love.*

Why do we exist?

- ❖ **To create** a space for young people across all walks of life in the UPCS.
- ❖ **To pass** on the baton of reconciliation & encourage diversity.
- ❖ **To build** a liberal space for the youth in decision making.
- ❖ **To proclaim** the truth and preach the word.
- ❖ **To challenge** the status quo & impact the next generation.
- ❖ **To journey** with young people from adolescent to adulthood.
- ❖ **To be present** in situations that young people go through.
- ❖ **To witness** what it means to be young, Presbyterian and gifted.
- ❖ **To be fully active** in ecumenical and mission activities.

What are the focus areas? (Capacity building programmes)

1. Christianity & Identity. (The life and role of the youth in our church).
2. Economic empowerment & Technology.
3. Leadership & Mentorship.
4. Sexuality, Gender & Sexual reproductive health.
5. Climate Justice and social justice.
6. Mission & Ecumenism.

Do we have funds?

- ❖ Yes, the UPCSAs have sourced funds from the Council for World Mission.

What have we done thus far?

- ❖ Reported in several UPCSAs sittings including the General Assembly and the 2017 Youth Assembly.
- ❖ Collaborated with the Gender Desk to conduct a consultation in 2019 with Presbytery representatives.
- ❖ Conducted a post consultation follow-up webinar with Presbytery representatives.
- ❖ Expanded the desk coordinators and drafted the terms of references.
- ❖ Mental health webinar, GBV 16 days campaign in partnership with the Gender desk

What do we plan to do? (Key-milestones)

- ❖ The plan is to rally with the focus areas and align them with the church, international and national calendars and generate webinars, hashtags, activities, programmes, plenaries and data-profiling.
- ❖ We also plan to partner with Heart-lines to launch the Youth Desk and Presbyteries and also train leaders for story telling safe spaces.

The Youth Desk brings the following matters with proposals to the 2021 General assembly:

1. **Matter:** Our first realistic expression is this: "When the church wants a table to be moved from one point to the other, they always ask young people, but when decision are made about the church on the same table, young people do not sit on the same table they have carried from one point to the other: the expression says that: *We are often involved in technical, creative and hospitality tasks and not fully given tasks for decision making*,
Proposal: *That every Presbytery sends one delegate from the youth association executive and only two will come from the youth desk.*
2. **Matter:** Young people no longer feel safe in the church, due to gender-based violence and false teachings.
Proposal: The youth desk wants to create a space that allows perpetrators (in the church) to confess and victims to speak out, we are there for asking that this space to be endorsed by the GA aiming to offer healing and reconciliation.
3. **Matter:** Our youth are unemployed, and we have a central office in the mother city-
Proposal: We are therefore requesting that our church should secure funding and offer at least three Zim, SA & ZM newly graduate below the age of twenty-five a one-year internship to work at the central office.
4. **Matter:** UPCSAs PEF, Bursaries, data and opportunities allocations
Proposal: To grant the Youth Desk to volunteer to vet applications, to ensure fairness and gender balance.
5. **Matter:** Ministers do not fully support the youth desk in presbyteries, and we believe that ministers have influence too

Proposal: We propose that at least once a month our minister should update their churches about the life and work of the Youth desk

Compiled by: James Craig Hanoki Phiri, Lisa Chuba and Karabo Mamabolo II

FINANCE COMMITTEE

Report to General Assembly 2021

1. MEMBERS OF COMMITTEE

1.1 CURRENT MEMBERS

The Right Rev (Dr P Langerman), The General Treasurer (Mr RD Johnson), the Chief Financial Officer (Rev M Jita), the General Secretary (Rev L Mpetsheni), Ms V Baloyi, Rev Dr P Baxter (by association), the late Ms Phumla Vazi, Mr K Gondwe, Mr CW Gauld, Rev C Judelsohn, Ms G Spelman, and Mr J Mkorongo.

2. EXECUTIVE COMMISSION DECISIONS TAKEN AT PREVIOUS GENERAL ASSEMBLIES AND EXECUTIVE COMMISSIONS WHICH ARE STILL OUTSTANDING

2.1 Mpolweni land sale

The matter of transferring the Mpolweni land is still underway and is being handled by the Department of Rural Development and Land Reforms, the Mpolweni Community, the Presbytery of Drakensberg (working with the Central Office) and the attorney (J Leslie and Smith). There was hope that it would be a social responsibility project done at the General Assembly, and it was furthermore hoped that a final report will be presented in time for the 2020 / 2021 General Assembly but due to the COVID-19 outbreak, all non-essential business throughout the country has been put on hold, and once the pandemic has passed, we hope to get this process back on track.

Proposal 3: The General Assembly notes that the Finance Committee is still in the process of handing over the land to the residents of Mpolweni. (T)

2.2 Report on non-contributory congregations

"The Executive Commission again instructs Presbyteries to submit reports on non-contributory congregations with reasons for non-compliance, by 31st December 20 at the latest."

"The Executive Commission endorses that Moderators, Clerks and Treasurers must be held accountable in both Presbyteries and at General Assembly and that the appropriate remedial action is taken where necessary."

Both above were decisions taken at the previous Executive Commission.

At the time of writing this report, we have only received reports from the following Presbyteries: (2020: 5 Presbyteries responded and in 2019: 6 Presbyteries responded):

2021 (3 Presbyteries responded):

- Western Cape
- Egoli
- Tshwane

2020 (5 Presbyteries responded):

- Egoli
- Highveld
- Thekwini
- Tshwane
- Western Cape

2019 (6 Presbyteries responded):

- Highveld;
- Central Cape;
- Thekwini;
- Egoli;
- Western Cape;
- Tshwane

No response whatsoever was received from any of the following Presbyteries / Synod, even after numerous requests and an instruction issued out of the last Executive Commission:

- Zimbabwe
- Zambia – all Presbyteries
- Tiyo Soga
- Mthatha
- East Griqualand
- Thukela
- Limpopo
- Lekoa
- Trans Xhariep
- Drakensberg
- Trans-Xhariep
- Central Cape

Numerous reminders and requests were made in the Presbytery consultations held on a regular basis during lock-down, but again attendance at these consultations were very poor and very little was done in this regard.

This is not only exceedingly disappointing, but also extremely concerning as all Presbyteries agreed to this at the 2018 General Assembly and again at the 2019 Executive Commission, to have this instruction executed and completed within the said deadline. This is now the 4th time the deadlines have been ignored and missed and the view is that Presbyteries do not take their responsibilities seriously.

Continued non-compliance of this nature is going to cause the UPCSA to become non-compliant, and if not, to collapse for failing to have an adequate governance system in place.

We cannot become efficient and effective when deadlines are continually being missed. This places the denomination at huge risk and **the continued behaviour and actions of these non-complying Presbyteries will jeopardize not only other Presbyteries in the long run, but also the viability and sustainability of the UPCSA going forward.**

The only way to correct this is for **Presbyteries (the Moderator, Clerk and Treasurer) to be held accountable on the floor of the General Assembly** for continually missing deadlines where they need to explain the rationale for failing to execute and abide by a lawful instruction issued by the highest authority in our denomination.

Not only is it disappointing but it is also disrespectful to fellow commissioners and to the highest council within the Church, being the General Assembly. Continued disrespect and failing to carry out such instructions should be dealt with by the highest council in the Church and commissioners, and Presbyteries who continue to intentionally choose not to comply with instructions or mandates issued should be held to task.

Refer to *Annexures 8* for a detailed list of these congregations.

Proposal 4: The General Assembly instructs Presbyteries to submit reports on non-contributory congregations with reasons for non-compliance, by 31st October 2021 at the latest, failing which the punitive measures, listed in proposals 5 to 9 will be enforced. (M)

Proposal 5: The General Assembly, concerned about the unabated non-compliance and other pointers of poor performance by many Presbyteries, instructs the Manual Committee to:

- a. develop a section that deals with a Presbytery in an unsatisfactory state, holistically;*
- b. report on the developed section at the 2022 Executive Commission; and*
- c. mandates the 2022 Executive Committee to deal with the report of Manual Committee accordingly. (M)*

2.3 Properties and Title Deeds

2018 General Assembly:

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

"The General Assembly instructs all Presbyteries/Synods to collect the certified copies of Title Deeds and/or Permissions to Occupy of properties it owns and properties of Congregations and forward them to the Central Office by latest 31 January 2019, if not done so already. Central Office to assist congregations with processes to acquire title deeds from the relevant institutions where they are struggling"

2019 Executive Commission:

"The Executive Commission again instructs all Presbyteries again to assist congregations in transferring the property and obtaining title deeds and PTO (permission to occupy) from their local municipal offices for properties still in the local municipality's name."

"The Executive Commission again instructs all Presbyteries and Congregations to submit certified copies of their title deeds and PTO (permission to occupy) to the Central Office by latest 29 February 2020, together with a notarised letter stating they will not sell their property without the consent of both the Presbytery and General Assembly Finance Committee, if not done so already."

We have reported on this numerous times in the past and whilst a lot of work has taken place this past year, the response by some Presbyteries, continues to be poor. A few years ago, the General Assembly at Polokwane instructed that title deeds must be remitted to Central Office by November 2014. This was 7 years ago and has still not been completed. We are placing ourselves at huge risk when this is not actioned satisfactorily. We are aware of legal issues that have arisen because of us not being able to prove ownership, or where properties have been sold or transferred without following the correct channels.

As mentioned last year, we understand that there is a cost involved in transferring the ownership of a property from a congregation into the General Assembly, when we are one and the same body, and hence it would be careless on our part to incur such costs.

We are happy that the central office (General Assembly) received CERTIFIED COPIES of the original title deeds, together with a letter from the Minister and Session Clerk stating that they will not sell their property unless permission is sought and granted by both the Presbytery and General Assembly Finance Committees.

The Finance committee wishes to stress again (as a form of policing and monitoring the title deeds) that 7.2 of the Manual of Faith and Order states: *"All applications for assessment relief **must** be accompanied by: c) Copies of deeds of UPCSA owned land*

and buildings or proof from the institution which holds the deed where relevant." The finance committee is very strict in this regard, and NO application for assessment relief will be granted, unless accompanied by a copy of the title deeds (if one is not on file at the Central Office.

Proposal 6: The General Assembly instructs all Presbyteries to assist congregations in transferring the property and obtaining title deeds from their local municipal offices for properties still in the local municipality's name. (M)

Proposal 7: The General Assembly again instructs all Presbyteries and Churches to submit certified copies of their title deeds to the Central Office by latest 31 October 2021, together with a letter stating they will not sell their property without the consent of both the Presbytery and General Assembly Finance Committee, if not done so already. (M)

Proposal 8: The General Assembly resolves that Finance Committee should NOT approve any applications for assessment relief (even if approved at Presbytery level) unless accompanied by a copy of the title deeds (if one is not on file at the Central Office. (M)

2.4 Proposed Business Unit / Non-Profit Company

2019 Executive Commission:

"The Executive Commission through its various committees appoints members to the Business Wing Committee by latest 31 December 2019, and to report back at next year's General Assembly on work done in this regard.

It was proposed that this proposal be referred to the Finance Committee"

A report was previously presented to the Finance Committee regarding a business model in a church in Kenya which spoke about acquiring property and then letting it out to generate an income. This was then run by a separate "Business Division" outside of the church but that reports into the Finance Committee. A lot of exploratory work has been done and it has been decided to set up this Business Unit now formally and that it be established as a Non-Profit Company. We are currently working with a firm of attorneys and the CIPC (Companies and Intellectual Property Commission) to register and set the company up. This Non-Profit Company will start looking at our current property estate to see how best we could utilise our current assets to generate an income. Other ideas may include acquiring or using current property as student accommodation to generate an income.

We would also be looking for donors to make donations to the Non-Profit Company, which would be ring-fenced, so that a property or properties, could one day be acquired.

This Non-Profit Company work would focus at first predominantly in South Africa as a pilot project, and if successfully implemented would then look at similar projects in Zimbabwe and Zambia that could further be brought into this fold.

The General Assembly / Executive Commission previously did not appoint anyone originally and would like to appoint the following individuals to serve as Directors on this Non-Profit Company for the work to start in South Africa.

- Dr Amon Kasambala (Chair)
- Mr Benny Boshielo
- The Chief Financial Officer, The Rev M Jita
- Rev Dr P Langerman

As we include our other two countries in future work, we would then look at amending the Directors. Please bear in mind that as much as we are a transnational church, only South African Citizens may serve as Directors on a Non-Profit Company in South Africa, and once we roll this work out to the other countries we would then need to

amend the list of Directors accordingly for those countries to comply with legislation in those applicable countries too.

Proposal 9: The General Assembly endorses the establishment of a Non-Profit Company (NPC) for this Business Unit, and that it be run outside of the General Assembly ordinary course of business, but that it reports into the Finance Committee. (M)

Proposal 10: The General Assembly endorses the appointment of the following members as Trustees to the Non-Profit Company (NPC): Dr Amon Kasambala, Mr Benny Boshielo, the Chief Financial Officer (Rev Jita), and Rev Dr P Langerman. (M)

2.5 Internal Audit function

2019 Executive Commission: The Executive Commission notes the formation of an internal audit sub-committee formed from the finance and audit committees, to perform quarterly internal audits on the central office administration, and to report back to both committees accordingly”

As we are a Public Benefit organisation working with other’s people money, the need for strong financial controls is of utmost importance. Each year, we engage with our audit firm where recommendations are made on how to improve financial controls. Both the finance committees and audit committees have identified an opportunity, where between the two committees an informal internal audit sub-committee will be formed. This internal audit function will audit the central office administration on a quarterly basis and report back to both the audit and finance committees on their findings.

As this function becomes more mature, it may be rolled out to audit Presbyteries in the future. As the Executive Commission was held late in 2019, we had planned to start in 2020 with this function and to embark on a few internal audits at the Central Office, until the COVID-19 pandemic struck. We will endeavour to do our best to try start some work in this regard after the June 2021 General Assembly.

Refer *Annexure 1* for the Audit Committee Convenors Report.

3. OTHER MATTERS

3.1 UPCSA Pension Funds

3.1.1 South African Pension Fund Arrear Contributions - CRITICAL

The finance team at the central office worked tirelessly with the Pension Fund in resolving all arrear pension fund payments to ensure both fund and employer, know what the liabilities and status quo of both parties are. This exercise was completed towards the end of 2019. This exercise revealed that several Ministers had not been paying their pension contributions over monthly or had the incorrect amount. As the rules dictate, the employer being the church, whether the General Assembly, or the Presbytery or the congregation HAS TO pay over the contribution each month, so not as to fall foul of the Scheme Rules, but also that of the Pension Fund legislation (PF130).

Very sadly, we had to bring all the arrear contributions up to date, plus pay over late payment penalties and interest on this amount. **An amount of approximately R 6.2 million was paid out of the General Assembly bank**, by disinvesting out of our investments to pay this money across. This is money we do not have lying around and has severely put a damper on financial reserves we have. We have now written this money off in consultation with our auditors. Should the money come in, we will then record it as a bad debt recovered. The congregations making up the R 6.1 mil below, MUST reimburse the central office these amounts. We will send a formal communication to each congregation and Minister indicating what amount is due by them to the central office.

Date	Interest	Capital/Contributions	Total
30/06/2017	2 521 405.26	2 360 935.38	4 882 340.64
30/06/2018	3 332 683.16	2 149 648.51	5 482 331.67
30/06/2019	4 235 626.71	1 910 471.36	6 146 098.07

This is shocking and cannot be accepted nor tolerated that the General Assembly has had to pay close on R 6.2 million out of its reserves to service Minister's monthly contributions. As much as the fault lay with both the Pension Fund and the Employer (the UPCSA) this still cannot be tolerated, and we need to recover this money from both the Ministers and / or their congregations.

We need to take some serious decisions now if we wish to continue providing a Pension for our Ministers one day. We cannot continue like this, as another arrear payment of interest and contributions as per above, will make us financially bankrupt which will place the entire denomination at risk.

Even the current pension fund contributions are not up to date and the Pension Fund Law (PF130) requires that Pension Fund contributions must be paid in full each month. Where Ministers or congregations do not pay, the General Assembly has had to step in to pay.

We need to seriously ask ourselves if we still want to run a Pension Fund or not. This type of behaviour, at such huge cost will cause the denomination to implode one day if not brought under control. We cannot pay assessments, we do not abide with our General Assembly decisions and we also cannot even pay our Pension Fund contributions across properly, or on time, if at all. The easiest way to get rid of this problem, would be to shut the Pension Fund down.

We would like the General Assembly to endorse the formation of a committee to investigate the below, and by 31 December 2021 execute one of the following strategies. This non-compliance just cannot wait for a decision at next year's General Assembly and we need to execute a strategy quickly.

As a last resort, I am pleading again to Ministers and congregations who are in arrears to please pay their Pension Fund contributions over. If Pension Fund contributions cannot be brought up to date by 31 December 2021 in full, we must immediately embark on one of the following strategies and implement it on 01 March 2022, the start of the new tax year.

The options available to us are the following:

1. **Shut the Pension Fund down** (we are not experts), and if we cannot pay a simple contribution across, how can we expect the Pension Fund to operate effectively and efficiently going forward. The money is then to be moved across to another Pension Fund that members could belong to, such a Discovery or an Old Mutual Fund, as an example (through a section 14 transfer). **This would then be in each Minister's personal capacity, and not as part of a group scheme anymore.** Minister's would then be responsible to sort their own retirement out one day.
2. Continue operating the Pension Fund, but that **Ministers and congregations take this seriously and ensure contributions are paid on time in full each month.** Delinquent behaviour by some end up becoming the problem and financial burden of all members on the scheme, which is not fair or equitable to law-abiding members. The Finance Committee would then monitor the situation going forward but would then need a QUICK mechanism to bring in force, should the situation once again, deteriorate. Time will not be on our side, should we need to go this route, and we do not have the luxury of calling a special meeting to decide this, and hence the General Treasurer is seeking this approval in advance, SHOULD it become necessary to execute. The General Treasurer will not enforce this decision solely and will advise and caucus with the Executive Team of the UPCSA General Assembly.

Proposal 11: The General Assembly:

- a. notes the amount of approximately R 6.2 million was paid from the General Assembly to the UPCSA South African Pension Fund, to bring arrear contributions, late payment penalties and interest up to date; and
- b. instructs the Finance Committee to recover the outstanding contributions, from the Congregation and that all outstanding monies are received by 30 September 2021. Congregations are to sign an acknowledgement of debt together with a payment plan of how the arrears will be settled. (M)

Proposal 12: The General Assembly instructs the Finance Committee to monitor this situation and should it not improve, and place the denomination at further risk, allow the General Treasurer, the Pension Fund Trustees and the members of the Pension Fund to hold a consultation and institute the necessary actions. (M)

3.1.2 South African Pension Fund Employer Appointed Trustees

The term of office comes to an end on 31 December 2020 for the current Trustees of the South African UPCSA Pension Fund. The Pension Fund, through its administrators will embark on a process in the next couple of months in holding member nominations followed by a voting process for MEMBER appointed trustees.

The responsibility of EMPLOYER appointed trustees, rests with the General Assembly through the powers divested down to the Finance Committee who make recommendations to the General Assembly for approval, and once approved, would notify the Board of the Pension Fund of such.

The current EMPLOYER trustees of the South African Pension Fund are:

- Mr Allan Wentzel (current chairman)
- Mr Colin Gauld
- Mr Tom Borrill (who replaced the late George Kelly)
- Dr Nonceba Mashalaba
- Ms Gloria Spelman (alternate)

Each of the trustees listed above, have indicated their willingness to be able to stand for a further term of office in this role, until 31 December 2025, and the Finance Committee see no reason at this stage, why the list should be amended in any way, and recommend that the General Assembly endorse the re-appointment of these Trustees as EMPLOYER appointed Trustees.

Proposal 13: The General Assembly endorses the list of Employer appointed Trustees for the South African Pension Fund for a further term of office. The names being as follows: Mr Allan Wentzel, Mr Colin Gauld, Mr Tom Borrill, Dr Nonceba Mashalaba, and Ms. Gloria Spelman (as alternate trustee). (M)

3.1.3 Zimbabwe Pension Fund – called the Presbyterian Ministers' Pension and Widows and Orphans Fund of Zimbabwe

A retirement fund known as the Presbyterian Ministers' pension and Widows' and Orphans' Fund of Zimbabwe was established as a self-administered Pension Fund with effect from 1 January 1998, some 22 years ago. The objective of the Fund is to provide pensions and other benefits for ministers, laymen, former ministers, and former laymen of the Church in Zimbabwe on their retirement through age or ill health, and for their dependents.

The registered office of the Fund is at Highlands Presbyterian Church, 112 Enterprise Road, Highlands, Harare. Every payment due to or by the Fund shall be made at the registered office of the Fund in the currency of Zimbabwe or in special circumstances elsewhere in Zimbabwe on such terms as the Trustees deem fit. The Fund in its own name shall be capable in law of suing and of being sued and of acquiring, holding, and

alienating property, movable and immovable.

The UPCSA in Zimbabwe as well as the Presbyterian Ministers' Pension and Widows and Orphans Fund of Zimbabwe has the full support of the Finance Committee of the General Assembly. This fund lay in abeyance for a number of years and about two years ago a group of people in Zimbabwe, sought advice and help from the General Assembly Finance Committee in resurrecting this fund to try and provide benefits for the members and beneficiaries. A few months later, the rules of the fund came to light, and after scrutiny of the rules, were found to be far too onerous on the General Assembly, and placed the General Assembly at huge financial risk, let alone compliance risk to Pension Fund and Tax Law in Zimbabwe.

As per the current rules, section 15 states that "members are not required to contribute to the fund".

Section 17 of the rules go on to say that "The Church shall contribute to the Fund such amounts as are determined by the Trustees, after consulting the actuary. The Church's contributions shall be paid to the Fund within fourteen days from the end of the calendar month in respect of which the contributions are payable, and failure to pay the contributions timeously to the Fund shall render the Church liable to pay the contributions with interest not exceeding the Reserve Bank of Zimbabwe unsecured ongoing rate. If the Church does not pay contributions to the Fund within the stipulated period, the principal Officer or Chairman of the Trustees shall report the failure to the Commissioner forthwith."

None of section 17 above has occurred for years and the General Assembly is at default in this regard and is at huge risk. Furthermore, the General Assembly through the rules of the fund are required to fund any shortfall in the actuarial valuation of the fund at the fund's financial year-end. The General Assembly Finance Committee received a formal letter from the fund's administrator's and actuary informing us that there was a deficit in the actuarial valuation of the fund, and a **shortfall of USD \$55,145 existed as at 30 June 2019 (approximately R 950,000 at the current exchange rate)**. To be compliant with the rules of the fund and to comply with Zimbabwe Pension Law, the General Assembly Finance Committee took a decision in a recent workshop to pay this money across to the Fund, provided the other proposals in this section of this report, are also attended to at the same time. This payment has been done.

The reality is, the fund in its current form is not sustainable and as a result, whether the General Assembly funds it, or not, **the fund needs to be changed from a Defined Benefit Fund to a Defined Contribution Fund**, to limit the risk exposure to the employer (i.e. the General Assembly).

It is for these reasons that the EMPLOYER (The General Assembly Finance Committee) have requested the administrators (Minerva) through the Chairman, Principal Officer, ALL trustees, AND the Administrators to please revisit the rules of the fund to see how we can clean the rules up, but to also relook at where the contributions need to come from going forward. Whilst the current rules state the General Assembly, the employer is requesting a re-write of the rules in that the employer is in indeed the congregation, failing which the Presbytery contributes to the fund and that it does not come out of the General Assembly, which currently has not been budgeted for. We do acknowledge that money is extremely tight in Zimbabwe, and that this would place a huge burden on the members and Presbytery should such rules change.

The General Finance Committee through the rules of the Fund have been deemed the "employer" and ALL "employer" related instructions have been designated down to the General Assembly finance Committee.

The fund is independent to the UPCSA governing structures, as it has its own Board, with Trustees in positions of authority. The Trustees, Principal Officer and Chairman are responsible for the governance and well-being of the fund. The employer (through the employer Trustees) and members (through the member-elected Trustees) may from time to time, engage with the Board to express an interest or view on a certain

subject (as has been done these past few months). The Board is accountable to its members and its sponsor (the employer) and engages with all parties as and when required.

As a result, in trying to establish this fund again and to ensure it is compliant with Zimbabwe Pension Law, elections were held, and the Ministers in the Presbytery voted and appointed EMPLOYEE trustees to this fund, as follows:

- Caleb Phiri
- Tafadzwa Kasere

In turn, the employer (The General Assembly Finance Committee) confirmed to the Board of this fund last year that the employer trustees would be as follows:

- William Gwata
- Juliet Harris

The current independent chairman of this fund is an investment consultant, Mr Nigel Rennie, and carries no voting rights.

The Principal Officer is Rev Peter Aiken, who too does not carry any voting rights. The Principal Officer has indicated his desire to step down from this role as soon as we can find a replacement Principal Officer.

Trustee Meetings are being held, and everyone is working to try and ensure this fund is run efficiently, and that it becomes, and remains compliant to its own rules, but also the laws of Zimbabwe. The Board of Trustees has not met since January 2020 (over 18 months ago) and is dysfunctional in its current form. Again, we cannot operate funds like this, and these should be shut down with other mechanisms put in place for retirement benefits for our Ministers.

Proposal 14: The General Assembly notes the work done by the General Treasurer, Zimbabwe Presbytery, the Principal Officer, Chairman, and the Trustees of the Presbyterian Ministers' Pension and Widows and Orphans Fund of Zimbabwe, in trying to make the fund compliant again. (T)

Proposal 15: The General Assembly endorses the list of Employer appointed Trustees for the Presbyterian Ministers' Pension and Widows and Orphans Fund of Zimbabwe, for a further term of office. The names being as follows: Mr William Gwata, and Mrs Juliet Harris. (M)

Proposal 16: The General Assembly notes the payment of USD \$55,145 made to the Presbyterian Ministers' Pension and Widows and Orphans Fund of Zimbabwe for the actuarial valuation shortfall as of 30 June 2019. (T)

Proposal 17: The General Assembly instructs its Employer Trustees, through the General Assembly Finance Committee, to express to the Presbyterian Ministers' Pension and Widows and Orphans Fund of Zimbabwe, it's intention that it cannot continue to support the Presbyterian Ministers' Pension and Widows and Orphans Fund of Zimbabwe in its current form as a Defined Benefit Fund, and that after consultation as a Trustee Board with its members, that it is changed to a Define Contribution Fund, or alternatively that a new fund is constructed with new rules. (M)

3.1.4 Zambia Pension Fund

To date we have still not had any reports from Zambia after numerous requests. We therefore cannot express an opinion or view about the Pension Fund as well as the NAPSA (National Pension Schemes Authority) in Zambia. The National Pension Scheme Authority (NAPSA) was established in February 2000 by the National Pension Scheme Act no. 40 of 1996 of the Laws of Zambia. This followed the closure of the Zambia National Provident Fund (ZPNF) after the responsible Act under which it was formed was repealed.

What we do know is that it is compulsory for everyone in Zambia earning a salary or stipend to belong to the NAPSA and that both employer and employee should contribute 5% of their total earnings towards this. So even in the absence of perhaps not belonging to another Pension Fund, there should still be 10% going into the government's NAPSA scheme for each of our Minister's in Zambia.

Again, more than the above we do not know which is concerning as we do not know the financial well-being of our retirement benefits for our Minister's in Zambia, even after requesting this.

Proposal 18: The General Assembly instructs the Moderator, the Clerk and Treasurer of Zambia to:

a. supply a schedule of all Ministers belonging to the Zambia Pension Fund, together with a list of Ministers on NAPSA, with a status for each member showing if their contributions are up to date and paid in full, and to provide reasons for any discrepancies, by 31 October 2021; and

b. if unable to comply, supply reasons by 31 October 2021 why these same instructions above, have not been executed for the past number of years, when requested to do so, thereby placing the denomination possibly at risk. (M)

3.2 Finance Workshops

The General Treasurer and CFO have been visiting various Presbyteries around the country doing presentations on tax and compliance related matters, and assisting congregations in registering for PBO status, etc. The sessions have proved to be very fruitful and a lot of energy has been generated in these sessions in wanting to do the right thing. I must commend both the Central Cape Presbytery for an enormous turnout at this workshop, and also the Thekwini Presbytery for their willingness to embrace this challenge, with a number of their congregations engaging with us post the workshops to enquire and to seek clarity in the various legislations applicable to them.

We understand this is an ongoing need and other finance committee members will also embark on road shows going forward to help educate and encourage Presbyteries and congregations to do the right things. Our Presbyteries need to be empowered to execute their duties, and the Finance Committee is one of the Committees of the General Assembly, that could assist with this.

Proposal 19: The General Assembly notes the work done by the Finance Committee, specifically the General Treasurer and CFO in Presbytery visitations. (T)

3.3 Tax and Compliance Related Education

The General Treasurer has been sending out emails during this past two years, as and when SARS and other statutory deadlines arise, reminding Presbyteries and congregations of their need to comply and submit. Presbyteries and congregations should embrace such communication and see them as a mechanism to help them, as opposed to "policing" them. It is saddening when such communications are sent out that a few Minister's think they know better, and still try and defy the law only to burn their fingers. The Finance Committee will not send out information circulars if the information is not correct and has not been researched correctly. We would also not send out information that is not applicable, and when it is sent out, there is an urgent need that something must be done. Please treat these communications as urgent and action them accordingly, if required to do so.

Proposal 20: The General Assembly notes the various communications sent out by the Finance Committee and the General Treasurer during the year. (T)

3.4 Investment Committee

A joint committee between the Pension Fund and the General Assembly Finance

Committee exists looking after the interests of both the UPCSAs and the Pension Funds. The Pension Fund team predominantly do the majority of the work for the General Assembly on its Investments and to ensure good governance exists, asked the Finance Committee of the General Assembly to sign a mandate, delegating its function and authority to this sub-committee to recommend and make decisions of behalf of the General Assembly's investments. This mandate was signed in April 2020.

Appreciation of thanks are expressed to all members who serve on the Investment committee. The markets continued to be erratic this past year, and now with COVID-19 around are completely volatile.

Members of this sub-committee are:

General Treasurer (Mr RD Johnson)
Chief Financial Officer (Rev M Jita)
Chairman of the Pension Fund (Mr A Wentzel) (Chair of Investments Committee)
Investment Sub-Committee member (Mr P Davis)
Investment Sub-Committee member (Mr B Dunstan)
Investment Sub-Committee member (Mr F Marivate)
Seshago Benefit Consulting (Mr P Theron)
Actuary - Pension Fund (Ms. Ria V D Merwe)
Principal Officer - Pension Fund (Mr M Olivier)
Trustee - Pension Fund (Rev Christopher Judelsohn)

Proposal 21: The General Assembly endorses thanks to the Investment Committee members. (T)

Proposal 22: The General Assembly notes the mandate issued to the Investment Committee allowing it to obtain information and provide guidance on the General Assembly's investments. (T)

3.5 Centralised Payroll

Due to the amount of non-compliance in the UPCSAs and based on the number of fines and penalties we are receiving throughout the denomination, the General Assembly needs to consider implementing a centralised payroll system, whether at General Assembly level, or at Presbytery level.

Please note that I say centralised and NOT equalised – which is fear many people in the denomination have that stipends are going to be equalised. This is NOT the case, but merely the fact the administration behind the payment of Stipends is done from one central location or several regional locations.

The reasons for this are as follows:

1. We are over 400 congregations in our denomination. If each congregation were to be 100% compliant and submit the EMP201 each month, this would be 400 returns going to SARS each month, x 12 months, a total of 4,800 returns from one organisation for the tax year.
2. Furthermore, an EMP501 is submitted twice per year by each employer, so this would be a further $400 \times 2 = 800$ EMP501 tax returns for the tax year going to SARS.
3. This is a total of 5,600 tax returns being submitted annually to SARS just for PAYE and other employee related taxes.
4. Should this be centralised in to say 12 hubs (the 12 strongest Presbyteries) and be administered through them, it would be a total of $12 \times 12 = 144$ EMP201's for the tax year, and $12 \times 2 = 24$ EMP501's for the tax year, with the total amount of PAYE related tax returns being reduced from 5,600 for the year (point 3 above) to 168 tax returns if consolidated.

5. We know all our congregations are not registered for PAYE and this is a real risk facing our denomination but also the congregation concerned. Both the congregation and elders and Ministers in their personal capacity, or whoever carries fiduciary duty for the congregation concerned face being fined and / or charged in their personal capacity for dereliction of duties and not adhering to the Income Tax Act, and the Public Benefit Organisations Act. Hence by running a centralised system, will significantly reduce the risk.
6. A centralised system will ensure returns are submitted timeously each month, and with the set deadlines, to avoid fines and penalties.
7. This will also ensure the accurate and timely payment of Pension Fund contributions to the Pension Fund, another problem spoken about elsewhere in this report.
8. This will also ensure that ALL Ministers are registered for UIF purposes, another issue facing congregations now, to ensure all Ministers are covered by the UIF Act.

I do not want to get into the detail of the operation of this, the detail can be provided in due course, but needless to say, there would be no risk to the Presbytery running the centralised payroll as if the congregation doesn't pay the Presbytery, the Presbytery won't pay the Minister, so no loan account of any sort will need to be run. If the congregations do not pay the Presbytery, the Presbytery will not pay the Minister.

Should the decision be to implement this, and a congregation decides not to abide by the above, if implemented, they (the Session and Minister) carry full responsibility for all legal and compliance related matters pertaining to their congregation and the General Assembly will not step in to assist in any form of litigation or reduction of fines and criminal charges if levied by SARS.

This is the ONLY way we can fix our non-compliance as a denomination and we cannot wait any longer for this. We have spent over R 1.5 million in fines and penalties with SARS, money that should have been spent on missional work, but instead has been wasted on other administrative related matters such as fines, interest, and penalties.

Furthermore, to save costs, we will be moving the central office payroll in-house, and one of our administrators will be trained by the General Treasurer on the payroll. This will save the central office approximately R 6,000 per month on payroll fees.

Proposal 23: The General Assembly resolves that:

- a. *Presbyteries should run a centralised payroll system to process all minister's emoluments and tax related matters in each Presbytery by 01 March 2022;*
- b. *Presbyteries should appoint competent people who will be tasked to administer the payroll;*
- c. *The Finance Committee should provide adequate training for the appointed administrators; and*
- d. *The Finance should develop mechanisms to monitor the functioning of the payroll systems in each Presbytery. (M).*

3.6 Assessments

Assessments continue to make up nearly all the UPCSA's income. We are thankful to all our Presbyteries, Synods and Congregations for the work they have done these past two years regarding the payment of assessments to the General Assembly. We also understand that with COVID-19 in place, congregations and Presbyteries finances are severely strained, and we encourage good stewardship of funds at your disposal.

Our income decreased from R 12.671 million in 2018 to R 12.434 million in 2019, a 1.61% decrease, to R 9.5 million 2020 a 24% decrease (unaudited), and we envisage

ending up June 2021 on R 7.1 million total income (a further 25% decrease – projected figure), a huge decline over the past 18 months of 44%.

As in the past three years, various schedules pertaining to assessments (*refer Annexures 6, 7 and 8*), detailing assessments, per congregation, per Presbytery, have been included. Graphs and statistical analysis also accompany this report. All Presbyteries, congregations, and commissioners to the General Assembly, are encouraged to read these graphs in detail to get an understanding of the financial affairs prior to attending the General Assembly.

The 2% rebate that was introduced in 2012, and extended in 2013, to those congregations meeting their assessment commitments in full, still remains in place, and congregations are urged to ensure their assessments are up to date, to take advantage of this. To clarify once again: The 2% rebate, is 2% of the "actual payment" made, and is not 2% off the original 18%.

After the Executive commission in Zimbabwe a few years ago the Finance Committee were tasked to investigate a reduction in the rate of assessment which is currently still at 18% on amounts over R 100,000. We also looked at possible other forms of funding all the committee work. A lot of work has gone into this over the past few years, and we were hoping last year to have a passed a reduction in assessments, but our income was just now what we envisaged it to be and now with the pandemic it has made it much worse, affecting each one of us. Our income naturally and expectedly is now significantly down, and it would be a huge risk, given our current economic circumstances to even propose such now.

Every 1% reduction in the assessment rate, would mean a reduction in income of about R 800,000. Obviously, should a reduction currently be passed, this would mean the work of General Assembly committees would be adversely affected and reduced by this amount. Furthermore, because Presbyteries have given us very little feedback on non-contributing congregations, we unfortunately had to leave the rate of assessments unchanged. The current rules for assessment remain unchanged. If all congregations were both spiritual and good stewards, we would be able to reduce the burden on those who are diligent. We know there are congregations out there that CAN pay their assessments but choose NOT to.

We need to continue questioning our congregations' attitude towards paying assessments. This includes the attitude of firstly the Minister and his / her session, and secondly the congregation. Some congregations in our denomination take this charge very seriously, and conscientiously pay over their assessments in full each month. We thank these congregations very much for doing this so diligently. Other congregations, despite battling in these trying times, make every effort to pay at least the minimum, or whatever they can afford. Others simply do not pay because they cannot afford to, or simply do not pay, i.e. withhold their assessments for reasons known only to them.

If we at least had feedback via assessment returns and Annual Financial Statements, we would be far more equipped to make more informed decisions in the future of whether we could reduce them or not. Non-adherence to these basic annual returns is very concerning and disappointing considering that we are in God's service and should do everything to the best of our ability.

Annexures 6, 7, and 8 reflect both congregations that have not paid assessments, but also those who have now come in line, and started contributing.

Proposal 24: The General Assembly reminds all congregations of their obligation to pay assessments where the:

- a. congregations in South Africa pay into the account in South Africa;*
- b. congregations in Zimbabwe pay into the UPCSA Zimbabwe Bank Account; and*
- c. congregations Zambia pay into the UPCSA Bank Account. (T)*

Proposal 25: The General Assembly (a) again reminds Presbyteries and congregations of the current procedure to write off all outstanding assessment arrears for those congregations, supported by their Presbytery, who can bring their 2014 assessments to current assessments up to date and to show ability to meet future assessments in full; and (b) again extends the 2% rebate until next General Assembly. (M)

3.7 Audited Financial Statements

The draft financial statements for 2018 and 2019 from the auditors have been included with this report. The UPCSA has not performed well in recent years, with large deficits being shown, compared to previous years.

Highlights in the financials include:

- Revenue is as follows:

2018	R 12.987 million
2019	R 12.621 million
2020	R 9.500 million (unaudited)
2021	R 7.500 million (projected)
2022	R 8.000 million (budgeted for July 2021 to June 2022)

- Expenses are as follows:

2018	R 13.434 million
2019	R 16,356 million
2020	R 16.100 million (unaudited)
2021	R 11.100 million (projected)
2022	R 8.800 million (budgeted for July 2021 to June 2022)

- Fair value adjustments:

2018	R 1.250 million
2019	(R 0.798 million)

- Surplus and deficits were as follows:

2018	R 922,382 Surplus
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The surplus is because of a fair-value adjustment of R 1.3 million. Had the adjustment not come through, we would have had a deficit of R 400,000.

2019 R 4,507,295 Deficit

The deficit of R 4,507,295 was after accruing finance costs of R 1,441,719 which pertains to the interest on late payments of pension fund contributions, plus an additional R 798,558 write-off for fair-value adjustments of our investments.

2020 R 6,600,000 Deficit (unaudited)

Our un-audited deficit is very alarming and concerning!

2021 R 3,600,000 Deficit (projected)

This is because of a reduced income because of COVID.

2022 R 1,400,000 Deficit (budgeted)

This deficit does NOT include any fines or penalties payable to the Pension Fund for next year. Currently the General Assembly must fund the shortfall each month when congregations and Minister's

contributions are not paid across in full. This amounts to approximately R 50,000 a month. If this continues, this deficit could in fact be R 2 million. We need to grow our income to cover the deficit as much as possible.

Please note that in a Four-year period above, including our proposed and budgeted deficit is R 16,100,000

We must build our reserves up again as a matter of urgency.

- Investments balances were as follows:

2018	R 34.7 million
2019	R 31.7 million
2020	R 24.1 million (unaudited)
2021	R 15.3 million (projected)
2022	R 14.0 million (budgeted)

A lot of these funds are tied up in restricted purpose funds, which means it CANNOT be used for ordinary day to day expenses to run the church. The church's available cash is extremely tight.

- Cash and cash equivalents decreased from R 6.1 million in 2018 to R 1.7 million in 2019, again a large decrease due the millions paid over to the Pension Fund. At the end of 2019 we had R 1.7 mil in our bank account compared to R 6.1 the previous year.
- Ring-fenced restricted funds decreased from R 23,857,176 in 2018 to R 22,018,391 in 2019.
- If we do not increase our cash and our reserves, we run this risk of going bankrupt in the next 12 to 18 months.**
- Reserves and Retained Income decreased from R 12,007,896 in 2018 to R 8,299,159 in 2019.
- Total assets decreased from R 47,631,719 in 2018 to R 43,908,442 in 2019.

Refer *Annexure 1* for the audited financial statements of the UPCSA.

Proposal 26: The General Assembly accepts the Audited Financial Statements for 12 months to 30 June 2019. (T)

Proposal 27: The General Assembly permits the Finance Committee to engage with the trustees / persons in authority of the relevant restricted purpose funds, to use the funds, as a last resort, to help fund the operation of the General Assembly, IF required in the future. (M)

3.8 The Sedibeng Trust

The Sedibeng Trust continues to provide accommodation for students of the Ministry in Pretoria, Stellenbosch, and Harare (through Lovemore House). The Sedibeng House of studies accommodates students both from the UPCSA and the EPCSAs, plus the odd private student. A selection process for accommodation is in place for outside students, overseen by the Ministry Committee. Contracts are completed by all students staying in the Sedibeng House of Studies.

The Sedibeng Trust too, did not have a good year with a net surplus / deficit for the past 2 years as follows:

2020	-	(R 346,291 deficit)
2019	-	R 20,548 surplus

This was a result of the COVID-19 pandemic, and the house being closed for most of the financial year. The house re-opened in March 2021.

Total Income for the past three years was as follows:

2020	-	R 436,363
2019	-	R 946,424

Total Expenses for the past 2 years was as follows:

2020	-	R 782,655
2019	-	R 925,875

Mrs Jabu Kesa continues to be the house manageress and is doing an excellent job. Please refer to the Ministry Committee report or the Ministry Secretary for the day to day student affairs pertaining to the Sedibeng House of Studies.

The current Trustees of the Sedibeng Trust as of 31 December 2020 (year-end) are:

KV Baloyi
EA Germiquet
RD Johnson
N Kgwale
LM Mosotho
AR Nemauxhwe
ME Ramulondi
EG Stopforth

Refer *Annexure 5* for the audited / reviewed financial statements of the Sedibeng Trust as of 31 December 2019 and 31 December 2020.

Proposal 28: The General Assembly approves the Sedibeng Trust audited accounts for the year ended 31 December 2019 and 31 December 2020. (T)

3.9 UPCSА Risk Matrix

Ensuring that risk is managed is the responsibility of the General Secretary and the Chief Financial Officer. Each Committee is ultimately responsible for managing its own risks. The Audit Committee performs an over-sight function to ensure each Committee is adequately addressing its risks. Gloria Spelman from the Finance Committee manages the risk management process on behalf of this committee. The Audit Committee did not perform a review of the risk process during this past financial year.

The COVID-19 pandemic has highlighted to us quickly the need for a robust risk management process to be in place, where all types of risks are identified and addressed. We do not know when the next atrocity will strike, and we need to be ready for it, and have a plan of action in place. This even includes Disaster Recovery Management, i.e. working from home, should the need arise.

Each sub-committee of the General Assembly AND Presbytery should construct a risk matrix and send it to the General Secretary for inclusion in the overall risk matrix of the UPCSА. This should be discussed in each sub-committee meeting, and at least annually in the February Presbytery Administration meeting.

Refer *Annexure 4* for the detailed risk matrix.

Proposal 29: The General Assembly accepts the Risk analysis and corresponding risk matrix. (T)

Proposal 30: The General Assembly instructs each committee of the General Assembly and each Presbytery to construct a risk matrix and send it to the General Secretary for inclusion in the overall risk matrix of the UPCSА. This must then be discussed in each

sub-committee meeting, and at least annually in the February Presbytery Administration meeting. (M)

3.10 UPCSA Budget 2020

The budget has been included as *Annexure 2*.

With the way the markets have performed these past 18 months and continue to perform at the moment (hap-hazard), we continue to take a prudent approach as our interest income has declined and has been projected to remain lower than in previous years. The budget meeting did not take place due to the lockdown attributable to COVID-19, and as a result, the CFO, General Secretary, Clerk, Ministry Secretary and General Treasurer went through the budgets, and adjusted them accordingly. These will be sent out in due course to all committees.

The budget for 2021/2022 is as follows:

Total income is projected at R 7.5 million, substantially less than previous years due to several congregations already indicating their inability to pay assessments, because of COVID-19.

Total expenditure is projected at R 8.86 million. Committee expenses have had to be drastically reduced to take our current economic climate into account. We have not budgeted for "nice-to-have's" and our expenditure is predominantly fixed costs and prior commitments we need to honour, such as the training of prospective Ministers.

Projected deficit for July 2021 to June 2022 is R 1.4 million.

A lot of the expenses are fixed costs, and commitments we have in place, such as the training of our Ministers, etc. which we are committed to paying. Please be cognisant of the fact COVID-19 has severely impacted our finances, and as a result have not earned any interest income or growth on our investments, to the extent we lost a lot of money.

Proposal 31: The General Assembly approves the budget for 2021/22 endorsing the need for more stringent financial controls at all levels. (T)

3.11 Cost-cutting measures

As you have read throughout this report, our financial situation, and the economy, is not healthy. We urgently need to take some decisions as a General Assembly to ensure our future sustainability and our financial wellness is intact.

I do understand that the below issues I am highlighting fall within the bounds of the Priorities and Resources, and Assembly Business Committees, and my proposals below would refer the work back to these 2 committees.

Questions the General Assembly should ponder on, are the following:

1. Number of Sittings

Instead of hosting a General Assembly every 2nd year, and an Executive Commission on the alternate year in between in each General Assembly, **should we not have one Assembly OR Executive Commission only every two years**. It costs the denomination approximately R 1.2 million to host a General Assembly and about R 700,000 to host an Executive Commission.

We need to do some self-introspection and ask ourselves if we REALLY got value for money or if we just have the meeting as a formality because our manual requires us to do so?

If this were reduced to 1 meeting every 2 years, we could save approximately R 500,000 in the year the Executive Commission is not held.

With the COVID pandemic, our resources have been severely depleted, and we need to implement measures to recover and rebuild our resources up again.

2. Attendance at General Assemblies and Executive Commissions

General Assemblies normally have huge attendance and Executive Commissions have a reduced attendance. Having attended each one for the past six years, it has become apparent that several Commissioners sit in the Assembly or Commission throughout and never say a single thing at all during the Assembly or Commission.

What is even more disappointing is when the Assembly or Commission starts, we have full attendance, and as each day progresses, the Assembly or Commission attendance quickly starts to dwindle. This is concerning as the denomination has paid for the Commissioner to attend the Assembly or Commission to assist in making crucial decisions, but when the Commissioner is not present, they are disrespecting their colleagues and the process at hand, and such behaviour should not be tolerated.

Another thought to ponder on, **should we not reduce the number of Commissioners from each Presbytery to both the General Assembly and Executive Commission** and only choose Commissioners who WANT to be there and who WANT to partake in the decision-making process. This would save further money, which could be passed on to assessments for a further assessment rate reduction.

Again, in the current financial situation we face ourselves in, we need a body with active participants who play an active role, creating value and steering the denomination in the right direction.

3. Venues of General Assemblies

To save costs, we should be exploring the location of future General Assemblies, and Executive Commissions to ensure these are also done in the most economical way possible. It costs a lot of money to keep moving the venue each year on both travel and accommodation and we need to come up with better options at our disposal. Any savings from this initiative can too, be put towards an assessment rate reduction, or alternative to help rebuild our resources again.

As you can see, there are opportunities for all of us to embrace, and these savings we can hopefully make, can be put back towards an assessment rate reduction, or to help build our resources again, something which would benefit everyone.

Proposal 32: The General Assembly instructs the Assembly Business Committee, Priorities and Resources Committee and the Finance Committee to:

a. explore how General Assemblies / Executive Commissions would be run, going forward;

b. and bring a proposal to the 2023 General Assembly. (M)

Proposal 33: The General Assembly resolves to hold future meetings of the Executive Commission virtually. (M)

3.12 Statutory Returns

Churches continue to face more and more audit related investigations by both SARS (South African Revenue Services) and the Department of Labour (DOL) into the non-submission or failure to remit returns and pay over the necessary taxes. We have numerous examples throughout the denomination where churches have fallen foul of the law.

Government is making a concerted effort to declare institutions that do not comply

with the law, as in a state of disarray and unfit to operate going forward. This can come with additional fines and penalties and depending on the circumstances and extent of the non-compliance, could face closure. As a denomination we need to protect ourselves at ALL costs. We cannot afford to close congregations down due to our own negligence. We all need to make a concerted effort to become compliant and stay on the right side of the law.

The finance committee has throughout the year reminded Presbyteries and congregations of the need to register as a PBO and with SARS for both PAYE and Income Tax and has provided a lot of guidance in this regard.

3.13 General

A lot of work is done each year, by both the Finance Committee, the Chief Financial Officer, and all administrative staff at the Central Office to ensure the smooth-running of the denomination in terms of finance and administration. The finance team at the central office has seen some changes during these past few years, and more information on this can be found in 4 (c) and (d) below.

The denomination continues to run each year on a very tight budget, and each year it becomes more and more difficult. Inflation continues to rise steadily in the markets, and other essential services, such as water and electricity continue to increase at double digit figures. Food prices are increasing beyond current inflation, and salary increases are not what they used to be. Our investment markets continue to be very volatile with returns fluctuating from month to month. Currently going through the COVID-19 pandemic, is not making this any easier with equities falling as much as 20% thereby placing great strain on the General Assembly's finances and investments.

We now need to, more than ever, cut our cloth accordingly and only spend money on things that are essential, and not nice to have's. Each sub-committee needs to re-assess their plans for the year ahead, and focus on crucial business of the church only, until such time that the pandemic has passed, and our economy and finances are back on track.

Our members are continually being affected by all the market conditions and changes in the market, which in turn affects their giving to the Church. This should become worse the longer the pandemic is around. We need to become wiser, smarter, and more efficient and effective, when our income is not increasing at the rate it used to.

We envisage a deficit of approximately R 1.4 million for the June 2022 financial year-end. I cannot express enough, the concern enough that we need to manage our finances very tightly going forward, as we cannot continue with such deficits going forward. Congregations and Presbyteries need to assist us as much as possible in paying assessments and contributing to cover this envisaged deficit.

This is our worst year ever as a denomination in terms of finance, administration, compliance, and governance, and we just MUST ensure we get them right especially compliance and adherence to instructions.

The Finance Committee continues to work with presbyteries and congregations on issues such as SARS PAYE and PBO registrations. These are non-negotiables and all congregations must be registered with SARS for both.

We continue to rely on donor money from overseas, and whilst this is always appreciated, it "hides" the true problem, i.e. not raising sufficient income amongst ourselves. These donations are not guaranteed, and should the donor money suddenly cease, we would be faced with a major financial problem. We need to increase our income to become sustainable / self-sustainable without having to rely on donations and donors. As a denomination we need to start building our reserves so that the denomination can embark on strategic projects and other missional work. Please also support the new Business Unit in its vision of securing additional funding for the UPCS.

4. OTHER MATTERS FOR NOTING

(a) **RB Hagart Trust**

This fund is still available to assist retired ministers, where possible, with unusual medical expenses.

Proposal 34: The General Assembly notes the source of support for retired ministers through the RB Hagart Trust. (T)

(b) **Guild Cottage**

Guild Cottage is an NPO that is governed by the NPO Act of South Africa. As such, Guild Cottage follows that Act to the letter, including the drafting of a constitution that is approved by the Department of Social Development (DSD). In this regard the NPO Act, which is guided by the South African constitution, supersedes the laws of UPCSA. St Columba's Church, our congregation in Parkview, and one of the benefactors for many years, was always kept abreast of the changes in the constitution as a courtesy and formality. There has always been a member of St. Columba's on the Guild Cottage Board since the incorporation of the treatment centre and its registration with DSD. The board of Guild Cottage is constituted based on the NPO Act and is governed by the same said Act.

It is an independent Board and does not answer to UPCSA procedurally. However, the only thing that has not changed in the constitution over the years are the two seats reserved for UPCSA on the board. In our recent discussions with the Board and Trustees of Guild Cottage trust, it was agreed that the maximum number of seats for UPCSA representatives be increased to four, out of a ten-member Board. This, in no way, commits or requires a full complement of four members from UPCSA. It is however, strongly always encouraged that there be at least two. In September 2020, there were four UPCSA members nominated to seat on the Guild Cottage Board. Unfortunately, only two of the four members have been actively involved on the board and its deliberations.

The other two have failed to attend board meetings or respond to communication from the Chairperson of the Executive Director. As has been the practice over the years, and affirmed in the constitution, three consecutive and unexcused absences from board meetings automatically disqualifies a person from board member. As of this writing, UPCSA has two active members on the board and has the option of nominating two additional members as the two inactive members will be asked to step down. Those seats remain because of the continued non-responsiveness to the Board's endless invitation to the UPCSA. The General Secretary currently holds one (1) of the two (2) seats on the Guild Cottage Board.

The Guild Cottage Board and Trustees recently met with members of the UPCSA Finance Committee and the General Secretary to discuss each party's roles and responsibilities, and to see who is accountable to whom and for what. This was a fruitful meeting, and it was agreed that the mission and business of Guild Cottage should be widely promoted throughout across all the denominations. Trustees were also appointed onto Guild Cottage Trust from the UPCSA to bring stability and to ensure the trust is correctly administered and governed.

We would also like to thank one of the new members, Mr Peter Hlapolosa for his amazing and dedicated work on the Board.

(c) **Gratitude and appreciation**

Thanks, are expressed to the Chief Financial Officer and all administrative staff at the central office involved with finance and administration of our denomination. Our administration has grown from strength to strength over the past few years and is becoming better and more efficient.

I would also like to thank Ms Bester Mahlangu (Accountant) at the Central Office for

her time with the UPCSAs and for her services over the years as our Accountant, as she seeks to embark on new beginnings outside of the UPCSAs.

Thanks, are expressed to all Presbytery treasurers and those assisting with finances and administration in the various Presbyteries and Synods.

Thanks, are expressed to the Chairman, the Principal Officer, and all administrators, and other personnel involved with the administration of our Pension Fund and Investments.

Thanks to the General Assembly finance committee members for their involvement. I would like to thank the late Mrs Phumla Vazi for her commitment and work done on this committee during her tenure.

Proposal 35: The General Assembly gives thanks to the Pension Fund Chairman, the Pension fund Administrators, the Investment Committee members of the Pension Fund and General Assembly, and the CFO and all admin and finance staff at the Central Office. (T)

4. IN CLOSING

I continue hard at work with my finance committee, to continuously explore ways to see if an assessment rate reduction could be passed and was hoping to do this at this year's General Assembly. With the country's and our own current financial situation, this would not be feasible at this stage, but work is continuously being done to explore this. Our finances are severely strained, and we have lost more than 50% of our resources over the past 18 months.

We understand that congregations are currently battling as a result of the pandemic sweeping across the world, but continuously need to encourage congregations who do not pay assessments, to pay their assessments (if they are able to do so), which will make passing on a rate reduction so much easier, and something we should strive for in the very near future. Our future sustainability and viability too, depends on this. This is going to be a lot of hard work by all but is indeed possible. We also need to start to build our resources, so that committees may start doing work again.

It has been a pleasure to serve the UPCSAs in the capacity of General Treasurer and Chair of the Finance Committee, but also that of Session Clerk of my own congregation. I have a wonderful committee of dedicated individuals all willing to use their gifts to serve God, and to make the UPCSAs financially sustainable, effective, and efficient. I thank each member for the robust discussions we have, and for all the hard work and dedication each of them puts into the work and life of the Church. Many of the committee members hold fulltime positions in big corporates and other companies. Giving of their time is much and truly appreciated. We do not always see eye to eye, but we have good discussions and at the end, our decisions are what is best for the denomination.

We have learnt a lot as a collective over the past few months from this pandemic, and I urge all congregations, Presbyteries and General Assembly Committees to work together, support one another, and focus on real crucial business of the Church, which will enable us to survive into the future. This is the most trying time ever now, in terms of finance, administration and compliance for the denomination in the last 20 years, and we must work together to get it right.

I know if we all work together, we can pull our denomination together. Anything is possible, we need to all focus on a central goal and work together. Let us use this year to get back to basics, which is the Moderator's theme and focus on what needs to happen. Let us start to respect one another, communicate with one another, meet deadlines, and serve our committees and Church as we would for our own fulltime jobs out there. We were all elected to these positions and we are here to serve the wider Church and to do our job to the best of our ability, to the Glory of God.

Sincerely

Ryan Johnson
Convenor
Finance Committee

LIST OF ANNEXURES

1. Annual Financial Statements as of 30 June 2019 and 30 June 2020
2. Budget for July 2021 to June 2022
3. Audit Committee Convener's Report
4. Risk Matrix
5. Sedibeng Annual Financial Statement as of 31 December 2020
6. Presbytery and Congregational Assessment Analysis for 10 years
7. Assessment Ranking
8. Non-contributing Congregations
9. List of outstanding Pension Contributions per Minister

INCOME STATEMENT : 01/07/19 to 30/06/20

		<u>Actual</u>
SALES	Sales - Inventory	97
	Sales - Inventory	191 089
		<u>190 992</u>
COST OF SALES	Cost of Sales - Inventory	156 894
		<u>156 894</u>
GROSS PROFIT / (LOSS)		34 099
OTHER INCOME	Assessment Income	9 470 569
	Interest	-
	UPCSA 20 Years	302 559
		<u>9 773 128</u>
TOTAL INCOME		<u>9 807 226</u>
EXPENSES	Assembly Business Committee ABC	135 686
	Communications Committee	35 645
	Moderator	152 867
	Nominations Committee	1 344
	Moderator Designate	34 895
	Church Associations Committee	113 612
	Ad Hoc Committees	66 314
	Church Office Committee COC	103 400
	Pension Fund Administration	135 403
	Doctrine Committee	10 098
	Finance Committee	85 852
	Central Office	4 832 411
	Ethics and Discipline Committee	1 648
	Executive Commission	718 353
	Church In Society Committee	248 914
	Manual	
	Mission and Discipleship Committe MAD	999 113
	Ministry Committee Min	3 211 420
	Education Committee/PEF	313 910
	Priority and Resources Committee P&R	131 599
	Stewardship Committee	1 861
	Worship Committee	9 500
	Ecumenical Relations Committee ERC	196 287
	General Assembly	463 534
	Health & Wellness Committee HIV	33 176
	Funeral cover	
	Ministers Conf	
	Contigences	
	UPCSA 20 Years	887 568
TOTAL EXPENSES		<u>12 924 409</u>
NET PROFIT / (LOSS)		<u><u>- 3 117 183</u></u>

JULY 2021 TO JUNE 2022 BUDGET FOR THE UPCSA

CC	Committee & Commissions	Ref Nr.	Convenor / Responsible Person	2021 Approved Budget	2021 / 2022 Requested Budget	Restricted fund allocation (Reduction)	Further Reductions	2021 / 2022 Requested Budget	Real Spend	Increase on 2021	% Increase on 2021	2020 Actual expenditure
2011 2013	Moderator Moderator Designate		P Langerman S Mthetwa	177361 38178	265 000 62 500			265 000 62 500	265000 62500	87639.00 24322.00	49% 64%	152867 34895
2006	Assembly Business		C Mkandawire	95848	130 500			130 500	130500	34652.00	36%	135686
2027	Central Office Audit committee		L Mpetsheni/ M Jita C Gauld	4 901 462 210000	4 223 540 200 000			4 223 540 200 000	4223540 200000	-677922.12 -10000.00	-14% -5%	4832411
2041	General Assembly 2020		P Langerman/ R Johnson	1100000	379 440			379 440	379440	-720560.00	-66%	1181887
2027	Legal costs		R Johnson	180367				0	0	-180367.00	-100%	0
2041	Pastoral - association work group		J Pillay/ R Botsis	36073				0	0	-36073.00	-100%	0
2041	Court of Assembly		Banda	90183				0	0	-90183.00	-100%	66314
STANDING COMMITTEES												
2036	Education and Training		A Sontange	162330	235 450	-100 000		135 450	235450	-26880.00	-17%	313910
2014	Church Associations		S Zunqu	19239				0	0	-19239.00	-100%	113612
2019	Church Office Committee		Z Makalima	36073	6 000			6 000	6000	-30073.00	-83%	103400
2010	Communications Committee		G Kelly	42987	30 500			30 500	30500	-12487.00	-29%	35645
2040	Ecumenical Relationships UCCSA negotiations		L Mpetsheni L Mpetsheni	186379 36073	200 000 0			200 000 0	200000 0	13621.00 -36073.00	7% -100%	196287
2026	Finance and sub-committees		R Johnson	39079	20 000			20 000	20000	-19079.00	-49%	85852
2020	Finance - Pension Administration		R Johnson	267595	232 000			232 000	232000	-35595.00	-13%	135403
2020	Pension Fund - Audit Fees		R Johnson	220000	0			0	0	-220000.00	-100%	
2032	Church in Society		R Daka	84171	30 000			30 000	30000	-54171.00	-64%	248914
2029	Minister's Funeral Cover		R Johnson	240000	240 000			240 000		0.00	0%	
2035	Ministry		Ncapayi / P Baxter	1817546	3 588 504	-1 419 000		2 169 504	3588504	351958.00	19%	3211420
2034	Mission and Discipleship		Theo Groeneveld	718461	1 215 000	-739 000		476 000	1215000	-242461.00	-34%	999113
2038	Stewardship		A Thema	0	5 000			5 000	5000	5000.00	#DIV/0!	1861
2012	Nominations		Z Mkentane	9018	6 000			6 000	6000	-3018.00	-33%	1344
2039	Priorities & Resources		P Neshangwe	0				0	0	0.00	#DIV/0!	131599
2027	Contingencies		M Jita	60122				0	0	-60122.00	-100%	
2041	Minister and Spouses Conference		P Baxter/M Jita & V Mkhungo	0				0	0	0.00	#DIV/0!	0
2039	Worship		K. Brown	9018	6 000			6 000	6000	-3018.00	-33%	9500
2033	Manual		D Bax	9018	6 000			6 000	6000	-3018.00	-33%	0
2030	Ethics and Discipline			9018				0	0	-9018.00	-100%	1648
2022	Doctrine			105905	6 000			6 000		-99905.00	-94%	10098
2055	Health and Wellness		N Pona	99202	45 000			45 000		-54202.00	-55%	33176
												887568
				11 000 706	11 132 434	-2 258 000	0	8 874 434	11132434	-2126272.12	-19%	12924410
	Projected Income			-11 000 000	-7 500 000			-7 500 000	Note 1	-3 500 000	68.18	9470569
	(Surplus) / Deficit			706	3 632 434			1 374 434				

**The Uniting Presbyterian Church in Southern Africa (UPCSA)
AUDIT COMMITTEE REPORT**

Report to General Assembly 2021

MEMBERS OF COMMITTEE

CURRENT MEMBERS

Mr CW Gauld (Chair), Ms G Spelman, - Finance Committee members
Mr C Smith, The Rev F Botha, Rev M Njeza - Independent members
Mr R Johnson- The General Treasurer -ex officio
Rev M Jita - The Chief Financial Officer - ex officio

Terms of Reference of the Audit Committee

The terms of reference of the Audit Committee were approved by the Executive Commission in 2017. To summarise, the overriding function of the Audit Committee is to have oversight of and to report to the General Assembly on:

- The operation of adequate financial systems and controls,
- The reviewing of financial information and preparation of annual financial statements. This includes meeting with the external Auditors and the Chief Financial Officer to arrange the scope of external audits and to review their findings and
- The status of risk management.

Report on the Audit Committee's functions:

The operation of adequate financial systems and controls

An internal audit sub-committee formed from the finance and audit committees to perform quarterly internal audits on the central office administration is expected to start its work when Covid-19 conditions allow.

Review of Annual Financial Statements (AFS) – 30 June 2019

The Audit Committee reported to the Executive Commission in 2019 that a meeting with management and the external auditors regarding the 2019 audit was held on 25 June 2019. This meeting was to plan the scope of the forthcoming audit, its timing and its budgeted costs. It was agreed that achievement of the plan would be dependent on Central Office staff providing full information, on time, on the items chosen by the auditors for checking.

However, due to delays caused by the Covid-19 lockdown and information supplied to the auditors not being to the satisfaction of the auditors, the audit of the 2019 Annual Financial Statements (AFS) has been delayed. Draft 2019 AFS were reviewed by the Audit Committee at a meeting held on 2 February 2021. However, the auditors required additional information in order to complete the audit. This information has been provided and the auditors have prepared a new set of Draft AFS which have not yet been reviewed by the Audit Committee as there is still one outstanding point:

- In light of the poor financial performance in 2019, the negative impact of Covid-19 in 2020 on the finances of congregations and the UPCSA as a whole and the uncertain outlook for 2021 the auditors requested management's assessment of the ability and intention of the UPCSA to continue as a going concern. The General Treasurer and the Chief Financial Officer have provided the information that is required by the auditors to finalise their review of management's assessment of the going concern question. The Audit Committee will review the AFS when the audit opinion on this matter has been completed.

Audit Plan 2020 and 2021

These audits will be planned once the 2019 audit and Annual Financial Statements are finalised.

Risk Review

The role of the Audit Committee is to ensure that there is a risk management programme in place and that it is operating satisfactorily. No work was done by the Audit Committee on this during the last year.

PROPOSAL

1. The General Assembly receives the report.



Internal Risk Workshop (Uniting Presbyterian Church of South Africa)

Risks are rated in terms of Impact, Likelihood, and Overall Outcome (High, Medium, Low)

ECONOMIC AND FINANCIAL ENVIRONMENT

No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
1	Inflationary pressures	The cost of services, for example electricity and rates, is rising at an alarming rate, placing pressure on the Church.	Expenditure is, and is, to be contained within the budget.	H	H	H	CFO (MC Jita)
2	Cost increases surpass increase in assessment & investment income	Costs (expenses) may increase at a much greater rate, than the current increase in income that the UPCSAs derives.	<p><u>Controls:</u></p> <p>From 2013 vs 2011, a 6% reduction.</p> <p><u>Action plans:</u></p> <p>Expenditure is, and is, to be contained within the budget.</p>	H	H	H	CFO (M C Jita)
4	Cash Flow	Poor cash flow or in-adequate cash available, may put strain on the UPCSAs.	<p><u>Controls:</u></p> <p>Presbyteries control and follow up with their congregations.</p> <p><u>Action Plans:</u></p> <p>Invoices will be sent in future for assessments due and payable.</p>	M	M	M	CFO (M C Jita)



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
5	Assessments not being paid by congregations	Congregations who do not pay their assessments on time, place a great burden on the UPCSA in becoming more stringent in the way it manages its cash available.	<p><u>Controls:</u></p> <p>A policy called the "Rules for assessment" is in place stipulating how congregations should calculate, and pay over their assessments.</p> <p><u>Action Plans:</u></p> <p>Presbyteries to collect and transfer assessments to central office.</p>	H	H	H	<p>CFO (M C Jita)</p> <p>General Assembly Fin Com.</p> <p>Local Presbyteries</p>
6	Determination of assessments for congregations with no accounting systems	<p>There are a number of congregations in outlying areas that do not make use of any form of accounting system to reconcile their financial records.</p> <p>This then means there is no accurate way to determine the accuracy and reliability of the numbers presented forward.</p>	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p> <p>The General Secretary is to engage the associations on this.</p>	M	H	M-H	<p>General Secretary (Lungile Mpetsheni)</p>
7	Outsourcing of information	<p>The UPCSA outsources its payroll, and with this comes the risk, that the pay-roll may not be run on time, that it is incorrect, amongst other things.</p> <p>A risk of confidentiality may also arise in that the payroll company may release information to other parties, should a confidentiality agreement not be in place.</p>	<p><u>Controls:</u></p> <p>A confidentiality agreement is in place, and has been signed by all relevant staff.</p> <p><u>Action Plans:</u></p>	M	L	M-L	<p>CFO (M C Jita)</p>



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
8	Outdated or over-priced service level agreements.	<p>This may result in us not receiving a service we paid for, or receiving a service we did not pay for, which may have financial implications.</p> <p>Who vets the agreement, and how often is it reviewed?</p> <p>Furthermore, we may not be able to hold our service providers liable in terms of an outdated or inadequate contract.</p>	<p><u>Controls:</u></p> <p>The CFO vets the agreement.</p> <p>Agreements are reviewed on an annual basis.</p> <p><u>Action Plans:</u></p>	M	M	M	CFO (M C Jita)
9	Not performing audits or financial reviews on congregations	<p>If each congregation does not have an audit or financial review performed, errors may go undetected, as well as an opportunity for fraud or embezzlement may arise.</p>	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p> <p>New policy to be discussed at General Assembly.</p> <p>Offertory more than R 2 mil. -> Annual, full audit.</p> <p>Offertory between R 1mil. and R 2mil -> annual review audit.</p> <p>Offertory less than R 1mil. -> Annual review audit performed by Presbytery appointed auditor.</p>	H	H	H	Audit Committee Chairman (Colin Gauld)



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
10	Ensuring statutory contributions are paid on time.	Should statutory contributions be paid late, fines or penalties may arise, but also, in the case of workmen's compensation for example, employees may not be covered in the event of an accident whilst on duty.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	?	?	?	?
11	Ensuring contributions to medical and pension funds are paid over on time.	<p>Should contributions be paid late, fines or penalties may arise, but also, could result in a medical claim not being paid out, due to the member's account being in arrears, or even worse, a pension payout being delayed in the sudden unfortunate death of a member whose contributions are not up to date.</p> <p>The Pension Fund adjudicator may also levy fines and penalties when contributions are received late / (paid over late).</p>	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	H	M	M-H	(?????)



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
12	Insurance Cover	The UPCSA needs to ensure that it has adequate insurance cover in place, and that the cover is renewed on an annual basis.	<p><u>Controls:</u></p> <p>An annual review is performed by the audit committee.</p> <p>Independent FIA official also checks.</p> <p><u>Action Plans:</u></p>	M	M	M	Audit Committee (Colin Gauld)
13	Fidelity Cover	The UPCSA should ensure that it has some form of fidelity cover in place for its office bearers, and that the cover is adequate or reasonable, to prevent office bearers from being sued in their personal capacity, in which case, they may not have the funds readily available.	<p><u>Controls:</u></p> <p>An annual review is performed by the audit committee.</p> <p>Independent FIA official also checks.</p> <p><u>Action Plans:</u></p>	M	M	M	Audit Committee (Colin Gauld)



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
14	Understanding of Church Financial policies by congregations	<p>There are many church financial policies, and these may not be understood by all congregations in the denomination, or the interpretation may be different to that, that was intended, which may result in altercations taking place and / or, an over or under-payment of assessments to the UPCSA for example.</p> <p>Treasurers also change often and the policies and calculations are passed on to the new treasurer by the old one, which may not always be correct.</p>	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p> <p>An annual visit plan is to be drawn up and implemented where the CFO visits various congregations.</p>	?	?	?	CFO (M C Jita)
15	Losing the NPO or PBO status	The church needs to comply at all times with the various statutes to ensure that the NPO and PBO status is not affected in any way.	<p><u>Controls:</u></p> <p>Auditors submit returns annually.</p> <p><u>Action Plans:</u></p>				<p>CFO (M C Jita)</p> <p>External Auditors (RSM Betty Dickson)</p>



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
16	Fraud Schemes	The UPCSA has just been subject to an international fraud scheme where they were tricked into soliciting money to a fraudster.	<p><u>Controls:</u></p> <p>Any unusual requests to be referred to the GA Fin Com. In writing.</p> <p>The CFO and Gen Sec. will approve.</p> <p><u>Action Plans:</u></p>	M	H	M-H	<p>CFO (M C Jita)</p> <p>General Secretary (Lungile Mpetsheni)</p>
17	Repayment of Loans by Ministers and staff	<p>The UPCSA grants loans to ministers and staff, and runs the risk that loans may not be repaid.</p> <p>This also applies to loans given to cross-border Ministers, etc.</p>	<p><u>Controls:</u></p> <p>Guarantees of Presbyteries.</p> <p>Approval by GA Fin Com.</p> <p><u>Action Plans:</u></p> <p>Consider forward cover?</p>	M	H	M-H	????
18	Third party risk	A risk could be the loss of money through default by one of the third party service providers.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p> <p>To consider banking with top 4 banks only.</p>	L	L	H	????



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
19	Excessive travel costs	Excessive travel costs, especially for the General Assembly / Ex-Com could impact the financial sustainability of the denomination and / or congregations.	<u>Controls:</u> <u>Action Plans:</u>	?	?	?	?



SYSTEMS

No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
1	Integrity of Data	This relates to the quality of as well as the protection of the Church's data and record-keeping.	<p><u>Controls:</u></p> <p>Back-ups are performed monthly, and are kept off-site, but should be changed to weekly.</p> <p><u>Action Plans:</u></p> <p>Data should be backed up weekly.</p>	H	M	M-H	?????
2	Disaster Recovery Plan	The UPCSAs should ensure that an adequate DRP is in place. This includes not only data on machines, but should something every happen to the Tia Soga House, that the office could be relocated relatively quickly, with minimal disruption.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p> <p>The CFO is to develop a DRP and present it to the GA Fin Com. And Audit Com.</p>	M	L	M	CFO (M C Jita)



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
3	Business Continuity	<p>The UPCSAs should ensure that an adequate DRP is in place. This includes not only data on machines, but should something every happen to the Tia Soga House, that the office could be relocated relatively quickly, with minimal disruption.</p> <p>This includes, telephones, email, fax, and the day to day running of the facility.</p>	<p><u>Controls:</u></p> <p>There is in-house insurance cover.</p> <p>Email and telephony could be arranged within 48 hours.</p> <p><u>Action Plans:</u></p>	?	?	?	?
4	Retention of Records	<p>The UPCSAs should ensure the safe retention of records for at least the minimum duration that the law prescribes, and that these records are secure and fire-proof.</p>	<p><u>Controls:</u></p> <p>Back-ups are kept at Metro File.</p> <p><u>Action Plans:</u></p> <p>Back-ups should be performed weekly.</p> <p>Frequent checks on ability to call up old files.</p>	H	L	M	CFO (M C Jita)



HUMAN RESOURCES

No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
1	Empowerment	Presbyteries not accepting empowerment.	<p><u>Controls:</u></p> <p>Leadership and coaching by CFO and Gen. Sec.</p> <p><u>Action Plans:</u></p>	?	?	?	?
2	Staff Retention	The Church may possibly face the loss of senior staff.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	?	?	?	?
3	Rewards Policy	A structure should be in place to be able to retain staff.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	?	?	?	?



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
4	Diversity	Having the correct mix of employees per race group and gender, so as to comply with government legislation and Church policy (if applicable).	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	?	?	?	General Secretary (Lungile Mpetsheni)
5	Confidentiality Agreements	Confidentiality agreements should be put in place, and be signed by all parties that deal with any form of sensitive information that may cause reputational and / or financial harm to the UPCSA.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	?	?	?	General Secretary (Lungile Mpetsheni)
6	Personnel records	Personnel records should be up to date, and accurate, and should contain some minimum criteria, to ensure consistency throughout all files.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	?	?	?	General Secretary (Lungile Mpetsheni)



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
7	Job profiles and performance evaluations	There should be clear job profiles for each employee / office bearer, and such parties should undergo a formal job evaluation at least once a year, to identify any training or other needs that may need to be implemented.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	?	?	?	General Secretary (Lungile Mpetsheni)



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
8	<p>Training of new ministers / students</p> <p>Students with health issues drain emergency funds</p> <p>Psychological concerns picked up during student and probation years is costly.</p> <p>Have more people that we want to train and wish to give grants to than we can afford. Are limited financially, which curtails the people we wish to support</p> <p>Need to train Supervisors who are responsible for probationers. Our budget does not allow for extra training.</p> <p>Risk of burnout amongst ministers : traumatized society</p>	<p>The pressure of studies and personal issues in the House of Studies</p> <p>At discernment time, there are always more students that we could take, as the red flags we may have could be adequately addressed during the year, but we do not have finances to send students to theological institutions, we defer them-some do not return</p> <p>Ministers training in old authoritarian style in conflict with new styles of leadership to which students and probationers have been exposed</p>	<p><u>Controls:</u> Visit Presbyteries: Ministry Secretary/Convenor to understand new forms of ministry and ministry burnout and anger strategies</p> <p><u>Action Plan:</u> Find some institutions that can help pro-bono with student/probationer health issues. Find pschologists and social workers who can assist with emergency situations Share training resources with ecumenical denominations Seek and Develop fund-raising programmes to invest in our ministers. See what contributions family and friends and sending churches can contribute toward studies and student probationers well being Develop more on line and skype courses Address anger, hurt and burnout in articles to aid these issues and provide ways for ministers to be healed</p>	H	H	H	Ministry Secretary (Pat Baxter)



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
9	Succession planning	There are 35 ministers retiring in the next 5 years (2016 to 2021) and we may not be able to fill the vacancies quickly enough.	<p><u>Controls:</u></p> <p>Speak to Presbyteries about call-boost the profile of Presbyterian Ministers by doing a documentary on ministers to be shown in churches and role plays to be done in churches that do not have the technological facilities to show a documentary</p> <p><u>Action Plans:</u></p> <p>If we can find more funding, we will be able to up the number of students being trained annually</p> <p>If we can conceive of and find different places to help fund our programmes and develop innovative programmes that CWM may sponsor</p>	H	M		Ministry Secretary (Pat Baxter)

UPDATED - NOVEMBER 2015





INFRASTRUCTURE

No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
1	Occupational Health and Safety		<p><u>Controls:</u></p> <p>Health and safety checks are performed on an annual basis.</p>	H	L	M	?
2	Age of building	The building is very old, which not only costs more to maintain, but may also impact on insurance claims.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	?	?	?	?
3	Insufficient office space?		<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>				



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
4	Increasing utility costs	Rates, taxes (if applicable) and water and electricity are increasing at an alarming rate, which puts financial strain on the UPCSAs.	<p><u>Controls:</u></p> <p>Monitor charges monthly.</p> <p><u>Action Plans:</u></p>	M	H	M-H	CFO (M C Jita)
5	Unpaid utility bills	<p>This is an increasing problem as a number of congregations do not pay their utility bills.</p> <p>Because the properties are in the UPCSAs' name, the UPCSAs then becomes liable for the outstanding amounts.</p>	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p> <p>The CFO will incorporate this into his training, when he moves around the various Presbyteries.</p>	H	H	H	CFO (M C Jita)
6	Not investing in our own properties	We do not spend enough money investing in, or repairing our own properties, thereby making our properties either un-usable, un-safe or to decrease in value.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>				



LEGAL

No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
1	Reputational Risk	The Church could possibly be brought into disrepute, by either, members, congregations, presbyteries and / or employees.	<p><i>Controls:</i></p> <p>Excellent staff relationships are maintained, and are reviewed annually</p> <p>(Owner: ???, Due Date: ???)</p> <p><i>Action Plans:</i></p> <p>The General Secretary and Moderator are to remain high profile</p> <p>(Owner: ???, Due Date: ???)</p> <p>Policies and procedures are to be improved, and to be regularly assessed</p> <p>(Owner: ???, Due Date: ???)</p> <p>Committees are to function effectively</p> <p>(Owner: ???, Due Date: ???)</p>	H	L	M	General Secretary (Lungile Mpetsheni)



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
2	Confidentiality of certain information	The Church body may be privy to sensitive and / or confidential information that must be treated in the strictest of confidence.	<p><u>Controls:</u></p> <p>Confidentiality agreements have been signed by all staff and are in place.</p> <p><u>Action Plans:</u></p>	H	L	M	General Secretary (Lungile Mpetsheni)
4	Compliance to legislation	Many statutory laws exist, and the Church could be exposed in that it does not comply with a certain law or statute.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	H	M	M-H	CFO (M C Jita)



OTHER

No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
1	Church Growth	It is imperative for the Church body to grow, failing which, they Church will slowly decline.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	H	L	M	General Secretary (Lungile Mpetsheni)
2	Committees not working together as one	The various committees in the UPCSA may not work together as one, thereby not strengthening our skills together, but working against one another.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	<p>?</p> <p>NEW</p>	?	?	?



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
3	Not promoting the UPCSAs enough	We do not promote the UPCSAs enough with our members – e.g. how bursary students are doing, how many lay preachers we have in our denomination, etc.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	?	?	?	?
4	Communication from Ministers	Ministers do not share information with their sessions and members.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	?	?	?	?
5	In-sufficient financial training	We do not give our ministers any form of training with regards to finance, thereby making it difficult for them to understand the admin and finance dynamics within their congregations.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	?	?	?	?



No	RISK ISSUE	CONTEXT / DESCRIPTION	CONTROL / ACTION PLAN	RISK RATING			OWNER
				IMPACT	LIKELIHOOD	OVERALL	
6	Lack of understanding of treasurers and moderators at Presbytery level.	Do moderators and treasurers know what is required of them?	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p> <p>Recommend via General Assembly that treasurers hold office for a term of 4 years.</p>	?	?	?	?
7	Poor accountability.	We do not hold people accountable that serve on committees or positions within the Church.	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	?	?	?	?
8	None, or irregular feedback from Presbyteries.	Quarterly update from Presbyteries on congregations is in unsatisfactory state – what is being done and by whom (Congregation Minister , Session Clerk and Treasurer to attend Presbytery meeting)	<p><u>Controls:</u></p> <p><u>Action Plans:</u></p>	?	?	?	?

THE SEDIBENG TRUST
ANNUAL FINANCIAL STATEMENTS

31 December 2019

GENERAL INFORMATION

Trustees

KV Baloyi
EA Germiquet
RD Johnson
N Kgwale
LM Mosotho
ME Ramulondi
EG Stopforth

Registered office

21-9th Street West
Menlo Park
Pretoria

Place of business

Pretoria

Nature of business

Church Trust

Bankers

Standard Bank of South Africa

Accounting officer

J.Bhika

THE SEDIBENG TRUST
ANNUAL FINANCIAL STATEMENTS 31 December 2019

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General information	1
Approval of annual financial statements	2
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Annual financial statements	
Statement of Financial Position	4
Statement of Comprehensive income	5
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Cash flow statement	7
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APPROVAL OF ANNUAL FINANCIAL STATEMENTS

The Trustees of the Trust are responsible for the preparation of the annual financial statements of The Sedibeng Trust, and to ensure that appropriate accounting policies have been applied in the preparation thereof. The trustees of the trust confirm that as at 31 December 2019, the assets of the corporation exceeds its liabilities.

The annual financial statements have been approved by all trustees or by trustees holding at least 51% interest and are signed on their behalf by two of the following trustees:-

KV Baloyi
EA Germiquet
RD Johnson
N Kgwale
LM Mosotho
ME Ramulondi
EG Stopforth

Date: 28/01/2020

REPORT OF THE ACCOUNTING OFFICER

I have performed the duties of Accounting Officer to The Sedibeng Trust, in accordance with South African Statements of Generally Accepted Accounting Policies for small to medium size Entities. No audit was conducted. Accordingly I do not imply or express an opinion or any other form of assurance on the annual financial statements.

Compilation engagement

In addition to my duties as accounting officer and on the basis of information provided by the members, I have compiled, in accordance with the International Standards on Related Services (ISRS4410) applicable to compilation engagements, the financial statements set out on pages 1 to 7 for the year ended 31 December 2019. These financial statements comprise the statement of financial position as at 31 December 2019, and the statement of comprehensive income, statement of changes in funds and cash flow statement for the year then ended, and a summary of significant accounting policies and other explanatory notes. The trustees are responsible for these financial statements.

Duties of accounting officer

I have determined that the annual financial statements are in agreement with the accounting records, summarised in the manner required by the Act, and have done so by adopting such procedures, and conducting such enquiries in relation to the accounting records, as I considered necessary in the circumstances. I have also reviewed the accounting policies that the Trustees requested to be applied in the preparation of the annual financial statements, and I consider that they are appropriate to the business.

Date: 2020/01/21

THE SEDIBENG TRUST
STATEMENT OF FINANCIAL POSITION – 31 December 2019

	<u>Notes</u>	<u>2019</u>	<u>2018</u>
ASSETS			
Non-current assets			
Property, plant and equipment	2	1 399 225	1 422 656
Investments	3	6 363 998	5 834 709
Total non-current assets		<u>R 7 763 223</u>	<u>R 7 257 366</u>
Current assets			
Trade and other receivables	4	504 665	602 687
Cash and cash equivalents	5	525,381	524 776
Total current assets		<u>R 1,030,046</u>	<u>R 1 127 463</u>
Total assets		<u>R 8,793,269</u>	<u>R 8 384 828</u>
FUNDS AND LIABILITIES			
Capital and reserves			
Trust Capital	6	6,926,705	6 946 705
Reserves	7	2,960,115	2 430 826
Accumulated Deficit		(1 122 224)	(1 142 772)
Total capital and reserves		<u>R 8,764,596</u>	<u>R 8,234,759</u>
Current liabilities			
Trade and other Payables	8	28 674	150 070
Total current liabilities		<u>R 28 674</u>	<u>R 150 070</u>
Total liabilities		<u>R 28 674</u>	<u>R 150 070</u>
Total members' funds and liabilities		<u>R 8 793 269</u>	<u>R 8 384 828</u>

THE SEDIBENG TRUST

STATEMENT OF COMPREHENSIVE INCOME – for the year ended 31 December 2019

	<u>Notes</u>	<u>2019</u>	<u>2018</u>
Revenue		946 424	895 749
Accommodation income		215 000	213 182
Food income		252 150	228 000
Investment income		262 690	257 787
Insurance Claim Received		-	-
Reversal of use of asset		20 000	20 000
Recoveries UP CSA		196 284	147 760
Other income		300	29 020
		<hr/>	<hr/>
Selling, administrative and general expenses		925 875	826 829
Accounting (book-keeping) fees		18 000	21 250
Auditors remuneration		9 600	9 250
Bad debts and provision for bad debts		6 000	6 229
Bank charges		3 035	2,841
Depreciation		59 452	56 065
Donations		-	-
Food and cleaning costs (groceries)		187 900	179 898
Insurance		16 584	10 827
Legal Fees		-	-
Municipal charges		115 182	111 618
Meeting Refreshments		340	2 804
Repairs and maintenance		53 708	19 927
Salaries and wages		434 588	387 629
Security expenses		6 414	6 076
Travel and conference costs		4 486	4 284
Telephone, internet, computer and postage		10 588	8 131
		<hr/>	<hr/>
Surplus / (Deficit) for the year		R 20 548	R 68 920

THE SEDIBENG TRUST

STATEMENT OF CHANGES IN FUNDS – for the year ended 31 December 2019

	<u>Trust Capital</u>	<u>Retained income</u>	<u>Reserves</u>	<u>Total</u>
Balance at 31.12.2017	R 6 966 705	R (1 211 692)	R 3 045 977	R 8 800 989
Changes in equity for 2018				
Deficit / Surplus for the year		68 920		68 920
Fair Value Adjustments			(615 151)	(615 151)
Stellenbosch project	(20 000)			(20 000)
Balance at 31.12.2018	R <u>6,946,705</u>	R <u>-1,142,772</u>	R <u>2,430,826</u>	R <u>8 234 759</u>
Changes in equity for 2019				
Deficit / Surplus for the year		20 548		20 548
Fair Value Adjustments - unit trusts			529 289	529 289
Stellenbosch project	(20 000)			(20 000)
Balance at 31.12.2019	R <u>6 926 705</u>	R <u>(1 122 224)</u>	R <u>2 960 115</u>	R <u>8 764 596</u>

THE SEDIBENG TRUST
CASH FLOW STATEMENT – for the year ended 31 December 2019

	<u>Notes</u>	<u>2019</u>	<u>2018</u>
Cash generated from operating activities		-262,085	-130,149
Cash receipts from tenants		663,734	617 962
Cash paid to suppliers and employees		-925,819	-748,111
Cash flows from investing activities		262 690	257 787
Acquisition of property, plant and equipment		-	-
Investment income		262,690	257 787
Fair Value Adjustment		-	-
Cash flows from investing activities		-	-
Donation of UPCSA Federal Seminary Funds		-	-
Net increase/(decrease) in cash and cash equivalents		605	127 638
Cash and cash equivalents at beginning of year		524,776	397,138
Cash and cash equivalents at end of year		R 525,381	R 524,776

THE SEDIBENG TRUST
NOTES – 31 December 2019

1. Significant accounting policies

1.1 Basis of preparation

The financial statements have been prepared on the historical cost basis except for the revaluation of certain non-current assets and financial instruments. The principal accounting policies are set out below.

1.2 Property, plant and equipment

Land and buildings held for use in the production or supply of goods or services, or for administrative purposes, are stated in the statement of financial position at their original cost, less any subsequent accumulated depreciation and subsequent accumulated impairment losses.

Properties in the course of construction for production, rental or administrative purposes, or for purposes not yet determined, are carried at cost, less any recognised impairment loss. Cost includes professional fees and, for qualifying assets, borrowing costs capitalised in accordance with the company's accounting policy. Depreciation of these assets, on the same basis as other property assets, commences when the assets are ready for their intended use.

Freehold land is not depreciated.

Depreciation is charged so as to write off the cost or valuation of assets, other than freehold land and properties under construction, over their estimated useful lives, using the straight-line basis. The estimated useful lives, residual values and depreciation methods are reviewed at each year end, with the effect of any changes in estimate accounted for on a prospective basis.

Depreciation is provided on all property, plant and equipment other than freehold land, to write down the cost, less residual value, by equal instalments over their useful lives as follows:

Item	Useful life
Buildings	50 years
Plant and equipment	5 years
Office equipment	5 years

Assets held under finance leases are depreciated over their expected useful lives on the same basis as owned assets or, where shorter, the term of the relevant lease.

The gain or loss arising on the disposal or retirement of an item of property, plant and equipment is determined as the difference between the sales proceeds and the carrying amount of the asset and is recognised in profit or loss.

1.3 Investment property

Investment property, which is property held to earn rentals and/or for capital appreciation, is measured initially at its cost, including transaction costs. Subsequent to initial recognition, investment property is measured at fair value. Gains and losses arising from changes in the fair value of investment property are included in profit or loss in the period in which they arise.

1.4 Financial assets

Investments are recognised and derecognised on trade date where the purchase or sale of an investment is under a contract whose terms require delivery of the investment within the time frame established by the market concerned, and are initially measured at fair value, plus transaction costs, except for those financial assets classified as at fair value through profit or loss, which are initially measured at fair value.

Financial assets are classified into the following specified categories: financial assets at fair value through profit or loss' (FVTPL), 'held to maturity' investments, 'available for sale' (AFS) financial assets and 'loans and receivables'. The classification depends on the nature and purpose of the financial assets and is determined at the time of initial recognition.

Effective interest method

The effective interest method is a method of calculating the amortised cost of a financial asset and of allocating interest revenue over the relevant period. The effective interest rate is the rate that exactly discounts estimated future cash receipts (including all fees on points paid or received that form an integral part of the effective interest rate, transaction costs and other premiums or discounts) through the expected life of the financial asset, or where appropriate, a shorter period.

Revenue is recognised on an effective interest basis for debt instruments other than those financial assets designated as at FVTPL.

1.4.1 Financial assets at FVTPL

Financial assets are classified as at FVTPL where the financial asset is either held for trading or it is designated as at FVTPL.

A financial asset is classified as held for trading if:

- * it has been acquired principally for the purpose of selling in the near future; or
- * It is a part of an identified portfolio of financial instruments that the entity manages together and has a recent actual pattern of short-term profit-taking; or
- * It is a derivative that is not designated and effective as a hedging instrument.

A financial asset other than a financial asset held for trading may be designated as at FVTPL upon initial recognition if:

- * such designation eliminates or significantly reduces a measurement or recognition inconsistency that would otherwise arise; or
- * the financial assets forms part of a group of financial assets or financial liabilities or both, which is managed and its performance is evaluated on a fair value basis, in accordance with the entity's documented risk management or investment strategy, and information about the grouping is provided internally on that basis; or
- * it forms part of a contract containing one or more embedded derivatives, and IAS 39 *Financial instruments: Recognition and Measurement* permits the entire combined contract (asset or liability) to be designated as at FVTPL.

Financial assets at FVTPL are stated at fair value, with any resultant gain or loss recognised in profit or loss. The net gain or loss recognised in profit or loss incorporates any dividend or interest earned on the financial asset. Fair value is determined in the manner described .

1.5 Loans and receivables

Trade receivables, loans and other receivables that have fixed or determinable payments that are not quoted in an active market are classified as loans and receivables. Loans and receivables are measured at amortised cost using the effective interest method, less any impairment. Interest revenue is recognised by applying the effective interest rate, except for short-term receivables when the recognition of interest would be immaterial.

1.6 Taxation

There is no provision for taxation as the trust is a registered Public Benefit Organisation and enjoys tax exempt status in terms of Section 10(1) of the Income Tax Act.

1.7 Provisions

Provisions are recognised when the entity has a present obligation (legal or constructive) as a result of a past event, it is probable that the entity will be required to settle the obligation, and a reliable estimate can be made of the amount of the obligation.

The amount recognised as a provision is the best estimate of the consideration required to settle the present obligation at the reporting date, taking into account the risks and uncertainties surrounding the obligation. Where a provision is measured using the cash flows estimated to settle the present obligation, its carrying amount is the present value of those cash flows.

When some or all of the economic benefits required to settle a provision are expected to be recovered from a third party, the receivable is recognised as an asset if it is virtually certain that reimbursement will be received and the amount of the receivable can be measured reliably.

1.8 Revenue recognition

Revenue is measured at the fair value of the consideration received or receivable. Revenue is reduced for value added tax, estimated customer returns, rebates and other similar allowances.

1.8.1 Rendering of services

Revenue from a contract to provide services is recognised by reference to the stage of completion of the contract. The stage of completion of the contract is determined as follows:

* Servicing fees included in the price of products sold are recognised by reference to the proportion of the total service cost of providing the servicing for the product sold, taking into account historical trends in the number of services actually provided on past goods sold; and

1.8.2 Dividend and interest revenue

Dividend revenue from investments is recognised when the shareholder's right to receive payment has been established.

Interest revenue is accrued on a time basis, by reference to the principal outstanding and at the effective interest rate applicable, which is the rate that exactly discounts estimated future cash receipts through the expected life of the financial asset to that asset's net carrying amount.

THE SEDIBENG TRUST
NOTES – as at the 31st of December 2019

2. Property, plant and equipment

	2019			2018		
	<u>Cost/ valuation</u>	<u>Accumulated depreciation</u>	<u>Carrying amount</u>	<u>Cost/ valuation</u>	<u>Accumulated depreciation</u>	<u>Carrying value</u>
Land	200 000	-	200 000	200 000	-	200 000
Garden Wall	16 990	(16 989)	1	16 990	(16 989)	1
Stellenbosch (use of asset)	200 000	(145 000)	55 000	200 000	(125 000)	75 000
Buildings	1 580 548	(470 806)	1 109 742	1 580 548	(439 206)	1 141 342
Computers and office equipment	55 202	(54 143)	1 059	55 202	(51 023)	4 179
Furniture, fittings and equipment	360 960	(327 538)	33 422	324 940	(322 807)	2 133
Security equipment	14 130	(14 129)	1	14 130	(14 129)	1
	<u>R 2 427 830</u>	<u>R (1 028 605)</u>	<u>R 1 399 225</u>	<u>R 2 391 810</u>	<u>R (969 154)</u>	<u>R 1 422 656</u>

Reconciliation of property, plant and equipment - 2018

	<u>Opening balance</u>	<u>Additions/ disposals</u>	<u>Revaluations</u>	<u>Depreciation</u>	<u>Closing Balance</u>
Land	200 000	-	-	-	200 000
Garden Wall	16 990	-	-	(16 707)	283
Stellenbosch (use of asset)	200 000	-	-	(105 000)	95 000
Buildings	1 580 548	-	-	(407 606)	1 172 942
Computers and office equipment	55 202	-	-	(47 907)	7 295
Furniture, fittings and equipment	321 741	-	-	(321 740)	1
Security equipment	14 130	-	-	(14 129)	1
	<u>R 2 388 611</u>	<u>R -</u>	<u>R -</u>	<u>R -913,089</u>	<u>R 1 475 522</u>

Reconciliation of property, plant and equipment - 2017

	<u>Opening balance</u>	<u>Additions/ disposals</u>	<u>Revaluations</u>	<u>Depreciation</u>	<u>Closing Balance</u>
Land	200 000	-	-	-	200 000
Garden Wall	16 990	-	-	(13 309)	3 681
Stellenbosch (use of asset)	200 000	-	-	(85 000)	115 000
Buildings	1 580 548	-	-	(376 006)	1 204 542
Computers and office equipment	47 908	-	-	(47 907)	1
Furniture, fittings and equipment	321 741	-	-	(321 740)	1
Security equipment	14 130	-	-	(14 129)	1
Zimbabwe Investment	279 682	-	-	-	279 682
	<u>R 2 660 999</u>	<u>R -</u>	<u>R -</u>	<u>R (858 092)</u>	<u>R 1 802 907</u>

Land and buildings comprise of ERF 334 Menlo Park ,Reg Div JR, Gauteng with improvements consisting of a residential unit situated at 21 9th street, Menlo Park, Pretoria. Acquired in 2004. Unencumbered, measured according to the cost model. Depreciated over a period of 50 years on the straight line method.

The Sedibeng Trust acquired the use of part of a property in Stellenbosch to help accommodate students. An amount of two hundred thousand Rand was paid to use the property for a period of ten years.

The Sedibeng Trust made a contribution towards a property in Harare, Zimbabwe, to accommodate Ministry students studying in Zimbabwe.

THE SEDIBENG TRUST
NOTES – as at the 31st of December 2019

	<u>2019</u>	<u>2018</u>
3. Investments		
Available for sale Instrument:		
Coronation Equity Fund	4,138,998	3,609,709
Money Market Account	<u>2,225,000</u>	<u>2,225,000</u>
	<u>6,363,998</u>	<u>5,834,709</u>

4. Trade and Other receivables

Debtors	491 431	555 127
Provision for Doubtful Debts	<u>(4 355)</u>	<u>(8 000)</u>
	487 076	547 127
Deposits	5 650	5 650
Sundry Receivables	<u>11 939</u>	<u>49 909</u>
	R 504 665	R 602 687

5. Cash and Cash Equivalents

Standard Bank Cheque Account	10 588	40 897
Market Link Account	514 409	483 693
Cash on hand	<u>384</u>	<u>186</u>
	R 525 381	R 524 776

6. Trust Capital

Trust Capital arises from the following donations:

6.1 Estate of the late I M Lusi and the trustees of the Isabel Lusk Charitable Trust	5 876 713	5 876 713
6.2 The General Assembly of the UPCSA of the Federal Seminary Funds.	594 992	594 992
6.3 Other Accomodation Projects (funds)	<u>445 000</u>	<u>475 000</u>
	<u>6 916 705</u>	<u>6 946 705</u>

7. Reserves

	<u>2,960,115</u>	<u>2,430,826</u>
--	-------------------------	-------------------------

Fair Value Adjustments arising from revaluation of available for sale instruments.
 Recognised directly into equity.

	<u>2019</u>	<u>2018</u>
8. Trade and other payables		
Deposits held	-	4,500
Accruals	18,674	26,050
Provisions	10,000	
Other payables : UPCSA	-	119,520
	<u>28,674</u>	<u>150,070</u>

9. Taxation

There is no provision for taxation as the trust is a registered Public Benefit Organisation and enjoys tax exempt status in terms of Section 10(1) of the Income Tax Act.

ANNEXURE 6

PRESBYTERY ASSESSMENTS ANALYSIS FOR 10 YEARS

PRESBYTRY	2010	2011	Jan 2012 to to Jun 2013	July 2013 to June 2014	July 2014 to Jun 2015	July 2015 to Jun 2016	July 2016 to Jun 2017	July 2017 to Jun 2018	July 2018 to Jun 2019	July 2019 to Jun 2020
Amatola	615 476	397 011	602 784	647 367	781 887	592 925	552 744.00	562 327	546 501	410 055.87
Central Cape	305 858	380 380	508 356	453 657	387 208	403 087	731 871.00	744 559	723 605	542 942.12
Drakensberg	185 199	204 210	524 685	434 023	369 018	387 287	584 873.00	595 013	578 267	433 890.93
East Griqualand	72 636	1 200	69 120	110 268	83 591	90 322	26 900.00	27 366	26 596	19 955.90
eGoli	1 793 351	2 585 737	4 110 940	3 046 553	2 418 432	2 664 353	2 587 295.00	2 632 149	2 558 072	1 919 397.59
eThekwini	837 172	541 554	1 142 966	1 136 484	1 743 926	1 427 817	1 510 719.00	1 536 909	1 493 656	1 120 734.36
Free State	130 308	169 263	75 851	35 361	48 573	55 789	64 137.00	65 249	63 413	47 580.35
Highveld	910 255	670 290	1 144 508	775 211	777 990	845 969	1 405 959.00	1 430 333	1 390 079	1 043 017.64
Lekoa	118 607	112 199	430 060	136 421	98 188	203 220	243 578.00	247 801	240 827	180 699.54
Limpopo	179 581	179 418	207 189	149 199	205 145	185 186	169 708.00	172 650	167 791	125 898.72
Mthatha	20 671	7 200	28 100	26 900	21 500	23 798	92 000.00	93 595	90 961	68 250.65
Transkei	5 600	1 200	6 700	1 550	13 200	21 900	21 600.00	21 974	21 356	16 024.07
Tshwane	882 405	917 571	1 602 150	965 413	1 510 958	2 257 544	1 695 237.00	1 724 626	1 676 090	1 257 619.95
Unallocated					122 212					
uThukela	132 226	159 734	175 725	186 239	186 896	192 340	183 636.00	186 820	181 562	136 231.27
Western Cape	1 845 443	1 861 760	2 941 383	2 006 835	1 788 227	2 347 828	2 895 809.00	2 946 012	2 863 101	2 148 270.22
TOTAL	8 034 788	8 188 727	13 570 519	10 111 480	10 556 951	11 699 365	12 766 066.00	12 987 382	12 621 875	9 470 569.18

Congregations paying assessments ranke

Acc No	Congregation
1001/300	Midrand
1001/086	Hillcrest
1001/002	Bellville
1001/259	JL Zwane Memorial
1001/108	Trinity - Estcourt
1001/069	St James - Matsulu
1001/277	Emmanuel
1001/234	St Andrew's - Brakpan
1001/384	Somerville
1001/129	St Nicholas' United
1001/034	Trinity - Meadowridge
1001/007	Durbanville
1001/230	Gateway
1001/374	Viljoenskroon
1001/363	Pirie
1001/332	Mpharane
1001/206	St Columba's - Port Elizabeth
1001/429	Lingelihle
1001/100	Shalom
1001/312	St John's - Turffontein
1001/137	Auld Memorial
1001/050	Northdale
1001/083	Glenwood
1001/066	Ross
1001/195	George
1001/430	Fourways United
1001/309	St Giles
1001/180	St Luke's - Hoopstad
1001/187	Blaauwberg
1001/029	St George'd Wellington
1001/093	Richards Bay
1001/426	Tsakane
1001/424	St John's Presbyterian Church Kapiri
1001/351	St Andrew's - Hillside, Bulawayo
1001/031	Salem United
1001/313	St Magnus
1001/155	St Andrew's - Heilbron
1001/244	Trinity - Katilehong
1001/133	Stutterheim & District
1001/443	St Columba's - Lusaka
1001/064	St Michael's United - Modemolle
1001/410	Tzaneen
1001/367	BD Yanta Memorial

1001/011	Goodwood
1001/408	William Gavin Memorial
1001/393	Khayelihle
1001/320	Stilfontein
1001/189	Grace
1001/239	St Peter's - Duduza
1001/021	Mowbray
1001/335	St John's - Groutville
1001/258	Mount Herob
1001/420	St Columbas Presbyterian Church Kabwe
1001/399	Centurion West
1001/176	Trinity - Klerksdorp
1001/266	St Columba's - Hatfield
1001/082	Eshowe
1001/318	St Patrick's
1001/237	St Mark's - Daveyton
1001/316	Polokwane
1001/378	Premier Mine
1001/290	St James - Bedfordview
1001/097	St George's - Bluff
1001/253	Masibulele
1001/162	St Andrew's - Westonaria
1001/236	St John's - Boksburg
1001/074	Alfred County
1001/088	Amanzimtoti
1001/395	St Peter's Boipatong
1001/087	Malan
1001/435	St Columba's - Kabwe
1001/072	Msinga
1001/098	St Margaret's - Bluff
1001/025	Plumstead
1001/061	Trinity - Dundee
1001/368	T.P. Finca Memorial
1001/010	Gardens
1001/317	St Ninian's
1001/143	Stuart Memorial
1001/407	St Andrew's Presbyterian Church
1001/055	St John's Gowrie
1001/229	Heidelberg
1001/145	JY Hliso Memorial
1001/276	William Samson Memorial
1001/106	Gooldville
1001/202	Oudtshoorn
1001/337	Njikelana
1001/174	St Timothy's - Sebokeng
1001/084	Greyville
1001/192	Bedford
1001/016	Langa

1001/314	St Mark's - Yeoville
1001/070	JZS Ncevu Memorial
1001/265	St David's - PMB
1001/012	Guguletu
1001/263	St Andrew's - Pretoria
1001/287	Rapodile Street
1001/324	Trinity - Edenvale
1001/030	St Kieran's
1001/440	St Paul's - Kitwe
1001/245	Elgin United
1001/292	JJR Jolobe Memorial
1001/434	St Andrew's - Kitwe
1001/301	Moletsane
1001/048	All Saints United - PMB
1001/296	Linden
1001/212	Summerstrand United
1001/342	Welkom
1001/217	BE Ngubane
1001/348	Paballong
1001/223	Dundee
1001/306	St Barnabas' United - Florida
1001/040	Paarl United
1001/199	Makanaskop
1001/027	Rondebosch United
1001/255	Jonas Lediga Memorial
1001/164	St Augustine's - Motse-Thabong
1001/126	St Columba's - Queenstown
1001/184	DD Stormont Memorial
1001/113	Gillispie
1001/282	Johannesburg
1001/122	St Andrew's - East London
1001/203	St Andrew's - Somerset East
1001/144	East Rand
1001/233	St Andrew's - Benoni
1001/308	Masiphumele
1001/204	St Andrew's - Walmer
1001/073	Edenvale
1001/248	Erskine
1001/140	Kidston
1001/109	Macfarlan
1001/053	Scottsville
1001/019	Tableview United
1001/283	Alexandra
1001/172	St Paul's - Welkom
1001/391	St Paul's Presbyterian Church
1001/294	Kensington United
1001/018	Milnerton
1001/161	Sommerset East

1001/377	Zwide
1001/197	Knysna
1001/279	Mahwelereng
1001/017	Maitland
1001/362	Pietermaritzburg
1001/231	DT Plaatjie Memorial
1001/190	Adelaide
1001/151	Newcastle
1001/344	Diepsloot
1001/299	Dobsonville
1001/224	DV Sikhutswa
1001/261	Saints
1001/390	Wasukile Presbyterian Church
1001/260	William Mpamba Memorial
1001/397	Duncan Village
1001/043	Abraham Maramani Memorial
1001/357	AMT Cawa
1001/078	Clermont
1001/403	Columba Mission
1001/356	Elsies River
1001/250	GG Ndotyana Memorial
1001/046	Mafube
1001/257	Mamelodi East
1001/201	Nonzwakazi
1001/358	ZS Tyandela
1001/366	Themalihle
1001/413	Matangari
1001/130	St Paul's - East London
1001/379	Pretoria Central
1001/085	Highland Hills United
1001/116	Dorrington
1001/284	John Knox Bokwe - Ugie
1001/330	Lower Rainy
1001/340	Mthatha
1001/022	Nyanga
1001/121	Parkside
1001/059	St Andrew's - Newcastle
1001/355	St Michael's - Boston
1001/336	Melkbosstrand United
1001/240	St Peter's United - Secunda
1001/215	Port Alfred
1001/416	Protea Valley
1001/188	Buchanan
1001/423	GT Vika Memorial
1001/385	Lundazi
1001/063	Ramoeti-Masemola Memorial United
1001/382	Ruigoek
1001/142	Estcourt

1001/112	K Manakaza Memorial
1001/327	M Makwetu Memorial
1001/047	Maclay
1001/102	Margate
1001/105	Mgwali
1001/345	Ndabakazi
1001/104	Ndakana
1001/437	St Peters - Ndola
1001/033	Stellenbosch United
1001/439	Twapia - Ndola
1001/326	KwaZakhele
1001/165	St John's - Bloemfontein
1001/159	St Andrew's - Vergenoeg
1001/341	Kuyasa
1001/020	Mitchell's Plain United
1001/256	Weirdale
1001/376	Yekelo-Mbali Memorial
1001/150	Phomolong
1001/136	Freeman Bavuma Memorial
1001/060	St Margaret's - Dannhauser
1001/271	St Peter's - Mothotlong
1001/254	GaRankuwa
1001/319	St Paul's - Alberton
1001/157	St Andrew's - Kroonstad
1001/096	St Columba's - Kokstad
1001/110	Endumisweni
1001/360	Phalabora
1001/441	BW Zulu
1001/219	Cunningham
1001/222	Duff
1001/242	EE Xokozela
1001/111	Gcuwa Mission
1001/252	Irvin Njoloza
1001/281	Lebowakgomo
1001/147	Mbonda Mission
1001/432	Mchinga
1001/183	Miller
1001/026	Retreat
1001/052	Richmond
1001/241	St Peter's - Tembisa
1001/417	Wattville
1001/406	VV Dipa Memorial
1001/274	Seshego
1001/191	Arcadia
1001/421	Bwacha Presbyterian Church Zambia
1001/079	Gordon Memorial
1001/389	Chimwemwe Presbyterian Church Zambia
1001/433	John Knox - Ndola

1001/415	Kabushi Presbyterian Church
1001/205	St Barnabas' - KwaZakhele
1001/396	St John's - Keiskamamahoek
1001/099	St Paul's - Kwamashu
1001/039	Tygerberg
1001/339	Tantyi
1001/247	Ernest Ntuli Memorial
1001/383	Matero
1001/333	BM Molaba Memorial
1001/243	Ebenezer - Vosloorus
1001/350	GaKgapane
1001/044	Glenbain
1001/328	Lovedale
1001/359	Nqandu
1001/438	St Barnabas - Kabwe
1001/325	Glen Avon
1001/208	St Martin's - Port Elizabeth
1001/200	St Matthew's - Motherwell

d**2019**

Presbytery	Total		Acc No
Egoli	0.00	1	1001/300
eThekwini	0.00	2	1001/002
Western Cape	0.00	3	1001/086
Western Cape	0.00	4	1001/259
Drakensberg	0.00	5	1001/290
Tshwane	0.00	6	1001/324
Tshwane	0.00	7	1001/032
Highveld	0.00	8	1001/277
Mthatha	0.00	9	1001/315
Amathole	0.00	10	1001/233
Western Cape	0.00	11	1001/230
Western Cape	0.00	12	1001/092
Highveld	0.00	13	1001/054
Free State	0.00	14	1001/275
Amathole	0.00	15	1001/007
East Griqualand	0.00	16	1001/307
Central Cape	0.00	17	1001/296
Central Cape	0.00	18	1001/021
eThekwini	0.00	19	1001/268
Egoli	0.00	20	1001/027
Amathole	0.00	21	1001/127
Drakensberg	0.00	22	1001/091
eThekwini	0.00	23	1001/430
Mthatha	0.00	24	1001/026
Central Cape	0.00	25	1001/195
Egoli	0.00	26	1001/034
Egoli	0.00	27	1001/055
Free State	0.00	28	1001/137
Limpopo	0.00	29	1001/267
Western Cape	0.00	30	1001/030
eThekwini	0.00	31	1001/083
Highveld	0.00	32	1001/156
Zambia	0.00	33	1001/167
Zimbabwe	0.00	34	1001/261
Western Cape	0.00	35	1001/365
Egoli	0.00	36	1001/274
Free State	0.00	37	1001/232
Highveld	0.00	38	1001/096
Amathole	0.00	39	1001/238
Zambia	0.00	40	1001/187
Drakensberg	0.00	41	1001/367
Limpopo	0.00	42	1001/039
Highveld	0.00	43	1001/011

Western Cape	0.00	44	1001/393
Mthatha	0.00	45	1001/214
eThekwini	0.00	46	1001/103
Lekoa	0.00	47	1001/189
Tshwane	0.00	48	1001/258
Highveld	0.00	49	1001/033
Western Cape	0.00	50	1001/236
Tshwane	0.00	51	1001/244
Limpopo	0.00	52	1001/306
Zambia	0.00	53	1001/058
Tshwane	0.00	54	1001/082
Lekoa	0.00	55	1001/317
Tshwane	0.00	56	1001/215
eThekwini	0.00	57	1001/309
Egoli	0.00	58	1001/025
Highveld	0.00	59	1001/102
Limpopo	0.00	60	1001/029
Tshwane	0.00	61	1001/060
Egoli	0.00	62	1001/074
eThekwini	0.00	63	1001/295
Western Cape	0.00	64	1001/165
Lekoa	0.00	65	1001/363
Highveld	0.00	66	1001/067
eThekwini	0.00	67	1001/266
eThekwini	0.00	68	1001/075
Lekoa	0.00	69	1001/088
Tiyo Soga	0.00	70	1001/414
Zambia	0.00	71	1001/212
Thukela	0.00	72	1001/044
eThekwini	0.00	73	1001/313
Western Cape	0.00	74	1001/010
Thukela	0.00	75	1001/204
Mthatha	0.00	76	1001/322
Western Cape	0.00	77	1001/264
Egoli	0.00	78	1001/129
Amathole	0.00	79	1001/312
Lekoa	0.00	80	1001/229
Drakensberg	0.00	81	1001/260
Highveld	0.00	82	1001/106
Central Cape	0.00	83	1001/399
Limpopo	0.00	84	1001/145
Limpopo	0.00	85	1001/241
Central Cape	0.00	86	1001/302
Tiyo Soga	0.00	87	1001/412
Lekoa	0.00	88	1001/210
eThekwini	0.00	89	1001/151
Central Cape	0.00	90	1001/056
Western Cape	0.00	91	1001/192

Egoli	0.00
Amathole	0.00
Drakensberg	0.00
Western Cape	0.00
Tshwane	0.00
Highveld	0.00
Egoli	0.00
Western Cape	0.00
Zambia	0.00
Western Cape	0.00
Central Cape	0.00
Zambia	0.00
Egoli	0.00
Drakensberg	0.00
Egoli	0.00
Central Cape	0.00
Free State	0.00
Egoli	0.00
East Griqualand	0.00
Thukela	0.00
Egoli	0.00
Western Cape	0.00
Central Cape	0.00
Western Cape	0.00
Tshwane	0.00
Free State	0.00
Amathole	0.00
Tiyo Soga	0.00
East Griqualand	0.00
Egoli	0.00
Amathole	0.00
Central Cape	0.00
Highveld	0.00
Highveld	0.00
Western Cape	0.00
Central Cape	0.00
Drakensberg	0.00
Mthatha	0.00
Tiyo Soga	0.00
Amathole	0.00
Drakensberg	0.00
Western Cape	0.00
Egoli	0.00
Free State	0.00
Tshwane	0.00
Egoli	0.00
Western Cape	0.00
Central Cape	0.00

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1001/305

Central Cape	0.00	140	1001/397
Central Cape	0.00	141	1001/299
Limpopo	0.00	142	1001/078
Western Cape	0.00	143	1001/356
Drakensberg	0.00	144	1001/179
Highveld	0.00	145	1001/388
Amathole	0.00	146	1001/344
Thukela	0.00	147	1001/308
Egoli	0.00	148	1001/243
Egoli	0.00	149	1001/043
Mthatha	0.00	150	1001/089
Tshwane	0.00	151	1001/427
Zambia	0.00	152	1001/072
Limpopo	0.00	153	1001/348
Amathole	0.00	154	1001/073
Drakensberg	0.00	155	1001/116
Western Cape	0.00	156	1001/200
eThekwini	0.00	157	1001/298
Tiyo Soga	0.00	158	1001/316
Western Cape	0.00	159	1001/319
Western Cape	0.00	160	1001/379
East Griqualand	0.00	161	1001/188
Tshwane	0.00	162	1001/184
Central Cape	0.00	163	1001/142
Mthatha	0.00	164	1001/271
eThekwini	0.00	165	1001/090
Limpopo	0.00	166	1001/280
Amathole	0.00	167	1001/343
Tshwane	0.00	168	1001/442
eThekwini	0.00	169	1001/225
Amathole	0.00	170	1001/203
Mthatha	0.00	171	1001/224
Mthatha	0.00	172	1001/346
Mthatha	0.00	173	1001/018
Western Cape	0.00	174	1001/417
Amathole	0.00	175	1001/431
Thukela	0.00	176	1001/166
Lekoa	0.00	177	1001/015
Western Cape	0.00	178	1001/239
Highveld	0.00	179	1001/136
Central Cape	0.00	180	1001/196
Western Cape	0.00	181	1001/318
East Griqualand	0.00	182	1001/254
Mthatha	0.00	183	1001/361
Zambia	0.00	184	1001/149
Zambia	0.00	185	1001/016
Tshwane	0.00	186	1001/287
Drakensberg	0.00	187	1001/357

Tiyo Soga	0.00	188	1001/441
Central Cape	0.00	189	1001/049
Tiyo Soga	0.00	190	1001/398
eThekwini	0.00	191	1001/093
Amathole	0.00	192	1001/372
Tiyo Soga	0.00	193	1001/110
Tiyo Soga	0.00	194	1001/071
Zambia	0.00	195	1001/191
Western Cape	0.00	196	1001/079
Zambia	0.00	197	1001/435
Central Cape	0.00	198	1001/440
Free State	0.00	199	1001/434
Free State	0.00	200	1001/390
Western Cape	0.00	201	1001/437
Western Cape	0.00	202	1001/439
Limpopo	0.00	203	1001/421
East Griqualand	0.00	204	1001/389
Free State	0.00	205	1001/433
Western Cape	0.00	206	1001/415
Thukela	0.00	207	1001/438
Tshwane	0.00	208	1001/436
Tshwane	0.00	209	1001/019
Highveld	0.00	210	1001/413
Free State	0.00	211	1001/247
East Griqualand	0.00	212	1001/429
Thukela	0.00	213	1001/050
Limpopo	0.00	214	1001/164
Thukela	0.00	215	1001/333
Tiyo Soga	0.00	216	1001/350
Tiyo Soga	0.00	217	1001/325
Tiyo Soga	0.00	218	1001/411
Tiyo Soga	0.00	219	1001/168
Tiyo Soga	0.00	220	1001/378
Limpopo	0.00	221	
East Griqualand	0.00	222	
Zambia	0.00	223	
Mthatha	0.00	224	
Western Cape	0.00	225	
Drakensberg	0.00	226	
Highveld	0.00	227	
Highveld	0.00	228	
Mthatha	0.00	229	
Limpopo	0.00	230	
Central Cape	0.00	231	
Zambia	0.00	232	
Thukela	0.00	233	
Zambia	0.00	234	
Zambia	0.00	235	

Zambia	0.00	236
Central Cape	0.00	237
Amathole	0.00	238
eThekwini	0.00	239
Western Cape	0.00	240
Central Cape	0.00	241
Thukela	0.00	242
Zambia	0.00	243
Lekoa	0.00	244
Highveld	0.00	245
Limpopo	0.00	246
Drakensberg	0.00	247
Amathole	0.00	248
Mthatha	0.00	249
Zambia	0.00	250
Central Cape	0.00	251
Central Cape	0.00	252
Central Cape	0.00	253

2020

Congregation	Presbytery	Balance	
Midrand	Egoli	0.00	1
Bellville	Western Cape	0.00	2
Hillcrest	eThekwini	0.00	3
JL Zwane Memorial	Western Cape	0.00	4
St James - Bedfordview	Egoli	0.00	5
Trinity - Edenvale	Egoli	0.00	6
Somerset West United	Western Cape	0.00	7
Emmanuel	Tshwane	0.00	8
St Mungo's United Bryanston	Egoli	0.00	9
St Andrew's - Benoni	Highveld	0.00	10
Gateway	Highveld	0.00	11
Pinetown	eThekwini	0.00	12
Upper Umgeni	Drakensberg	0.00	13
Trinity - Lynwood	Tshwane	0.00	14
Durbanville	Western Cape	0.00	15
St Columba's - Parktown	Egoli	0.00	16
Linden	Egoli	0.00	17
Mowbray	Western Cape	0.00	18
St John's - Middelburg	Central Cape	0.00	19
Rondebosch United	Western Cape	0.00	20
St George's - East London	Amathole	0.00	21
North Durban	eThekwini	0.00	22
Fourways United	Egoli	0.00	23
Retreat	Western Cape	0.00	24
George	Central Cape	0.00	25
Trinity - Meadowridge	Western Cape	0.00	26
St John's Gowrie	Drakensberg	0.00	27
Auld Memorial	Amathole	0.00	28
St Francis - Waterkloof	Tshwane	0.00	29
St Kieran's	Western Cape	0.00	30
Glenwood	eThekwini	0.00	31
St Andrew's - Henley-on-Klip	Lekoa	0.00	32
St Luke's - Vereeniging	Lekoa	0.00	33
Saints	Tshwane	0.00	34
Stuartville	Limpopo	0.00	35
Seshego	Limpopo	0.00	36
St Andrew's - Germiston	Highveld	0.00	37
St Columba's - Kokstad	East Griqualand	0.00	38
St Michael's - Springs	Highveld	0.00	39
Blaauwberg	Limpopo	0.00	40
BD Yanta Memorial	Highveld	0.00	41
Tygerberg	Western Cape	0.00	42
Goodwood	Western Cape	0.00	43

Khayelihle	eThekwini	0.00	44
Trinity - Grahamstown	Central Cape	0.00	45
Westville	eThekwini	0.00	46
Grace	Tshwane	0.00	47
Mount Herob	Limpopo	0.00	48
Stellenbosch United	Western Cape	0.00	49
St John's - Boksburg	Highveld	0.00	50
Trinity - Katlehong	Highveld	0.00	51
St Barnabas' United - Florida	Egoli	0.00	52
St Paul's United - Mulbarton	Egoli	0.00	53
Eshowe	eThekwini	0.00	54
St Ninian's	Egoli	0.00	55
Port Alfred	Central Cape	0.00	56
St Giles	Egoli	0.00	57
Plumstead	Western Cape	0.00	58
Margate	eThekwini	0.00	59
St George'd Wellington	Western Cape	0.00	60
St Margaret's - Dannhauser	Thukela	0.00	61
Alfred County	eThekwini	0.00	62
Mount Faith	Egoli	0.00	63
St John's - Bloemfontein	Free State	0.00	64
Pirie	Amathole	0.00	65
Mpolweni	Drakensberg	0.00	66
St Columba's - Hatfield	Tshwane	0.00	67
Trafalgar	eThekwini	0.00	68
Amanzimtoti	eThekwini	0.00	69
Makwarela	Limpopo	0.00	70
Summerstrand United	Central Cape	0.00	71
Glenbain	Drakensberg	0.00	72
St Magnus	Egoli	0.00	73
Gardens	Western Cape	0.00	74
St Andrew's - Walmer	Central Cape	0.00	75
Strubens Valley United	Egoli	0.00	76
St Andrew's - Witbank	Tshwane	0.00	77
St Nicholas' United	Amathole	0.00	78
St John's - Turffontein	Egoli	0.00	79
Heidelberg	Highveld	0.00	80
William Mpamba Memorial	Limpopo	0.00	81
Gooldville	Limpopo	0.00	82
Centurion West	Tshwane	0.00	83
JY Hliso Memorial	Central Cape	0.00	84
St Peter's - Tembisa	Highveld	0.00	85
Orlando	Egoli	0.00	86
Embalenhle	Highveld	0.00	87
St Thomas' - KwaNobuhle	Central Cape	0.00	88
Newcastle	Thukela	0.00	89
Ladysmith	Thukela	0.00	90
Bedford	Central Cape	0.00	91

Greyville	eThekweni	0.00	92
Guguletu	Western Cape	0.00	93
St David's - Nigel	Highveld	0.00	94
St Mark's - Moregloed	Tshwane	0.00	95
Trinity - Dundee	Thukela	0.00	96
St John's United - PMB	Drakensberg	0.00	97
Randpark Ridge United	Egoli	0.00	98
St Paul's - East London	Amathole	0.00	99
JJR Jolobe Memorial	Central Cape	0.00	100
BE Ngubane	Egoli	0.00	101
JZS Ncevu Memorial	Amathole	0.00	102
Lebowakgomo	Limpopo	0.00	103
Elgin United	Western Cape	0.00	104
Weirdale	Limpopo	0.00	105
St Andrew's - Kingwilliamstown	Amathole	0.00	106
Mitchell's Plain United	Western Cape	0.00	107
Stutterheim & District	Amathole	0.00	108
Dundee	Thukela	0.00	109
All Saints United - PMB	Drakensberg	0.00	110
Paarl United	Western Cape	0.00	111
St Barnabas' - KwaZakhele	Central Cape	0.00	112
Maitland	Western Cape	0.00	113
Rietvlei	East Griqualand	0.00	114
Oudtshoorn	Central Cape	0.00	115
St Anthony's - Sebokeng	Lekoa	0.00	116
ET Legodi	Tshwane	0.00	117
St Andrew's - Newcastle	Thukela	0.00	118
St Columba's - Port Elizabeth	Central Cape	0.00	119
St Andrew's - Constantia	Free State	0.00	120
St Andrew's - Beaconsfield	Free State	0.00	121
Masibulele	Western Cape	0.00	122
Jonas Lediga Memorial	Tshwane	0.00	123
Gillispie	East Griqualand	0.00	124
Johannesburg	Egoli	0.00	125
Alexandra	Egoli	0.00	126
St Paul's - Sharpville	Lekoa	0.00	127
St Andrew's - Vergenoeg	Free State	0.00	128
St Paul's - Welkom	Free State	0.00	129
Mabopane	Tshwane	0.00	130
All Saints United - Somerset East	Central Cape	0.00	131
Mafube	East Griqualand	0.00	132
Phomolong	Free State	0.00	133
DT Plaatjie Memorial	Highveld	0.00	134
Adelaide	Amathole	0.00	135
Kensington United	Egoli	0.00	136
East Rand	Highveld	0.00	137
GG Ndotyana Memorial	Western Cape	0.00	138
Rustenburg	Tshwane	0.00	139

Duncan Village	Amathole	0.00	140
Dobsonville	Egoli	0.00	141
Clermont	eThekwini	0.00	142
Elsies River	Western Cape	0.00	143
Zamdela	Free State	0.00	144
New Edenvale	Drakensberg	0.00	145
Diepsloot	Egoli	0.00	146
Masiphumele	Western Cape	0.00	147
Ebenezer - Vosloorus	Highveld	0.00	148
Abraham Maramani Memorial	Drakensberg	0.00	149
St Andrew's - Scottburgh	eThekwini	0.00	150
Henry Arends Memorial	Amathole	0.00	151
Msinga	Thukela	0.00	152
Paballong	East Griqualand	0.00	153
Edenvale	Drakensberg	0.00	154
Dorrington	Amathole	0.00	155
St Matthew's - Motherwell	Central Cape	0.00	156
Meadowlands	Egoli	0.00	157
Polokwane	Limpopo	0.00	158
St Paul's - Alberton	Highveld	0.00	159
Pretoria Central	Tshwane	0.00	160
Buchanan	East Griqualand	0.00	161
DD Stormont Memorial	Tiyo Soga	0.00	162
Estcourt	Drakensberg	0.00	163
St Peter's - Mothotlong	Tshwane	0.00	164
Merebank	eThekwini	0.00	165
Mamelodi Gardens	Tshwane	0.00	166
St Peter's United - Denysville	Highveld	0.00	167
Kwamaxaki-Dwesi	Central Cape	0.00	168
Steadville PC	Thukela	0.00	169
St Andrew's - Somerset East	Central Cape	0.00	170
DV Sikhutswa	Mthatha	0.00	171
JL Sokupa	Tiyo Soga	0.00	172
Milnerton	Western Cape	0.00	173
Wattville	Highveld	0.00	174
WV Masinda Memorial	Western Cape	0.00	175
St John's - Batho	Free State	0.00	176
Kuils River United	Western Cape	0.00	177
St Peter's - Duduza	Highveld	0.00	178
Freeman Bavuma Memorial	Western Cape	0.00	179
The Hill	Central Cape	0.00	180
St Patrick's	Egoli	0.00	181
GaRankuwa	Tshwane	0.00	182
Pholela	Drakensberg	0.00	183
Parys	Free State	0.00	184
Langa	Western Cape	0.00	185
Rapodile Street	Highveld	0.00	186
AMT Cawa	Western Cape	0.00	187

BW Zulu	Thukela	0.00	188
Midlands	Drakensberg	0.00	189
Mbekweni	Western Cape	0.00	190
Richards Bay	eThekwini	0.00	191
Vulindela	Drakensberg	0.00	192
Endumisweni	Thukela	0.00	193
Semple Memorial	Amathole	0.00	194
Arcadia	Central Cape	0.00	195
Gordon Memorial	Thukela	0.00	196
St Columba's - Kabwe	Zambia	0.00	197
St Paul's - Kitwe	Zambia	0.00	198
St Andrew's - Kitwe	Zambia	0.00	199
Wasukile Presbyterian Church	Zambia	0.00	200
St Peters - Ndola	Zambia	0.00	201
Twapia - Ndola	Zambia	0.00	202
Bwacha Presbyterian Church Zambia	Zambia	0.00	203
Chimwemwe Presbyterian Church Zambia	Zambia	0.00	204
John Knox - Ndola	Zambia	0.00	205
Kabushi Presbyterian Church	Zambia	0.00	206
St Barnabas - Kabwe	Zambia	0.00	207
St John's - Kalwelwe	Zambia	0.00	208
Tableview United	Western Cape	0.00	209
Matangari	Limpopo	0.00	210
Ernest Ntuli Memorial	Thukela	0.00	211
Lingelihle	Central Cape	0.00	212
Northdale	Drakensberg	0.00	213
St Augustine's - Motse-Thabong	Free State	0.00	214
BM Molaba Memorial	Lekoa	0.00	215
GaKgapane	Limpopo	0.00	216
Glen Avon	Central Cape	0.00	217
St Mark's vd Bijl	Lekoa	0.00	218
St Matthew's - Carltonville	Lekoa	0.00	219
Premier Mine	Tshwane	0.00	220

Congregations not paying assessments

Acc No	Congregation
1001/198	Adelaide Khobonqaba
1001/249	Alfred Maja Memorial
1001/114	Alice
1001/226	All Saints - Balfour
1001/169	All Saints - Klerksdorp1001
1001/211	All Saints United - Somerset East
1001/152	AR Poho Memorial
1001/001	Atlantis United
1001/186	Balasi
1001/288	Baragwanath
1001/422	Bhongweni Township Presby
1001/003	Blue Downs United
1001/349	Bophelong
1001/004	Bridgetown
1001/216	Burnshill
1001/138	Butterworth
1001/115	Cambridge
1001/005	Camps Bay United
1001/381	Chelstone
1001/077	Christ The Redeemer
1001/228	Dalpark
1001/006	Darling
1001/194	Davidson Memorial
1001/289	Daxina
1001/038	Delft United
1001/331	DM Soga Memorial
1001/220	Donhill
1001/221	Douglas
1001/404	Dr Ntsikelelo
1001/080	Durban Central United
1001/009	Eastridge United
1001/262	Ebenezer - Koppies
1001/412	Embalenhle
1001/246	Entambeni
1001/081	Ernest Reim Memorial
1001/095	Esikhawini
1001/272	ET Legodi
1001/148	Frankfort - Villiers
1001/310	Garden Route
1001/118	Gonubie
1001/128	Gordon's Bay United
1001/160	Graaff Reinet
1001/107	GT Mcoteli

1001/291	Hamilton Memorial
1001/141	Hammarsdale
1001/013	Heideveld-Manenberg United
1001/427	Henry Arends Memorial
1001/401	Ikageng
1001/139	Jeffrey's Bay
1001/346	JL Sokupa
1001/119	John Knox Bokwe - Bisho
1001/285	Jokweni
1001/293	Kagiso
1001/037	Kenilworth
1001/392	Khayakulu
1001/014	Khayelitsha United
1001/286	Khulani
1001/008	Kraaifontein
1001/015	Kuils River United
1001/442	Kwamaxaki-Dwesi
1001/056	Ladysmith
1001/329	Lower Ngqwara
1001/405	Lundie Memorial
1001/278	Mabopane
1001/045	Main
1001/414	Makwarela
1001/280	Mamelodi Gardens
1001/297	Mayfair
1001/398	Mbekweni
1001/042	Mbulu
1001/120	Mdantsane
1001/298	Meadowlands
1001/090	Merebank
1001/049	Midlands
1001/295	Mount Faith
1001/067	Mpolweni
1001/334	Ncisininde
1001/388	New Edenvale
1001/091	North Durban
1001/023	Oranjemund United
1001/302	Orlando
1001/149	Parys
1001/370	Phola
1001/361	Pholela
1001/024	Pinelands
1001/092	Pinetown
1001/065	Rainy
1001/304	Randpark Ridge United
1001/380	Rietvlei
1001/305	Rustenburg
1001/218	SB Ngcobo Memorial

1001/071	Semple Memorial
1001/323	Solomon Rathebe Memorial
1001/409	Solwezi Presbyterian Church
1001/177	Somerset East
1001/032	Somerset West United
1001/273	Soshanguve
1001/386	Springside
1001/153	St Andrew's - Beaconsfield
1001/028	St Andrew's - Cape Town
1001/163	St Andrew's - Constantia
1001/232	St Andrew's - Germiston
1001/156	St Andrew's - Henley-on-Klip
1001/154	St Andrew's - Kgotsong/Bothaville
1001/123	St Andrew's - Kingwilliamstown
1001/124	St Andrew's - Mthatha
1001/089	St Andrew's - Scottburgh
1001/264	St Andrew's - Witbank
1001/182	St Anthony's - Sebokeng
1001/373	St Columba's - Mutare
1001/307	St Columba's - Parktown
1001/235	St David's - Nigel
1001/267	St Francis - Waterkloof
1001/127	St George's - East London
1001/207	St James' - Zwide
1001/311	St John the Evangelist
1001/166	St John's - Batho
1001/436	St John's - Kalwelwe
1001/268	St John's - Middelburg
1001/117	St John's United - Fort Beaufort
1001/051	St John's United - PMB
1001/347	St Luke's - Ratanda
1001/167	St Luke's - Vereeniging
1001/269	St Mark's - Moregloed
1001/411	St Mark's vd Bijl
1001/168	St Matthew's - Carltonville
1001/238	St Michael's - Springs
1001/170	St Monica's - Kutlwanong
1001/315	St Mungo's United Bryanston
1001/171	St Paul's - Sharpville
1001/058	St Paul's United - Mulbarton
1001/418	St Peter's Presbyterian Church Zambia
1001/343	St Peter's United - Denysville
1001/131	St Philip's - Zwelitsha
1001/181	St Silas - Evaton
1001/321	St Stephen's - Turffontein
1001/173	St Stephen's - vd Bijl
1001/210	St Thomas' - KwaNobuhle
1001/225	Steadville PC

1001/132	Stirling - East london
1001/364	Stirling Memorial
1001/322	Strubens Valley United
1001/365	Stuartville
1001/134	Tarkastad - Wheatlands
1001/175	Thaba Nchu-Botshabelo
1001/196	The Hill
1001/213	Themba lethu
1001/419	Thumedi Makgahlela
1001/057	Tiyo Soga - Langa
1001/075	Trafalgar
1001/214	Trinity - Grahamstown
1001/275	Trinity - Lynwood
1001/125	Tsekong
1001/369	Tutura
1001/146	Ulundi
1001/354	Unallocated Assessments
1001/371	Upper Mkemane
1001/054	Upper Umgeni
1001/035	Vredenberg United
1001/178	Vryburg United
1001/062	Vryheid
1001/372	Vulindela
1001/103	Westville
1001/402	Winterberg
1001/036	Woodstock
1001/041	Worcester United
1001/375	WPT Ndibongo Memorial
1001/431	WV Masinda Memorial
1001/179	Zamdela

2019

Presbytery	Total
Amathole	0.00
Highveld	0.00
Amathole	0.00
Highveld	0.00
Lekoa	0.00
Central Cape	0.00
Free State	0.00
Western Cape	0.00
East Griqualand	0.00
Egoli	0.00
East Griqualand	0.00
Western Cape	0.00
Lekoa	0.00
Western Cape	0.00
Amathole	0.00
Tiyo Soga	0.00
Amathole	0.00
Western Cape	0.00
Zambia	0.00
eThekwini	0.00
Highveld	0.00
Western Cape	0.00
Amathole	0.00
Egoli	0.00
Western Cape	0.00
Central Cape	0.00
Limpopo	0.00
Thukela	0.00
Amathole	0.00
eThekwini	0.00
Western Cape	0.00
Free State	0.00
Highveld	0.00
Drakensberg	0.00
eThekwini	0.00
eThekwini	0.00
Tshwane	0.00
Free State	0.00
Central Cape	0.00
Amathole	0.00
Western Cape	0.00
Central Cape	0.00
Central Cape	0.00

Acc No
1001/183
1001/108
1001/069
1001/234
1001/384
1001/374
1001/332
1001/100
1001/066
1001/180
1001/426
1001/424
1001/351
1001/031
1001/155
1001/443
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1001/407
1001/276
1001/337
1001/174
1001/314
1001/265
1001/263
1001/301
1001/342
1001/199
1001/126
1001/122

Egoli	0.00
eThekwini	0.00
Western Cape	0.00
Amathole	0.00
Free State	0.00
Central Cape	0.00
Tiyo Soga	0.00
Amathole	0.00
Thukela	0.00
Egoli	0.00
Western Cape	0.00
Tshwane	0.00
Western Cape	0.00
Mthatha	0.00
Western Cape	0.00
Western Cape	0.00
Central Cape	0.00
Thukela	0.00
Mthatha	0.00
Tiyo Soga	0.00
Tshwane	0.00
Tiyo Soga	0.00
Limpopo	0.00
Tshwane	0.00
Egoli	0.00
Western Cape	0.00
Tiyo Soga	0.00
Amathole	0.00
Egoli	0.00
eThekwini	0.00
Drakensberg	0.00
Egoli	0.00
Drakensberg	0.00
Tiyo Soga	0.00
Drakensberg	0.00
eThekwini	0.00
Western Cape	0.00
Egoli	0.00
Free State	0.00
Zambia	0.00
Drakensberg	0.00
Western Cape	0.00
eThekwini	0.00
Mthatha	0.00
Egoli	0.00
East Griqualand	0.00
Tshwane	0.00
Mthatha	0.00

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Amathole	0.00
Lekoa	0.00
Zambia	0.00
Central Cape	0.00
Western Cape	0.00
Tshwane	0.00
East Griqualand	0.00
Free State	0.00
Western Cape	0.00
Free State	0.00
Highveld	0.00
Lekoa	0.00
Free State	0.00
Amathole	0.00
Mthatha	0.00
eThekweni	0.00
Tshwane	0.00
Lekoa	0.00
Zimbabwe	0.00
Egoli	0.00
Highveld	0.00
Tshwane	0.00
Amathole	0.00
Central Cape	0.00
Egoli	0.00
Free State	0.00
Zambia	0.00
Central Cape	0.00
Amathole	0.00
Drakensberg	0.00
Highveld	0.00
Lekoa	0.00
Tshwane	0.00
Lekoa	0.00
Lekoa	0.00
Highveld	0.00
Free State	0.00
Egoli	0.00
Lekoa	0.00
Egoli	0.00
Zambia	0.00
Highveld	0.00
Amathole	0.00
Lekoa	0.00
Egoli	0.00
Lekoa	0.00
Central Cape	0.00
Thukela	0.00

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Amathole	0.00
East Griqualand	0.00
Egoli	0.00
Limpopo	0.00
Amathole	0.00
Free State	0.00
Central Cape	0.00
Central Cape	0.00
Tshwane	0.00
Western Cape	0.00
eThekwini	0.00
Central Cape	0.00
Tshwane	0.00
East Griqualand	0.00
Tiyo Soga	0.00
Thukela	0.00
	0.00
East Griqualand	0.00
Drakensberg	0.00
Western Cape	0.00
Lekoa	0.00
Thukela	0.00
Drakensberg	0.00
eThekwini	0.00
Amathole	0.00
Western Cape	0.00
Western Cape	0.00
Western Cape	0.00
Western Cape	0.00
Free State	0.00

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1001/409
1001/418
1001/373

2020

Congregation	Presbytery	Balance
Miller	Mthatha	0.00
Trinity - Estcourt	Drakensberg	0.00
St James - Matsulu	Tshwane	0.00
St Andrew's - Brakpan	Highveld	0.00
Somerville	Mthatha	0.00
Viljoenskroon	Free State	0.00
Mpharane	East Griqualand	0.00
Shalom	eThekwini	0.00
Ross	Mthatha	0.00
St Luke's - Hoopstad	Free State	0.00
Tsakane	Highveld	0.00
St John's Presbyterian Church Kapiri	Zambia	0.00
St Andrew's - Hillside, Bulawayo	Zimbabwe	0.00
Salem United	Western Cape	0.00
St Andrew's - Heilbron	Free State	0.00
St Columba's - Lusaka	Zambia	0.00
St Michael's United - Modemolle	Drakensberg	0.00
Tzaneen	Limpopo	0.00
William Gavin Memorial	Mthatha	0.00
Stilfontein	Lekoa	0.00
St John's - Groutville	Tshwane	0.00
St Columbas Presbyterian Church Kabwe	Zambia	0.00
Trinity - Klerksdorp	Lekoa	0.00
St Mark's - Daveyton	Highveld	0.00
St George's - Bluff	eThekwini	0.00
St Andrew's - Westonaria	Lekoa	0.00
st Peter's Boipatong	Lekoa	0.00
Malan	Tiyo Soga	0.00
St Margaret's - Bluff	eThekwini	0.00
T.P. Finca Memorial	Mthatha	0.00
Stuart Memorial	Amathole	0.00
St Andrew's Presbyterian Church	Lekoa	0.00
William Samson Memorial	Limpopo	0.00
Njikelana	Tiyo Soga	0.00
St Timothy's - Sebokeng	Lekoa	0.00
St Mark's - Yeoville	Egoli	0.00
St David's - PMB	Drakensberg	0.00
St Andrew's - Pretoria	Tshwane	0.00
Moletsane	Egoli	0.00
Welkom	Free State	0.00
Makanaskop	Central Cape	0.00
St Columba's - Queenstown	Amathole	0.00
St Andrew's - East London	Amathole	0.00

Macfarlan	Amathole	0.00
Scottsville	Drakensberg	0.00
Erskine	Mthatha	0.00
Kidston	Tiyo Soga	0.00
St Paul's Presbyterian Church	Tshwane	0.00
Sommerset East	Central Cape	0.00
Zwide	Central Cape	0.00
Knysna	Central Cape	0.00
Pietermaritzburg	Drakensberg	0.00
Mahwelereng	Limpopo	0.00
Nonzwakazi	Central Cape	0.00
ZS Tyandela	Mthatha	0.00
Columba Mission	Tiyo Soga	0.00
Mamelodi East	Tshwane	0.00
Themalihle	eThekwini	0.00
Highland Hills United	eThekwini	0.00
Parkside	Amathole	0.00
St Michael's - Boston	Lekoa	0.00
John Knox Bokwe - Ugie	Mthatha	0.00
Lower Rainy	Mthatha	0.00
Mthatha	Mthatha	0.00
Nyanga	Western Cape	0.00
St Peter's United - Secunda	Highveld	0.00
Melkbosstrand United	Western Cape	0.00
Protea Valley	Western Cape	0.00
GT Vika Memorial	Mthatha	0.00
Ruighoek	Tshwane	0.00
Lundazi	Zambia	0.00
Ramoeti-Masemola Memorial United	Zambia	0.00
Mgwali	Amathole	0.00
M Makwetu Memorial	Central Cape	0.00
K Manakaza Memorial	Tiyo Soga	0.00
Maclay	Tiyo Soga	0.00
Ndabakazi	Tiyo Soga	0.00
Ndakana	Tiyo Soga	0.00
KwaZakhele	Central Cape	0.00
Kuyasa	Western Cape	0.00
Yekelo-Mbali Memorial	East Griqualand	0.00
St Andrew's - Kroonstad	Free State	0.00
Phalabora	Limpopo	0.00
Mbonda Mission	East Griqualand	0.00
Cunningham	Tiyo Soga	0.00
Duff	Tiyo Soga	0.00
EE Xokozela	Tiyo Soga	0.00
Gcuwa Mission	Tiyo Soga	0.00
Irvin Njoloza	Tiyo Soga	0.00
Mchinga	Zambia	0.00
Richmond	Drakensberg	0.00

VV Dipa Memorial	Mthatha	0.00
St John's - Keiskamamahoeek	Amathole	0.00
St Paul's - Kwamashu	eThekwini	0.00
Tantyi	Central Cape	0.00
Matero	Zambia	0.00
Lovedale	Amathole	0.00
Nqandu	Mthatha	0.00
St Martin's - Port Elizabeth	Central Cape	0.00
Unallocated Assessments		0.00
Adelaide Khobongqaba	Amathole	0.00
Alice	Amathole	0.00
Burnshill	Amathole	0.00
Cambridge	Amathole	0.00
Davidson Memorial	Amathole	0.00
Dr Ntsikelelo	Amathole	0.00
Gonubie	Amathole	0.00
John Knox Bokwe - Bisho	Amathole	0.00
Mdantsane	Amathole	0.00
St John's United - Fort Beaufort	Amathole	0.00
St Philip's - Zwelitsha	Amathole	0.00
Stirling - East london	Amathole	0.00
Tarkastad - Wheatlands	Amathole	0.00
Winterberg	Amathole	0.00
DM Soga Memorial	Central Cape	0.00
Garden Route	Central Cape	0.00
Graaff Reinet	Central Cape	0.00
GT Mcoteli	Central Cape	0.00
Jeffrey's Bay	Central Cape	0.00
Somerset East	Central Cape	0.00
St James' - Zwide	Central Cape	0.00
Themba lethu	Central Cape	0.00
Entambeni	Drakensberg	0.00
Balasi	East Griqualand	0.00
Bhongweni Township Presby	East Griqualand	0.00
Springside	East Griqualand	0.00
Stirling Memorial	East Griqualand	0.00
Tsekong	East Griqualand	0.00
Upper Mkemane	East Griqualand	0.00
Baragwanath	Egoli	0.00
Daxina	Egoli	0.00
Hamilton Memorial	Egoli	0.00
Kagiso	Egoli	0.00
Mayfair	Egoli	0.00
St John the Evangelist	Egoli	0.00
St Stephen's - Turffontein	Egoli	0.00
Christ The Redeemer	eThekwini	0.00
Durban Central United	eThekwini	0.00
Ernest Reim Memorial	eThekwini	0.00

Esikhawini	eThekwini	0.00
Hammarisdale	eThekwini	0.00
AR Poho Memorial	Free State	0.00
Ebenezer - Koppies	Free State	0.00
Frankfort - Villiers	Free State	0.00
Ikageng	Free State	0.00
St Andrew's - Kgotsong/Bothaville	Free State	0.00
St Monica's - Kutlwanong	Free State	0.00
Thaba Nchu-Botshabelo	Free State	0.00
Alfred Maja Memorial	Highveld	0.00
All Saints - Balfour	Highveld	0.00
Dalpark	Highveld	0.00
St Luke's - Ratanda	Highveld	0.00
All Saints - Klerksdorp1001	Lekoa	0.00
Bophelong	Lekoa	0.00
Solomon Rathebe Memorial	Lekoa	0.00
St Silas - Evaton	Lekoa	0.00
St Stephen's - vd Bijl	Lekoa	0.00
Vryburg United	Lekoa	0.00
Donhill	Limpopo	0.00
Khulani	Mthatha	0.00
Lower Ngqwara	Mthatha	0.00
Rainy	Mthatha	0.00
SB Ngcobo Memorial	Mthatha	0.00
St Andrew's - Mthatha	Mthatha	0.00
Douglas	Thukela	0.00
Jokweni	Thukela	0.00
Ulundi	Thukela	0.00
Vryheid	Thukela	0.00
Butterworth	Tiyo Soga	0.00
Lundie Memorial	Tiyo Soga	0.00
Main	Tiyo Soga	0.00
Mbulu	Tiyo Soga	0.00
Ncisininde	Tiyo Soga	0.00
Tutura	Tiyo Soga	0.00
Khayakulu	Tshwane	0.00
Soshanguve	Tshwane	0.00
Thumedi Makgahlela	Tshwane	0.00
Atlantis United	Western Cape	0.00
Blue Downs United	Western Cape	0.00
Bridgetown	Western Cape	0.00
Camps Bay United	Western Cape	0.00
Darling	Western Cape	0.00
Delft United	Western Cape	0.00
Eastridge United	Western Cape	0.00
Gordon's Bay United	Western Cape	0.00
Heideveld-Manenberg United	Western Cape	0.00
Kenilworth	Western Cape	0.00

Khayelitsha United	Western Cape	0.00
Kraaifontein	Western Cape	0.00
Oranjemund United	Western Cape	0.00
Pinelands	Western Cape	0.00
St Andrew's - Cape Town	Western Cape	0.00
Tiyo Soga - Langa	Western Cape	0.00
Vredenberg United	Western Cape	0.00
Woodstock	Western Cape	0.00
Worcester United	Western Cape	0.00
WPT Ndibongo Memorial	Western Cape	0.00
Chelstone	Zambia	0.00
Phola	Zambia	0.00
Solwezi Presbyterian Church	Zambia	0.00
St Peter's Presbyterian Church Zambia	Zambia	0.00
St Columba's - Mutare	Zimbabwe	0.00

UPCSA Pension Contributions

***Notes**

Column D can be hidden or deleted, just showing monies received on May so that, even for those who have outstanding amounts
 Colour orange is for members who have since passed on, and yellow is for members who are no longer active in the fund.
 Members highlighted in green are still active, but owing from less contributions than required that we made, but still paying
 Central office is paying for some members the R930 who are not paying currently, but its just a few and for some the full amount.

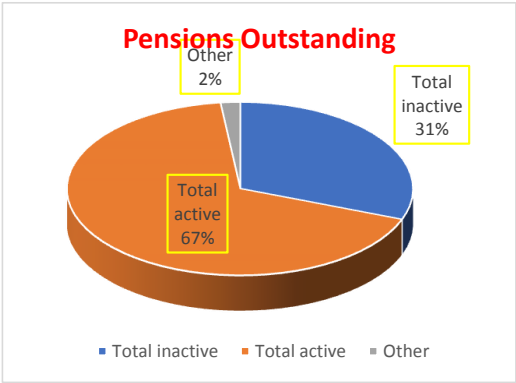
Pension Workings May			Paid in May	Outstanding	Monthly payments/Receipts From owing members
9701	001	M Mohapi		9 747.42	
9701	003	REV.R MUNTHALI	7 171.88		
9701	005	M N MANABILE	2 937.50	9 406.00	2 795.00
9701	006	W LIFA	2 889.86		
9701	007	MP Molotsi	2 270.80		
9701	008	REV C ERASMUS	2 995.00	135.47	2 950.33
9701	009	WV MKHUNGO	4 785.65		
9701	010	N Makgoka	2 134.38		
9701	011	M A MULLER	3 865.25		
9701	011	M A MULLER	3 723.13		
9701	012	LJ RUKA	2 990.00	2 600.00	2 990.00
9701	013	D SMIT	9 598.13		
9701	014	V Qinela		10 116.78	
9701	015	J Mbusi	2 339.95		
9701	016	R J BOTSIS	11 306.32		
9701	017	REV N NOJOKO	2 938.00		
9701	18	S Ngam		22 800.00	
9701	020	R G CALDER	3 815.00	374.00	3 815.00
9701	021	D A Hutt		110.00	
9701	023	RZ Maqubela	2 564.82		
9701	024	G Marchinkowksi	6 077.00		
9701	026	CHUMISA MAKALIMA	2 736.00	3 302.00	2 906.00
9701	027	SA Silver		680.00	2 906.00
9701	029	KB Rodriques	2 887.24		
9701	031	A NYAWO	2 990.00	680.00	2 990.00
9701	032	REV A. NYONI	3 026.25		
9701	032	REV A. NYONI	3 026.25		
9701	033	LO Faleni	2 575.00		
9701	034	FSR Notshe	2 737.01		
9701	036	DOUGLAS PRESB AO HLONGWE	2 850.00		
9701	037	PD LANGERMAN	8 404.00		
9701	038	REV SS NCAPAYI	6 895.25		
9701	038	REV SS NCAPAYI	3 203.00		
9701	040	A W BARTLETT	6 067.04		
9701	041	N Tilayi	4 213.00		
9701	042	B SHOBA	2 650.00		
9701	043	IB HAWKRIDGE	3 770.00		
9701	044	R ADAMSON	3 555.00		
9701	045	TL HAWKRIDGE	4 014.50		
9701	049	L Bercovich	3 937.04		
9701	051	WAYNE VAN HEERDEN	4 175.41		
9701	052	BA SMITH	6 916.41		
9701	053	XP MLOTSHWA	2 760.00		
9701	056	PCR COMNINOS	5 650.98		
9701	066	R STEINER	4 299.88		
9701	067	REV BHENGU	3 141.23	8 477.41	3 141.23
9701	072	BD MDYESHA	3 078.22	24 468.52	930.00
9701	073	A VAN BLYDENSTEIN	4 882.46	5 031.83	5 052.46

9701	090	MOLABA LDL	3 268.08	10 923.40	3 338.08
9701	092	P NYAUZA	3 539.86		
9701	094	REV T GROENEELD	4 867.91		
9701	100	MS SMITH	5 336.83		
9701	118	E MOERMAN	4 341.88		
9701	118	E MOERMAN	4 341.88		
9701	120	SG Wells	5 448.06		
9701	121	G VAALTYN	3 434.08		
9701	121	G VAALTYN	3 434.08		
9701	130	S H NICHOLSON	5 275.47		
9701	131	REV. R.C. BLACKWELL	5 281.24		
9701	137	SF Chonco		135.18	
9701	140	NP WIT	4 883.72		
9701	144	REV TN JONGA	3 020.00		
9701	145	B J Van Niekerk		60 195.00	
9701	148	P Nqakwana		22 244.28	
9701	150	RF HAUPFLEISH	2 070.00		
9701	153	MAVHINA SA	4 480.82		
9701	159	D T GEVERS	5 670.00		
9701	162	EG GOYNS	3 201.74		
9701	162	EG GOYNS	3 201.74		
9701	164	VR BRITS	2 997.00		
9701	167	M BLACK	5 185.88		
9701	168	C JUDELSON	7 496.15		
9701	169	L P Obose		2 822.00	
9701	170	R ARMSTRONG	3 711.88		
9701	171	REV PS MHIKE	1 000.00		
9701	171	PS Mhike		27 730.00	930.00
9701	174	ZZ Mlallendle		7 221.52	
9701	182	NS MOHWBITSOANE	28 863.00		
9701	182	NS MOHWBITSOANE	3 601.25		
9701	184	L Saule		3 826.21	
9701	190	KIM S BROWN	3 504.05		
9701	193	VP Mabo	2 700.00	5 284.59	3 080.00
9701	195	REV MM MACHACHAMISE	3 800.00		
9701	197	REV ZEPE	4 150.50		
9701	197	REV ZEPE	2 720.00	170.00	2 890.00
9701	198	K Maselesele		3 225.00	3 225.00
9701	199	REV MOKENG LL PENSION	3 296.75	14 539.19	930.00
9701	201	MC MAGAGANE	3 552.50		
9701	203	NCUKANA N	1 929.20		
9701	204	XD MASHIBINI	3 252.50		
9701	205	REV M.S.MASHIYI	3 200.00	10 112.75	2 852.75
9701	206	MIKE CRAIG	4 342.50		
9701	207	REV EM MZINYATHI	3 121.00		
9701	208	IT MASIKANE	7 910.00		
9701	210	REV VMBARU	3 219.48		
9701	211	TE Matambele		600.00	
9701	213	NM MATYA	3 402.50		
9701	214	A ANQUETILL	5 127.50		
9701	216	P S MBANJWA	2 970.00		
9701	217	FD Mchunu	2 865.98	8 426.99	3 245.98
9701	220	PM BAXTER	4 578.43		
9701	223	CJJ MOORE	5 037.38		
9701	227	MOLEPO	3 192.50		
9701	228	DD Monokoane	16 030.00		
9701	230	REV MPEKE	3 092.75		

9701	230	REV MPEKE	3 210.00		
9701	231	L MPETSHENI	6 619.93		
9701	233	MAQOKO	3 000.00		
9701	235	REV L MASHOKO	4 126.25		
9701	237	REV X MZENDANA	2 600.00	8 641.74	2 880.00
9701	238	D K BOWER	1 817.36		
9701	242	S D Ndlela		11 983.00	2 996.00
9701	243	A R NEMAUKHWE	3 674.44		
9701	248	ZP Notshe		1 069.58	
9701	251	C L CAMPBELL	4 471.55		
9701	253	B NTISANA	2 975.00		
9701	254	REV S.D GWALA	2 884.00		
9701	258	REV.R.RAMULONDI	3 787.35	6 040.45	3 957.35
9701	262	S J BUTTLE	4 080.00		
9701	269	LE SOKHELA	2 450.00	9 260.50	3 086.00
9701	278	MC JITA	5 741.83		
9701	279	TUTURA MISSIONH NJOBE	3 080.00		
9701	282	REV JK XABA	2 848.00	14 028.22	3 665.00
9701	283	S P Xapile		20 262.32	
9701	288	GS GABORONE	3 665.00		
9701	290	REV. DR TOBIAS STEYN	4 616.00		
9701	290	REV. DR TOBIAS STEYN	4 616.00		
9701	294	PEC Lediga		23 304.16	930.00
9701	298	REV XA MLUMA	3 093.00		
9701	299	ZS Betela		11 189.27	930.00
9701	301	MV TATI	3 670.00		
9701	303	CJH Kruger	3 840.00		
9701	304	P CHAPMAN	5 075.00		
9701	305	Brent Russell	6 962.83		
9701	306	D BATCHELOR	3 283.70		
9701	306	D BATCHELOR	3 453.36		
9701	307	K.D NANYANE	3 400.00	680.00	3 570.00
9701	308	REV JOUBERT	3 671.49		
9701	309	REV LL BASHE	3 365.00		
9701	311	NA VAN ROOYEN	3 005.00		
9701	312	REV SYDWELL T NDINDWA	3 017.75		
9701	313	M I Cook	3 305.05		
9701	314	RD SPENCE	4 167.11		
9701	317	TTP Pitoyi Pension	7 194.30		
9701	318	A Magula		17 835.92	930.00
9701	321	MA THEMA	2 827.75	14 449.40	3 207.73
9701	323	REV L MATYA	2 300.00	6 929.00	2 630.00
9701	325	J Gordon	3 502.51		
9701	329	J F MURPHY	3 515.98		
9701	330	REV L MADAKA	3 335.00		
9701	331	CJ RAUTENBACH	5 229.35		
9701	334	NG LUTHULI	2 905.95	4 190.25	930.00
9701	337	J SMITH	6 386.00		
9701	338	AJ GEORGE	3 550.00	8 040.54	3 290.00
9701	340	BOSHOFF.M	2 240.00	4 140.48	2 727.50
9701	341	J Mokoena		548.44	
9701	344	REV ME MTYHOBILE	6 254.54		
9701	345	B A Hoy		19 847.30	
9701	346	LD Dick		600.00	
9701	348	J BESTER	5 127.50		
9701	350	SIHLAHLA SK	3 215.00		
9701	351	SB VAN DER LINGEN	3 925.63		
9701	352	FT MJADANDANA	867.23		
9701	353	E ZOZO	1 825.00		

9701	355	REV. JACKIE BARKER	4 160.70		
9701	356	E Dukwe		1 059.24	646.12
9701	359	ZL Kennedy		5 483.65	
9701	360	BULELANI THUPHA	3 510.00		
9701	363	M LANGSTON	4 427.22		
9701	365	NC TATI	2 790.00		
9701	366	L.LETSOALO	904.36	651.80	1 419.14
9701	367	MA MAKHURA	1 038.49	385.83	1 570.30
9701	368	C.TEMBO	2 343.37	1 500.04	3 040.80
9701	370	JM MOLEPO	3 759.58		
9701	371	J NCUBE	1 310.40		
9701	373	DE ROBINSON	5 668.10		
9701	374	Wilson Chirwa	3 455.83		
9701	374	Wilson Chirwa	3 455.83		
9701	374	W CHIRWA	3 455.83		
9701	375	Beatrice Gono	3 903.00		
9701	375	Beatrice Gono	3 903.00		
9701	375	B GONO	3 903.00		
9701	376	M James Kgaphu	2 591.86		
9701	376	M James Kgaphu	2 591.86		
9701	376	MJ KGAPHU	2 591.87		
9701	377	Mapule Mathonsi	1 890.97		
9701	377	Mapule Mathonsi	1 890.97		
9701	377	M MATHOSI	1 890.97		
9701	378	M. G. Mofama	2 303.93		
9701	378	M. G. Mofama	2 303.93		
9701	378	MG MOFAMA	2 303.93		
9701	379	M. Linah Mofokeng	2 591.69		
9701	379	M. Linah Mofokeng	2 591.69		
9701	379	ML MOFOKENG	2 591.68		
9701	380	C Rantu		2 304.91	400.00
9701	381	D Schroeder		4 127.94	400.00
9701	382	E Zimba		6 568.22	400.00
9701	383	J Gwebu		3 481.80	400.00
9701	384	J Moletsane		2 103.84	400.00
9701	385	S SIBANDA	1 456.00		
9701	386	T MAFUNGOWANA	1 456.00		
9701	387	C OU TIM	2 671.97		
9701	388	JA Els		121.05	
9701	389	J SEOHENG	3 710.10		
9701	390	AC MANEDZA	1 038.13		
9701	391	P J Stoffberg		6 187.98	
9701	392	C Kasambara	3 884.43		
9701	397	PD Rakgomo	1 786.15		
9701	398	MD Nxumalo	1 875.33		
9701	399	CN Dyi	1 875.33		
9701	400	M A Hammond		1 502.41	
9701	403	NS Mathenjwa	1 180.16		
9701	404	Moabelo		2 715.70	
9701	405	EM Molefe	2 283.57		
9701	406	P Nothengwe		2 676.67	
9701	408	MN Seanego	2 104.28		
9701	409	S Twala	1 941.07		
9701	410	N T Vilakazi		2 720.42	
9701	412	MH BIYELA (DLAMINI)	1 059.10		
9701	413	JM XULU	847.10		
9701	414	BJ Dlamini		1 018.20	
9701	415	LS SEOE	2 762.50	5 360.00	3 142.50
9701	416	N MADISA	578.40		

9701	417	MXOLISI SIDIYO	2 258.62		
9701	418	MAY 2020 FEES	240.00		
9701	418	E ZOZO LONG LEAVE	968.36		
9701	418	Unidentified	3 000.00		
9701	418	UPCSA WEIRDALWEIRDALE UPCS	400.00		
9701	419	IM Mabaso		40 345.49	3 502.38
9701	420	SM HLATSHWAYO	343.98		
9701	422	E VAN DER MERWE	1 431.90		
9701	422	E VAN DER MERWE	1 431.90		
9701	422	E VAN DER MERWE		1 292.97	2 013.64
9701	423	A VAN EEDEN	1 239.14		
9701	423	A VAN EEDEN	1 239.14		
9701	423	A van Eerden		1 239.14	1 796.42
9701	428	T L NONTI	2 684.50		
9701	429	REV ML MSHUMPELA	3 770.00		
9701	430	P Mmeko		14 991.82	930.00
9701	432	Rev BJ Williams	4 208.75		
9701	433	MPONGOSHE	3 070.70		
9701	434	P MOTEBELE	3 035.00		
9701	435	M L Nqawe	300.00		
9701	436	REV NG MBATHA	2 848.75		
9701	437	REV. D.N.JITA	3 022.25		
9701	440	GUGUSHE	2 469.00		
9701	440	GUGUSHE	2 469.00	4 185.00	2 639.00
9701	443	T NOPAPAZA	2 455.00		
9701	443	T NOPAPAZA	4 313.83	11 425.00	4 313.83
9701	445	REV SL MOLOKOANE	3 120.00	3 577.00	930.00
9701	447	B SPENCE	2 040.42		
9701	448	K A Coady		1 434.67	
9701	451	REV AMG SMIT	4 216.88		
9701	455	FE MATLHAHELA	1 823.95		
9701	456	C SUBROYAN	3 937.25		
9701	458	T P MINI	2 174.72		
9701	459	C Broom		6 712.50	
9701	460	M SEBOLA	2 042.42		
9701	461	R M Tem		1 751.00	
9701	462	A Snyders	3 119.00		
9701	462	A Snyders	3 119.00		
9701	462	A M Snyders		387.00	3 065.00
9701	463	G HOWSE	3 322.50		
9701	463	G T Howse		12 550.50	3 417.50
9701	464	KHANYISWA MINYA	2 797.50		
9701	465	T Mpambani		31 680.00	
9701	469	IH KEMP	4 435.25		
9701	470	B MSHUMPELA	2 870.00		
9701	473	EJ MASIKANE	2 600.00	2 975.00	2 870.00
9701	478	NF Currie	3 100.00		
9701	485	GD MATHABATHA	2 690.00	4 020.00	2 840.00
9701	486	MULIFI MN	2 977.50		
9701	490	Z Klaas		9 900.00	930.00
9701	491	M Mfene	16 320.00		
9701	492	REV CJ LOTZ	2 280.00		
9701	492	REV CJ LOTZ	4 115.00		
9701	492	REV CJ LOTZ	4 115.00		
9701	493	T Komape	3 199.00		
9701	494	N CHARLIE	2 481.40		
9701	495	K Ngwenya		14 972.97	930.00
9701	496	N Manzini		14 890.47	930.00
				686 726.34	129 624.04



PROPOSALS

1. The General Assembly receives the report.
2. The General Assembly notes the various financial schedules and reports.
3. The General Assembly notes that the Finance Committee is still in the process of handing over the land to the residents of Mpolweni.
4. The General Assembly instructs Presbyteries to submit reports on non-contributory congregations with reasons for non-compliance, by 31st October 2021 at the latest, failing which the punitive measures, listed in proposals 5 to 9 will be enforced.
5. The General Assembly, concerned about the unabated non-compliance and other pointers of poor performance by many Presbyteries, instructs the Manual Committee to:
 - a. develop a section that deals with a Presbytery in an unsatisfactory state, holistically;
 - b. report on the developed section at the 2022 Executive Commission; and
 - c. mandates the 2022 Executive Committee to deal with the report of Manual Committee accordingly.
6. The General Assembly instructs all Presbyteries to assist congregations in transferring the property and obtaining title deeds from their local municipal offices for properties still in the local municipality's name.
7. The General Assembly again instructs all Presbyteries and Churches to submit certified copies of their title deeds to the Central Office by latest 31 October 2021, together with a letter stating they will not sell their property without the consent of both the Presbytery and General Assembly Finance Committee, if not done so already.
8. The General Assembly resolves that Finance Committee should NOT approve any applications for assessment relief (even if approved at Presbytery level) unless accompanied by a copy of the title deeds (if one is not on file at the Central Office).
9. The General Assembly endorses the establishment of a Non-Profit Company (NPC) for this Business Unit, and that it be run outside of the General Assembly ordinary course of business, but that it reports into the Finance Committee.
10. The General Assembly endorses the appointment of the following members as Trustees to the Non-Profit Company (NPC): Dr Amon Kasambala, Mr Benny Boshielo, the Chief Financial Officer (Rev Jita), and Rev Dr P Langerman.
11. The General Assembly:
 - c. notes the amount of approximately R 6.2 million was paid from the General Assembly to the UPCSA South African Pension Fund, to bring arrear contributions, late payment penalties and interest up to date; and
 - d. instructs the Finance Committee to recover the outstanding contributions, from the Congregation and that all outstanding monies are received by 30 September 2021. Congregations are to sign an acknowledgement of debt together with a payment plan of how the arrears will be settled.
12. The General Assembly instructs the Finance Committee to monitor this situation and should it not improve, and place the denomination at further risk, allow the General Treasurer, the Pension Fund Trustees and the members of the Pension Fund to hold a consultation and institute the necessary actions.
13. The General Assembly endorses the list of Employer appointed Trustees for the South African Pension Fund for a further term of office. The names being as follows: Mr Allan

Wentzel, Mr Colin Gauld, Mr Tom Borrill, Dr Nonceba Mashalaba, and Ms. Gloria Spelman (as alternate trustee).

14. The General Assembly notes the work done by the General Treasurer, Zimbabwe Presbytery, the Principal Officer, Chairman, and the Trustees of the Presbyterian Ministers' Pension and Widows and Orphans Fund of Zimbabwe, in trying to make the fund compliant again.
15. The General Assembly endorses the list of Employer appointed Trustees for the Presbyterian Ministers' Pension and Widows and Orphans Fund of Zimbabwe, for a further term of office. The names being as follows: Mr William Gwata, and Mrs Juliet Harris.
16. The General Assembly notes the payment of USD \$ 55,145 made to the Presbyterian Ministers' Pension and Widows and Orphans Fund of Zimbabwe for the actuarial valuation shortfall as of 30 June 2019.
17. The General Assembly instructs its Employer Trustees, through the General Assembly Finance Committee, to express to the Presbyterian Ministers' Pension and Widows and Orphans Fund of Zimbabwe, its intention that it cannot continue to support the Presbyterian Ministers' Pension and Widows and Orphans Fund of Zimbabwe in its current form as a Defined Benefit Fund, and that after consultation as a Trustee Board with its members, that it is changed to a Define Contribution Fund, or alternatively that a new fund is constructed with new rules.
18. The General Assembly instructs the Moderator, the Clerk and Treasurer of Zambia to:
 - c. supply a schedule of all Ministers belonging to the Zambia Pension Fund, together with a list of Ministers on NAPSA, with a status for each member showing if their contributions are up to date and paid in full, and to provide reasons for any discrepancies, by 31 October 2021; and
 - d. if unable to comply, supply reasons by 31 October 2021 why these same instructions above, have not been executed for the past number of years, when requested to do so, thereby placing the denomination possibly at risk.
19. The General Assembly notes the work done by the Finance Committee, specifically the General Treasurer and CFO in Presbytery visitations.
20. The General Assembly notes the various communications sent out by the Finance Committee and the General Treasurer during the year.
21. The General Assembly endorses thanks to the Investment Committee members.
22. The General Assembly notes the mandate issued to the Investment Committee allowing it to obtain information and provide guidance on the General Assembly's investments.
23. The General Assembly resolves that
 - e. Presbyteries should run a centralised payroll system to process all minister's emoluments and tax related matters in each Presbytery by 01 March 2022;
 - f. Presbyteries should appoint competent people who will be tasked to administer the payroll;
 - g. The Finance Committee should provide adequate training for the appointed administrators; and
 - h. The Finance should develop mechanisms to monitor the functioning of the payroll systems in each Presbytery.
24. The General Assembly reminds all congregations of their obligation to pay assessments.
25. The General Assembly (a) again reminds Presbyteries and congregations of the current procedure to write off all outstanding assessment arrears for those congregations, supported by their Presbytery, who can bring their 2014 assessments to current

assessments up to date and to show ability to meet future assessments in full; and (b) again extends the 2% rebate until next General Assembly.

26. The General Assembly accepts the Audited Financial Statements for 12 months to 30 June 2019 and 30 June 2020.
27. Proposal 27: The General Assembly permits the Finance Committee to engage with the trustees / persons in authority of the relevant restricted purpose funds, to use the funds, as a last resort, to help fund the operation of the General Assembly, IF required in the future.
28. The General Assembly approves the Sedibeng Trust audited accounts for the year ended 31 December 2019 and 31 December 2020.
29. The General Assembly accepts the Risk analysis and corresponding risk matrix.
30. The General Assembly instructs each committee of the General Assembly and each Presbytery to construct a risk matrix and send it to the General Secretary for inclusion in the overall risk matrix of the UPCSA. This must then be discussed in each sub-committee meeting, and at least annually in the February Presbytery Administration meeting.
31. The General Assembly approves the budget for 2020/21 endorsing the need for more stringent financial controls at all levels.
32. The General Assembly instructs the Assembly Business Committee, Priorities and Resources Committee and the Finance Committee to:
 - a. explore how General Assemblies / Executive Commissions would be run, going forward;
 - b. and bring a proposal to the 2023 General Assembly.
33. The General Assembly resolves to hold future meetings of the Executive Commission virtually.
34. The General Assembly notes the source of support for retired ministers through the RB Hagart Trust.
35. The General Assembly gives thanks to the Pension Fund Chairman, the Pension fund Administrators, the Investment Committee members of the Pension Fund and General Assembly, and the CFO and all admin and finance staff at the Central Office.

UPCSA PENSION FUND

Registration No: 12/8/02764

Annual Trustee Report to the General Assembly (2021)

The report has been prepared for submission to the General Assembly of UPCSА. We wish to update you on what has transpired to the Pension Fund in the last year. The Fund is only accessible to members of the UPCSА in South Africa.

1. Trustees

- The composition of the current Board of Trustees is as follows:

A. Wentzel	Chairman* and Employer Trustee
T. Borrill	Employer Trustee
C. Gauld	Employer Trustee
N. Mashalaba	Employer Trustee
G. Spelman	Alternate Employer Trustee
R. Botsis	Member Trustee
C. Campbell	Member Trustee
C. Judelsohn	Member Trustee
B. Mahlangu	Member Trustee
J. Bester	Alternate Member Trustee

**Re-appointed by the Board of Trustees in 2021 for another one-year term.*

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

Term of office:

- The Member Trustees' term of office expired on 31 December 2020. Member Trustee elections had taken place in the third quarter of 2020 to allow member and pensioners to elect Member Trustees for the 5-year term starting on 1 January 2021.
- Ms Joan Botha did not stand for re-election. Rev Botsis, Rev Judelsohn, Ms Mahlangu and Rev Bester stood for re-election. All of these members were elected by the members and pensioners in their previous position. The members elected Rev Colin Campbell as Ms Botha's replacement.
- The Employer appointed Trustees' term of office also expired on 31 December 2020. Employer's appointment for the 5-year term starting on 1 January 2021 was confirmed by the General Assembly.
- Mr George "Robin" Kelly was originally re-appointed as an Employer Trustee, but Mr Tom Borrill was appointed as his replacement due to his untimely passing. Ms Gloria Spelman was in turn appointed to fill the vacancy that Mr Borrill left as alternate Employer Trustee.

2. Principal Officer

- Seshego Benefit Consulting was initially appointed as the service provider for the Principal Officer services. In May 2020, Mr Morné Olivier (the appointed Principal Officer) sold his shares in Seshego and also resigned as employee and director. He made himself available to continue in his role as the Fund's independent Principal Officer. The trustees agreed to appoint Mr Olivier as their preferred provider, effective 1 July 2020.

Employer Trustees: Mr AE Wentzel (Chairman); Mr T Borrill; Mr C Gauld; Dr N Mashalaba

Member Trustees: Rev R Botsis; Rev Campbell; Rev C Judelsohn; Ms TB Mahlangu

Principal Officer: Mr M Olivier

18 Dann Road Glen Marais, Kempton Park; PO Box 96188, Brixton 2019

Tel: 011 727 3500; Fax: 011 727 3506

UPCSA PENSION FUND

Registration No: 12/8/02764

- Mr Olivier's contact details are as follows:
 - E-mail: Morne@lykosfs.co.za

3. Seshego Benefit Consulting

Seshego's Principal Officer service proposal to the Board included a suggestion that the Board did not require a separate consulting and secretarial services provider if Seshego were engaged to provide the Principal Officer service, given the expertise and depth of resources of the team.

It was always understood that Seshego's involvement required the team's expertise and technical support, although it will be provided in the form of a Principal Officer appointment. To this end, Seshego has performed several advisory functions, including the review of the Fund's investment strategy and guiding the Board to ensure compliance with the Default Regulations.

The Trustees understood the need for the additional role that Seshego provided as consultants. With Seshego not being the Principal Officer, the Trustees agreed to appoint Seshego Benefit Consulting as the Fund's consultants, effective 1 July 2020.

4. Membership

- At 31 December 2020, the Fund had 221 contributing members, 21 deferred beneficiaries, 41 paid-up members, 136 pensioners and 51 deferred pensioners.

5. Statutory compliance

The Board of Trustees is currently constituted correctly in terms of the Fund's rules.

The audits of the 31 December 2016, 2017, and 2018 annual financial statements have been finalised and submitted to the Financial Services Conduct Authority (FSCA) in 2020 and 2021. The 2019 and 2020 financials are currently being attended to, and it is expected to be submitted to the FSCA. The 31 December 2020 statements only need to be submitted to the FSCA before 30 June 2021, but due to the outstanding submission of the 2019 statements, it is expected that these statements will also be submitted late. Therefore, the Fund is currently in breach of the Pension Funds Act requirement to submit audited financial statements to the FSCA within six months after year-end.

The Fund is liaising with the FSCA regarding the progress made to submit the outstanding audited financial statements.

The Employer had paid the outstanding contributions and late payment interest of R 6 418 978.67 in 2019, which led to the delaying of completing some of the financial statements. As highlighted to you in our 2020 report, this matter is considered finalised, but the Trustees urge the Employer to ensure that processes are put in place so that the Employer remains compliant with the payment of monthly contributions.

Valuation:

Since the previous report, the 2016 Statutory Valuation Report has been finalised and submitted to the FSCA. The actuary will finalise the 2019 report once the 2019 annual financial statements have been finalised. The Fund has a year after year-end to submit the statutory report, hence, the Fund is also in breach in this regard.

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UPCSA PENSION FUND

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The FSCA had approved an extension to 31 March 2021 for the 2019 report and a further extension was unfortunately declined.

Possible penalties (as at 30 April 2021):

- Annual Financial Statements as at 31 December 2019: R1,216,000
- Statutory Valuation Report as at 31 December 2019: R120,000
- Total: R1,336,000

Please note that the liability could be placed on the previous administrators in respect of these fines if the FSCA issues them.

6. Rate of Contributions for the year ending 31 December 2021

Ministers:

- Member: 7,5% of Stipend
- Congregation: R 2,240 or
R 1,600 (Subject to being recognised as a Congregation B).
- In order for a Congregation to be recognised as a Congregation B, the Congregation must be approved by the Presbytery responsible for the Congregation before 1 January of each calendar year.

Ex- PEPF Members:

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

Staff Members (joining after 1 July 2016):

- Member: 7.5% of Pensionable Salary
- Congregation: R1,600

7. Rule Amendment(s)

- The following rules were submitted (and approved) to the FSCA since the last report:
- Rule amendment number 7: To make special provision in the Rules for the effect of the Regulations on the Organisation which, due to circumstances beyond its control, may be unable to continue with its normal pastoral activities and to make specific provision:
 - for the Organisation to pay contributions late, because of financial distress caused by the Regulation; and
 - for congregations in financial distress due to the effect of the Regulations to reduce contributions if they are not in a financial position to pay contributions at the normal level.
- Rule amendment number 8: To change the registered address of the Fund and remove the wording stating that every payment shall be made at the registered office of the Fund, since this is not the normal practice of the Fund and Rule 16.6 provides for other payment methods, including electronic transfer;

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To recognise the effect of the Protection of Personal Information Act, Act 4 of 2013 (POPIA) on retirement funds and to enable the Fund to comply with the legislation, by making it clear that because of:

- participation in the Fund in the case of an Organisation; or
- admission to membership of the Fund in the case of a pensioner or member;

Such Organisation, pensioner, member and beneficiary of such member have agreed to the right of the trustees to process such personal information pertaining to the Organisation, pensioner, member, and beneficiary of such member as may be necessary for the specific purpose of enabling the trustees to achieve the objectives of the Fund and pay benefits in terms of the rules, subject to the provisions of the POPIA and any other applicable legislation.

8. Investments

➤ The Trustees would like to thank the Investment Sub-Committee for the diligent manner in which it has performed its oversight role and review of the Fund's investment strategy.

➤ New investment manager:

In 2019, in consultation with the Investment Committee, the Trustees reviewed the appointment of a Multi-Manager to replace the single asset managers. The Board conducted an investigation and appointed Old Mutual Multi Managers (OMMM) as the Fund's Multi-Manager with effect from 1 January 2020.

➤ The portfolio returns for the 12 months to 31 December 2019 (with the previous managers) were as follows:

- Low-risk Portfolio (Coronation Fund Managers): 10.17%
- Balanced Portfolio (Foord Asset Management): 11.25%

➤ The Covid-19 pandemic has caused investment markets across the globe to fall significantly. The Fund's investments have been negatively affected by the market corrections. The effect of the Lockdown in South Africa (and globally) still remains on the investment market. The trustees also wish to remind you that Regulation 28 of the Pension Funds Act restricts the Fund to invest more than 30% in offshore assets.

➤ The portfolio returns for the 12 months to 31 December 2020 (net of fees) were as follows:

- Conservative portfolio (Old Mutual): 8.74%
- Money market (Old Mutual): 5.76%

9. Pensioner Benefits

- Pensions were increased by 2.4% effective 1 January 2021.
- No bonus payments were made to pensioners for the year to 31 December 2020.

10. Responsibility of members to plan for their retirement

- The Trustees cannot emphasise strongly enough the need for members to seek appropriate independent financial advice and prepare adequately for their retirement.
- Members within five years of normal retirement will receive an "Investment letter" providing guidance on the retirement options available.

Employer Trustees: Mr AE Wentzel (Chairman); Mr T Borrill; Mr C Gauld; Dr N Mashalaba
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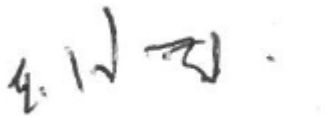
UPCSA PENSION FUND

Registration No: 12/8/02764

- Members receive another "Pre-retirement letter" three years before normal retirement.
- New Regulations to the Pension Funds Act require the Trustees to implement benefit counselling to members with effect from 1 March 2019. The Trustees are continually reviewing suitable solutions in respect of the requirements, taking into account the cost of such solutions.

Resolutions

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



A.E. Wentzel
Chairman

Employer Trustees: Mr AE Wentzel (Chairman); Mr T Borrill; Mr C Gauld; Dr N Mashalaba
Member Trustees: Rev R Botsis; Rev Campbell; Rev C Judelsohn; Ms TB Mahlangu
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**THE COURT OF GENERAL ASSEMBLY AND THE ASSEMBLY ADMINISTRATIVE REVIEW
PANEL**

Report to the General Assembly 2021

(i) The members of the Court/ARP, as elected by the Thirteenth General Assembly (2018) are as follows:

Ministers

J Pillay
M Ramulondi
V Vellem
R Blackwell
L Qina
T Masikane
V Mkhungo (Secretary)

Elders

O Banda (Convener)
T Rampai
H Cochrane
L Mbandazayo
L Hallam
I Mukwevho

Alternates

V Mabo (resigned)
J Gordon
M Pataki (resigned)

P Mdleleni
H Booysen
M Gelese

(ii) Bereavements:

Since 2019 Executive Commission, two of our members were called to the Higher Service, namely;

Rev Prof VV Vellem and Adv T Rampai

Record of work done between the 2019 Executive Commission and General Assembly 2021

Since the Executive Commission in July 2019, the Court had no matters whilst the Administrative Review Panel has considered the following matters electronically:

1. On 29 March 2020, the Panel sustained a request by Rev S Maenda to withdraw his application for a review on a decision of the Presbytery of Zimbabwe in favour of mediation.
2. On 12 January 2021, the Panel having considered the application for a review from Rev S Agushito against a decision made by the Presbytery of Zimbabwe, ruled by a unanimous decision that, the application had no reasonable prospects for succeeding.
3. On 18 February 2021, the Panel having considered the application for a review from Mr T Ndlovu against a decision made by the Presbytery of eGoli, ruled by a unanimous decision that, the application was premature as the commission work is still in progress.
4. On 29 March 2021, the Panel having considered the application for a review from Rev N Khalipha against a decision made by the Presbytery of Central Cape, ruled by a unanimous decision that, the application had no reasonable prospects for succeeding.
5. On 29 March 2021, the Panel having considered the application for a review from Rev TH Hans against a decision made by the Presbytery of Central Cape, ruled by a unanimous decision that, the application had no reasonable prospects for succeeding.
6. There two matters that are pending.

**Dr. OMM BANDA
CONVENER**

PROPOSAL

1. The General Assembly receives the report.

CHURCH OFFICE

Report to General Assembly 2021

The COC comprises the Revs Zolani Makalima (Convener), Rt Rev Dr Peter Langerman (Mod GA), Siphon Mthethwa (Mod Designate), Lungile Mpetsheni (GS), Christopher Mkandawire, Richard Mkandawire, Bongiwane Ngebulana, Mr Ryan Johnson (General Treasurer), Mr Tinashe Chitsaya and Dr Inette Taylor.

The Central Office exists to provide efficient and effective service to the UPCSA. In order to ensure continuous improvement on service delivery, the UPCSA members are urged to give necessary feedback on the quality of service they receive on their interaction with the Central office staff. The committee is in good heart, making every effort to fulfil its mandate. We have pleasure in reporting to the General Assembly on the following matters:

1. Central Office staff members

- (i) Rev Dr L Mpetsheni (General Secretary)
- (ii) Rev V Mkhungo (Clerk of Assembly)
- (iii) Rev Dr P M Baxter (Ministry Secretary)
- (iv) Rev M Jita (Chief Financial Officer)
- (v) Rev T Nopapaza (Senior Administrative Assistant)
- (vi) Ms C Kasambara (PA to the General Secretary and Clerk of Assembly)
- (vii) Mr L Faleni (Administrative Assistant)
- (viii) Ms N Currie (PA to the Ministry Secretary)
- (ix) Ms P Rakgomo (Receptionist)
- (x) Ms L Makgoka (General Assistant)
- (xi) Mr R Maqubela (General Worker)
- (xii) Mr R Maqubela (PEF Administrator)

In the interest of accountability, the COC brings to the attention of the GA the following pertinent matters:

2. Tiyo Soga House Goals

The Central Office operates under the following goals:

- 2.1 Build relationships with the entire UPCSA.
- 2.2 Serve and empower the Presbyteries and Congregations.
- 2.3 Be good stewards of the church's money and other resources.
- 2.4 Be custodians of information and its communication and dissemination.
- 2.5 Act as advisors on rules, policies and procedures of the UPCSA.
- 2.6 Take responsibility for the administration of the UPCSA activities, for example General Assembly and/or Executive Commission.

Performance Plans as well as mid-year and annual performance evaluations of the Central Office Staff at Tiyo Soga House are developed and conducted respectively along these goals.

3. Central Office Operations in COVID-19 times

The Central Office is fully operational, albeit under austerity measures brought about by severe financial constraints which have been exacerbated by COVID-19. The Central Office has been instrumental in ensuring that the life and work of the UPCSA continues through the usage of virtual communication platforms. With COVID-19 still a reality among us, plans are afoot to stage the first virtual General Assembly.

4. Human Resources Matters

4.1 HR Policy

At the Executive Commission of 2019 in Port Elizabeth, now Gqeberha, the COC reported on the importance of, and was mandated to develop a Human Resources Policy for the Central Office staff. We are happy to report that our Human Resources Management Policy has been completed and is brought before the General Assembly for approval. The COC recommends that the scope of the HR policies and guidelines be extended beyond the Central Office to include all the non-ministerial workers in the UPCSA at all levels, that is, Congregational, Presbytery, Synod and General Assembly.

4.2 POPI Act

The Central Office started with the implementation of the Protection of Personal Information Act (POPI). The Treasurer Mr Ryan Johnson gave a number of presentations on the requirements of the POPI Act at the Central Office. The Clerk Rev Vusi Mkhungu has been assigned as the Information Officer.

4.3 Staff Performance Appraisals

As a monitoring and control measure, staff performance evaluations and appraisals are done consistently to ensure that effective and efficient service is rendered to the UPCS.

4.4 Staff Contracts

3.3.1 The General Secretary Rev Dr Lungile Mpetsheni's contract was continued for another five year term in September 2019.

3.3.2 The Clerk of Assembly's contract Rev Vusi Mkhungu's fixed term contract was renewed for another five years in August 2020.

4.5 Staff Acquisition

4.5.1 **Accountant:** Following the expiry of Mr Philip Gohl's contract at the end of September 2019 and his ultimate separation at the end of November 2019 after having served additional two months, the former Central Office Accounts Assistant Ms Bester Mahlangu was with effect from 1st February 2020 appointed as the Accountant of the UPCS.

4.5.2 **Accounts Assistant:** Mr Lwando Faleni was effective from 9 March 2020 appointed as Accounts Assistant, replacing Ms Mahlangu.

4.5.3 **Personal Assistant to Gen Sec and Clerk of Assembly:** Ms Christine Kasambara, the former Personal Assistant to the Ministry Secretary was appointed as Personal Assistant to the General Secretary and the Clerk of Assembly with effect from 1 December 2020. Ms Ntombi Curie was then appointed and assumed duties as Personal Assistant to the Ministry Secretary with effect from 1 December 2020 replacing Ms Christine Kasambara.

4.5.4 **Accountant:** Following Ms Bester Mahlangu's resignation of her position as Accountant, the Rev Thembinkosi Nopapaza was appointed to fill the vacancy with effect from 1 May 2021.

4.5.4.1 **Job related Academic Qualifications:** Rev Nopapaza has a BCom Degree (2002) comprising: Accounting III, Cost and Management Accounting III, Auditing II, Commercial Law II, Economics II, Business Management I, Statistics I, Computer and Information Technology I as well as Supply Chain Management Certificate (2010).

4.5.4.2 **Other Training:** GRAP - Provincial Treasury (2009); Budget Unit Standard - Bloomzone Skills Solutions (2012).

4.5.4.3 **Work Experience:** Rev Nopapaza worked for the Sundays River Valley Municipality as Senior Accountant – Budgeting & Financial Reporting (2011 – 2012).

4.6 Service Extension

The Rev Dr Pat Baxter's term of appointment as Ministry Secretary is coming to an end by 31 December 2021. After careful consideration, the COC in consultation with the Ministry Committee came to an agreement to extend Rev Dr Baxter's service until October 2022 during which time she would formally be reaching her retirement age. Such an extension would as well afford the COC and the Ministry Committee ample time to find a suitable replacement for the impending vacant position.

4.7 Staff Separation

4.7.1 **Ms Elizabeth White:** Ms Elizabeth White's contract expired at the end of February. She was however requested to continue to serve until the end of April 2020 thereby allowing for finalisation of the staffing processes for a replacement. Mr Ronnie Maqubela who was formerly the General Worker (Caretaker) at the Central Office was subsequently identified as a suitable replacement for Ms White effective from 1 May 2020. The replacement of Mr Maqubela has been suspended due to dire financial constraints the denomination is faced with.

4.7.2 **Mrs Joan Botha:** Ms Joan Botha retired at the end of August 2020 following a service of 26 years, but continued to work as per COC request until the end of November 2020.

4.7.3 **Ms Bester Mahlangu:** Following her short stint in the position of Accountant, Ms Bester Mahlangu has with effect from 30 April 2021 resigned as an accountant of the UPCS.

5. Office buildings:

5.1 **Plot 18 Dann Road Glen Marais, Kempton Park:** The Tiyo Soga House has settled well in the new premises at Plot 18 Dann Road Glen Marais, Kempton Park. The office space is adequate for all the staff members with a second board room that is not used frequently and two vacant offices. The working conditions are very conducive for optimum performance. It is easy to access

the office using the GPS. Adequate signage has been installed along Dann Road to serve as a guide.

There is, however, still a lot that needs to be done to maximise the gains of moving into the new office. One of those is to conduct most of the meetings virtually, thus assisting in curtailing the expenses incurred when travelling to the meetings of the various GA committees.

5.2 28 Rhodes Avenue Offices, Parktown: No buyer has been secured as yet for the UPCSAs offices at 28 Rhodes Avenue, Parktown.

6. The Sales at Central Office (Tiyo Soga House) of the UPCSAs Items:

The Central Office provides a valuable service to the UPCSAs members and other Christians with the sale of the items, including the UPCSAs administration documents, hymn books and bibles. Ms Poppie Rakgomo, the receptionist is performing this task well. The COC will discuss with the Finance Committee the possibility of escalating the scale of the sales to a small book shop.

7. Conclusion

The Convener is grateful to the team who operated as members of the Committee for an extra ordinary period of 3 years, due to COVID-19 .

Proposals

1. The GA receives the report
2. The GA approves the proposed HR Management Policy for the Central Office Staff.
3. The GA notes the expiry of Rev Dr Pat Baxter as Ministry Secretary at the end of Dec 2021 and her extension of her service to the end of October 2022 during which time she would be retiring from active ministry.
4. The GA to note the following separation from the employ of the UPCSAs:
 - a. Mr Philip Gohl: wef 30 November 2019
 - b. Ms Elizabeth White: wef 30 April 2020.
 - c. Mrs Joan Botha: wef 31 August 2020.
 - d. Ms Bester Mahlangu: wef 30 April 2021.
5. The GA notes the following staff appointments:
 - a. Mr Lwando Faleni as accounts Assistant: wef 9 March 2020
 - b. Ms Christine Kasambara as Personal Assistant to the GS and Clerk of Assembly : wef 1 December 2020.
 - c. Ms Ntombi Currie as Personal Assistant to the Ministry Secretary wef 1st December 2020.
 - d. The Rev Thembinkosi Nopapaza as Accountant: wef 1 May 2021.
6. The GA notes the difficulties in securing the offer to purchase the offices at 28. Rhodes Avenue, Parktown.

THE ECUMENICAL RELATIONSHIPS COMMITTEE (ERC)

Report to General Assembly 2021

1. The 2018 General Assembly appointed the following members to serve as the General Assembly ERC: Rt Rev Dr Peter Langerman (Moderator), Rev Dr Fundiswa Kobo, Rev Mautji Pataki, Rev Sandisele Xhinti, Rev Lydia Neshangwe, Rev Hein Barnard, Rev Zwai Mtyhobile, Rev Vusi Mkhungo, Rev Lungile Mpetsheni, and Ms Karabo Mamabolo. In 2019, the ERC invited the Rev Siphon Mtetwa, as the Moderator Designate, to all its meetings and he has been an active member participating in the meetings.

2. The ERC operates in accordance with the terms of reference that were adopted by the 2012 General Assembly. For the period under review, the ERC set for itself the following goals:

- 2.1 Promote local ecumenism.
- 2.2 Promote healthy dialogue on ecumenism at all levels.
- 2.3 Participate meaningfully in ecumenical forums.
- 2.4 Manage relationships, partnerships, cooperation, and unity talks.
- 2.5 Management of affiliations and participation in the ecumenical councils/ bodies.

3. This report presents the life and work of the ERC over the period from July 2018 to May 2021. Major developments took place over the period. It has been appreciated that no denomination can afford to address the societal issues alone, from national, multinational to international levels of engagement. The denominations ought to collaborate in addressing the matters of concern. Each denomination, at the same time, needs to work to project an image that befits the profile of the body of Christ. Hence, the UPCSA seeks "to be a reconciled community of Christians exercising a prophetic witness to Christ". The report is structured along the five set goals.

4. The effects of the outbreak of coronavirus on the life and work of the ecumenical bodies have been dire. It has been a challenging period and yet presenting lots of opportunities for the church. It is incumbent upon the UPCSA to reimagine itself during after coronavirus period, as the denomination conducts an appreciation of its response and/or lack of response to many situations that arose from that predicament of COVID-2019.

PROMOTE LOCAL ECUMENISM

5. The ERC has been encouraging and calling for congregations and church fellowships to continue to play their role in promoting local ecumenism. We commend the congregations that worked closely with the equivalent structures of other denominations to hold joint services at the beginning of the year and on some of the notable Christian events. The fellowships also do meet with their corresponding structures in other denominations to uphold local ecumenism. The Presbyteries are also encouraged to participate in the regional and Provincial ecumenical structures. The collaboration of Tiyo Soga Memorial Presbytery with other denominations in responding to the tragic bus accident that killed 26 people in Centane, Eastern Cape served as a positive display of ecumenism. Church leaders are commended for working with other denominations and are encouraged to do more in the spirit of Jesus's prayer, that we may be one. The UPCSA ministers are requested to support and promote the work of the Local Ecumenical Area Network structures (LEANS).

PROMOTE HEALTHY DIALOGUE ON ECUMENISM AT ALL LEVELS AND PARTICIPATE MEANINGFULLY IN ECUMENICAL FORUMS

WORLD COUNCIL OF CHURCHES (WCC)

6. The meeting of the Central Committee (CC) of the WCC that was scheduled for March 2020 had to be postponed indefinitely, due to COVID-19. The appointment of the new WCC General Secretary will be finalised at a physical meeting of the Central Committee. The WCC Conference will be held in Karlsruhe, Germany in September 2022. The UPCSA will send a delegation and an advisor to the Assembly.

WORLD COMMUNION OF REFORMED CHURCHES (WCRC)

7. The WCRC Executive Committee had to postpone indefinitely its meeting that was scheduled to take place in South Africa in May 2020. The Executive Committee will hold an urgent meeting virtually in May 2021. South Africa remains the host when it becomes possible to meet physically. The WCRC member churches that have central/head offices in South Africa are working together to host the meeting.

8. The WCRC has embarked on a "COVID-19 and Beyond" programme to respond to the challenges that are related with COVID-19. A space has been created on the UPCSAs Website for all to follow the developments on this programme. Discernment Circles and Sharing Sessions are held with the regions and reference groups on different matters. The outcomes of each discernment circles are communicated with the member churches. The process will culminate in a physical conference that will be held sometime in 2022, depending on the COVID-19 circumstances.

9. The term of the Rev Dr Christopher Ferguson as the General Secretary of the WCRC will come to end in August 2021. The process of finding his replacement is still on and the announcement will be made at a meeting of the Executive Committee that is due to take place in May 2021. Dr Ferguson served the Communion as the General Secretary since 2014. A commendation letter will be sent to him.

COUNCIL FOR WORLD MISSION (CWM)

10. The CWM continues to sensitise the member churches about the need to be missional and is resolute in its work of accompanying the churches to build missional congregations and in assisting member churches towards their missional zeal. The UPCSAs has participated/benefited in many ways from the CWM initiatives and programmes. The programmes have been suspended from 2020, due to COVID-19. They include the following:

- 10.1 Academic Accompaniment.
- 10.2 Training in Ministry.
- 10.3 Face to Face Programme.
- 10.4 Young Women's Enabling Transformation.
- 10.5 Support through Member Church Initiative fund.

11. The Global Assembly that was scheduled to take place in Birchwood Hotel, Boksburg, South Africa in June 2020 was postponed to June 2021. Upon realising that it would not be possible to conduct the Assembly, the Board of Directors resolved to cancel it. Thus, the Assembly will be held in 2024.

12. The tenure of the previous CWM Board of Directors expired in June 2020. In compliance with the terms of the CWM Constitution, the elections had to be conducted. Thus, a special dispensation was made to have the elections conducted electronically. Among others, the following elections, nominations, and appointments should be noted:

- 12.1 The Rev Lydia Neshangwe was elected as the Moderator of the CWM up to June 2024. A fitting congratulatory gesture was made to our sister, Lydia.
- 12.2 The Rev Dr Lungile Mpetsheni was nominated to chair the CWM Africa Non-profit Company (NPC) and therefore serve as a non-voting member of the CWM Ltd Board of Directors until 2024.
- 12.3 The Rev Dr Jooseop Keum has been appointed as the General Secretary with effect from 1 July 2021. He is replacing the Rev Dr Colin Cowan, whose term will end on 31 October 2021. The Rev Dr Cowan will go on a three-month sabbatical leave from August to October 2021.

STRATEGIC PLANS AND THEOLOGICAL DOCUMENTS FROM THE ECUMENICAL BODIES

13. The ERC has made a collection of the strategic plans and theological documents from some of the ecumenical bodies. The intention is to share these with the relevant committees of the church for their consideration. At the end, the UPCSAs will learn from the strategies and, also, help towards the attainment of the ends that are stipulated in those plans. The committees will be requested to consider these and share with the ERC the actions they are taking towards the attainment of the goals. The ERC, through the General Secretary, will be able to report to the

ecumenical bodies on the UPCSA's contribution to support the work of the various bodies.

MANAGE RELATIONSHIPS, PARTNERSHIPS AND COOPERATION

14. The ERC is consistent in maintaining relationships and partnerships.

PRESBYTERIAN CHURCH (USA)

15. The efforts of the PC(USA) to strengthen ties of partnership with the UPCSA and other partners is commended. The UPCSA Central Office received Ms Debbie Braaksma, the PC(USA) Africa Area Co-ordinator and Mr Douglas Tilton, the Regional Liaison for Southern Africa on 10 February 2020. The objective of the visit was to afford an opportunity for a face-to-face meeting with Debbie and to discuss ways of maximising the partnership for the two denominations. Four of our Presbyteries (Amathole, Mthatha, Western Cape, Zimbabwe) and the Synod of Zambia have active partnerships with the respective Presbyteries of PC(USA). Only the Presbytery of Zimbabwe and the Synod of Zambia give updates on the activities that take place from the partnerships.

16. The partnership between the Presbytery of Zimbabwe (POZ) and the Presbytery of Denver (POD) is serviced very well, with reciprocal visits taking place. The year 2020 marked the 15th Anniversary of the partnership between the two presbyteries, which began in 2005. This is a benchmark that is worth celebrating.

17. **Two Way Visits.** The face-to-face visits did take place in 2019, as detailed below.

17.1 In June 2019, four POD delegates were in the POZ on the Annual Face-to-face visits program. At this visit, they engaged with multiple facets of the Presbytery, including the newly established Africa Regional Resources Centre in Mutare and the cyclone hit areas of Chimanimani.

17.2 In October 2019, four POZ delegates were in the Presbytery of Denver. This visit to the POD included exposure to the ministries of various congregations, attending a Presbytery meeting, engaging with some of the Presbytery committees, as well as attending the ZYM Missions Conference in Austin, Texas. A seminar with all Zimbabwe related mission partnerships was also held and it helped to strengthen the relations and work.

17.3 For 2020 and 2021, the visits were scheduled, as shown below, to celebrate the life and work of the partnership, as well as to fulfil the objectives of strengthening the partnership and to give exposure. However, due to coronavirus outbreak the visits have been brought to a halt. The two Presbyteries will hold virtual meetings to share their experiences.

17.3.1 In August 2020, the POD would have sent four delegates to the POZ for the annual face to face visit. The visit objectives are to strengthen the partnership through various engagements, for exposure and to celebrate the 15th Anniversary of the partnership.

17.3.2 In September 2020, four delegates, including the UPCSA General Secretary would have visit the POD. The visit will be undertaken when it is safe to do so.

18. **Long Leave Initiative.** The annual Long Leave Program enables ministers and their spouses who are due for long leave to spend their long leave in Denver. The Rev and Mrs Tungunu are due to go for September to October 2020.

19. The Synod of Zambia also enjoys cordial relations with the PC(USA). A meeting was scheduled by the Rev Paula Cooper, a PC(USA) liaison officer for Eastern, Central and Southern Africa Region for the Synod Moderator and Clerk to meet Ms Debbie Braaksma on 25th March 2020 to discuss further matters of partnership between the two churches. That meeting was postponed indefinitely, due to the travel ban the PC(USA) has issued to all their staff because of the COVID-19.

20. The PC(USA) continues with Booth Centre Programmes, which entail a fully funded mission work of Mr. Booth's estate and the Outreach Foundation of PC(USA) based at Justo Mwale University (JMU) specialized in training evangelists and ministers in mission and tent making ministry for Reformed Church of Zambia (RCZ), Church of Central Africa Presbyterian (CCAP) and UPCSA. The Synod of Zambia was encouraged to send five evangelists to a one year fully funded certificate programme in missions beginning in 2020. Two members of the UPCSA participated in the programme. The first contact session started on 23rd February 2020. By the end of 2020, the

Synod had 34 CDEs actively serving within the bounds of the Synod of Zambia.

21. The Booth Centre Church Funding Project is also operational. The Centre requested RCZ, CCAP and UPCS to submit names of Lusaka based churches whose buildings are at roof level for a possible funding. The UPCS Synod of Zambia has submitted the following: Camp Deborah Chapel, Chunga Preaching Station, Kanyama church and Chipata Preaching Station.

22. There was a further request for the UPCS Synod of Zambia to submit names of congregations within and around Lusaka and two in the Eastern Province for a possible funding of borehole drilling. In addition to Camp Deborah, the following congregations were submitted by Mchinga and Munalii Presbyteries: George, Ngómbe, Kalinga linga, Mwase Mpangwe farm and St. Peters (Chipata). Boreholes have been sunk with hand pumps for church use and surrounding communities.

UNITED CONGREGATIONAL CHURCH IN SOUTHERN AFRICA (UCCSA)

23. The UCCSA appointed a new General Secretary, the Rev Kudzani SB Ndebele. A letter was sent to welcome and congratulate the Rev Ndebele on his appointment. He brought new energy in the relations between the UPCS and UCCSA. The two General Secretaries (UCCSA and UPCS) made a commitment to strengthen the relations and to nurture an atmosphere that is conducive for the union negotiations to continue. The plans have been grounded due to COVID-19. The two General Secretaries are exploring possibilities of using the virtual facilities for the meetings. A fresh start is due to take place.

CHURCH OF SCOTLAND (COS)

24. The CoS is planning to hold its virtual General Assembly in May 2021. The UPCS will be represented. The CoS sent a representative to the UPCS 20th anniversary celebrations.

UNITED CHURCH OF ZAMBIA (UCZ)

25. The relations between the UCZ and the UPCS are very cordial. At the colourful Synod of Zambia Fellowship of Women rededication service on Saturday, 7th March 2020 at the Government Complex in Lusaka, the UCZ General Secretary, the Rev Dr Peggy Mulambya Kabonde graced the occasion as a special guest alongside the CCZ General Secretary, the Rev. Fr. Canon Emmanuel Chikoya, the Guest of Honour. At that same occasion, an invitation was extended to her to come and grace the ordinary Synod of Zambia meeting as a fraternal delegate. The move to send the UPCS students to Mindolo University of the UCZ in Kitwe for theological studies is positive in cementing the ties between the two denominations. There is a plan to work towards having more reciprocal engagements at the local level between the two sister churches in all areas, as provided for in the memorandum of understanding.

26. The Rev Dr Peggy Mulambya Kabonde completed her term as the general Secretary of the UCZ in June 2020. She has been replaced by the Rev Bishop Chipasha Musaba. A letter was sent to the UCZ congratulating the two ministers on the respective achievements, completion of term and appointment.

27. The Rev Georgina Mukupa of UCZ is doing very well at Mahwelereng Congregation, Limpopo Presbytery, as arranged between the UCZ and the UPCS. The ministry she provides there is helping in the growth and development of the Congregation.

LESOTHO EVANGELICAL CHURCH IN SOUTHERN AFRICA (LECSA)

28. LECSA adopted the WCC programme of Pilgrimage for Justice and Peace and is conducting this every year. A UPCS team participated in the Pilgrimage for Justice and Peace in 2018. The Pilgrimage serves as church witness and mission in the societies, and it helps participants to grow spiritually. The UPCS should explore ways of increased participation in the Pilgrimage, as the countries experience similar challenges on issues of justice and security.

CHURCH OF CENTRAL AFRICA PRESBYTERIAN (CCAP)

29. The POZ continues to do joint evangelist training with the CCAP Synod of Harare and to

relate closely to this and other sister denominations, particularly through co-ownership and ongoing running of the United Theological College with five other denominations. The two engage and collaborate in ministry activities. Every year they do combined training of evangelists. A group of 32 CCAP and UPCSAs Evangelists were in a combined 4-months residential training at Lovemore House in Harare and graduated on 8 June 2019. Another group of 25 evangelists were trained for another period of four months. The trained evangelists graduated together and the ties between the two Churches are strengthened each year. This has become an annual ecumenical training event of the partnership.

30. The Synod of Zambia also works well with the CCAP Synod of Zambia. Leading to the induction service of the Rev Paula Cooper of the PCUSA, the working relationship was rekindled and saw the two churches co-hosting the induction service and plans are now under way for further collaboration.

31. In Mid July 2019, Synod officials from both churches together with the Rev Cooper visited CCAP projects in Eastern Province of Zambia. CCAP is into agriculture, borehole drilling for villagers, Village banking, and provision of health to rural communities, community schools and Theological training at Diploma level at Chasefu School of Theology in Lundazi. They have also built a Synod office block in Lusaka where their General Secretary is housed.

UNITED REFORMED CHURCH (URC) (ENGLAND)

32. The Presbytery of Zimbabwe and the URC-Eastern Synod continue to enjoy cordial relations. The URC-Eastern Synod continues with its offer to afford ministers and their spouses from the POZ an opportunity to take a month of their long leave in England. Rev and Mrs Nota would have attended towards the end of 2020, but that could not take place because of COVID-19. The visits that had been planned between the Synod and the POZ could not materialize, due to the outbreak and spread of COVID-19.

URC VISIT TO ZIMBABWE - 17-30 APRIL 2020

33. There had been a plan for five URC delegates to visit the POZ in a partnership visit whose objectives are to strengthen the partnership and for exposure especially to three of their delegates who have never been to the POZ before. This has been interrupted by the outbreak of coronavirus. A new set of dates will be given. The congregations will assist in various ways to make their visit a meaningful one.

MANAGEMENT OF AFFILIATIONS AND PARTICIPATION IN THE ECUMENICAL COUNCILS/BODIES

ECUMENISM IN SOUTH AFRICA

SOUTH AFRICAN COUNCIL OF CHURCHES (SACC)

34. The SACC operations during the period under review included, but not limited to the following:

34.1 Operated through the National Church Leaders' Forum and on ZOOM.

34.2 Attended to the developments related to the COVID-19 situation by

34.2.1 championing the establishment of Local Ecumenical Area Networks (LEAN) to coordinate action at the grassroots level (The UPCSAs ministers are still encouraged to participate in the structures, as the scope of their work will go beyond COVID-19 operations.); and

34.2.2 helping the member Churches with the guidelines to be followed as part of the "Drive to Drive down the spread of COVID-19".

34.2.3 Participated in the distribution of the personal protection equipment (PPEs).

34.3 Participated in "Black Lives Matter" protests.

34.4 Participated in anti-Covid-19 related corruption.

34.5 Engaged Chief Justice Mogoeng Mogoeng on his stance, which is viewed as bias towards on Israel at the expense of Palestine in the Israel/Palestine conflict. (The Church in Society Committee of the UPCSAs had been instructed to facilitate a discussion that would help formulate an approach of the UPCSAs to this matter, among others. The Committee has not yet delivered on this. It is requested that the general Assembly should further instruct the Committee to do so, as the conflict in the Holy Land calls for the church, including the UPCSAs to be vocal in condemning intentionally the atrocious acts on humanity.)

NATIONAL CHURCH LEADERS' CONSULTATION (NCLC)

35. The NCLC held virtually an Annual Forum and General Assembly of Members on 3 – 4 September 2020. The aims of the forum were as follows:

- 35.1 Reflect on the different ways the COVID-19 pandemic is exacerbating existing disparities and inequalities in societies.
- 35.2 Facilitate a dialogue between governmental entities, multilateral agencies and FBOs/FIOs on challenges and gaps in responding to the needs of the most disadvantaged and vulnerable groups during the COVID-19 pandemic.
- 35.3 Identify how partnerships and collaborations between governmental entities, multilateral agencies and FBOs/FIOs/LFAs can contribute to addressing and overcoming inequalities and pave the way towards more just, inclusive, and peaceful societies.

EKKLESIA/FRESH EXPRESSIONS

36. The Rt Rev Dr Peter Langerman is involved with the Ekklesia. The Rev Dr George Marchinkowski and the Rev Mzwamadoda Mfene serve in the Executive Committee of Fresh Africa (Africa expression of Fresh Expressions). The Rev Lungile Mpetsheni serves in the Board of Directors of Fresh Africa. The Rt Rev Dr Peter Langerman has been elected Chairperson of the Fresh Africa members meeting.

CHURCH UNITY COMMISSION (CUC)

37. The report of the Church Unity Commission is attached to this report. Few points are, however, mentioned below.

37.1 The Rt Rev Dr Peter Langerman served as Chair of CUC for eight (8) years and he did not stand at the recently held elections. The members of the Executive Committee are as follows: Bishop Charles May (ACSA) nominated and elected as Chairman; Rev Kim Brown (UPCSA) and Rev Heidi Petersen (UCCSA) - nominated and received as Co-Vice Chairs; Rev Mike Vorster MCSA; and Rev Dr Gustav Claassen DRC. The two sisters, Rev Brown and Rev Petersen, made history, as it happened for the first time that the CUC elected a woman to the Executive Committee. Honour and gratitude are due to the Rev Dr Peter Langerman who served as the Chairperson for eight (8) years.

37.2 The General Assembly should agree to the CUC granting the church membership status, as the request is stated in the report as follows:

The Northeastern Evangelical Lutheran Church in South Africa (NELCSA), under the leadership of Bishop Hörst Muller who represents NELCSA in the Central Committee, formally applied for membership with the CUC after years of being observer members. The next step required is for the member churches to formally receive the application, by responding to the resolution below.

37.3 Rev Zwai Mtyhobile leads the JDDJ and the Doctrine Trajectory of the CUC. The ministers in the UPCSAs are, once again, encouraged to follow the developments, as the signing of the Declaration had been a remarkable shift in ecumenism.

37.4 The JDDJ Consultation with the Church Leaders was held on 23rd March 2021.

BIBLE SOCIETY

38. The report of the Bible Society is attached as Appendix B to this report.

ECUMENISM IN ZAMBIA

39. The UPCSAs, through the Synod of Zambia affiliates to the Council of Churches in Zambia, Theological Education by Extension Zambia, Bible Society & Justo Mwale University.

40. **Council of Churches in Zambia (CCZ)**. The CCZ extra ordinary conference where the new President was elected took place from 2nd to 3rd November 2019 at Kingsley Mwenda CCZ Centre in Makeni. The Rev Sauros Phaika, Moderator of the UPCSAs Synod of Zambia was elected

CCZ President to finish off the term of the Rev Sichilima (UCZ) who resigned, and the term ends in August 2021. The annual subscription is up to date.

41. **Theological Education by Extension in Zambia (TEEZ)**. The biennial meeting for TEEZ took place from 10th to 11th December 2019 at MEF in Kitwe. Apart from the TEEZ executive members, the Synod was represented by Ms Rhoda Mtande and the Rev Amos Nyirenda. At that meeting the following office bearers were elected: Chairperson: Rev Moses Mwale (RCZ), Vice Chairperson: Rev Moses Bluegam Chilembo (CCAP), Secretary: Mrs Makashini (RCZ), Vice Secretary: Kangwa Kambikambi (UCZ), Treasurer: Rev Donald Chileshe (UCZ), Vice Treasurer: Ms Rhoda Mtande (UPCSA).

ECUMENISM IN ZIMBABWE

42. The UPCSAs through the Presbyteries of Zimbabwe continue to interact and engage with the programmes of the Zimbabwe Council of Churches and its various mission-oriented programs, with Christian Care and other para-church bodies, which include the following:

42.1 United Theological College (UTC).

42.2 The Bible Society (Zimbabwe Branch). The membership with the Bible Society in Zimbabwe continues to be strong although the Society has experienced deep financial challenges which threatened the breadth and scope of its work.

42.3 TMG, an agro-business training organization that partnered with the Central Fund Committee of Presbytery to train 78 UPCSAs members on 20-22 May 2019.

42.4 KBA (Kukura Business Accelerator) which has partnered with the Business Investment Unit (BIU) of the Presbytery to train church members in running Small to Medium Enterprises (SMEs) in pre-incubation, incubation, and post-incubation of their businesses. The training dates were 6 July and 13 July 2019, beginning with the women members of the presbytery.

42.5 KEPP (Kids Entrepreneurship Promotion Program) has partnered with POZ to train children to have a positive worldview of money and entrepreneurship in the difficult economic context of Zimbabwe. The training date was 1 June 2019.

43. The ERC of the POZ planned to host a Partnerships Seminar in Gweru. The seminar has been planned to bring together all the mission partnerships related work/committees together to discuss the work, relations, achievements, challenges and to share ideas for collaboration and effectiveness.

44. The Secretary General of the Zimbabwe Council of Churches, Rev Dr Mutata, attended the induction of Presbytery Moderator and Officers. He was accompanied by Rev Zhou and Mr Joshua Mhlanga the Administrator. Rev Dr Mutata gave words of encouragement and advice to the Moderator and Officers as they take forward the mission of the Church.

CONCLUSION

45. Ecumenism is fundamental for consolidated church mission and witness. The church is effective when it addresses issues of concern speaking in unison. The prophetic message of the church is enhanced when the church works in a harmonised fashion.

46. The UPCSAs have been deliberate in its endeavours to be part of the one, holy and catholic church. Empowered by the vision of the UPCSAs "to be a reconciled community of Christians exercising a prophetic witness to Christ", the ERC has been hands on to build and strengthen partnerships and cooperation. The UPCSAs are considered role players in the ecumenical world. The members of the ERC have been cooperative and collaborative in addressing the issues and in making sure that the profile of the UPCSAs has been kept high.

PROPOSALS

1. The General Assembly receives the report.
2. The General Assembly notes that the ERC has consistently managed the ecumenical relationships and the UPCSAs membership of the ecumenical forums, nationally (in the three countries - South Africa, Zambia, and Zimbabwe), regionally and globally.
3. The General Assembly notes that the outbreak and spread of COVID-19 has had negative

- impact on the work of the ecumenical forums, especially as it led to the cancellation and indefinite postponement of the meetings and other engagements.
4. The General Assembly encourages the ERC, on behalf of the UPCSA, to work with other ecumenical partners and forums in reimagining the church during and beyond COVID 19.
 5. The General Assembly
 - a. commends the congregations and structures that play a prominent role in promoting local ecumenism; and
 - b. encourages all the structures in the denomination to engage in the ventures to promote ecumenism at local, regional, and provincial levels.
 6. The General Assembly notes that
 - a. the meeting of the Central Committee of the WCC that was scheduled for March 2020 had to be postponed indefinitely until it is safe to hold a physical meeting;
 - b. the appointment of the new WCC General Secretary will be finalised at a physical meeting of the Central Committee; and
 - c. the WCC Conference that had been scheduled to be held in Karlsruhe, Germany on 7-17 September 2021 has been postponed to September 2022.
 7. The General Assembly notes that the WCRC Executive Committee meeting that was scheduled to take place in South Africa in May 2020 was cancelled and that a virtual meeting is scheduled for May 2021.
 8. The General Assembly
 - a. notes that the term of the Rev Dr Fergusson as the WCRC General Secretary comes to end in August 2021 and congratulate him on the work well done; and
 - b. notes an update on the process of finding a new General Secretary will be given at the May 2021 Executive Committee.
 9. The General Assembly notes that the CWM Global Assembly that was scheduled to take place in Birchwood Hotel, Boksburg, South Africa in June 2020 was cancelled, and the next Assembly will be held in 2024.
 10. The General Assembly congratulates
 - a. the Rev Lydia Neshangwe on her election as the CWM Moderator until 2024;
 - b. the Rev Dr Collin Cowan as he has completed his term as the General Secretary successfully; and
 - c. the Rev Dr Jooseop Keum on his appointment as the new General Secretary.
 11. The General Assembly notes that the ERC will from time to time share the strategic plans and theological documents from some of the ecumenical bodies with the relevant General Assembly Committee for benchmark and synchronisation.
 12. The General Assembly appreciates the efforts of the PC(USA) to strengthen ties of partnership with the UPCSA and other partners.
 13. The General Assembly appreciates the partnership between Presbytery of Zimbabwe (POZ) and the Presbytery of Denver (POD).
 14. The General Assembly appreciates the cooperation exhibited in the relations between the UPCSA through the POZ and Synod of Zambia on one side and the United Church of Zambia and Church of Central Africa Presbyterian (Synod of Zambia and Synod of Harare respectively) on the other side.
 15. The General Assembly agrees to support the plan to explore ways of increased participation in the Pilgrimage for Justice and Peace conducted by Lesotho Evangelical Church in Southern Africa, as the countries experience similar challenges on issues of justice, peace, and security.
 16. The General Assembly encourages its ministers to support the local ecumenical efforts to work with the communities, as in the case of Local Ecumenical Area Networks (LEANs).
 17. The General Assembly instructs again the Church in Society Committee to facilitate a discussion that will formulate the UPCSA's approach to the conflict in the Holy Land.
 18. The General Assembly adopts the Church Unity Commission report.
 19. The General Assembly should agree to the CUC granting the membership status to the Northeastern Evangelical Lutheran Church in South Africa (NELCSA).
 20. The General Assembly appreciates the contribution made by the Rev Dr Peter Langerman as the CUC Chairperson for eight (8) years.
 21. The General Assembly congratulates the members of the newly elected Executive Committee of CWM, namely Bishop Charles May and the Revds Heidi Petersen and Kim Brown.
 22. The General Assembly instructs the ERC to share the various elements of the report to the relevant General Assembly Committees for their attention.
 23. The General Assembly adopts the report of the Bible Society.
 24. The General Assembly recommits the denomination to partner with the Bible Societies in

- South Africa, Zimbabwe, and Zambia.
25. The General Assembly
 - a. commits the denomination to celebrate Bible Sunday on the Sunday closest to 23 August each year (22 August 2021); and
 - b. encourages congregations to observe Bible Sunday and support Bible Society work on an annual basis.
 26. The General Assembly encourages every member to commit him-/herself to contribute the cost of one Bible per annum.
 27. The General Assembly reminds all Presbyteries to appoint a Bible Society liaison person in consultation with Rev Hein Barnard.
 28. The General Assembly urges congregations, Presbyteries and Fellowships to invite the Bible Societies to services, meetings, and various activities.

APPENDIX B TO THE ERC REPORT

REPORT OF THE BIBLE SOCIETY OF SOUTH AFRICA TO THE MEETING OF THE GENERAL ASSEMBLY OF THE UNITING PRESBYTERIAN CHURCH OF SOUTHERN AFRICA JUNE 2021

Good news makes people feel better (EBD)

.... nezindaba ezinhle ziletha impilo emathanjeni (IBhayibheli Elingcwele 2020)

Proverbs 15:30b

This is the theme for the 201st year of Bible Society's involvement in the life of South Africa. This is also the theme for Bible Sunday that many denominations will use to celebrate the positive influence of the Bible in the lives of many people. The Bible Society and the UPCSA are missional partners who take hands to alleviate Bible poverty in South Africa, Zimbabwe, and Zambia.

The Bible Society celebrated in 2020 the 200th year of service to the believers in South Africa. The theme for this celebration was "The Bible: Hope for all". We celebrated this hope with 3 Bible launches:

- Launch of the English Bible for the Deaf on Sunday 24 November 2019 in Cape Town;
- Launch of the 2020 isiZulu Translation on Sunday 18 October 2020 in Kwazulu Natal; and
- Launch of "Die Bybel (2020)" on Sunday 29 November 2020 in Bloemfontein.

Some of the other highlights include the sale of 605 271 Bibles (875 707 All Scripture), blessing Grade 7 learners with 37 498 Bibles, distributing 119 533 literacy books to Grade 1 learners, blessing the Poorest of the Poor with more than 20 758 Bibles as well as initiating with other Bible Societies the UBS Solidarity Fund to help Bible Societies during the Covid-19 pandemic. This pandemic had a huge impact on our Bible sales and procurement, on all the congregations and the economies of the respective countries and changed the Bible mission landscape.

Our core functions include the following

1. Translate the Bible.

The Bible Society facilitates the process of translating the Bible upon a specific request from the various denominations. The revision of current translations in Tshivenda, Sepedi, Sesotho and isiXhosa has started.

The video Bible in the South African Sign Language is in process

We have also started with the translation of the Bible in !Xun for the Bushmen in the northern Cape near Kimberley. The commencement of the translation in Khwedam

2. Publish the Bible.

Bible Society's Bible printing is still done by Amity Printing Company in Nanjing in China, having the capacity to print more than 25 million hardbound Bibles per annum. They have printed the 200 millionth Bible before the end of 2019 – and that was one of the Bibles for the Bible Society in South Africa!

3. Distribute the Bible.

- This is done in various ways through the various 6 Bible Centres in South Africa, as well as through various outlets in the rural areas. This is by means of printed, as well as electronic/digital formats. The Audible is available in all the 11 languages in South Africa.
- Various projects that focus also on the Grade 7 learners, Bibles for the Poorest of the Poor, for prisoners and the National Defence Force as well as neighbouring countries.
- We have Bibles also available in French, Portuguese, Shona and Chichewa and in Mandarin for the Chinese believers

4. Empower people through Bible literacy

- Bible-based Literacy Project – for Grade 1's that can be used also for ABET. Books are available in all the 11 spoken languages in South Africa. There is also a third book that would soon be available.
- Pamphlets for Bible literacy
 - E100 (a Bible reading plan that covers 100 essential Bible portions from Genesis to Revelation. There is currently a Facebook page (E100-Reading plan) where comments are

posted 5 times a week. Anybody can join anytime as we will start again when we are through the 100 portions.

- "Where to look in the Bible" to give guidance where to find certain themes, etc. in the Bible.
- All these materials are available on our website (www.biblesociety.co.za) at no cost, except data.

5. Engage with the Church and the various communities.

- It is imperative that the Church reach out to the immediate and wider communities. The Bible Societies in the 3 countries want to take hands with the local Church to address the needs – also for Bibles – in the various neighbourhoods. It is necessary that the Church share the needs with the different Societies so that we can make a difference.
- It is also important that the various ministers employed by the Bible Society, be given the opportunity to visit various congregations and Presbyteries to inform the Church about the work of the Bible Society. The more the Church is informed with regards to the various activities of the Bible Societies, the more the Church would realise what an important role both can play to grow the Kingdom of God.
- During a recent visit of the CEO to the Tiyo Soga House, the following matters had been tabled and discussed:
 - The Bible Sunday, usually celebrated on the last Sunday of October, will move to Sunday closest to 23 August. The 2021 celebration will take place on Sunday 22 August. The UPCSA will encourage all its members to commit themselves to donate the cost of Bible per member per annum – R60 for South Africa and the equivalent for Zimbabwe and Zambia.
 - The UPCSA encourages its members to buy Bibles directly from the respective Bible Societies as they will pay the lowest possible price for a Bible. This will also be a form of support.
 - The UPCSA will invite the Bible Societies to inform members of the Fellowship of Vocation of the role that the Bible Society can play in their respective congregations.
 - The UPCSA noted the positive outcome of visiting the PAT probationers every year.
 - The UPCSA encouraged the different Fellowships to invite the Bible Societies to attend their Annual Conferences to build relationships and expose more members to the activities of the Bible Societies.
 - The UPCSA encourages the Presbyteries to give the Bible Societies at least once a year an opportunity to share the activities and news regarding the Bible Societies.
 - The UPCSA will invite the Bible Societies to the annual Moderator, Clerk and Treasurers meeting to share the activities and role that Bible Societies can play in the growth of congregations and the denomination.

Financial support

Our main source of income is dependent on the freewill of individual donors by means of debit orders and donations. There are individuals that bequeath the Bible Society in their wills. The challenge remains to increase our donors as the cost of Bibles increases annually. Contributions from the UPCSA (these figures relate to South Africa only) amounted to:

Category	2018/2019	2019/2020	Incr %
Individuals	126 985.55	185 564.83	+46.13
Congregations	148 562.94	108 056.74	-27.27
Organisations	1 769.00	500.00	-71.74
Businesses	25 000.00	25 000.00	0
TOTAL	302 317.49	319 121.57	+5.56

Bible Society Sunday – 22 August 2021

There are various ways to celebrate this Sunday in your congregation, bearing in mind that it is also Reformation Sunday:

- You can invite the Bible Society Ministers to share with the congregation what we are doing and share a message from the Word of God. This can be organised for this Sunday or any other Sunday of the year. There are no travelling or possible accommodation costs for any congregation to host any minister of the Bible Society in South Africa.
- Bible Society of South Africa will provide themed materials and ideas for Bible Sunday each year.

- You may take a special offering for the work of the Bible Society on this Sunday or any other Sunday. Some Sessions had decided to donate their Christmas Day offering(s) to the work of the Bible Society.
- You may have an exhibition of various Bibles in the foyer of the church building to stimulate Bible awareness and engagement.
- Each member is asked to support the Bible Society each year to an amount equivalent to the subsidised cost of one Outreach Bible, thereby helping the Bible Societies of South Africa, Zimbabwe and Zambia to continue making the Bible available, accessible and affordable to all people. That amounts to R 5,00 per month.

The following Bible Society ministers are responsible for the various Presbyteries in South Africa:

- Rev Ruth Jonas (021 910 8777) for the Western Cape Presbytery
- Rev Hein Barnard & Dr Mveleli Saliwa ([041 364 1138](tel:0413641138)) for the Central Cape, Mthatha, Transkei, East Griqualand and Amatola Presbyteries.
- Rev Clive van Rooyen ([031 207 4933](tel:0312074933)) for Drakensberg, Thekwini and Thukela Presbyteries
- Rev Pierre du Plooy ([051 444 5890](tel:0514445890)) for the TransXariep Presbytery
- Rev Shane Fraser & Trevor Fester ([011 970 4010](tel:0119704010)) for the eGoli, Highveld, Lekoa, Limpopo and Tshwane Presbyteries.

The contact details for our neighbouring countries are:

- **Zimbabwe**
Address: Mbuya Nehanda St, Harare,
Tel: +(263)-4724583 / 4759627
Fax: +(263)-4703910
E-mail: admin@biblesociety-zimbabwe.org
- **Zambia**
Address: Plot No.1566, Freedomway, North End, Lusaka
Tel: +(260)-211 229 586
Fax: +(260)-211 226 705
E-mail: bsz@biblesocietyzambia.co.zm

Thank you for your continuous loyal support for the Bible cause!



CHURCH UNITY COMMISSION

'that they may be one as we are one – so that they may be brought to complete unity.' (John 17:22-23)

ANNUAL REPORT 2020

The year 2020, a year of the coronavirus pandemic, brought a myriad of challenges to the church as we grew to know it. The primary challenge being the restrictions on gatherings led the church to find innovative ways to meet, worship and serve.

Under these restricted conditions the CUC continued its meetings using Zoom as a medium. Through this medium we successfully managed to gather United Churches and some regional leaders, where we had considerable progress with the affairs affecting these congregations. The progress includes a research project that has been undertaken and is led by the Unit for Innovation and Transformation: Ekklesia Stellenbosch University.

The meeting highlighted challenges faced by the united congregations deterring progress in mission and ministry. Of these challenges the most apparent is difficulty in appointing ministers. Others include lack of denominational representation in the Trust Committee and lack of support from the regional leaders (Presbytery Moderators, Diocese Bishops and Synod Bishops). All of these lead to difficulties in constitutional compliance. The office of the secretary was therefore requested to review the model constitution and make suggestions.

Through zoom, the CUC also hosted the first Ascension Day service. This was the first service organized by the CUC with full participation of the leaders of the churches.

With the lockdown creating difficulties in travelling Rev Paul Verryn led a series of Zoom meetings engaging in topics relating to Gender Based Violence, Agriculture & Food Security, and Clergy Care. This became a platform that brought together a strong relationship between Regional Council of Churches and the CUC. Role players include advice officers, traditional leaders; churches; medical practitioners and some NGO's such as Harambee. Ideas emanating from the platform helped role players to effect mission and ministry in their spaces of influence.

New Member Churches

The Northeastern Evangelical Lutheran Church in South Africa (NELCSA), under the leadership of Bishop Hörst Muller who represents NELCSA in the Central Committee, formally applied for membership with the CUC after years of being observer members. The next step required is for the member churches to formally receive the application, by responding to the resolution below.

The Evangelical Lutheran Church / Cape Church raised interest in applying for membership. The Central Committee awaits the formal application from the church.

Elections

In November 2020 The Central Committee elected a new chairperson in Rt Rev Charles May, Bishop of the Anglican Diocese of the Highveld and the liaison Bishop of ACSA to the CUC Central Committee since 2013. He takes the chair for a 3 year term ending in 2023 after Rev Dr. Peter Langerman who served in the position for the past 8 years.

For the first time since inception, the CUC elected women ministers as vice chairpersons. The Revs Heidi Petersen of the UCCSA and Kim Brown of the UPCSA are to serve in this position for a 3 year term ending in 2023.

Goals for the Year 2021

The following are set as goals to be achieved in 2021

1. Concluding the research work w.r.t. the United Congregations
2. Review of the United Congregations Model Constitution
3. Holding an Ascension Day Service led with the Leaders of the churches
4. Establishing a Mediation Panel on issues of Unity, Reconciliation and integration
5. Sponsoring Academic Research on subjects relating to Church Unity and the work of the CUC and Ecumenism
6. Hosting Webinars relating to Church Unity

Recommendations

The wise words of Pope Francis are very pertinent in these challenging and uncertain times: *“At this moment in history, marked by the ecological crisis and grave economic and social imbalances only worsened by the coronavirus pandemic, it is all the more important for us to acknowledge one another as brothers and sisters.”*

The impact of the coronavirus pandemic is yet to be fully realised by the churches, especially among local congregations. The need for solidarity and unity has always been expressed in history and is foundational in scripture.

The mutual acceptance of ministry in the CUC covenant is an important tool that can be used to mitigate the impact of the pandemic we are still under.

Therefore the Central Committee recommends that member churches make use of the covenantal agreements to advance mission and ministry at the local level beyond the pandemic. Where there is a significant loss of resources, ministerial agency and reduction in membership, it would serve local congregations well to seek ways of working together, guided by the covenant for the sake of God's reign and not denominational survival.

Grace & Peace



Rev Sikawu Makubalo
General Secretary
Church Unity Commission

*Officials: Chair Rt Rev Charles May – Vice Chair Revs; Kim Brown, Heidi Petersen – Secretary General Rev KM Makubalo
Member Churches: Uniting Presbyterian Church SA – United Congregational Church SA – Evangelical Presbyterian Church SA – Anglican Church SA – Methodist Church SA - Nederduitse Gereformeerde Kerk SA
Observer Churches: Catholic Church SA – Northeastern Evangelical Lutheran Church SA – Uniting Reformed Church SA
–Ethiopian Episcopal Church SA – Moravian Church SA*

MINISTRY COMMITTEE

Report to General Assembly 2021

1. INTRODUCTION

1.1 Ministry Committee Members

1. Rev. Siphon Ncapayi – Convener
2. Rev. Dr Pat Baxter – Ministry Secretary
3. Rev. Dr Christopher Mkandawire
4. Rev. Garikai Mufanebadza
5. Rev. Sicelo Sam
6. Rev. Glynis Goyns
7. Rev. John Gordon
8. Rev. Vusi Mabo
9. Mr Nathi Ndlovu
10. Dr Inette Taylor
11. Ms Josline Sehoana

The Committee and staff worked hard to accomplish the tasks before them in difficult conditions. Thanks are due to the members of the Committee and staff for their commitment over the past year.

The Committee reports with deep sadness the death of one of its members, Prof. Rev. Vuyani Vellem. Prof Vellem served for many years on the Ministry Committee and made a significant contribution to the life and work of the UPCSA. He is greatly missed. We give thanks for his life and work and will honour him by seeing that his work is continued. We commit ourselves to the ongoing transformation in the denomination and in our preferred educational institutions and continue to seek the eradication of inequalities in both church and society. Well done good and faithful servant.

The year 2020 brought both challenges and opportunities to the Ministry Committee. The challenges of course include the impact of the COVID pandemic and associated financial difficulties within the denomination. The opportunities revolve around the adoption of new ways of being the church. The members of the Ministry Committee committed themselves to adapt and work according to the terms of reference within the constraints presented to them.

The report considers these terms of reference, committee actions and proposals for these pandemic times.

1.2 Terms of Reference

The terms of reference for the Ministry Committee are to:

- i) select candidates for the ministry, using criteria and procedures laid down by the General Assembly
- ii) oversee the academic and practical training and spiritual formation of candidates to the point of ordination
- iii) provide ongoing theological training, skills development and spiritual formation of candidates and spiritual formation for ministers
- iv) communicate and co-operate with other churches concerning the training of ministers
- v) receive applications from ordained ministers to be admitted to the ministry of the UPCSA and to bring proposals to General Assembly concerning those who meet the requirements for entry into the ministry, as laid down from time to time by the Assembly
- vi) work with the Pastoral Committees of Presbyteries to deal with marital breakdown and divorce in the ministry and to develop pastoral resources for strengthening marriages and dealing with divorce. See Manual, Chapter 5, esp. 5.57
- vii) develop resources for and promote the work of any other forms of ministry not catered for in Terms of Reference of any other Assembly Committee.

2. DISCERNMENT CONFERENCE – Shortlisting Candidates for the Ministry

The Ministry Committee postponed the meeting to shortlist candidates for the Ministry to 2 September 2020 due to ongoing COVID lockdown constraints and limited finances. The following candidates were invited to attend a Discernment conference, originally scheduled to take place in

January 2021, but subsequently postponed to January 2022 due the financial constraints in the UPCSA. There will therefore be no further shortlisting process until further notice.

1. Chikomo, Christian Runyararo
2. Dyantyi, Bonisile
3. Fryer, Graham James
4. Goma, Bornface
5. Kasongo, Willard
6. Makana, Ntsikelelo Nimrod
7. Mawele, Eneless
8. Maxamba, Masixole
9. Mbanga, Luvuyo Leonard
10. Mguni, Njabulo
11. Mhlontlo, Odwa
12. Mkhize, Sibusiso Donald
13. Mngoma, Vuyiswa Shirley
14. Mpolweni, Nomvuzo Seroria
15. Msweli, Ntombesipho Gloria
16. Mtolo, Thabiso Ntuthuko
17. Ngcobo, Glenrose Loveable
18. Nqayiya, Daniel
19. Monama, Magoshi Gilbert
20. Kyabuntu, Shabana Grace

3. ACADEMIC, PRACTICAL TRAINING AND SPIRITUAL FORMATION

3.1 Students for the Ministry 2021

There are 32 students studying for the Ministry this year. Due to the postponement of the Discernment Conference, there are no new 1st year registrations.

STUDENTS FOR THE MINISTRY

	NAME	INSTITUTION, COURSE & YEAR OF STUDY
1	Ajapa, Norest	UCZU, B.Th. 4 th Year
2	Chawinga, Robert	UCZU, B.Th. 4 th Year
3	Chirikwawo, Lilian	UTC, Dip Th. 2 nd Year
4	Ferreira, Antonio	UTC, Dip Th. 3 rd Year
5	Dyosini, Nozuko	Pretoria, Hons
6	Gordon, Amber-Leigh	Pretoria, Hons
7	Hlati, Sicelo Gift	Pretoria, B.Th. 2 nd Year
8	Hlela, Mthokozisi	Pretoria, B.Th. 3 rd Year
9	Jibilili, Mzwabantu C	Pretoria, Hons
10	Lebesa, Lydia S	TEEC, B.Th. 2 nd Year
11	Lifa, Watson	TEEC, B.Th. 3 rd Year
12	Mabotja, Lethabo	Pretoria, Dip Th. 2 nd Year
13	Mandiyase, Eric	Pretoria, Hons
14	Maselesele, Lusani	TEEC, B.Th. 3 rd year
15	Mata, Eric	TEEC, B.Th. 3 rd Year
16	Matlala, Mpho	TEEC, B.Th. 2 nd Year
17	Mbedzi, Nduvho	TEEC, B. Th. 3 rd Year
18	Mkandwini, Tebogo P	TEEC, Dip Th. 3 rd Year, Final Year
19	Mokheseng, Letsatsi J	TEEC, Dip Th. 3 rd year, Final Year
20	Murove, Caesar	UTC, Dip Th. 2 nd Year
21	Muwowo, Fishani	UCZU, B.Th. 2 nd Year
22	Mzongwana, Monde	TEEC, Dip Th. 3 rd year
23	Mzumara, Edgar	UCZU, B.Th. 4 th Year
24	Ndawonde, Nobuhle H	Pretoria, B.Th. 3 rd Year
25	Ngubane, Bandile	TEEC, B.Th. 1 st year
26	Ntseke, Unathi	UNISA, B.Th. 3 rd year, Final Year
27	Piroe, Matshediso A	TEEC, Dip Th. 3 rd year, Final Year
28	Sajeni, Lazarus	UTC, Dip Th. 3 rd year
29	Vokwana, Bamanye B	Pretoria, Hons

	NAME	INSTITUTION, COURSE & YEAR OF STUDY
30	Christopher Lawrence (Rev)	Stellenbosch, Post Grad Dip Th. Final Year
31	Mteteleli Ngcambu	TEEC, Dip Th. 2 nd Year

A private donor had pledged to support 2 students for the ministry. Unfortunately, he died before arrangements for the trust were concluded.

3.1.1 Manual for Student Spiritual Formation

A manual for the spiritual formation of our students is nearing completion. The Ministry Committee thanks those ministers who invested in our students and took time to write sessions for a FOV manual. An e-version will be available for Presbytery Fellowship of Vocation leaders in this coming year.

The Ministry Committee is also engaging with other churches regarding ministers, students and probationers' resources – a work still in progress.

3.1.2 40 DAYS: Time With God

This resource has been developed for students to continue personal reading of the Bible (devotional) as well as academic. The book includes 40 devotionals by Pat Baxter and Noelene Curry.

3.1.3 United Church of Zambia University (UCZU)

Administrative difficulties were experienced by our students at Justo Mwale University in 2019. The Ministry Committee requested the Synod of Zambia to investigate the problem. Dr. Chris Mkandawire and the Ministry Secretary visited the students and listened to their complaints. The team subsequently visited several other institutions. A report was given to the Synod of Zambia, which recommended that the administrative issues be dealt with at Justo Mwale and proposed the addition of the UCZU to the list of preferred Institutions. Drs Mkandawire and Baxter presented their findings to the Ministry Committee and Council of Justo Mwale. Three students were transferred from Justo Mwale to UCZU. The Ministry Committee requests General Assembly to condone the action of registering students at UCZU before the Assembly met due to the urgency of the matter, and requests the addition of the UCZU as the 7th preferred theological institution of the UPCSA. The Institution meets all the requirements set out in the 2017 General Assembly papers (See Appendix 1).

3.1.4 Resignation of Ivor Swartz

The Committee received the resignation of student Ivor Swartz as a candidate for the ministry with regret. At the time of his resignation, he was due to do probation. He has repaid his loan to the UPCSA in full.

3.1.5 Relationship Between Sedibeng Management and Trust

3.1.5.1 Memorandum of Understanding (MoU)

An MoU was signed between the Board of Trustees and the Sedibeng Management Committee on 9 April 2020 to clarify the roles of the two committees. It has been a difficult financial year as students were sent home in March 2020 because of the Corona pandemic, having to work on-line from home for the rest of the year. This left the House with a R350,000 shortfall in 2020. (See Appendix 2)

3.1.5.2 Policies and Procedures For Emergencies

Given that there were three emergencies at Sedibeng House of Studies within the first three weeks of the academic year, policies and procedures were formulated for students residing away from home to ensure that they received good attention in times of emergency (See Appendix 3: Policies and Procedures For Emergencies Involving Students For the Ministry Residing Away From Home).

3.2 Probationers

3.2.1 2020 Probationers

Our probationers for 2020 started their probationary year at the beginning of the COVID crisis. In between the different levels of lock down, 2 two-week residential conferences were held at Rocky Valley and in Polokwane (Mt Horeb) respectively. In addition to the regular probationer's curriculum, the probationers were exposed to new ways of doing church in COVID times. The following probationers received Ministry Certificates in December 2020.

FULL-TIME

	<i>SURNAME</i>	<i>NAME</i>
1.	Buso	Pumlani
2.	Dick	Mvuyo
3	Gwe	Bongani
4	Hlongwe	Asanda
5.	Masaraure	Miriam
6.	Mbhele	Celani
7.	Memela	Tamsanqa
8.	Mlotshwa	Xolisile
9.	Murove	Dephine

BI-VOCATIONAL

	<i>SURNAME</i>	<i>NAME</i>
1.	Jita	Mthobi
2.	Mkhesu	Khusi
3	Seloma	Simon
4	Simelane	Sharon
5.	Walaza	Kanyiso

3.2.2 2021 Probationers

There are eight full time and one bi-vocational probationer in 2021. Herewith the names, congregations and Presbyteries in which they are placed:

	<i>NAME</i>	<i>CONGREGATION S</i>	<i>PRESBYTERIES</i>
1.	Asch, Brendon	St Stephen's	eGoli
2.	Chataika, Noah	Sakubva-Dangamvura	Zimbabwe
3	Kobese, Xolelwa	St Peter's	Lekoa
4	Mkencele, Nomonde	St Timothy's	Lekoa
5.	Njeza, Sandiso	Zwide	Central Cape
6.	Pandelani, Isaau	Blaauwberg	Limpopo
7	Sello, Tsholofelo	St Paul's, Alberton	Highveld
8	Pillay, Shaldene	Plumstead	Western Cape

Bi-vocational Probation

1.	Sithako, Zoyisile	Rainy	Mthatha
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3.2.3. PAT March Conference: Leading in Troubled Times

This was the first Post Academic Conference held on-line. Nine probationers participated in a zoom conference from 15-26 March with only a few internet glitches. The course consisted of 34 themes with 28 speakers in the following order: Expectations of probation and Vows for Ordination (Rev Dr Pat Baxter), Priorities and Resources of the Denomination (Rev Paul Neshangwe), Values and Strategic Planning (Rev Dr Lungile Mpetsheni), Cremation and Burials (Rev Prof Maake Masango), Jesus Priorities (Rev Dr Pat Baxter), Preaching and Vestments (Rev Prof Graham Duncan), Worshipping in Lockdown (Rev Kim Brown), Youth and Technology (Mr JP Momberg, Leader of Youth at Gateway Presbyterian), Creeds and Confessions (Rev Jaco Bester), ABC Committee: Experience of Polity in the GA (Rev Dr Chris Mkandawire), Pastoral Care (Rev T Nopapaza), Towards Stillness, healing, trauma and regeneration (Dr Inette Taylor), Sacraments (Rev Theo Groeneveld), Reformed Spirituality (Rev Lentikile Mashoko), Personal and Church Finances (Mr Ryan Johnson, General Treasurer), Church and Society, (Rev Reuben Daka), Mission and Ministry (Chaplain Sibusisu Zungu), Leading in Troubled Times (Rev Amon Kasambala), Leadership and Ethics (Rev Mautji Pataki), View From the Pew (Ms Noelene Curry), Mission and Ministry in Covid Times (Rev Dr Buhle Mpofu), Time Management (Rev Wayne van Heerden), 1st five years of Ministry (Rev Nigel Chikanya), CWM and Mentoring (Rev Lydia Neshangwe), Supervisors and Probationers Conversations and Expectations (Rev Dr Pat Baxter), Women and Ministry (Rev M Cook). The evaluations from the probationers and expressions of what they had learned were filed

with gratitude.

The next conference is to be held from 16-27 August 2021.

4. ONGOING THEOLOGICAL TRAINING & SKILLS DEVELOPMENT

The following ministers are receiving financial assistance with their post ordination studies and training for the year 2021.

Surname	First name	Institution	Course of Study
Banda	Anna	Catholic University of Zimbabwe	BTh
Bowa	Arthur	Justo Mwale University	Masters
Chilanga	Talkmore	Women University in Africa	Masters
Chirwa	Lazarus	Zambia Open University	Masters
Kasere	Tafadzwa	Africa Leadership	Masters
Makunda	Andrew	Zimbabwe Open University	Masters
Mambi	Gleness	Zimbabwe Open University	BTh
Mazanhi	Brian	Catholic University of Zimbabwe	BTh Hons
Mhone	Kennedy	Zambia Open University	Masters
Mkandawire	Judith	Justo Mwale University	Masters
Muller	Warren	UNISA	Masters
Nkosi	Panji	Zambia Open University	Masters
Nota	Thompson	Zimbabwe Open University	Masters
Tungunu	Clarence	Catholic University of Zimbabwe	BTh Hons
Zungu	Sibusiso	University of Pretoria	PhD

4.1 Ongoing Theological Training: Short Courses

Progress on implementing the proposed curriculum came to a halt with the lockdown caused by the COVID pandemic.

During 2021, a slow start was made and we identified a new field of training, presented by Prof Louis Jonker from the University of Stellenbosch, to be added to the curriculum. The module "*Contextualizing the Bible in modern day society without abandoning its historicity*" is a three-day course by Prof Jonker.

A further two modules will be presented in August/September.

1. The Church and Finance (Dr Tondi)
2. Church Administration (Mr Booysen).

Once the first two modules have been presented, interest can be assessed and planning can continue with implementing other modules of interest to the church. Dates of courses will be announced.

5. FORMS OF MINISTRY

In view of the introduction of bi-vocational probation and ministry, as well as the emphasis on the five-fold APEST ministries and role of the Minister in mobilizing members to use their spiritual gifts in works of service, the following changes are proposed to our *UPCSA Manual of Faith and Order* with these taken down to Presbyteries and Congregations through the barrier act:

Regarding 3.1 Chapter 16 on Ministry: Introductory Note

Second paragraph to be replaced with the following:

In recent years, there has been increasing acknowledgement of the contribution made by all baptized believers in the life and work of the local church through their specialized service in areas like administration, pastoral care, youth work, music and leadership, among others. The Order of Lay Ministries (OLM) has played a significant role in formalizing, promoting and supporting many such forms of lay ministry.

In addition, every believer is blessed with at least one spiritual gift for the purpose of building up the church and helping to establish God's kingdom on earth. All parts of the Body of Christ and every gift are crucial to the well-being of the church. The four-fold ministries of apostleship, prophecy, evangelism and shepherd-teacher (APEST) are increasingly being emphasized within the

universal church of Christ. The focus is not on the "office" per se, but on the ministry itself as an act of service. Our Ministers are variously gifted in this regard and have a crucial role to play in facilitating and mobilizing the full range of gifts and abilities within the UPCSA. This is a crucial part of becoming more missional in our approach.

It has also been recently discerned that some people have a double or "bi-vocational" calling to serve simultaneously in two different but overlapping ways in two different places, especially those in the medical, social services and educational sectors. This is not a question of financial expediency, but a sense of double calling. Together with the final section dealing with the OLM, provision has been made for bi-vocational ministry and the role of the Minister in facilitating the release of spiritual gifting (APEST) for service.

The call is, in effect, to full-time ministry with the working time of the minister proportionately split between their secular and their congregational work. It is not a question of part-time ministry where the Minister might be required to fulfil only specified duties. Instead, bi-vocational ministry requires a sense of balance that allows for the double calling to be fully accepted with a sense of dedication and commitment to all aspects of the ministry, both in the congregation and at the probationer's secular place of work.

3.2 Section 1: Ministers' primary duties (Clause 16.1)

The following sentence should be added:

One of the primary responsibilities of a Minister is to facilitate members of the congregation in recognizing and utilizing their personal spiritual gifting (APEST) in works of service to build up the body of Christ and witness to the love of God in their local communities. This is integral to the role of the Minister in helping to mobilize the whole Body of Christ for witness and service in the world.

3.3 The Relationship of the minister and the congregation

An extra clause should be added under 16.74 pertaining to Bi-vocational ministers as follows:

The allowance paid to a bi-vocational minister should be negotiated with reference to the time allocated to the congregation and the conditions of their secular employment.

3.4 Section 6 – Ministers in secular employment

Under "Introduction" Clause 16.103, there should be an extra item (d) which should read as follows: "be part of a bi-vocational calling to serve simultaneously in two different but interlinked ways."

Under Clause 16.106, there should be an extra section headed:

Bi-vocational calling involving a percentage of the minister's work time shared between a congregation and their secular place of employment.

This should include the following:

Bi-vocational ministry entails a double calling to serve simultaneously in two different, but interlinked ways with working time shared between the congregation and the bi-vocational minister's place of secular employment.

- a) Nature of the secular work: Typically, those accepted as bi-vocational ministers will be employed in the medical, social services, or educational sectors where there is a clear overlap in terms of a double calling to service in caring for God's people. The reason for entering bi-vocational ministry has to do with this double sense of purpose, not for economic reasons.
- b) The percentage of the Minister's working time should be negotiated between the congregation and his/her secular place of employment with reference to the percentage of time allocated to the congregation and the conditions of their secular place of employment.

3.5 Replacement Page 2017, Admission to the Ministry

Clause 17.31 should include an additional paragraph as follows:

If the student was accepted at the Discernment Conference as bi-vocational, he/she is placed in a Congregation close to his/her place of employment for two years with the full complement of requirements for probation to be met over this period. This is not a question of ticking off a check list, but of spending enough time in building up relationships and receiving adequate exposure to all the nuances of congregational ministry. Probation for bi-vocational ministry therefore may not take less than two years.

Clause 17.38 should include an extra paragraph as follows:

Bi-vocational probationers should have an equal sense of calling to ministry both in the congregation and in their secular place of work. This requires full exposure to ministry in the congregation in its totality over the two-year probationary period, including all its aspects even those that might be less appealing. The call is, in effect, to full-time ministry with the working time of the probationer proportionately split between their secular and their congregational work. It is not a question of part-time ministry where the Minister might be required to fulfil only

specified duties. Instead, bi-vocational ministry requires a sense of balance that allows for the double calling to be fully accepted with a sense of dedication and commitment to all aspects of the ministry, both in the congregation and at the probationer's secular place of work.

6. SECONDMENTS

6.1. Secondment Withdrawal

Rev. BA Hoy resigned from her position at the Theological Education by Extension Theological Institution. Her secondment now falls away.

6.1.2 LIST OF SECONDED MINISTERS AS AT APRIL 2021:

	MINISTER	SECONDMENT	PRESBYTERY
1	Barnard, Hein	Bible Society	Central Cape
2	Bosse, Ernest	URC -UK England and Wales, Eastern Synod	Amathole
3	Brand, Marius	The Biblia	Western Cape
4	Buga, Wonke	SANDF-SAMHS	eGoli
5	Fortuin, Hendry	South African Police Service	Western Cape
6	Galela-Thema, Thembisa	Department of Correctional Services	Trans Xhariep
7	Gevers, Dirk	Bible Society of South Africa	Western Cape
8	Goba, Mziwonke	South African National Defence Forces	Trans Xhariep
9	Hove, Naison	Thames North United Reformed Church, UK	Zimbabwe
10	Kobo, Fundiswa	UNISA	Tshwane
11	Letseleha, Mashiane	South African Police Service	Trans Xhariep
12	Lindani, Sibusiso	South African Police Services	Tshwane
13	Lotz, Chrissie	South African National Defence Forces	Central cape
14	Makalima, Zolani	South African National Defence Forces	Tshwane
15	Manaka, Mokone	Department of Correctional Services	Limpopo
16	Masuku, Musa	South African National Defence Forces	Tshwane
17	Mbambo, Henry	South Dunedin Presbyterian Church NZ	Synod of Zambia
18	Mgibantaka-Jobela, Fezeka	Department of Correctional Services	Highveld
19	Mokhantso, Tshepo	South African Police Services	uThukela
20	Mokoena, John	SAPS	Limpopo
21	Mpofu, Buhle	Faculty of Theology, University of Pretoria	Tshwane
22	Mtetwa, Siphon	Office of Premier, KZN Provincial Administration	Drakensburg
23	Mtila, Mandla	South African National Defence Forces	Western Cape
24	Mudenda, Reginald	Southern Synod United Reformed Church, UK	Zimbabwe
25	Ngalwana-Nibe, Thembazana	South African Police Services	Trans Xhariep
26	Nkayi, Mabandla	South African National Defence Forces	eThekwini
27	Nonjojo, Vivienne	South African National Defence Forces	Mthatha
28	Ntshona, Fuzile	South African National Defence Forces	Tshwane
29	Nyama, Mafasa	South African Police Services	Tshwane
30	Pillay, Jerry	Faculty of Theology, Pretoria University	Highveld
31	Prior, Andrew	Uniting Church in Australia	Western Cape
32	Rambani, Mukondeleli	South African Police Services	Central Cape
33	Rashe, Reuben	Fort Hare University	Amathole
34	Rautenbach, Cedric	Seafarers Mission	eThekwini
35	Sam, Sicelo	South African Police Services	Amathole
36	Sayimani, Wilbert	West Midlands Synod United Reformed Church, UK	Zimbabwe
37	Sokoyi, Bukhosibakhe	South African National Defence Forces	Western Cape
38	Zungu, Sibusiso	South African National Defence Forces	eThekwini

6.1.3 Secondment Questionnaire

At the Minister's retreat held at eMseni Conference Centre it was agreed that the Ministry Committee should develop a questionnaire for seconded ministers to complete to collate a record of their training and resources so that these could be offered to local churches. See Appendix 1:

Questionnaire for Seconded Ministers

The questionnaire will be sent to Presbyteries for completion by seconded ministers. Presbytery Clerks are requested to circulate these and ensure their completion and return to the General Assembly Ministry Committee by 1 October 2021.

6.2 Change from Provisional to Full Status

The Presbytery Meeting of the Western Cape on 13 April 2021 provided supporting documentation concerning the work of three ministers seeking to move from provisional to full status in the UPCSА. The Ministry Committee agrees to support the confirmation of admission of Rev Edwin Louw, Rev Russell Petersen and Rev Thumakele Gosa to full status in the UPCSА.

In light of this, the Convenor of Ministry Committee and the Presbytery can, with joy, support their full admission to ministry in the UPCSА.

6.3 Academic Appointment of Rev Dr Buhle Mpofu

Rev Dr Buhle Mpofu began his post at the Department of Religious Studies with effect from 1 April 2020. Once inter-provincial travel was permitted during level 3 lockdown and students were allowed back on campus, Rev Dr Mpofu moved to Pretoria on 1 November 2020. A meeting was arranged by the Ministry Committee to welcome Rev Dr Mpofu to the lecturing position in Practical Theology and Missiology. This position is jointly sponsored by the University of Pretoria and the UPCSА with specific expectations of the person appointed to this position. Rev Dr Mpofu was welcomed and congratulated by the General Secretary and the Convenor of Ministry Committee. He was informed of the Memorandum of Understanding between the University and the UPCSА, in which both parties agreed to participate in the training of Ministers for Word and Sacrament. The University will focus on the academic formation of students and the church will be a partner in the process. The University, invites the UPCSА to participate in University Lekgotlas that deal with curriculum formation and the ecclesial and personal spiritual formation of the students. Rev Dr Mpofu will be invited to speak at GA functions, Presbyteries and congregational meetings. To this end, it was agreed that he would be expected to:

- A. Inspire the UPCSА with publications and upon invitation share teachings, and insights at conferences, council meetings at Session, Presbytery, and General Assembly levels
- B. Upon invitation, hear and participate in the needs of the UPCSА (Ministry requests, FOV and PAT Training)
- C. Preach wherever called to preach.
- D. Work closely with the Ministry Committee in forming the life and work of students at UP.
- E. Get to know all UPCSА students resident at Sedibeng House and invite students to know UPCSА support and mentoring
- F. Visit Sedibeng House of Studies Students on a regular basis
- G. Participate in an annual review informing the ministry committee of professional progress at the University and report on the well-being of the UPCSА students.

The following papers have been accepted for publication in his first year at UP:

i) Mpofu, B., 2020, "It is now in your hands": South Africa's dilemma for religion and governance in the changing COVID-19 context', *HTS Teologiese Studies/Theological Studies* 76(1), a6183. <https://doi.org/10.4102/hts.v76i1.6183>.

ii) Mpofu, B., 2020, 'Mission on the margins: A proposal for an alternative missional paradigm in the wake of COVID-19', *HTS Teologiese Studies/Theological Studies* 76(3), a6149. <https://doi.org/10.4102/hts.v76i3.6149>.

7. THE NATURE OF CHAPLAINCIES AND RELATIONSHIP TO CHURCH COUNCILS

Discussion is taking place regarding the nature of the various chaplaincies and their relationship to the local church. To date, the Ministry Committee has received a proposal from the Defence Forces (by Rev. S Zungu). The relationship of teachers, translators, researchers and other chaplaincy secondments still needs to be clarified.

8. CREDENTIALS AND RE-APPLICATION OF MINISTERS

8.1 Credentials

There has been considerable controversy over the past two to three years concerning the matter of credentials. This has also presented the Ministry Committee with various challenges. Basically, the issues come down to this:

1) Ministers who come to serve the UPCSА require credentials from the church they are leaving. We cannot have ministers arriving from e.g. churches and partner congregations whom we do not know. The receiving presbytery will be required to report this to the General Assembly under

Changes in the Ministry

2) Ministers who leave the UPCSA, other than on short term (up to one year) secondment may apply to their presbytery for credentials. The sending presbytery will be required to report this to the General Assembly under Changes in the Ministry. They will then leave the service of the UPCSA and, when they return, they will be required to produce credentials. This will help avoid ministers being credentialed in two churches and remove the issue under whose discipline do they fall? Of course, a minister leaving the UPCSA may not apply for credentials.

3) Ministers within the UPCSA are automatically credentialed because they fall under the care and discipline of a presbytery. This is where their first responsibility and loyalty lie even if they are seconded and come under another discipline, e.g. SANDF. They hold their seconded post because they are credentialed ministers of the UPCSA. It is the responsibility of the presbytery to exercise care and discipline over secondees.

4) If a minister leaves a presbytery and moves to another, e.g. on retirement, or change of venue of secondment, s/he may simply apply to the Presbytery Clerk for a letter of transfer. This is not necessary on call or appointment because two presbyteries are automatically involved in the movement. If there is any dubiety regarding the request, it may be referred to the presbytery.

5) What needs to be emphasized is the role of the presbytery in the care and discipline of all the ministers within its bounds. There cannot be several centres of control as at present. This has led to confusion and a lack of clarity. For example, the role of the Ministry Committee extends up to the point of ordination. Thereafter, the Presbytery becomes the locus of care and discipline.

This may require changes to the *Manual of Faith and Order*, Chapter 10:3(h), 10.4.

Chapter 16:8:123-130, and possibly, 16:7.

It must be emphasized that the ministers are under the care and discipline of a presbytery. The Ministry Committee should only deal with the credentials of ministers from other denominations; the UPCSA ministers' credentials should be the responsibility of Presbyteries.

9. WORK PERMITS

The General Secretary and Ministry Convener met with the Senior Manager at the Department of Home Affairs to find a solution to the problem of receiving work permits timeously for our ministers to serve in our transnational church. Home Affairs affirmed that traditional churches with an agreement with Home affairs will receive work permits. Applicants need to receive a letter from the GA office and then make their application with Home Affairs. The receiving of work permits also applies to ecumenical visitors. Similar agreements need to be made with the equivalent departments in Zambia and Zimbabwe.

10. BUDGET

10.1. Robert Niven Trust

The Ministry Committee has received R119,000 from the Robert Niven fund to be used for the ongoing training of Ministers. The Committee gives thanks to the Trust that keeps on giving. May the results be manifested in those who have been given funding to study and make a difference in the life and work of the UPCSA.

10.2 UPCSA Budget

The UPCSA budget has diminished significantly due to economic concerns in the denomination. At the same time, student fees are increasing. There is also an increasing need related to medical expenses. Books are expensive and traveling costs have increased. The Committee reminds all the GA commissioners to make known that any monies given to the Assembly office for students (i.e. Student fees) can be taken off annual assessments. No discernment conference could be held this year with the result that there are no incoming 1st year students for the denomination, despite the growing need for trained ministers.

11. 2019 DECISION ON STIPEND SUBSIDY GRANTS

The change of responsibility for stipends given to the Ministry Committee was not within the constitutional authority of the Executive Commission and could therefore not be allocated to the Ministry Committee. The Ministry Committee agreed that the setting of minimum stipends must be set by one committee. The Ministry Committee requests that the annual stipend review remain with the Mission and Discipleship Committee as they are responsible for the issuing of subsidy grants.

12. LAY PERSONS AND SACRAMENTS TEST

The dispensation of sacraments was in the past a contentious matter in the Uniting Church. The dominant sentiment was that this in the realm of those ordained to the ministry of Word and Sacraments. The concession was won by the argument for church members who resided in far off places where it took long times to reach. There had to be special circumstances that required this kind of intervention, and specific conditions had to be met to merit this.

In terms clause 4:17, "Presbytery may grant a member of the Order of Lay Preachers who is also an ordained Elder authority to celebrate the Sacraments of Baptism and Holy Communion within its boundaries and according to the forms of service in the Service Book and Ordinal as a special dispensation on a yearly basis to review the circumstances giving rise to licensing, either

- a) In remote locations that cannot easily obtain the services of an ordained minister to dispense sacraments regularly; or
- b) In other locations where the Presbytery deems that the circumstances make such a step appropriate.

In either case the Elder Lay Preacher must first have been instructed in the doctrine and practice of the Sacraments, having satisfied General Assembly Ministry Committee as to his/her fitness".

The committee is constantly inundated with requests for Lay Preachers to undergo these Sacraments tests, which are administered through the committee. It is therefore the responsibility of the committee to ensure the requests meet the prescripts of the Manual.

The challenge that presents itself is the abuse that accompanies this concession. The committee never receives these applications from presbyteries that are known to have congregations in remote places. Instead, these often come on behalf congregations in metropolitan areas, in presbyteries that have a dearth of ordained ministers who could do the work, and some reports indicate, in favour of Lay leaders whose congregations would rather have one of their own. This raises disturbing perceptions about the ethos of our Church.

The Committee recognises clause 4:7(b) gives the Presbyteries the leeway in certain circumstances but it cannot be a laissez faire that ignores the letter and spirit of the clause. The committee is deeply concerned about applications that it views as unnecessary and the abuse in terms of the prescribed periods of the special dispensation that are not reviewed by Presbyteries.

13. MINISTERIAL MARRIAGES AND FAMILY CARE (MMFC)

The former Ministerial Marriage and Family Care Committee was incorporated into the Ministry Committee at the 2016 General Assembly. Feedback from a questionnaire sent to all relevant stakeholders that investigated the views of the denomination on the role and mandate of the MMFC indicated that Presbyteries preferred providing pastoral support instead of involving the MMFC. There was, however, a strong interest indicated for the Ministry Committee to continue to provide upskilling in couple counselling.

Delegates at the MMFC conference (31 May to 2 June 2019) confirmed the findings of the questionnaire. The ministers at the conference recognized that ministers want a space to discuss their difficulties without the whole Ministry Committee being privy to their personal information. The delegates also referred to rumours about ministers who risked losing their jobs/credentials if linked to a decision-making body.

The delegates further expressed their concern about the stigma, mistrust and fears associated with adherence to the processes and tasks of the MMFC as presently outlined in the manual.

Since the marriage conference, the MMFC has received no referrals. Ministers have preferred to seek individual counselling from members of the MMFC. (It is unclear whether the pandemic has had any impact in this regard).

Lessons from the pandemic have heightened awareness of the interrelated marital and family difficulties impacting the home (which include, but are not limited to working from home, unemployment, financial stress, poor coping solutions, social pressures and mental health. Such stress factors disrupt family life and the well-being of children.

With the added pandemic challenges, webinars and upskilling are being planned, starting with a follow-up to the 2019 MMFC Conference with an on-line conference on Saturday 4 September from 14:00-17:00. The purpose of this conference is to engage with those who participated in the 2019 Conference, and to upskill those presently responsible in Presbyteries for the pastoral care of ministerial couples.

In addition, electronic surveys will be made available occasionally to help inform the pastoral and upskilling initiatives taken by the Ministry Committee.

14. RURAL MINISTRIES INITIATIVE

The Ministry Committee has sent out a questionnaire to understand the extent of the inequalities in rural ministries and what support is needed. Responses from Presbyteries in this regard have been slow. It is hoped that this questionnaire will receive the attention needed to complete and submit them as soon as possible.

Sipho Ncapayi
Convener

PROPOSALS

It is proposed that the General Assembly:

1. General Assembly receives the report.
2. General Assembly notes with sadness the death of Prof VS Vellem and honours his significant contribution to the life and work of the UPCSA.
3. General Assembly notes the list of candidates for a discernment conference.
4. General Assembly notes:
 - (a) the current students studying for the ministry;
 - (b) and note that there are no 1st year students in 2021.
5. General Assembly notes that the private sponsor who had pledged to support two students for the ministry has passed away.
6. General Assembly notes that the Student Handbook for Fellowship of Vocation is almost complete and thanks ministers in the denomination for contributing to the book.
7. General Assembly notes the writing of *40 Days: Time With God* as a resource for the Spiritual Formation of Students and Probationers and encourages members of the denomination to work through this devotional.
8. General Assembly condones the action of the Ministry Committee in registering students at the United Church of Zambia University (UCZU), agrees to this as one of the preferred institutions of the UPCSA.
9. General Assembly notes the resignation of Ivor Swartz as a candidate for the ministry in the UPCSA and acknowledges the full repayment of his loan.
10. General Assembly notes the Memorandum of Understanding regarding the working relationship between the Sedibeng Board of Trustees and Sedibeng Management Committee.
11. General Assembly approves the policy and emergency procedures for students residing away from home and encourages all Presbyteries with students residing within their bounds to know the responsibilities of Presbyteries in times of emergencies.
12. General Assembly complements the 2020 probationers who successfully completed their probation and received Ministry Certificates in December 2020
13. General Assembly notes the names of probationers and their placements for 2021.
14. General Assembly notes that Post Academic Training of Probationers has continued despite lock-down and gives thanks for the 1st on-line training in March 2021.
15. General Assembly notes the names of the Ministers receiving ongoing theological training, skills development, and spiritual formation.
16. General Assembly notes the recommended changes to the *UPCSA Manual of Faith and Order* pertaining to new forms of ministry (APEST and bi-vocational) and instructs the Manual Committee to make the necessary changes.
17. General Assembly withdraws the name of Rev BA Hoy from secondment and the list of seconded ministers.
18. General Assembly instructs Presbytery Clerks to circulate the questionnaire for seconded ministers and ensure its completion and return to Rev Dr Pat Baxter, Ministry Secretary, by 1 October 2021.
19. General Assembly receives the request for changes to the *UPCSA Manual of Faith and Order* regarding Chapter 10.3 (h), 10.4, Chapter 16:8: 123-130 and 16:7 and instructs the Manual Committee to make the necessary changes.
20. General Assembly grants Rev Edwin Louw full readmission to the Ministry of Word and Sacrament in the UPCSA.
21. General Assembly grants Rev. Russell Petersen full readmission in the Ministry of Word and Sacrament in the UPCSA.
22. General Assembly grants Rev Thumakele Gosa full readmission in the Ministry of Word and Sacrament in the UPCSA.

- 23. General Assembly notes the appointment of Rev Dr Buhle Mpofu as a UPCSA Lecturer at the University of Pretoria.
- 24. General Assembly notes the successful agreement with the South African Department of Home Affairs to facilitate permits timeously for ministers called to work in South Africa from other countries.
- 25. General Assembly:
 - (a) notes the dates for the two modules (4,11 & 18 August; 8,15 & 22 September 2021) on The Church & Finance and Church Administration.
 - (b) encourage UPCSA Ministers and Leaders to enrol.
- 26. The General Assembly notes the abuse prevalent in the dispensation of Sacraments by Lay leaders.
- 27. General Assembly instruct Presbyteries to exercise vigilant oversight in all cases under their jurisdictions in accordance with the Manual.
- 28. General Assembly instruct Presbyteries to exercises this licensing as a last resort. (after satisfying itself that there are no ministers, ministers-without charge, ministers emeriti that can undertake the work.
- 29. General Assembly constitutes a separate pastoral committee for ministerial marriages, breakdowns and family care as advised by the MMFC Conference in 2019.

**APPENDIX 1
SECONDED MINISTERS QUESTIONNAIRE**

Please would you fill out the following questionnaire and keep us updated on your vital ministry.
QUESTIONNAIRE

1. Full Names:

2. Place of Secondment:
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.....

3. If you are working in employment that you would like recognised officially, please name and describe why it should be included officially in the mission of the UPCSA e.g. working for educational institutions, translating or any other specific ministries:
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4. Name specific skills that you can offer the denomination:
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5. Name specific skills that the denomination can help you with in your secondment:
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6. Any other comments:
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Conclusion:

Thank you for taking time to identify where you can be meaningful to the church and where the church can be valuable to your ministry.

The following data will be compiled from your data submitted.

Name	Place of Secondment	of Presbytery	Skills offered to the UPCSA	Skills needed from the UPCSA

APPENDIX 2

Memorandum of Understanding between Board of Trustees and Sedibeng Management Committee

**MEMORANDUM OF UNDERSTANDING
of the roles of the Sedibeng Trust and the Sedibeng House Management Committee
as they relate to each other.**

BACKGROUND

1. According to the Deed of Trust, the objects of the Trust are:
 - (a) To promote the training and teaching of candidates for the ministry and ministers of the UPCSA and of other denominations of the universal church and to facilitate such other charitable activities as may conveniently be combined therewith
 - (b) The advancement of education of the people of the RSA.

2. The funds donated to the Trust are entrusted to the Trustees, who have the following responsibilities:
 - (a) To acquire a HOUSE OF STUDIES, which is defined as being "a residential institution providing facilities for communal living and worship and for study and teaching, ministerial formation and pastoral care for candidates for the ministry and ministers of the UPCSA and of other denominations of the Universal church."
 - (b) To do the usual administrative stuff, like keeping minutes of its meetings and maintaining a proper set of books and accounts (fully vouched), prepare annual financial statements and report to the UPCSA on their administration of the Trust each year.
 - (c) To use the Trust Fund and the income thereof solely for the purposes mentioned in items 1(a) and (b) above and primarily to enable the UPCSA to maintain a HOUSE OF STUDIES
 - (d) To utilise such portion of the income from the Trust assets as they in their sole discretion may deem advisable for the maintenance or preservation of the Trust assets (bearing in mind that the assets of the Trust are both the HOUSE and the money invested.)
 - (e) The Trustees may use the income and may, if they think fit, apply the capital to provide funds to the UPCSA for the day-to-day operations of the HOUSE; also, to provide funds for the purchase of equipment, furniture, etc for use in or in connection with the HOUSE upon such terms and subject to such conditions as the Trustees shall think fit and to contribute to the cost of any improvements to the HOUSE
 - (f) To invest all assets which may not be (immediately) required for the running of the HOUSE as the Trustees in their sole and absolute discretion deem fit, except that the Trust may not acquire immovable property for the purpose of deriving rental income therefrom nor may they engage in any speculative transactions or trading activities.
 - (g) The Trustees shall permit the UPCSA to occupy the HOUSE, to use it as a HOUSE OF STUDIES or allow it to be used for such other charitable activities as may be convenient.
 - (h) As the Trust is a public body, the Trustees are also accountable to the High Court of the RSA for the proper use of trust funds (i.e. in accordance with the terms of the Deed of Trust) and for compliance with all appropriate RSA legislation, including all the regulations applying to Public Benefit Organisations.
 - (i) The assets of the Trust vest in the Trustees.

3. The Deed of Trust provides that the UPCSA, acting by its Ministry Committee, should:
 - (a) Be responsible for all matters pertaining to the spiritual oversight, management, staffing, equipment and day to day running of the HOUSE OF STUDIES and to the selection, pastoral care and discipline of its members.
 - (b) Employ a suitably qualified person as Warden of the HOUSE OF STUDIES and give the Warden such guidance as it thinks fit regarding the conduct thereof
 - (c) As far as the funds provided by the Trustees permit, maintain the fabric of the HOUSE and the grounds and other "appurtenances" thereof in good repair and will keep the same comprehensively insured.

UNDERSTANDING

In the light of the provisions of the Trust Deed, the two bodies (ie the Board of Trustees (the "Trustees") and the Sedibeng House Management Committee (the "Management Committee")) understand their respective roles to be as follows:

4. The Trustees are responsible for ownership, preservation and application of the assets of the Trust and ensuring that the Trust complies with all appropriate statutory obligations. "Application" within the scope of this Memorandum of Understanding means making funds available for the UPCSA's use of the HOUSE OF STUDIES.
5. The UPCSA (through its Ministry Committee – and, in this instance, through the Ministry Committee's "Sedibeng House Management Committee") is responsible for the day to day running of the HOUSE and the wellbeing of all those who occupy it.

SPECIFIC AREAS OF UNDERSTANDING

6. THE STAFF IN THE HOUSE

- 6.1 The Trust Deed requires that the Management Committee employ a "Warden" (whom we have termed "House Manager/ess") and gives that person guidance regarding the conduct of the HOUSE. The cost of the House Manager/ess' remuneration is split between the Trust and the Ministry committee of the UPCSA.
- 6.2 Any additional staff members (eg a housekeeper and a gardener/ handyman) are appointed by the Trustees and the full cost for such staff members is carried by the Trust.
- 6.3 Both parties need to be aware that all staff appointments and associated remuneration need to be aligned to UPCSA policies and procedures.
- 6.4 Given that the House Manager/ess reports to the Management Committee, and that any additional staff report to the House Manager/ess, it is understood that the Management Committee has oversight of all the staff and is responsible for their welfare and how well they perform their functions. The Management Committee will, in turn, report to the Trustees and make recommendations regarding remuneration. The Trustees will make the final decision regarding that remuneration.

7. STUDENTS OCCUPYING THE HOUSE

- 7.1 The welfare, physically and spiritually, of all who occupy the HOUSE is the responsibility of the Management Committee. The Trustees are only responsible to make appropriate funds available to ensure this welfare.
- 7.2 The Management Committee is, therefore, responsible for drawing up accommodation contracts with the students and for preparing and enforcing a "Code of Conduct" for students living in the HOUSE. The Trustees only need to know that such documents exist; the detail is not the responsibility of the Trustees.
- 7.3 Strictly speaking, it is the responsibility of the Management Committee to ensure that those living in the house receive food, have hot water for their showers, access to the internet, electricity and the host of other things that make up "the day to day running of the HOUSE." In practice, the Trustees (mostly in the person of the Treasurer) have assumed these responsibilities.
- 7.4 The Management Committee must ensure that the students receive adequate Pastoral, medical and other care. The Trustees only responsibility would be to make funds available were necessary and agreed upon.
- 7.5 Where necessary, the Management Committee is also responsible for the relationship between itself and any other denomination whose students reside in the HOUSE, including recovering the cost of such students' accommodation and food.

8. MAINTENANCE OF THE HOUSE AND ITS CONTENTS

Both parties to this MoU fully subscribe to the concept that the purpose of the House of Studies is to nurture, train and support students for the Ministry with a view to "delivering" competent Ministers to the glory of God. It is therefore agreed that the House itself, and living conditions within the House, contribute to this purpose. With this in mind, and understanding that the smooth running of the House has a role to play towards this objective, the following is understood:

- 8.1 Routine maintenance and emergency repairs up to a maximum of R10 000 will be dealt with by the Management Committee and reported to the Trustees. The management Committee's requirements regarding motivation and the provision of quotations to be communicated to the House Manager/ess.
- 8.2 Where repairs exceed R10 000, a motivation for the repair/ maintenance, supported by two written quotations will be circulated to all Trustees. While all Trustees are encouraged to respond timeously to these requests, it is understood that when 5 of the Trustees have responded positively the Management Committee may proceed with the repair. Satisfactory completion of the work will be reported to the Trustees. Any Trustee who fails to respond will be assumed to have agreed.
- 8.3 Repairs that are not urgent (ie do not pose a threat to the House, its contents or the students) will be brought to the attention of the Trustees for prior approval.
- 8.4 The Management Committee will be responsible to prepare a long-term maintenance plan, which should be submitted to the Trustees (together with motivation and quotations/ cost estimates) for approval and budgeting purposes.
- 8.5 The Management Committee shall conduct/ arrange regular, annual inspections of the property (ideally in October of each year) to ensure that the property has been well maintained and to make informed input into the budgeting process.
- 8.6 It is understood that, while the Trustees may make a budget provision for maintenance, other than such repairs as are covered in item 8.1 above, all and any expenditure of this budget is subject to the procedure outlined at 8.2.
- 8.7 The Management Committee must report the completion of all maintenance to the Trustees at the first opportunity.
- 8.8 The principle of classifying repairs as "urgent", "necessary" or "nice to have" should be applied at all times.

BUDGETTING

- 9 The annual budget is prepared in collaboration between the two bodies, where input from the Management Committee is necessary to inform financial projections.
- 10 Day to day expenses (electricity, food, salaries) are processed as a matter of routine. The Trustees will be responsible to monitor such expenditure and to raise concerns when appropriate.
- 11 Maintenance issues to be dealt with as described above.
- 12 Extraordinary, unbudgeted expenses must be motivated to and approved by the Trustees

SIGNED AND AGREED on 6th APRIL 2021

On behalf of the Trust

Witnessed

On behalf of the Management Committee

Witnessed

APPENDIX 3

Policies and Procedures For Emergencies Involving Students for the Ministry Residing Away From Home

GA Ministry Committee: Structures, Policies & Procedures to Deal with Emergencies Involving Students for the Ministry Residing Away from Home

Introduction

Many of our students for the ministry are required to take up residence far from home to complete their academic training. Their pastoral care and well-being is important in this context and adequate provision should be made in this regard. Policies, procedures and support structures should also be established to deal effectively and appropriately with emergencies. This document addresses these issues.

Policy

Students for the ministry required to reside away from their homes shall:

- fall under the pastoral care and discipline of the Presbytery within whose bounds they reside for their academic studies
- receive spiritual and pastoral counselling as needed from the chaplain assigned by the relevant Presbytery to their place of residence
- receive the financial support of their families, home congregations and home presbyteries to cover extraneous costs beyond those specified by Ministry Committee as its responsibility, including those incurred for medical expenses
- receive timely and appropriate action by the specified support structures for their place of residence (See below) in the event of an emergency, with the costs to be covered initially from an emergency fund to be established by Ministry Committee for this purpose and recovered as appropriate at a later stage.

Definition of an Emergency

An unexpected, unavoidable situation that places the student at risk either physically or psychologically.

Support Structures

Appropriate medical, hospital and emergency services within close proximity of the place of residence shall be identified at the beginning of every academic year, and the relevant contact details publically displayed for easy access. These should include the names and contact numbers for:

- the Chaplain assigned to the residence
- the Presbytery Ministry Committee Convenor
- a doctor, who might be from a local congregation
- the police
- the fire department
- an ambulance or paramedic service
- a hospital.

The congregations to which the students are attached for that year should also provide a mentor whose details should be made available together with those of the Minister.

Procedure to be Followed

In the case of an emergency, the following procedure shall be carried out:

- The house manager shall assess the severity of the situation (eg whether there is excessive vomiting or bleeding, or an inability to breathe) and whether it places the student at risk.
- If it is deemed to be an emergency, immediately contacts the appropriate support structure as above, taking into account the preferences of the student concerned if at all possible, to deal with the situation in the best way possible without incurring unnecessary expenses, preferably ensuring that the necessary action is taken at the place of residence itself.
- If hospitalization is deemed to be necessary, consideration shall be given to the most cost-effective and efficient means of transport to the hospital identified as the accepted support structure for this purpose.
- Money may be accessed from the emergency fund to cover immediate expenses, but this shall be repaid by the student's family, home congregation, and/or home presbytery at an agreed rate over an agreed time span.
- Once the immediate crisis is over, all relevant parties shall be notified of the emergency, how it was handled and what the outcome was, including:
 - the Chaplain assigned to the residence

- the Ministry Committee Convenors of both the home Presbytery and the one under whose care and discipline the student falls
- the Ministry Secretary
- the mentor and Minister of the congregation with which the student is attached.
- If a situation is falsely deemed to be an emergency when this is not the case, the student shall immediately reimburse the emergency fund for the full costs incurred as a result of the actions deemed to be necessary.

Conclusion

The intention of this document is to ensure that students for the ministry are assured of timely and appropriate action being taken in case of an emergency by providing the necessary support structures and guidelines for the house manager to follow, while simultaneously protecting the denomination from unwise and/or unnecessary expenses due to poor procedures and mistaken assessment of various situations as emergencies when this is, in fact, not the case.

THE AD HOC CONFESSIONS TASK TEAM REPORT
(*Appendage to the Doctrine Committee's Report*)

Report to the General Assembly 2021

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 Existence and Status

The *Proceedings and Decisions of the Executive Commission 2019* record (in the minute of the 10th Session on p.330 and in the list of the "Decisions of the 2019 Executive Commission" on p.365, under the heading "Ad hoc Committee on Confessions") that on 25.9.2019, when the time on the Executive Commission's agenda came for it to receive and discuss the Report and Supplementary Report of the Ad hoc Task Team on Confessions (which are printed respectively on p.259ff. and p.268ff. in the *Papers* for 2019):

[t]he Moderator [Dr Peter Langerman] advised the Executive Commission that, after the restructuring of the Committees in 2006, there was no provision for the establishment of the Ad hoc Committee on Confessions. This Committee, therefore, does not exist.

The Moderator of the General Assembly, then, ruled that the report would not be received by the Executive Commission and that it should be referred to the Doctrine Committee.

The Task Team reacted to this at length in a report drafted for the Assembly in 2020. That Assembly, however, postponed all its business until the Assembly in 2021. In the meantime Dr Langerman and the convener of the Confessions Task Team have met and agreed on the following joint statement:

1. Concerning the Existence and Status of the Task Team:

- a) By decision of the Assembly in 2010 [not 2006] and again in 2016 the erstwhile Ad hoc Committee on Confessions still continues to exist—not as a *Committee* but since 2010 as a *Task Team* (linked to, or placed under, the Doctrine Committee). Any "advice" or ruling to the contrary was incorrect.
- b) The Task Team has never at any point since 2010 itself purported to be still a *Committee*.
- c) The 2019 *Papers* should have listed the Task Team together with the Doctrine Committee and printed its Reports immediately after the Doctrine Committee's, as in 2018, but the Task Team itself was not responsible for the *Papers'* not doing this.

2. Concerning the Status of the Task Team's 2019 Report and Supplementary Report:

- a) The convener of the Task Team did email both the Task Team's Report and its Supplementary Report for approval to Dr Vuyani Vellem, the convener of the Doctrine Committee (on 6/7 July and 15 August 2019 respectively), as his computer records prove. He also did receive Dr Vellem's approval (on 8 July) for *the Report* to be sent to the Assembly Office for inclusion in the 2019 *Papers*. At a meeting just before the Executive Commission, however, Dr Vellem reported that he had not received *the Supplementary Report*. We cannot now explain why he did not receive, or see, it. But when the time before the Office's deadline for Supplementary Reports ran out, the Task Team's convener must therefore have sent it to the Office without having received Dr Vellem's approval.
- b) This means that
 - the 2019 Executive Commission *should* have received and dealt with the Task Team's main *Report*;
 - the lack of approval for the Task Team's *Supplementary Report* from the Doctrine Committee's convener, however, placed in question, or made problematic, *its* right to be received and considered by the Executive Commission.

Some questions about the appointment and status of Task Teams and the procedures they should follow need to be clarified. A final section, and proposal, concerning this will be added to this report.

Finally, we both pray that the saga concerning the UPCSA's doctrinal standards will conclude

at this Assembly and do so in a way that will honour God and underline the UPCSA's faithfulness to its Standards of Faith.

In the light of the above, let it be noted as well that

- the present 2021 Confessions Report combines both a revised form of the Report of 2019 and a revised and in part expanded form of the Supplementary Report of 2019, with a couple of extra proposals;
- the contents of the two reports have been partly rearranged for the sake of a better overall order of topics;
- the present (combined) report has been submitted to the present convener of the Doctrine Committee, and she has duly given it approval.

The Nicene Creed and the *Filioque*

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

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 UPCSA, replacing the old version in the *Manual of Faith and Order*, and instructed that the three translations all be placed on the UPCSA 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 UPCSA for placing 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 UPCSA;
- the Order for the Ordination and Induction of Elders in the UPCSA; and
- the Order for the licensing and appointment of Probationers in the UPCSA.

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 either the old version of the Nicene Creed—or even the Apostles' Creed instead, 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, translated into English with 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 the attempt by Karl Barth, motivated by his emphasis on the full deity of the Son, to validate the *filioque* has given 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 have also 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 of those that were 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.become

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 that the point seemed valid, and therefore suggested the following wording as a possible, 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 heirs of salvation as much 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 the gospel, 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, although they may profess to be Christian believers, they accommodate the gospel to human judgement in a way that fails to accept and be loyal to the message of the gospel itself and instead betrays it.

The Church’s classical creeds and confessions of faith arose in such contexts. For the creeds and confessions 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 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 was therefore compelled to deny the fully divine status of Christ and to reduce Christ to being not God’s eternal Son but God’s first *creature*. Later Arians then applied a similar conclusion to the Spirit. The Council of Nicaea found it necessary to append to its original Creed an *anathema*, which sought to define Arius’s view as the specific heresy that it aimed to repudiate. This read as follows:

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

these the catholic Church anathematizes.¹⁷

Many other early creeds included such *anathemata*, or anathemas, to make clear what views they were rejecting. 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."¹⁸

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, declare and retain allegiance to, so that he/she did not differ from or deny any of them? This issue was posed especially by the Declaration of Standards, which forms the Preamble to the Creeds and the Confessions in the *Manual of Faith and Order* (Chap 2 Pg. 1). 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 "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 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.

¹⁷ 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.

¹⁸ H. Thielicke: *The Evangelical Faith*. Vol.1 *Prolegomena. The Relation of Theology to Modern Thought Forms* (Edinburgh: T. & T. Clark, 1978), p.28.

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.
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 has been brought to a head in particular by the application of Professor Johannes Wolmarans to be given the status of *minister emeritus* in the UPCSAs. Prof. Wolmarans is a former *dominee* of the Nederduitsch Hervormde Kerk and a retired professor of classics at the University of Johannesburg, who left the NHK when he came under pressure for his commendable opposition to apartheid but also for his doctrinal views. He subsequently became an associate minister with 'Chunky' Young at St Columba's Presbyterian Church, Parkview, Johannesburg, but in 2018 broke away from St Columba's to establish his own independent church.

Prof. Wolmarans has publicized his views by, among other things, placing two documents¹⁹ on the internet, which are both identified as written by himself as a *minister of the UPCSAs*. He has defended the documents, *inter alia*, with the argument that they are "academic" "research" papers. This argument, together with the sophisticated language he has used in arguing for their contents and his professed claim to "adhere to the articles of faith as set out by the UPCSAs", have confused and misled a Church committee and have apparently continued to confuse and mislead his own Presbytery, or a large part of it, as to the orthodoxy of his propagated views. The result is that these two bodies have both supported his application instead of properly addressing the complaints and charges laid against his views.

Whether a document is or is not an academic research document, however, is really irrelevant if it sets forth statements that categorically contradict the Standards of Faith, as both these documents flatly do. 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*. A video posted in the internet²⁰ shows

¹⁹ *En Route to an Alternative, Secular Christianity and Immanent transcendence in a post foundational religion: an impossible dream?*

²⁰ <https://www.facebook.com/363928557277871/videos/606191886384869/>

Prof. Wolmarans openly declaring in a sermon he preached to his congregation on Easter Sunday, 1 April 2018, that:

- “the fundamental character of the Bible is not that of history but of poetry”²¹, 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.”

No Presbyterian or any other kind of Christian believer needs reminding that in radical contrast to this the Resurrection of Jesus, *as something that actually happened and not as any mere myth or metaphor*, is the decisive hinge-event on which the whole Christian gospel, and the New Testament’s witness to the gospel, turn. It was the lynch-pin for the whole of the apostle Paul’s gospel, for instance, to the extent that he categorically insisted, “If Christ was not raised, then what we preach is null and void, and so is your faith” (I Cor. 15:14).

In another document²² Prof. Wolmarans frankly concedes: “I accept the church’s creeds and confessions . . . *not as literal truths*” (italics added). Thus he wishes to hold the position that while the basic theses of the faith are true in some mythical or symbolic sense, *factually* they are *false*. (One may think of *Aesop’s Fables* as an analogy.) As all these documents make quite clear over and over again, the author accepts, and can accept, the Christian faith as true only in some merely “mythical”, “metaphorical” or “symbolic” sense (his own terms) and rejects the Standards of Faith in the plain, literal or objective sense in which the UPCSA understood and intended them when it adopted them.²³

How radically and how broadly Prof. Wolmarans’s views oppose the Church’s faith and its confessional standards is immediately clear from the “abstract” with which he prefaces the document *En route to an alternative, secular Christianity* that for some years now he has displayed on the internet to propagate his views:

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 [i.e. spiritual as well as material]), 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”.²⁴) But while Prof. Wolmarans’s resort to Plato’s language imparts a façade, or veneer, 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 tells from the beginning as explicitly 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.²⁵ 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, panentheistic kind of god. But to say, as he does, that theism symbolizes, or is a

²¹ 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)

²² Prof. Wolmarans’s “Witness Statement B”.

²³ 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 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. . . .”

²⁴ K. Armstrong: *The Bible. The Biography* (London: Atlantic Books, 2007), p.47, 56.

²⁵ Penguin Classics ed., p.393ff.

metaphor of, panentheism is just untrue. That is in fact to use sophisticated language to disguise the fact that theism and panentheism are two radically different doctrines of God that contradict each other and that when the Bible from its beginning to its end uses theistic language it *opposes* alternative doctrines such as pantheism and panentheism.²⁶ 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.

Prof. Wolmarans misleads his readers and confuses the issue also by sometimes presenting his arguments *as though* the issue were between a “fundamentalist” or “literalist reading of the Bible” and his own symbolic or mythical one.²⁷ That, however, *misconstrues* the issue, which is really about *adherence to the Church’s Standards of Faith* and how those Standards interpret the Bible. 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 itself deliberately and explicitly *defines the Word of God in a non-fundamentalist way*.

Nor is the issue whether there is *any* poetry or myth in the Bible or whether *all* of the Bible is to be understood as strictly historical. Obviously parts of the Bible are poetry; obviously too we should understand, say, the accounts of creation and the Fall in Gen. 1–3 not as literal history but as symbolic ancient sagas, the multi-headed dragon of chaos (Job 3:8, 7:12, 9:13, 26:12f., Ps. 12–14, 74:13f., 87:4, 89:10, 104:25f., Amos 9:3, Isa. 27:1, 30:7, 51:9, Jer. 51:34, Ezk. 29:3, 32:2) as a primitive myth and the story of Jonah as (intended to be!) a (symbolic) satire. 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.

The disputed content of Prof. Wolmarans’s documents can be summed up in the following 16 points (which, where apposite, are cited 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*.²⁸
2. There is no personal God.²⁹

²⁶ 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.)

²⁷ *Immanent transcendence*, p.1.

²⁸ *En Route*, p.157f., *Immanent transcendence*, pp.1, 5.

²⁹ *En Route*, p.15, *Immanent transcendence*, pp.1, 5.

3. The notion that God created humankind in the image of God "is nothing but superstition".³⁰
4. God and the universe (including our own human being) are in some way, or to some extent, identical in being.³¹
5. The notion that Jesus Christ was, and is, truly God incarnate is a myth.³²
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.³³ "The violent doctrine of the crucifixion as redemption for our sins should be abandoned."³⁴
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.)³⁵
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.³⁶ Instead its source was wholly "secular", i.e. it originates 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 in nature"³⁷, are not true. Instead such statements, so far from being revealed answers, are merely mythical statements in "symbolic language" "about life's basic *questions*"³⁸. 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"³⁹.⁴⁰ [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".⁴¹ Christianity's whole "master narrative (the Fall, Redemption and Final Judgement)" does "not even stand up to scientific, philosophical, and moral scrutiny".⁴²
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

³⁰ *En Route*, p.157, *Immanent transcendence*, p.5.

³¹ In the same Easter sermon referred to above Prof. Wolmarans declares, "I have changed my idea of God from one out there to one in here", pointing to himself, and adding, "There is something divine in and around us." One may well recall how the serpent in the ancient story in Gen. 3 tempts Eve to think that she will be *sicut deus*, like God.

³² *Immanent transcendence*, p.3.

³³ *En Route*, p.163.

³⁴ *En Route*, p.166, *Immanent transcendence*, p.12.

³⁵ *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 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.)

³⁶ *En Route*, p.161, *Immanent transcendence*, pp.4, 7.

³⁷ *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.

³⁸ Italics added.

³⁹ *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).

⁴⁰ One might add: à la Feuerbach. (Ludwig Feuerbach was a 19th century German philosopher who argued that God is a projection of the human mind. In short God did not make us in the image of God; instead we make God in our image.)

⁴¹ *En Route*, p.167.

⁴² *En Route*, p.151.

behaviour.”⁴³

14. Our human existence is “basically” and “essentially meaningless”.⁴⁴
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*.⁴⁵
16. The ritual of baptism in reality serves merely as a name-giving ceremony and should be reduced to that.⁴⁶

These views profoundly challenge the UPCSA in that they all clearly contradict the UPCSA’s Standards of Faith and the Essential Points of Doctrine. For the UPCSA adopted these Standards and Essential Points as statements which all ministers of the UPCSA must accept and adhere to *according to their full and plain meaning*, and not merely according to some hollowed-out, or attenuated, so-called metaphorical or symbolic meaning.

What the Assembly also needs to be aware of is that Prof. Wolmarans is a founding member of the *Nuwe Hervormde Beweging*, an apostate 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. (The 16 points listed above are typical beliefs of its members.)⁴⁷

Inevitably then this problem also threatens the unity of the UPCSA: some members and ministers feel unable to remain members of a Church that purports to be a confessional Church and yet by overtly tolerating such views would appear to be in reality an apostate Church.

To ignore the problem or try to sweep it under the carpet and hope that it will just go away would be short-sighted. That would be to ignore the consequences for the Church’s witness, the precedent that it would set and the very possibly serious consequences for its unity. To make a historical analogy, what if Bishop Alexander, Arius’s bishop, had taken that attitude in the 4th century and decided that Arius’s heresy should just be tolerated? What consequences would that have had for the Church and its witness to the gospel then and in later history?

4. The Court of Assembly and “the Wolmarans Committee” (“the Wolmarans Commission”)

Because of the seriousness of the complaint against Prof. Wolmarans the General Assembly in 2016 referred it to the Court of Assembly (the court through which the Assembly exercises its judicial functions). The *Manual*, par. 18.60, stipulates that when an act of misconduct is alleged, *the Council to which the allegation is made* may, if it wishes, appoint a committee to investigate and report on the circumstances (to gain greater clarity on an issue and on whether it should be referred to the relevant Court). The 2016 Assembly did not choose to do this. *The Court of Assembly*, however, when it met, decided that this was an omission, i.e. misread the *Manual* to mean that the Assembly was *required* to appoint such a committee to investigate the issue, and therefore approached the Moderator at that time to act on behalf of the Assembly and appoint one. As a result a committee of two ministers and an Elder was appointed, and 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 p.325–327.)

The committee’s report exonerated Prof. Wolmarans on all counts. However, to this end it resorted to a curious, contorted logic. For reasons of space only its response to the first formal charge against him will be outlined here as an example, but this example is typical of its responses to all the charges.

Prof. Wolmarans asserted, as we have seen, that “the traditional Christian foundational beliefs (e.g. that a theistic God exists. . .) do[es] not stand up to scientific, moral and philosophical scrutiny”.

⁴³ To support his view that the Bible promotes intolerance and cruelty Prof. Wolmarans instances Calvin as having had Michel Servetus burnt at the stake in Geneva in 1553 and seeing to it that green wood was used “to make Servetus’s death slower and more painful” (*En Route*, p.156, *Immanent transcendence*, p.4). It is, of course, 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.)

⁴⁴ *En Route*, p.153, *Immanent transcendence*, p.2.

⁴⁵ *En Route*, pp.159, 164, *Immanent transcendence*, p.10, 13.

⁴⁶ *En Route*, p.167, *Immanent transcendence*, p.13.

⁴⁷ 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).

The committee argued in his defence, i.e. in defence of this assertion, that

- (i) it does not say exactly that "a theistic God does not exist";
- (ii) it is "not a faith-based conclusion" but one about the "religious philosophy of theism";
- (iii) the term "theism" is not used in the Bible or by the early Church fathers but came to be used only in the 17th century;
- (iv) the assertion does not contradict our Confession of Faith, in that the Confession does not use the term "theism"; and
- (v) the Westminster Confession of Faith, Article 29.2 (*sic*), allows for liberty of conscience, and "Protestant Liberal theology is a valid Theological (*sic*) perspective."

On these grounds it concluded that the charge "must fall away"—for "there is no clear rule or church law that has been contravened, nor does it contradict the *Confession of Faith* of the UPCSA".

The committee's argument here patently confuses the *term for*, or *name of*, a *doctrine* with that *doctrine itself*. It is in fact completely irrelevant whether or not the Church used the *term* "theism" before the 17th century, when *from the beginning* it clearly confessed and steadfastly held to the *doctrine* of theism as such, that is, to the doctrine "that a perfectly conscious[,] understanding being, or mind, existing of itself from eternity, was the cause of all other things" (to use the definition of theism that the committee itself accepted).

On the basis of the committee's logic no one who denies the doctrine of the Trinity could be charged with heresy or unorthodoxy, because none of the very early Church fathers used the *term Trinitatis* ("Trinity") before Tertullian did so, *circa* 200 AD (and the Bible itself nowhere uses the equivalent Greek term *Triad*).

And what hope would *homoousios* ("of the same substance/being"), the key term of the Council of Nicaea in 325 AD and of the "Nicene Creed" itself, have against such logic? Indeed the Wolmarans Committee's argument that the word "theism" was not used in the Bible or until the 17th century is exactly the same argument as the Arians used against *homoousios*, that it was not a biblical term and not previously used as an orthodox term!

The other formal charges and the committee's arguments against them are fully set out in the *Proceedings and Decisions of the Executive Commission 2017*, p.281–293. If at all possible, Assembly commissioners should look up and read all these arguments *and the refutation of the distorted logic in all of them*, on p. 327–337 of the same *Proceedings and Decisions*.

In the event the Executive Commission 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" presented to the Executive Commission were in any case riddled with extremely problematic and contentious assertions.

The Executive Commission 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 2018 Assembly followed this up by requiring the two ministers appointed in 2016 to prepare the evidence, and the witnesses, for the Court to 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)

5. Mediation

A process of attempted mediation then followed. The failure to deal expeditiously with Prof. Wolmarans’s application to be recognized as a *minister emeritus* led to concern that he might sue the Church on the ground of the delay, if it found against the application. In order to resolve the problem a meeting was arranged between the two UPCSAs ministers who were the original complainants and whom the Assembly originally appointed to act as its representatives in the case (Brent Russell and Jeremy Smith), and Prof. Wolmarans, with Peter Lee, a retired bishop of the Anglican Church acting as conflict negotiator. This produced an agreement stating that:

- the UPCSAs acknowledged that the various courts, committees and commissions of the UPCSAs that dealt with the matter had not applied the procedures in relation to discipline correctly or consistently as set out in the *Manual* and so had prolonged the process;
- the UPCSAs therefore apologized to Prof. and Mrs Wolmarans for the unnecessary embarrassment and hurt that this had caused their family; and
- undertook to “review the current disciplinary dispensations”.

On the other hand Prof. Wolmarans for his part acknowledged that *the views expressed in the two disputed documents “are not per se the views of the UPCSAs”*⁴⁸.

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

The agreement also referred Prof. Wolmarans’s status as a Minister *Emeritus* back to the Executive Commission of General Assembly to finalise at its meeting in September 2019. The 2019 Executive Commission then referred it 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 Decision 2019*, p.333). The 2020 Assembly in turn referred all its business to the 2021 Assembly.

6. Legal Aspect

There are also potential legal and economic consequences. As a Church the UPCSAs and its bounds are defined by the Standards of Faith and the Essential Points of Doctrine as standards to which its ministers and members must at all times give allegiance and be true, and which allow liberty of conscience only within certain clearly defined limits. This means in practical terms that if the leaders of the UPCSAs and the UPCSAs as a collective fail to maintain and protect its fundamental tenets of faith, this could radically weaken the identity and legal position of the UPCSAs, for instance with regard to its registration and ownership of immovable property (Chapter 9 of the *Manual of Faith and Order*). Any group or groups of members professing loyalty to the Standards of Faith and the Essential Points in contrast to the Church as a whole with its toleration of 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 UPCSAs 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 UPCSAs Church, whereas the present UPCSAs does not. In other words such a failure to maintain and protect the fundamental tenets of the UPCSAs may well create legal grounds for the possible break-up of the UPCSAs.

7. Ministerial Status

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

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

⁴⁸ Italics added.

We conclude this section of the report with a warning about heresy that Søren Kierkegaard offered the Church in Denmark in the face of the very permissive 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 . . .

Oh 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 UPCS

[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 UPCS 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 UPCS in 2017:

- How seriously and consistently does the UPCS understand itself to be a confessional Church? and
- How does the UPCS 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 UPCS 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 UPCS has four subordinate standards: the Nicene Creed, the Apostles’ Creed, the Confession of Faith of the UPCS and the Declaration of Faith for Southern Africa. Formally therefore the UPCS understands itself to be a confessional Church. But the question remains: how diligently, consistently and strictly does the UPCS 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 UPCS, 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 UPCSA 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 UPCSA'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 UPCSA, 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 UPCSA (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 UPCSA 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 UPCSA 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 UPCSA be properly examined concerning their acceptance of the UPCSA'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 are 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 UPCSAs website;
- considering the 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'"⁴⁹;
- drafting an introduction to the Confession of Faith;
- 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 RPCA catechism to align it more closely to the Confession of Faith, for use in the UPCSAs.

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CONVENER

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PROPOSALS

1. The General Assembly receives the report.
2. The General Assembly
 - (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 so far as it denied the continued existence of the Task Team; and
 - (c) notes further that the ruling against receiving the Task Team's main report, recorded in the same minute and in the list of the "Decisions of the 2019 Executive Commission" on p.365, under the heading "Ad hoc Committee on Confessions", was in error.
3. The General Assembly 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 UPCSAs website.
4. The General Assembly 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 General Assembly 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 UPCSAs, please to send these to the convener (or to the Manual Committee

⁴⁹ J.Moltmann: *Wer ist Christus für uns heute?* (Gutersloh: Chr. Kaiser, 1994), p.8f.

convener, as stipulated in the *Proceedings and Decisions 2018*, p.563), with a view to their being placed on the UPCSAs website.

6. The General Assembly
 - a) amends Clause 13.4 in the UPCSAs 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 General Assembly instructs its Manual Committee to see that the Essential Points of Doctrine be duly inserted after the UPCSAs Confession of Faith in the *Manual of Faith and Order*, with a preceding note that: “The Essential Points of Doctrine express the doctrinal essentials in the UPCSAs Standards of Faith. As such they are subject to, and to be interpreted in the light of, those Standards.”
8. The General Assembly
 - 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 UPCSAs understands and interprets them; and hence
 - b) rules that no one denying any of the Essential Points of Doctrine in their plain meaning, as the UPCSAs 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 UPCSAs, subject to the right of any such person to make a written submission to the relevant authority for due consideration, before it makes any decision affecting him/her.
9. The General Assembly moreover
 - a) declares that the 16 points that the Report identifies as views that profoundly challenge the UPCSAs and its doctrinal integrity are fundamentally contrary to the faith as it is defined in the Subordinate Standards of the UPCSAs, including 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 that any Minister or Elder of the UPCSAs 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 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 such person to make a written submission to the relevant authority for due consideration, before it makes any final decision affecting him/her.
10. The General Assembly
 - (a) declares that the 16 points listing the disputed views in the two publications by Professor Johannes Wolmarans and in other statements referred to in the section of the Report under the subheading “Controverting the UPCSAs Standards of Faith” are *prima facie* patent and material deviations from, and denials of, the Essential Points of Doctrine;
 - (b) affords Professor Wolmarans leave, if he wishes to do so, to make written submissions to the 2022 General Assembly/Executive Commission as to why he should not be excluded from the office of Minister *Emeritus* in terms of Proposal 7 above, which submissions are to be delivered before the date notified to him by the Clerk as the deadline for receipt of reports etc. that are to be included in the *Papers* for that General Assembly; and therefore
 - (c) defers final consideration of the recommendation by the Presbytery of Egoli concerning the status of Professor Wolmarans to the 2022 General Assembly/Executive Commission.
11. The General Assembly
 - 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 UPCSAs (*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 UPCSAs 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 UPCSAs; and
 - b) condones the fact that the instruction of the 2018 Assembly concerning this was not completed in time for the responses of the UCCSA and the CUC and its member Churches to be received and reported at the Executive Commission in 2019 or the Assembly in 2021.

- 12 The General Assembly 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 General Assembly 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 UPCSA, replacing the old version, and instructing that all three translations be placed on the UPCSA 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 UPCSA.

N.B. For detailed rationales for all the changes in the new version 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 UPCSA;
- the Order for the Ordination and Induction of Elders in the UPCSA; and
- the Order for the licensing and appointment of Probationers in the UPCSA.

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 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).

ETHICS AND DISCIPLINE

Report to General Assembly 2021

1. Preamble:

The dysfunctionality of the committee was affected by the resignation of the convener Rev Dr Mhlambeni. As the result of the situation, the Committee has been without a convener for a long time and there were no meetings held since its inception. The committee never executed its mandate from the General Assembly to be her foot soldiers until the intervention of the General Secretary and the Clerk of the Assembly. It was through their intervention that the members were able to meet for the first time. The Clerk of the Assembly the Rev V. Mkhungo facilitated the first meeting of the Committee on the 27th November 2019. Only two members of the Committee were able to attend that meeting (i.e. The Rev Prof RZ Rashe and The Rev G Mufanebadza.) The Rev BZ Mkentane joined the meeting via tele-conference. The meeting received the following apologies Rev. K Minya, Mrs N. Ndlovu and Mr F. Moremi and they were sustained. Thereafter the meeting proceeded with its intended business of the day. The General Secretary acted as the Convener whilst the Clerk of Assembly acted as the secretary of the day.

2. Purpose of the meeting:

The major concern was that the committee was not functioning and the Clerk of Assembly gave the narrative behind the failure of the committee to meet. The Clerk of Assembly further explained the position of the Convener of the Committee as conveyed by the Presbytery of Zimbabwe, that the Rev. Dr. David Mhlambeni has resigned from the denomination and as such is no longer a member of the UPCSA, which therefore meant that the Committee is now without a Convener. The Committee immediately after receiving the report about the status of the Convener entered into an exercise of nominating a Convener. The meeting agreed to nominate a Convener until the next General Assembly. The Rev Prof. RZ Rashe was nominated and in turn, he accepted the responsibility.

3. Terms of reference of the Committee:

After a lengthily discussion and engagement by the members of the Committee, the following terms of reference were agreed upon.

- a) Contributing towards building a value-based church.
- b) Advise the church on current Ethical issues that need attention.
- c) Promote a culture of dialogue on Ethical issues.
- d) Continued research on ethical matters.
- e) To capacitate members of the UPCSA on the principles of ethical leadership.

4. Scope of work for the Committee

The Committee once more entered into discussion on the scope of its functions without overlapping to other committee's responsibilities. The following matters were raised and agreed upon:

- Social ills
- Ethical Leadership
- Moral Issues
- To work closely with the Doctrine Committee
- Risk management
- Four Cardinal points (Relationship, Healing of Memories, Missional Church, Enhance Leadership)
- Court Judgement on the DR Church matter
- Human Sexuality/ Sexual Identity
- Aquamation and Burials
- Euthanasia (termination of life)
- Decolonization of Worship and Liturgy
- Inequalities between the rich and poor
- Fourth Industrial Revolution
- African Philosophy it takes a village to raise a child)
- Reconciliation

The Committee wishes to encourage Presbyteries to consider working on some of these above-mentioned items as they have potential to cripple the ministry of the church as denomination, the ecumenical church, the church as congregation and the church as the body of Christ. It is also the desire of the Committee to raise some of these matters with the Fellowships of the denomination during their meetings and conferences.

5. Implementation strategy

In its second meeting all the members of the committee were present as follows: Rev Prof RZ Rashe; Mr F Moremi; Ms Maria Phiri; Rev Khanyiswa Minya; Rev Gariga Mufanebadza

It was agreed in the meeting that a strategy for implementation needed to be developed and presented as a paper to the General Assembly for endorsement. Purpose of the strategy is to ensure and track execution, monitoring and support. Crucial to this is that the strategic framework would be guided and within the terms of reference, amongst which are:

- Building a value based Church
- Identify ethical issues affecting the Church;
- Encourage dialogue on issues;
- Enhance principles of ethical leadership;

The following template would be used, as a tool for implementation. It is the view of the Committee that, such would make an enabling environment for accountability, support, monitoring and evaluation during execution for standardization,

Item	Responsible person	Performance Indicator-Evidence	Time Frames	Risk Assessment	Comments		
					Highlights	Challenges	Corrective Measures /Suggestion for future

6. Reporting techniques:

Various techniques of the cascade model would be used, amongst which would be:

- Information dissemination at various gatherings of the Church, at all three administrative levels Denominational, Presbytery and Congregational;
- Workshops for various gatherings of the Church – cascading or train the trainer approach;

It is the Committee's wish that every member of the Church should understand and identify with the principles and requirements of the Committee. The Committee believes that with the techniques, applied as parallel processes, would enhance and empowerment members of the Denomination to know, understand and apply appropriately, principles of ethics and discipline as well as the difference between discipline and discipleship.

7. Operational Framework

The meeting then agreed that each member would concentrate on an item or concept to develop the operational framework which will be used as guidelines during implementation.

Item	Person Responsible	Time Frame
Healing of memories and Reconciliation	Rev Prof R Z Rashe	30 March 2020
Trending Issues	Ms Maria Phiri	As above
Missional Church	Mr F Moremi	As above
Building a value based Church	Rev Khanyiswa Minya	As above
Relationships	Rev Garikai Mufanebadza	As above
Ethical leadership	Ms Neria Ndlovu	As above

8. Advocacy

It was also acknowledged that most members of the Denomination, do not fully understand the rationale for the existence and role of the Committee. The following means, are amongst others, proposed for advocacy:

- Request for slots for information dissemination at various gatherings within the Church;
- Meetings of the various Committees of the Denomination;
- Annual General Meetings of Fellowships ;
- Retreats of Ministers within the Denomination;
- Any other place where invited for presentation;

Amongst the planned, annual activities, where the Committee would appreciate being allocated a slot, are the following:

- Presbytery Summit
- Presbytery and Moderators and Clerks
- Associations

The technique used would depend on the nature of as well as participants of gathering;

Participants would also be requested to make inputs at the various interactions to improve the functionality of the Committee as well as to ensure that the various contexts are taken into

consideration.

9. Dates for planned meetings

Meetings would sit Quarterly

- 06 May 2020
- 19 August 2020

It was also suggested that and agreed that in view of the fact that, this Committee, due to circumstances beyond our control, commenced during the second part of the year, it would be requested that the General Assembly, extends its existence for another term.

10. Budget

The Committee based on an awareness that there are financial constraints within the Denomination, would as far as possible, "piggy-baggy" on gatherings of the other groups. However, there would still be a need for funds

- Travelling;
- Printing;
- Catering,
- IT for communication – to be in line with the Fourth Industrial Revolution; etc

The Convener was requested to work on a budget which will be presented to relevant office.

11. Secretary

It was agreed that Ms Neria Ndlovu would be the Secretary for the Committee.

12. Extension of the Committee Business

It was agreed that the Secretary would communicate with the Convener for the Synod of Zambia;

13. Submission date of the individual tasks

Date for submission of the first drafts of documents would be 30 March 2020. On behalf of the Committee, I wish to request that due to the outbreak of COVID- 19, which resulted to 21 days lockdown of the country citizens generally could not function properly. We request operational plan of the committee should form part of the supplementary reports to the General Assembly.

Proposals:

1. That the General Assembly accepts the report.
2. That the General Assembly notes the resignation of the Rev D Mhlambeni as the member of the denomination and as the convener of the Committee.
3. The General Assembly notes with appreciation the intervention of the General Secretary and Clerk to facilitate and coordinate the functionality of the committee.
4. The General Assembly notes the appointment of Rev Prof Rashe as the new convener and condone the action of the committee.
5. That the General Assembly adopts the terms of reference of the committee.
6. That the General Assembly notes the scope of the Committee.
7. That the General Assembly approves the operation framework of the committee.
8. That the general Assembly approves the budget of the committee as it reflects on the supplementary report.
9. That the General Assembly notes the impact of the COVID-19 not only in the lives of the individuals, but also the work and life of the church.
10. General Assembly notes that the proposed plan for the Committee could not be executed as scheduled.

HEALTH AND WELLNESS COMMITTEE (HWC)

Report to General Assembly 2021

1. INTRODUCTION

Health can be defined as the state of physical, social, psychological and spiritual well-being of individuals. Being informed by the vision of the UPCSA, **“To be a reconciled community of Christians exercising a prophetic witness to Christ,”** the purpose of the HWC is, therefore, a ministry led by this vision and core values of the UPCSA through health education, prevention and awareness. The family of the UPCSA come together around the word of God evangelizing people, health and wellness ministry helps to equip members with Christ-Centred education to ensure they understand that health and wellness is an integral part of serving God. As the UPCSA family is united in the ministry of the body, as well as the spirit, we are then prepared to drastically improve the health outlook, attitudes and well-being of our Presbyteries, Congregations and communities we are serving.

The outbreak of COVID-19 has called for reactions and responses from all walks of life as pandemic continues to spread globally. Meanwhile, religious leaders still must care for people many of whom are feeling a rise in anxiety verging on panic. COVID-19, and the measures to contain its spread, are impacting not only people’s physical health and well-being, but also their mental health. The United Nations has said, **“the pandemic has caused widespread psychological distress across the whole world and has called on all countries to make mental health support a key part of their response to COVID-19”**. We need to remind ourselves that none of us are immune from contracting the virus. Stay healthy yourself. Like the flight attendant says, **“when the oxygen mask drops, put your own mask on first before helping anyone else.”**

The Committee wishes to give thanks to God Almighty for the progress thus far, being given the opportunity to serve Him and Her Church through this Committee. It has been an enriching encounter for all members who have been appointed to serve in the committee. Thus far the Lord has helped us, “Ebenezer.” We wish to express our heartfelt gratitude to the General Secretary who has always been present in HWC meetings, willing to assist and give guidance.

2. COMPOSITION

The following are members of the HWC: Rev. Z. Maqoko, Rev Dr B. Mpofu, Rev Susan Mumba, Rev Dr VS Letuka, Mr T.Z. Magogo, Mses C.N. Pona (Convener), NF Mkosana, P. H. Lusaseni, N.E. Mlatsheni, Y.F. Bomela and T. Khumalo. The committee has a dedicated and committed team who is always available when duty calls.

Mr TZ Magogo had never attended HWC meetings and activities since his appointment and he reported work-related commitments as a reason. Ms. Thembisile Khumalo attended only two meetings and she reported unavailability due to her studies. The committee co-opted the Rev. Andile Nyawo and Mrs Beauty Matumba from UThukela and Limpopo Presbyteries respectively. **The HWC do not have a representative from Zambia that currently serves in the committee.**

3. ACTIVITIES

The critical strategic priorities of the committee remain as follows:

- a) HIV and AIDS
- b) TB Management
- c) Cancer Awareness
- d) Wellness Management

The key objective of the committee is to implement the strategic framework which provides an integrated need driven and holistic approach to health and wellness within the UPCSA.

4. ACTIVITIES OF THE PAST YEARS (2020/2021)

4.1. COMMITTEE MEETINGS AND CONSULTATIONS

The committee managed to meet four times in the year 2020 and hosted Healing session (Care of the Carers) for the UPCSAs Ministers and consultation with Presbytery Conveners during the year under review.

Considering a recorded rise in infections on daily basis since the relaxation of the lockdown regulations, the HWC resolved to meet online/ virtually as follows:

- a) 28 June 2020
- b) 09 August 2020
- c) 09 September 2020
- d) 03 March 2021

4.2. HEALTH AND WELLNESS CONSULTATIONS

- a) 14-16 February 2020 - HWC Consultation
- b) 06 April 2021- Healing session (Care of the Carers)
- c) 10 April 2021- Consultation with Presbytery Conveners

4.2.1. HWC CONSULTATION

The committee managed to host HWC Consultations on the 14-16 February 2020. The session was held at eMseni Christian Conference Centre-Benoni. The following Presbyteries attended: Amathole, Egoli, Highveld, Limpopo, Mthatha, Tiyo Soga, Tshwane, uThukela, Zambia-Copperbelt and Zimbabwe. The Fellowship of Women, Fellowship of Young Women and the UPCSAs General Secretary were in attendance.

The purpose of the consultation amongst others was:

- a) Leadership development.
- b) To strengthen contact with Presbytery conveners as corresponding members, be informed about challenges experienced and explore possible ways to curb them.
- c) To encourage Presbyteries to establish HWC at Presbytery and congregational levels.
- d) Discussing and roll out HWC Activity Plan, Reporting and Reporting Cycle to Presbyteries, encouraging circulation to congregations and customization with programmes to suit their respective areas of work. The HWC 2021 Activity Plan is attached as **Annexure A**.

4.2.2. HEALING SESSION (CARE OF THE CARERS)

The healing session was held on the 06 April 2021. The attendance by Ministers was not at the level we would have loved to be, but those in attendance were in full participation. We extend our appreciation to the presenter for the session Prof. Maake Masango.

4.2.3. PRESBYTERY CONVENER'S CONSULTATION

The Convener's consultation was held on the 10 April 2021. We extend our appreciation to the presenter for the consultation Ms Yolisa Bomela. The attendance by Presbytery Conveners was not good, but we continue to encourage the Presbytery leadership to ensure that such programmes are taken care of as they are in place to improve communication, collaboration and consistency on how things are done within the denomination.

4.3. PRESENTATIONS

The following presentations were made across the consultations organised by the committee as an attempt to integrate the programs within the UPCSAs.

4.3.1. THE GENERAL SECRETARY OF THE UPCSAs: REV DR LUNGILE MPETSHENI

The General Secretary encouraged the committee to align its work to the Nine (9) point plan as listed in the UPCSAs Strategic document for collaboration and implementation. He encouraged all the attendees to realize that the church is in a process of giving life through HWC. This could be achieved by utilizing available skills and expertise within the Presbyteries and congregations for example, dieticians, doctors, nurses, psychologists, social workers etc. The following is a brief outline of his presentation on the four (4) Cardinal Points:

a) **Building Relationships** – increases satisfaction, helps one find future opportunities and lays groundwork for future leadership roles, people from diverse backgrounds and varied expertise come together on a common platform. All this promotes pride and loyalty for the church. It instills mental peace.

b) **Healing of Memories** – is a response to the emotional, psychological and spiritual wounds inflicted on individuals and communities by wars, abusers and other traumatic events or circumstances. Emotional scars that are carried for a long time could breed anger and hatred between groups and lead to ongoing conflict that hinders with the individual's emotional, psychological and spiritual development. The institute for the healing of memories breaks the cycle of dehumanization in which the victim becomes the victimizer, restores dignity and equips the individuals with emotional tools to take control of own lives.

c) **Building a missional church** – a group of people who gather regularly to meet Christ in Word and Sacrament, practice mutual care and discipline in our changing contexts.

d) **Leadership development** – brings about new structure, creates improved skilled and empowered leaders with greater innovation, ability to attract talent and increased agility and ability to adapt to change.

4.3.2. CARE OF THE CARERS SESSION - PROF MAAKE MASANGO

Ministers are shepherds called to look out for the needs of God's flock. This entails visiting the sick and dying, offering encouragement and guidance to the lost and lonely, unravelling the knots in the tangled-up lives of hurting people, and listening to those who need a sympathetic ear. This means the Minister/Church needs to take deliberate and intentional steps to keep them sane in the midst of all the hustle and bustle. **The purpose of the session was a strategy for fending off over-commitment and burnout.**

Highlights of COVID-19 related experiences were shared as follows:

- a) A number of Ministers lost their loved ones and were struggling to cope.
- b) COVID-19 has laid bare the inequalities, poverty and other injustices in the church and society.
- c) Widows and widowers were grieving their loved ones and sometimes with very little support, in some cases the congregations are asking the surviving spouse and the family to vacate the manse giving short notice. This was a concerning issue and a call was made to Presbyteries and Congregations to be more considerate and provide pastoral care and support to the affected Ministers.
- d) Concerns over unpaid Pension contributions which left families of a departed minister vulnerable.
- e) Medical Aids which are not up to date.
- f) How other congregations stepped up to provide groceries.
- g) A call should be made to encourage church members to give even when not attending church services.

An appreciation was expressed for an opportunity created by the HWC for Ministers to engage on COVID-19 related challenges.

4.3.3. MENTAL HEALTH DURING AND AFTER A PANDEMIC: THE CASE OF COVID-19 - MS YOLI BOMELA

The effect the COVID-19 pandemic has had on mental health should of necessity be a matter that everyone should be concerned with. In an attempt to curb the spread of the virus, Governments across the world-imposed restrictions that kept the general population indoors. This caring measure had unintended consequences manifesting in a number of psychiatric symptoms and illnesses which were a result of the continued isolation and lack of social interaction with others.

The Human mind did not take kindly to isolation because humans by nature are a social species, and thus require interactions and cooperation with others to thrive and effectively survive within their environment. The social life of an individual consists of the various relationships that they form with others such as family, friends, work colleagues, and so on (Psychology Today, 2020).

This Pandemic has severely impacted the amount of social interaction that has occurred between individuals. This in turn impacted severely on individuals worldwide

It has also been seen as an additional stressor that individuals have had to face as part of their daily lives. Research has indicated that the stress caused by Covid 19 could eventually lead to the development of a mental disorder. Individuals who have previously been exposed to a traumatic event or have experienced continuous traumatic stress are particularly vulnerable to the possible development of a mental illness related to the COVID-19 pandemic (Lahav, 2020).

SOME DISTURBING STATISTICS ON THE IMPACT OF COVID-19 ON MENTAL HEALTH

Research has indicated the following figure regarding the psychological impact on the population:

- ▶ 54% of the population is likely to experience moderate or severe psychiatric challenges;
- ▶ 29% moderate to severe **anxiety** symptoms;
- ▶ 17% moderate to severe **depressive** symptoms.

The possibility of Post-Traumatic Stress Disorder cannot be ruled out.

THE IMPACT OF QUARANTINE AND SOCIAL DISTANCING

Immediate impact of quarantine: include emotional disturbance, irritability, insomnia, depression and post-traumatic stress symptoms.

The long-term impact: is considerable and wide-ranging including anxiety, anger, depression, post-traumatic stress symptoms, alcohol abuse, and behavioural changes such as avoiding crowded places and cautious hand washing.

Prolonged social isolation: can lead to social which may further be aggravated by the economic and social crisis of the pandemic.

MENTAL HEALTH POST COVID-19 HOSPITALISATIONS

Delirium: is common during the acute stage of the illness. The data on long term psychiatric complications in these group of patients, although not yet fully known, may be comparable to previous corona virus epidemics which presented with severe acute respiratory (SARS) and Middle East Respiratory Syndrome (MERS) with increased prevalence of anxiety, depression, and post-traumatic stress disorder.

Persistent psychiatric impairment: with significant levels of anxiety, depression and post-traumatic stress disorders are seen in survivors of critical illness during the first-year post discharge.

Neurocognitive impairment: impaired attention, concentration, memory, and mental slowness during and after the first year affected the majority of patients who presented with severe acute respiratory distress syndrome. Substantial reductions in quality of life were found in patients with severe acute respiratory syndrome and prolonged mechanical ventilation after discharge from intensive care.

FINANCIAL IMPACT

One of the invariable consequences of the pandemic of this nature is the possibility of a predicted steep it has on global economic recession (World Bank). This may adversely impact on mental health especially of the vulnerable groups.

Economic recession has been associated with increases in the prevalence of psychological distress, anxiety, depression, substance abuse disorders, and suicide and suicidal behaviour precipitated hugely by unemployment.

STIGMA

Stigma against survivors of the COVID-19 infection has resulted in harassment, stereotyping, discrimination, social isolation, and in some instances physical violence. It is not uncommon for stigmatised individuals to experience emotional disturbance, anxiety, depression.

MINIMISING THE MENTAL HEALTH EFFECT OF COVID 19 ON INDIVIDUALS

- Discourage overexposure to information that is distressing for prolonged periods.
- Ensure that information is accurate and from a reliable news source.
- Maintaining healthy habits such as eating well and exercising regularly
- Maintain sleep habits
- Avoid excessive amounts of alcohol or caffeine
- Recognizing the early warning of stress
- Practical methods of relaxation
 - controlled breathing exercises and meditation.
- Talking about negative feelings with loved ones
- creating a support system

The pandemic affects all of us similarly albeit in differing degrees depending on our different internal resources to cope. The survivors of COVID-19 are all those people we meet in our congregations on each and every day we set our foot in those premises. Most psychological, emotional and psychiatric wounds and scars are hidden. The most painful of wounds cannot be seen. Post COVID-19 UPCS family and leadership is invited to pay particular attention to these issues and do something about it, no matter how small. Let us be seen to be caring. Acknowledging the pain is just the beginning.

4.3.4. PRESENTATIONS FROM PRESBYTERIES

I. Amathole

The Health and Wellness program in the Presbytery is located within the CIS Division led by a Director. It is one of the Five Sub-Divisions of the CIS Division alongside the:

Rolling out of targeted ministries (Disabilities, Eco-Justice, Men, Women, Children)

Life Concerns and Ethics, Confessions of Faith and Leadership and Management Development.

Health and Wellness - each of these is led by a convener.

The Workshop in which the GA HWC Convener Mrs CN Pona, shared the Podium with the GA CIS Convener, Rev Vuyo Mbaru took place at Dr Ntsikelelo Katiya on the 2nd November 2019. A total of 28 delegates representing 13 Congregations attended the workshop.

II. Tiyo Soga

HWC established committees in the congregations

Most of the committee work is done at congregational level.

Health calendar was partly observed.

Some congregations do not submit the reports and that hindered the operation of the committee.

Children's Ministry organized a camp and invited Health Department for outreach purposes.

To capacitate leadership and strengthen the visit to local areas like prisons and hospitals.

III. uThukela

Committee was established in February 2020

Congregations submitted the reports.

Fun games, early pregnancy, and taking care of the grants for mothers were done

HW day is done twice a year.

Awareness on breast cancer, diabetes, abortion, negative impacts, hypertension and trauma were conducted.

IV. Egoli

Health and Wellness Committee developed a booklet explaining the HWC

Convener was elected. Did not separate CIS from HWC because of many questions around it.

These two committees are going to engage and create a document of each, terms of reference and see where they overlap.

Wish to be visited by the HWC of the General Assembly to unpack some of the points they, as committee, could not answer.

They visited Kagiso branch

Observed candle light and Hypertension days

Invited SAPS, Clinics and Fun walk with the involvement of the community.
Conducted workshop on Abuse of women and children.
Conducted prayer on Gender Base Violence.

V. Limpopo

Conveners were elected in branches.
Observed health calendar.
Hold meetings monthly.
Clustered congregations to perform certain activities
Conducted workshop on how to make HWC to take off across the Presbytery
Invited the local chief and presented the HWC program for the community to know the campaigns.
Observed Malaria and World Aids days.
Committee gets support from branch Ministers.
An activity plan was developed but disrupted by the outbreak of COVID-19
Meetings to review Health and Wellness programs and evaluate progress were held via Social Media
World AIDS Day Commemoration and Candle Lighting hosted by People Living with HIV and AIDS was held on 01 December 2020
Activity Plan for 2021 has been crafted and rolled out to congregations.
Two (2) HWC members from Blaauwberg and Polokwane congregations succumbed to COVID-19 related complications on 05/01/2021 and 16/01/2021 respectively. May their souls rest in eternal peace.

V1. Zambia – Copperbelt

The committee is new in the Presbytery
The main focus is on HIV & AIDS
Operating at congregational level
Sundays are set for motivational talks on diabetes and other chronic illnesses.
Encourages branches to form committees to start health activities.
Helping widows monthly buying them items like cleaning material.
Plan to clean in the local Hospital in 2020.

V11. Fellowship of Young Women

Operating under mothers
HWC & CIS are not separated
Observed the Health calendar: Breast Cancer awareness done where the speaker was invited.
Conducted examination prayer
Observed the Mandela Day
Outreach in PE (Central Cape) Refurbished the house of a girl child who looks after her siblings.
Visited correctional services for women in prison to provide goodies.
Helped girls after fees must fall and organized application forms for them.
Attended on a stigma of unwanted pregnancy.
Created a platform to talk about rape openly to create a space for them to talk in church.
Recommend to mothers to talk about these in their conferences.

VIII. Mthatha

The committee was non-functional and was resuscitated in November 2019.
Key objectives were formulated
Conveners of congregations come together for report compilation.
May was approved as a wellness month.
Planning to cluster congregations for ease of functioning and communication.
Planning of a retreat of Ministers and Spouses and Ministers Emeritus
CIS to be invited.

IX. Zimbabwe

The mission of the General Assembly Health and Wellness Committee is, "To be the prophetic voice of the UPCSA by promoting the professional and ethical practice through comprehensive wellness programs." To roll out these programs the Presbytery of Zimbabwe (POZ) Health and Wellness Committee cascaded it to congregations with the POZ committee aiming to visit congregations with awareness programs.

Health Issues

The covid 19 pandemic brought about havoc in the lives of many. Many lives and loved ones were lost because of this pandemic. Many people are living in trauma, there is increase in gender-based violence, increase in teenage pregnancies, increase in HIV and AIDS infections, increase in mental illness to mention but a few. It is in such a scenario that the Presbytery of Zimbabwe Health and Wellness Committee (HWC) seeks to look for ways of helping and addressing the above-mentioned issues. This can be done by rolling out varied awareness programs. The POZ HWC managed to:

- a) Hold an awareness event on gender-based violence during the sixteen days of activism. The event was well attended by various branch representatives. The number was limited as required by COVID-19 regulations.
- b) Hold a workshop with school going children who are on antiretroviral treatment, their parents and guardians. The committee was able to give the children food, school fees and sanitary wear to girls who are at secondary school level. The committee is working with ten (10) children.
- c) To hold an awareness program on drug and substance abuse at one of the Presbyterian High School, Harold Munro. The workshop was done with the form fours (grade11).

The COVID-19 Vaccine

The Covid 19 vaccine has been received with different sentiments by people from all walks of life in Zimbabwe. The Committee conducted a survey to have an actual picture of what people feel about the vaccine. People had varied views some were for and some were against the vaccine. However, the main concerns for the people were the need for information about the efficacy and effectiveness of the vaccine through trusted sources. Their main argument is that the procurement of the vaccine must be from reputable companies. Amidst all these speculations, a pastoral letter from the Zimbabwe Heads of Christian Denominations says it appreciates the efforts of Zimbabwe to source the vaccine and it is their prayer that the vaccine will help to arrest the COVID-19 infections.

NAKAI

The Nakai is a team which falls under POZ HWC that looks at issues related to cancer and the girl child. It is a standalone team that reports to the P.O.Z.H.W.C. They continued to do their work on online platform during the pandemic. As of date they are working with eight cancer patients who are at different stages of recovery. The team is supported mostly by the Presbytery of Denver. The P.O.D helps the patients with paying for chemotherapy.

4.2. 3. HEALTH CARE SERVICES

With our door step services, the HWC during its consultation ensured that attendees, management and staff of eMseni and neighbouring workplaces is in proper shape and to bring up-to-date, trusted user-friendly services. The HWC brought Medical Equipment and emergency treatment. Thirty-Eight (38) people were screened (19 blood pressure and 19 blood glucose). Three (3) of the consultation attendees had elevated blood pressure and four (4) raised blood sugar levels, all were given immediate treatment and health education.

5. HWC BANNER

The committee brings back the HWC Banner as it was referred back to the committee because the physical banner was not available. Just as we communicate our feelings to our Heavenly Father through prayer, we can also express our heart to Him through worship banners. A picture is said to be worth a thousand words to express ideas that would otherwise take many words to convey. A waving banner repeats the message it is proclaiming as long as it is being waved. A banner can represent God's love, mercy, truth and healing. It is also a powerful weapon against the enemy. The committee has designed a banner that bears UPCS colours with a slogan that is self-explanatory, "**Health Today, Wellness Forever**". The banner is attached as **Annexure B**.

6. CREATION OF FACE BOOK PAGE

The HWC created Facebook Page on the 30 July 2020. Members are encouraged to make the Page vibrant by sharing information with other Presbyterians. The group WhatsApp would be used to post possible items so that the Committee can ensure the suitability of whatever is posted and for collective ownership of items.

7. ADAPTING AND ADDRESSING CONTEMPORARY ISSUES

7.1. MEETINGS

- a) Presbyteries and Congregations should be encouraged to meet online or in smaller groups where they can ensure safety for those attending.
- b) The congregants who had already been identified as vulnerable (e.g. the elderly) should be discouraged from attending even the smaller group meetings and congregate only in family gatherings.
- c) The Church may even consider reducing the number even to less than 100 as one infection is one too many.
- d) Congregations may during this phase consider meeting in smaller groups, unless the congregation is technologically advanced to the extent of arranging virtual meetings, like on zoom.
- e) Given the diverse nature of our Presbyteries and Congregations within the various Presbyteries, the HWC is cognisant that the virtual meetings may not work for all congregations

7.2. ECONOMIC JUSTICE

Given that those that are pressured to open churches have expressed concerns over dwindling financial resources, we wish to:

- a) Encourage those members of the UPCSAs who can manage to, pledge and tithe even if they are not congregating. When we give, we are taking part in the mission of God (mission-dei). Supporting the church financially is not paying for attendance. Therefore, with or without attending church services, we should give because the Bible encourages giving according to what each "purposes in his or her heart, not reluctantly or under compulsion, for God loves a cheerful giver," (2 Cor 9:7). Such giving/pledging or tithing should be encouraged to ensure financial wellness of our congregations. This will reduce financial pressure ensuring that church administration is not hindered.
- b) Sensitise the Congregations to be mindful of the fact that COVID-19 has had a negative impact on the Congregants, some have lost their jobs and therefore may not be able to pay their dues.
- c) Encourage Congregations to use this period to identify the needy families and individuals and assist to alleviate their plight.

7.3. SHIFTING FROM THE MISSION TO THE MARGINS

- a) The Committee would like to encourage Presbyterians to embrace the "new normal" way of doing things in recognition of the fact that, chances that we will go back to "doing business as usual" post COVID-19 may be impossible. Therefore, the UPCSAs should brace for change and: -
- b) prepare for family focused mission where we need to find ways to minister to families outside of the normal church setting where people come to us. This gives an opportunity to the Minister to minister to other members of the family who are member's relatives.
- c) reach out to people in their isolation through technology and all means possible. Most congregations are already having and using online services, **but we need to encourage Presbyteries and congregations to develop strategies that incorporate the poor and rural communities where few people have access to technology.**
- d) Find ways and means to train the Church Leadership/Elders in technology and demystify technophobia among congregants. This will enable elders to assist the Minister in doing his work alleviate work load.

7.4. HEALTH AND WELLNESS SEMINARS

Presbyteries are encouraged to conduct health and wellness seminars and develop programs to manage stress and depression. Such efforts will address incidences of domestic violence / gender -based violence and abuse of women and children. This means a shift from working in

silos to a multi-disciplinary, collaborative and stakeholder approach.

7.5. MOBILIZING PRESBYTERIES AND CONGREGATIONS TO END HIV AND AIDS

The HWC is committed to mobilizing Presbyteries and Congregations in the fight against HIV and AIDS. We believe that the church has key roles to play if the global effort to end the epidemic is to succeed. This could be done by:

- capacity- building program for religious/church leaders
- Reduction of stigma
- Active engagement the secular organizations in the planning and execution of multi-year initiatives.
- Advocacy at all levels for universal access to HIV prevention and treatment services that are free of stigma and discrimination.
- Commemorating World AIDS Day on 01 December 2021 by physical attendance where possible and online making use virtual platforms.

“The HIV & AIDS pandemic, TB and COVID-19 have underlined the fact that we live in one world and that our destiny is dependent on how we take care of one another on a global scale.” Dr.Renier Koegelenberg

7.6. OTHER ISSUES

- a) The meeting noted that the Committee had managed to hold virtual meetings with minimal costs which was an indication that going forward the committee might consider continuing in this fashion and save money.
- b) On 30 July HWC had constructed a Facebook page on social media. The page would post critical Health and Wellness issues to enhance the visibility of the Committee, encourages flow of information and improve communication. What is posted in the page will be guided by the UPCSA and HWC guidelines regarding the use of social media.
- c) The HWC humbly requests the willing UPCSA Ministers who are COVID-19 survivors to share their experiences as a means to both reduce stigma, showing people that COVID-19 is real and sowing hope for survival.
- d) Strengthening involvement in fighting social ills like Gender Based Violence, Substance Abuse etc.
- e) The provision of data to committee members at General Assembly, Synod, Presbytery and Congregational levels to enable participation in committee related virtual meetings.
- f) Encouragement of Presbyteries and Congregations to set up COVID-19 Committees/Task Teams who will assist in sharing information and guiding the Minister, leadership and congregations around COVID-19 and other health related issues.

8. WORLD TUBERCULOSIS (TB) DAY 24 MARCH 2021: THEME “THE CLOCK IS TICKING”

World Tuberculosis (TB) Day was commemorated on 24 March 2021 by circulating a Poster to all structures of the UPCSA through the Central Office and posting to the HWC face book page. The date marks the day when Dr Robert Koch in 1882 announced that he had discovered, Mycobacterium tuberculosis, the bacillus (germ) that causes TB. The discovery paved the way towards detecting and curing this deadly disease. The day also creates awareness about harmful health, social and economic effects of the disease and to strengthen efforts aimed at putting an end to this global epidemic. **The theme, “The Clock is Ticking,” is a wakeup call that the world is running out of time to fulfil its commitment to end TB.** The poster is attached as **Annexure C**.

9. CORONAVIRUS (COVID-19) VACCINE

“Christians and other people of faith have prayed and are continuing to pray for God’s intervention. The scientific community has worked around the clock and God is answering those prayers. It is with great pleasure to thankfully acknowledge that vaccines have been developed. It is up to us to embrace it and take an advantage to utilize the vaccine.” (SACC

Position Statement...) The HWC is committed to encourage the UPCSA Family in utilizing the vaccine to preserve the life of its members. Vaccines to prevent coronavirus disease are perhaps the best hope for ending the pandemic. Benefits of getting COVID-19 vaccine are as follows:

- a) Prevents from getting COVID-19 or from becoming seriously ill or dying due to COVID-19.
- b) Prevents from spreading the COVID-19 virus to others.
- c) Adds to the number of people in the community who are protected from getting COVID-19 – making it harder for the diseases to spread and contributing to herd immunity.
- d) Prevents the COVID-19 from spreading and replicating, which allows it to mutate and possibly become more resistant to vaccines.

The available trusted information should be given the UPCSA family and urge members to demystify myths by utilizing the vaccine.

10. CONCLUSION

Our world has turned not to be the happiest place to live as if a pause button has been pushed by a giant. Whilst our fellow Presbyterians come to terms with the devastating reality of the outbreak of COVID-19 and the implications that a national lockdown has on our everyday lives. The COVID-19 affected almost all countries, societies and health systems. It is also intruding our spiritual domain.

COVID-19 demands physical distancing, but a unified societal action. It has created fear among people, some shattered, hopeless, jobless making it difficult to be social, but it is crucial to stop the spread with the intentions to protect transmission. The pandemic is a challenge that requires global cooperation and unity, compassion to alleviate suffering and greater responsibility to exercise our faith. **“But our faith has remained strong and unshaken. That is our strength to beat the pandemic and its effects. We shall be able to surmount the seemingly insurmountable obstacles if we work together and love one another.”** General Secretary’s letter, Let’s Journey Together (LJT) (1/2021).

Mrs C. N. Pona

Convener - Health and Wellness Committee

Proposals

General Assembly;

- a) Receives the report;
- b) Ratifies the co-option of the Rev Andile Nyawo and Mrs Beauty Matumba to serve in the HWC;
- c) During the nominations report, a representative from Zambia be considered where possible;
- d) Notes the HWC consultations held on the 14-16 February 2020 and 10 April 2021;
- e) Commends the attendance by Presbytery Conveners/representatives, fellowships and the UPCSA General Secretary;
- f) Commends HWC for health services provided during the consultation;
- g) Notes the presentations and reports by General Secretary, Prof Masango, Ms Bomela, Presbyteries and Fellowships;
- h) Refers issues raised under item 4.3.2. (a-f) to relevant committees for attention;
- i) Notes the HWC Activity Plan for 2021 attached as Annexure A;
- j) Commends Presbyteries that submitted reports and progress made on HWC work;
- k) Encourages Presbytery leadership to ensure that conveners attend workshops/consultations;
- l) Encourages Denominational, Presbytery and Congregational leadership to provide conveners with data to participate in virtual meetings/consultations;
- m) Encourages Presbyteries to conduct health and wellness seminars and develop programs to manage stress and depression;
- n) Notes the HWC banner attached as Annexure B;
- o) Notes the World TB Day awareness poster attached as Annexure C.

Annexure A

HEALTH AND WELLNESS COMMITTEE (HWC) ACTIVITY PLAN 2021

NO	DATE / MONTH	ACTIVITY	RESPONSIBLE
1.	10 MARCH 2021	Virtual Consultation with Presbytery HWC Conveners COVID-19 Vaccine discussions: - Education and Clarifying myths about COVID-19 Vaccine. - Encouraging the UPCS Family to utilize the vaccine.	<ul style="list-style-type: none"> ▪ GA HWC ▪ Presbytery HWC ▪ Fellowships
2.	23 MARCH 2021	UPCSA Family Healing and Restoration Day: Maintaining Mental Well-Being	<ul style="list-style-type: none"> ▪ Moderator ▪ General Secretary ▪ Ministers ▪ GA & Presbytery HWC Conveners ▪ Fellowship Groups
3.	24 MARCH 2021	World TB Day	<ul style="list-style-type: none"> ▪ Presbytery HWC ▪ Fellowships Coordinators ▪ Congregations
4.	31 MARCH 2021	Submission of Reports to the GA HWC	<ul style="list-style-type: none"> ▪ Presbytery HWC Conveners ▪ Fellowships Coordinators
5.	MAY 2021	UPCSA HEALTH MONTH On-going education to prevent the spread of COVID-19 and vaccine utilization. <ul style="list-style-type: none"> ➢ Men's Health Issues ➢ Prostate Cancer ➢ Father-Son Relationship ➢ Supporting the boy child during traditional school season 	<ul style="list-style-type: none"> ▪ Gender & Youth Desk ▪ Presbytery HWC ▪ Fellowships Coordinators ▪ Congregations
6.	JUNE 2021	YOUTH MONTH <ul style="list-style-type: none"> ➢ Mother-Girl relationship ➢ Teenage pregnancy ➢ Substance abuse and dependence ➢ Social and Behavioural Change Communication Strategy ➢ Youth imbizo/indaba 	<ul style="list-style-type: none"> ▪ Gender & Youth Desk ▪ Presbytery HWC ▪ Fellowships Coordinators ▪ Congregations
7.	09 AUGUST 2021	Women's Day	<ul style="list-style-type: none"> ▪ Gender Desk ▪ Presbytery HWC ▪ Fellowships Coordinators ▪ Congregations
8.	SEPTEMBER 2021	<ul style="list-style-type: none"> - Heart Awareness Month - National Month of Deaf People - World Suicide Prevention Day 	<ul style="list-style-type: none"> ▪ Presbytery HWC ▪ Fellowships Coordinators ▪ Congregations
9.	OCTOBER 2021	<ul style="list-style-type: none"> - Mental Awareness Month - Breast Cancer Awareness Month - World Mental Health Day 10/10/2021 	<ul style="list-style-type: none"> ▪ Presbytery HWC ▪ Fellowships Coordinators ▪ Congregations
10.	NOVEMBER 2021	<ul style="list-style-type: none"> - Disability Rights Awareness Month: 03/11-03/12/2021 - 16 Days of Activism of No Violence Against Women and Children (Physical, Emotional and Mental Health Aspects) 	<ul style="list-style-type: none"> ▪ Gender Desk ▪ Presbytery HWC ▪ Fellowships Coordinators ▪ Congregations



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NO	DATE / MONTH	ACTIVITY	RESPONSIBLE
		- - World Diabetes Day 14/11/2021	
11.	01 DECEMBER 03 December 2021	World AIDS Day International Day for People with Disabilities	<ul style="list-style-type: none"> ▪ Presbytery HWC ▪ Fellowships ▪ Coordinators ▪ Congregations

"Health Today, Wellness Forever."

ANNEXURE C

WORLD TUBERCULOSIS (TB) DAY 24 MARCH 2021

THEME: "THE CLOCK IS TICKING"

World Tuberculosis (TB) Day is commemorated annually on 24 March. The date marks the day when Dr Robert Koch in 1882 announced that he had discovered, Mycobacterium tuberculosis, the bacillus (germ) that causes TB. The discovery paved the way towards detecting and curing this deadly disease.

This day creates awareness about harmful health, social and economic effects of the disease and to strengthen efforts aimed at putting an end to this global epidemic.

The theme, "The Clock is Ticking," is a wakeup call that the world is running out of time to fulfil its commitment to end TB.

The COVID-19 pandemic is in its second year and alarmingly taking attention away from providing necessary lifesaving diagnosis, medicine and care to those suffering from TB. In low and lower-middle-income areas, TB remains the biggest infectious disease killer.

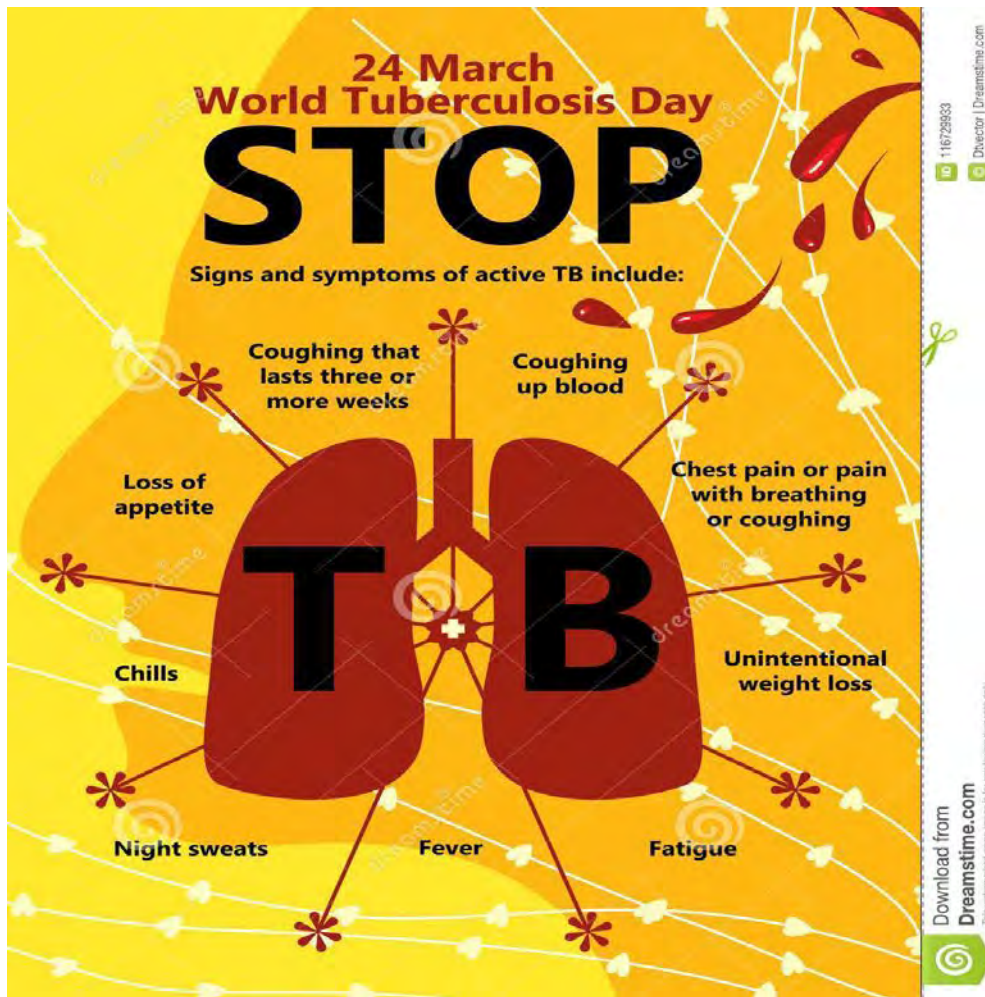
The stop TB efforts are sounding alarm that while we focus on COVID-19, every single day about 4000 people die and 27 000 get sick with TB.

TB RISK FACTORS

Tuberculosis is caused by germs that are spread from person to person through the air. TB usually affects the lungs, but it can also affect other body parts, such as the brain, kidneys, bones or the spine. People with TB can die if they do not get treatment.

Some people develop TB disease soon after becoming infected (within weeks) before their immune system can fight the bacteria. Others may get sick years later when their immune system becomes weak for another reason. Generally, persons at high risk for developing TB disease:

- Persons who have been recently in contact with a person with TB disease
- Persons who have immigrated from areas with high TB rates
- Children less than 5 years of age with positive TB test
- Groups with high rates of TB transmission, such as the homeless, injecting drugs, HIV infection, work in- hospitals, homeless shelters, correctional facilities, nursing homes
- Diabetes Mellitus
- Severe kidney disease
- Low body weight (malnutrition)



Tuberculosis remains one of the world's deadliest infectious killers that can take away so many good things from our lives.

Health and Wellness Committee (HWC) wishes to remind UPCSA family, "THE CLOCK IS TICKING" It's time to end TB. Together we can.

Let us make everyone aware of TB.

"Health Today, Wellness Forever."

WORSHIP COMMITTEE

Report to General Assembly 2021

The Worship Committee

The Committee meets every month and consists at present of the following:

Local members: Kim Brown (convener), Douglas Bax, Douglas Bower, Seth Buttle, Hendry Fortuin, Eleanor Gaunt, Bonisile Mdyesha and Keith Griffiths (consultant).

Corresponding members: Natalie Barnard, Andries Combrink, Mike Craig, Bradley Croucher, James Elias, Zephney Kennedy, Lita Madaka, Mzwamadoda Mfene, Godfrey Msiska, Mike Muller, Warren Muller, and Knowledge Zinduru.

This last year has led to many of us of changing the way we do worship. While this has been daunting and challenged us in areas we were never trained, this has led to innovation and exciting new ways of being the church. I applaud all of my colleagues and the many elders who have stepped up during this time, moving beyond their comfort zones, to see the Word of God proclaimed not only in their local contexts but sending it out to others all around the world. Yes, these have been difficult times but God's Word has never failed, in fact in these times we have seen it spread faster and further than any other time. We are but agents of God and it is our privilege to serve God, now and always.

Resources

I would like to share with you a number of internet resources which I have found helpful during this time of lockdown in sermon preparation, as well as liturgical resources. These are just some that I have found that are solid and well prepared, if you have found others please let me know so that we can share these and help each other.

Sermon Resources

The following websites provide commentaries

Calvin Seminary <https://cep.calvinseminary.edu/sermon-starters/>

Lutheran Seminary <https://www.workingpreacher.org/>

United Church of Christ <https://www.ucc.org/what-we-believe/worship/sermon-seeds/>

Liturgy Resources

<https://re-worship.blogspot.com/>

If you scroll down on the right side of the screen you will find prayers and litanies listed by Scripture or theme and further down by lectionary days. These are a selection from various resources from around the world and if you need some inspiration are incredibly useful.

Translation of Current Orders

We have previously asked for Presbyteries to assist us in translating the newer orders into the languages that are common in them. We would like to thank the Western Cape Presbytery for their translation of the Probationer's licensing vows into isiXhosa (Appendix A). We would especially like to encourage Presbyteries to translate the vows for elders, probationers and ministers into the languages that are common in them, as it is important for each person to be able to say these with passion and full understanding.

Statement on Inter-faith Dialogue, Co-operation and Worship

The Committee was asked by our General Secretary to draw up a statement on Inter-faith worship and we submitted this statement at the 2018 General Assembly, but the Assembly sent it to Presbyteries for comments. We have done further work on this statement, and we ask that Presbyteries look at the updated statement (Appendix B) and send us their comments by December 2021, so that it may be finalised.

16 Days of Activism for no violence against women and children

We were asked to draw up orders of service for the opening and closing of the UPCSA 16 Days of Activism for no violence against women and children (Appendix C and D) as well as an order of service for World AIDS Day (Appendix E).

Structure of the Sunday Service

We have worked on a document that sets out and explains the basic order of service for a Sunday service. (Appendix F) This order is based on Scripture and has been adapted through the ages. We are still working on a more simplified version of this document which will give basic explanations of the various elements. This is a basic order which can be adapted as necessary.

Online Holy Communion

Over the last 18 months we, the Church, have faced issues that we have never faced before, one of them being can we still have Holy Communion while we are unable to worship together physically. The General Assembly has not had a reason to decide on this issue and so it was left for congregations to decide for themselves what they will do. The Worship Committee has drawn up a paper on why we should rather wait and have Holy Communion together in person, rather than have it online separately (Appendix G).

Thanks

I would like to thank all those who diligently work on this committee.

**KIM BROWN
CONVENER**

Email: utterly.unique.me@gmail.com

PROPOSALS:

1. The General Assembly receives the Report.
2. The General Assembly commends ministers and elders on the way they have adapted their ministries in order to continue to serve the church during these difficult times and commends their creativity and ingenuity in the way they have prepared and delivered the Word of God.
3. The General Assembly adopts the isiXhosa translation of the Probationer's vows.
4. The General Assembly encourages the Presbyteries to work on translating the new orders of services but especially the vows for elders, probationers and ministers.
5. The General Assembly instructs the Presbyteries to send their comments on the Statement on Inter-faith Dialogue, Co-operation and Worship to the Worship Committee by December 2021.
6. The General Assembly adopts the order for the Opening Service for 16 Days of Activism for no violence against women and children.
7. The General Assembly adopts the order for the Closing Service for 16 Days of Activism for no violence against women and children.
8. The General Assembly adopts the order for World AIDS Day Service.
9. The General Assembly adopts the Structure of the Sunday Service.
10. The General Assembly agrees not to endorse online Holy Communion.

Appendix A

Probationer's Vow in isiXhosa

Mna, (Probationer's name), ndizunikela ukuba ndinyaniseke ekufundeni iziBhalo eziNgcwele ndawonye nomthandazo. Ndiphile ubomi obunyulu, ndimvakalise uYesu Kristu njengeNkosi noMsindisi, ndiwenze ngenyameko umsebenzi wobumalusi womhlambi kaThixo. Ukuhlonipha indaba zakwamkhozi kwakunye nezinto ezinzulu zabantu abathi bazokwabelana kunye nam ngazo bezivuma. Ndiyakubaphantsi kwemithetho yolawulo kwanoluleko lweUniting Presbyterian Church, ndivume ukukhokelwa ngulowo uyokubalikhankatha kum. Ndiyakuyinika ingqalelo ngokuyiqonda indima yebandla endikulo ekundincediseni kuwo lonyaka ukuba ndicikide ngelokuba uThixo undibizile, ekubeni ze ndibekwe izandla kwinkozo engcwele yobufundisi.

Appendix B

Inter-faith Dialogue, Co-operation and Worship

1. The Uniting Presbyterian Church in Southern Africa (UPCSA) recognizes that the societies in southern Africa, especially South African society, are pluralist. This pluralism includes:
 - a) a wide range of economic and social classes, races and languages;
 - b) a wide range of religions and religious groups;
 - c) many people who have only nominal religious allegiance; and
 - d) many who have no religious allegiance and indeed some who are opposed in principle to all religion.
2. The UPCSA further:

- a) recognizes the rights of all these groups and their claims to be treated justly and fairly;
 - b) upholds the principles of freedom of conscience and of worship for all religious groups, so long as what they do and what they teach accords with ordinary justice and morality; and
 - c) recognizes that all the different faith groups should support one another in upholding and defending the principle of freedom of conscience and of worship for all.
3. We affirm that:
- a) God loves all people no matter their particular faith or whether they have any faith and “desires all people to be saved and to come to the knowledge of the truth” (I Tim. 2:4), and that Christ died “for our sins and not for ours only but also for the sins of the whole world” (I Jn. 2:2);
 - b) God acts in the histories of all peoples, for judgement and for liberation (e.g. Am. 1f., 9:7);
 - c) God hears the cries of people of all faiths in their need; and
 - d) all people of all faiths should respect one another and one another’s religious rights and freedom.
4. We recognize that while the missionaries did bring the Gospel to Africa, they did not, as it were, bring God to Africa; instead God was present and active in Africa before any missionaries came to the continent, and the peoples of Africa had a notion of God as the highest being and Creator of all things before they came.
5. Although some aspects of some religions may be detrimental to human beings or societies, we recognize that there are truths and values in the teachings of most religions and we reject nothing that is true and holy in any of them.
6. In particular we recognize that people of other faiths contributed to the struggles for justice and liberty in southern Africa, and some did so heroically. On the other hand we recognize that many Christians failed to do so and, with shame, that some even helped to generate, to propagate and to maintain racist ideology and discrimination and apartheid in South Africa—some indeed on the basis of a perverted, heretical interpretation of the Bible. We also recognize that the adherents of some religions are to be greatly commended for what they have done and continue to do for the poor.
7. We recognize that we live in a world that is dangerously polarized in many ways and that all religions need to work towards peace and harmony between peoples, including between the adherents of differing religions. The UPCSA welcomes all calls on all people in all walks of life to work towards:
- a) political, social and economic justice for all people of all classes, races and languages in southern Africa;
 - b) civil unity and peace between all people of all classes, races, languages and religions;
 - c) the alleviation of the sufferings of the poor, the unemployed and the marginalised, no matter their religion;
 - d) the liberation of our countries from all forms of corruption in government and business; and
 - e) a secure and good future for all people in our several countries.
- We undertake as a Church to pray and to take a stand for these goals.
8. We recognize that, wherever such co-operation can advance their attainment, all faith groups should stand together in calling for, and working toward, these goals and in verbally and actively protesting together (e.g. by staging rallies, marches and walks) against injustice and corruption.
9. We recognize that in the quest for mutual understanding, tolerance and respect between the different faiths and for co-operation in realizing the goals listed in (7) above, dialogue between the faith groups is needed. We would therefore encourage inter-faith dialogue that seeks such mutual understanding and ways to support one another in seeking to realize these goals. We welcome all initiatives to initiate and promote such dialogue by religious leaders, including our own General Secretary.
10. We recognize that all religions today face challenges posed by Marxism, scientism, rationalism, atheism and secularism. We also recognize that the failure of Christians to be true to the highest principles and ethical standards of their faith has weakened the Christian witness. In particular we think of three great scandals that have damaged that witness in the 20th and 21st centuries: the support that many Protestants in Germany gave to the *Glaubensbewegung Deutsche Christen* in its alignment with National Socialism and anti-Semitism; the support of a large part of the Reformed Church in South Africa for the racist policy of apartheid; and the sexual abuse of children by clergy in the Roman Catholic Church.
11. We recognize that we live in a society that is already largely secularist and is becoming more so—one that looks to reason and empirical experiment rather than to historical events or di-vine revelation as the sources for authoritative truth. In this context people increasingly think of the various religions as at most relatively true, if true at all—or think of them as basically different versions of the same thing. Some forms of Hinduism are able to embrace the various great religious teachers of humankind as all manifestations of the deity within the Hindu worldview. Indeed even in our own Church, as they have recently made evident, some ministers and lay people find it hard to identify any theological view at all as heretical, no matter how opposed it is to Scripture and the gospel.
12. Nevertheless as a Church we are unable to accept the view that all faiths are different versions of the same thing—different brands of the same basic product for sale in the supermarket of religious ideologies, as it were. As well as Christians the great majority of practising Jews, Muslims, Hindus and participants in African tribal religion (though perhaps not all Hindus or Buddhists) regard the differences in belief and worship between them all as fundamental. We cannot overlook or ignore these differences or act as though they do not exist or do not matter. “If two ideas contradict each other, only one can be true.” Indeed true dialogue and co-operation between the different religious groups depends on the recognition

and acceptance of the differences between them and of the right of every group to maintain its own beliefs and to worship in its own way.

13. In particular, with all due respect to the other religions and whatever can be said in their favour or to their merit, we cannot deny either the claim of the gospel that Jesus Christ is the way, the truth and the life for all humankind (Jn. 14:6) or the fundamental principle of our theology that we are redeemed solo Christo, sola gratia, sola fide. Nor can we accept that the one true and living God is a "God of many names" who can be properly invoked by any name. The Bible lays great stress on knowing the true God and naming God properly in the light of revelation (Ex. 3:13ff., Jn. 17:6,26, Ac. 22:16 etc.).
14. We are therefore unable as a Church to support, promote or participate in gatherings between all the faiths for common worship and prayer in that these are liable to blur the fact of the fundamental differences between us, call into question the distinctiveness of our witness as Christians and confuse our own people about our witness and our mission in and to the world. With all due respect to all those of other faiths we therefore ask them to accept that for us to participate in such events goes beyond what we understand our Scriptures to allow.
15. On the other hand we respect the right of individuals to take part in such gatherings as a sign of inter-religious tolerance, if this accords with their understanding and their own consciences, provided that their attendance at such gatherings does not indicate any belittling of the Christian revelation or faith or imply support for practices contrary to the ethics of that faith. In all such capacities, they do so in their private capacity and are not seen to be representing the UPCSA.

Appendix C

Opening Service for 16 Days of Activism for no violence against women and children

Words of Welcome

In South Africa, at least 1 in 3 women suffer some form of Gender Based Violence in their lifetime. That is a shocking and horrifying statistic and it is something we as the church cannot accept. We gather today at the start of the 16 days of Activism to proclaim that God our Creator does not condone these actions and calls all people to love each other as God loves us. Malan Nel during our Inspire Conference this year said "If we begin to love the world as much as God loves, then everything changes." We call upon the UPCSA to love each other as God loves us, to love and care for those who have been victims of GBV and to remind them of their worth in God, to teach our children that God loves all people equally and we are called to do the same.

Call to Worship

Psalm 95:6 "Come. Let us bow down in worship, let us kneel before the Lord our Maker."
We gather as ambassadors of Christ. Christ fills our hearts with love.
God loves us all, and so we come to worship God.
We come with eagerness and yet humility.
We come with our experiences of life's joy and pain.
We come seeking understanding and courage for possible new directions in life.
We come in the busyness of living to nourish our spirit.
We come resting in the comfort and strength of God's presence. God loves us all.
Let us worship God together!⁵⁰

Prayer of Adoration

Loving, compassionate and merciful God, we adore you.
You came to us while we were still sinners and Jesus, your Christ died for us.
Even now, as we share in the shame that violence against the most vulnerable in our society has brought upon us, we know you love us and all creation.
Heaven and earth may pass away, but your words do not;
Your reign is eternal, your promises are certain, and your love is constant.
Your light and love saturate our hearts with hope.
Draw your people together, that our praise and worship might echo throughout our communities and also through our lives.
May your steadfast love take hold of us and direct our lives as offerings of worship to your name.
Amen.

Prayer of Confession

Ever-faithful God of love and peace, justice and grace;
You know us from before we were formed in our mother's womb.
Hear our confessions as we stand before you and think of our women and children

⁵⁰ (adapted from a Call to worship written by Lindsey Sanderson from 'What does the Lord require?') compiled by Francis Brienen - Council for World Mission.

Who, because they are more vulnerable, become the victims of violence.

Forgive us when we only have good intentions
and do not commit ourselves to concrete action for peace and justice.

In your mercy, forgive us and grant us the courage to stand against this evil.

Forgive us when we allow your image in us to be marred
as we remain passive in the face of so much violence and exclusion,
or have remained silent out of fear or indifference.

In your mercy, forgive our indifference and grant us strength to speak out when required.

Forgive us when we have failed to care for those around us, whether family or stranger,
And in our unwillingness to be involved in ending such needless violence,
We have allowed it to continue unchecked.

In your mercy, forgive our lack of care and grant us a heart to truly love those in need.

Assurance of Grace

God, who is rich in mercy, loved us even when we were dead in sin,
and made us alive together with Christ.

By grace we have been saved and our sins forgiven.

Christ says to us, "Go, and sin no more."

Almighty God strengthen us with power through the Holy Spirit,
that Christ may live in our hearts through faith, and our lives through our actions.

Amen.⁵¹

Prayer for Illumination

Almighty God,
We thank you for your Holy Word passed down to us over many generations
but still as relevant as the day it was written.

Saviour Jesus,

Thank you that you came to earth to teach us your ways in person
and show us your great love for the world.

Holy Spirit,

Open our hearts and minds to hear you speaking your words of love and truth to us,
Break through our preconceived ideas and worldly way of seeing things,
and allow us to see your heart and your will for this world.

Through Jesus Christ, we pray.

Amen.

Readings

Sermon

Prayer of Thanksgiving

Almighty God,

We thank you that reached out to us, you did not wait for us to love you but you showed us what love is by
sending your one and only Son into the world that we might live through him

1 John 4:9

Thank you that in your great love you bless us with all that we need, you provide for us daily in so many, many
ways. We acknowledge that everything we have comes from you and so we offer you ourselves, our
bodies, minds and spirits and all that we have. Use us to be your instruments of love here on earth, that
the world may know you and come to worship you as we do.

In Christ's name, we pray.

Amen.

Prayer of Intercession

If I speak in the tongues of mortals and of angels but do not have love, I am a noisy gong or a clanging
cymbal.

Lord we ask that you will fill us your church with the sacrificial love of Christ who is patient and kind. A love
that is not envious or boastful or arrogant or rude. A love that does not insist on its own way. A love that
is not irritable or resentful. A love that does not rejoice in wrongdoing. A love that rejoices in the truth. A
love that bears all things, believes all things, hopes all things and endures all things.

⁵¹ Heavily adapted ~ from Prayer for Peace, which was adapted from materials from the World Council of Churches International Day of Peace. Produced by the Evangelical Lutheran Church in America. Copyright © 2009 World Council of Churches. Posted on the Evangelical Lutheran Church in America website. www.elca.org/

1 Corinthians 13

Lord we are reminded that when people brought the children to you for your touch and blessing, the disciples saw it and sternly ordered them not to do it. Jesus, you called them back and said, 'Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs.'

Luke 18:15-16

We bring before you every child suffering at the hands of evil – at times we silence the voice of the child who speaks out about their suffering. We do not take them seriously or acknowledge their suffering. Give us grace and love to listen and courage to intervene on their behalf.

Lord, the woman anointed your feet with expensive perfume. While others scorned her you honoured her and the whole room was filled with the beauty of its fragrance.

John 12:1-8

Fill the church with this same fragrance.

You are the perfect example of the serving, suffering and dying Anointed One -- One of serving, suffering and to be willing to risk their lives for those who are suffering because of violence and abuse. Through Christ you have set us aside to be holy and sacred and to be totally dedicated to your service.

Lord if one suffers we all suffer – if one is honoured, we all rejoice together! 1 *Corinthians*
12:12-17

Make us One United Body compelled by the love of Christ.

Holy Lord as you love us, help us to listen and love.

In Christ's name, we pray.

Amen

Commission

Go out and love the world,
love our brothers and sisters,
nurture those who have been hurt,
build up those who have been broken down,
and with love teach those who have lost their way.

Benediction

Peace to the brothers and sisters, and love with faith from God the Father and the Lord Jesus Christ. Grace to all who love our Lord Jesus Christ with an undying love and love one another through the Holy Spirit.

Appendix D

Closing Service for 16 Days of Activism for no violence against women and children

Words of Welcome

We now draw to the close of 16 Days of Activism for no violence against women and children. This does not mean that we stop fighting for justice, caring for those who have been hurt or absolve ourselves of the responsibility to proclaim that all people are made in God's image and all are precious in God's sight.

Christ showed us how we should live, so we commit ourselves, with the help of the Holy Spirit, to continue to make a difference:

in the way we raise all children, at home, in the church and in society;

in the way we treat one another with dignity and respect;

and to set the example of how the world could live.

Call to Worship

Psalm 33:1 - 5

1 Sing joyfully to the Lord, you righteous;

it is fitting for the upright to praise him.

2 Praise the Lord with the harp;

make music to him on the ten-stringed lyre.

3 Sing to him a new song;

play skilfully, and shout for joy.

4 For the word of the Lord is right and true;

he is faithful in all he does.

5 The Lord loves righteousness and justice;

the earth is full of his unfailing love.

Prayer of Adoration, Confession and Assurance of Grace

Creator God, you sculpted the vast universe,

Scattered the stars in the skies and formed this our planet.

You moulded the mountains, scooped out the seas and filled this planet with air.

You formed plants which provide edible nutrients,
animals of many forms, shapes and colours,
and then you created humankind into whom you breathed life.
You created us, male and female, in your image,
And gave us the task together of caring for your carefully designed planet.
We praise you for your creativity, for your imagination,
for the intricate designs of animal, mineral and vegetable all around us.
We praise you for creating us, human beings, not one of us the same as another,
With different gifts, skills, abilities, personalities and characteristics and yet each of us created in your image.
We are precious in your sight, loved and valued by you.

Triune God, God in relationship, we confess that we have not valued each other as created in your image,
We have placed differing values on humankind based on categories you did not invent.
Forgive us Father, when we abandon the value you place on every life for the value systems we create for
ourselves based on race, language, gender and social standing.
Many women and girls are treated as things or property rather than precious people created in your image.
Therefore we ask forgiveness for our part in demeaning the value of women and girls in our society.

Forgive us as your church
when we have not boldly spoken out about this injustice,
when we have not taught that we are all precious and valued in your sight,
when we have made those who are suffering from abuse to feel small or to feel that it was their fault,
when we have done nothing to help change their situations.

Saviour God, hear our own private confessions of the way we have treated each other ... *time of silent individual confession*

As we humbly come to you acknowledging our sins, forgive us, God of grace.

Your word tells us that you are slow to anger and abounding in love, that you offer us forgiveness from our
sins and a new life in you. Help us to turn from our old ways and to follow in your way.
In Jesus name we pray,
Amen.

Prayer for Illumination Sovereign and Triune God,

Your word is a lamp unto our feet and a light unto our path.
Your word shines in the darkness bringing justice, life and love.
Your word calls us to obedience, directs our hearts, and displays your glory.
Your word tells us that you will be victorious, calls us to speak mercy and emulate justice.
Your word is eternal, sovereign and sufficient.

Speak Almighty Word, for your people are listening,
In Jesus name we pray.
Amen.

Readings

Sermon

Confession – Declaration of Faith for the church in Southern Africa

Let us confess our faith together:

We believe in the one true God,
Father, Son and Holy Spirit.
We believe in the Father,
who created and rules all the world,
who will unite all things in Christ
and who wants all his people to live together
as brothers and sisters in one family.

We believe in Jesus Christ, the Son,
who became human and lived
and died and rose in triumph
to reconcile both the individual and the world to God,
to break down every separating barrier
of race, culture or class,
and to unite all God's people into one body.
He is exalted as Lord over all,

the only Lord over every area of life.
He summons both the individual and society,
both the Church and the State,
to seek justice and freedom for all
and reconciliation and unity between all.

We believe in the Holy Spirit,
the foretaste of God's coming reign,
who gives the Church power
to proclaim the good news to all the world,
to love and serve all people,
to strive for justice and peace,
to warn the individual and the nation of God's judgement
and to summon them both to repent
and trust and obey Jesus Christ as
the King who will come in glory.

Prayer of Thanksgiving

We sing a song of thanksgiving today, dear God, Father, Son and Holy Spirit.

We pause in the midst of all that is unholy, unthinkable, and undeniable,
to look within.

Silence

We offer our gratitude for a day that has dawned with new hope that only Christ can instil.

Silence

We rejoice that we have voice and head and heart so that we can love you, love one another, and love all of
your people.

Silence

We celebrate the abundance in our lives, and that we can share it with the world.

Silence

In jubilation and grace, we offer ourselves and all that we are and have to be your justice and peace.

Silence

In the midst of all that is unholy, unthinkable, and undeniable,
we pray in the name of Jesus. **Amen.**⁵²

Prayer of Intercession

O God, Creator and Preserver of all people,
we pray that you will make your ways known on earth,
your saving power recognised among all nations, especially ours,
that your justice may rule and
your all-embracing peace restore us.

We pray for our political leaders:
that they may govern with wisdom and restraint,
recognising that all authority ultimately comes from you.
Give them zeal and courage to seek and institute justice and peace.
'Nkosi, sikelel' iAfrika.

We pray especially for the vulnerable people, the women and children,
of our countries who live in fear – fear of those around them,
those close to them and those who should protect them.
Maluphakanyisw' uphondo lwayo.

Saviour Jesus Christ, you turned and saw the woman
who had been bleeding for twelve years
Matthew 9:22
you stopped, listened to her and restored her.

⁵² Mildly adapted from a prayer written by Rev. Karla Miller, Minister for Community Life at Old North Church UCC in Marblehead, Massachusetts. Posted on RevGalBlogPals. <https://revgalblogpals.org/>

We pray that you will make us people who will stop, listen and help to restore those around us who have been affected by violence based on gender. We pray for children caught up in violence: May they be protected, heard and believed. Make us discerning and compassionate people who will act on their behalf.
Yiva imitandazo yetu.

God of justice and peace,
we pray that you will help each of us to see and hear those around us, who might be the silent victims of abuse.
We pray that we will not walk past on the other side *Luke 10* But instead will have the grace to be courageous and compassionate, understanding and helpful.
May we be the voice of the voiceless vulnerable victims and be Christ's loving presence and help to them.
'Nkosi, sikekele. Tina, lusapho lwayo.

Merciful and compassionate God,
We pray especially for women and children who have suffered violence and for those who fear for their safety. Bring healing to bodies and minds that have been so terribly broken. Restore their dignity and worth to them.
We pray for the perpetrators of violence. Change their hearts and help them to see your image in the women and children around them. Bring healing for whatever hurts have caused them to lash out in this way.
We pray that we, the church, will be faithful in proclaiming the good news of release for the captives and the oppressed.
We pray that we may raise our children well, teach both boys and girls that they are equally valued in your sight and that they should treat each other with love and respect.
Yiza, 'Moya. Yiza 'Moya.

We pray for our Presidents and their cabinets and all who serve in national, provincial and municipal government. May they work together for your justice and peace; lead them to rule with fairness, wisdom and integrity.
We pray for all judges, magistrates, police and prison warders, that they may be just yet compassionate in their work with the victims and perpetrators of violence against women and children. Lord, lead them to a saving knowledge of Jesus Christ so that your will may be done in our countries as in heaven.
God bless Africa.
Protect our children;
transform our leaders;
heal our communities;
restore our dignity
and give us peace –
for Jesus Christ's sake.
Amen.

Commission

Go out and act justly, love mercy and walk humbly with our God, seek his justice and promote his peace.
Micah 6: 8

Now may the grace of our Lord Jesus Christ, the love of God the Father and the fellowship of the Holy Spirit be with you now and for ever more, Amen.

Appendix E

World AIDS Day Service

Words of Welcome

Welcome to our World AIDS Day service. Today we remember the many people who have lost their lives to this disease, give thanks for the progress that has been made and commit ourselves to caring for those who are living with this disease.

Much has been achieved since HIV/AIDS was first identified. Global infection rates have begun to decline, fewer babies are being born with HIV and many people are now on life-saving anti-retroviral medicines.

Even though around the world new HIV infections have dropped by 23% since 2010, 1.7 million people were newly infected in 2019. There are still 13.5 million people who have no access to life-saving treatment and

people living with HIV/AIDS continue to face stigma and discrimination which means they are hesitant to be tested and wait too long to receive medical care that could save their lives.

We, as the church, need to work together to promote safe lifestyles to stop the spread of HIV/AIDS, encourage our members to be tested regularly and support and care for those who are ill ensuring they have access to life-giving medications.

Call to Worship

St Paul tells us: "When the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of children. Because you are sons and daughters, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father."

Galatians 4:4-6

We come together to worship you Heavenly Father, God of compassion, who identifies with his children at every point in life.

Lord Jesus, you came into our world to identify with humans struggling through challenging situations. You weep with those who are weeping. You reach out and touch those calling for your touch - so that individuals, families and communities may be restored in relationship with one another and in relationship with you.

Amen.

On Sunday we lit the First Advent Candle, the candle of Hope. Today we tie a red AIDS ribbon around that candle as a reminder that in Christ we hope, for our futures and for a cure for HIV/AIDS.

Prayer of Adoration, Confession and Assurance of Grace

Almighty everlasting God, Sustainer, Redeemer and King,
you created the dry land, the sea, the heavens - you created everything.
All things hold together in your perfect and powerful hands.

We worship you,
we lift your name on high,
we declare: Who is like our God, in the heavens above or on the earth below?
There is no one like our God,
who is mighty, majestic and merciful,
who is all-powerful, all-knowing and ever-present.
There is nothing outside of your control,
nothing that escapes your gaze,
your glory is seen in all things,
from the largest supernova,
to the tiniest nucleotide of a single cell,
you, Lord, are great and glorious.

We confess we have ignored your ways and your love,
rejected your glory,
sinned against you in word, thought and action.
Instead of bringing relief to others, we have brought suffering.
We have excluded those who are created in your image.
We have not taken care of the poor, the needy, the sick;
we have misunderstood, ignored and been cruel to those who are waging invisible battles.
We have not lived out Christ's love: but have often been selfish, thoughtless and arrogant.
Lord, forgive us we pray.
Forgive us for the times we have done things we should not do and not done the things we should have done.

"If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness."

1 John 1:9

We thank you for the mercy and grace you have shown us.
We thank you for your loving kindness.

Change our hearts, Holy Spirit, change our minds and our actions, so that we might worship you in all we say and do. Help us to shine as lights in this dark world.

In Jesus' name we pray.

Amen

Prayer for Illumination

Empty us, Great God, of all that prevents us from hearing what you want us to hear.
Empty us of our preconceptions, our preoccupations and our prejudices.
Empty us that we might be filled with your Spirit and your Word.
Empty us that we might be filled for ministry and mission.

In Christ's name we pray.

Amen.

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(source

Readings

Sermon

Prayer of Thanksgiving

Let us give thanks to the Lord; let us pray.

O God, we thank you for your great goodness to us

that when we awake each morning

we can enter your presence with hope -

hope for what the day brings, hope for healing and hope in our walk with you.

Thank you that in this marvellous world you have made,

there is more awareness of the suffering HIV/AIDS brings.

As the changing seasons show us your eternal covenant of hope,

they remind us of the changing circumstances of our lives:

so too we give thank that HIV/AIDS sufferers move from the cold winter of severe illness

to the spring of treatment and hope.

Loving God, you are the Great Healer

who opened the intellect of scientists,

guided the production of anti-retroviral medication and

inspired the restorative healing of healthy eating for sufferers.

We give you thanks for your great mercy.

We are especially grateful for the health care workers

who strive to alleviate the suffering of patients and families;

for members of Christ's family

in all places who reach out to those affected by HIV/AIDS

in compassion and comfort and kindness;

and for the hope and joy in your gentle touch and

comforting words in your promise,

'Remember, I am with you always'.

Matthew 28:20

We are grateful above all for your love and grace

so vividly shown before us

in the life and death and resurrection of Jesus Christ

and for your Holy Spirit who unites us to him.

Through Jesus Christ our Lord.

Amen.

Prayer of Intercession

Psalm 62:5 – 8

⁵ Yes, my soul, find rest in God;

my hope comes from him.

⁶ Truly he is my rock and my salvation;

he is my fortress, I will not be shaken.

⁷ My salvation and my honour depend on God;

he is my mighty rock, my refuge.

⁸ Trust in him at all times, you people;

pour out your hearts to him,

for God is our refuge."

God, you are our hope and our refuge.

We turn to you.

On this World AIDS Day,

in view of the major advancements in treatment that have taken place over the years

we pray that each person diagnosed may have reliable access to these medications

with hope of a relatively normal life .

God, you are our hope and our refuge.

We turn to you.

We pray for our communities,

Change our hearts to care for those who have contracted this disease

instead of stigmatising and excluding them.

Help us to encourage one another to be tested regularly

so that treatment can be started early and lives saved.

**God, you are our hope and our refuge.
We turn to you.**

We bring before you all those who are affected by HIV/AIDS:
for those living with this disease,
may they find hope in you,
responsibly take their medication
and take care of their precious bodies;
for those caring for loved ones dying from this disease and those who have lost loved ones to this disease,
give them patience and strength as they watch their loved ones fade away,
give them hope in the eternal life that you offer,
and comfort them in their sadness.

**God, you are our hope and our refuge.
We turn to you.**

We pray for your church:
may we be places of refuge, safety and acceptance,
welcome all who are affected by HIV/AIDS,
offer hospitality and care,
and provide hope in you.

**God, you are our hope and our refuge.
We turn to you.**

Almighty God, you are so much greater than we can even imagine and
you are able to do so much more than we can even dream.
We pray for the end of HIV/AIDS, healthy families, respectful marriages, responsible youth and a society of
care.

**God, you are our hope and our refuge.
We turn to you.**

And in your holy name, Lord Jesus, we pray,
Amen.

Commission & Benediction

In the power of the Holy Spirit. go out into our community carrying the light of Christ's hope,
hope for those living with HIV/AIDS,
hope for those who are dying
and hope for those who have loved ones with the disease.

Romans 15:13

"May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by
the power of the Holy Spirit."

Appendix F

The Structure of Worship: The Sunday Service

God calls us together for worship every week. Yet in practice worship is structured in very different
ways. Does Scripture then provide us with any pattern or guidelines to follow?

Jesus and his first followers worshipped in the synagogue, which was thus the immediate background of New
Testament worship. Indeed when Christians first broke away from synagogues and formed their own groups
(as in Ac. 19:8f.), they at first still called themselves "synagogues" (see Js. 2:2 and the *Shepherd of Hermas*).
1st century synagogue worship included the following, with sung psalms:

- the *Shema* (Deut.6:4-9, 11:13-21 and Num.15:37-41), as a creed,
- the Prayer of Eighteen Blessings (mainly supplication), standing,
- the Aaronic Blessing (Num. 6:24-26),
- lections from the *Torah* and the prophets (Lk. 4:16-21, Ac. 13:27), and

- a sermon (Lk. 4:16-22, Ac. 13:15,27, 15:21).

Apostolic worship took over the last two items and the singing, but

- a) chose lections more often from the prophets than from the *Torah*;
- b) replaced the Jewish sermon with "preaching the kingdom of God and teaching about the Lord Jesus Christ" (Ac. 28:31)⁵³,
- c) included Christian "hymns and spiritual songs" as well as sung psalms (I Cor. 14:26, Eph. 5:19, Col 3:16 cf. Rev. 4:8,11, 5:9-14);
- d) included other elements like prophecies, tongues, interpretations, thanksgiving (I Cor. 13:2,8; 14:1-39, Eph. 5:19, Col.3:16 and I Tim. 4:13f.); and
- e) included a supper with a sacramental element.

Ac. 2:42 seems to provide an example of an actual apostolic *order* of worship.⁵⁴ It reports that after Pentecost the first believers:

devoted themselves⁵⁵ to the teaching of the apostles and to the *koinōnia*, to the breaking of the bread and to the prayers.

The Greek word *koinōnia* literally means "sharing"; in this liturgical context it likely has one of the following two meanings:

- a) the donation of food and/or money for distribution to the poor⁵⁶ (in which case "the breaking of the bread", means the *agapē* or supper, including the sacrament of Holy Communion);
- b) the shared fellowship meal, or supper, at common tables, later called the *agapē* or love feast (Jde. 12, II Pet. 2:13, Did. 14:1).⁵⁷ (in which case "the breaking of the bread" refers to just the sacramental rite itself, after the *agapē*⁵⁸. See also Lk. 24:30,35, Ac. 2:46, 20:7,11, I Cor. 10:14-21, 11:17-34.)

The *koinōnia* was preceded by the kiss of peace between the men and between the women. (Matt. 5:21-24, Rom. 16:16, I Cor. 16:20, II Cor. 13:12, I Thess. 5:26, I Pet. 5:14).

Lk. 22:15-18 and 19f. seem to indicate that already in Lk. "the Eucharist has become a special and separate rite after the [paschal] meal."⁵⁹ The *Didache* likewise reflects the gradual separation of the sacramental eucharist from the meal. By the middle of the 2nd century it had been moved to Sunday morning, the time of Christ's resurrection.⁶⁰ By the 8th century the separate, common supper had widely fallen away.

An order in our terms equivalent to apostolic and early practice would be:

- Old and New Testament lections, including a Gospel lection,
 - a sermon,
 - the Peace (with an appropriate physical gesture),
 - the offering (including for the needy),
 - the Lord's Supper (in its four ritual actions),
- with interspersed sung psalms, hymns, spiritual songs (Eph. 5:19, Col. 3:16) and the prayers.

Worship can be defined as a *dialogue between God and God's People*. Note then that this order actually already has the basic structure of a dialogue:

- God speaks the Word in the lections and the sermon,
- the People respond with mutual reconciliation, gifts and prayers,
- God dispenses the sacrament,
- the People respond with prayers.

⁵³ The apostles' letters were also originally written to be read out at Sunday services (see I Th. 5:27, Col. 4:16 etc.). Presumably this would replace the sermon that day.

⁵⁴ So J. Jeremias: *The Eucharistic Words of Jesus* (London: SCM, ET 1966), p.118-122. For contrary views see E. Haenchen: *The Acts of the Apostles* and F.F. Bruce: *The Book of Acts, ad loc.* For brief critiques of Haenchen's view see I.H. Marshall: *Luke: Historian and Theologian*, p.205, and *The Acts of the Apostles*, p.83. G. Wainwright poses the question, "Is Ac. 2:42,46 an historical or an idealized picture?" (C.P.M. Jones *et al.* (eds): *The Study of Liturgy*, London: SPCK, 1978, p.34).

⁵⁵ The Greek word *proskartereō* means "to attach oneself to, be faithful to; be devoted to, engage with, continue or persevere in, attend worship regularly" (Ac. 2:46, 1:14, 6:4). (See Jeremias: *Eucharistic Words*, p.118f.)

⁵⁶ See Ac. 2:44f., 4:32, 5:1ff. and 6:1ff. (sharing in common with the poor). In Rom. 15:26 *koinōnia* denotes the financial contribution of the churches in Greece to the poor among the saints in Jerusalem, and Rom. 12:13 uses the cognate verbal form for "contributing" (*koinōnountes*) to their needs. Cf. Jn. 12:5f., Gal. 2:9f., I Cor. 16:1f. and II Cor. 9:1-7 and Justin Martyr: *1st Apology*, 67, *Early Christian Fathers*, LCC vol. I, p.287, c. 155 AD.

⁵⁷ J. Jeremias favoured meaning (a) in the 1st German ed. of his *Eucharistic Words*, and meaning (b) in the 2nd ed. See ET, p.120f.

⁵⁸ See J. Jeremias: *Eucharistic Words*, p.120f. J.A. Jungmann (*The Early Liturgy*, London: Darton, Longman & Todd, 1963, p.29) translates "the communion of the breaking of the bread", presumably taking *koinōnia* and "the breaking of the bread" as in apposition because no *kai* ("and") stands between them. Cf. also M. Black: *The Scrolls and Christian Origins* (Thomas Nelson, 1961), p.32f.

⁵⁹ C.P.M. Jones in C.P.M. Jones *et al.* (eds): *The Study of Liturgy*, p.164.

⁶⁰ See Justin Martyr: *1st Apology* 67 (and Hippolytus: *The Apostolic Tradition*).

In Justin Martyr's *1st Apology* 67, c. 155 AD, the order is: a long lection from the prophets or the Gospels, a sermon, common prayer (standing), the kiss of peace, the eucharist and a collection of contributions for "those in need". The eucharist, as the climax of worship, has been moved towards the end, and the prayers of the congregation serve as a response to the Word. But missionary and pastoral concerns argue for leaving the prayers of petition and intercession until after the sacrament (as a response to both the Word *and* the sacrament), so that we pray for the world, the Church and ourselves as we prepare to go out to serve God and witness to the gospel in the world.

Towards the fourth century it was felt that worship should begin with an *Approach* or *Preparation* consisting of God's praise⁶¹, a confession of sin and an assurance of grace (cf. Isa. 6:1-7, I Cor. 11:27-34, *Did.* 4:14.)

Fundamental principles that were already realised in the early church and emphasised in the Reformation are that

- a) *God, not our pious resolve, initiates worship, so that worship is a response to God's revelation; and*
- b) *worship properly ends with God's commissioning to mission in the world.*

For we are the *ekklēsia* (translated "church", but literally meaning "those called out"), the People whom God calls out of the world to worship together—and sends back into the world to serve God and witness to the gospel there. The Entry of the Bible and a scriptural call to worship *right at the start*, and a commissioning and benediction *at the end*, followed by the Exit of the Bible through the main door, symbolize and express this.

The overall structure can then be spelled out more fully as follows, with a few minor ancient traditional elements added, but still as a *dialogue between God and us*.

GOD'S CALL
Entry of the open Bible: "Please stand for the Word of God" Scripture Sentence calling to worship ⁶² + "Let us worship God" Greeting ⁶³ and Welcome (including mutual greeting in the pews)
THE PEOPLE'S RESPONSE
Hymn or Psalm of Praise to God (Additional hymns or songs can be added in other appropriate places.) Prayer of Praise (all remain standing, see additional points 10) Call to Confession of Sin Prayer of Confession and for Pardon ⁶⁴ Assurance of Grace, including a suitable Scripture sentence ⁶⁵
GOD'S WORD
Prayer for Illumination ⁶⁶ Children's/All-ages Talk Scripture Lessons: Old Testament Psalm (can be sung, or said responsively) Epistle/Acts/Revelation Gospel ⁶⁷ (for which the people stand ⁶⁸) Sermon (followed by silent meditation and ending in a <i>brief</i> prayer)
THE PEOPLE'S RESPONSE
A Confession of Faith or the Commandments (in response to the Word) ⁶⁹ The Offering ⁷⁰ (and the Great Entry of the elements) during a Hymn The Peace (initiated by a versicle and a response and then shared with one another) ⁷¹ Offertory Prayer (after which the Elders take their places at the Table)

⁶¹ "The first...act of religion is adoration" (W.D. Maxwell: *Concerning Worship*, OUP, 1949, p.82).

⁶² The Call to Worship should be a Scripture sentence that clearly expresses a *call to worship* (e.g. Ps. 47:1f., 95:6f. or 150:1f.), *not* human faith, devotion or aspiration. It *should precede the Welcome and everything else*, to express God's initiative in worship. If the leader wishes to identify where it comes from, he/she should add the biblical reference *after* it, as briefly as possible. The call can be said responsively.

⁶³ Rom. 15:7. This can be a scriptural, responsive greeting, e.g. Ru. 2:4.

⁶⁴ When the sermon is a call to repent, this and the Assurance can instead follow it.

⁶⁵ The assurance should make clear that all are forgiven who confess *and repent*. E.g. Ac. 3:19.

⁶⁶ This prayer should *precede the lections*, not just the sermon. Neither the lections nor the sermon speak God's Word without the Spirit. See Calvin: *Inst.* III.ii.33-36.

⁶⁷ Last as "the crown of all Scripture" (Origen).

⁶⁸ "as if hearing a proclamation from their king" (W.D. Maxwell: *Outline of Christian Worship*, p.16).

⁶⁹ See additional important point 14.

⁷⁰ The offering should be in its proper place as a liturgical symbol of self-offering in response to the Word.

⁷¹ Matt. 5:24. "Let no one who has a quarrel with his/her neighbour join you [at the Table], until they be reconciled" (*Did.* 14).

GOD'S SACRAMENT

(Warrant: I Cor. 11:23-26)

Invitation

Introductory dialogue from the Jewish liturgy (Salutation, *Sursum corda*⁷²)

The four basic actions then follow *in the scriptural order*⁷³:

1. **Taking** ("He took")
2. **Thanking** ("He gave thanks"): thanks for creation, the *Sanctus*⁷⁴, the *Hosanna and Benedictus*, thanks for the passion⁷⁵, the resurrection and the exaltation, the *Epiclesis*⁷⁶, the *Maranatha* and a doxology
The Lord's Prayer (here as the climax of the prayers)⁷⁷
3. **Breaking** ("He broke"), the fraction and elevation (and *Agnus Dei*)⁷⁸
4. **Sharing** ("He gave") and Communion

THE PEOPLE'S RESPONSE

Prayer of Thanksgiving for Communion and Self-Offering

Notices ("Concerns of the congregation")

Prayers of Intercession and Petition

(Remembrance of the Departed)

Final Hymn

GOD'S SENDING

Commission

Benediction

Exit of the Bible (and of the Elements), all standing.

Additional Important Points

1. This order may need to be adapted under special circumstances.
2. Ministers should instruct their congregations in the structure and meaning of worship, including its nature as a dialogue that God initiates and concludes, and in the meaning and theology of the sacraments. Workshops, parish magazines and sermons can be used for this.
3. The open Bible is carried in at the beginning of the service to signify that the Word comes to us from God and we stand to honour it.
4. As Calvin emphasized, in worship we gather together as the Family of God around the Lord's Table. Therefore the Table should always stand in the centre of the church or at the front and centre close to the congregation, as the main visible focus.
5. For the same reason worship, including the prayers but excepting the lections and sermon, should be led from behind *the Table* (in "the basilican posture").⁷⁹ (The minister's service book can rest on a small wooden stand or a small cushion on the Table.)
6. Likewise the baptismal font should stand prominently either up front or at the main entrance to the church.
7. The early Church met *every Sunday* to commemorate *the death and resurrection* of Christ in Holy Communion (Ac. 20:7, I Cor. 11:20ff., Did. 14 etc.). It was the medieval Church that made Holy Communion infrequent (for the laity). Calvin called this a diabolical perversion and always wished to restore the apostolic practice. The civil magistrates in Geneva, too used to the old way, prevented this. So *Calvin called on his successors to correct this and restore weekly Communion*.⁸⁰ The Anglican Church did; the

⁷² See additional point 21 below. The *Sursum corda* occurs already in Hippolytus' *Apostolic Tradition* and is important in Calvin's sacramental theology, e.g. *Inst.* IV.xvii.18,36, *Short Treatise on the Lord's Supper* IV (LCC vol. XXII, p.159,166).

⁷³ *The element combined with the word* (i.e. the word preached beforehand and the liturgical word accompanying the sacrament) *constitutes the sacrament*. See Augustine: *Ev. Joh.* 80.3, Luther: *Little Catechism* 5.3f., Calvin: *Inst.* IV.xiv.4-7,11,13, 17,39, xv.2, *Short Treatise* IV (LCC vol. XXII, p.161-163).

⁷⁴ Isa. 6:3, Ezk. 3:12 and the *kedusha* in the synagogue liturgy. Tertullian and Origen already alluded to the *Sanctus* in the liturgy.

⁷⁵ I Cor. 11:26 (in which the words "until he come" seem to be a paraphrase of the *Maranatha*), 16:22, Rev. 22:20, *Did.* 10:6). The apostolic liturgy not only proclaimed the death of the risen Lord; it also invoked his risen presence and return. See C. Jones in *The Study of Liturgy*, p.154f.

⁷⁶ See already Hippolytus' *Apostolic Tradition* and the *anaphora* of Addai and Mari.

⁷⁷ The Lord's Prayer can be sung, of course.

⁷⁸ The Fraction should not be taken as a symbol of the "breaking" of Christ's body on the Cross. Textual criticism does not accept as authentic the reading "which is broken for you" in I Cor. 11:24 (KJV, RSV mg, NRSV mg). Christ's body was pierced, but not broken like the bodies of the two men crucified with him. See Jn. 19:31-37.

⁷⁹ In the See W.D. Maxwell: *Concerning Worship*, p.98, and especially *The Liturgical Portions of the Genevan Service Book* (Westminster: Faith Press, 1965), p.36-38, H.G. Hageman: *Pulpit and Table* (Richmond: John Knox, 1962), p.27.

⁸⁰ See *Inst.* IV.xvii.43-46 and W.D. Maxwell: *The Genevan Portions of the Genevan Service Book* (Westminster: Faith Press, 1965), p.201-205.

Reformed/Presbyterian Church has still failed to. As a result many Reformed Churches devalue the sacraments. The 2016 General Assembly agreed that we should celebrate Communion *at least* monthly *and on all great festivals of the Church* (Christmas, Epiphany or the Sunday after, Transfiguration, Palm Sunday, Easter, Ascension Day, Pentecost, Trinity, Christ the King, Advent Sunday) except Maundy Thursday (Tenebrae commemorates the last supper and the institution of the sacrament) or Good Friday (which commemorates only the *death* of Christ, still in *anticipation* of the Resurrection), whereas Communion is essential a (death and) *Resurrection* meal.

8. The structure of the Communion service remains *the norm for Sunday worship* even when Communion is not celebrated. Therefore the order after the sermon remains: the Confession of Faith (if there is one), the Offertory, the Thanksgiving, the Lord's Prayer, the Prayers of Intercession and Petition, the final hymn, the Commission and the Benediction.
9. The Call to Worship is followed by a general greeting and welcome. So it is unnecessary for any participant to greet the congregation after this.
10. The great but subtle temptation in worship, as in all religion, is to make ourselves and our affairs central and God an adjunct to this (*à la* Ludwig Feuerbach). After the Call to Worship and Welcome at the beginning worship should immediately focus on *God's praise*—not on birthdays or notices about church affairs, let alone money!
11. Note the difference between praise and thanksgiving: praise is praising God for who and what God is; thanksgiving is thanking God for blessings. They should not be confused; thanksgiving comes *later* in the service.
12. The early Church knelt or stood before God for the prayers.⁸¹ (See Rom. 12:1 and I Tim. 2:8.) It was the Platonic disconnect between soul and body in western culture that led to casual sitting in the pew for prayer. The default posture for prayer, *especially* for praise and thanksgiving, should be standing. In Calvin's Church the congregation also came forward (in groups) to kneel or stand to receive the elements at the Lord's Table. See the leaflet, *Bodily Worship*.
13. If a congregation wishes to practise gifts of the Spirit such as prophecy, revelation, tongues etc. for the building up of the Church, the minister or worship leader should guide this in an orderly way. (See I Cor. 14, esp. v.26-33,36-40.)
14. *It is very important that readers first be trained to read properly.*
15. *At least two lections* should be read *and* a psalm read or sung. The lection(s) do not just prepare for the sermon; they are an important part of worship in their own right. Some churchgoers get to know the Bible only in this way. Moreover, as the Bible's book of prayers, the Psalms teach us how to pray—and how to lament.
16. It is appropriate for the sermon to begin "In the name of the Father, the Son and the Holy Spirit", with the congregation responding, "Amen", and to end with an ascription of glory or a brief time of silent meditation and a brief prayer that fits the theme of the sermon.
17. It is appropriate for one of the following to follow the sermon: a liturgical creed, confession of faith, the two great commandments the ten commandments (and/or a choir anthem or a solo). The New Testament Church formulated the first elementary creeds, or confessions of faith, probably as hymns, e.g. I Cor. 15:3b-7, Phil. 2:6-11, I Tim. 3:16 (and Col.1:15-20?). Creeds were essentially recited in baptismal services, but in the struggles against the Christological heresies the Nicene Creed came to be recited also at the eucharist, in the East and then the West. The Reformed and Presbyterian Churches long retained this practice, though more recently it has fallen away in many congregations. It has the great advantage of teaching worshippers the essentials of the faith. For other approved creeds see the document, *Liturgical Creeds and Commandments*.
18. The Notices (including items for intercession) are a natural introduction to the Prayers of Intercession and Petition, and so best placed just before them. People will then remember the Notices better as well.
19. At the end of the service, the reader carries the Bible out through the main door to symbolize that the Word leads us out into the world to serve and witness to God there.
20. The tradition from the 2nd century was for the consecrated elements that remained to be taken to members confined at home by illness or other reasons.⁸² Otherwise, as having been used for a holy purpose, the remaining elements should be treated with respect by being consumed and not thrown away.
21. *Key Hebrew, Aramaic, Greek and Latin liturgical and other terms:*

<i>Agnus Dei</i>	"Lamb of God" (Jn. 1:36)
<i>Anaphora</i>	Eucharistic Prayer
<i>Benedictus</i>	"Blessed is he who comes in the name" etc. (Ps. 118:26)
<i>Coram Deo</i>	"before God".
<i>Epiclesis</i>	Invocation of the Spirit
<i>Hosanna</i>	"Save us" (the Hebrew word in Ps. 118:25a)
<i>Kedusha</i>	(<i>lit.</i> "holiness") a Jewish prayer about God's holiness
<i>Marana tha</i>	"Our Lord, come" (I Cor. 16:22, Rev. 22:20, <i>Did.</i> 10:6)
<i>Sanctus</i>	"Holy, holy, holy" etc. (Isa. 6:3, Ezk. 3:12)
<i>Sursum corda</i>	"Lift up your hearts" (Lam. 3:41)

⁸¹ J.A. Jungmann: *The Early Liturgy*, p.27.

⁸² Justin Martyr: *1st Apol.* 67; see also W.D. Maxwell: *An Outline of Worship*, London: OUP, 1955, p.17.

Appendix G

CELEBRATING HOLY COMMUNION ONLINE DURING LOCKDOWN

INTRODUCTION

While the question of new expressions of worship has been explored under lockdown conditions, it would seem that the online celebration of Holy Communion has created more questions than answers among those of the reformed tradition; specifically the mainline denominations. As with most mainline and CUC churches, we hold what one may term a “high view” of the Sacraments, in that we not only place their administration under the care of ordained ministry, but we also understand Holy Communion to be more than a simple memorial moment. What follows is a brief comment from the Worship Committee of the Presbytery of the Western Cape with some concluding thoughts. It does not seek to create new Manual provisions either way, but appeal to ministry from the perspective of who we are as Presbyterians in the broader church context.⁸³:

JUST DOING IT

Churches who are *memorialists* have, in some cases, been practicing Holy Communion online for years. And for those of the same theological view, transitioning to this mode of operating under lockdown seems to have been fairly easy.

Here is an example of guidelines for members from Saddleback Church, USA, on how to do Holy Communion Online. The date indicates that this is not a “lockdown” alternative, but common practice.

Take Communion Online with Us 01/24/2014⁸⁴

You can participate in this experience from your home. Communion (the Lord’s Supper) is an ordinance given to all believers by Jesus to remember his sacrifice for us and to symbolize the new covenant. Communion will be part of our services starting at 4:00 PM (PT) and onward at Saddleback.com/ONLINE.

The elements of bread and wine/juice are symbols of Christ’s broken body and shed blood. Communion is not a means of salvation, rather, it is a testament of a believer’s faith in the atoning work of the cross. If you are a believer in Jesus Christ, join us online to remember his GREAT sacrifice. If you are not in the place where you consider Christ your Savior then sit back and enjoy the service like normal.

HOW TO TAKE COMMUNION ONLINE

1. Purchase Grape Juice (quantity depends on size of your group)

2. Purchase Bread or Baked Crackers

- Unleavened bread is the best expersion of the "bread" element. Unleavened bread simply is bread baked without a rising agent (most large grocery stores stock unleavened bread), but you can select any bread or cracker of your choice.

3. Be Ready at Home with Your Elements

- The teaching pastor will direct you through properly receiving communion. All you need to do is follow along online individually, as a group, or in your extension at all services after 4:00 PM (PT).

⁸³ It should be noted that not everyone on the committee shares these views.

⁸⁴ <https://saddleback.com/archive/blog/internet-campus/2014/01/24/take-communion-online-with-us>

4. Share With Us

- After receiving communion online, please fill out a response card or email online@saddleback.com letting us know how many in your home participated in receiving communion. Snap a quick photo and include it in your email as well.

SCRIPTURE REFERENCES FOR PERSONAL USE

Matthew 26:26-30; Mark 14:22-26; Luke 22:19-20; 1 Corinthians 11:23-29

There are also among the mainline, reformed churches those who have taken to celebrating Holy Communion online. It seems that it is a case of "desperate times call for desperate measures," meaning that *in adverse circumstances, actions that might have been rejected under other circumstances may become the best choice*. This rationale, along with other reasons, motivates the celebration of Holy Communion online. Common reasons cited more specifically are:

- a) The absence of direction in our Manual (UPCSA).
- b) Context demands a different approach
- c) Pastoral Concern

While this is the case, there is also the appeal to liberty of opinion, so that each minister can do as he or she feels is right in their own heart.

APPEALING TO THE MANUAL

On various occasions, to defend an action, often the default precedent is the absence of specific rules or guidelines on the issue in question (depending on how we view the Manual). However, common sense and the general spirit or guidance implied in the Manual could inform us about that issue.

In this matter, there is no prescription in the Manual and the absence of any guidance has been taken as permission to administer the sacraments online, but with the rule of "liberty of opinion" appended for safe measure where beliefs differ.

This is problematic for two reasons:

- a) The culture of defaulting to the "absence rule" in the Manual is unhelpful as it undermines the spirit in which we approach these and other issues that arise in the church.
- b) To appeal to the Manual is a false appeal, since this is not the fundamental source that guides our praxis. Liturgical sources and theological perspectives are.

A QUESTION OF CONTEXT

Despite the complexities of contextualization, the point of adapting to any context is to make the gospel understandable and its reception optimal while taking care not to impose on the message our mindset or culture as the norm under which the gospel is to be understood. Our relatively long, yet temporary change in circumstances does not necessarily constitute a context that requires a new way of doing things, especially when it takes away from sound theological understanding. To celebrate Holy

Communion online is to ignore, as a denomination of the reformed tradition, the theological understanding which underpins why we celebrate this sacrament as we do. Not only the high view we hold concerning what we do, but the right context in which it is shared is compromised (which will be touched on later). With a precedent set through the relaxing of long-held, good church praxis and sound theological perspectives, how does one return to these afterward with any conviction?

PASTORAL CONCERN

A genuine concern exists to provide comfort to parishioners in isolation and who perhaps feel depressed or anxious. There is no doubting the sincerity and pastoral desire which has led some ministers to celebrate Holy Communion online as a means to provide comfort and care for those who may struggle. There is no doubt that Holy Communion provides comfort for God's people in this world and an argument could be made that Jesus would favour meeting the needs of people, rather than fitting in with denominational requirements or a specific theological view. However, this is not a case of "Jesus versus the Pharisees," since this entire issue presently is a matter of "liberty of opinion" and we are all in the same boat regarding the lockdown. As such, it would be a stretch to say that to *not celebrate* amounts to withholding pastoral care or the grace of God. We should at all times link our pastoral concerns to our theology, or we risk weakening our pastoral effectiveness.

What follows are aspects of the discussion that needs to be taken seriously, before choosing to celebrate Holy Communion online – or even after having chosen to do so.

THEOLOGICAL PITFALLS

A Sacrament Shared

From a theological perspective, it is universally agreed that Holy Communion is a sacrament that is celebrated with members of the body of Christ gathered together. It is a sacrament shared.

Mark Stamm, Professor of Christian Worship at Perkins School of Theology, Southern Methodist University in Texas, sees this as the most compelling reason to avoid online communion (article dated 02 April 2020⁸⁵):

When we hear Jesus say, "Do this for the remembrance of me" (1 Cor 11:24), what is the "this" in the "do this?" Understandably, many will focus on receiving the consecrated bread and wine/juice. But consider that the "this" in "do this" points to something much wider than the receiving of the bread and cup. We should keep the whole action in mind, from gathering together through confession and reconciliation, from offering the bread and wine through Great Thanksgiving to, yes, our taking of the bread and cup, and even to the dismissal that sends us forth in mission. "Do this" involves all of that, which is one reason why St. Paul admonished the Corinthians Christians to "wait for each other" (1 Cor 11:33 CEB). Doing the work [liturgy] together matters.

Exceptions with Unintended Consequences

⁸⁵ <https://www.ministrymatters.com/all/entry/10228/online-communion-and-the-covid-19-crisis-problems-and-alternatives>

Secondly, Mark Stamm states that:

If, during the crisis, we decide to create an exception to the long-standing norm that requires gathering for Holy Communion, then down the line we may have to live with the precedent that we set. Here we invoke the proverbial Law of Unintended Consequences, urging us to remember that the directives requiring the church to gather for its eucharistic celebrations reflect deep wisdom. Indeed, the tradition is as old as the church itself. So then, we shouldn't allow online communion now if we're not willing to do so after the COVID-19 crisis is over.

In other words, we may be creating something that we don't want in the future. We know that among Protestants various church traditions view Holy Communion differently, which will definitely inform their decision to celebrate Holy Communion online or not. From our perspective, to simply broadcast via YouTube or Facebook a celebration which calls others to sit in front of a television or computer screen – becomes problematic. We simply cannot toss the baby out with the bathwater and then afterward run downstream in the hope of retrieving it again. We will be reshaping a view on Holy Communion which will be hard to undo.

That which is Consecrated

Thirdly, we need to talk about what we do when we celebrate Holy Communion. When we share in the elements, we come to the table, not just as individuals, but as a community. The elements are consecrated (set apart) and by sharing the loaf and the cup, Christ makes us one with Him and with each other. Some may argue that they cannot see the difference between taking the elements to those who are unable to attend church (meaning those who are elderly, shut-in or sick) and simply celebrating Holy Communion online when no-one can be in church. It is, of course, true that the bread and wine are taken to shut-in folk who are unwillingly absent from the church for reasons of frailty or illness. The significant difference is that this practice of "extending the table," as it is in some places called, is to carry from the church elements which have already been "set apart from all common use to this holy use and mystery." Those who are unwillingly absent receive consecrated elements, which are shared with a reading and prayer, not the full liturgy.

In another article by theologian Ian Paul, Adjunct Professor, Fuller Theological Seminary⁸⁶, the issue of consecration is central to the matter. He refers to a book by Colin Buchanan, former Bishop of Woolwich (Eucharistic Consecration, 1998), where "...In his further discussion on what effects consecration, Buchanan notes that [Archbishop Thomas] Cranmer's 1552 [Eucharistic] rite shifted the whole notion of consecration away from a particular moment, and even a particular prayer, to include right reception. Though 1662 included the 'manual acts' and appeared to emphasise consecratory words (to be repeated when the elements were exhausted and needed replenishing), this emphasis on reception remained. We can still see this in the epiclesis, the calling down of the Spirit within the Eucharistic Prayer. It takes a range of different forms in the eight authorised prayers in Common Worship."

[Here we include the seventh and eighth prayers]

G: Pour out your Holy Spirit as we bring before you these gifts of your creation; may they be for us the body and blood of your dear Son

H: send your Holy Spirit that this bread and this wine may be to us the body and blood of your dear Son
Although some are more explicit and other more implicit, we must read them together assuming that they express the same theology, and we must read that theology as expressing (rather than changing) the theology of the BCP [Book of Common Prayer], since that remains the expression of the doctrine of the Church of England, and Common Worship is legally an acceptable alternative to it. The Spirit is invoked on the people, not the elements, and works to affect our reception ('may be to us').

⁸⁶ <https://www.psephizo.com/life-ministry/how-can-we-celebrate-holy-communion-as-online-church/> (the whole article is a good read)

What does all this mean for 'online church'? That the whole event of celebrating the Lord's Supper is something that can only be done at the gathering of the whole people of God, since the reception by them of the elements is integral to the meaning of the whole event."

Paul mentions Buchanan's reflections on some of the key biblical texts which influenced the Protestant understanding of what Communion is all about:

- a) The meals of Jesus with his disciples
- b) The Last Supper itself
- c) The incident on the Emmaus Road in Luke 24
- d) The discourse on the feeding of the five thousand and Jesus as bread of life in John 6
- e) Paul's discussion of the Lord's supper in 1 Corinthians 11

He then quotes Buchanan:

"These five considerations points strongly to a doctrine of the living Christ binding us to himself (and thus to each other) by the sacrament in which he, present as the giver at the meal as well as present among his people, mediates afresh to us the benefits and claims of his love. These benefits and claims spring from his death which is central to the message he conveyed; he is risen with the power of his redeeming death within him to convey to us; but he does not divide, and we must not divide, between his person and his work." (in Eucharistic Consecration, 1998:18).

He follows with the following comment:

Although Buchanan is here quite narrowly focussing on 'what effects consecration', he incidentally draws out a key Protestant theological emphasis: this is about the gathering of the whole people of God physically together, remembering together, and sharing together in a meal. That is not to say that those who are cut off from the physical gathering of God's people are automatically excluded—but their situation should be seen as a difficult exception, and not one that can be normalised.

Apart from a number of very helpful points Paul touches on, a response to the first comment/question (from William Davie March 26, 2020 at 10:18 am) was also illuminating: Davie asked how one should understand the permission of the "Anglican theology and liturgy" allowing Holy Communion to be live streamed or pre-recorded and broadcast and for those watching to eat bread and drink wine (on their own) or to share it with others in their household, whilst they witness the service of Holy Communion being broadcast from elsewhere.

Paul's response was:

Communion certainly can be done by any priest who is not living in a household on his or her own—there are relatively few who themselves are in isolation. When such a (small group) service is live streamed, those watching are not participating in communion, they are watching someone else participate. They can have a fellowship meal in their own home at the same time, where they imitate the actions of communion, but according to C of E understanding, that is what they are doing: imitating the actions, not having Communion according to the rites of the C of E.

And Anglican theology never makes weekly receiving of communion necessary to discipleship or the constitution of the Church. So there is not real Anglican theological problem with people watching others have communion, enjoying a fellowship meal, and anticipating the time when we can meet once more and share Communion together.

CONCLUSION

It would be acceptable if Holy Communion was celebrated under the same stipulations in the above two paragraphs; namely that people sitting at home are clearly advised that what they are doing is imitating the actions, not having Communion according to the practice of the UPCSA.

These are but a few of the challenges the church faces in trying to reach its members as effectively as possible. However, there is one last issue to discuss, namely the practical problems that exist:

Ability and Access

Some congregants are simply unable to navigate modern technology by reason of their age, technical knowledge, or possibly not being in possession of computers or smartphones.

Others may have smartphones and computers, but do not have the financial means to go online regularly to view a recorded or live-streamed video, let alone ensure they have elements on hand to sit in on a broadcasted version of Holy Communion.

While it should be noted that a number of congregations have tried to balance the problem by providing written materials someone may still be left out. This sense of being left out may be exacerbated if our parishioners are being left out of sharing in the celebration of Holy Communion.

It is the opinion of the writer that we can do better than simply having persons hold a piece of bread and some wine or juice in front of a computer screen. If, for the time being, we are unable to celebrate the Lord's Supper, we surely won't be the poorer for it. Instead, we should look forward to being with our respective church families one day to celebrate Communion properly and joyfully together with them. Knowing that we cannot do so right now, will make it even more meaningful when we can.

MISSION AND DISCIPLESHIP COMMITTEE

Report to General Assembly 2021

This report was originally drafted in March 2020 under the constraints of the national lockdowns in our three countries. Back then we could only guess what the overall impact of the Corona Virus Pandemic was going to be. Now, in the wake of two waves on infections with a third wave looming, we recognise that our world has changed and our hearts go out to those who have struggled financially and experienced loss in this time. As a committee we noted with great sadness the passing of Rev Jacob Manda who was one of our past committee members.

It is in this changed context that we must continue to be "salt and light" in our world.

It is our prayer that our report, which reflects "diligence in our core-business", will remind us that the work of the church continues. We also hope that some of our forward-looking proposals will be seen as timeous in providing a clear call to our mission, which is the Proclamation of the Kingdom and the Building of the Church.

The Committee members are: Royden Blackwell, Melanie Cook, Victor Letuka, Lita Madaka, Madoda Mfene, Richard Mkandawire, Diutloileng Monokoane, Jabu Ngwenya, Elias Simango, Eddie Stopforth, Wayne van Heerden and Theo Groeneveld (Convener). We still draw on the experience of past committee members Christopher Judelsohn, Zama Gebeda and Sheila Hunt. We've also co-opted Ruth Armstrong, Stewart Gordon, Johan Opperman and Alan Webster who have shown interest in the work of the committee and George Marchinkowski continues to play a vital role with the work he is doing as leader of the Missional Congregations Project. We also enjoy fantastic support from Bester Mahlangu and Lwando Faleni who assist with our payment of grants from General Assembly Office and from Lungile Mpetsheni our General Secretary. Ryan Johnson has also been a great support to us.

A very big "thank you" is expressed to all of these faithful people.

Since ExComm in 2019, the committee met in Aug 2019, ran the Month of Mission in Oct and met in Feb 2020 and in Aug 2020. We ran a Month of Mission in 2020 and a very successful online conference in Oct 2020

Our report is in two parts:

- The first part is feedback on our current work.
- The second part is an introduction to our proposed decade-long project called "Going for Growth – Sowing, Growing, Reaping."

PART ONE: Our Current Work.

Introduction: Understanding our Work.

Our Vision Statement

The Mission and Discipleship sees its work as:

- Inspiring and Mobilising the UPCSAs to become more Missional
- Holistically assisting Presbyteries in Planting, Developing and Maintaining congregations within the UPCSAs
- Providing opportunities and resources for our members to grow in faith and service.

Dreams and Values

- Inspire the broader church with timely and relevant input.
- Earn credibility through consistent excellent work
- Paradigm shift from maintenance to mission. From protecting status quo to pioneering.
- *To awaken, gather and equip the pioneers, builders, dreamers and planters.*
- Give gifts to the Denomination – resources, ideas, opportunities.

Areas of Focus

- INSPIRE: To promote and encourage a mindset around Mission, Discipleship and Church Growth.
- MOBILISE: Providing practical support and guidelines to mobilize and unleash people and congregations in missional service.
- RESOURCING: To provide resources on our website that will assist congregations in the areas of discipleship, leadership, and the practical aspects.
- INVESTING: Financial assistance is offered to congregations for church planting, building and ministry.
- REACHING: Working to stimulate members, congregations and Presbyteries to respond to God's call to Mission.

The rest of the report will deal with these Areas of Focus.

1. Inspire

1.1. The Missional Congregations Project

This project was started in 2015 for an initial three years and was extended to Dec 2020 and again to Dec 2023. The project is spearheaded by George Marchinkowski and aims to:

1. Facilitate the UPCSAs involvement in Fresh Africa (the Southern African equivalent of the "Fresh Expressions" movement in the UK) which equips and trains people in Missional Church. A lot of work is being done to roll the courses out in Zimbabwe and Zambia. One of the most exciting developments in this regard is a new version of "Mission Shaped Introduction" which is a beautiful introduction to all the key concepts of Mission Shaped Ministry that can be used in local congregations and taught by local leaders. This version was made in South Africa and is appropriate to the Southern African context and uses videos and illustrations from our context. This is available for the cost of a usb stick and postage and is a most valuable resource in helping your leaders and congregations get to grips with Missional Thinking.
2. Research the latest trends and thoughts in Missional Thinking. To this end George has been connecting to work done in the USA, Scotland and CWM with regard to Missional Church.
3. Produce resources around the idea of Missional Church to help members understand the shifts taking place in society and how it impacts the church. George's latest article: "*Three Symbols that may help us change: The Table, Good neighbourliness & Meaningful Service*" is available on our website and copies will be distributed here at General Assembly. It is a thought-provoking and practical read. Some excellent summaries of conference presentations and articles by George have recently been placed on the website.
4. Provide Input in the form of presentations and workshops at Presbyteries and Congregations. A number of congregations have asked for guidance and accompaniment as they transition to new ways of being the church and George and other members of the committee are eagerly available to assist however possible. We would encourage Interim Moderators especially to consider the articles we have available, but also to start conversations with George and other committee members to explore the options we have moving forward.
5. Run a pilot Pioneering Incubator in the Egoli Presbytery. Five congregations have been through phase one: (Training, researching and planning). Now they are in phase two which is to actually begin the work and each team is being coached and mentored. We are very excited about this model and hope, by General Assembly to be able to show you some of the fruit of this work. We also hope to do this in another Presbytery soon.

The Committee has agreed to ask George to continue with this project and is very grateful for his input.

1.2. Continuing the Work of the Models of Ministry Report of 2016.

We continue to be part of this important work and express thanks to Glynis Goyns for her sterling convenership of the team and its vital work of transforming the way we consider ministry in our changing world.

1.3. Words Matter: Two important definitions and Classification of Congregations.

Words matter and so we encourage you to keep reflecting on, using and sharing the following definitions:

What is a Missional Church?

*A Missional Church is a **sent** Church,
which understands its primary work
as **witnessing to Christ and serving God in the world.***

*A Missional Church is **shaped by God**
for the community into which God has placed it.*

*A Missional Church is **focused** on those who don't yet know Jesus.*

*A Missional Church, **empowered by the Holy Spirit,**
is **focused on working with God in bringing fullness of life**
(involving justice, healing, wholeness and reconciliation)
to all the people of the world.*

What is a missional local congregation?

A congregation (or worshipping community) is a group of people who gather regularly to meet **Christ** in **Word** and **sacrament**, practice mutual care and make disciples in our changing culture. They do so while seeking to participate with God in the **transformation** of the world. As communities, they move toward sustainability in leadership and ministry.

We also wish to remind Presbyteries that our classification of congregations has changed.

Old Terminology

New Terminology

A Nuclear Congregation *is now called a* New Worshipping Community

A Transitional Congregation *is now called a* Developing Congregation

A Fully Constituted *is now called a* Calling Congregation
Congregation

Recent circumstances have made it difficult to get our new definitions of congregations into the Manual and so, once again, we have attached is a tabular presentation of the various categories of congregations in the UPCSA based on the definition of a congregation stated above. (See appendices.) Presbyteries are asked to begin working with these definitions.

1.4. Inspire Conference 2020.

At the start of 2020 we were eagerly planning to have TWO Inspire Conferences, one in Gauteng in September and the second in Lusaka early in 2021.

The Corona Virus forced us to do things differently!

In August the committee bravely made the decision to take the conference online and, after a massive effort by the MAD Team, a very successful conference was held on 13,14,15 Oct 2020. We had 4 Main Speakers: Siegfried Nugubane, Vera White, Malan Nel (who each did a KeyNote address) along with Lindsay Armstrong who led 3 vibrant workshops. We have a wide variety of ministers who facilitated workshops for us.

The Conference Theme was "Being Church in a VUCA (Volatile, Uncertain, Complex & Ambiguous) World." It was well-attended, and the hybrid of style of YouTube Presentations with Zoom discussions worked very well. The conference ended with the challenge to be another kind of Vuca – A Church with Vision, Understanding, Clarity and Agility.

The conference was successful not only in terms of the inspiration, community and encouragement that participants received, but the fact that *all* the material of the conference (presentations and discussions) is available on you-tube via the MAD website's conference HQ page. This means that

local presbyteries can host their own “mini-inspire-conferences” using material that is now freely available to them.

The Committee is working on a series of “Webimeet” events designed to Inspire, Connect and Encourage our members with relevant content and meaningful interaction. Watch this space!

1.5. Month of Mission 2019 and 2020.

The Month of Mission for 2019 was “He gave gifts...” (Exploring the Mission of the Church in Eph 4:(7-)11-16)”. It was well received by over 350 email correspondents and received a lot of positive attention on our social media platforms.

A very big THANK YOU to our team of Devotions Writers: Peter Langerman, Siphon Mtetwa, Lungile Mpetsheni, Vusi Mkhungo, George Marcinkowski, Allan Mchulu, Nigel Chikanya, Natalie Barnard, Shingi Masunda, Jane Nyirongo, Wonke Buqa, Godfrey Misiska, Greg Howse, Austin Dzeka, Melanie Cook, Faresy Sakala, Panji Nkosi, Rod Adamson, Elisha Gobvu, Teddy Zimba, Bonga Bosiki, Pascal Sibanda, Richard Mkandawire, and Ruth Armstrong.

In 2020 the Theme was “Overcomers” and featured inputs on various heroes of the faith. Thanks go to Peter Langerman, Lungile Mpetsheni, Siphon Mtetwa, George Marchinkowski, Jayne Nyirongo, Pat Baxter, Shingi Masunda, Kim Brown, Lydia Neshangwe, Nigel Chikanya, Natalie Barnard, Reuben Daka, Rodney Brits, Michelle Black, Joan Brummer, Faresy Sakala, James Gray, Jerry Pillay, Zepheny Kennedy, Richard Mkandawire, Greg Howse, Mukondi Ramulondi, Teddy Zimba, and Melanie Cook.

Additional thanks go to Richard Mkandawire, Ruth Armstrong and Elias Simango who organised the authors in Zambia, South Africa and Zimbabwe and to Johan Opperman and Wayne Van Heerden who promoted the Month of Mission on Social Media.

1.6. Month of Mission 2021.

The Committee is proposing that October be designated as the Month of Mission.

The proposed theme is “Going for Growth: Sowing, Growing, Reaping.”

The Sunday Sermon Series would be as follows:

Sunday 4th: The Great Commission: Our great omission.

Sunday 11th: Sowing: How do we plant good seed and new congregations?

Sunday 18th: Growing: How do we grow healthy churches and develop disciples?

Sunday 25th: Reaping: Are we ready when there’s harvest?

You can subscribe to the October Month of Mission at: <https://bit.ly/2K6mvjW>

(The readings and sermon outlines are in the Appendices)

2. Mobilise

To make the benefits of the committee’s work available “on the ground” we rely on our Presbytery Conveners and spend money on training and equipping them. Presbyteries are requested to appoint Mission and Discipleship conveners with care, giving preference to those who have been trained and have experience or have been mentored by experienced members.

2.1. Church Development Evangelists (CDE)

We are pleased to report that a very productive conference of CDE’s was held in Zambia. Richard Mkandawire is to be commended for the sterling work done in this regard. The success of the CDE programme in Zambia is a beautiful story which we hope to tell soon.

2.2. The Order of Lay Ministries (OLM)

Given that one of the four cardinal points for the UPCSA for 2019 is leadership development, we are excited to report on the progress of the OLM. The idea behind this order is to uplift, train and inspire those who serve in local congregations. If you are a Lay Preacher, a Youth Worker, a Pastoral Visitor, a Local Evangelist, a Children’s Ministry Convener or a Worship Leader you can apply to your Presbytery to be recognised as such and be inducted to the Order of Lay Ministries after you have gone through a process of training that will help you take your leadership to the next level.

We have 51 people currently in the programme with another 36 who have completed it. This means we are equipping our leaders in the UPCSA!

Last year we included the “Local Evangelist” as one of the types of ministries that fits into the “quiver” of OLM Ministries. This year we are working on including missionaries sent from local congregations as a category of ministry in this programme.

The majority of our OLM candidates are Lay Preachers – we would love to see people in other forms of ministry also take up the opportunity of growing in their leadership and connection to the Denomination.

2.3. Fresh Africa – an exciting new chapter.

As mentioned earlier, Fresh Africa has the “Mission Shaped Introduction” course available. This is a very flexible tool that can be rolled out in a local congregation by local leaders. You can obtain the course on memory stick for R600. Please contact George Marchinkowski if you are interested.

2.4. The Unfinished Story and Luke10Transformation – Two Fantastic Discipleship Tools.

The Unfinished Story (TUS) is one of the courses available in the Kairos Series (www.kairoscourse.org). (This is different from the Prison Ministry that is also called Kairos) and is about transforming people’s worldview for Mission

Luke10Transformation is a great hands-on model for personal evangelism. It’s incredibly flexible and the authors have given permission for us to tweak and modify the tool for local contexts.

- Our young people participated in a cross-country, cross-denominational Youth Kairos in Kenya last year and St Andrews Benoni will host a similar conference as soon as Covid restrictions ease.
- L10T was rolled out at Hillcrest Presby and was a great blessing.
- The TUS Workshop was run with a group of men from the MCG just before the Executive Commission which inspired and transformed the participants.
- We are chatting to the Ministry Committee about including TUS in the PAT conferences.
- We’re looking for key people and congregations in Presbyteries to pilot these courses.
- We will showcase TUS and L10T at the Inspire Conference.

2.5. Discipleship Role

While a lot has been done in the area of being Missional, the committee is starting to work on providing more tools for discipleship. Following the “brainstorm” presented at ExComm 2019, the committee is working on the following:

1. A discipleship workbook that can be downloaded and printed and used in Bible Study groups. It will explore the following:
 - An Overview of Discipleship – The necessity and cost of *following* Jesus.
 - Bible Study – How to develop a regular habit of transformative Bible reading
 - Prayer – Learning to connect to God through regular prayer
 - Fellowship – Understanding the value of Church Community and our responsibilities
 - Prompted by the Spirit – Learning how to let God guide us day by day.
 - Witness and Service – How to put faith into practical actionThis material should be ready in time for Assembly.
2. We hope to rebrand and disseminate some fantastic older CDE training material that covers themes like: The Five Solas; What is Church Growth?; Knowing and Understanding your Context; Servant Leadership Development; Stewardship and Generosity; God-exalting Worship; Spiritual Disciplines; Biblical Ethics for a Secular Society; Effective and Accountable Administration; Self Leadership and more.
3. We will also be publishing links to trusted discipleship resources on our webpage.

3. Resource.

3.1. Staffing the UPCSA to be more Missional.

Having given careful thought to current circumstances and the UPCSA’s financial position, the committee has put the two proposed positions of Discipleship Enabler and Mission Enabler on hold for now.

3.2. Our Website:

At the Inspire Conference 2019, the Convener demonstrated how easy it was to visit the MaD website and to download and use some of the very useful material there. Everyone present was enthralled and excited about what they saw and then admitted that although they’d been hearing about the website for years, they had never been to look. You are, therefore, humbly, but urgently invited to take a **good look** at our website.

You can find it at www.upcsa-mad.org.za

Have a look at the Resources menu where you will find a huge variety of material.

4. Invest

4.1. Grants

The committee gets income from three sources: the UPCSA (Assessments), the Robert Niven Trust and CWM. The money from CWM is for specific projects, the money from the Niven Trust is used to cover admin, meeting costs, missional consultations and part of the Inspire Conference. If we look at our budget for 2021-2022, the vast majority of Assessment money (88%) is allocated to grants. However, as many of you are aware, assessment income has dwindled and so our budget has had to be severely curtailed. Sadly, we will not be able to offer much assistance to congregations.

There are four kinds of grants available from our committee:

- Stipend/Ministry Grants – to assist congregations who are struggling to pay their minister or stated supply.
- CDE Grants – to assist congregations being served by a CDE.
- Building Grants – a maximum of R15,000 to assist congregations with the building (or in exceptional circumstances repair e.g. in the case of fire or storm damage) of sanctuaries
- Initialise Grants – to help a congregation or presbytery start a new work. This is a once-off amount of R20,000.

All these grants are applied for via the presbytery and applicants should look at the website to be sure to comply with the requirements.

4.2. Minimum Stipends and Travel

The committee is of the opinion that the setting of minimum stipend is actually a task more appropriate for the Ministry Committee. Mission and Discipleship pay grants to *congregations* to assist with ministry expenses. It is the Ministry Committee that has the well-being of our *ministers* in its purview. We believe it is right and proper that it is the ministry committee that should be the ones to determine what minimum stipends should be.

A proposal will follow in this regard.

In 2020 we recommended minimum stipends for 2021 – as there was no General Assembly, these amounts were not adopted. In September the Clerk of Assembly circulated a letter to Presbytery Clerks from himself, myself and the Ministry Committee Convener who was consulted in this matter and we recommended the table below as a guideline.

The Recommended Minimums 2021 (For this current year)
(Minimums for 2022 – will be provided at Assembly)

Years	Zambia	Zimbabwe	RSA
0-5	4160	100	9300
6-15	4500	108	10000
16-25	4860	117	10900
26-35	5240	126	11750
35-	5660	136	12700
Travel	400	50	7300
Pulpit	350	15	500

At the time of submitting the report for GA 2021, we have not been able to finalise our recommendations. This is because there is a great state of flux in the wake of the pandemic and we want to have more time to gather data. We will bring a recommendation to the floor when the report is tabled.

5. Reach

5.1 Support for a Mission Organisation

This year we are hoping to support Scripture Union as the outside Mission Organisation that we promote and support. More detail will be provided at Assembly.

5.2. Ecumenical Participation.

Madoda Mfene was invited to attend the CWM Missional Church Consultation in the Netherlands in November 2019. The costs for this were borne by the CWM. Madoda returned from the consultation and shared some of the input he received there and in particular some of the input from Dr Stefaan Paas. (You can see some of his input at <https://www.youtube.com/watch?v=CtirBvYIDH0>)

PART TWO: A Proposal for a Decade-Long Missional Focus.

The UPCSAs stated Mission Priorities are:

- Bearing witness to the saving love of Jesus Christ
- Building vital, reforming congregations for worship, ministry and discipleship
- Visibly proclaiming the Kingdom of God through unity, justice, peace and love.

The Committee has adopted the theme: **“Going for Growth – Sowing, Growing, Reaping”** as our vision and mission for the next decade. **Sowing:** is about planting new congregations **Growing:** is about strengthening **Reaping:** is about a renewed focus on personal evangelism.

In order to achieve this, the committee will set a number of goals for itself and each year it will measure progress and set new targets for the next year. It is hoped that this ongoing theme will generate excitement, buy-in and unity as we work in the denomination, presbyteries, and congregations and that our members will be excited by this theme and that it acts as a “rallying call” in these uncertain times.

For the committee, phase 1 of rolling out this theme will be:

- An incremental survey of congregations. We need to understand the challenges faced by our congregations in various contexts. An initial qualitative (rather than quantitative) survey will be done with 5 congregations in 5 presbyteries (25 in total) and each year we will enlarge the sample group and do additional surveys to build on our knowledge base.
- We have adapted a tool given to us by the Church of Scotland for congregations to do missional self-evaluation and strategy development. This will be rolled out at Assembly.
- We will call for a season of prayer and preparation through the Month of Mission.
- We have and will provide congregations with tools to become more missional. For example:
 - Articles about Missional Church
 - The newly contextualised Mission Shaped Introduction course
 - The Unfinished Story as a tool to become more missional
 - The Order of Lay Ministries to equip leaders
 - The Pioneering Incubator Model that can be used by any Presbytery
 - A brochure entitled “What do we do if we can’t afford a minister?”
 - A tool to classify congregations and to decide on “twin”, “merge”, “close”.
 - Procedural guidelines for planting new congregations.
 - L10Transformation as an Evangelism Training tool
- We want to establish a pool of trained “consultants” who can assist and advise congregations.
- We want to explore resourcing (assessment relief and sourcing money for growth)

In future years we’ll work with Presbyteries to set goals around:

- Sowing: Planting new congregations



“stuck” congregations



- Growing: Helping congregations get “unstuck”
- Reaping: Raising the value of outreach and social justice.

The Committee would like to recommend that this not only be theme for Mission and Discipleship, but that the UPCSA adopt this theme as decade-long Missional theme and focus so that it would be the common drive and thread that unites committees, members and office-bearers in a highly visible and practical programme.

Just imagine if, in faithfulness to our stated Mission Priorities, we were focussed on

Going for Growth: Sowing, Growing, Reaping

Sowing: planting new congregations

Growing: strengthening “stuck” congregations

Reaping: a renewed focus on personal evangelism.

It could be very, very exciting...



PROPOSALS:

1. Assembly receives the report.
2. Assembly notes the following developments and opportunities highlighted in the report:
 - The success of the Pioneering Incubator in Egoli
 - The new article “Three symbols that may help us change”
 - The fifth Inspire Conference (and first OnLine)
 - The new definitions and classification of congregations
 - The leadership growth opportunities provided by the OLM
 - The great resources in the MSI, TUS and L10Transformation
 - The material available to grow our congregations in discipleship.
 - Our website www.upcsa-mad.org.za which is full of resources and information.
 - Grants that are available to assist in various ways.
 - Our exciting decade-focus: “Going for Growth: Sowing, Growing, Reaping”.
3. Assembly urges presbyteries to familiarise themselves with the new designations of congregations (in Appendix 2)
4. Assembly urges Presbyteries to maintain continuity in the appointment of Mission and Discipleship Conveners in order to maximise the value of the training the committee gives to conveners.
5. Assembly adopts the suggested preaching programme and readings for the month of Mission and sets October as the Month of Mission.
6. Assembly urges all UPCSA members to visit www.upcsa-mad.org.za
7. Assembly adopts the recommended Minimum Stipends, Pulpit Supply and Travel Allowances for 1 Jan – 31 Dec 2022 as presented in the verbal report.
8. Assembly moves the responsibility of setting Minimum Stipend, Minimum Travel Allowances and Pulpit Supply Fees to the Ministry Committee.
9. Assembly encourages UPCSA members and congregations to support the work of Feba Radio.
10. Assembly notes that the focus of the Mission and Discipleship Committee for the next ten years will be “Going for Growth: Sowing, Growing, Reaping” and notes the initiatives planned to roll out this vision.
11. Assembly adopts the theme “Going for Growth: Sowing, Growing, Reaping” as its theme for the next decade and instructs the General Secretary and Conveners of Committees to work together to flesh out the implementation of this goal.

Appendix A: Designation of Congregations

	Outstation	New Worshipping Community	Developing Congregation	Calling Congregation
Focus	Can become a developing congregation, but does not have to	A brand new work that can become a developing congregation	Works towards sustainability in leadership and ministry.	Sustainable in terms of leadership and ministry and is working toward planting new communities.
Is it an entity in its own right? Who has oversight?	No, it's under a Session of a congregation who appoint elder(s) to be responsible	No, it's under a session or a Presbytery committee	Yes. It can have a session and stewardship body	Yes. It has a session and stewardship body.
Who can serve this congregation? Does it have a right to call?	The minister, probationer or Interim Moderator (I.M.) of the parent congregation. Often a local elder who is a lay preacher helps. No right to call.	A CDE or the minister, probationer or Interim Moderator (I.M.) of the parent congregation or Pby Committee. No right to call.	An appointed Minister or I.M. Also a CDE or Stated Supply (both under oversight of IM). No right to call.	An appointed or called minister. Has the right to call. (Can have Stated Supply or CDE appointed by Presbytery)
Can this congregation receive financial assistance?	Yes	Yes	Yes	No. If it needs financial assistance it must be Developing.
Who represents it at Presbytery? Can it send commissioners who vote?	Represented by parent congregation. Can't send commissioners.	Represented by parent congregation or Committee. Can't send commissioners.	When it has a Session it's represented by its commissioners. Otherwise by its IM.	It's represented by its commissioners
Does it have a session, elders and stewardship body of its own?	No, the parent congregation handles this.	No, the parent congregation / Pby Comm handles this.	Yes. Often it's a work in progress (leaders are being trained)	Yes
How are finances handled?	Thru the stewardship body of the parent congregation who appoint local helpers	Thru the Pby Comm or stewardship body of the parent congregation who appoint local helpers	By the stewardship body.	By the stewardship body.
What documents does it sign at commencement?	None	Statement of Intent Appendix A(2)	Statement of Intent Appendix A(2)	The Constitution of the UPCSA.
Minimum Requirements	A place to meet A core group of worshippers	A place to meet, A core group of worshippers, The potential to become a viable congregation	A place to meet. Min 25 members. A group of leaders who could become elders and managers. Presbytery deems it viable.	<i>A place to meet. Min 25 members. A Session & Stewardship body. Able to pay the costs of a ministry, assessments, etc. to the satisfaction of the Presbytery</i>
Pays Assessments?	No	No	Yes	Yes
How would It lose its status?	Presbytery or the parent deems the work to be stagnant and not viable.	Presbytery or the parent deems the work to be stagnant and not viable.	If membership dwindles below 25, or its venue is not viable or it is unable to afford its costs and/or assessments.	If membership dwindles below 25, or its venue is not viable or it is unable to afford a minister and/or assessments.

Appendix B Month of Mission 2021

Introduction

The proposed theme fits in with the decade long theme proposed by the Mission and Discipleship Committee to General Assembly i.e.

"Going for Growth: Sowing, Growing, Reaping."

The Sunday Sermon Series would be as follows:

Sunday 4th: The Great Commission: Our great omission.

Sunday 11th: Sowing: How do we plant good seed and new congregations?

Sunday 18th: Growing: How do we grow healthy churches and develop disciples?

Sunday 25th: Reaping: Are we ready when there's harvest?

Sermon Outlines

Sunday 3th: The Great Commission: Our great omission.

Text: Matthew 28:18-20

*The sad truth is that the Great Commission
is often the Great Omission.*

Key Points:

- Our authority: The One who Came, Lived, Died and Rose.
Our message centres on the Incarnation, Death and Resurrection.
It is not about something ("What?") but about someOne ("Who?")
It is the uniqueness of Jesus (Where He came from, What He achieved, Where He Went)
- Our task: Make Disciples – not converts.
A Disciple is a follower not in the Facebook sense, but the "Tracker"/"Student" sense
- Where: to all people
- How: Baptism in the name of the Trinity.
Baptism
= a symbol of a public stand
= indicative of the work of God in us
= a sign of cleansing and renewal and new beginning.
- What happens?
Teaching (Transformative life change) - people become obedient followers of Christ.
- The Comfort: As we do His work He is with us.

Sunday 10th: Sowing: How do we plant good seed and new congregations?

Texts: Acts 13: Acts 11:19-26 and 13:1-3 **OR** Acts 16:6-40

Either

- look at the qualities of a sending church. (Antioch in Acts 11 & 13)
For example:
 - Crossed boundaries (11:19-20)
 - Believed AND Turned
 - Had a servant leader in Barnabas
 - Exhibited "evidence of the Grace of God"
 - That they faithfully gathered for teaching
 - Gathered for prayer and fasting
- or look at Paul in Acts 16
For example:
 - Listen to the Spirit
 - Start where there is prayer (the river was where Jews went to pray)
 - Build a base (Lydia)
 - Confront Evil
 - Set an example even in the face of opposition
 - Sing praises
 - Do the right thing

Sunday 17th: Growing healthy churches and developing disciples.

Text: Acts 2:42-47 **OR** 1Thes1:2-10

*It's said that the highest church attendance Sunday in the USA was the Sunday
after the Sep 11 attacks in 2000. It's also said that the lowest attendance Sunday*

was the very next one. In other words, people came to church looking for answers and didn't find them.

What does a healthy church look like?

- Either look at the Jerusalem church:
Look at the passage and highlight the following values:
 - Devotion to clear, scriptural, life-changing teaching.
 - Fellowship: Meaningful connection both at church and in homes. The sharing and meeting of needs. The meaningful sharing of communion and community.
 - The importance of Prayer
 - Awe/Reverence: This is the context for the wonders and miraculous signs. Is it possible that many of our churches lack power because we lack awe and reverence for God? This is also reflected in their faithfulness in worship and in Praising God. (Context – the Jerusalem church would join with Jews in worship in the temple, and then meet in homes for teaching and fellowship).
 - Living out their example to the community and continuing to preach the gospel message which is why people were still being added.
 - *(It's important to note that the Jerusalem church was the only one that lived "Kibbutz style" selling possessions and moving into community. This was probably because so many of the first converts were visitors in Jerusalem for the Passover and didn't actually live in Jerusalem. Non of the other NT churches function with the "Selling of possessions and goods and having everything in common.")*
- Or look qualities of the church at church in Thessalonica
For example:
 - Faith, Hope and Love leading to Work, Labour and Endurance
 - Gospel working with power in their lives
 - The Holy Spirit brings deep conviction
 - They were imitators of Paul's servant-hearted example
 - In spite of suffering they had great joy
 - They became a model and the message rang out from them
 - The change was genuine – they turned to God from dead idols

Sunday 24th: Reaping: Are we ready when there's harvest?

Texts: Acts 26:1-31 and 1Pet3:15

Story of Paul defending himself before King Agrippa and giving his testimony.

Some key points:

- Paul's polite respectfulness
- The power of your personal story
- The interspersing of provocative questions
- Showing how he himself had been critical
- Then about how he encountered Jesus
- Being persuasive and truthful about it
- Prayerful for those we reach out to.

The Daily Readings

Each weekly theme will culminate in the Sunday Sermon that pulls it together.

Fri 1 Oct - Sun 3rd: The Great Commission: Our great omission.

- Fri 01 Gen12:1-3 Abraham – blessed to be a blessing
- Sat 02 Isa42:5-7 Israel is the Servant of the Lord.
- Sun 03 Mat28:18-20 The Great Commission

Mon 4th - Sun 10th : Sowing: Planting good seed and new congregations.

- Mon 04 Mat13:1-9 Understand the process – sowing seeds.
- Tue 05 Mar4:26-29 The power of the (gospel) seed – It grows "all by itself".
- Wed 06 Mar4:30-32 The mustard seed – big results from small beginnings.
- Thu 07 1Co3:6-15 Sower, Waterer and Reaper – the roles we might play...
- Fri 08 Act16:6-10 The Spirit's guidance leads to planting new churches.

- Sat 09 Act16:13-15 Start with prayerful seekers
- Sun 10 Act 16:25-29 Setting a good and joyful example in tough times makes an impression

Mon 11th - Sun 17th: Growing healthy churches and developing disciples.

(All of this week's passages look at congregations and their strengths and weaknesses)

- Mon 11 Phil1:3-11 The good qualities and what Paul prayed for the church in Philippi
- Tue 12 Col 1:3-12 The good qualities and what Paul prayed for the church in Colosse
- Wed 13 Rev 2:1-7 A church with good doctrine and deeds, but with "heart trouble"
- Thu 14 Rev 2:12-17 A brave but compromised church
- Fri 15 Rev 3:1-6 A church that is fading because their repentance is half-hearted
- Sat 16 Rev 3:14-22 A lukewarm church
- Sun 17 1Th 1:2-10 The strengths of the Thessalonian church

Mon 18th - Sun 24th: Reaping: Are we ready when there's harvest?

(This week's passages look at gospel encounters – Looking at Evangelistic approaches)

- Mon 18 Joh3:1-16 How does Jesus approach Nicodemus?
- Tue 19 Joh4:Sel How does Jesus approach the Samaritan woman?
- Wed 20 Joh1:46-51 How does Jesus approach Nathanael?
- Thu 21 Mar10:17-22 How does Jesus deal with the rich young ruler?
- Fri 22 Act8:26-39 How does Philip work with the Eunuch?
- Sat 23 Act16:25-34 How does Paul reach the Jailer?
- Sun 24 Act26:1-31 How does Paul approach King Agrippa?

Mon 25th - Sun 31st: Some concluding Thoughts...

- Mon 25 1Pet3:15 Our approach to Personal Evangelism
- Tue 26 Act 1:6-8 What do we need before we can become witnesses?
- Wed 27 Mat5:1-11 The Gospel is for the underdogs
(this is the opposite of prosperity teaching)
- Thu 28 Mat5:13-16 Salt and Light
- Fri 29 Jam2:14-17 More than words
- Sat 30 Isa2:2-5 Israel was meant to be a light to the nations.
- Sun 31 Luk14:17-21 His Mission – our Mission

Soli Deo Gloria

PRIORITIES & RESOURCES COMMITTEE

Report to General Assembly 2021

Committee Members

Thabo-Karabo Molaba; Nonyamezela Tati; Gloria Spelman; Sauros Phaika; Kefiloe Masiteng; Lungile Mpetsheni; Malungelo Jita; Matshidiso Piroe; Mpho Khetsi; David Mushayavanhu; Pat Baxter; Pedzi Sakuhuni; Peter Langerman; Siphon Mtetwa; V Jekwa; Vusi Mkhungo and Paul Neshangwe.

1. INTRODUCTION

COVID-19 has disrupted the Uniting Presbyterian Church of Southern Africa (UPCSA) alongside the rest of the Church. We have been compelled to unlearn many of our normal social practices and to learn new ways of touching hearts and connecting from a safe social distance. At this Assembly we are united in spirit and guided by the Holy Spirit in our discernment though Commissioners are participating while physically scattered across Southern Africa. Perhaps this is another symbolic way of demonstrating to ourselves that **we are a church in Southern Africa**.

2. TROUBLED BUT NOT DESTROYED IN THE PANDEMIC

In light of the COVID-19 pandemic, we have had to remember the fundamental truth about how God has chosen to work in and through us.

- 'For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ. But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body.' (2 Corinthians 4:6-10).

In the disruption brought about by the pandemic, many of our shortcomings have been exposed in the life and work of our church. Our Priorities have been affected as we search for answers to many uncomfortable questions on how we apply and share our Resources. It is imperative that we heed the call to go back to basics on what the church is called to do, but perhaps more importantly on what the church is called to be.

What is the UPCSA with its great vision of being a reconciled community of Christians exercising a prophetic witness to Christ, called to re-form in the present situation? This General Assembly needs to strengthen creative ways of pursuing our mission priorities which are very crucial now more than before. Restating them here is necessary for focus:

1. Evangelism
2. Supporting the development of missional congregations
3. Health, well-being and securing justice
4. Engaging in reconciliation and unity
5. Stewardship.

This Committee took time to reflect and deliberate on the life and work of the UPCSA in light of the pandemic and we concluded that it will be critical to highlight a few observations to this General Assembly. In highlighting the following, we are encouraging this Assembly to ensure that the necessary changes are made so that the life and work of the UPCSA will reveal the life of Jesus to a dying world:

- Across the globe, there has emerged a new way of worshipping and being church that is aided by the use of social media and the internet. Members of our church now gladly access sermons and other needed ministry from internet which exposes them to other denominations and faith traditions. This exposure has both advantages and disadvantages towards realising our vision of a reconciled community of Christians exercising prophetic witness to Christ. It is good that ecumenical relations were always cherished in our church but we now need to embrace the fact that many of our members will have an ecumenical dispensation that may not be easily contained in our old ways of viewing church membership.
- The Fourth Industrial Revolution (4IR) has been accelerated by the pandemic. Within our church it has exposed some of the disparities that we have not always addressed adequately. Many members of the church have struggled to remain connected with the wider church, particularly as far as the decision making processes are concerned because they failed to connect at the appropriate times when meetings are held online. The cost of Data and Wi-Fi has been a challenge in some cases while poor network connections, particularly in areas that are already marginalised by governments. In such and other cases, the voices of many in the life and work of the church have been taken away.
- Access to services by ordained ministers has also been a challenge. Many questions are raised about the role of money, race, ethnicity, and nationality in the way we appoint or induct

ministers to different congregations. These questions have given rise to more questions about the significance of having ordained ministers when congregations can opt to stay without a minister until they find one from the right class, race, nationality or ethnicity.

- The UPCSA has been found to be very sluggish in responding, giving guidance or making its position known on many of the pressing issues affecting not only the lives of people in society but also internal developments within the church that either threaten or strengthen the life of the church. We are not agile enough to move with the winds of change and make necessary timely adjustments required for our ministry and work to remain on the cutting edge. We need to become more responsive to the leading and prompting of the Holy Spirit.
- One of the challenges that has emerged during this pandemic is the failure to support one another as congregations and Presbyteries. There are congregations which could thrive by working together but what is evident is that each congregation does its own things. Some congregations have under-utilised facilities while other congregations go without.
- Financial hardships have given rise to the need to rethink how we support ministers and other church members and workers. There is need for us to review our understanding of employment of ministers so that we can develop a healthier way of caring for them.

3. STRATEGIC PLAN

The current Strategic Plan of the UPCSA was approved by the 2016 General Assembly. This means we are drawing to a close of the five-year plan. Unfortunately, it has not had sufficient traction in the life and work of the congregations and Presbyteries. We have used many opportunities to highlight the Strategic Plan at many of the Assembly organised activities. Fortunately, this is bearing fruit but it is late in the day for the Plan. We are therefore recommending that the UPCSA does not move away from the current Plan but that this General Assembly extends the life of the Strategic Plan for another five years. This means that when the Plan ends in 2021, we mark the beginning of a second phase of the Plan that would end in 2026. There will be more emphasis on Monitoring and Evaluation to ensure deliberate communication and implementation of the Plan as well as decisions made in the UPCSA.

4. PASTORAL CARE GUIDELINES WHEN MINISTERS DIE

How any community treats those who serve it, in their time of need is critical to the character of that community. Our work and previous reports on developing pastoral care guidelines to be employed when ministers in the UPCSA die, has impressed on us that this is not only important but also complex. Over the last few years we have lost a number of ministers through death. Experiences and approaches from the bereaved families have shown that we still have a lot of work to do in this area for us to become a truly reconciled community of Christians. Covid19 pandemic has laid bare the fault lines and struggles in the challenges we have been dealing with.

The Committee resolved to request for more time so that the Church can adopt comprehensive guidelines born out of extensive learning and thorough work. The Committee has plans to create a Work Group that will study, interrogate and solicit for relevant ideas from other denominations to help the Committee to put forward the necessary comprehensive guidelines. These would be presented to the next General Assembly.

5. TERMS OF REFERENCE FOR COMMITTEES IN THE UPCSA

The current Terms of Reference have been in operation since 2012. Since then each Committee has been familiarizing itself as well as identifying gaps and other areas where changes are necessary. We have requested Committees to continue to update their Terms of Reference in line with the decisions of past General Assemblies. We are glad to note that a number of Committees have been diligent on this. Some new Committees have developed Terms of Reference in keeping with the reasons why Assembly has established them. At this stage the Committee is not recommending changes to the Terms of Reference in place for the Committees.

What is essential is to ensure that the UPCSA ensures that we get maximum benefit from Committees. Until COVID-19 induced restrictions put an end to the practise whereby the UPCSA seemed to be spending much more on the holding of Committee meetings yet implementation of decisions of Assembly and the impact of these Committee meetings on improving the life and work of the Church seemed to be little in comparison. In that regard we need not to return to that way of being after the pandemic is tamed.

The Committee is recommending three major steps to be taken by this General Assembly in that regard. These are:

1. Agree to restructure the way we do our Committees work and reporting to General Assembly. The recommended restructuring is in the Appendix to this Report.
2. Resolve that each Standing Committee of General Assembly has a minimum of five (5) and a maximum of eight (8) members. The membership of each Committee has to be inclusive in terms of gender, age and other aspects that show the diversity of the church.

3. Instruct all Committees to meet in virtual conference in August this year over two days. The first day shall be for purposes of orientation as well as briefing on this restructuring and getting an appreciation on Monitoring and evaluation of our work. The second day will see the various clusters meet on their own to map the way forward. We are proposing to have these meetings between 4th to 6th August or alternatively 11th to 13th August 2021.

6. SPECIAL MINISTRIES BY AND WITHIN THE UPCSA

The Executive Commission of Assembly meeting in 2015 made the following key decision, "The Executive Commission encourages the councils of the church to roll out the following seven (7) ministries and place them as standing items in their agendas.": These ministries are:

- i. Ministers' welfare and development, including retired ministers
- ii. People with disabilities
- iii. Women's ministry
- iv. Men's ministry
- v. Youth ministry
- vi. Children's ministry
- vii. Eco justice

Subsequent to this, there has been notable effort to establish a Gender Desk and Youth Desk. These efforts while notable, can still be improved towards creating the desired reconciled community that we dream of. For that reason, we are recommending the establishment of a Special Ministries division within the Church. We believe it is important to have a Standing Committee on Special Ministries. Building on the work done so far this Committee would look into our work and ministry in at least the following areas:

- Gender
- Youth
- Eco justice
- People with Disabilities
- Children's Ministry
- The elderly.

7. JOURNEYING WITH CHRISTIANS IN THE DRC.

We are delighted that progress has been made in this and that at this Assembly we hope to witness the marking of the UPCSA's expansion into the Democratic Republic of Congo. We are delighted that this work was done in unity by multiple Committees, the Central Office and the Synod of Zambia.

8. TRANS-NATIONALITY OF THE UPCSA

Responding as the UPCSA to challenges like COVID-19 requires us to fully embrace the trans-nationality nature of our Church. We are really blessed by having that characteristic. The Committee has not been able to complete the consultation process that was reported and agreed to at the 2019 Executive Commission. We hope to carry on with this and report when we have recommendations out of these consultations.

9. UPCSA @20 CELEBRATIONS

The celebrations held in Port Elizabeth to commemorate twenty years of the life of the UPCSA were a significant development in the Church. We have received feedback that helped us to see areas where things could have been planned better or done differently. As in all events there is some feedback that is appropriate to share with the local organisers, some feedback for those in the planning of such events and then some feedback for the whole church. Two main issues stand out on the feedback to the whole body. These are:

1. It has been highlighted that we missed an opportunity to witness to the world in the aspect of the racial reconciliation which could have been shown by having more members of our church of other races in the celebrations. Even though the UPCSA has majority of black members the absence of other races was too glaring.
2. It has been suggested that such events need to be a part of our tradition as the UPCSA because of what witness they give. Such a celebration also helps to give a different perspective about the Church particularly to those who tend to lose hope in the Church's vision of a reconciled community. The value of the Church showing that we are one in this life cannot be overemphasised especially for those who want people to believe that we will be one in Heaven worshipping together around the throne of grace.

We are recommending that the church plans to celebrate its 25th anniversary. This General

Assembly would task the Priorities and Resources Committee to have a Task Team that would start planning for those celebrations without delay and report diligence to the next Executive Commission.

10. **MINISTERS RETREAT 2021**

This Committee is tasked with organising Ministers Retreat every second financial year and Ministers and Spouses Conference in the other financial year. To accommodate the Celebrations that were held in Port Elizabeth, the Ministers and Spouses Conference was sacrificed.

The UPCSAs current financial situation as well as the COVID-19 pandemic and its related restrictions require that we postpone the Ministers Retreat indefinitely. When the time is right to hold Ministers Retreat, the Committee is recommending that we have Ministers Retreats at cluster level. This is because experiences from past Retreats, particularly the last one which had a session on healing of memories, show that we need a more localised retreat that can help with easier follow-up on issues. We have also gained an appreciation that ministers are struggling and are also needing opportunities to connect in a meaningful way.

The Presbyteries would be in the following clusters:

1. eThekweni, uThukela, Drakensburg and East Griqualand;
2. Mthatha, Tiyo Soga Memorial and Amathole;
3. Central Cape and Western Cape;
4. Trans Xhariep, Lekoa, Highveld, Tshwane, Egoli and Limpopo; and
5. Zimbabwe, Munali, Mchinga and Copperbelt.

11. **2019 EXECUTIVE COMMISSION DECISION**

The 2019 Executive Commission took, among others, the following decision:

“The Executive Commission instructs the Priorities and Resources Committee to;

- a. Explore ways of strengthening governance and accountability at all the levels of the denomination;
- b. Work with the presbyteries to enhance the capacities of presbyteries and congregations to deal with administration, leadership, management and spiritual issues; and
- c. Report at the 2020 General Assembly”.

At the General Assembly level, it had been pointed out that there is an identified gap of a structure that should take urgent action to attend to pressing matters as they occur between the sitting of the General Assembly and the Executive Commission and hold people accountable when and as the need may arise. This structure has never been so necessary as it is now in the wake of the COVID-19 pandemic. From the onset of the pandemic there was need for a structure responsible for taking decisions on the course of action the UPCSAs had to take in response to the outbreak of the coronavirus disease 2019 (COVID-2019).

The P&R Committee proposes that a tentative structure comprising the current Moderator of the General Assembly (Chairperson) , the immediate former Moderator, the Moderator Designate, the General Secretary, the General Treasurer, Clerk of Assembly (as Secretary), the five Cluster Coordinators if the restructuring proposed by this Committee is accepted or alternatively if the status quo remains, the Conveners of the Priorities and Resources, Mission and Discipleship, Church in Society, Assembly Business and Ministry Committees should be appointed to attend to the matters. This structure will be operational immediately after the 2021 General Assembly and develop its philosophy and terms of references for presentation at the next General Assembly, where a final decision will be taken and, if endorsed, the structure will be included in the Manual of Faith and Order.

The Consultations have been held virtually with the officials of the Presbyteries to sensitise them about the centrality of leadership and management at such a critical time as this. The officials are also being assisted to provide the much needed *pastor pastorum* ministry to the ministers under their care and discipline. The matters of growth and development, and psychosocial support under the new normal are also explored at the consultations. The P&R Committees will continue to work with the Presbyteries to explore ways of strengthening governance. In the meantime, Presbytery officials are adjured to familiarise themselves with the Manual of Faith and Order, the Strategic Plan and the Decisions of the General Assemblies and Executive Commissions.

12. **PROPOSALS TO THE GENERAL ASSEMBLY 2021**

1. The General Assembly receives the report.
2. The General Assembly extends the period of the Strategic Plan with another five years from 2021, to 2026.
3. The General Assembly:
 - a. Approves of the re-structuring proposed in the Appendix of the Report;
 - b. Instructs all the Committees of the General Assembly
 - i. To take note of the new Cluster structure and

- ii. To plan their activities for 2021 / 2022 in accordance with it.
4. The General Assembly instructs the Nominations Committee to nominate people for the positions of Cluster Co-ordinators.
5. The General Assembly resolves that its Standing Committees should comprise of a minimum of five and maximum of eight members.
6. The General Assembly instructs all Standing Committees to meet together in August 2021 for initiation of the new structure.
7. The General Assembly approves and appoints a Standing Committee on Special Ministries.
8. The General Assembly resolves to celebrate the 25th Anniversary of the UPCSA and instructs the P& R Committee to start preparing for that.
9. The General Assembly resolves to have the next Ministers Retreat held at Cluster level and instructs all Ministers to attend.
10. The General Assembly:
 - a. Approves the setting of a tentative structure consisting of the current Moderator of the General Assembly (Chairperson) , the immediate former Moderator, the Moderator Designate, the General Secretary, the General Treasurer, Clerk of Assembly (as Secretary) the Conveners of the Priorities and Resources, Mission and Discipleship, Church in Society, Assembly Business and Ministry Committees that will attend to pressing matters as they occur between the sitting of the General Assembly and the Executive Commission and hold people accountable when and as the need may arise.
 - b. Authorises the structure to be operational immediately after the 2021 General Assembly and develop its philosophy and terms of references for presentation at the next General Assembly.
 - c. Agrees to defer the final approval of the structure to the next General Assembly.
11. The General Assembly adjures Presbytery officials to familiarise themselves with and adhere to the Manual of Faith and Order, the Strategic Plan and the Decisions of the General Assemblies and Executive Commissions.

Appendix to P&R Comm report

Re-Structuring the Committee System of the UPCSA

Introduction

The terms of reference of the Priorities and Resources Committee has been charged *inter alia* with the following tasks:

to encourage and assist Assembly Committees to implement the mission and vision of the UPCSA, as defined by the General Assembly;

to consider the priorities and resources of the UPCSA General Assembly and appropriate ways of applying these resources;

to help the UPCSA to engage in continuing personal, corporate, theological, missiological and structural renewal and

to formulate budgeting guidelines, in accordance with any discerned vision and/or mission priorities, approved by the Assembly.

In fulfilling its mandate, the Committee has come back, time and again, to some recurring issues. Among these are some of the following:

1. Since the adoption of the Consensus Model of Decision Making, there has been a conscious attempt to reduce the number of Committees, but that number continues to increase, and the Committee is concerned that we soon may have the unwieldy situation we had previously. However, balanced against that is the need for the work of the Church to continue and, for that to happen, we will, at times, need to appoint new Committees or to rationalize the way in which Committees function.

2. Ever since the Strategic Plan of the UPCSA was passed by the General Assembly, there has been a frustration experienced by the General Secretary in the implementation of that Strategic Plan. Committees and Presbyteries have been encouraged to take responsibility for specific items from the Strategic Plan, but the uptake has been slow.

3. The Priorities and Resources Committee has, along with others, been tasked with the Monitoring and Evaluation of the effectiveness of the General Assembly Committees in meeting the UPCSA's Strategic objectives but has found that process frustrating.

4. Linked to the Monitoring and Evaluation process, those who have developed a Risk Matrix that seeks to identify and address the risks inherent in the Strategic Plan have also asked for a plan in which to manage those risks.

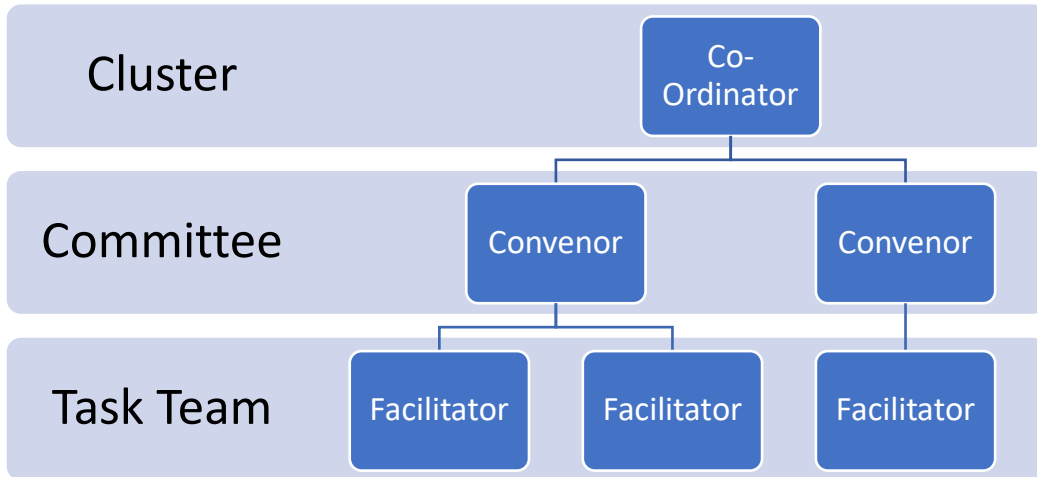
5. Based on our financial situation, there have been cries to rationalize the Committee structures of the Assembly in order to function more efficiently.

The Priorities and Resources Committee has come up with a proposal that would seek to rationalize and streamline the way in which the work of the Committees of the Assembly is dealt with. This would also

seek to help to implement the UPCSAs Strategic Plan and assign specific responsibility for aspects of that plan to specific functional units and assess how much progress was being made in reaching those specific strategic targets. We would also have a mechanism to manage the risks that may prevent us from reaching the goals of the Strategic Plan and we would be able to manage our Committees in a more cost-effective way.

This proposal seeks to rationalize the structure of the Committees of the Assembly so as to cover the five areas identified above.

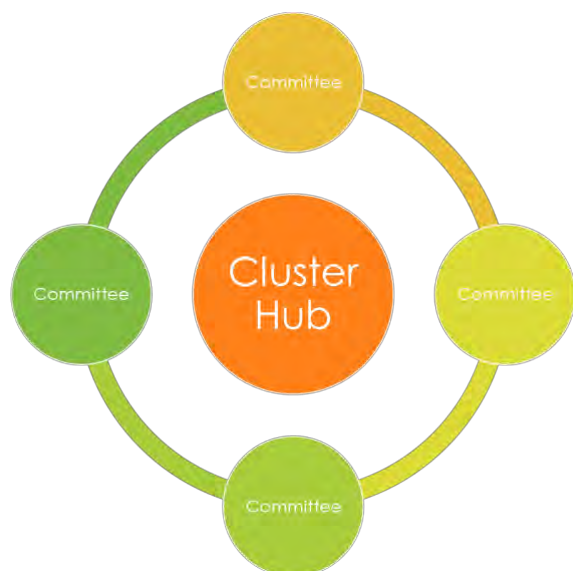
Clusters



There is no suggestion at this point about reducing or changing the current number of Committees of General Assembly, but clustering Committees in hubs based on shared values and interests. In terms of this document, five Clusters are proposed, and each Cluster would have a coordinator. Each Committee would continue to have a Convenor and each Committee would continue to establish Task Teams, which would be led by a Facilitator.

The Cluster Co-Ordinator should be proposed by Nominations Committee and appointed by the Assembly. The Committee Convenors should be proposed by Cluster Co-Ordinator in consultation with the Nominations Committee and then appointed by the Assembly. This will allow the Cluster Co-ordinators to have some say in appointing members of their respective teams. Each Committee will establish Task Teams that will be headed by a Facilitator who is appointed by the Committee.

Cluster Hub and Committees



While the Committees could meet on their own as their budgets would allow, the Cluster Hubs and their respective Committees will meet together for 2 days twice a year; once in Oct / Nov (just after the General Assembly / Executive) and once in Feb / Mar (to prepare for the General Assembly / Executive).

The Cluster Hubs would consist of the Cluster Co-Ordinator; the Committee Conveners and the Task Team Facilitators.

The Committees (Convenor and Task Team Facilitators) would meet early on Day 1 of the two-day meeting. While they are meeting, the Cluster Co-ordinators should meet with the Moderator, Clerk, General Secretary and Chief financial Officer to assess where the Church is currently in the implementation of the Strategic Plan. In the afternoon, the Committees (via the Convenor and Task Team Facilitators) would report to the Cluster.

And the final day would be for the Cluster to decide on Action steps. In the meeting following the Assembly the decision would have to be how to implement decisions of the Assembly in order to meet the strategic objectives that the Cluster has identified from the UPCSAs Strategic Plan. In the meeting prior to the Assembly, the Cluster would determine the structure of its report to the General Assembly with specific reference to the Strategic Plan.

The Clusters would identify those aspects of the Strategic Plan for which they will assume responsibility and will assess progress with Committees in addressing the Strategic Plan. This would include the Monitoring and Evaluation of the successes of achieving the objectives they have defined for themselves and the way in which they are succeeding in managing the risks inherent in the Strategic Plan.

The Cluster would present a report to the General Assembly based on the work of the Committees in the Cluster and focusing upon the way in which they are making progress in implementing the Strategic Plan.

Accordingly, the General Assembly reporting structure would be changed from 19 / 20 different reports to five where the Clusters would present an omnibus report on the Committees in their Cluster and focusing on the effectiveness of the Cluster in addressing the Strategic Plan.

In identifying the Clusters, the Committee has adapted Malan Nel's Eight Modes of Ministry, rationalized them to four and added one extra.

Cluster 1: Preaching and Teaching



This Cluster includes the Committees that deal with the public preaching and teaching of all ages of people within the ambit of the UPCS and the material that is preached and taught by the Church.

Accordingly this Cluster contains Committees that:

1. Deal with the selection and training of people to minister in Word and Sacrament;
2. Deal with the presentation of the gospel in either preaching or teaching, whether by ministers, lay preachers, elders and others;
3. Deal with new forms of ministry and new types of congregations as well as supporting those congregations that need financial assistance;
4. Deal with the teaching of learners in the schools under the care of the UPCS and
5. Deal with the content of that which is preached and / or taught in these respective spaces and by these respective people.

Cluster 2: Worship and Pastoral Care



This Cluster deals with the way in which we worship and the way in which we care for ourselves and the world in which we live.

Accordingly this Cluster includes the Committees that:

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

The Priorities and Resources Committee is included in this Cluster because the bulk of the work of the Committee deals with the human resource within the UPCSA.

Cluster 3: Service and Witness



This Cluster deals with the way in which we as a Church relate to other Churches and Ecumenical Bodies and the way in which we live out our faith in the world.

Accordingly, this Cluster includes Committees that:

1. Deal with our relationship with other Churches and Ecumenical Bodies;
2. Deal with the way in which we behave as Christians in the world;
3. Deal with the way in which we engage as a Church with the broader society.

The Associations are included here since the founding document of all the associations speaks of the propagation of the gospel through acts of witness and service.

Cluster 4: Governance and Administration



This Cluster deals with issues affecting our governance and the way in which we administer ourselves.

Accordingly this Cluster contains Committees that:

1. Deal with the proper functioning of the Committees themselves;
2. Deal with diligent financial planning, oversight and management;
3. Deal with our governing legislation and
4. Deal with the way in which personnel are selected to administer the various Committees of the Assembly.

Cluster 5: General Assembly

Cluster 5: General Assembly

AARP/COURT OF ASSEMBLY	ASSEMBLY BUSINESS	COMMUNICATIONS	CHURCH OFFICE
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This Cluster contains Committees that are charged with the planning, running and proper functioning of the General Assembly.

Accordingly this Cluster contains Committees that:

1. Deal with discipline and proper functioning of the administration of the various structures in the Church;
2. Deal with the planning and execution of the business of the Assembly;
3. Deal with communication about the work of the Assembly and
4. Deal with the effective running of the General Assembly office.

Conclusion

The Priorities and Resources Committee presented this document to the Executive for the Executive to instruct the Priorities and Resources Committee to continue the work and bring a report to the 2020 General Assembly. The Priorities and Resources Committee did ask the Nominations Committee to apply its mind to the selection of the five Cluster coordinators so that, if this is passed by the 2020 Assembly, the new structure will be able to come into effect right away.

NOMINATIONS COMMITTEE FIRST DRAFT

Report to General Assembly 2021

COMMITTEES AND COMMISSIONS OF GENERAL ASSEMBLY 2021-2023		
	AARP/COURT OF ASSEMBLY	
1		-
	TO BE ELECTED AT ASSEMBLY	-
		-
	ASSEMBLY BUSINESS	
2	Convener: Rev. Melanie Cook (F)	
	The Rt Rev Dr. Siphon Mthethwa (Mod) (M)	_____

	The Gen. Sec Rev Lungile Mpetsheni (M)	_____
	Clerk of Assembly Rev Vusi Mkhungo (M)	_____
	Rev. David Nanyane (M)	
	Yalande Faba (F)	
	Rev. Z. Makalima (M)	
	Poto Eunice (F)	
	CHURCH ASSOCIATIONS	
3	Convener: The Rev. T I Masikane	
	Members:	
	Zimbabwe	_____
	Synod of Zambia Convener:	_____
	Presbytery of Zimbabwe Convener:	
	The Rev Anna Banda	
	Elder V. Maguga	
	Rev. Sibusiso Zungu	
	All Presidents or Secretaries of Associations & Church Choirs	
	Corresponding Members:	
	All Presbytery Conveners of Church Associations	
	CHURCH OFFICE	
4	Convener: The Rev Glynis Goyns	
	The Rt Rev Siphon Mthethwa (Mod)	
	The Rev Lungile Mpetsheni (Gen Sec)	_____
	Richard Mkandawire	
	Stopforth Eddie	

	Mr Ryan Johnson (Finance Com)		
	Dr. Inette. Taylor (Specialist)		
	Mr Tinashe Chitsaya		
	Rev. C. Mkandawire		
	Rev. A. Nemaunkwe		
	Mashalaba Nonceba		
	CHURCH in SOCIETY		
5	Convener: The Rev. Mautji Pataki		
	Members:		
	Convener of Synod of Zambia: Ms Beatrice Ngwira		
	Convener of Zimbabwean Task Force: The Rev. Gleness Magovere Mambi		
	Convener of SATask Force:- The Rev V Mbaru, (CT)		
	Rev Boitumelo Gaborone (Central Cape)		
	Rev. M. M. Nyama		
	Rev. N. Mbatha,		
	Mrs N C Cordelia Pona		
	Rev. Thembazana Ngalwana-Nibe		
	Ms. Moahloli MP		
	The Rev J Smith		
	Ms. N. Currie		
	Corresponding members: All the Conveners of Presbytery Church and Society		
	COMMUNICATIONS		
6	Convener: Mrs. Glenys Kelly		
	Members:		
	Mr. Benny Boshielo		
	Rev. Zwai Mtyhobile		
	Rev. L. Mashoko		
	Rev. Jacques Murphy		
	Mr. Tom Borril		
	The Assembly Clerk		
	Mr Ian Wilson		
	Corresponding Members:		
	Mr Nigel Nyamutumbu		
	The Rev Theo Groeneveld		
	Clerk of Synod of Zambia (Sauros Phaika)		
	The General Secretary		

	All the Conveners of Presbytery Communications		
	ECUMENICAL RELATIONSHIPS		
7	Convener: The Rev Dr Lungile Mpetsheni, Gen Sec		
	Members:		
	The Moderator, The Rt Rev. Siphon Mthethwa		
	The CUC Rep,		
	Miss Karabo Mamabolo		
	Rev. Lydia Neshangwe		
	Ms Afika Rwayi		
	The Rev Zwai Mtyhobile		
	Rev. Fundiswa Kobo		
	The Rev Mautji Pataki		
	The Rev Vusi Mkhungo		
	Synod of Zambia Clerk: Tomson Mkandawire		
	Presbytery of Zimbabwe Clerk:		
	Samkeliso Siwela		
	Corresponding members: All Conveners of Presbytery Ecumenical Relations Committees		
	EDUCATION AND TRAINING		
8	Convener: The Rev Armando Sontange		
	Members:		
	Ms Mmakobo Mosotho		
	Zambia Synod Convener; Rhoda Manda		
	The Rev Philani S Mbanjwa		
	Dr S Stofile		
	Rev. Paul Neshangwe		
	Mrs Eddie Stopforth		
	Miss Elizabeth White		
	The Rev Ndimpiwe Qupuna		
	Mr. T. Mbandazayo		
	Corresponding members: All Conveners of Presbytery Education and Training		
	FAITH AND ORDER		

	The Committee has been divided into Doctrine, Ethics and Discipline, Worship, Manual and Health and Wellness		
	Matters related to Church Design will fall under the Worship Committee.		
	FINANCE		
9	Convener: Mr Ryan Johnson,		
	The General Treasurer		
	Members:		
	The Rt Rev Siphon Mthethwa (Moderator)		
	The Rev Lungile Mpetsheni (Gen Sec)		
	Mr Colin Gauld		
	Ms Violet Baloyi (
	Rev Chris Judelsohn (Midrand)		
	Mr. Jacob Mkorongo (Zimbabwe)		
	Ms Gloria Spelman (Pta)		
	Treasurer Synod of Zambia; Knowledge Gondwe		
	The Chief Finance Officer: Rev. Jita		
	The Ministry Secretary: Rev P Baxter		
	-		
	Corresponding Members:		
	Treasurers of Presbyteries		
	Church Association Treasurers		
	Associated with the Committee:		
	One representative each: Priorities and Resources Committees		
	AUDIT COMMITTEE		
10	????		
	Mr Ryan Johnson		
	The Chief Finance Officer: Rev. Jita		
	Ms Gloria Spelman (Pta)		
	The Rev Frikkie J Botha		
	Rev. Dr. Malinge Njeza		
	Pension Trustee:		
	Tom Borril		

	MISSION AND DISCIPLESHIP		
11	Convener: The Rev Theo Groeneveld		
	Members:		
	Elder Luthando Mdingi		
	The Rev Mzwamadoda Mfene (CT)		
	Ms Eddie Stopforth		
	The Rev Lita Madaka (Tiyo Soga)		
	Mr. .Victor Letuka		
	Mr J Ngwenya		
	Rev. Royden Blackwell		
	Rev. David Monokoane		
	Rev. Elias Simango		
	Rev. Wayne Van Heerden		
	Convenor Synod of Zambia		
	MINISTRY		
12	Convener: Rev. Siphosiso Ncapayi		
	Members:		
	The Ministry Secretary: Rev P Baxter		
	Rev Sicelo Sam		
	Mr. Nathi Ndlovu		
	The Rev. Garikai Mufanebadza		
	Rev. Vusi P. Mabo		
	Dr Inette Taylor (Specialist)		
	The Rev Christopher Mkandawire		
	Ms Joslin Sehoana (Specialist)		
	Rev. John Gordon		
	NOMINATIONS		
13	Convener: Rev Benjamin Z Mkentane		
	Members:		
	Rev. M. Magagane		
	Rev. Yolisa Mlalandle		
	Rev. Vuyani Zepe		
	Elder Yonela Dekeda		
	Ms Yoliswa Bomela		
	Elder Siyanda Mqalo		
	Corresponding Members		
	PRIORITIES AND RESOURCES		
14	Convener: Dr. Kefiloe Masiteng		
	Members:		
	Rt .Rev. Siphosiso Mthethwa		
	The General Secretary		

	The Ministry Committee Representative		
	Representative of the Finance Com		
	The Rev Sauros Phaika		
	Rev. Nonyamezela. C. Tati		
	Elder Pedzisai Sakuhuni		
	Mrs N Jekwa		
	Mr Thabo Molaba		
	The Rev Dr David Mushayavanhu		
	The Rev Mpho Khetsi		
	Mrs W, Sokutu		
	Clerk of Assembly		
	Invitation to the Mod Designate		
	STEWARDSHIP		
15	Convener: The Rev Dr Chris Mkandawire		
	Members:		
	Rev. Vuyani Zepe		
	Mr. Happy Msiza		
	The Chief Finance Officer: Rev. Jita		
	Rev TG Galela-Thema		
	Mr Harry Bopape		
	Rev. Isak Williams		
	Rev. Sam Ruzivo		
	Convenor of Synod of Zambia		
	Ms. M Tilo		
	Mr Ramogkopa		
	Mr Mohlakana		
	Corresponding Members:		
	MANUAL		
16	Convener: Rev. Dr. George Marchinkowski		
	Adv. Mlungiswli Mbeki		
	Ms Thulani Nayo		
	Rev. Siba Loni		
	Rev. Luzuko Qina		
	Rev. John Gordon		
	Irene Mukwevho		
	Rev. Talkmore Chilanga		
	Mr. Herman Booysen		
	Corresponding: Convenor Synod of Zambia		
	HEALTH & WELLNESS		
17	Convener: Mrs Nobuntu Pona		

	Mr. T. Magogo		
	Ms N. F. Mkhosana		
	Mr. Elisha Gobvu		
	Mrs. P. Lusaseni		
	Ms Y. F. Bomela		
	Ms Tembisiile Khumalo		
	Rev. Susan Mumba		
	Rev Dr Buhle Mpofu		
	Rev Dr Victor Letuka		
	Synod of Zambia		
	WORSHIP		
18	Convener: Rev Kim Brown		
	Rev. Seth Buttle		
	Rev. Bradley Croucher		
	Pillay Shaldene		
	Bukelwa Phanyaza		
	Rev. Hendry Fortuin		
	Rev. Tony Robinson		
	Corresponding members		
	Representatives from Presbyteries		
	DOCTRINE		
19	Convener: Rev. Dr, David Mushayavanhu		
	Rev. Dr. Malinge. Njeza		
	Rev. Dr. Bukelwa Hans		
	Rev. Fundiswa Kobo		
	Mr. Herman Booyesen		
	Rev. Kurauone Mutimwii		
	Ms Beauty Khensani Matumba		
	Rev. Lulama Mshumpela		
	Rev. Douglas. Bower		
	Rev. Dr. Raoul Comninos		
	ETHICS AND DISCIPLINE		
20	Convener: Rev Dr V Letuka		
	Rev. Garikai Mufanebadza		
	Mr. Lawrence Makani		
	Synod of Zambia convener		
	Rev. Kanyiswa Minya		
	Mrs. Neria Ndlovu		
	Mrs. Maria Phiri		

	Rev. BZ.. Mkentane		
	Mr. F. Moremi		
	JOINT COMMISSION ON UNION		
21	Convener - Rev M Ramulondi		
	Rev Dr L Mpetsheni		
	Rev Dr D Mushayavanhu		
	Rev M Cook		
	Rev P Phiri		
	Rev.Dr. V Letuka		
	Ms Gloria Spelman (Pta)		
	Ms N Somo		
	GENDER DESK CO-CONVENERS		
	Rev M Cook and Rev M Mtyhobile		

GENERAL ASSEMBLY WORKING GROUP ON ASSOCIATIONS

Report to General Assembly 2021

1. INTRODUCTION

The 2019 Executive Commission and the 20th Anniversary Celebrations in Port Elizabeth in September 2019 were most historic events celebrating the unity within the UPCSA. After more than 15 years of separation of, and conflicts amongst the Associations, the 8 Associations were dissolved and 5 new Fellowships were established: Fellowship of Women, Fellowship of Men, Fellowship of Youth, Fellowship of Young Women and the Fellowship of Church Choirs and Musicians. This report aims to briefly cover some of the activities undertaken by the GAWGA since September 2019.

The following people currently serve on the GAWGA: The Rev. Prof. Jerry Pillay (convener), the Moderator of General Assembly (Rev. Dr P. Langerman) , the General Secretary (Rev. Dr L. Mpetsheni), the convener of the Assembly Church Associations Committee (Rev S. Zungu), Rev. S. Ncapayi (UPMF), Rev M. Magagane (MCG), Rev B. Hans (UPWF), Rev A. Nyoni (JBWW), Mrs N. Qina (UPWW), Ms S. Ndimba (IYZA), Mr V. Letuka (YF), and Mr M. Maxamba (YA). Mr David MacDonald was invited by GAWGA to attend some of the meetings to assist with legal advice in the writing of the Constitution and other such matters pertaining to the Fellowships.

The GAWGA continued with its work giving attention to two particular priorities: 1) launching the new Fellowships in Presbyteries and 2) working with the Task Teams to set up the processes and establishment of the new Fellowships. This report shall focus primarily on these two points.

2. Launching of Fellowships in Presbyteries

The GAWGA is of the strong opinion that in as much as the Associations were dissolved and new Fellowships were constituted at the 2019 Executive Commission, this has to cascade down to the presbytery and congregation levels as well. The bulk of our people are on the ground and did not have the opportunity to be at the September 2019 celebrations, so they need to also experience something of the "visible" changes that have taken place with regards to Associations within the UPCSA, otherwise we may stand the risk of decisions taken at the top which may not be a reality on the ground where it matters most. Consequently, members of the GAWGA were requested to oversee the processes of launching the new Fellowships within the respective Presbyteries.

From the information we have gathered, all the Presbyteries, except eGoli, launched the new Fellowships and the details that were supplied are as follows:

The Presbytery of Central Cape on the 10th November 2019.

The Presbytery of Drakensberg on the 24th November 2019.

The Presbytery of East Griqualand on 30th November 2019.

The Presbytery of e'Goli has not yet managed to launch the Fellowships. The Presbytery experienced internal challenges within the Fellowship of Youth and Women. The matter has since been sorted out by the Presbytery. The Presbytery has set a date for the launch on the 17th May 2020.

The Presbyteries of Trans-Xhariep and Tiyo Soga Memorial launched the Fellowships on the 24th November 2019 at the Phomolong and Malan congregations, respectively

Mthatha Presbytery launched on the 23rd November 2019

The Presbytery of Lekoa on 23rd November 2019 at St Silas, and

The Presbyteries of Amathole, Thekwini, Tshwane and Thukela have all launched their Fellowships as well.

The Presbytery of Western Cape on 30th November 2019.

The Presbyteries in Zambia and Zimbabwe did not have to embark on a large scale measure with such a launch but we are pleased to note that the formation of the new Fellowships has been well communicated and celebrated within their bounds.

We are so pleased to report this huge success and cooperation by the Presbyteries and structures of the denomination. This is essential for knowledge, awareness of the change that has taken place, and ownership of the new Fellowships. We record our thanks and appreciation to the all Presbyteries for their compliance and support.

3. The work of the Task Teams

During the course of its work the GAWGA formed Task Teams, largely consisting of the executives of the former Associations, to continue with the work of bringing the Associations together; identifying the issues and drawing up road maps. These Task Teams were given, among other responsibilities, the following main tasks:

1. Drawing up Constitutional by-laws
2. Establishing Leadership Structure (meetings, etc.)
3. The joining of finances and assets
4. Agreeing on new uniforms
5. Constituting the Fellowship in Presbyteries
6. Communication on behalf of your Fellowship

In our GAWGA report to the 2019 Executive Commission we pointed out that it is important to note that the Task Teams would play a very significant role in taking the process further after the establishment of the 5 new Associations in September. The Task Teams responses to the above tasks would provide direction for the future work of the Fellowships. The GAWGA is of the firm opinion that while they would continue to guide and facilitate the process, the Fellowships must own the decision-making processes as they move forward. These sentiments are captured by some of the proposals passed at the 2019 Executive Commission:

The Executive Commission:

1. Designates and authorises the respective Task Teams established by GAWGA to be the interim denominational executive bodies of each of the four Fellowships referred to above, respectively, until their first conference in 2020, where new leadership will be elected.
2. Appoints the two Presidents of the Associations in the respective Task Teams to serve as co-leaders of the new Fellowship until the 2020 Conference.
3. Mandates the respective Task Teams, in consultation with GAWGA, to attend to all matters leading to the first conferences of the Fellowships in 2020, at each level of jurisdiction, denominational, presbyterial and congregational.

Hence, soon after the September Executive Commission, the Task Teams continued with the work they had already started in the months before under the supervision of the GAWGA. Usually the months of December and January are somewhat slow with the holidays so the aim was to continue with their work more intentionally from February 2020, dates and priorities were set for 2020 leading to the first conferences of each of the respective Fellowships. Unfortunately, the onslaught of the coronavirus pandemic and forced lockdown derailed much of the planned meetings and activities. Even as this report is written, we are not sure how long this will take but we do know that it would impact on the work of the Task Teams. Nevertheless, we are committed to continuing with the work and the hope of holding the first conferences of the newly constituted Fellowships before the end of this year.

The following is a brief indication of some of the work being done by The Task Teams.

3.1 Fellowship of Women (FOW)

The Task Team had its first meeting on the 29 February 2020 in East London. The meeting focused on mapping the way towards the first AGM of the FOW. The following can be highlighted as outcomes of the meeting:

- (a) Due to a delay to open a new bank account, affiliation was extended until the 31 March 2020. Affiliation is set R65, 00 per member.
- (b) Two meetings were scheduled with Presbyterial Task teams in preparation for the AGM. One in April and another in June 2020. A comprehensive meeting plan has been set for the full year.
- (c) Denominational Task team visits to Presbyteries were deemed paramount for the purpose of giving support to Presbyteries. These were incorporated into the year plan.
- (d) AGM: Will be on the 06-09 August 2020, Amathole Presbytery has been proposed as the venue.
- (e) The By-laws committee produced a draft document which was received by the meeting after further inputs. A draft document has been sent to Presbyteries for consideration.
- (f) The Prayer Coordinator's & Social Responsibility's offices also drafted a year plan of activities for 2020
- (g) A standard reporting template was designed as a tool for Presbyteries to report on progress made since the launch.
- (h) For communication purposes, an email address was suggested, the email address is: upcsa.fellowshipofwomen@gmail.com
- (i) A plan to design a new badge is underway.

The FOW is well advanced with their plans but were forced to put their plans on hold because of the Covid-19 pandemic.

3.2 Fellowship of Young Women (FOYW)

The Fellowship of Young Women Task Team was scheduled to meet during the month of February but

the meeting did not materialise. The meeting will be held a day before the next Council/Central Committee. The Task Team has been sourcing a venue around Gauteng for the meeting scheduled for April after the Easter weekend. It is unfortunate that they had to postpone due to the Lockdown. The venue for the conference which is scheduled for 18-20 September 2020 has not been confirmed yet. The Task Team is still negotiating with the proposed Presbytery to host the conference. The fellowship has since opened a bank account and set 30th March 2020 as the final date for affiliation. The following is the information they have provided:

1. On the 23rd – 25th January 2020 we attended Church Fellowship' Consultation that was held at Palm Springs within the bounds of Amatole Presbytery.
2. On the 14th -15th February 2020 we attended Health and Wellness Consultation.
3. In February the executive was supposed to have the executive meeting but it never materialized due to unavailability of funds. The meeting will be held before the sitting of the Central Committee/ Council meeting.
4. On the 24th – 25th April 2020 we scheduled to have our Central/ Council meeting within the bounds of Highveld Presbytery, the meeting was cancelled due the national lockdown.
5. The conference is scheduled to take place on the 17th -20th September 2020; we are still negotiating with the presbytery of EThekweni to host our first conference.
6. The fellowship has managed to open a bank account and created an email (youngwomen20@gmail.com).
7. The closing date for our affiliation was set to be the 31st March 2020.

The FOYW would pick up their work again immediately after the lockdown.

3.3 Fellowship of Youth (FOY)

The Task Team meetings were scheduled for November 2019 and February 2020, but could not materialize due to financial problems, but progress was made through discussions on key matters using electronic means. In these meeting agreements were reached on the following:

- The affiliation fee be set at R35.00 per member
- The Bank Account be opened, which has already been opened
- Dress code for the FOY : Any of the 2 uniforms as agreed can be worn and robe new members with, but not using an Association badge only the Church badge in the meantime.
- Due date for affiliation was set as before the April seating
- A meeting of the Task Team be scheduled for end April
- Presbyteries are urged to pay the affiliation fees.
- Presbyteries to continue participating in PAWGA meetings.

The meetings and plans of the Youth have also been seriously affected by the covid-19 lockdown and will be resumed again when the latter is lifted.

3.4 Fellowship of Church Choirs and Musicians

The Fellowship of Church Choirs and Musicians have, fortunately, not endured many challenges in their work and ministries as the other groups have over the years. Their main change is merely in the change of name which designates them to be a 'Fellowship' instead of an 'Association' of church choirs and musicians. They have scheduled meetings from 16-17th April and 13-14th November 2020. However, the April meeting was cancelled because of the coronavirus lockdown. The FCCM does not plan to hold a conference this year but hopes to have its AGM in August, if all goes well with curbing the covid-19 pandemic.

3.5 Fellowship of Men (FOM)

Two meetings were held over tele-conferencing and one contact meeting of the Committee was took place. Critical decisions were taken in the meetings which were in the process of being implemented until disturbed by the lockdown. The FOM provided the following information of its activities and decisions:

3.5.1 Affiliation

Members' affiliation was agreed upon and the deadline for payment was the end of March. Several Presbyteries have already received the affiliation fees and some are already deposited into the Denominational interim account.

3.5.2 Bank account

Signatories to open the new bank account and a banking institution for the Fellowship were appointed but unfortunately lockdown arrived at the time when the process to open the account was going on. This is a clear indication of breaking with the past and getting into the future. Old accounts would then

be closed and all funds transferred to the new account.

3.5.3 Branch/Congregational General Meetings

The process to hold branch/congregational General meetings was given until the end of April to be concluded, in order to elect/confirm branch leaders. These would give way to Presbyterial Conferences. This was however disturbed as well, and the timelines will be relooked at.

3.5.4 Presbyterial Conferences

The deadline for Presbyterial Conferences was the end of June. Already several Presbyteries had already set the dates for their conferences, some of which scheduled for April. This would give way to a Denominational Council.

3.5.5 Denominational Council

A Denominational Council was scheduled for the 03-04 July 2020 within the precincts of the Presbytery of the Drakensberg. The Council would have been attended by representatives of Presbyteries, which amongst others would have considered the adoption of the bye-laws, affiliation fees, etc. We still hope that the Council will proceed on these dates if the lockdown is lifted at the time.

3.5.6 Denominational Conference

The Denominational Conference is scheduled to take place on the 02-04 October 2020 within the precincts of the Presbytery of Drakensberg. The Presbytery is already informed to work on the preparations. Again, we still hope that the Conference will proceed as scheduled.

3.5.6 Attendance of the Pan African Presbyterian Men Fellowship Conference

The Interim Executive has taken a decision to send delegates to the PAPMF bi-annual Conference scheduled for the 16 -19 July 2020 in Ghana. Unfortunately, the conference has been postponed due to COVID-19 and a new date will be announced.

3.5.7 CLUSTERS

In order to bring in more efficiency in the running of the Fellowship, the Executive has decided to cluster the various Presbyteries into five clusters. Each cluster is allocated several members of the Executive to service and assist them to work together and share on good practices from each other. This will also assist to speedily attend to any challenges which would arise in the process of building this new Fellowship. But this would also get every member of the Executive into action, and increase activity in the Fellowship.

3.5.8 BYE-LAWS

A Task Team has been constituted to draft bye-laws for presentation at the Denominational Council. The Task Team is convened by Bro Sesoko, with Rev Masikane, Bro Boshielo and Bro Masete as members. The guidelines will be able to give guidance on several issues necessary to manage the affairs of the Fellowship.

3.5.9 UNIFORM

It was also agreed that in the interim while the matter is still under discussion, members should use any of the old uniforms without the badges, and that these also be used to robe new members. The process to deal with the issue of uniform will only be discussed at the conference.

On the whole the respective Task Teams are continuing with their work and steadily moving towards the first conferences of each of the new Fellowships. The GAWGA will continue to prod on this road and ensure that all processes are duly adhered to and the successful conferences would be concluded in due course, notwithstanding the challenges brought about by the COVID-19 situation. Since it has not been possible for the Fellowships to hold their first conferences during 2020, the GAWGA will ensure that these processes would be completed in 2021 or, depending on the pandemic, by 2022.

4. CONCLUSION

The year 2020 has brought to us unexpected and unusual experiences with the rise of the coronavirus pandemic. It has forced us to rethink what we do and how we do them; finding new ways to do essential things. It has affected and impacted the Christian church quite significantly with the use of technology and the sense of creating community while encouraging physical distancing and yet togetherness. These challenges would, no doubt, impact on the work of GAWGA but we remain steadfast and firm in our commitment to obtaining the goal Christ Jesus as set before us in the unity and witness of the church as we press towards the first conferences of the new Fellowships. To God is the Glory!

Jerry Pillay (Rev. Prof)
Convener

Proposals

1. The General Assembly receives the report
2. The General Assembly, noting the disruption of the plan of the eGoli Presbytery to launch the new Fellowships on the 17th May 2020 due to the outbreak of the COVID-19 pandemic, instructs the Presbytery to do so before the 30th August 2021.
3. The Assembly notes the continued work of the GAWGA and instructs them to adhere to completing the process by 2022.

CHURCH ASSOCIATIONS

Report to General Assembly 2021

1. INTRODUCTION

The Church Associations Committee presents its 1st report after the Uniting Presbyterian Church in Southern Africa (UPCSA), witnessed the formation of the new Fellowships of our Church in Port Elizabeth on the 27th September 2019. Anyone who was in attendance can attest to the effect that the book of Revelation 21:5 "**I am making everything new**" was fulfilled. The happiness and ecstasy that members of the UPCSA showed was awe-inspiring. The Committee believes that it was not just the change of name but the beginning of new life. Therefore, it must be understood that the UPCSA has never had the Fellowships before, so no one can claim to have it all worked out. The vast difference between the stumbling block and stepping stone, is "How can one use them?"

2020 to date has indisputably been an extreme difficult time in the universal community, as we are faced with the most shattering societal health crisis the universe had ever faced which came in the form of the microscopic enemy christened Covid-19. The Fellowships were not spared from the wrath of this deadliest pandemic. Yet, our hope is still in the Lord.

2. DECISIONS AFFECTING COMMITTEE CONVENERS 2019

Ser/no	Decision	Action Taken
1	The Executive Commission instructs Associations to: a) Invite or visit UCCSA Associations at all levels for the purpose of fellowship and getting to know each other better. b) Share this information (para 5.2) to all members at all levels.	The Presbyterial CAC Conveners reported that the work has started.
2	The Executive Commission notes the presentation made during the Consultation pertaining to patriarchy in the UPCSA and within Associations (para 7.3) and instructs its Councils and Committees to engage further and act on it.	The Presbyterial CAC Conveners reported that the engagement is still on.

3. CAC PRESBYTERIAL CONVENERS AND TASK TEAMS CONSULTATIONS

The Committee conducted two CAC Presbyterial Conveners and Fellowships Representatives Consultations during this reporting period. The first one was in January 2019 at Lumko Retreat Centre and the second one was held on the 23rd-25th of January 2020 in East London. The Committee wish to thank the support by the immediate past Moderator, the Moderator, the General Secretary and the Clerk of the Assembly, who in spite of their demanding schedules took time to be part of the Consultations and their guidance led to a smooth running of the Consultations.

3.1 At the 2019 Consultation we look critically on the role and the terms of reference of Church Fellowships Committee, and concluded on the following:

3.1.1 Role of the Church Fellowships Committee:

- Provide guidance to Fellowships in fulfilling the Vision and Mission of the UPCSA;
- Act as an Electoral Commission during elections at the Denominational Conferences;
- Facilitate the Capacity Building of Fellowships Leadership;
- Create conducive environment for the operations of Fellowships; and
- Provide a theological rationale for the continual existence of Fellowships.

3.2 At the second Consultation the role and terms of reference of Church Fellowships Committee were confirmed, furthermore, an intense discussion around creation of the everlasting Fellowships was conducted.

3.3 Due to the Covid-19 pandemic the work of the Associations was hampered greatly, conversely, The Committee continues to support and guide the Associations accordingly.

4. CONCLUSION

The Committee holds the view that we now have to change focus. For too long the focus has been on creating and building structures. We might have been building "*imikhukhu*" shacks too. We need to take a space that God has afforded us in creating new ethos for this Fellowships. Our focus then is to **build** a home: people not structures. A well-known accepted axiom in leadership affirms, "If you do what you have always done, you will get what you have always got. If you want different outcome, you must do things differently". We are afraid, time is against us.

THE REV SIBUSISO ZUNGU

CONVENER

PROPOSALS

1. The General Assembly receives the report.
2. The General Assembly notes the change of the name from Church Associations Committee to Church Fellowships Committee.
3. The General Assembly approves the role (terms of reference) of Church Fellowships Committee to be:
 - a) Provide guidance to Fellowships to fulfil the Vision and Mission of the UPCSA;
 - b) Act as an Electoral Commission during elections at the Denominational Conferences;
 - c) Facilitate the Capacity Building of Fellowships Leadership;
 - d) Create conducive environment for the operations of Fellowships; and
 - e) Provide a theological rationale for the continual existence of Fellowships.

EDUCATION AND TRAINING

Report to General Assembly 2021

Convener: The Revd. Armando Sontange

Members: Ms. Rhoda Manda, Mr. Twasile Mbandazayo, The Revd Philani Mbanjwa, Ms Mmakobo Mosotho, The Revd Thembazana Ngalwana-Nibe, The Revd Paul Neshangwe, The Revd Ndimpiwe Qupuna, Dr Sindiswa Stofile, Ms Eddie Stopforth (Secretary) and Mr. Ronnie Maqubela.

Overview:

- **Supporting and training of our pre-schools with regard to Early Child Development. (ECD)**
- **The work being done in various schools in Zambia, Zimbabwe and South Africa; these involve both High Schools and Primary Schools.**
- **Elder training (TIE)**
- **Presbyterian Educational Fund. (PEF)**
- **Children's Ministry support (Kid's Alive)**

I was appointed as convener at General Assembly in 2018. In the **three** years **since**, we have, among other things, looked at the Terms of Reference for the committee, in order to acquaint ourselves with the mandate at hand. The committee has met several times since its inception at General Assembly 2018. We have explored several ways of gathering including at the Central Office in Kempton Park, at eMseni and Lumko in Benoni. We have been kept busy by the many different functions that this committee performs, and in our view have had another successful year. We identified ourselves as another chapter in the Church's objective of being Prophetic and Missional and therefore felt that our scope goes beyond just the administration of schools but **also being** involved – transnationally – **in** the wider scope of education.

We planned and held a Presbytery Conveners' consultation over two days where the conveners participated in discussions on pertinent issues in education and strategies to make the work of the committee easier on the ground. Moderator sir, we would like to express our gratitude **for** the enthusiasm shown by the conveners, **and** under the same breath, would like to acknowledge ministers of our Denomination who, in their localities, reach out to schools in service and encourage those who have engaged in ministry to make strides as well.

We have taken time to analyse the trends in education **particularly** in South Africa, where **we found** what I will refer to as 'rebellious' children who have been in the trending news for beating up or fighting with their teachers. One teacher union has been on the news for advocating that teachers should carry guns on themselves whilst at school and therefore, we asked ourselves

- How do we as the Church become a voice at this time?
- How do we respond to recent curriculum changes to include 'sex education' as early as Grade 4?
- How much advocacy will-power do we possess as a Denomination? Do we always have to voice our opinion through the SACC?

We noted **that** Covid 19 pandemic has not been kind to life generally, but it has badly affected schools and tertiary institutions alike. And I should also add that, among the ministers who have succumbed to the pandemic, a member of our committee Revd Xolani Vatela also lost his life and due to regulations and restrictions we could not pay our last respects.

Reviewed Terms of Reference

1. To encourage Early Childhood Development projects run by UPCS congregations by providing guidelines, facilitating access to resources & training courses and facilitating networking among them.
2. To encourage the children's ministry by providing and publicizing resources and training for sessions, ministers, and parents to help children come into a personal faith in Christ and a commitment to the work of the church.

3. To exercise oversight over schools run by the UPCSAs and facilitate liaison between the schools and the General Assembly.
4. To train and equip trainers to enable the training of elders and those about to be ordained as elders to be effective in their work.
5. To provide/ facilitate such other training as will strengthen the capacity of and encourage leaders of the church in carrying out their various functions.
6. To encourage UPCSAs congregations to become involved in the local schools in their communities by providing moral, ethical and spiritual support and teaching.
7. To supervise the Presbyterian Educational Fund by
 - a) having oversight of the PEF administrator,
 - b) considering applications received from UPCSAs members for assistance (from the PEF) in funding their or their children's education at high schools, colleges or universities,
 - c) overseeing records of all donations received towards the PEF,
 - d) allocating bursary awards to successful applicants; and
8. To see to the translation of publications, training materials, etc., as required by the General Assembly or its Commissions or Committees.

† Early Child Development

As the environment within which Early Childhood Development centres now operate has shifted over time, the Committee has been in the process of revising and updating the support materials available for congregation-based centres. Moderator sir, we are proud to announce that the training material [starter packs] to assist congregations to establish Early Learning Centres/Play centres/Day Care, etc., has been circulated for inputs. As much as this is done, we would like to register disappointment at the response rate of our dear brothers and sisters in the congregations. If we are to have a prophetic role in society (this should be a collective effort) – this is but one area in which the UPCSAs can live out her role!!!

† Schools

Zimbabwe

In the context of Zimbabwe, the work of the Education and Training Committee has remained strong in spite of the many socio-economic challenges in the country. There has been improved co-ordination between the work done by the Presbytery Committee and the General Assembly Committee. At Presbytery level various Task Teams are now in place to ensure that attention is given to all aspects in the Terms of Reference of this Committee. In the past there had been so much emphasis on the work in the schools.

The Task Teams are in the following areas:

1. Early Childhood Development and Children's Ministry
2. Elders Training
3. Schools
4. Leadership
5. Bursaries

We have strengthened the Training of Elders by conducting "Train the Trainer" workshops and are now focussing our attention on children's ministry. There seems to be some uncertainty in the coordination of Children's Ministry, especially with reference to the development of common curriculum to be used by all congregations in Zimbabwe. In this regard some congregations prefer to do their own thing. The challenge is that some children end up getting training developed in other Denominations so that their views in areas like baptism make them struggle with our own UPCSAs persuasion as they grow. The Committee is paying special attention to Children's Ministry.

Africa Regional Resource Centre

One of the most exciting and valuable developments to emerge in Zimbabwe, during 2019, is

the establishment of the Regional Resource Centre in Mutare. This Centre is part of the mission work of the Presbytery born out of the devastation from Cyclone Idai and the godly response to that natural disaster. The UPCSAs played a key role in responding to the mission and ministry needs that arose from that natural disaster. We were one of the churches that helped in rebuilding and were commissioned to rebuild a Primary School that had had some of its structures destroyed by the Cyclone. We managed to build and complete within the given time a toilet block at Vhimba Primary School. We expect to carry on with the new relationship developed with that school.

Related to that is a new partnership that was developed between the Presbytery and a company that belongs to members of the UPCSAs in Mutare. Those members have made available for use by the church a very huge warehouse and office space for our church to carry out its training and disaster management activities. The Zimbabwean Education and Training Committee started coordinating this work with an initial focus on training communities to be prepared for responding to disasters, as well as developing the life skills needed to have good lives in our troubled context. At the time of writing this report there is on-going strategic planning that will see the Education and Training work remain only part of the broader work carried out at this Resource Centre.

Schools

The academic performance of the schools has been very impressive, with high achievements having been obtained in the 2019 public examinations. The pass rate in our secondary and high schools was above 90% across the board, which is an excellent performance by any standards. Presbyterian High and David Livingstone were amongst the top 100 schools in the whole of Zimbabwe. We are also glad to report that Gloag High, was awarded the Secretary's Bell Merit award, for the best school in the province, taking into account academic, curricular, sports and structural achievements. The presentation of this award is yet to take place later in the year. The pass rate at the Primary schools is not as high as in the secondary schools but there are some outstanding performers.

The Presbytery of Zimbabwe Education Trust has worked with School Development Committees of the parent's bodies to support development projects in the Schools based on ability to levy parents. Notable projects over the last few years include new building infrastructures for the schools such as dormitories. The schools have also purchased some technological equipment based on the needs of each school. A much-needed area is refurbishment of old buildings and this has been done in some of the schools and continues to be work in progress.

The schools have not operated without challenges and areas of concern, with some listed below:

- a. Inflation has played havoc with running of schools, especially boarding schools where the purchase of provisions is exposed to rising prices.
- b. Pressure on fees collected, and also to increase fees imposed on a struggling and restive populace.
- c. Policy inconsistencies brought about by a volatile socio-political environment
- d. Threat to holding of examinations, especially science based, due to USD denominated inputs against highly eroded fees and levies.
- e. Covid 19 and lockdown has also affected Zimbabwe like any other country in the world.

Zambia

The report looks at the work undertaken by the committee in Zambia from July 2019 to date. All the three Presbyteries namely M'chinga, Munali and Copperbelt have worked very hard to make sure that the programmes of the Education and Training committee are carried out effectively.

- Eldership training in all presbyteries has been carried out. To make it easier for the Trainers, congregations in a town are trained together at a venue selected. If there are too many congregations in a town, the Training is done in two parts to accommodate the large number of elders.
- Children Ministry is gaining momentum. The teachers for the children are Trained using the General Assembly Education and Training guidelines so that all congregations follow the same syllabus. As a result, when a child relocates to another congregation, they

continue effectively without facing any difficulties. Same teachers have started utilizing the Mission & Discipleship website to get information.

- Most Congregations have not started Early Childhood Development programmes. There is a lack of clarity between ECD and Children Ministry. The committee is working hard to enable congregations to differentiate between the two and to encourage the formation of committees at Congregation and Presbytery level so that these committees are aware of their roles.

CHALLENGES

- **EARLY CHILDHOOD DEVELOPMENT**

Many congregations seek to teach children in the manner they want to. As a result, there will not be uniformity when all congregations go into full practice of the same.

- **ELDERSHIP TRAINING**

Areas in remote parts of the country do not receive much training due to distance. This requires financial resources for transport, accommodation and materials to be used. Mostly there are financial challenges to carry them out. This applies to Children's Ministry as well.

- **PEF**

In the October 2019 Synod meeting, the convener of the Synod gave a comprehensive report. She highlighted all the necessary requirements for one to be granted a bursary. Also stressed that congregations in Zambia have generally not contributed to the fund. The only contributions to the fund have been from M'chinga, which is to be commended for their contributions.

ZAMBIAN SCHOOLS

- The number of schools remains at eight (8). Four of them, St. Columba's Kabwe, St. Columba's Lusaka, David Livingstone Memorial and Kabwata are doing well. These are private schools which capture children from well to do families.
- Kasenga, Ng'ombe, Garden and Chilenje face so many challenges because they are community schools. Covid 19 and lockdown has also affected Zambia like any other country in the world.

South Africa

We can report on the two Presbyterian schools in South Africa:

- **Gooldville Mission School**

Gooldville continues to thrive in its drive for providing a good education to the local community. Unfortunately, due to travel restrictions brought about by the lockdown and the fight against Covid-19, I could not visit the school as scheduled. The committee initiated a book drive for Christmas 2018, requesting churches throughout Presbyteries to collect books that we could send to Gooldville for their library that was in desperate need of appropriate children's reading books and Encyclopaedias. The school has indicated that they would like the committee to assist with a new project which aims to supply a borehole for the school. We encourage churches to support us here where possible.

- **Pholela Secondary School**

Please see annexure 1 for a full report on Pholela.

† Training in Eldership

- The "Session Management" Elder enrichment course, which was submitted to the Executive Committee 2019 for noting, has been placed on the Mission & Discipleship website for downloading. Availability of the training material was circulated to all congregations and publicised on two UPCS-based Facebook pages, which resulted in a number of requests for the material to be emailed. This course does not need a specialised facilitator and can be run within

any Session. Congregations are encouraged to download the material or email a request for the material to eddiestop@global.co.za.

- Work is underway to revamp/ redevelop another enrichment course, this one on Pastoral Care. It is hoped the course will have been completed and piloted for release to the Denomination at GA 2022.
- Hopes to have completed the “Train the trainer” programme in Zimbabwe by the time the GA meets have been dashed by Covid-19 restrictions. Plans are being put in place to extend this program to Presbyteries within the RSA.
- Presbyteries are reminded that initial preparation of elders considering ordination lies firmly with the Presbyteries, who need to assist congregations to comply with items 7.56.3; 7.58 and 7.59 of the Manual of Faith & Order.
- Presbyteries who are not yet involved in the TIE program are encouraged to contact Eddie Stopforth (eddiestop@global.co.za) for assistance.

† Children’s Ministry

The “Kids Alive Drive” website has been registered and can be accessed through the following link: <http://upcsa-kidsalive.org.za/> . Please note that it is still under construction – we still need to set up the sections of the site (on a “Resources” tag) where folk are going to be able to download resources and/or obtain information. As soon as this is done dusted, we will inform congregations at large.

† Presbyterian Educational Fund [PEF]

Please see annexure 3 for a full report on PEF.

Humbly submitted

Armando Sontange

Convenor

PROPOSALS

1. General Assembly receives the report.
2. General Assembly acknowledges and thanks ministers and congregations involved in schools generally and encourages others to follow in these strides.
3. General Assembly expresses its sincerest thanks to all those who have made donations to the PEF, to help the ongoing work of the fund and thanks the members of the Task Team for their service.
4. General Assembly reminds congregations of its decision that Sunday June 13, 2021 be declared a PEF Sunday and requests all congregations to hold a retiring offering for the PEF if they have missed June 13, 2021.
5. The General Assembly requests all congregations to hold a retiring offering for the PEF on at least one Sunday during the year, or to donate from congregational funds.
6. The General Assembly declares Sunday, June 13, 2021, PEF Sunday.
7. The General Assembly further requests congregations and Fellowships to make their donations timeously so that funds are available for the payment of PEF awards well before the end of the financial year.
8. General Assembly notes that the deadline for submission of completed application forms is September 30, annually and that late submissions will not be accepted nor considered
9. The General Assembly instructs all ministers and Session Clerks to screen PEF applications stringently, by checking that applicants have completed the forms correctly and in full, and have included all required documentation, before signing the forms.
10. General Assembly encourages Congregations to take advantage of the Eldership enrichment course that has been made available
11. General Assembly encourages Presbyteries not yet actively involved in preparing new Elders for ordination to download or otherwise obtain the training material for the “Basic Eldership Course”
12. General Assembly to encourage Presbyteries and Congregations to be on the lookout for the KIDS ALIVE website and register and login to it and download the teaching materials available there.

Annexure 1

Pholela Secondary School

The school is doing well and had a 2021 enrolment of 963 pupils. There is a total number of 27 educators, 2 non-teaching staff and 6 kitchen staff. The following is the depiction of the 2020 results:

- Grade 8 = 65% [120 Of 186]
- Grade 9 = 72% [100 of 138]
- Grade 10 = 93% [190 of 205]
- Grade 11 = 54% [90 of 166]
- Grade 12 = 90% (79 of 88)

The overall performance of the school is 74%

Matric Class 2020:

- 54 Bachelor passes (B)
- 22 Diploma passes (D)
- 03 Higher Certificate passes (H)

We have *alumni* of Pholela who are partnering with us in the endeavour to resuscitate the institution to its 'former glory.' We thank God for this partnership with the *alumni* as this has culminated in the progress we see. The project is envisaged to finish in 2021/22. Moderator sir, the project to refurbish this school is underway since September 2019. The first phase of this work nearing completion – for your information – *please see attached, a detailed progress report below*



education

Department:

Education

PROVINCE OF KWAZULU-NATAL

THE I
UPGRADES, ADDITIONS AN



OOL
A HIGH SCHOOL, BULWER

EMA (PTY) LTD PROJECT No.: 16011



EUGENE MAPHUMULO ARCHITECTS

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PROJECT DATA

Project Title : PHOLELA HIGH SCHOOL

Contract No : CDC/C202/19

Client Project Reference No : PN/DoE-KZN/19/00002

Location : R617, Bulwer, KwaZulu Natal

Coordinates : **Latitude** : 29° 48' 59" S
Longitude : 29° 46' 16" E

Project Description : Upgrades, Additions and Renovations
to Pholela High School

Consultant Reference No : 16011

Quality Verification : This report has been prepared by EMA (Pty) Ltd

Client : COEGA Development Corporation

Project Leader : Ms Sphindile Ngcongco

Client Contact Details : Tel: 076 567 3599
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Consultant Contact Person : Eugene Maphumulo

Contact Details : The Heritage House, 170 Steve Biko Street, Musgrave,
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11. ELECTRICAL ENGINEER'S STATUS QUO REPORT
12. SITE PHOTOS

PROGRESS REPORT: UPGRADES, ADDITIONS AND RENOVATIONS TO THE EXISTING PHOLELA HIGH SCHOOL, BULWER, KZN

1. INTRODUCTION

Eugene Maphumulo Architects (EMA) was appointed (stages 1-6) by the Department of Public Works in September 2016 as the Project Architect and Principal Agent for the coordination and implementation of the Upgrades, Additions and Renovations to the Existing PHOLELA HIGH SCHOOL situated in the area of BULWER near KZN in Southern Region.

The Project required the services on other Professional Disciplines namely, Quantity Surveyor, Electrical Engineer, Mechanical Engineer, Civil Engineer, Structural Engineer, Land Surveyor and Geotechnical Engineer, Traffic Engineer, Energy Efficiency Specialist, Environmentalist etc.

The project team then responded to the instruction (via the accommodation schedule dated 06th February 2017) to redesign the school to meet new department of education norms & standards; at which a go-ahead was given to the team to further develop plans for approvals. The project has gone through the Department of Public Works from stage 01 -03 Design Review Committee (DRC) approval process with the Department of Education side by side and was recommended for approval on the 08th April 2019; and subsequently iPAC approval on April 23, 2019 for tender under COEGA Development Corporation with a *contract sum of R91 million (Incl. VAT)* a total approved total project funding of **R 105 million all-inclusive and.**

The project site was handed over to the successful contractor on September 19, 2019; exactly five (5) month ago for a construction period of eighteen (18) months until March 31, 2021. We have until this date not experienced any challenges that will lead to any risks and delays, the project is running smoothly with the aid of a steering committee made up of the schools SGB, traditional leader representative, local business representatives, local councillor and the student alumni etc.

The contract is separated into two phases to sum it up being New work construction which includes civils, earthworks building new additional classrooms and support facilities. The second phase being the complete makeover of the existing historical buildings to match existing if not better the Old Cape Dutch style.

2. LOCALITY

EMIS-249380: Pholela High School is a school previously run by the [Presbyterian Church](#). The school buildings were built in the old Dutch style, on the main road in Bulwer, directly facing the [Amahwaga Mountain](#). Situated on the Main Road, Bulwer, near Drakensberg.



Coordinates : **Latitude** : 29° 48' 59" S
Longitude : 29° 46' 16" E

3. PROJECT MANAGEMENT REPORT

3.1 SCOPE OF WORKS

PROJECT SCOPE

Summarised accommodation schedule issued by the Department of Education dated 06 February 2017 as follows:

Enrolment:

Enrolment Grades : Grade 8 – Grade 12, Current Stats (2016) : 821 pupils (boys & girls) and Planned Stats : 1000 pupils (boys & girls)

Accommodation:

The norm for this school learning spaces is thirty-three (33) learning spaces, the school currently has a statistic of thirty-four (34) learning spaces with a backlog of five (5) specialists' classrooms. Multipurpose Classrooms 5x (Five) Specialist Rooms (Including 2x Computer Rooms and 1x Team Teaching)

Administration:

The school administration and support spaces are non-existence therefore a completely new administration block is required. Principal's Office 1x (One), Deputy Principal's Office 2x (Two), General Office 1x (One), Staffroom Office 1x (One), Strong room 1x (One), Stationery/ General Store 1x (One), Printing Room 1x (One), Sickroom (M&F) 2x (Two), Entrance Hall 1x (One)

Support Spaces: HOD Teacher's Workroom 4x (Four), Counselling Suite 1x (One), General Store (Outside Admin) 1x (One), Garden Store and Change room 1x (One), Gate House 1x (One)

School Nutrition Programme/ Catering:

The school nutrition programme and catering is in place, the existing space needs to be brought up to current standards and norms: SNP Kitchen 1x (One)

Sanitation:

The school has existing ablution facilities in place with a backlog as indicated below: Girls Toilets 2x (Two), Boys Toilets (Equal WCs and Urinals) 2x (Two), Teachers Toilets 6x (Six), Disabled Toilet (Unisex) 1x (One)

Services:

Services required are 1x (One) Flagpole and 33x (Thirty Three) Parking Bays including 1x (One) Disabled Parking Bay.

External Works

External Works which includes new Stormwater Reticulation and all Sewer lines, Sewer Treatment Facility, New fencing, demarcating the entire school facility. Surfacing of the entrance driveway, bus/taxi drop off and the provision of dedicated security gate house

Electrical Works

Attend to all existing electrical installations, Lightning protection and All new additions electrified

Mechanical Works

Attend to all mechanical Installations as allowed by DoE standards for a basic school.

4. CONTRACT MILESTONES

a. Phase 01 - Block G/ H/ I/ J

New Building Work, Earthworks and Services:

- Site Handover Date - Thursday, 19 September 2019
- Commencement Date - Monday, 03 October 2019
- Expected Due Date - Monday, 27 July 2020

b. Phase 02 – Block A/ B/ C/ D/ E/ F

Old Buildings Additions, Alterations, Restoration, Earthworks and Services:

- Commencement Date - Wednesday, 12 August 2020
- Expected Due Date - Wednesday, 17 March 2021

● **Photographic Evidence (Overall Site View)**



5. CONSTRUCTION PHASES

a. Phase 01 : Block G/ H/ I (New Building Work)

Block G - New Building Work - Work Completed (70%)

- Work commencement on Thursday 31, October 2019, expected completion date on Friday 19, June 2020, completed work to date is at 70%.

- Builders work completed, roof sheeting installed, plaster work underway.
- Windows and doors installation commenced this week, expected Friday, 06 March 2020.
- Finishes to commence on Tuesday 17, March 2020 and expected completion date on Friday 19, June 2020.
- Walkways construction is underway.
- **Photographic Evidence** (*External View*)



Block H - New Building - Work Completed (60%)

- Work commencement on Friday 18, October 2019, expected completion date on Tuesday 21, July 2020, completed work to date is at 60%.
- Ground builders work completed, first floor slab completed, plaster work underway.
- First floor builders work under way, expected completion and roof installation on Thursday 30, April 2020.
- Windows and doors installation commenced next week Wednesday 11, March 2020 expected completion on Tuesday 31, March 2020.
- Finishes to commence on Wednesday 25, March 2020 and expected completion date on Tuesday 27, June 2020.
- Walkways construction is underway.
- **Photographic Evidence** (*First Floor Brickwork*)



Block I - New Building - Work Completed (60%)

- Work commencement on Friday 18, October 2019, expected completion date on Monday 27, July 2020, completed work to date is at 55%.
- Ground builders work completed, first floor slab completed, plaster work underway.
- First floor builders work under way, expected completion and roof installation on Thursday 30, April 2020.
- Windows and doors installation commenced next week Wednesday 11, March 2020 expected completion on Tuesday 31, March 2020.
- Finishes to commence on Wednesday 25, March 2020 and expected completion date on Tuesday 27, June 2020.
- Walkways construction is underway.
- **Photographic Evidence** (*Ground Floor Roof /First Floor Brickwork*)



b. Phase 02 – Block A/ B/ C/ D/ E/ F

This phase entails Old Buildings Additions, Alterations & Restoration, Earthworks and Services. Target implementation dates for this phase are as follows:

- Commencement Date - Wednesday, 12 August 2020
- Expected Due Date - Wednesday, 17 March 2021

The buildings that form part of this phase are currently occupied for school learning activities. Decanting into newly constructed buildings will take place upon completion of phase 1.

End of Report



UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

SESSION MANAGEMENT (An Enrichment Course for Elders) Education & Training Committee Revised format : 2019

- Congregations are encouraged to download the material **or** email a request for the material to eddiestop@qglobal.co.za.

Presbyterian Educational Fund [PEF]

Since Executive Commission in September 2019 the PEF task team has met in December 2019 and again several times in 2020. A further meeting was scheduled for March 2021 but had to be postponed until further notice...

2019 DONATIONS RECEIVED

Donations totalling **R 666,971.49** were received in the 2018/2019 financial year.

- The summary donation schedule appears at the end of the report.

The detailed schedule is on the webpage and can otherwise be obtained from the administrator.

107 congregations donated	R 180,775.10
2 Presbyteries	6,000.00
Women's Associations	57,500.00
Youth Associations	3,000.00
Men's Associations	<u>1,000.00</u>
Subtotal	R 248,275.10

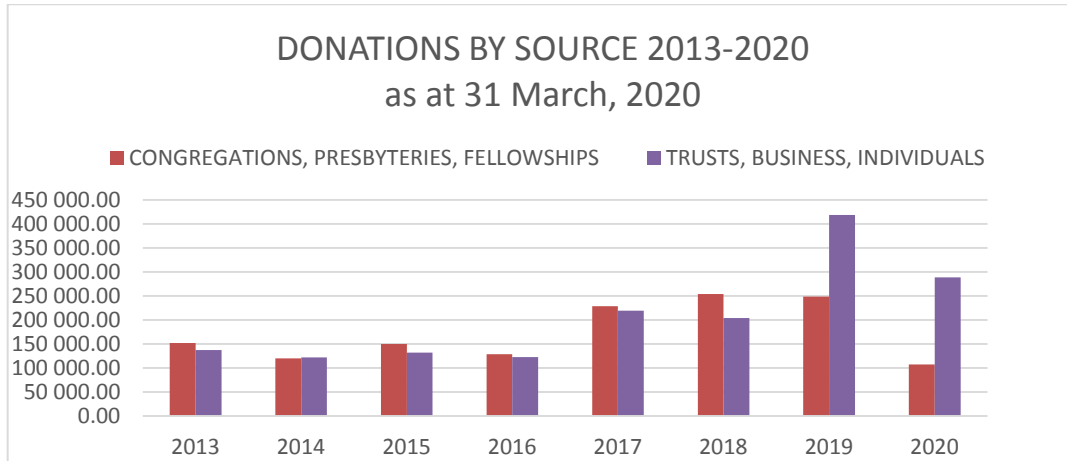
The PEF was further blessed to receive the following

AMS HADEN Instrument and Mining	R 230,000.00
The Robert Niven Trust	50,096.39
and Individual donors	<u>138,600.00</u>
Subtotal	R 418,696.39

TOTAL DONATIONS RECEIVED **R 666,971.49**

As per the schedule it can be seen that although more congregations donated in four Presbyteries, this

increase in congregations was balanced out and then lost by fewer congregations donating in five other Presbyteries.



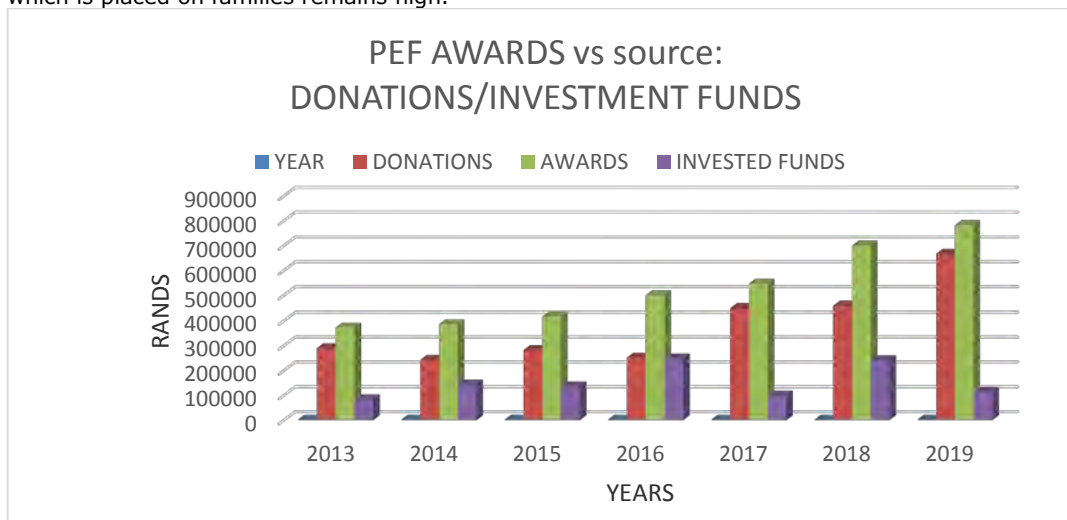
It can be seen from the graph above, that donations from congregations are well down in 2020 as at time of this report. It would be very helpful if congregations and fellowships would plan their giving to reach the PEF by March each year to facilitate planning and payment of awards.

2019 AWARDS MADE

Although the PEF was not able to make as many awards as it had hoped to make in the 2018/2019 year, it still disbursed the most that has been paid out in any one year since 2010 at least. The total amount paid out in awards was **R 781,579.49, with 83 recipients.**

The summary [awards schedule](#) appears at the end of the report. The detailed schedule is on the webpage and can otherwise be obtained from the administrator.

It is clear from the graphs above and below that without the input from our business, trust and individual donors, the work of the PEF would have been much curtailed, and the fund would not have been able to assist nearly as many applicants, or awards would have had to be very much smaller in 2019. Contributions to recipients' fees cover less than a third of an applicant's fees (on average) and the burden which is placed on families remains high.



APPEAL TO THE CHURCH

- The number of congregations supporting the PEF remains at **1 in 4 or less.**
- The PEF repeats its appeal to ALL congregations of the UPCSA to support the work of the fund and to donate on a **regular basis.** It also appeals to the new **Fellowship of Men** to play a much more prominent role in supporting the fund and to make the PEF a priority in its ministry.
- It has been said that the PEF is the only real outreach project of the UPCSA and as such it must be supported in every way possible. It is a ministry which can only be optimally effective if the whole church contributes in support both financially and practically: ensuring both that the fund has sufficient funds to meet the needs of the recipients and also that forms are submitted on time, *all* requested documentation accompanies the initial submission and subsequent documents follow as soon as available/in line with guidelines (*see submission of forms below*).
- The Task Team's aim has been to increase the number of awards from 83 to approximately 120, with a total disbursement of R1,326,300.00, taking into account that R 326,300.00 was paid out in the second half of 2019. This can only be achieved if the funds are available and applicants have submitted all the required information. Many more applicants could be assisted if all required documentation was submitted.

- There is no guarantee that our 'outside' donors will be able to continue to contribute on the same scale as received in 2018/2019, therefore it is imperative that congregations that have not been contributing begin to donate to the PEF now.

2020 APPLICATIONS RECEIVED

Just under 135 application forms were received for 2020, many of these were again late. +/-20 Of the 2019 recipients **have not submitted new applications** even though they still require assistance! RENEWAL OF ASSISTANCE IS NOT AUTOMATIC, and recipients MUST re-apply annually AND do so TIMEOUSLY.

- Notifications were sent out in December to as many applicants as possible. Currently many school reports for 2019 are still outstanding as are details of 2020 study.

SUBMISSION OF APPLICATION FORMS AND SUPPORTING DOCUMENTATION

Applicants and ministers continue to ignore deadlines. Requests to accept forms are on-going into the new year, delaying the processing of forms that have been received earlier. Furthermore, applicants continue to submit **incomplete application forms** with no results, no income information. Other requested information is also omitted.

It must be emphasised to all applicants not to wait until documentation is requested: submit automatically as soon as it is available (*see the Information Section of the Application Form*). The UPCSA funds are being wasted by applicants and their ministers who do not comply with the requirements of the fund, causing the administrator constantly to request and re-request information that has not been submitted. This is not good stewardship of time, and therefore of church funds. The PEF has been very accommodating over the years, understanding that it is likely the very applicants who have not submitted all requirements who need the assistance most urgently, This is where ministers are required to assist the PEF (and the applicant) by ensuring that the correct documentation is obtained and submitted timeously. Neither applicants nor ministers should wait to be asked for the next document required.

The PEF strives for good governance and accountability. This requires statements of the fees accounts of all recipients, both before and after any payment is made to an institution. Final statements showing the PEF contribution(s) received and correctly credited to the recipient's account are required by the PEF's auditors: obtaining these statements from institution or recipient remains a challenge. Applicants are advised to ensure that these statements are submitted: no further contribution can be made until the statements have been received.

AWARDS for 2020

R 326,300.00 was paid out towards 24 bursaries between 1 July 2019 and the end of 2019.

The task team is aiming to pay out a further R1,000,000.00 to 100 recipients this year, funds and compliant applicants permitting.

THANK YOU LETTERS

Thank You letters to donors were written and distributed. Thank you, letters are no longer, posted, but emailed. Please check the Donations schedule on the webpage and contact the administrator if your donation does not appear on the schedule or if you did not receive a letter. The PEF appreciates and thanks all donors whether congregation, Presbytery or other entity. Two individual donors must be singled out:

- Mr Peter Moyo donated R 60,000.00, and
- an anonymous monthly donor contributed R 72,000.00 this past year alone.
- Special thanks also go to AMS HADEN INSTRUMENT and MINING SERVICES, a long-time donor whose gift of R 230,000.00, part of their Skills Development programme, made possible larger awards where recipients met both PEF and Skills Development programme criteria.

FINANCES

- The Finance Department has undertaken to provide current figures of investment accounts twice yearly (in March/April and September/October), as well as at Financial Year-end, so that the Task Team can assess the financial situation of the invested PEF funds on a regular basis. It is anticipated that there will be no interest or dividend funds available from the 2020 financial year, as a result of the poor performance of investments both because of the ailing economy as well as the global slump caused by the coronavirus issues.
- The Task Team has also to be included in the proposal for funds from the CWM MSP4. There has been no feedback on this submission so far.
- Slight hiccups were encountered with payments to Zimbabwe and Zambia in the 2019 financial year, but it is hoped these will not recur in future.
- All donors are also requested again to follow up on any deposit into the PEF account, with an email to the PEF administrator, confirming the deposit and the donor details.

The Task Team wishes to remind the Denomination that the PEF has its own bank account, and that deposits should be made into this account, not into the general UPCSA account.

DATA BASE

The PEF administrator and the data base developer are working on enhancing the database to allow for recording of mid-year intakes (college, university) so that these students can be identified more easily and award payments schedules to fit in with their academic year.

GENERAL

PEF Brochures and bookmarks were distributed at both the Executive Commission and the 20th

Anniversary Celebrations. Schedules of Donations received, and Awards made have been sent to all Presbyteries and Presbytery Education and Training Committee PEF representatives, as well as Fellowship leadership. A newsletter (see Annexure 4) was sent out in early April to all ministers, congregations, fellowships, and interested parties. As per decision of Executive Commission, PEF Sunday will be on June 14, 2020. Assembly is requested to consider the proposal that congregations choose any Sunday in the year for the PEF offering, since June is so close to the end of the financial year. The Task Team is working on a PEF Policy Document.

REPLACEMENT FOR ADMINISTRATOR

We are happy to announce Mr. Ronnie Maqubela had been appointed to replace Miss White. We have also set in place a new PEF Task Team with the following members Miss Elizabeth White, Miss Unathi Moyo, Mr. Molusi Lemao and Mr. Ronnie Maqubela.

PEF DONATIONS RECEIVED as at 30 JUNE, 2019 - SUMMARY							
	July - Dec 2018		Jan - June 2019		TOTAL July 2018 -	No. of Congregatio ns	Congs in Presbyt
	AMOUNT		AMOUNT		AMOUNT		
	IN RANDS		IN RANDS		IN RANDS		
CONGREGATIONS		IN					
AMATHOLE	2 980.00				2 980.00	2	42
CENTRAL CAPE	6 680.50		8 300.00		14 980.50	9	29
SOUTHERN CAPE REGIONAL COMM			1 410.00		1 410.00	1	7
COPPERBELT							23
DRAKENSBERG	1 488.00		4 175.40		5 663.40	3	21
EAST GRIQUALAND							17
eGoli	13 042.00		8 000.00		21 042.00	8	39
eThekwini	3 020.00		3 000.00		6 020.00	3	29
HIGHVELD	9 660.00		7 527.00		17 187.00	8	27
LEKOA	4 500.00		3 520.00		8 020.00	6	20
LIMPOPO	14 279.67				14 279.67	11	17
M'CHINGA							26
MTHATHA			7 200.00		7 200.00	18	18
MUNALI							23
TIYO SOGA MEMORIAL			13 418.20		13 418.20	19	20
TRANS XARIEP	1 850.00		1 197.00		3 047.00	3	28
TSHWANE	36 442.33		5 965.00		42 407.33	10	29
uThukela	3 800.00				3 800.00	1	14
WESTERN CAPE	6 890.00		12 430.00		19 320.00	5	72
ZIMBABWE							39
SUBTOTAL	104		76 142.60		180	107	540
PRESBYTERIES							
EAST GRIQUALAND	3 000.00				3 000.00		
M'CHINGA	3 000.00				3 000.00		
SUBTOTAL	6 000.00		0.00		6 000.00	2	19
ASSOCIATIONS							
MEN'S	1 000.00				1 000.00		
WOMEN'S			57 500.00		57 500.00		
YOUTH	3 000.00				3 000.00		
SUBTOTAL	4 000.00		57 500.00		61 500.00		
OTHER							
BUSINESSES			230 000.00		230		
INDIVIDUALS	38 240.00		100 360.00		138		
TRUSTS	50 096.39				50 096.39		
SUBTOTAL	88 336.39		330 360.00		418		
TOTAL DONATIONS RECEIVED	202 968.89		464 002.60		666 971.49		

Notes:

1) * No donations from individual congregations, but from Presbytery

2)

Presbyter

1) * No donation from individual congregations, but a donation from the Presbytery from the Presbytery

2) ** More congregations from these Presbyteries donated in 2019 than in 2018

3) x Fewer congregations from these Presbyteries donated in 2019 than in 2018

4)

4) Presbyteries with no indicator alongside - same number donated in 2019 as in 2018

PEF AWARDS MADE FOR THE PERIOD JULY, 2018 to JUNE, 2019 - SUMMARY							
		SCHOOL		UNIV/COLL		TOTAL	
		AMOUNT	NO.	AMOUNT	NO.	AMOUNT	NO.
		IN RANDS		IN RANDS		IN RANDS	
PRESBYTERY							
AMATHOLE	29 011.45	4	10	1	39	5	
CENTRAL CAPE	50	5	24	1	74	6	
SOUTHERN CAPE REGIONAL COMMISSION							
COPPERBELT			21	1	21	1	
DRAKENSBERG			4	1	4	1	
EAST GRIQUALAND							
eGoli	57 000.00	6	90	4	147	10	
eThekwini			7	2	7	2	
HIGHVELD			25	2	25	2	
LEKOA			34	1	34	1	
LIMPOPO							
M'CHINGA			24	2	24	2	
MTHATHA							
MUNALI			21	3	21	3	
TIYO SOGA MEMORIAL							
TRANS XARIEP							
TSHWANE	75 500.00	4	117	5	192	9	
uThukela			12	2	12	2	
WESTERN CAPE	18 200.00	5	52	6	71	11	
ZIMBABWE	59 930.71	15	43	13	103	28	
TOTAL for ALL PRESBYTERIES	290 142.16	39	491 437.33	44	781 579.49	83	

PRESBYTERIAN EDUCATIONAL FUND
NEWSLETTER – MARCH 2020

1. DONATIONS RECEIVED and FUNDS needed



R
Donations from other sources
the total so far to R 389,642.00
SO FAR DONATIONS received this
R

A BIG THANK YOU to ALL WHO DONATED in the 2018/2019 financial year!

Letters have been sent to all congregations – if you have /your congregation has not received your letter please contact the administrator – all letters were emailed to incumbent ministers/Interim Moderators and congregation email addresses where available, otherwise c/o Presbytery offices



As of 30 March, 2020
43 congregations and 2 Presbyteries had donated
107,321.00 to the PEF
(individuals, trusts, business, fellowships) bring
year are nearly
74.000.00 LESS THAN this time in 2019

PEF has close to R 512,000.00 already in the bank
In order to reach our goal of R1,000,000.00 (see item 6. below)
and make payments before the end of June, we need another R 488,000.00

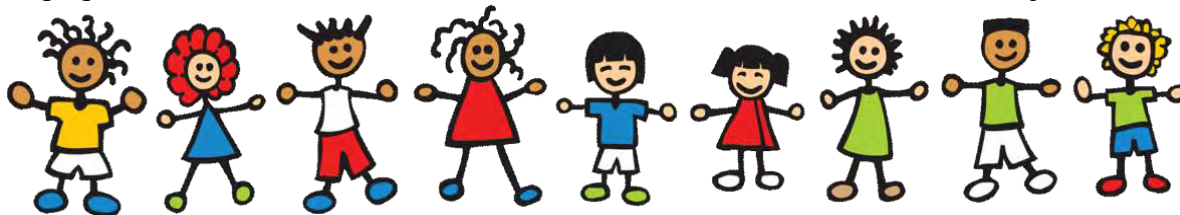
**THE PEF IS APPEALING TO ALL
CONGREGATIONS THAT HAVE NOT BEEN CONTRIBUTING:
to PLEASE begin to donate to the PEF now!**

FEES HAVE GONE UP, the ECONOMY HAS GONE DOWN

INVESTED FUNDS WILL NOT BE ABLE TO HELP THIS YEAR BECAUSE OF THE FALL IN SHARE PRICES WHICH HAS REDUCED CAPITAL AND WHICH WILL RESULT IN NO INTEREST ON INVESTED FUNDS
On an annual basis, fewer than 20% (one in every five) of our congregations contributes to the PEF- that means: for every 5 congregations, 4 are not donating or supporting the education of our young people.

There are nearly **540 congregations and Preaching stations** in the UPCSA –

IF
300 congregations donated R1000.00 each and
200 donated just R 500.00 each
we would already have reached R400,000.00,
and we would need only another R 88,000.00 from other sources to reach our target.
Many of the 100 odd congregations contribute more than R 1000.00 each, but we need ALL our congregations to contribute for the PEF to be really effective.



These are **OUR children** – the **children of the UPCSA** –
and **we must ALL contribute to their welfare through education**

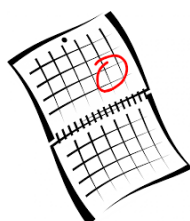
FELLOWSHIPS: The Women and Youth of the church have been faithful and generous in their giving: on average close to R 68,000.00 per year in recent years.

OUR MEN on the other hand have donated **ONLY R 2000** in more 5 years ! The PEF appeals to our Fellowship of Men to consider this area a priority in their ministry in the coming years.

2. SUBMISSION OF APPLICATION FORMS AND SUPPORTING DOCUMENTATION

- Sadly Applicants and ministers continue to ignore deadlines and information which must be supplied with the Application Forms.

- It must be emphasised to all applicants :
DO **NOT wait** to be asked for documentation -
SUBMIT ALL documentation **automatically** and **as soon as it is available.** The **Information Section** tells you when to do this.
Much support documentation for 2020 is STILL outstanding!



3. A CONSULTATION IS PLANNED for AUGUST

(depending on the Coronavirus having been eradicated by that time)

- all Presbytery Education and Training PEF representatives will be invited to attend and all aspects of the application process will be discussed and explained in detail!

4. DID YOU KNOW:

The PEF has contributed towards the school and/or student fees of



DOCTORS,



LAWYERS



TEACHERS

OCCUPATIONAL and PHYSIO- THERAPISTS



A PILOT

and



A FIREFIGHTER IN TRAINING, and many others, as well as some



MINISTERS IN THE

UPCSA ??

5. PEF SUNDAY

Executive Commission
14 June, 2020, and we
congregations to please consider also 13

- Please take up a special on PEF Sunday OR another Sunday in June.
- **CONGREGATIONS:** Do you know that you get assessment relief

2019, declared PEF Sunday to be on
are asking that
June 2021

offering for the PEF



for

every amount donated to the PEF??

- Please advertise the PEF on PEF Sunday,

Give early notification of bursary forms (Available in July!)
and PRAY for the PEF

6. AWARDS for 2020

- 2018/2019: R 781,579.49 paid out towards 83 awards
- 2019/2020: R 326,300.00 already paid out to date towards 24 awards



OUR GOAL IS ANOTHER 100 AWARDS and another R 1,000,000.00 paid out!

TO MEET OUR GOAL WE NEED

- > the OUTSTANDING REPORTS, RESULTS, FEES STATEMENTS
- > the OUTSTANDING APPLICATION FORMS (2019 recipients)!
- > and MOST importantly, REQUIRED FUNDS COMING IN VIA DONATIONS!

7. APPLICATIONS RECEIVED

2020:



- 20+ submitted no reports/results or in a few instances submitted very old results or results but no grade scale to convert results to a percentage.
RESULT: APPLICATIONS CANNOT BE ASSESSED!
- 16 below required standard, **might be considered IF** end of year marks submitted and show improvement but till then, applications will be unsuccessful
- 2 have received full bursaries elsewhere
- 2 suspended may need help later in year – not sure
- **85 provisionally accepted**: of these 85, **15 have not submitted end of year reports/results / most recent results**, FINAL DECISION AWAITING SUBMISSION OF ABOVE RESULTS
many must still submit **details of 2020 study** as well as **fees, first payment, etc)**

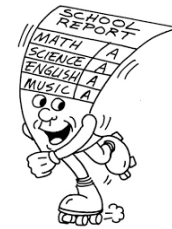
2019:

- about 20 of 2019 recipients still studying in 2020
HAVE NOT SUBMITTED APPLICATIONS FOR 2020
- do all still need assistance?
- They will not be considered until a 2020 application form is received!

APPLICANTS MUST RE-APPLY EVERY YEAR by 30 SEPTEMBER

Failure to do so risks not receiving assistance in the coming year, and also makes the task of the administrator very difficult.

- REPORTS, COLLEGE UNIVERSITY RESULTS MUST BE SUBMITTED IN LINE WITH INFORMATION GIVEN IN THE INFORMATION SECTION OF THE APPLICATION FORMS
- THIS APPLIES TO SUPPORT DOCUMENTATION RE FAMILY FINANCIAL SITUATION/INCOME, and ALSO TO REGISTRATION, FEES STATEMENTS, FIRST PAYMENTS ETC as well.



Other Fees				
DISC ASSESSMENT	\$ 590.40	1	0.00%	\$ 590.40
DISC ONLINE FEE		1	0.00%	\$ 0.00
DISC DISCOVER NETWORK AUTH FEE		1	0.00%	\$ 0.00
DISC SWL PROGRAM FEE	\$ 148.44	1	0.00%	\$ 148.44
DISC SWL SERVICE FEE	\$ 498.00	1	0.00%	\$ 498.00
MC ACCOUNTS/ISSUANCE FEE	\$ 2,815.58	44	0.054%	\$ 2,815.58
MC RESIDENT	\$ 2,947.50	1	0.10%	\$ 2,947.50
MC SPONSORSHIP ASSESSMENT FEE	\$ 1,900.41	1	0.00%	\$ 1,900.41
MC INTERNATIONAL SUPPORT FEE	\$ 1,900.41	1	0.00%	\$ 1,900.41
MONTHLY SERVICES FEE		1	0.00%	\$ 0.00
PEF ASSESSMENT	\$ 10,000.00	1	0.10%	\$ 10,000.00
VISA AUTH PROC FEE (APPLIC)		101	0.00%	\$ 0.00
VISA AUTH PROC FEE (APP)		108	0.00%	\$ 0.00
VISA AUTH ACCTIVITY FEE 2		1	0.00%	\$ 0.00
VISA AUTH ACCTIVITY FEE (APPLIC)	\$ 10,000.00	1	0.00%	\$ 10,000.00
VISA AUTH SERVICE ASSESSMENT FEE	\$ 10,000.00	1	0.00%	\$ 10,000.00
VISA NON-CALCULATED BURDEN	\$ 77.00	1	0.00%	\$ 77.00
VISA TRANSACTION RETURN FEE		1	0.00%	\$ 0.00
Total of Other Fees				\$ 28,229.34

8. REPLACEMENT FOR CURRENT ADMINISTRATOR

- Please note: Mr. Ronnie Maqubela is our new PEF Administrator... work with him!!

9. GENERAL

The Task Team is working on a Policy Document for the PEF. Questions about numbers of years of funding, what qualifications will be funded, etc. will be addressed. THIS DOCUMENT WILL CLARIFY WHAT PEF WILL ASSIST WITH, WHO MAY APPLY ETC, ETC>>>



10. THE PEF HAS ITS OWN BANK ACCOUNT PLEASE

1) DO NOT DEPOSIT INTO THE UPCS GENERAL OR CONTRIBUTION ACCOUNTS

- the FINANCE DEPARTMENT IS BUSY.
- IT IS NOT THEIR JOB TO DEAL WITH DONATIONS TO THE PEF
- this is the task of the PEF administrator

2) DO USE THE CORRECT REFERENCE - YOUR CONGREGATION AND TOWN/SUBURB

3) DO make your donation by EFT or deposit at ATM as these will have lower bank charges than depositing at the teller's counter

4) DO follow up your donation with an email to the PEF administrator to confirm receipt of donation

- if the reference was unclear or wrong or by chance the deposit went to the wrong bank account, then it can be followed up immediately,



BUT that can't happen if the PEF Administrator doesn't know the deposit has been made at all... ☹ ☹

BANKING DETAILS of the PEF:

Name of account: UPCSA - Presbyterian Educational Fund
Bank: Standard Bank
Branch Code: 000355 (Parktown)
Account Number: 20 085 175 6
Reference: **One of the following:**
Name of congregation and Town /
Name of Presbytery /
Association **and** name of Congregation / Presbytery

IF you still use cheques please DO NOT MAIL/POST the cheque to the PEF: the post is NOT RELIABLE

LASTLY, but not least!



STAY WELL AND STRONG AND SAFE FROM THE CORONAVIRUS
BE PROTECTED BY OUR LORD AND SAVIOUR, JESUS CHRIST from all
CRIMINAL ELEMENTS AND ACCIDENTS and have a very BLESSED EASTER,
whether you are able to hold services together or not.

The PEF Task Team

COMMUNICATIONS COMMITTEE

Report to General Assembly 2021

INTRODUCTION

The Communications Committee of General Assembly has continued to meet monthly over the past year. The focus of the Committee is, in line with the UPCSAs Strategic Plan, to raise the profile of the UPCSAs. This can be achieved through effective, accurate and timely communication. It is for this reason that the Presbyteries have been urged to designate communicators who should liaise with the Committee to cover the stories on the life and work of the denomination at all the levels. This aspect has not enjoyed much support and execution by various Presbyteries. We continue to implore the Presbyteries to take the issue of communication seriously.

The Committee's operations over the period under review have been on the UPCSAs Website, the UPCSAs Facebook page, the UPCSAs brand reputation, UPCSAs Communication to the public via the Media and the MyPresby Data System.

UPCSAs WEBSITE

Ms Christine Kasambara is the website administrator. The website has been under continuous updating. This is a space to be used by the General Assembly Committees, Fellowships and other structures of the denomination to widely cover the activities that manifest the life and work of the denomination. The structures of the UPCSAs are advised to contact Ms Kasambara to optimally use this space.

Prior to lockdown, in February 2020 the website received 5641 views, an average of 195 views per day. During hard lockdown the website was receiving an average of 150 views per day. From July 2020, with lower levels of lockdown, the website is receiving around 2300 views per month.

UPCSAs FACEBOOK PAGE

The UPCSAs Facebook page is one of the channels used for day to day communication. It is important that members of the UPCSAs join the page and make use of the page to share the stories on the events that are taking place in their spaces. It is not enough to indicate "like" only. The page enables people to post, but the post will be published only when approved by the Administrators. The Administrators of the Facebook page strive to ensure that posts which may cause disunity and a bad reputation to the church do not appear on the page.

From 12 March 2020 to 8 April 2020 we reached 7 887 people, had 3585 post engagements and 90 page likes. It would appear that during the serious time of Covid 19 people were needing to find hope and when everyone was in lockdown they had time to debate daily issues.

There has been a noticeable increase of online Church Services being loaded to the Facebook site and interaction has grown steadily. Ministers are encouraged to submit their recorded services to admin if they feel it will benefit their ministry.

UPCSAs BRAND REPUTATION

At the Ex Com 2019, a concern was raised about the profiling of the UPCSAs in line with its mission and vision. Some of the things which are happening in the church are not pleasant. Some ministers and members of the UPCSAs present a bad image when addressing many platforms which include social media. The Committee makes another appeal to the general membership of the UPCSAs to use the facilities that are made available to every member of the UPCSAs to address their concerns and issues. Every member of the church belongs (should belong) to a congregation with a session. Every member of the denomination has a recourse to the highest structure to address their issues.

The leadership of the denomination continue to strive to raise the profile of the UPCSAs. The Committee are extremely concerned about the negative issues being posted on Facebook and implores the leadership of the Presbyteries and all the members to join the denominational leadership in putting the UPCSAs at a right place. Presbyteries should work on issues of morale among the ministers and Sessions among the congregants, so that people do not have to vent on the public space.

The Committee collaborates with the Priorities and Resources Committee and the Ministry Committee with the view to determine ways of addressing moral issues and the preparedness of ministry to deal with such issues. The ministers should be trained on issues of diplomacy, accountability and public image for their benefit and for the benefit of the denomination and the entire church as the body of Christ. Ministers are also implored to work on the inter-personal relations, so that such differences should not manifest in the public spaces.

UPCSA COMMUNICATIONS POLICY INCLUDING SOCIAL MEDIA

The 2019 Executive Commission resolved, among others, to task the Communications Committee to incorporate the guidelines that would regulate the use of social media in the UPCSA. Through collaborative efforts, the Committee managed to cover that aspect of work. The guiding principle in developing this work was the need to promote the positive image of the UPCSA and boost its profile. Hence, it is important that the church should communicate well and effectively, as, through effective communication, the UPCSA can make a huge impact in and out of the UPCSA. The revised Communications Policy is attached as an appendix to the report. Please see articles 10 and 11 of the document for the social media guidelines. It is recommended that the General Assembly adopts the revised policy and encourage all the Councils, structures, and members of the UPCSA to familiarise themselves therewith and adhere to the tenets thereof.

MYPRESBY WEB BASED CHURCH DATABASE

MyPresby is a web-based application to gather information on the membership of the UPCSA. Congregations benefit by having a full database of members, records of numbers attending services and meetings, a financial record system and a communication system to all its members. The benefits to Presbyteries and Central Office are summarized as follows:

- a) Updated membership numbers by gender, age, and home language as well as denomination attendance and the financial status of congregations in real time.
- b) Full details are also available regarding Congregations, Ministers and Leaders.
- c) Quick and easy communications to all ministers and leaders via email, WhatsApp or SMS is a major advantage.
- d) Individual members control their own details whilst data on Ministers and Congregations is controlled at Presbytery and Central Office level.

The Communications Committee is progressing with the roll-out of MyPresby. Most of the congregations and ministers are on the system and ministers have been allocated to their congregations where applicable. About 8 congregations are using the system to date.

The Rev. Chris Harrison conducted 2 training meetings for the Communications Committee members using Zoom, but it being an unfamiliar concept in the early stages of Lockdown, not all were able to participate. Another training session will be held in the future.

Presentations have been given to the Presbyteries of Limpopo, eGoli, Western Cape and Mthatha with the understanding that we will return and give training sessions to their congregation members as soon as practical.

PRESBYTERIAN LINK

The sudden arrival of the Covid-19 pandemic in 2020 impacted on all aspects of life. The Presbyterian Link was regrettably silent throughout 2020. We are grateful to the General Secretary and the Central Office for keeping the lines of communication open.

This year the Presbyterian Link was revived and was published in March 2021 and followed in April 2021 with the Easter edition. The next publication will be in June 2021 and we encourage all Presbyteries and Committees of Presbyteries to contribute articles to all future editions. We would also be happy to receive reviews on the publications. This would help us to be further encouraged in what we are doing right and guide us where we may be missing the plot.

PROTECTION OF PERSONAL INFORMATION ACT (POPI)

The POPI Act comes into effect on 1 July 2021. Non-compliance with the Act results in,

1. A fine or imprisonment of between R1 000 000 and R10 000 000 or one to ten years in jail, and
2. Financial compensation for damages suffered by data subjects.

It is recommended that the General Assembly and all ministers and members of the UPCSA familiarise themselves with the POPI Act, so as to become and remain in compliance with the POPI Act.

PROPOSALS

1. The General Assembly receives the report.
2. The General Assembly urges Presbyteries and Fellowships to designate communicators to liaise with the Communications Committee for stories to be publicised.
3. The General Assembly instructs Presbyteries to, in the spirit of pastor paritum, impress on

ministers, who have issues and concerns against their fellows and the denomination, to raise such in relevant platforms, rather than social media and public space.

4. The General Assembly notes the collaboration of the Communications Committee, Priorities and Resources Committee and Ministry Committee to equip the ministers on issues of diplomacy, accountability and public image.
5. The General Assembly encourages the members of the UPCSAs to use the available channels of communication effectively.
6. The General Assembly urges Presbyteries and Fellowships to advise and encourage all Ministers and members within their bounds to be in compliance of the POPI Act.
7. The General Assembly
 - a. adopts the revised policy; and
 - b. encourages all the Councils, structures, and members of the UPCSAs to familiarise themselves therewith and adhere to the tenets thereof.



THE UNITING
PRESBYTERIAN
CHURCH
IN SOUTHERN
AFRICA

UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

Communications & Marketing Policy and Guidelines

April 2021

Revision History

Revision	Date Completed	Date of Approval
Original Policy	20 May 2019	September 2019
First Revision	30 April 2021	

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1.0 Introduction

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

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

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

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

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

1.1 The Name of the Church

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

The Uniting Presbyterian Church in Southern Africa

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

2.0 Communications Committee

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

The end of communication is to promote a positive image of the UPCSA and raise its profile. The terms of reference for the Communications Committee, as stipulated by the General Assembly, are as follows:

1. to oversee the production of the UPCSA magazine/newspaper and newsletters;
2. to develop and maintain the UPCSA website;
3. to increase awareness and use of electronic media within the UPCSA;
4. by these and other means to facilitate the communication and dissemination of the views of and information about the UPCSA; and
5. to oversee the involvement of the UPCSA in public broadcasting.

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

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

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

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

2.1 Internal Communications

Internal Communications involves the following responsibilities:

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

2.2 External Communications

External Communications involves the following responsibilities:

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

2.3 Graphic Design & Publications

Graphic Design & Publications involves the following responsibilities:

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

2.4 Information Technology & Website Management

Information Technology & Website Management involves the following responsibilities:

1. Maintain the UPCSA website including content, look and feel, and functionality.

2. Work with all stakeholders to ensure respective content is current and accurate.
3. Diagnose Website operational problems, make corrections, and restore functionality.
4. Create and maintain reports and analyses utilizing available reporting tools.
5. **Optimize the benefits of the Fourth Industrial Revolution (4IR) to achieve the greater good of the UPCSA.**

3.0 Copyright and Privacy

3.1 Copyright Considerations

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

3.2 Privacy Policy

1. Individual street addresses, phone numbers, or personal email addresses of Ministers shall not be published or provided to anyone without permission. Inclusion of a street address or an email address in the body copy of a submission will be considered implied permission.
2. No photographs showing recognizable faces (whether or not they are ministers) will be published in any UPCSA material or on the website without a signed photo release form from all recognizable persons in the photo.
3. All photographs of children and youth under the age of 18 (or their art-work) submitted for use in any UPCSA publication or on the website must be accompanied by a release form signed by the youngster's parent or guardian.

4. A Photo Image Release Form is provided in Appendix 2.
5. A Children's Artwork Parental Consent Form is provided in Appendix 3.
6. No information about any visitor to the UPCSAs website will be stored or sold. If applicable, financial information submitted will be transmitted on a separate, secure site.

4.0 UPCSAs Publication – Presbyterian Link

4.1 Basic Information

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

4.2 Submission Process

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

4.2 Guidelines

1. All articles are subject to editing for clarity, grammar, punctuation, brevity, or style by the editor.
2. Front page space is reserved for an article or message from the Moderator of the General Assembly. Page 2 is reserved for an article or message by the General Secretary.
3. Examples of topics for consideration include upcoming events, stories of faith, spiritual journeys, mission projects and events, issue-oriented features, etc.
4. Articles addressing fundraising of any nature will not be printed unless the fundraising activity or event has been previously approved by the relevant authority and notification given to the Communications Committee prior to publication.
5. For approved fundraisers, announcements must be reviewed by the Finance Committee and must comply with existing communications policies.
6. No copyrighted material will be published without a copyright release signed by the author and/or publisher or noted as permitted by the publisher. All such copyright releases shall be cited. (See Section 3.1, Copyright Policy)
7. Parents or guardians must provide written approval for the publication of children's names within articles or on photos. (See Section 3.2, Privacy Policy)
8. Ministers' email addresses will not be included in the Presbyterian Link, unless they are intentionally submitted for inclusion in an article with the individual Minister's approval. If the email address is included in the body copy of an article, permission will be considered implied for that purpose.
9. Digital photographs for print should be high resolution jpg files (300 dpi preferred minimum resolution). Non-digital photographs are acceptable if high quality.
10. Advertisements for ongoing business or professional services will not be published.
11. Inserts or flyers may be included in the newsletter on a first-come, first-served basis, according to available space in the mailing. It will be the responsibility of the editor to approve format and content of flyers included in the newsletter according to the above guidelines. Committees

are responsible for typing, paste-up, and arranging for printing of their inserts.

12. Information will be accepted on the following basis of priority:
 - a. Information for and about the UPCSAs programs, people, and events,
 - b. Information on ecumenical events in the community,
 - c. Other articles and events. Articles or mentions about secular or other non-profit events will be accepted on the following basis of priority:
 - i. Interests supported by the UPCSAs (e.g., Advocates for the vulnerable),
 - ii. Christian Religion-based non-profits,
 - iii. Other non-profits as approved by the Communications Committee.
13. The Communications Committee will have final say regarding content to be published in the Presbyterian Link.

5.0 The Website

5.1 Basic Information

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

5.2 Content

1. Any member of the UPCSAs may submit content for the website directly to the Communications Committee. Information on the UPCSAs website should be timely, accurate, useful, and appropriate.
2. The Communications Committee will review all content, determine if the content is appropriate for the site, and determine if further approval is needed.
3. The Communications Committee may modify the content for presentation consistent with the site and for navigability.

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

5.3 Guidelines

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

contained in the body of the message posted, permission is considered implied.

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

6.0 Email Communication

6.1 Basic Information

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

6.2 Content

1. Below are examples of the types of messages which may be distributed by the Central Office to the general UPCSA email list:
 - a. Notices about new Presbyterian Link issues being posted on the website and notices of other website changes.
 - b. Weekly church news updates.
 - c. Notices of pastoral care such as hospitalizations or deaths. These emails must be approved by the General Secretary.
 - d. Notices about church-wide events or programs that have not been well publicized or that need additional emphasis.
2. No political messages of any kind will be sent.

3. In case of an emergency (as determined by the General Assembly Moderator, General Secretary, and the Convener of the Communications Committee), special broadcast e-mails related to a specific situation will be sent as soon as the basic information has been verified.

Examples of emergencies include (but are not limited to):

- a. Weather-related cancellations/postponements;
- b. Disaster at a church or involving greater church family;
- c. Death of a currently serving person involved in General Assembly leadership; and
- d. Event of regional, national, or international church-related significance.

6.3 Guidelines

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

8. The following statement must be placed at the bottom of all electronic communications:

PLEASE NOTE: This communication, including any attached documentation, is copyright of The Uniting Presbyterian Church in Southern Africa and intended only for the person or entity to which it is addressed, and may contain confidential, personal, and/or privileged information. Any unauthorized disclosure, copying, or acting on the contents is strictly prohibited. If you have received this message in error, please contact us immediately so we may correct our records. Please then delete or destroy the original transmission and any subsequent reply. Thank you.

9. Distributing written documents electronically has the same legal effect as duplicating them using a copy machine. Users should exercise care to ensure that copyrighted material is not inadvertently duplicated or distributed without proper authorization. (See Section 3.1, Copyright Considerations)
10. The UPCSAs email systems shall not be used for personal business, personal gain, solicitation of money (other than approved fund-raising notifications), forwarding chain letters, or in support of illegal activities.

7.0 Bulletin Board, Banners and Posters

7.1 Basic Information

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

7.2 Guidelines

1. The Communications Committee is responsible for determining and allocating bulletin board space. Areas will be designated for changing displays relevant to pending events and activities.
2. Permanent or systematically rotating space will be identified for the following functions and interest areas:
 - a. UPCSAs committee business, calendar, and administrative information.
 - b. Denominational activities and opportunities,
 - c. Religious services information,
 - d. Ecumenical community events and activities.
3. The Clerk of the General Assembly is responsible for overseeing bulletin board postings and maintenance based on Communications Committee guidelines.

4. New types of postings or requests for space may be submitted to the Communications Committee.
5. Any postings that do not correspond to the above guidelines will be removed.
6. Persons or committees who post notices on bulletin boards are responsible for removing them.
7. No personal notices will be permitted (e.g., Help Wanted, Roommates, For Sale, etc.).
8. Bulletin board information should be timely, relevant, and maintained in a way to contribute to the aesthetic and welcoming appearance of the central office.
9. Banners of any nature to be displayed anywhere on church grounds must be approved by the General Secretary, Communications Committee, or Clerk of the General Assembly.
10. Banners for church-related events and functions to be displayed at off-site locations must be approved by the General Secretary, Communications Committee, or Clerk of the General Assembly.
11. Posters may be hung for church or church-sponsored events only.
12. Inappropriate posters will be removed.
13. Posters may be hung up to one month in advance of an event. Only removable tape may be used on wall surfaces. Persons or committees who hang posters are responsible for removing them.

8.0 Advertising, Brochures, Banners and Displays

8.1 Basic Information

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

8.2 Guidelines

- 1 Content shall be compatible with the UPCSA mission and principles.
- 2 Placement and display will be in venues or locations that do not conflict with the UPCSA values, unless approved by the General Secretary for a specific purpose.

- 3 Paid and unpaid advertising will be coordinated by the Communications Committee.
- 4 Decisions about priorities for use of communications funds allocated in the General Assembly budget will be determined by the Communications Committee.
- 5 A general brochure on the UPCSA will be updated and published as needed by the Communications Committee.
- 6 Content and design of other brochures for programs, activities, events or other purposes must be submitted for review by the Communications Committee to help ensure compatibility and consistency of quality in the UPCSA communications materials.
- 7 Use of the UPCSA banners and advertising at non-church events must be approved by the Communications Committee or the General Secretary.
- 8 All advertising, brochures, banners, and displays shall use approved logos and branding.
- 9 All advertising, brochures, banners, and displays shall use the full church name, address, phone, and website address.

9.0 Press Releases

9.1 Basic Information

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

9.2 Guidelines

1. Press releases shall be approved by the General Secretary and the Communications Committee Convener.
2. The General Secretary will issue all press releases to the media.
3. Press releases should be submitted to the General Assembly Clerk at least 10 days prior to when it is to be sent to the media. The General Assembly Clerk will forward the press release to the General Secretary and the Communications

Committee Convener for approval (and modification as necessary).

4. The General Secretary may decide not to issue press releases received less than 5 days before an event.
5. Press releases should follow the press release format provided in Appendix 3.

10.0 Social Media Use Policy

1. Social media has become a common tool for organisations such as churches to communicate with their members and for individuals to communicate their opinions, the details of their personal lives and so forth.
2. The UPCSА recognises that social media sites are increasingly useful communication tools and acknowledges the right of its members to freedom of expression – refer to the definition of social media for a list of examples.
3. The use of social media, however, carries with it the risk of compromising the information security of UPCSА systems and services, as well as legal and reputational risks for the UPCSА and its members.
4. Therefore, only the General Secretary and/or duly authorized and designated employee(s) of the UPCSА will be permitted to engage with social networking platforms on behalf of the UPCSА.
5. The policy applies to all members of the UPCSА, regardless of whether they access the social networking sites or personal internet sites using their personal devices, public devices (for example those that can be found in an internet café, hotel, etc.) or UPCSА issued devices. To limit the risk inherent in social media, this policy lays out the UPCSА's expectations, especially where the social media engagement is about the UPCSА.
6. This policy covers all forms of social media, whether existing at the time of this policy's adoption or created thereafter. If you are unsure of whether a site, platform, tool, or application you are using is considered social media, and therefore covered by this policy, please contact the General Secretary of Clerk of Assembly.

10.1 Social Media in a Personal Capacity

1. As the members of the UPCSА use social media not representing the UPCSА in an official capacity or as part of their job function, then they are considered to be using social media in a personal capacity.
2. The members have no absolute privacy when they post comments on a social networking site, as these comments

or posts become public domain and can be accessed by anyone who has access to the sites.

3. The members have a constitutional right to free speech when using social media in a personal capacity. Such a right, however, does have limitations, especially where reference is made to the UPCSAs, colleagues, other people, or organisations.
4. As members, using social media in a personal capacity, you must:
 - a. Not use the official UPCSAs social media profile or accounts to make posts.
 - b. Not use personal social media profile or account to post on behalf of the UPCSAs.
 - c. Not publish any information on social media that purports to be official information; such information may only be published by the Communications Committee having followed standard procedures for publishing authorised UPCSAs information.
 - d. Place the following disclaimer in a reasonably prominent place if one identifies oneself as a UPCSAs member in any social media posting, refer to the work done by the UPCSAs, publish content on social media outside the UPCSAs network and it has something to do with work they do at the UPCSAs, or provide a link to the UPCSAs's website or official social media presence:

"The views expressed on this post are mine and do not necessarily reflect the views of the UPCSAs."
 - e. Not use the UPCSAs logo or UPCSAs trademarks in posts.
 - f. Not post any comment in personal capacity that may negatively affect the UPCSAs's reputation or the reputation of any of the UPCSAs members.
 - g. Not publish contact details or photographs of other members without their consent.

10.2 Social Media in a Business Capacity

1. When a member represents the UPCSAs in an official capacity, as delegated, or because you were instructed to by management, then a member is considered to be using social media in a business capacity.
2. If a member uses social media in a business capacity, the following must be observed:

- a. Only do so if you have approval or authorisation from the General Secretary or duly authorized and designated person(s) of the UPCSА.
- b. Ensure the posts comply with all applicable marketing standards.
- c. Only post authorised Communications and not personal opinions or other unauthorised communications.
- d. Not post defamatory or harassing content, or content depicting nudity.
- e. Not post content that can be construed as offensive about: race, gender, ethnicity, disabilities, age, sexual orientation, religious beliefs and practice, political beliefs, or national origin.
- f. Not post any information you use, have access to or receive as part of your function at the UPCSА.
- g. Not post personally identifiable information about UPCSА employees, Ministers, employees, members, suppliers, and business partners.
- h. Respect copyright, trademarks, privacy, fair use, financial disclosure, and other applicable laws.

10.3 Monitoring

1. The UPCSА may monitor, intercept and store electronic communications provided by the UPCSА, for work related purposes. Members need to be aware that their electronic communications, whether for personal or church-related purposes, is not strictly private and confidential.
2. Social media postings made in a business capacity can be reviewed by the UPCSА.
3. The UPCSА reserves the right to monitor comments, discussions, posts about the UPCSА, its members and the denomination, including products and competitors, made by anyone using UPCSА communications services. The UPCSА reserves the right to use

content management tools to monitor, review or block content on sites that violates UPCSAs policy rules and guidelines.

4. Depending on the social media platform you are using, posts made in a personal capacity may be visible to the UPCSAs and the Public at large. The UPCSAs may monitor, intercept, and store the social media posts of employees posting in a personal capacity if such posts are publicly available (even if such posts were not made using UPCSAs communications services).
5. The UPCSAs retains the right to regulate access and use of social media services through its communications services.

10.4 Non-Compliance with the Policy

1. Any violation and/or breach of this policy may result in the UPCSAs taking necessary action against the member concerned, in line with the disciplinary processes of the UPCSAs, as laid down in Chapter 18 of the Manual of Faith and Order.
2. The UPCSAs reserves the right to restrict or suspend the member's access to the UPCSAs's information assets and processing facilities based on non-compliance with this policy pending the outcome of the investigation.
3. The UPCSAs reserves the right, in its sole and absolute discretion, to audit compliance with this policy and any related policies, guidelines and/or standards at any time.

11.0 Policy awareness, education, and training

In order to promote a culture of policy awareness within the UPCSAs, the UPCSAs will strive to the best of its ability, within reason, to promote, market and highlight the applicable policies around information, information security and other relevant topics.

As the user you are responsible for ensuring that you are aware of the applicable policies relevant to you as well as commit to paying attention to all awareness campaigns, attend scheduled training session that are of relevance and to seek clarity where required.

Appendix 1

Copyright Release Form

The UPCSА does not publish copyrighted material without consent. If you are willing for your copyrighted material to be published, please read this consent form, sign and date it, and return it to the Communications Committee Secretary.

I hereby grant permission to the UPCSА to reproduce the copyrighted materials specified below.

The materials will be reproduced as indicated below (check all that apply):

- UPCSА website
- Presbyterian Link
- Other (please specify) _____

(Signature)

(Print name)

(Date)

Appendix 2

Photo Image Release Form

The UPCSА does not publish photos of recognizable persons without their consent. If you are willing for a recognizable image of you to be published, please read this consent form, sign and date it, and return it to the Communications Committee Secretary. I hereby give permission for photographs of the persons listed below to be published by the UPCSА in print form and/or electronically, including on the church's website. I understand that these photos can be viewed by anyone in the world and identifying information may be displayed. I am over 18, and I give permission for my image _____ to _____ be _____ published. _____ Signature: _____

Print name: _____
Date: _____

The UPCSА does not publish photos of minor children/youth without the consent of a parent or guardian. If you are willing for your child's image to be published, please read this consent form, sign and date it, and return it to us. I am the parent or legal guardian of the following child(ren) under 18 years of age, and I give permission for their image(s) to be published. Child's name: _____

Child's _____ name: _____
Child's _____ name: _____

Parent _____ or _____ Guardian's _____ name _____ (print): _____

Parent or Guardian's signature: _____
Date: _____

Appendix 3

UPCSA Press Release Format

FOR IMMEDIATE RELEASE:

[date of release]

Contact:

[name, phone#, and email address of contact person for more information]

HEADLINE

[describes the content of the story]

Body

[date of event or submission] [what the release is about]

About THE UPCSA

for more information call _____, or visit our website at _____

CHURCH IN SOCIETY (CIS)

Report to General Assembly 2021

1. INTRODUCTION

1.1 Our Vision as a denomination is,

"to be a reconciled community of Christians exercising a prophetic witness to Christ".

Our Mission is to proclaim our Triune God in Southern Africa through: Bearing witness to the saving love of Jesus Christ, building vital, reforming congregations for worship, ministry and discipleship, and visibly proclaiming the Kingdom of God through unity, **justice**, peace and love.

1.2 Our Church in Society vision:

Addressing violence including police brutality, poverty, unemployment, crime and substance abuse. Speaking and acting prophetically at all social, economic, political and ecological aspects of our life. Addressing gender discrimination and violence against women and children.

1.3 The Committee members:

The Rev. M. Nyama, Mrs. C. N Pona, The Rev. V. Mbaru, The Rev. J Smith, The Rev. J.B. Gaborone, The Rev. Mashibini, The Rev. G.M. Mambi, Mrs Beatrice Ngwira Kondowe, Ms. V. Mthembu, The Rev. N. Mbatha, The Rev. B. Ngebulana (co-opted), Mr. Jonathan Langerman (co-opted), Ms. Ntomboxolo Currie (Secretary) and The Rev. Reuben. Daka (Convener).
Corresponding Members: Presbytery CIS Conveners and CIS Coordinators of Church Associations.

1.4 Terms of reference of the Church in Society

- 1.4.1 To analyse the state of the nation and the church in South Africa, Zimbabwe and Zambia, and
- 1.4.2 To present to General Assembly its views on these matters, especially issues of justice in the church and society on.
- 1.4.3 To assist the UPCSA with issues of gender equality and discrimination as they relate to the Christian faith as well as living and church policies.
- 1.4.4 To promote debate on issues of social justice and reconciliation within and beyond the UPCSA.
- 1.4.5 To conduct dialogue with other churches on social justice issues.
- 1.4.6 To take part in broader debates on social justice issues in councils of churches and inter-faith discussions.
- 1.4.7 To formulate opinions and make statements on pressing social and economic issues in liaison with the General secretary of the UPCSA.

1.5 The report shall cover the following items:

1. Calendar 2021/2022
2. Inequalities and Inequities (Injustices) follow up actions
3. Modern slavery and human trafficking response
4. Ministry for the marginalised
5. Thematic, Task Force and Coordinators Leaders
6. Israel & Palestine
7. COVID 19
8. State Capture Commission
9. Wellness and Health
10. Polyandry
11. Conclusion

2. CALENDAR 2021/2022

The CIS submits the Calendar dates to the General Assembly for consideration and circulation to Presbyteries and Congregations to align the work they do with the action plan for the current year (SEE APPENDIX A: CALENDAR 2021/2022).

3. INEQUALITIES AND INEQUITIES (INJUSTICES) RESPONSIBILITY ACTIONS FOLLOW UP

The injustices are against the church and the society. The purpose of the task is to check up on the following decisions implemented since 2018:

- 1 Healing of Memories - the first workshop with Father Lapsely took place, a follow-up workshop could not happen due to COVID 19. Church in Society recognises the value of the work of the Healing of Memories and recommends to Presbyteries to invite the Healing of Memories team, to conduct workshops to facilitate understanding and reconciliation where needed.

- 2 Transformation / Racism – progress has been limited and frustrated because of lockdown. Development of our relationships has been weakened as the interaction is limited. Presbyteries need to implement the task of reconciliation.
- 3 Welfare of Ministers and Centralisation of Stipend – CIS has designed a form for Ministers to report about their welfare in Congregations. Presbyteries to work on the Centralisation of Stipends.
- 4 Categorisation of Congregations – CIS acknowledges the categorisation and cautions that this not be used as a means to unfairly discriminate against any congregation.
- 5 Confrontation/ Resolution of Conflict – Healing of memories was our first step regarding confrontation/resolution of conflict.

4. MODERN SLAVERY AND HUMAN TRAFFICKING RESPONSE

Modern slavery and human trafficking are present in our Transnational countries. South Africa, Zimbabwe and Zambia have legal requirements on matters of modern slavery and human trafficking (it has been suggested that the laws in Zimbabwe and Zambia Laws are inadequate). Our Church depends on our Government's regulations.

The Presbyterian Church (USA) response to the blight of modern slavery and human trafficking may be insightful for our church as providing answers to problematic areas. Human dignity demands justice in line with the Gospel of God in Jesus Christ. We need to have guidelines for our church on how to deal with the vices of modern slavery and human trafficking with the transnational challenges in Southern Africa. This means we have an obligation to design contextual missional works on these abuses in our congregations and society.

5. MINISTRY FOR THE MARGINALISED

The committee managed to attend two workshops namely:

- a. Reaching a Generation Workshop – Children's Ministry Children with Special Needs held on Saturday the 06 July 2019 in Limpopo. The workshop was based on 5 topics namely: 1. A Biblical Perspective; 2. Interactive Teaching 3. Behavioural Management 4. Ministering to children with mental disabilities and 5. Ministering to children with physical disabilities.
- b. Ramp-Up: Disability Inclusion from the 22-26 July 2019. We learned how to include person living with the disabilities in the church activities. It was held in Tshwane at the Catholic Retreat Centre facilitated by Erna Moeller. We note that some Churches are still inaccessible to those with disabilities.

More biblical teaching is needed for the poor and vulnerable as they fall victims of the prosperity gospel and having to buy and do things that will not be of any value to them.

6. THEMATIC, TASK FORCE, AND COORDINATORS LEADERS

6.1 SOUTH AFRICA CHURCH IN SOCIETY REPORT

INTRODUCTION

2019/2020 has been a challenging year in south Africa with critical events and incidents happening. Some of them brought joy however many most of the time has been dominated by sadness in the lives of south Africans, mainly the outbreak of the Coronavirus worldwide. This report will cover the followings:

- 6.1.1 2019 Matric results**
- 6.1.2 Ecological justice (Draught in the country)**
- 6.1.3 UPCSA Ministers Identification Card**
- 6.1.4 CIS Committee work in South Africa**
- 6.1.5 Presbyteries reports**

6.1.1 Matric results

South African children are improving at taking education seriously, 2019 Provincial matric pass rate percentages were as follows, Free state 88.4%, Gauteng 87.2%, 82 North West 86.8%, Western Cape 82.3%, KwaZulu Natal 81.3%, Mpumalanga 80.3%, Eastern Cape 76.5% and Limpopo 73.2%. All of them improved as compare to 2018 except Gauteng that dropped by 0.7%.

6.1.2 Ecological Justice

6.1.2.1 Draught

In 2019 South Africa was faced with severe draught disaster that caused South African lives to be so difficult. It was the worst draught that South Africans experienced in many years. Farmers at all levels were affected badly without any hope. Not only the farmers experienced this also the individuals as well had to use water very sparingly. Government implemented water cuts and gave assistance to farmers as part of an emergency. Some of South Africans felt that Bible testimonies became real, such as 1 Kings 17:1, Psalms 107:33-34, Jeremiah 50:38 and etc.

Churches were requested to pray to God and respond to our situation. In December 2019 things changed a bit as God heard the prayers by providing us with the rain. After the rain some provinces changed and showed green through vegetation and greener pastures, ilizwe layintombi. Dams started to have better levels of water.

6.1.2.2 Electricity

In 2019/2020 Eskom implemented up to level 6 of load-shading. South Africans experienced this challenge for the first time as it moved to stage 4. It is unfortunately that there were no definite reasons of the load-shading as many statements were made such as shortage of coal, South Africa supplying other countries with electricity, etc. Load-shading affected South Africans differently especial an economy of the country. Businesses were affected, electric appliances of families were damaged and many other challenges as this is a basic need.

6.1.3 UPCSА MINISTERS OFFICIAL IDENTIFICATION CARD

Ministers are leading congregations that represent Christ in the communities. That means ministers visit different places from time to time to offer essential services. In other places ministers are not allowed to enter some properties or offer some essential services as they do not have minister's official identity card. this reaction disappoints a minister and the community that minister serve.

In order to address the challenge, it is recommended that UPCSА ministers should have official identification cards so that they can serve God freely. This card should have denomination's emblem and name, minister's face/picture minister's ID number, name of the Presbytery that she/he serves and a designation number if a minister is a marriage officer.

6.1.4 2019/2020 CIS COMMITTEE WORK

In 2019/2020 Church in Society committee hold seven workshops successful in different Presbyteries. Those Presbyteries were as follows: Amatole, Drakensburg, East Griqualand, eGoli, Highveld, uThukela and Limpopo. The purpose of these workshops was to equip Presbyteries/congregations about the work of Church in the Society.

6.1.4.1 Grants for projects

Committee granted two projects for farming i.e. DV Skhushwa congregation crop farming Mthatha Presbytery and Ngcisininde congregation goat farming project- Tiyo Soga Presbytery. Both of these projects were given R50 000 each.

In March 2020 CIS Committee received another request for ploughing project from Paballong congregation East Griqualand Presbytery. It is unfortunately that COVID-19 Pandemic lockdown kicked in before March CIS meeting that resulted in the discussion being placed on hold.

6.1.5 CIS REPORTS FROM PRESBYTERIES.

The implementation of Church in Society work in the following is highly appreciated. the reports will be the summary of their work.

6.1.5.1 Amathole Presbytery

It was reported that only five (5) congregations submitted their work to the presbytery CIS Committee. Those activities are as follows:

- Support victims of critical incidents like arson,
- Running soup kitchens for the hungry,
- Encouraging self-sufficiency vegetable garden,
- Providing health service,
- Supporting Education services including prayers for learners during examination times,
- Raising awareness about Gender Based Violence,
- Observing and celebrating calendar by giving and supporting to the less fortunate,
- Rendering care and support to the needy, the aged the sick, the bereaved, Child headed families and the girl child,
- Empowering Youth on issue of moral generation,
- Christmas parties for the elderly and the members of the congregation who no longer attend Church services due to old age- targeting members between 80 and 100 years of age,
- Building relations with international Presbyterian Churches,
- Support to the ministers and their spouses, and
- Skills development projects such as sewing gardening, beads work, crocheting and knitting.

6.1.5.2 Drakensburg Presbytery

- *Gender desk*: It conducts youth Camps during festive season to educate them. Youth, women and men are part of Congregation leadership. Education fun activities during June 16 and heritage took place and observed. Business people are being invited to motive youth. Prayer for students happens at the beginning of the year and during exam time. Awards are given to those who did well at their studies and motives those who didn't do well. Youth is giving different takes in the Church. Tertiary institution students are encouraged to mentor the first years.
- *Eco justice*: St Johns congregation adopted stewardship of the earth program as one of its six (6) primary values.
- *Ministry with the marginalized*: some congregations have wheelchairs ramps in their church buildings.
- *Welfare of the minister*: ministers were blessed with white stoles by the women's fellowship.

6.1.5.3 East Griqualand presbytery

Gender Desk: Congregation have mixed genders in their leadership positions.

- *Advocacy:* Gillespie Congregation CIS Committee is helping orphans to get birth certificates, elderly people to get their grants and Christmas gifts.
- *Welfare of the ministers:* it was confirmed that their emoluments are up to date and mission houses are in suitable conditions.

6.1.5.4 uThukela Presbytery

- *Gender Desk:* Ulundi congregation empowers women in different angles such as sewing school uniform, church uniforms, traditional attire, ploughing vegetables, poultry farming and women seminars.
- *Gender based violence:* Newcastle congregation hosted a conversation between Church men and community men and conducted a march against gender-based violence. Ulundi Congregation and the community marched against women and Children abuse at Mtubatuba during the killing of seven women by Umaligaju (serial killer).
- *Eco-justice:* Presbytery mainstreaming it in the liturgy of the third quarter. Planting of trees in the Churches and around schools took place, water bottle recycling and encourages people to utilize land by having gardening projects. In addition, Gordon memorial Congregation teaches the community on environmental issues. Ulundi had discussions with the nearby coal mine about the community safety.
- *Ministry with the marginalized:* Two congregations donated (2) wheelchairs to the community members. Gordon memorial Congregation supported people living with disability with food parcels during Christmas time and had a Good Friday service with inmates at Pomoroy. During 2019-year end service Ulundi young women donated gifts to widows. Newcastle congregation-built wheelchair ramp and still improving.

6.2 ZAMBIA REPORT

6.2.1 CURRENT EVENTS IN THE COUNTRY

The country has in the recent past experienced very unusual events. People had been gassed using some chemical, which led to some people losing lives and as if gassing was not enough, innocent people have lost their lives for being suspected as gassers. It is the duty of the Church not to relent in prayer, pray continuously to protect this country. All these events happened in February after the country wide prayer and fasting in January 2020. This can only mean that as a Church we had a little slumber in February. May we continue praying for the protection of our country.

6.2.2 2019/2020 FARMING SEASON

The 2019 / 2020 farming season has so far been very good. The rainfall has been so far very good. The country will have a bumper harvest during this farming season. Despite flooding in some areas, still the maize crop is doing very well in most areas.

6.2.3 ECONOMY

The country is undergoing economic hardships. The raise in Zambia Electricity Supply Company (Z.E.S.CO.) Tariffs has skyrocketed all the prices of goods and services, causing hardships on the ordinary Zambian. But the sad part is that the salaries for workers have not been raised.

6.4 SYMPOSIUM ON DISABILITY

As agreed in the last Synod meeting the Symposium was to take place in November 2019 from 22nd – 23rd. However, the Symposium could not be done in November because funds came in towards November end. A total amount of K72,000.00 was received from General Assembly CIS Committee. Then it was set for January 2020 from 28th – 31st but again it couldn't take place because the Ministers were preparing to go for ordination of Rev. Beaton Lungu in Eastern Province. Fresh dates were set for February 25th – 28th but it was rescheduled until after this Synod Council Meeting. We now propose that the Symposium takes place from 21st -24th April 2020, at Longacre's Lodge, participants being all Ministers, Synod CIS Committee, Health/wellness Synod Committee, Synod President, FOW - Synod President, FOM - Synod President, FOY -Synod President, Total 40 Participants. The main facilitators will be Rev Daka and Lomazala Mkandawire / Mrs. Chilengwe.

6.5 CHURCH IN SOCIETY ACTIVITIES FORM

The CIS General Assembly Committee agreed to circulate the statistics form in order to address issues affecting Congregations. As CIS Committee in Zambia, we have customized the form to suit our environment and the form is attached to the report. please circulate it to Congregations and feedback be mailed to beatricengwira07@gmail.com

7. ISRAEL AND PALESTINE

A record of the latest hostilities (from Hamas and IDF sources) shows that on the 10th May 2021 the Hamas group began launching rockets at Israeli cities and infrastructure. Over the next two weeks approximately 4360 rockets were launched from Gaza, of these rockets approximately 640 misfired and landed within the Gaza Strip killing and injuring Palestinians and destroying houses and Palestinian infrastructure.

The Hamas Charter declares jihad against Israel for "the obliteration or dissolution of Israel" (that's an English translation of the "Covenant of Hamas"). It declares the Hamas objective to establish an Islamic state in all Palestine. In this document there is no acceptance of a "Two-state solution"

Many of the rockets that were heading towards populated areas were destroyed by the "Iron Dome" rocket defence system however some people in Israel were killed and injured. The Israeli Defence Force (IDF) then responded with artillery, drone and air bombardment targeting the belligerents and any infrastructure used in the launching of these rockets. People identified in the development and production of the rockets were targeted by the IDF for assassination. The Al Jazeera Press headquarters housed in an 11-storey building was also identified as a place of the command centre for Hamas and, after notifying the occupants to evacuate, the whole building was destroyed in an air attack. The underground tunnel system, constructed by Hamas with precious cement and building resources that was sent to Palestinians for building houses, was also targeted for demolition. It is estimated that 80 Hamas soldiers were killed in these tunnels. The casualties in the Palestinian area were approximately ten times greater than the Israeli casualties.

Many people have particular views on the on-going conflict, and these are often strongly influenced by or entrenched in specific ideologies and religious world views however we can all agree that such a war is killing people and wasting precious resources that could be employed in the improvement of the lives of both Palestinian and Jew. The issues are a complex blend of religious and historical views and it would be arrogant and presumptuous for us to prescribe a remedy upon the parties involved. However, we can confidently and consistently urge all parties to peace and to encourage them to spend their resources on building for their people and not for armaments, we can pray for the peace of Jerusalem.

As someone observed; "If Israel puts down its weapons it would be destroyed tomorrow, if the Palestinians put down their weapons there would be peace tomorrow."

8. COVID 19

South Africa was not different from other countries since the breakout of the Corona Virus known as (COVID - 19) country-wide considered as a pandemic. The first case of Positive Covid-19 was identified around December 2019 and subsequently to that the country registered several cases of people who tested positive.

The South African Government suspended the democratic processes in March 2020 according to its Disaster Management Act 57 of 2002 after defining the Covid 19 infection as a national disaster. It then established its Disaster Council, a small group of selected individuals that met in camera from time to time without any parliamentary oversight. This disaster council promulgated disaster laws that imposed and enforced a lockdown upon South African society with the exception of essential services. This had a huge impact on the society and further laws preventing travel and the sale of certain products such as alcohol and tobacco were promulgated.

In a gross violation of the separation of church and state this council interfered with the governance of the church by issuing a banning order upon all worship services and church meetings, also outlawing singing and preventing ministers and pastors from conducting their visitation work. Whilst certain services and professions such as plumbing and electricians were accorded the status as an "Essential Service" the church was not given such status. The SACC accepted this status and cooperated with the ruling.

Whilst some congregations have access to technology to keep in contact with each other, for others that cannot afford data or do not have access to the technology this banning has borne disastrous consequences for the church. People died alone and the grieving families were further traumatised when funeral services were curtailed. The church is now picking up the pieces and dealing with the delayed trauma and grief of a society that is now impoverished, economically, socially, physically and spiritually.

Each lockdown level had its own restrictions that people had to comply with South Africans are expected to wear mask, sanitise, and wash hands every time especially when they are outside. For more information on lockdown level regulations please visit. https://en.wikipedia.org/wiki/COVID-19_pandemic_in_South_Africa

The SACC came up with a mechanism to assist the church workers to perform essential services. It issued a certificate to be produced at the check points to authorise movement. This committee felt it necessary to produce an Identity card instead of A4 size certificate. (see appendix...)

During this time the inequalities or gaps between society classes in the living conditions surfaced more clearly as quarantine space for those affected by the virus was necessary. The South African government divided the lifestyle (Economic and social life) of South Africans into 5 different lockdown levels (level 5-1) that were and are being adjusted on a monthly basis as the need arises.

The lockdown brought further challenges to society such as domestic violence, increased poverty, lack of humanity (ubuntu) and so forth. On the other hand, the lockdown slowed down the pace of life and it

brought time for families to take a pause and be together.

It is with deep concern and regret that we see people enriching themselves from the aid of the nation. We acknowledge the State President's initiative in establishing the Solidarity Fund. Whilst many in the South African government worked hard in dealing with the pandemic some people in the government disappointed us by stealing the Personal Protective Equipment (PPE's).

We commend the South African Council of Churches for their efforts in coordinating the response of the Church and facilitating communication with the Department of Health. Equal access to vaccinations has now become a matter of justice.

We acknowledge and appreciate the tireless work of the Church in the midst of these challenges which kept the Church alive and uplifted people spiritually.

Much work is necessary to rebuild what has been damaged and gather the scattered and the church must reassert her call and the commission that Christ gave to it in Matthew 28:18-20.

9. STATE CAPTURE COMMISSION

The so-called Zondo Commission has made some progress in unmasking the wholesale corruption of government, its agents and the corporate world. There is a great volume of evidence and witness statements have been made and cross examined. It is noted that certain politicians have treated this commission with disrespect and disdain and their attitudes have been seen by the world. South Africa's economy has been fatally damaged by this corruption.

All the expensive and hard work of this Commission does not seem to be translating to address the urgent need for restorative justice. Resources remain looted, perpetrators walk free, and the people of South Africa remain impoverished. The Commission continues its work however we are still waiting for justice. If the recommendations of the Commission are not produced speedily the Commission will become a parody of justice.

10. WELLNESS AND HEALTH

Southern Africa often experiences a critical shortage of blood stocks. For example, the South African National Blood Service is always seeking to recruit new volunteer blood donors and encourage dormant donors to donate blood regularly.

The members of the UPCSA can make a significant contribution if they are living healthy lifestyles and are in good health. Regular donations of blood can be an excellent witness to the faith we have in Christ as it is an act of sacrificial giving and a donation of blood will certainly assist others in dire need.

For further practical information contact the toll-free number 0800 11 9031 or sanbs.org.za

11. POLYANDROUS MARRIAGES

Polyandry is a woman that marries numerous men. It is practiced in some countries such as India and China. The South African government has developed a green paper to legalise Polyandry. People who want to contribute their views in this debate should email marriagegreenpaper@dha.gov.za. The polyandry marriages debate emanated from the ministerial dialogue that was held in May 2021, it is not the government's policy. Church in Society refers the General Assembly to the paragraph in the Manual of Faith and Order (MOFO) on Marriage – Chapter 2 section 21 in the Statement of the Faith especially 21.4. In this the Church has ruled on Polyandrous Marriages. The Church in Society committee therefore encourages the UPCSA General Assembly to rule against Polyandrous marriages.

12. CONCLUSIONS

Despite the challenges of the pandemic the Church in Society committee would like to appreciate the efforts of the Church in operating in the new normal.

The Rev. Reuben Daka (Convener)

PROPOSALS

1. The General Assembly receives the report.
2. The General Assembly to take note of the 2022 Calendar dates presented Activities in our denomination.
3. The General Assembly notes with concern the ongoing inequalities and inequities (Injustices) in the UPCSA and recognise how this damage the witness of the Church as presented in the report and urges Presbyteries to urgently address these issues.
4. The General Assembly instructs the Presbyteries to partake and develop guidelines to address the problems of modern slavery and human trafficking in Southern Africa.
5. The General Assembly instructs congregations & presbyteries to prioritise the ministry for marginalised and vulnerable.

6. The General Assembly Ministry Committee organise ministers to be trained in working with People with Disabilities and the practise of basic sign language and include sign language in the syllabus of the student ministers.
7. The General Assembly notes and appreciates the work of the Church in Society clusters of the Presbyteries of Thekwini, Drakensburg, uThukela and East Griqualand and further urges other Presbyteries to cooperate with the Church in Society Committee
8. The General Assembly notes the work of the Church in Society in the Zambia Synod.
9. The General Assembly notes the tragic loss of life recently incurred through the flaring up of hostilities in the Gaza Strip and Israel and grieves with the people who have lost loved ones and suffered damage through this war.
10. The General Assembly urges the leaders of the Palestinian Authority and Israel to work towards a just and sustainable peace and assures them of our commitment to help wherever we are requested to that end.
11. The General Assembly recognises that the Church is an essential service and makes this proclamation to all its members thus reaffirming its our commission and calling from God.
12. The Church diligently guard against any further interference from the state in the governance and work of the Church.
13. The UPCSA endeavours to ensure that the view of the wider church is canvassed before statements are made purporting to represent the views of the UPCSA.
14. The General Assembly instructs the General Secretary to write a letter to the Commission on State Capture and the relevant authorities to urge them to expedite the recommendations and implement the same for South Africans to see restorative justice.
15. The General Assembly encourages every healthy member of the UPCSA to register as a blood donor and to give blood regularly.
16. The General Assembly encourages the Church to be faithful to the definition of marriage as stated in Chapter 2, section 21 of the Confession of Faith.

APPENDIX A: CALENDAR 2021/22

July 2021

July: Nelson Mandela Month

- July: Moral Regeneration Month
- 2 Jul: Heroes Day (Zambia)
- 3 Jul: Unity Day (Zambia)
- 18 Jul: Nelson Mandela Day

August 2021

August: Women's Month (South Africa)

- August: National Month of Deaf People (South Africa)
- 6 Aug: Farmers Day (Zambia)
- 9 Aug: Women's Day (South Africa)
- 12 Aug: International Youth Day
- 13 Aug: Heroes Day (Zimbabwe)
- 14 Aug: Defense Forces' Day (Zimbabwe)

September 2021

September: Heritage Month (South Africa)

- September: Month of Deaf People (South Africa)
- September: Albinism Awareness Month (South Africa)
- 1-7 Sep: Arbor Week
- 8 Sep: International Literacy Day
- 9 Sep: World Fetal Alcohol Syndrome Day
- 16 Sep: International Day for the Preservation of the Ozone Layer
- 21 Sep: International Day of Peace 2018
- 24 Sep: Heritage Day (South Africa)
- 26 Sep: World Environmental Health Day

October 2021

- 17 Oct: International Day for the Eradication of Poverty
- 18 Oct: International Day of the Girl Child
- 24 Oct: Independence Day (Zambia)

November 2021

- 1 Nov: All Saints Day
- 20 Nov: Universal Children's Day
- 25 Nov: International Day for the Elimination of Violence against Women
- 25 Nov-10 Dec: 16 Days of Activism for No Violence against Women and Children

December 2021

- 1 Dec: World AIDS Day
- 2 Dec: International Day for the Abolition of Slavery
- 3 Dec: International Day of Persons with Disabilities
- 10 Dec: International Human Rights Day
- 16 Dec: Day of Reconciliation (South Africa)
- 17 Dec Public Holiday (South Africa)
- 2 Dec: National Unity Day (Zimbabwe)
- 25 Dec: Christmas Day
- 26 Dec: Day of Goodwill

January 2022

- 1 Jan: New Year's Day

February 2022

- 2 Feb: World Wetlands Day
- 20 Feb: World Day of Social Justice

March 2022

March: Human Rights Month

- 2 Mar: Ash Wednesday
- 8 Mar: International Women's Day
- 12 Mar: Youth Day (Zambia & Zimbabwe)
- 21 Mar: Human Rights Day (South Africa)
- 21 Mar: World Down 's syndrome Day
- 21 Mar: International Day for the Elimination of Racial Discrimination
- 22 Mar: World Water Day
- 25 Mar: International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade

April 2022

April: Freedom Month

- 1 Apr: Family Day
- 10 Apr: Palm Sunday
- 14 Apr: Maundy Thursday
- 15 Apr: Good Friday
- 17 Apr: Resurrection Sunday
- 18 Apr. Independence Day (Zimbabwe)
- 27 Apr: Freedom Day (South Africa)

May 2022

May: Energy Month

May: Africa Month

- 1 May: Workers Day (South Africa)
- 21 May: World Day for Cultural Diversity for Dialogue and Development
- 22 May: International Day for Biological Diversity
- 25 May: Africa Freedom Day (Zambia & Zimbabwe)
- 26 May: Ascension Day

June 2022

June: Youth Month (South Africa)

- June: Environment Month (South Africa)
- June: World Blood Donor Month
- 4 Jun: International Day of Innocent Children - Victims of Aggression
- 5 Jun: World Environment Day
- 5 Jun: Pentecost Day
- 15 Jun: World Elder Abuse Awareness Day
- 16 Jun: Youth Day (South Africa)
- 17 Jun: World Day to Combat Desertification and Drought
- 26 Jun: International Day against Drug Abuse and Illicit Trafficking

APPENDIX B: MINISTER'S IDENTIFICATION CARD



APPENDIX C: WELLBEING FORM

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA



MINISTER'S WELLBEING

Name of the Presbytery: _____

Name of the Minister: _____

Date of ordination: _____

Status of Minister (please tick the relevant box)	Called	Appointed	Stated Supply	Part time	Interim Moderator	
Which year						
Secondment	Department		As what?	When?		
Reservist						
Suitable accommodation with security	Manse	Own	Allowance			
Emoluments	Stipend	Medical	Transport	Pension	Bonus	Tax
Is the payment up to date?	Yes	No				
When was it last reviewed?						
Presbytery action						

