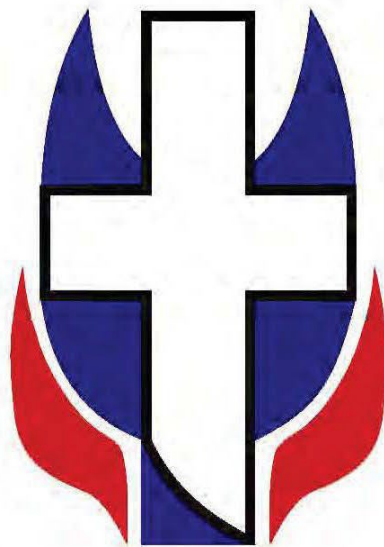


THE UNITING
PRESBYTERIAN
CHURCH IN
SOUTHERN AFRICA



NEC TAMEN CONSUMEBATUR

**PAPERS FOR THE EXECUTIVE
COMMISSION 2026**

**GATEWAY PRESBYTERIAN
CHURCH, KEMPTON PARK,
SOUTH AFRICA**

13-17 June 2026

THEME: PARTNERS IN MISSION"

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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(Hon)	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 SJ Mtetwa Dip Theol, BTh, MTh	Trans Xhariep, Western Cape

2022		Central Office and Zoom Platform	The Rev SJ Mtetwa Dip Theol, BTh, MTh	Central Cape
2023	Harare and Zoom Platform		The Rev LC Neshangwe B. Com, M. Div	
2024		Pretoria, Central Office and Zoom Platform	The Rev LC Neshangwe B. Com, M. Div	Drakensberg
2025	Mthatha and Zoom Platform		The Rev Dr AE Kasambala BTh, MTh, MBA, DTh, PhD	Munali

UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA
EXECUTIVE COMMISSION
SATURDAY 13 TO WEDNESDAY 17 JUNE 2026

SESSION TIME	EVENT	ESTIMATED DURATION
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Saturday 13 June 2026

09h00 – 11h00	<i>Arrival of all Commissioners and delegates.</i>
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FIRST	11h00	OPENING SESSION Opening Worship Welcome and local arrangements Roll of Commissioners Notices of Motion & Allocation Assembly Business Committee Clerk of Assembly Nominations Committee (Preliminary) for tabling. Overtures & Petitions	120
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	13h00	LUNCH	
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SECOND	14h00	LISTENING SESSION 1 General Secretary <u>General Assembly Cluster</u> Church Office & Human Resources Court of Assembly/AARP Communications	120
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Governance and Administration Cluster
 Finance
 Audit
 Pensions (UPCSAPF and PEPF)
 Manual
 Assembly Standing Commission
 Nominations Committee (First Draft)

	16h00	BREAK	
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THIRD	16h30	LISTENING SESSION 2	90
		<u>Worship and Pastoral Care Cluster</u>	
		Worship	
		Health and Wellness	
		Stewardship	
		Priorities and Resources	
		Closing Prayers	

18h30 **SUPPER**

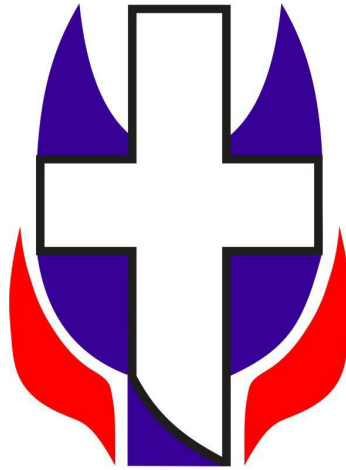
Sunday 14 June 2025

FOURTH	09h00	EXECUTIVE COMMISSION SERVICE	120
		<i>St Andrew's Presbyterian Church, Benoni.</i>	
		Welcome	
		Public Worship	
		In Memoriam Minutes	
		Moderator's Address	
		Holy Communion	
	11h00	BREAK (Tea for Commissioners served at Gateway)	
	12h00	INSAKA SESSION 1	60
		General Secretary	
		Church Office & Human Resources	
		Court of Assembly/AARP	
		Communications	
		Finance	
		Audit	
		Pensions (UPCSAPF and PEPF)	
		Manual	
		Assembly Standing Commission	
	13h00	LUNCH	
	14h00	INSAKA SESSION 1 (cont...)	
		INSAKA SESSION 2	120
		Worship	

		Health and Wellness Stewardship Priorities and Resources	
	16h00	BREAK	
FIFTH	17h00	SPECIAL SESSION: 50 th Anniversary of the Ordination of Women to the Ministry at St John's Presbyterian Church, Boksburg.	90
	18h30	CELEBRATORY BANQUET	
<u>Monday 15 June 2025</u>			
SIXTH	08h15	Opening devotions in Groups	45
	09h00	DECISION SESSION 1 General Secretary Church Office & Human Resources Court of Assembly/AARP Communications Finance Audit Pensions (UPCSAPF and PEPF) Manual Assembly Standing Commission	120
	11h00	BREAK	30
SEVENTH	11h30	DECISION SESSION 2 Worship Health and Wellness Stewardship Priorities and Resources	90
	13h00	LUNCH	
EIGHTH	14h00	LISTENING SESSION 3 <u>Service and Witness Cluster</u> Ecumenical Relationships Joint Liaison Committee with the UCCSA	120

		Ethics and Discipline Task Team on Human Sexuality Church in Society Church Fellowships Persons with Disabilities	
	16h00	BREAK	
NINTH	16h30	LISTENING SESSION 4 <u>Preaching and Teaching Cluster</u> Mission and Discipleship Ministry Education and Training Doctrine Nominations Committee (Final tabling) Closing Prayers	90
	18h30	SUPPER	
<u>Tuesday 16 June 2026</u>			
	08h15	Opening devotions	45
	09h00	INSAKA SESSION 3 Ecumenical Relationships Joint Liaison Committee with the UCCSA Ethics and Discipline Task Team on Human Sexuality Church in Society Church Fellowships Persons with Disabilities	120
	11h00	BREAK	
	11h30	INSAKA SESSION 4 Mission and Discipleship Ministry Education and Training Doctrine	90

	13h00	LUNCH	
TENTH	14h00	Unfinished Business Session (if necessary) OPTIONAL: "Something to Share" through Video clips.	120
	16h00	BREAK	
ELEVENTH	16h30	DECISION SESSION 3 Ecumenical Relationships Joint Liaison Committee with the UCCSA Ethics and Discipline Task Team on Human Sexuality Church in Society Church Fellowships Persons with Disabilities Closing Prayers	120
	18h30	MODERATOR'S BANQUET	
<u>Wednesday 17 June 2026</u>			
TWELTH	08h15	Opening devotions	45
	09h00	DECISION SESSION 4 Mission and Discipleship Ministry Education and Training Doctrine Nominations Committee (Final tabling)	120
	11h00	BREAK	
THIRTEENTH	11h30	CLOSING SERVICE Valedictory Service for ministers Moderator's Closing Address Vote of thanks to Hosting Presbytery Adjournment	120
	13h30	LUNCH	



NEC TAMEN CONSUMEBATUR

ADMINISTRATION

ROLL OF COMMISSIONERS TO THE 2026 EXECUTIVE COMMISSION

First Name/ Surname	Gender
Ex-Officio	
Rt Rev Dr Amon Kasambala	Male
Rev Lydia Neshangwe	Female
Rev Vusi Mkhungo	Male
Rev Dr George Marchinkowski	Male
Rev Mamolotje Magagane	Male
Mr Ryan Johnson	Male
Rev Melanie Cook	Female
Amathole	
Minister	
Rev Mpho Khetsi	Male
Elder	
Ms Noluvo James	Female
Alternates	
Rev Zongezile Moses	Male
Ms Busi Stofile	Female
Central Cape	
Minister	
Rev Mziwonke Goba	Male
Elder	
Ms Nanziwe Lolonga	Female
Alternates	
Rev Simphiwe Yoyo	Male
Ms Ngabisa Mtshake	Female
Copperbelt	
Minister	
Rev Lazarus Chirwa	Male
Elder	
Mr Jeremiah Munthali	Male
DR Congo	
Minister	
Rev. Dr. Ilunga Alain Zibondo	Male
Elder	
Mr Kasongo Kitobo Homer	Male
Drakensberg	
Minister	
Rev Johannes Xaba	Male
Elder	
Mr. Malenhle Dlamini	Male
Alternates	
Rev Philani Mbanjwa	Male
Dr Stanley Gichia	Male
East Griqualand	
Minister	
Rev Luyanda Ruka	Male
Elder	
Ms Phelisa Bakumeni	Female
Alternates	

Rev Nonyamezela Tati	Female
Mr Lungisani Mondli	Male
Eastern Zambia	
Minister	
Rev Beaton Lungu	Male
Elder	
Mr Kumwenda Richard Bentry	Male
Alternates	
Rev Sonye Banda	Male
Rev Zacchaeus Chiremba	Male
eGoli	
Minister	
Rev Tieho Letsheleha	Male
Elder	
Ms Yolande Faba	Female
Alternates	
Rev Gavin Lock	Male
Ms Sarah Masekela	Female
Highveld	
Minister	
Rev Dr Malinge Njeza	Male
Elder	
Ms Nombulelo Mabizela	Female
Alternates	
Rev Lebo Molokoane	Male
Mr Mike Mokgohloa	Male
Lekoa	
Minister	
Rev Mafasa Nyama Ratsoma	Male
Elder	
Mr Moferefere Tshabalala	Male
Alternates	
Rev Robert Thema	Male
Mr Teboho Nare	Male
Limpopo	
Minister	
Rev Dikobe Molaba	Male
Elder	
Ms Elizabeth Moloto	Female
Alternates	
Rev Lethabo Mabotja	Male
Adv Irene Mukwevho	Female
Mchinga	
Minister	
Rev Chala Habasila	Male
Elder	
Mr Hambani Ngwenya	Male
Alternates	
Rev Masauso Nyirenda	Male
Mr Richard Msimuko	Male

Mthatha	
Minister	
Rev Vusi Mabo	Male
Elder	
Adv Lulama Halam	Male
Alternates	
Rev Dr Victor Letuka	Male
Ms Nomfundiso Mdoda	Female
Munali	
Ministers	
Rev. Dr. Christopher Mkandawire	Male
Elders	
Dr. Overs Banda	Male
Alternates	
Rev Judith Mkandawire	Female
Mr Mathew Mkandawire	Male
Thekwini	
Minister	
Rev Mabandla Nkayi	Male
Elder	
Ms Menge Bengane	Female
Alternates	
Rev Gwala Sibusiso	Male
Ms. Sizakele Mabaso	Female
Thukela	
Minister	
Rev Israel Thabani Masikane	Male
Elder	
Ms Vanessa Mpume Mthembu	Female
Alternates	
Rev Willingmore Mhlanga	Male
Ms Mathandi Mbense	Female
Tiyo Soga Memorial	
Minister	
Rev Sihle Mantashe	Male
Elder	
Ms Babalwa Matiwane	Female
Alternates	
Rev Sandiso Njeza	Male
Ms Nozipiwo Tunzi	Female
Trans Xhariep	
Minister	
Rev Bongiwe Ngebulana	Female
Elder	
Mr Lewatle Ramokopu	Male
Alternates	
Rev Mashiane Letseleha	Male
Mr Malefetsane Mtshali	Male

Tshwane	
Minister	
Rev Prof Graham Duncan	Male
Elder	
Ms Modiegi Phalane	Female
Alternates	
Rev Sharon Simelane	Female
Mr Sibonile Mpetsheni	Male
Western Cape	
Minister	
Rev Hendry Fortuin	Male
Elder	
Mr Malibongwe Gwele	Male
Alternates	
Rev Unathi Ntseke	Female
Ms Buyiswa Maqubela	Female
Zimbabwe	
Minister	
Rev Dr Garikai Mufanebadza	Male
Elder	
Ms Samukeliso Siwela	Female
Alternates	
Rev Brian Mazanhi	Male
Mr Donald Paulo	Male

**PRESBYTERY REPRESENTATIVES TO THE NOMINATIONS COMMITTEE AT
EXECUTIVE COMMISSION 2026**

Presbytery	First Name/ Surname	Gender
Amathole	Rev Mpho Khetsi	Male
Central Cape	Rev Mziwonke Goba	Male
Copperbelt		
DR Congo		
Drakensberg	Rev Philani Mbanjwa	Male
East Griqualand	Rev Luyanda Ruka	Male
Eastern Zambia	Rev Beaton Lungu	Male
eGoli	Rev Tieho Letsheleha	Male
Highveld	Rev Dr Malinge Njeza	Male
Lekoa	Rev Mafasa Nyama Ratsoma	Male
Limpopo	Mr Benny Boshielo	Male
M'chinga	Rev Chala Habasila	Male
Mthatha	Rev Vusi Mabo	Male
Munali		
Thekwini	Rev Sibusiso Zungu	Male
Thukela	Rev Thabani Masikane	Male
Tiyo Soga Memorial	Rev Sihle Mantashe	Male
Trans Xhariep	Rev Bongwiwe Ngebulana	Female
Tshwane	Ms Modiegi Phalane	Female
Western Cape	Mr Malibongwe Gwele	Male
Zimbabwe	Ms Samukeliso Siwela	Female

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

STANDING ORDERS OF THE EXECUTIVE COMMISSION 2026

1. WHO ARE THE MEMBERS OF THE GENERAL ASSEMBLY?

The Executive Commission meets once every two years in the year that the General Assembly does not meet. It consists of its Office bearers as specified in paragraph 13.9 (a) along with Commissioners appointed by Presbyteries as reflected in paragraph 13.9 (b) of the *Manual of Faith and Order*. The meeting will be fully in person with only Committee Conveners allowed to present reports remotely. All Commissioners will be attending in person.

- 1.1. Approximately three months prior to the meeting of Executive Commission, the Clerk of Assembly shall issue to each Presbytery Clerk forms for the commissioning of a minister and an elder, along with alternates to the forthcoming meeting of Executive Commission.

Each Presbytery then elects its Commissioners to the Executive Commission in terms of paragraph 13.9 (b) of the *Manual of Faith and Order*.
- 1.2. Completed forms detailing the names, e-mail addresses and telephone numbers of Commissioners and their Alternates shall be returned by each Presbytery Clerk to the Clerk of Assembly not later than twelve weeks prior to the meeting.
- 1.3. Should any Presbytery find it necessary to appoint an alternate for a Commissioner unable to attend the Executive Commission, they shall inform the Clerk not later than 14 days before the Executive Commission convenes. Any alternate shall be proposed as a regularly appointed Commissioner when the Roll of Commissioners is amended upon presentation to the Executive Commission.
- 1.4. At least one month before the commencement of the Executive Commission, every Commissioner shall register themselves via the online portal in preparation for the Executive Commission orientation. One online orientation will be held before the Executive Commission to make sure all Commissioners understand the procedures of the Assembly.
- 1.5. The onus of ensuring each alternate commissioner (who is replacing a commissioner) receives the Papers for the Executive Commission and notice of other briefings or resources rests upon Commissioners who are unable to fulfil their commission in liaison with the appropriate Presbytery Clerk.
- 1.6. Any alleged irregularity regarding the appointment of a Commissioner brought to the attention of the Clerk of Assembly shall be referred to the Business Committee for examination and report to the Executive Commission.
- 1.7. Commissioning by a Presbytery obliges a Commissioner to be present for the whole period of the Executive Commission. 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 Executive Commission and move that it be granted or otherwise.

Commissioners are encouraged to acquaint themselves with the rules by which the Executive Commission operates before arrival at the meeting. These can be found in the Manual of Faith and Order chapter 14 and also here in the Standing Orders of the Executive Commission.

2. WHO IS REGULARLY ASSOCIATED WITH THE EXECUTIVE COMMISSION?

- 2.1 The association of Church members with the Executive Commission is in terms of para 13.12 of the *Manual of Faith and Order*. The association of any particular person may be moved at the beginning of any Session of Executive Commission after consultation with the Clerk or Assembly Business Convener.
- 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 Executive Commission, is for that purpose accorded the status of associate as defined in paragraph 13.12 of the *Manual of Faith and Order*, upon adoption of these Standing Orders.

Associates at the Executive Commission have the right to speak, but not to vote. Only Commissioners may vote. Associates may also not "move" a proposal on the floor of the Executive Commission.

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" or "in camera" sitting.

3. ORDERING OF DOCUMENTS SUBMITTED TO EXECUTIVE COMMISSION

The Assembly Business Convener shall send to each Assembly Committee Convener and to the Clerk of each Presbytery one month before the meeting a copy of the Preliminary Draft Agenda for the meeting of the Executive Commission. 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 electronic copy of their completed report to the Clerk of Assembly and another copy to the Cluster Co-ordinator under which his/her committee falls; to reach him/her not later than three months before the meeting at the date set and communicated by the Clerk;
- (b) send (if necessary) a video/voice note presentation to reach the Clerk of Assembly by 31 May; and
- (c) submit to the Assembly Business Convener a written motivation for changing the place of a report on the agenda or changing the time allocated for discussion or decision on the report to reach him/her not later than 31 May,

REMEMBER

It is not competent for a Committee to put into the proposals of their report a request to the Executive Commission to make funds available. The committee should deal with this according to paragraph 13.33 of the Manual of Faith and Order.

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

- (a) review each proposal to ensure that its meaning is clearly expressed and that it is in proper form for printing in the Papers;
- (b) consult with the Convener concerned when a substantial 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 no later than three months before the meeting (see 14.25 of *Manual of Faith and Order*), two electronic copies 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 Executive Commission. 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. A report submitted after the prescribed date will NOT be published in the Executive Commission Papers or in the Supplementary Papers. Instead, the Clerk will report the matter to the Executive Commission and the decision about whether to hear the report will be taken by Executive Commission itself. Should the Executive Commission resolve to hear a late report, the Convener of the affected Committee will then make copies available to ALL commissioners.
- 3.7. No report will be considered as for publication in the Supplementary Papers unless provisions for the publishing of a Supplementary report have been complied with. That is an initial report has been submitted at the appropriate time and that between the time of submission and 14 days before the Commission meeting there have been some developments within the work of the Committee that warrant reporting to the Executive Commission. The report of the Assembly Business Committee is usually printed in the Supplementary Papers.
- 3.8. The Clerk of Assembly is empowered to examine Overtures as they are received. The Clerk then recommends to the Assembly Business Committee how Overtures and Petitions are to be dealt with. When there is consensus between the Clerk and the Assembly Business Committee, the Clerk makes a recommendation to the Executive Commission in his report. The Clerk also includes a proposal for the Changes in the Ministry report to be accepted.

Applications from Presbyteries the retirement of ministers and for granting Emeritus/a status.

- 3.9. When a minister applies to retire, the Presbytery applies for the Assembly or the Executive Commission to approve that application and to accord that minister the status of minister emerita/us. A copy of the Presbytery Minute supporting the application for retirement must be sent to the Ministry Committee of General Assembly and to the Clerk of Assembly three months before the Executive Commission. The Presbytery shall be responsible for the sending of a tribute of a minister who has applied to retire two months before the sitting of the General Assembly or Executive Commission.

Returns to Remits

- 3.10. Clerks of Presbyteries shall submit two copies of Returns to Remits to the Clerk of Assembly no later than the dates determined by General Assembly or Executive Commission.

Executive Commission Papers and Yearbook

- 3.9. The Clerk of Assembly shall have all the foregoing documents published and distributed in pdf format: a **Content Index**, the **Preliminary Draft Agenda**, these **Standing Orders**, the **In Memoriam Minutes**, the **Roll of Commissioners**, the **Changes in the Ministry, Overtures and Petitions**, and **Committee Reports**. These shall be known as **"THE PAPERS FOR EXECUTIVE COMMISSION."**

The Supplementary reports, proceedings and an Extract of Executive Commission decisions shall be published in the UPCS Year Book.

3.10. The Assembly Office shall:

1. Distribute to all commissioners to the Executive Commission and to all Conveners of Assembly Committees who are not commissioners every year;

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

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

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

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

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

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

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

4. APPOINTMENT OF COMMITTEES ACTIVE DURING GENERAL ASSEMBLY

4.1. The Assembly Business Committee

Each General Assembly shall appoint a Convener of a Business Committee for the next Assembly, together with not more than six members to serve with him/her. The Clerk of Assembly shall be a member of the Business Committee. Meetings will take place online.

4.2 The Nominations Committee

The Nomination Process

- 4.2.1. The Nomination Committee Process shall be as follows:

- (a) The Convener of the Nominations Committee corresponds with the members appointed to it by the General Assembly which consists of one member per Presbytery. The committee meets using a virtual meeting platform. Together they decide before the end of April which Conveners of Assembly committees should continue in office, bearing in mind Assembly's decision about length of tenure. The Convener ascertains from current Conveners who are otherwise due to retire in terms of that decision, whether there are good reasons for them to continue in office.
- (b) The Convener contacts all Conveners, whom the committee thinks should continue in office by **30th April**, requesting them to let him/her have, by **15th May**, the names of those they wish to be members of their committees.
- (c) The committee compiles a preliminary report. The Convener sends this to all members of the Committee by **31st May**.
- (d) All members of the Committee comment to the Convener on the report **by two weeks before the Assembly**.

- (e) The Convener compiles a first draft report for the Assembly and submits that for printing in the Supplementary Papers. He/she tables this without discussion on the first day of the Assembly and requests commissioners to communicate comments on it to him/her.
- (f) The Nominations Committee meets virtually (using an online platform) during the Assembly to consider the first draft and amends it in light of information and comments from Assembly commissioners made directly to the Convener. The Convener then presents the second draft on the third day of the Assembly and the final report on the final day.
- (g) During the meeting of Executive Commission, the Nominations Committee also meets virtually but their work is merely to fill vacancies on the committees and commissions of the UPCSA.

4.3 The Scrutinization of Records

All Presbyteries, Synods and committees of Assembly are required to send to the Clerk of Assembly by 31 May scanned copies of the minutes for all their meetings that have taken place since the end of the previous year's Assembly or Executive Commission. These scanned minutes are to have been signed by the Convener and dated on the occasion of their being confirmed. These will be kept in the UPCSA's online digital repository.

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 Executive Commission is to be taken and in particular arrange with the Clerk of Assembly to have the Preliminary Draft Agenda published and circulated with the Papers;
- (b) consult with the Moderator, General Secretary, and Clerk to decide how communications addressed to the Executive Commission 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; scrutineers; vote of thanks; confirmed plans for next Assembly; and the nomination and election of any Records scrutineers;
- (d) report at the beginning of the meeting of Executive Commission regarding business arrangements and personnel to be appointed to facilitate the meeting of Commission, and be prepared to meet thereafter as and when required to guide the Commission in its business;
- (e) arrange for the meeting of Insaka groups during the Executive Commission and to advise commissioners on the appropriate wording for proposals as well as the appropriate place on the Agenda where the suggested proposal can be dealt with;
- (f) do all it can to encourage the Executive Commission to communicate effectively, use its time well and expedite its business in such a manner as may be well pleasing to the Lord;
- (g) recommends to Executive Commission a Drafting Team consisting of up to 4 members who will read the reports of each Insaka Group and prepare, in consultation with those groups, a set of proposals for the Commission's Decision Session. The members of this committee should preferably not be commissioners. The Clerk of Assembly supervises the work of the Drafting Committee.

REGULATING OF DEBATE IN THE ASSEMBLY

5.2. The Moderator chairs the meeting of the Executive Commission, seated at a table set up at the front of the Commission. 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 Minute Clerk/s are seated at a table near the Clerk.

Duties of the Clerk

- 5.3. The chief responsibility of the Clerk, during the meeting of the Executive Commission is to see that the minutes are properly kept. The Clerk is assisted in this by one or two Minute Clerks appointed by the Commission. 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 the team appointed by the Executive Commission 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 should be moved as a notice of motion or simply an amendment to an existing proposal, 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 the Commission 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. The General Secretary may substitute for the Clerk or the Assembly Business Convener when requested.

6. WHAT HAPPENS FIRST AT GENERAL ASSEMBLY?

Roll of Commissioners

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

Changes in the Ministry

- 6.2. The Clerk shall move the adoption of the report on Changes in the Ministry as printed in the Papers. When the Council has satisfied itself as to the accuracy of the changes reported since the previous Assembly, 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 for the team to administer the meeting;
 - (c) The Standing Orders;
 - (d) Plans for the next meeting of General Assembly.

7. WHAT SORT OF RECORD OF PROCEEDINGS IS REQUIRED AT EXECUTIVE COMMISSION?

- 7.1. The minutes of the Executive Commission shall contain a brief narrative on the conduct within any Session of the meeting and record of its decisions.
- 7.2. Where Executive 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 Executive Commission shall be listed together as the "Decisions of Executive Commission," in appropriate order.

Confirmation of Minutes

- 7.5. The minutes of the Executive Commission shall be recorded during the course of the meeting. All except those of the last two sessions shall be distributed during the course of meeting, but none shall be presented to the Executive Commission for confirmation. The completed minutes will be distributed to all Commissioners within 30 days of the end of the meeting of Executive Commission 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 EXECUTIVE COMMISSION MAKE DECISIONS?

The Role of Standing Committees

- 8.1. The Executive Commission receives reports from Assembly's Standing Committees. These reports contain proposals for decisions that the Commission 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. Committees are expected to produce concise reports and limited proposals for the Executive Commission whereas for the Assembly, reports may be more comprehensive.

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 Commission to present their report in the Listening phase of the Commission's meeting. This presentation may take the form of a short speech, a video, a computer generated presentation or a display. The aim is to showcase the committee's work for the sake of celebrating what the Lord of the Church is doing. 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 The Convener or the Clerk moves that the Commission receives the report.
- 8.2.2. The Moderator allows for questions for the purpose of finding clarity.
- 8.2.3. The Clerk indicates which proposals have been designated "Transactional" and which are "Missional" (also allows change from "T" to "M" without any debate but the "M" CANNOT be changed to "T").
- 8.2.4. The Clerk then moves all "T" proposals linked for adoption.
- 8.2.5. The Moderator informs Council that "M" proposals are to be discussed in Insaka Groups.

The Discussion Session (including Insaka Groups)

- 8.3. Any report, having been presented to the Commission during the listening stage, is sent by the Commission to Insaka Groups for discussion. Before the meeting of Executive Commission, the Clerk shall, in consultation with the General Secretary, divide Commissioners into Insaka Groups of a reasonable size and appoint a facilitator for every group from among the Commissioners. An Insaka Group is a group which shall meet during Executive Commission to discuss reports of Standing Committees, Overtures, Petitions and such other business as the Executive Commission will instruct these to consider.
- 8.4. An Insaka Group will, at its first meeting, appoint for itself a scribe who will record the Group's decisions and possible amendments. The Clerk of Assembly will prepare a list of proposals for the Insaka Group's consideration. The Group will then discuss each proposal and record its consensus on each. Where the Group is not able to find consensus on a proposal, the reasons for this are stated in the Insaka Group's report. Where consensus can only be found after the proposal is amended, then the amendment is stated in the Group's report.
- 8.5. The Executive Commission may consider certain proposals, overtures or petitions which are regarded by the Moderator and Business Committee as needing further discussion in a General Session. All commissioners are expected to attend these Sessions which are held in Plenary.
- 8.6. The Business Committee shall appoint, in consultation with the General Secretary, a Drafting Team. The function of this team shall be to study the reports from all the Insaka Groups and then draft a consolidated report and a fresh set of proposals for the Decision Session.

The Decision Session

- 8.7. Only Missional proposals are dealt with in Decision Sessions, and proposals shall normally be presented by the Clerk of Assembly or the Convener of the Drafting Team. The Clerk of Assembly shall move each proposal in turn and the Commission shall decide by consensus.
- 8.8. Committees to which matters have been especially referred during the Executive Commission shall deal with those references promptly and report as the Commission may direct.
- 8.9. During a Decision Session,
- a) the Clerk of Assembly moves the proposal and then the Moderator calls for an indication of the Commission's response. This is gauged through the display of indicator cards either physical ones or via the electronic "widget," each Commissioner showing either the colour "orange" to indicate support for or "blue" to indicate lack of support for the proposal as moved.
 - b) 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 Commission and this decision is recorded in the minute of the Commission.
 - c) 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:
 - (1) all are in agreement (unanimity);
 - (2) 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;
 - (3) it is agreed that consideration on the matter be postponed;
 - (4) it is agreed that no decision can be reached.

- 8.10. If the Commission 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 Commission may use physical indicator cards or the electronic widget for the purpose of communication between Commissioners and the Moderator. **Orange** indicator cards may be used to indicate approval and **Blue** to indicate disapproval.

Formal Majority Procedure

- 8.12. The Commission may, if it votes by a two thirds majority, choose to consider a proposal using the formal majority procedure. This simply involves an indication of those in favour of a proposal and those against by a show of hands. A vote is indicated by raising a hand and not a card. After the votes are counted, the Moderator announces the Commission's decision.

Notices of Motion

The use of Notices of Motion is discouraged. Any member of the Uniting Presbyterian Church in Southern Africa is free to communicate with the Clerk of Assembly or Convener of a 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 a Committee of Assembly.

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

Notices of Amendment

- 8.14. Notice of Amendment is not required in the Discernment Model of Decision Making. Commissioners are encouraged to make their amendments in their Insaka groups when it is their intention to move a **major** amendment to any proposal of an Assembly Committee. No opportunity will be provided for Notices of Amendment as in the Formal Majority procedure. 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. The committee is not expected to explain how amendments suggested by each Insaka Group have been handled.

Overtures

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

Time Limits

- 8.18. The timing of speeches is under the direct jurisdiction of the Moderator.
- 8.19. A Convener of an Assembly Committee presenting a report and moving its reception shall not address the Executive Commission 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. Other members 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 Executive Commission 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 Executive Commission 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 Commission 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 Team who will then present a consolidated set of proposals to the Commission 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 Executive Commission 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 Commission, shall continue to sit after the Moderator has taken the chair.
- 8.36. The distribution of circulars and the making of announcements at Executive Commission 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 also be ascertained and recorded except in voting where these will simply be considered spoiled ballots.

Press Release

- 8.38. The General Secretary is the Executive Commission's duly appointed Press Officer and is responsible for all releases to the Press and official posts on social media.

9. Voting Procedures – at General Assembly only

- 9.1. This process will be limited to the two Elections that are held at the General Assembly, the election of the Moderator-Designate and the election of the Court and the Administrative Review Panel.
- 9.2. The whole process will be entirely managed and run by the General Secretary, the Scrutineers, and the Information Technology (IT) team.
- 9.3. Nominations will be received through Presbyteries, two months before the sitting of the Assembly. For the Moderator Designate, nominations may be made during the Assembly from the floor.
- 9.4. Voting will take place according to the Final agenda.
- 9.5. Prior to the first round of elections, the Moderator will invite the General Secretary to introduce the elections and address the Assembly on the procedure to be followed, explaining how each Commissioner will be required to vote in that respective election.
- 9.6. All voting will take place using the electronic widget, with the help of the IT team, and the process will be explained in the Assembly orientation sessions, held before the Assembly.

- 9.7. All voting for the Moderator Designate and the Court of General Assembly (and AARP) will be done by secret ballot (*Manual of Faith and Order* 18.32.3).
- 9.8. Only commissioners as per the Final Roll of commissioners will be legible to vote. No other parties, delegates or visitors may participate.
- 9.9. The following is to appear in the Election Report:
 - 9.9.1. The number of eligible voters according to the Roll.
 - 9.9.2. The number of commissioners present in the Election Session as confirmed by the IT team and scrutineers prior to the voting.
 - 9.9.3. The number of votes cast.
 - 9.9.4. The results of the election.
- 9.10. All records of the voting must be kept in a separate file for accountability and transparency.
- 9.11. The results from each voting session will be tabled at the discretion of the Moderator.
- 9.12. The General Secretary or Clerk of Assembly will inform the candidate who has dropped off the list of Candidates so that s/he can receive the information before the Moderator announces the results of the election.
- 9.13. At the conclusion of the Assembly the Files mentioned in 9.10 containing the work of the Elections shall be destroyed under the supervision of the Clerk of Assembly.

CHANGES IN THE MINISTRY

REPORT TO THE EXECUTIVE COMMISSION 2026

Amathole Presbytery

1. The Rev Sicelo Sam, having received a call to the congregation of St Phillip's congregation, was inducted on 26 October 2025.
2. The Rev S.K. Sihlala was transferred from the Presbytery of Drakensberg to the care and discipline of the Presbytery of Amathole as a minister without charge.
3. The Rev Mvuyo Dick was transferred from the Presbytery of Limpopo to the care and discipline of the Presbytery of Amathole as a minister without charge.
4. The Rev Zongezile Moses resigned from the appointment at St Andrew's King William's Town and became a minister without charge.
5. The Revd M. Magagane having received a call to the congregation of Mount Horeb, was transferred to the Presbytery of Limpopo on 28 February 2026
6. The Revd CB Bosiki having been released from the congregation of Auld Memorial on 28 February 2026 became a minister without charge within the Presbytery.
7. The Revd M Jibilili having been released from the congregation of Ebenezer on 28 February 2026 became a minister without charge within the Presbytery.

Central Cape Presbytery

1. Rev Ndumiso Khalipa was appointed to GT Mcofeli Memorial Church from the 6th of September 2025 to 6th September 2028.
2. Rev Tuleleni Zondo was appointed to KwaMagxaki Presbyterian Church from the 29 November 2025 until the 29 November 2028.
3. Rev Mziwonke Goba was appointed to JY Hliso Memorial Church from the 17 January 2026 until the 17 January 2029.
4. Rev Christel Erasmus has severed ties with Port Alfred Presbyterian Church on the 14th of December 2025 and relocated to Amathole Presbytery.

Drakensberg Presbytery

1. Estcourt Congregation: Rev Nobuhle Ndawonde was called by the Estcourt Congregation, Inducted on the 28th of September 2025.
2. Vulindlela Congregation: The Interim Moderator is Rev N Ndawonde.
3. St David's Congregation: The Interim Moderator is Rev M Hlela.
4. Pietermaritzburg Congregation: Rev L Sokhela retired, now the Interim Moderator is Rev P Mbanjwa.
5. Midlands Congregation: Rev T Nzama's appointment ended last year December 2025, Interim Moderator is now Rev Smiso Mncwabe.

East Griqualand Presbytery

1. Probationer Ntombentsha August Masoka was licensed at WJ Mdlalose Memorial Congregation in September 2025.
2. Rev Phethang Peter Mpeke was released by Tiyo Soga Memorial Presbytery and appointed at Tsekong Congregation on the 22 February 2026.

eGoli Presbytery

1. The Rev. Dr. Calvin Naidoo is a minister without charge, as the Mayfair Congregation was dissolved on the 28th of September 2025.
2. Having received a request from St Mark's Presbyterian Church, Yeoville, to appoint the Rev Thembinkosi Nopapaza, the Presbytery of eGoli approved the appointment for a period of a year, and he was inducted on the 15th March 2026.
3. Having received the Ministry certificate from the Ministry Committee of the General Assembly, Ms Zamile Mthimkhulu was ordained and appointed to St John's Congregation, Turffontein on the 12th of April 2026.
4. Mrs Urshula Ross, having completed her Theological Training, was appointed to serve her probation at Struben's Valley United Congregation from 01st March to 28th February 2027.

Lekoa Presbytery

Reverend John Toto Mokoena from Limpopo Presbytery and second by SANDF as a Chaplain on May 2025. Lekoa Presbytery accepted his credentials in August Presbytery meeting.

Limpopo Presbytery

1. Rev Mvuyo Dick resigned/requested to be released from Seshego Congregation on account of the ill-health of his wife.
2. Rev Mamolotje Charles Magagane accepted a call as a Minister of Mt Horeb Congregation with effect from the 1st of March 2026.

Mchinga Presbytery

1. Rev James Lungu was transferred in April 2025 from Kaunda Square Congregation under Mchinga Presbytery to Kabwata Congregation under Munali Presbytery.
2. Rev Robert Chabinga was transferred in December 2025 within Mchinga Presbytery from Kabanana Congregation to Kaunda Square Congregation.

Mthatha Presbytery

1. The Rev Y Hlazo having been accepted the call papers at V.V Dipa Memorial was inducted to preach the Gospel on the 15 February 2026.
2. The Rev L M. Mshumpela having reached the retirement age on the 28 February 2026, the Presbytery agreed to release him from Erskine Congregation.

Thekwini Presbytery

The Rev Alan Cameron was appointed to Alfred County Presbyterian Church for a period of three (3) years from 1 February 2026 to 1 February 2029 and was inducted to the pastoral charge on 7 March 2026

Tiyo Soga Memorial Presbytery

The Rev. Peter Mpeke was transferred to Tsekong Congregation, East Griqualand Presbytery from the 1st of January 2026.

Thukela Presbytery

Mr. Thabiso Ntuthuko Mtolo, having faithfully completed his period of probation to the satisfaction of the Presbytery, was duly ordained to the Ministry of Word and Sacrament on the 15th of March 2026. Following his ordination, Mr. Mtolo was appointed and inducted to serve as Assistant Minister at the Newcastle Presbyterian Church.

Trans-Xhariep Presbytery

1. The Presbytery of Trans-Xhariep in its sitting on 8 November 2025, received and agrees to the transfer of the Rev Boitumelo Gaborone from the Presbytery of Central Cape to the Care and Discipline of the Presbytery of Trans-Xhariep as from 8 November 2025. The Rev Gaborone is Minister without Charge. Seconded and AGREED.
2. The Presbytery of Trans-Xhariep in its sitting on 14 February 2026 received and agrees to the transfer of the Rev Gregory Howse from the Presbytery of Trans-Xhariep to the Care and Discipline of the Presbytery of Western Cape as from 1 March 2026. The Rev Howse received a ministry call at the Worcester United Church within the bounds of the Presbytery of Western Cape. Seconded and AGREED.
3. The Presbytery of Trans-Xhariep in its sitting on 14 February 2026 agrees to the extension of the appointment of the Rev Tebogo Patrick Mkandwini with the period of three years at St. Andrew's Vergenoeg in Kimberly from 1 April 2026. Seconded and AGREED.

Tshwane Presbytery

1. The Rev Mzwamadoda Mtyhobile was appointed as part-time Minister of St Andrews Pretoria Central Presbyterian Church, for a period of five (5) years with effect from 14 February 2026.
2. The Presbytery noted the resignation of Rev Craig Morrison at St Columba's, and severed the pastoral ties on 30 September 2025.

Western Cape Presbytery

1. The Rev D Christie, minister emeritus died on 26th April 2025.
2. The Rev Douglas Bower, having received a call to the congregation of Greenacres Presbyterian Church, within the bounds of the Presbytery of Central Cape was released from the pastoral charge of Trinity Presbyterian Church as from 15th July 2025.
3. The Rev Kim Brown, having received a call to the congregation of Somerset West United Church, within the bounds of the Presbytery of the Western Cape was released from the pastoral charge of Elgin United Church as from 12th August 2025.
4. The Rev M Muller, having been granted permission to retire by the General Assembly on 30th August 2025, was given permission by the Western Cape Presbytery to continue as the minister of St Kieran's Presbyterian Church, under contract for a period of two years.
5. The Rev B Williams, having received a bi-vocational appointment to the congregation of Goodwood Presbyterian Church, and having been released by the Presbytery of Thekwini was set apart for his appointment on 1st September 2025.

6. The Rev Kim Brown, having received a call to the congregation of Somerset West United Church and having been released from the pastoral charge of Elgin United Church with the bounds of the Presbytery of the Western Cape was inducted on 14th September 2025.
7. The Rev J Els, a Dutch Reformed Church minister, appointed at Worcester United Church, resigned as minister from 30th September 2025.
8. The Rev V Zepe, minister without charge, was transferred into the care of the Amathole Presbytery from 10th March 2026.

Zimbabwe Presbytery

The Rev. Everisto Musedza, who had been seconded to the Church of Scotland, tendered his resignation as a minister of the UPCSA on 28 January 2026.

APPLICATIONS TO RETIRE

REPORT TO THE EXECUTIVE COMMISSION 2026

1. eGoli: Rev Dr Tobias Steyn

At its meeting, which Sat on the 22nd of November 2025, the eGoli Presbytery, having received the report of the Presbytery Ministry Committee Convener, resolved as follows:

The Presbytery informs:

- a. The Assembly Ministry Committee that the Revd Tobias Steyn will be retiring from the UPCS as of 1 August 2026. This was seconded and agreed.

2. Tshwane: Revs Dr M Nthali and FJ Botha

P_3.2.3 Presbytery applies to the Executive Commission on behalf of Rev Dr Micah Nthali (retirement to be recognised retrospectively in March 2026) and Rev

Frikkie Botha (retirement to be recognised retrospectively in March 2026); ensures both are present in person at the Executive Commission for the Valedictory service; and instructs the Clerk to prepare and submit the required Applications to Retire, including arranging the one-page tributes and the minute extracts from this stated meeting.
It was proposed, seconded and AGREED.

3. Zimbabwe: Revs M Mutaaurwa and F Benzon

The Presbytery at its meeting held on 15th November 2025 received notice of retirement from the Revs. Fiona M. Benzon and Tichawona M. Mutaaurwa's and acknowledges the dates of their retirements and ask the executive commission to retire them on July 31, 2026.

4. Amathole: Revd. Mxolisi Victor Ntshona

The Amathole Presbytery Council meeting in August 2025 received an application to Retire from the Revd. Mxolisi Victor Ntshona, and resolved to:

- a) Receive the application.
- b) Submit the application of the Revd. V Ntshona to the Clerk of General Assembly with its full support or further handling.
- c) The Revd. MV Ntshona retires on the 17 June 2026 or at the time the General Assembly or Executive Commission grant him the Minister Emeritus Certificate.

5. Mthatha: Revs LM Mshumpela and SP Ndibongo

1. The Presbytery received an indication that Rev L.M Mshumpela on 28 February 2026, he will be turning 65 and must be given permission to retire and be granted the Minister Emeritus status at 2026 Executive Commission.

2. The Presbytery received an indication that Rev S.P. Ndibongo on 13 February 2026, he will be turning 65 and must be given permission to retire and be granted the Minister Emeritus status at 2026 Executive Commission.

TRIBUTES TO RETIRING MINISTERS

1. The Rev Fiona Margaret Benzon

For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do. Eph 2:10

The Rev Fiona Margaret Benzon was born in Harare, Zimbabwe, on 21st, July 1960 and was baptized in the Presbyterian Church. As her father was a farm manager and my mother a nursing sister, both having emigrated from the UK to Zambia and then to Zimbabwe. She lived most of her early life in the rural farming areas of Zimbabwe. One of her earliest memories is of attending lessons with the farm workers' children at the farm school. Little did she know that the Lord was preparing her for the bi-vocational Ministry that she was later called to. Her early schooling was done through the "school on the air" program and then we moved into Harare, she went to Avondale Primary School and then to Queen Elizabeth High School.

On reflection, this is where her spiritual journey began through the influence of her Religious Education teachers and Head Mistress, Miss Greenshields who was a strong Christian. Her father was then transferred to Bulawayo, and She finished her high schooling at Townsend Girls High. On completion of her school studies, she had wanted to join Internal Affairs, however it was at Independence, and the environment was not conducive, so she went to Bulawayo Technical College to study for a three-year Diploma in Art and Design specializing in Textile Design.

She was then invited back to be a junior lecturer in the same subject and department. During that time, she was sponsored to go to Leeds University in UK to do a Postgraduate Clothing Technology Diploma and obtained a City and Guilds, Further Education Teaching Diploma. She then felt that she needed commercial experience and went into the Textile, Clothing and Leather industrial and commercial sectors for about 22 years in a Sales, Marketing and Administration capacity.

In this period, she hadn't attended church much except for a few Alpha courses at one of the local Anglican churches but did start going to Trinity Presbyterian. It was at this time that she felt the Lord calling her back into teaching and she joined Gateway Christian High school as an Art & Design Teacher and Sports Administrator. One of the requirements was to undertake a Christian Education Certificate course. It was in doing this that she discovered a passion for Christian Education. This passion propelled her to undertake a Master's in Christian Education from Morling University in Australia.

During this period, she was now a regular attendee of Trinity Presbyterian Church and was made an elder. She felt that with her background, she could look at becoming a Lay preacher. However, on consultation with her Minister at the time, Rev Dr David Mushayavanhu, he discerned that she should look at becoming a Minister of Word and Sacrament so she started her F.O.V journey which was two years, as she was bi-vocational and went for the 2015 Discernment Conference. Having been accepted, she was required to supplement her Master's transcript with 8 to 9 courses from the TEEC Degree in Theology which took her four years to complete.

In the meantime, in 2017, she had been called to the Headship of Watershed College in Marondera, Zimbabwe, where she is to date.

During her studies, she attended the Dutch Reformed Church in Marondera, as there is no Presbyterian Church in Marondera and undertook some preaching assignments. A gift that the Lord anointed her with was the ability to speak the Shona language even though she is an English first language speaker and therefore, when she completed her supplementary studies with TEEC and her PAT, she served her two years' probation at Mabvuku Presbyterian Church, a high-density congregation. Ministry Secretary and mentor was the

late Rev Dr Pat Baxter. Her journey from initial call to ministry to ordination took eight years where she has seen the Lord guidance and favor in so many ways.

She had the privilege of being ordained into the Ministry of Word and Sacrament at Mabvuku Presbyterian Church in January 2023, and was assigned to the POZ's Lekkerwater/Lowlands congregation situated in the rural, farming areas of Mashonaland East where she has served for three years.

One development is a planned medical clinic in the area in conjunction with the local authorities and our Zimbabwe Clinics association with the Presbytery of Denver. She also financed several disadvantaged children to attend the local schools. In 2025 she was made interim moderator of St David's congregation in Murewa, another POZ rural congregation with two preaching stations being Chitsaga and Chikwekwe. In the Presbytery of Zimbabwe, she has been part of two commissions of enquiry to date and serve as Eastern District Secretary and as a member on the Ministry and ERC Committees. She has also had the privilege to be part of CWM New Face program visiting Wales and England in June 2024 and the POZ delegation visiting Presbytery of Denver in August, 2025.

She has been married to John for 37 years and they have two sons, Alastair and Tristan. Alastair is married to Jess and they have a 9-month-old daughter, Sybil who is our first grandchild. Our youngest son, Tristan is in St Louis, Missouri, USA and is a qualified therapist. Fiona's 90-year-old Scottish father also lives with her at Watershed College.

2. The Rev Tichaona M. Mutaaurwa

The Rev Tichawona Michael Mutaaurwa was born on the 1st of June 1961 in Harare (Mbare), Zimbabwe. He is the last born in a family of 5 girls and 2 boys. He did his primary school at Chirodzo Primary School in Mbare. In 1975, he started his secondary school at George Stark Secondary School, and on a sad note, in 1976, he lost his father, and he could not continue with his studies. In the following years, he then did a course in Arc and Gas welding with the help of his elder sister. He later completed his secondary education. In all this time he was an Anglican member and he gave his life to Jesus Christ in 1977.

In 1979 he followed the footsteps of his brother Phillip, who joined the Presbyterian Church because of his best friend the late Rev Charles Mutemi. In 1980- 1990, he was elected a youth leader at Mbare Presbyterian Church and in 1991-1993, he was a youth adviser at Mbare Church and his Minister was the retired Rev Jonah Masaka. His mentor was the late Rev Charles Takadini Mutemi and he was his role model for the Ministry. It was during the time he was under the mentorship of the late Rev Charles Mutemi that is when he felt he was called to serve the Lord. In 1994 -1997, he was appointed as Boarding master and School Chaplin at Presbyterian High School (Mhondoro).

In 1999, Rev Mike trained as C.D.E and also trained as Lay Preacher and was ordained the same year. In 2000-2001, he planted a new Church at Chitemere Harold Munro Secondary School as a C.D.E. From 2002-2005 he did his Diploma in Theology at the United Theological College and also at the same time did his Diploma in Religious Studies with the University of Zimbabwe. In 2002-2004, he was attached at City Presbyterian Church he was under the supervision of the late Rev Max T. Chigwida. In 2005, he was a Probationer at Mufakose U.P.C.S.A in Harare, and the following year he was Ordained as their Minister of Word and Sacrament.

In 2009-2010, he was President of Men's Christian Guild for Presbytery of Zimbabwe and also Associations Convener for the Presbytery of Zimbabwe. In 2009, he received a call from Highfields U.P.C.S. A up to 2015. While at Highfields U.P.C.S. A. He was an Interim Moderator for Budiri U.P.C.S.A. In 2011, he did his B.A (Hons) in Practical Theology from the University of Pretoria. During this period, his mentor was the Late Rev Max T Chigwida. In 2015, he became a Minister at St Stephens U.P.C.S.A. In 2021, he served Kambuzuma U.P.C.S.A for 1 year.

In 2022 he received a call at Kuwadzana U.P.C.S. A where he is serving until his retirement. Rev. Mike is married to Beauty and was blessed with three beautiful daughters and three beautiful granddaughters.

3. Tribute on Retirement of Rev. Dr. Micah Nthali

Micah Mhlupheki Nthali was born on the 27th March 1956 in Barberton in the Lowveld of the old Transvaal. He was born into a deeply religious and faithful family who were active members of the local PCSA congregation situated on one of the gold mines in Barberton known as New Consort Gold Mine.

The family relocated to Matsulu Township in 1973. Here they played a leading role in the establishment of the St. James Presbyterian congregation. In fact, over most of his adult life, Rev. Dr. Nthali was intensely involved in building up this congregation in faith, service and witness of Jesus Christ. He also facilitated the establishment of the church campus.

After finishing school at Khumbula High School in 1976, he became a student for the ministry from 1977 to 1979 at the Federal Theological Seminary (Fedsem) in Pietermaritzburg where he studied for three years and became a graduate with a Diploma in Theology (DipTh.) in 1980.

He enrolled for Theological studies at the University of South Africa where he obtained a Bachelor of Theology degree (BTh) in 1998. He continued with the University of South Africa and obtained an Honours Bachelor of Theology degree BTh (Hons) in 2000. He furthered his studies with the University of Pretoria and obtained a Master of Theology degree, (MTh) in 2019. In 2023 he obtained a Doctor of Philosophy (PhD) in Theology from the University of Pretoria, with a thesis entitled "*African Traditional Religion: A receptive vessel for the preparation for the Christian faith*".

On the 26th January 2002 he married Rachel Thelma Nthali and God blessed them with Zakhele, Mlungisi and Siyabonga, their children.

Rev. Nthali was ordained on the 20th January 1980 at St. Peters congregation in Tembisa by the Presbytery of Johannesburg. He subsequently served in St. Peters and Moletsane congregations between the years of 1980 and 1989 as full time minister. At the time of his retirement on the 31st March 2026, he was serving in the shared ministry of St. James Matsulu and St. Paul's Hazyview as a part time minister and as the interim moderator of the United Church of Christ the King (UCCCK) in Malelane / Komatipoort for Presbyterian/Anglican and Methodist. He served both congregations diligently and effectively despite them being very far apart in distance. And both also having outstations that required even more travelling.

Rev. Nthali spent ten years at the SABCs Ligwalagwala FM (Radio Swazi) located in Mbombela (Nelspruit). Ligwalagwala FM is one of the SABCs national radio broadcasting stations. Here he was responsible for religious programs as Religious Specialist: Producer and Presenter. This ministry of the Gospel of Jesus Christ has a profound influence on the dedication of the whole region to Jesus Christ. It contributed immensely to building up the people of God in the region and neighboring countries of Mozambique and the Kingdom of Eswatini (Swaziland), instilling in them the love and hope proclaimed by the Gospel. This is evident when one considers the levels of peace and stability within the area.

Making his faith active in the community is one of his great passions. Between 1998 and 2017 he, from time to time, led various Christian groups to the Holy Land in order to enhance their faith in Jesus Christ. Rev. Dr. Nthali is also still the chair of the Mpumalanga Chapter of the *Moral Regeneration Movement* (MRM), a civil society-led initiative supported by the government, and has been doing this for the past twenty-

three years. The MRM in Mpumalanga is doing sterling evangelism through many outreaches that draw people closer to God, restoring ethical values and combating social ills in the province, presenting Christ as the model and only answer to the world's challenges. This continues to be done under his leadership even in stadia filled to capacity in the three regions that constitute the province of the rising sun, particularly the Nelspruit Rugby stadium in Mbombela where he first implemented his vision of an End Year Crossover event in 1999. His efforts are acknowledged by the portfolio committee in Mpumalanga which supports the MRM's necessary mandate in the community. In 2019 he was awarded a Lifetime Achievement Award at the Mpumalanga Gospel Music Awards (MGOMA) for the promotion of the Gospel of Jesus Christ throughout the province.

Despite the challenge of distance, having to travel about 8 hours (return) on a Saturday for a Presbytery meeting, Rev. Dr. Nthali did not get deterred from fulfilling his duties towards the work of the UPCSA. He served as Interim Moderator(IM), as commissioner to GA, on Presbytery committees such as the then Church and Society and the Christian Aid and as Moderator of Tshwane Presbytery.

Rev. Dr. Nthali is indeed a pillar of strength not only to his family and the UPCSA, but to the wider community. His composed demeanor, peace loving heart, unwavering faith and his wisdom, carried not only himself, but many a believer, through many challenging times.

May God continue to bless us, the UPCSA and the community through his ministry.

4. Tribute on Retirement of Rev. Frikkie Botha

Frederik Johannes Botha was born on the 6th March 1961 in Townsview, Johannesburg, where his father was serving at the time as the minister in the local Dutch Reformed congregation. When he was 3 years old the family relocated to Pretoria due to his father taking up a teaching position at the University. He matriculated from Menlo Park High in 1978.

Since early childhood God's call on his life was clear and always present. Many a sermon was delivered in the backyard to the neighbourhood children. However, during his grade 10 year at school, a new (at the time) subject was introduced at school, namely "computer science". This interested him and he decided to take this new subject. And so he ended up with a career in IT.

However, God did not let him off the hook. He enrolled part-time through UNISA for BTh, completing this at the turn of the century, in the year 2000, but still in limbo. Being disillusioned with the NG Kerk, he started exploring other denominations, ending up joining the UPCSA congregation of Centurion-West in 2007. Here he was ordained an Elder and joined FOV. He served as CDE and Stated Supply at Premier Mine congregation in Cullinan, where he also completed probation. He was then ordained by Tshwane Presbytery on the 9th of June 2011.

Following ordination, he served in the congregations of Premier Mine (Cullinan) and Centurion-West. He retired from Centurion-West on the 31st of March 2026. He always displayed a high value and respect for the Church of Jesus Christ and an enduring commitment to serve the Church selflessly. So, he also took his place in the councils of the church, serving as IM to some congregations, on Presbytery and GA committees, being commissioned to GA and served as clerk and moderator of Tshwane Presbytery.

5. Tribute to Revd. McEven Lulama Mshumpela on His Retirement after 38 Years of Faithful Ministry

Today we gather with deep gratitude and respect to honor the life and ministry of Rev. McEven Lulama Mshumpela, a devoted servant of God whose 38 years in ordained ministry have left an enduring mark on the Church and the communities he has served.

Rev. Mshumpela's journey in ministry began in 1988 during his probation at Welkom Congregation in Thabong. From those early days, it was evident that he carried a calling grounded in humility, discipline, and a profound commitment to God's people. His long years of service at East Rand Congregation in Daveyton, and later at Erskine Congregation in Ngangelizwe, Mthatha, stand as a testament to his steadfast dedication and pastoral care.

Throughout his ministry, Rev. Mshumpela has exemplified what it means to be a shepherd after God's own heart. He has walked alongside congregants in moments of joy and sorrow, offered guidance in times of uncertainty, and proclaimed the Gospel with conviction and compassion. His leadership has been marked by integrity, wisdom, and a deep sense of responsibility.

Beyond the pulpit, Rev. Mshumpela has served the Church with distinction in various leadership roles. His contributions to the broader structures of the Uniting Presbyterian Church in Southern Africa have been significant. Whether serving in committees of the General Assembly, moderating presbytery and synod, or contributing to administrative and judicial processes, he brought diligence, fairness, and spiritual insight to every responsibility entrusted to him.

His gifts have also extended into the wider community. His time as a Member of the Gauteng Provincial Legislature reflects a commitment not only to spiritual leadership but also to social transformation. He has consistently demonstrated a passion for justice, education, and the upliftment of the marginalized—values that have shaped both his ministry and public service.

Rev. Mshumpela is known by many as a dependable and self-motivated leader, a thoughtful manager, and a compassionate community builder. He has shown the ability to work collaboratively while also leading with clarity and purpose. His life's work reflects a deep concern for improving the quality of life for others and bringing about meaningful social change.

As he retires from active ministry, we celebrate not only the years he has given but the lives he has touched, the faith he has nurtured, and the legacy he leaves behind. His ministry has been a beacon of hope, a source of strength, and a reflection of God's grace in action.

We give thanks for Rev. Mshumpela's faithful service and pray that this new chapter of his life will be filled with peace, joy, and continued purpose. May he take pride in the seeds he has sown, knowing that they will continue to bear fruit for generations to come.

Well done, good and faithful servant.

Tribute: Rev Songezo Patrick Ndibongo on Retirement

1. **Songezo Patrick Ndibongo** was born on 13 February 1959 at Lower Ngqwara Administrative Area, Mqanduli. He is the second child of five children born by the parents Jane Nosebenzile and Saul Sanayi Ndibongo. He did his primary education at Lower Ngqwara Primary school and his secondary education at St Johns College, Mthatha until Matric. After passing Matric he worked at an insurance company of IGI at Mthatha in the Eastern Cape.
2. During this time, he was fully involved in the Reformed Presbyterian Church in Southern Africa. In 1992, he applied as the student minister. In 1993 he was accepted and was sent to Fort Hare University to do Theology and completed. After completing his Theology, he was deployed at Lower Ngqwara outstation to preach and do sacraments.
3. On 27 January 1997 he started his first appointment at Irvin Joloza congregation at Centane, Eastern Cape in the Transkei Presbytery. He was ordained in this congregation under the moderatorship of Regoba. It was called the Njikelana congregation.
4. He registered Honours in Theology and completed in 2005. He had a call from Cape Town by Freeman Bavuma Congregation in Makaza Area. Whilst in Cape Town he registered with Fort Hare to study Social Work and finished the degree in 2009. He also received a call to serve the Tembisa congregation in Johannesburg.
5. In the year 2017 whilst he came back home in Mthatha he joined the Uniting Presbyterian Church in Southern Africa under the congregation of Ross Mission. He was appointed to be in charge of Lower Rainy congregation, Ngqeleni on a By-vocation for three (3) years. Now he is serving as an Interim Moderator of Lower Ngqwara congregation, Mqanduli under Mthatha Presbytery.

Tribute for Revd MV Ntshona on his Retirement

1. Family background.

The Revd Mxolisi Victor Ntshona was born on the 26th October 1958, in Gqebhera. Revd Ntshona is the 3rd of 8 children of Ms Nompumelelo Ella Ntshona.

He grew up under the watchful eye of his beloved grandmother, Nomvula Florence Ntshona. He fondly refers to her as the "prayer warrior and my mentor". Revd Ntshona, was baptised at John Knox Bokwe Memorial Congregation. He was confirmed as member of the Church at JKB Memorial. It was at JKB, where he responded to a call to serve the Lord as a Minister of Word and Sacrament. Despite his struggles, he faithfully completed his Fellowship Of Vacation (FOV) Programme and the Presbytery recommended him to attend the Discernment Conference. Revd Ntshona was married and divorced in 2011. He has two children, Zintle and Yanga.

2. Education.

He matriculated at Jabavu High School in Alice.

He worked at Post and Telecommunications in Alice as a teller and Exchange controller for a solid 7 years.

Then he was appointed at the University of Fort Hare as Accounts Clerk in the Call Centre Division. It was during this time that he responded to a call.

During his working years, he registered and successfully completed a Bachelor of Theology at the University of Fort Hare. He Graduated in 2014.

3. Ministry.

In 2015, he was invited to attended Discernment conference, where the Ministry Committee confirmed his call to the Ministry of Word and Sacrament. The Presbytery

of Amathole, then licensed and appointed him to Mgwali Congregation, in Stutterheim where he did his probation in 2016 – 2017. He was ordained on the 29th February 2018. Due to financial constrained, there was a mutual agreement to terminate his appointment at Mgwali Congregation at the end of 2024.

After his release from Mgwali Congregation, he served the Church as an Interim Moderator in the following congregations: Stutterheim and District Congregation, Alice Town and currently St Luke's (2025 to date).

4. **Presbytery involvement**

The Revd Ntshona has served the Amathole Presbytery as a member of the Education and Training Committee.

IN MEMORIAL MINUTES TO THE EXECUTIVE COMMISSION 2026

IN MEMORIAM MINUTE FOR THE REV DAVID CHRISTIE

David was born in Glasgow on 6 July 1938 and passed away on 26 April 2025. He was educated in Glasgow before joining HMS Conway, off the island of Anglesey where he was appointed as Cadet Captain or head cadet. Poor eyesight barring him from entry into the Royal Navy, and so he pursued a career in the British Army.

David was the loving husband of Jan who passed away a few years ago, and he was a proud father of their three children, Caroline, Kate and James. He was a friend to many, a soldier, a mentor, a businessman, an academic and a man of God. After graduating from the Royal Military Academy in Sandhurst, he was commissioned into the 1st Battalion of the Scottish Rifles, a regiment whose ethos and traditions meant a great deal to him. He served with bravery and distinction in Malaya, Borneo, and Aden where he was wounded in a grenade attack.

The family emigrated to South Africa at the end of the 1960's and David carved out a successful career as an industrial property broker, setting up his own company called Christies, which he led with integrity, foresight, and fairness.

His most meaningful vocation was when he answered a lifelong calling to the ordained ministry. He served first as a Police Chaplain and then as the minister in Vanderbijlpark in Gauteng and Tarkastad in the Eastern Cape - where his ministry and his energy were appreciated.

When he retired, David and Jan moved to the Western Cape, living first in Villiersdorp, and then Paarl, before finally settling in the Fleur de Lis Care Home in Franschhoek. Were they were cared for with kindness and dignity until the end.

James, David's son, speaks of three qualities in his father's life:

1. Firstly, his sense of adventure and his love for the mountains

He undertook many hikes on Table Mountain and on the Overberg mountains. He did the Boland Trail during what a harsh Cape winter. As the weather deteriorated, he walked on despite the cold and demanding conditions, never once was there a flicker of fear or doubt as to his ability to endure. As a competitor he ran the Two Oceans Ultra Marathon nine times and ran the Comrades Marathon and the Argus cycle race at least once.

2. Secondly, his ability to talk to anyone.

David never missed a chance to talk to anyone about anything. Often on long road trips, usually on route back from another adventure, he would spot a hitchhiker or lost soul in the distance. Often stopping, he would see it as an opportunity to connect with someone different. He would talk to anyone about anything, even trying to speak in languages that he did not speak or fully understand, like Afrikaans. It did not matter to him, as long as he was connecting.

3. Thirdly, his unquenchable thirst for knowledge

He was knowledgeable and an academic. During his lifetime, David acquired 2 Bachelor degrees, 2 Masters, and a Doctorate in Theology and he authored 2 books. He read avidly; newspapers, journals and any book he could get his hands on, occasionally having three or four books on the go at any one time. No matter where he was, he somehow knew what was happening on the ground and his curiosity of the world, its people never faded, nor did his grasp of current affairs.

We rejoice in the certain knowledge that the Rev David Christie is now in the presence of his Lord and Saviour Jesus Christ. Rest in Peace, Rise in Glory!

IN MEMORIAM MINUTE FOR REV ALLAN MCHULU

The Presbytery of Munali wish to report the death of the Rev. Allan Mchulu. He died on 9th April, 2026 and was buried on the 14th April, 2026 in Lusaka, Zambia.

IN MEMORIAM MINUTE FOR MS NOZUKO DYOSINI

The Presbytery of Mthatha lost Ms Nozuko Dyosini, who served the Presbytery as a probationer at V.V.Dipa Memorial Congregation.

IN MEMORIAM MINUTE FOR ELDER WITBOOI

It is with sadness to announce the passing on of Elder Witbooi who was a dedicated commissioner for this presbytery. May His Soul rest in peace.

OVERTURES AND PETITIONS

OVERTURE 1

Application for withdrawal from the JH Soga Memorial Synod

Preamble:

In the spirit of ecclesial integrity, communal restoration, and fidelity to the founding vision of the JH Soga Memorial Synod, the Tiyo Soga Memorial Presbytery hereby submits this overture for withdrawal for the purpose of inviting the General Assembly/Executive Commission's indulgency. This decision arises from sustained discernment, pastoral concern, and a commitment to the principles of transparency, accountability, and unity in Christ.

The JH Soga Memorial Synod was established to co-ordinate the collective voice and articulate the core values of its constituent Presbyteries. It was envisioned as a space of theological coherence, mutual accountability, and shared witness. However, the Synod has increasingly departed from this foundational purpose.

Resolution:

That the Tiyo Soga Memorial Presbytery formally withdraws its membership and participation from the JH Soga Memorial Synod. The Tiyo Soga Memorial Presbytery requested the following members to draft and submit the overture:

- Rev. X Mluma
- Rev. B Gobodo
- Elder FI Qithini

The Crave for Withdrawal

The Presbytery submits the following reasons as her crave for withdrawal:

1. Deviation from Founding Purpose:

The Synod has undergone a substantive shift away from its original mandate and theological vision, undermining the legacy it was established to uphold. It is therefore failing dismally from its fundamental existence.

2. Perpetuation of Division:

The Synod has become a site of persistent conflict and factionalism, often instigated or exacerbated by inadequate leadership and procedural breakdowns. The Synod is now being used as a battleground when matters are referred to it by the same Councils, which is spiritually demoralizing. Some members use the Synod to settle scores between each other.

3. Failure to Conduct Business:

Even in specially convened meetings, the Synod has demonstrated an inability to conclude its business in a manner that reflects order, discernment, and ecclesial responsibility.

4. Lack of Financial Accountability:

The Synod has failed to provide transparent and verifiable accounting for funds contributed by congregations within its constituent Presbyteries, raising serious concerns about stewardship and trust. The Synod is more expensive to maintain.

5. Undermining of Presbytery Cohesion:

The Synod's structures have become vulnerable to manipulation, enabling divisive actions within a member Presbytery that compromise its internal unity and erode its communal trust and pastoral mission. The Synod is not by far a unifying factor, but instead when debating issues divisions are more severe than unity. The disunity affects relationship and the level of hating each other is growing. The very same Presbyteries sometimes will ignore the existence of the Synod and will jump straight to the General Assembly.

6. Absence of Vision:

The Synod currently operates without a coherent theological or strategic vision, rendering its gatherings and decisions directionless and disconnected from the life of the church.

7. General Assembly Participation:

The Synod participation in our church structures is rather not clear. The representation to Executive Commission and General Assembly, the recognition is not the same.

Conclusion:

This Overture is submitted as a clear and conscientious act of ecclesial responsibility. The Tiyo Soga Memorial Presbytery affirms its unwavering commitment to the healing of the church, the honoring of its prophetic heritage, and the restoration of trust among its members. Withdrawal from the JH Soga Memorial Synod is a necessary step toward safeguarding the integrity of our witness and renewing our vocation in Christ.

The Rev. Bongani Gobodo and Elder Fuziwe Qithini will speak on the Overture.

OVERTURE 2

Central Cape Presbytery

Inclusion of SATS as a tertiary institution for the training of Ministers

The Central Cape Presbytery resolved to forward the above overture to the General Assembly, requesting the General Assembly to recognize the SATS as one of the recognized Theological Institution. The Presbytery agreed to send the overture simpliciter. The Presbytery also resolved to appoint the Rev Rory Spence to speak on the matter.

GENERAL SECRETARY

If you don't go with us, don't send us up from here. How will anyone know that you are pleased with (us) unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth? (Exodus 33: 15-16)

1. INTRODUCTION

At the time of writing, it is two years since my appointment by the Executive Commission which met in Tshwane in June 2024, and nineteen months since my taking office on 1 October 2024. It has been a steep learning curve, and there has often been the temptation to feel overwhelmed by the maelstrom of calls for my attention, invitations to collaborate from within the UPCSA and from the ecumenical.

I am grateful for the interaction, on a weekly if not daily basis, with my colleagues in the Central Office: the Revs Vusi Mkhungo, Thembinkosi Nopapaza and Zwai Mtyhobile, with whom I work in collaborative way as well as with the Moderator, the Rt Rev Dr Amon Kasambala, who I have endeavored to support at various times and in various ways. A peculiar feature of this role is the attendance of many meetings with several of the General Assembly's Standing Committees on which I serve ex officio. These include, Church Office and HR, Finance, Priorities and Resources, Assembly Business, the Assembly Standing Commission and Ecumenical Relationships.

The General Secretary has three major roles: To manage the Central Office, to maintain the network of Synod and Presbyteries (by liaising with Office Bearers), and to manage the UPCSA's Ecumenical Relationships.

2. THE UPCSA CENTRAL OFFICE

In the year under review, the Central Office Staff have maintained their high standard of service to the denomination. They have undertaken their work in the context of shrinking budgets and high expectations. Each Staff member has undergone a performance review at the mid-year and end of year marks. This process has been managed by the General Secretary with oversight and participation of the Church Office and HR Committee as well as the relevant committees overseeing the respective departments (Assembly Business, Finance, Ministry and Education & Training). In addition, the staff has engaged in an annual planning process involving the construction of an integrated denominational calendar and Central Office goals, cascading to departmental goals and goals for each member of staff.

2.1. Internship

While our staff has remained steady in the past year, we were delighted to welcome an intern, Mr Nkwenkwezi Bosiki, in a pilot project financed by the Robert Niven Trust. The funding was renewed for another year, 2026, and the COHRC advertised and recruited Ms Mandisa Mbata who started on 1 March 2026.

2.2. Staff Changes ahead

In the year ahead, the Clerk of Assembly, who is also the most senior member of staff and who has acted as General Secretary from time to time, will be completing his second term (30 September 2026). The COHRC has been in the process of recruitment throughout this calendar year and will bring a name to the Executive Commission. I have participated in the process and look forward to welcoming the new Clerk on 1 September. The Rev Vusi Mkhungo, Ms Christine Kasambala and I are in the process of designing an orientation programme for the new Clerk so that the work is uninterrupted and that there will be a smooth transition.

We will also be bidding farewell to the PEF Administrator, Mr Ronnie Maqubela, on 30 September as he will have reached the retirement age. Processes are in place to fill the vacancy timeously and for hand over to be smooth.

3. THE VISION AND MISSION OF THE UPCSА

The current Strategic Plan of the UPCSА expires in 2026. Having initially decided to allow the plan to continue for the time being, the Priorities and Resources Committee reconsidered this in the light of the announcement by the Council for World Mission that it was rolling out a new Mission Support Programme (MSP) to coincide with the fiftieth anniversary of its founding in 2027. This MSP (5) will include a Grant of approximately R5 million for the UPCSА, paid over three phases as in the past. The process required for unlocking this resource involves the UPCSА reviewing its Mission Priorities. This process is being undertaken in the period between the Executive Commission 2026 and the General Assembly in 2027.

A

s General Secretary, I will work collaboratively with the P&R in this endeavour as well as with the relevant committees who are still in the process of rolling out their MSP (4) projects over the next eighteen months.

3.1. Onesimus Projects – Legacies of slavery.

In addition, the UPCSА is honoured to have been awarded two Onesimus Grants by CWM. The Moderator and I undertook a Monitoring & Evaluation visit in February to “Called to care” in Mutare in the Presbytery of Zimbabwe. The project seeks to provide a second chance for women and men who through circumstance have found themselves working in the sex industry. In the Democratic Republic of Congo, a project seeking to provide employment for the parents of exploited child miners is being set up. This initiative is sponsored by the second Onesimus Grant from CWM. Sadly, the transfer of funding has been held up by exchange control regulations, but we are doing everything in our power to bring the matter to conclusion.

3.2. Interaction with Presbytery and Synod Office Bearers

We continue to take advantage of a quarterly online meeting with Presbytery and Synod Office Bearers to consult and to upskill ourselves as leaders. Topics covered so far include: the procedures for investigating congregations in an unsatisfactory state, the relationship between Presbyteries and the Ministry Committee (Discernment, Probation etc) and the work of Interim Moderators (May 2026). Feedback has been positive and we continue to look for relevant topics that will make Presbytery Office Bearers role easier and more manageable.

3.3. Communicating well

We continue to persevere in raising the standard of our “corporate” communications within the UPCSА. The job will never be over – it will remain a priority. The determination to communicate the happenings and decisions of the last General Assembly set a new standard of communication for such events. Presbyterian Link is a publication to be proud of although still very much a work in progress as we endeavour respond to feedback by eliminating repeated photos and photos without context and as we attempt to improve journalistic content. In between editions, we encourage the sharing of news through social media channels in a controlled and considered way.

4. CALLING FOR CHANGE

In every era of the Church’s life, there is a call for change. This is because contrary to widely held paradigms, the Church is always evolving. Even a ‘shallow dip’ into Church history will reveal the tremendous evolution of church in the two thousand years of its existence. In the past, the Church has evolved from broad lay leadership to a paid clergy, from no buildings to extensive property holdings, from a clergy centred liturgy to liturgy as the “work of the people.” The printing press was a ‘game changer’ as was the shift in the Reformation from preaching in Latin to preaching in the language of the people. The Charismatic renewal also brought significant change in terms of liturgy and spiritual practices.

4.1. How do we celebrate our transnationality?

One of the contemporary opportunities facing the Church is to express its transnationality better. The UPCSA is a transnational church, existing in four sovereign states. The varying economies, demographics, cultures and contexts offer many challenges. For too long we have smoothed over these by pretending that we are all the same. Whenever we make policy, such as setting minimum stipends, our differences percolate to the surface. In 2024, the Presbytery of Zimbabwe brought an Overture which sought to showcase this dilemma and offer some possible solutions. Presbyteries were asked to respond. A few did and many did not. The Priorities and Resources Committee has been discussing this challenge and will report on it in their report. I will not repeat the content of that discussion or their conclusions. I will simply state that the challenge is there and we can embrace it, acknowledge it, and look for the opportunities in it for the Church to evolve. Perhaps we can be better if we find a way to better express our transnationality?

A forum on transnationality, with a focus on evolving the structures of our Church to reflect its shape is being planned and funding is being sought in this regard.

4.2. How shall we celebrate the women who lead?

The opportunity to evolve extends to the milestone which we celebrate from this Executive Commission until the General Assembly in June 2027, the fiftieth anniversary of the ordination of women to the ministry. In appreciating the contribution of women ministers over the last fifty years, we must also acknowledge the challenges they faced working in what is essentially a patriarchal system. We might also consider how the leadership of women at every level of the Church's life may be encouraged and how the ministry and eldership may be re-envisioned by including the unique contribution of women in our Presbyterian family.

4.3. How shall we evolve into a denomination with less resource?

The opportunity to evolve in terms of our finances is becoming an urgent imperative. This year, the Central Office has worked with the Finance Committee of Assembly to review the Church's Travel Policy and to reduce expenses by introducing efficiencies and to reshape expectations in all areas. The Expenses Task Team of the Finance Committee has engaged with many patterns of spending that have required attention. The denomination is sometimes seen as responsible for covering all manner of costs related to committee work, travel and attendance at conferences. Expectations on the central funds are very high. The committees on Assembly Business, Education and Training, Ministry, Church Fellowships and Church Office and HR have all been involved in this review.

As far as income generation is concerned, this has remained a priority with the CFO and I both engaging with congregations who have revealed a landscape where some can and don't pay ministerial contributions, while others simply can't pay due to shrinking giving bases and buildings that require more and more attention. At the same time, we have continued to support the development of alternative income streams.

The CFO and I continue to liaise between the denomination and Pele Development NPC in endeavours to use un- and underutilised properties in a more effective way. While this company reports to the Finance committee, this venture represents a practical attempt to establish another income stream for the denomination so that we are not so heavily dependent on ministerial contributions. We hope that in the years to come, a viable income stream will be established.

The UPCSA benefits from annual grants from the Robert Niven Trust and the Motsepe Foundation for which we are very grateful. The Council for World Mission support us through the Mission Support Programme, the Onesimus Project and through the various opportunities it offers every year for members and leaders to be trained and to gain experience enlargement.

5. THE ECUMENICAL FAMILY

The Ecumenical work over the past year has been extensive and varied. These responsibilities are undertaken in liaison with the Ecumenical Relationships Committee. The details of these interactions are reported upon through the ERC report and will not therefore be reported here.

5.1. The colloquium of General Secretaries

A continued source of koinonia is experienced in the Quarterly meeting of General Secretaries. This includes the GSeS of the Methodist, Dutch Reformed, UCCSA (South African Synod) and the Catholic Church. It offers a space to talk about challenges and opportunities in our denominations. One item that deserves mention here, though, is that the General Secretaries were able to secure a meeting with the minister of Home Affairs on 30 April 2029. This meeting was aimed at addressing the challenges and concerns experienced by ministers who have not been registered as Marriage Officers although they have fulfilled all the requirements. Some Marriage Officers have tried to have their files transferred when they have moved without success and many report peculiar and outlandish rules they have to follow in registering a marriage. Many of these "rules" are not applied in other Home Affairs offices. We called upon the Minister (and the Director General of Home Affairs) to collaborate with the Churches to find understanding, co-operation and efficiency. We also raised the problems transnational churches face to facilitate visas and work permits for ministers who are called and appointed to a country other than their home.

5.2. Ecumenical Conversations

Several informal interactions have been initiated by ecumenical partners such as the Council for World Mission, the Church of Scotland, the Church Unity Commission and the Presbyterian Church (USA). The international partners are all faced with challenges that will inevitably have consequences for their relationship with the UPCSA and we respond warmly to these opportunities.

The UPCSA continues to participate in Ecumenical for a such as the Councils of Churches in Zambia, Zimbabwe and South Africa. In October 2025, a delegation from the UPCSA attended the General Council of the World Communion of Reformed Churches in Chiang Mai, Thailand. I was able to serve as a consultant for the Consensus Decision making process as a representative of a denomination that has been pioneering in this area, as well as the chair of the Drafting committee. Our delegation all participated in the proceedings with enthusiasm.

5.3. Representation in other fora

I have had several opportunities to represent the UPCSA at Ecumenical occasions relating to the Faculty of Theology at the University of Pretoria.

I have also attended quarterly meetings of the Security Services Chaplaincy Advisory Board, interacting with the Chaplain General of the SANDF and heads of chaplaincy services of the SAPS and Department of Correctional Services to show support for our ministers who are engaged in Chaplaincy work. We are proud of our Chaplains and do our part to contribute to the sector.

5.4. Allowing "Going for Growth" to become part of our denominational culture

In my last report I raised the challenge of how "Going for Growth," a campaign embraced by the 2021 General Assembly might become part of our denominational culture. This denomination wide campaign offers us the opportunity to focus our attention on finding ways to grow the Church. On a sub-continent where many daily challenges prevail, including poverty, crime, Gender based violence and infrastructure decay, the challenge is to find hopeful ways of interacting with our neighbourhoods that may lead to growth.

I must admit that progress in this endeavour has been slow. In the year ahead, we must do our best to counter the idea that the Church has a life independent of the community. In many ways, the close relationship the Church has enjoyed with the State in Western culture has caused a direct disengagement with the forces that cause people to experience a lack of the 'fullness of life' that Jesus promised (John 10:10). Going for Growth may call for a new missional posture toward the neighbourhood, following Jesus of course who "pitched his tent" among us. (John 1:14 MSG)

In my last report, I wrote: "In the years to come, the Church will need to change. While we may be the guardian of the outward form of our member's spirituality, and while the nostalgia and good feelings may remain unapologetically attached to worship and liturgy, the only way the Church is going to survive is by deliberately extending a hand of friendship to the "spiritual but not religious," the unchurched (who have never experienced church) and the de-churched who left because they were hurt by us or couldn't for the life of them work out what church was for. We must therefore call upon the Mission & Discipleship committee to continue to call our attention to growth and to present viable models with which to experiment with missional church and with sharing the Good News." I stand by these words and commit to work harder with the Mission and Discipleship committee to help the Church evolve.

6. CLOSING REMARKS

This report is written mindful of the privilege offered by the church to be engaged in this role and the many prospects to experience profoundly meaningful events. I am grateful. My work is your work. Collaboration is key. Criticism is inevitable. This is (another) time of change. Challenges must be interpreted as opportunities. There is so much further to go if we are to be faithful to our commission as the people of God. Perhaps a valid question we can all reflect on before God is: "Where to from here?". My agenda remains to be faithful and to listen for God's voice and direction. We continue the journey as God's people "further up and further in" (as CS Lewis envisaged the journey heavenward), blessed to be a blessing and mindful of our great calling to be "witnesses to these things."

GW Marchinkowski
General Secretary

PROPOSALS:

1. The Executive Commission receives the report.

CLUSTER COMMITTEE REPORTS

GENERAL ASSEMBLY CLUSTER

CHURCH OFFICE AND HUMAN RESOURCES

Report to the Executive Commission 2026

1. Introduction

The committee was appointed by General Assembly in June 2026 and consists of: The Rev Awedzani Nemaikhwe (Convenor), the Moderator of the General Assembly (The Rt Rev Dr Amon Kasambala), the General Secretary (The Rev Dr George Marchinkowski), the General Treasurer (Mr Ryan Johnson), Dr Kefiloe Masiteng (Secretary), Dr Nonceba Mashalaba, Ms Manyabela Ngoatje, the Rev Sibusiso Zungu, Ms Reneilwe Mokgalabone and Dr Inette Taylor.

The responsibilities of the committee are:

- (i) To determine the vision, mission, goals and key outcomes of the Church Office, subject to policy decisions taken from time-to-time by the General Assembly, and to report on these annually to the Assembly or Executive Committee.
- (ii) To fulfil a directive, co-ordinating and monitoring role concerning the activities of all departments of the Church Office.
- (iii) To ensure compliance with relevant legislation such as the Protection of Personal Information Act (POPIA) and labour law.
- (iv) To update and modify our official HR Policy Document from time-to-time as required by changing circumstances and labour law, and to notify General Assembly or Executive Commission of such changes.
- (v) To ensure compliance with the HR Policy Document with respect to the church office staff and relevant General Assembly Committees and in accordance with the HR Policy Document and UPCS Manual:
 - (a) To appoint staff, other than the General Secretary and Clerk of Assembly, required to administer the affairs of the Church and to provide support.
 - (b) To determine the emoluments and conditions of service of all the Church Office staff.

2. Mode of Operation

In meeting its diverse commitments, the COHRC established the following internal task teams to fulfil its responsibilities efficiently and effectively, with Dr Kefiloe Masiteng as the Secretary for the Committee:

- (i) HR Task Team, facilitated by Dr Inette Taylor for all HR related responsibilities.
- (ii) Equity & Extension Task Teams working in liaison and facilitated by Dr Nonceba Mashalaba to focus on equity regarding gender and age, and to ensure proper attention to the transnational character of the UPCS with respect to oversight of the Church Office.
- (iii) Admin Task Team, facilitated by Mr Ryan Johnson focussing especially on promoting a paperless process and ready access to denominational records on the cloud, as well as compliance with relevant statutes.

3. Work undertaken this year

3.1. Performance Management

Under the leadership of the General Secretary, the COHRC carried out Performance Appraisals in July and November 2025. In these interactions, attention was focused on goals set by the Central Office and each individual staff member in November 2024. All staff performed well, few highlighted areas of concern and where these were highlighted, remedial action was suggested. SMART indicators for effective management and evaluation of performance are in place.

The Annual Staff planning meeting was held again in November 2025 for the new calendar year and the objectives set there are in place for performance management in the current year. A thorough update of job descriptions to suit changes in staff responsibilities has been completed.

Salary adjustments have been completed in December 2025 in liaison with the Finance Committee of GA as well as annual bonuses and staff increases to cover inflation.

3.2. Administration

The committee continues to invest time and effort in population of the UPCSAs SharePoint platform to ensure a reliable central repository in the cloud for denominational records, including ongoing training and capacity building in the use of SharePoint by staff, GA Committees, and Presbytery Clerks.

3.3. Staff appointments

The Committee commenced advertising the full-time, Central Office based appointment of a new Clerk of Assembly. An extended period of advertising ended on 28 February 2026 with seven applications received by the time of closure.

The HR Task Team reviewed the applications and reduced the number of applicants to 5 based on requirements for the position as advertised. On Wednesday 8 and Thursday 9 April 2026, shortlisting interviews were held which resulted in the construction of a shortlist of 3 applicants. These applicants will complete psychometric exercises and scenario questions on 21, 22 and 23 April 2026, after which a preferred candidate will be chosen for presentation to the Executive Commission. A short Confidential report in this regard will be distributed at Executive Commission. The current Clerk, the Rev Vusi Mkhungo, will complete his term of service on 30 September 2026, and it is hoped that the new Clerk will be employed from 1 September, facilitating a one-month handover.

3.4. Presbyterian Education Fund Administrator

In view of the retirement of Mr Ronnie Maqubela, the PEF Administrator, on 30 September 2026, an Adhoc Task Team was appointed by the COHRC, led by Dr Kefiloe Masiteng on 9 December 2025 to:

- (i) Assess the work of the PEF Administrator, including Job Spec and terms of Service to determine the viability of the position (vs outsourcing to volunteer or outsourcing).
- (ii) Consider the proposal from the Finance Committee to draw the salary of the PEF Administrator from the PEF Disbursable funds and not the Central Office Budget to be effected from the next financial year (1 July 2026).

The Task Team considered the work of the PEF Administrator and found that the task required a full-time employee situated within the Central Office. The Task Team analysed the income of the PEF from 1 July 2024 until 31 December 2025 (18-month period), the disbursements from the PEF during the same 18-month period and the interest earned by the PEF Endowment. The task team concluded that the PEF is more than able to carry its own expenses without any detrimental effect on its ability to disburse bursaries.

The committee therefore:

- (i) Resolved that position of PEF Administrator is a full-time (40 hour a week) position located in the Central Office and should be advertised as such by the COHRC.
- (ii) Resolved that the PEF has resources from within its income from investment and annual income received from donations to finance all its own costs including the salary of its Administrator and the COHRC should propose this change be implemented from 1 July 2026 (the beginning of the new financial year).

- (iii) Reaffirmed its decision to place the PEF Administrator in the Finance Department under the management of the CFO.

The COHRC will advertise the position in terms of the policy outlined above.

3.5. Senior Central Office Staff and Part time appointments in congregations

The committee received applications from senior members of staff to take part-time appointments in the Congregations. The Committee at the writing of this report is still investigating the possibility of granting such requests. The recommendation will be tabled in the next General Assembly for consideration.

3.6. Intern Programme in Central Office

Following the successful Pilot project in 2025, where Mr Nkwenkwezi Bosiki became the first Intern in the Central Office, a review was done late in 2025, and it was decided to recruit a new intern in 2026. The recruitment process, led by the Equity and Extension Team resulted in more than 30 applications. Ms Mandisa Nomfanelo Mbata was appointed from 1 March until the end of the year. She has settled in well and is engaged in a variety of supportive roles in the Central Office.

4. Conclusion

As Convener, I record my thanks to the members of the COHRC for their wisdom, enthusiastic participation, and tireless efforts. Thanks, are also due to the Staff of the Church Office for their ongoing dedication and attempts to give of their best in serving the denomination under the stewardship of the General Secretary. Above all, thanks go to God for ongoing divine guidance, provision, and empowerment for the work of the UPCSA in and through this Committee.

Submitted On behalf of the Committee

Awedzani Nemaikhwe

Convenor

Proposals

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes the progress made, at time of writing, for the recruitment of a new Clerk of Assembly. (T)
3. The Executive Commission notes the process by which the Committee has reviewed the position of PEF Administrator and that this position has been advertised. (T)
4. The Executive Commission notes that the Intern programme at the Central Office has been renewed for another year and welcomes Ms Mandisa Mbata to the role. (T)
5. The Executive Commission notes the ongoing work on the request by senior members of the Central Office Staff for part-time appointments in Congregations. (T)

COURT OF ASSEMBLY AND ADMINISTRATIVE REVIEW PANEL

Reporting Period: July 2025 – April 2026

Submitted to: Executive Commission -June 2026

1. INTRODUCTION

The Administrative Review Panel (AARP) respectfully submits its report to the Assembly Executive Commission of the Uniting Presbyterian Church in Southern Africa, outlining the matters reviewed and determinations made during the period under consideration.

It is important to note that during the period under review, there were no matters referred to or set down for hearing before the Court of Assembly. Consequently, the AARP's work was confined to administrative reviews as mandated, without the necessity of engaging in appellate or judicial proceedings at the level of the Court of Assembly. This absence of cases may be seen as indicative of either improved adherence to due process within the courts of the Church or a period of relative procedural stability.

In accordance with its mandate as a quasi-judicial body, the Administrative Review Panel has undertaken the review of administrative decisions within the Church to ensure compliance with constitutional requirements, procedural fairness, and the principles of natural justice. Its work has focused primarily on the integrity of processes rather than the adjudication of substantive guilt or innocence.

Throughout its deliberations, the AARP has sought to uphold transparency, accountability, and consistency in the exercise of administrative authority, thereby contributing to the good order and governance of the Church under the headship of Christ.

2. MANDATE AND AUTHORITY

The Assembly Administrative Review Panel (AARP) derives its authority from the Constitution of the UPCS and is mandated to:

- 2.1 Review administrative decisions made by church courts and structures;
- 2.2 Ensure adherence to proper procedures and constitutional provisions
- 2.3 Uphold principles of natural justice;
- 2.4 Recommend corrective action where irregularities are identified.

The Panel does not function as a court of trial and does not determine guilt or impose disciplinary sanctions.

3. COMPOSITION OF THE PANEL

The ARP during the period under review consisted of:

3.1 Ministers:

Rev. Mukondi Ramulondi (Convenor)
Rev Thabane Masikane
Rev Luzuko Qina
Rev John Gordon
Rev Lulama Mshumpela
Rev Awedzani Nemauxhwe

3.2 Alternates:

Rev Thamsanqa Memela
Rev Sandisele Xhinti
Rev Vuyolwethu Mbaru

3.3 Elders:

Ms Nomakorinte Mlatsheni
Mr Sipho Nhabathi
Mr Benny Boshielo

Mr Herry Bopape
Adv. Themba Masuku
Adv. Lulama Haram

3.4 Alternates

Mr Thabo Masete
Mr Buti Sithole
Mr Matthews Sesoko

3.5 General Assembly Clerk

Rev V W Mkhungo
No changes in composition occurred during the reporting period.

4. SUMMARY OF ACTIVITIES

Cases received	9
Cases referred	5
Cases concluded	1
Cases pending	3
Virtual meetings held	5
Physical meetings held	1

5. PROCEDURAL FRAMEWORK

In handling matters, the AARP adhered to the following procedures:

- 5.1 Receipt of written applications for review;
- 5.2 Circulation of documentation to all parties;
- 5.3 Opportunity for written and/or oral submissions;
- 5.4 Consideration of constitutional provisions;
- 5.5 Deliberation and issuing of written findings.

The AARP consistently applied the law and procedure of the church and principles of natural justice, ensuring that all parties were heard and that decisions were made impartially.

6. CASE SUMMARIES

6.1 Case No: 1 Application for Review of Presbytery Decision

Reference: AARP/01/2025

Application for review by Adv. V Msiwa on the decisions of the J H Soga Memorial Synod.

Decision: The matter was referred to the office of the General Secretary for mediation processes.

6.2 Case No: 2

Reference: AARP/02/2025

Dissent and Complaint by the Rev Dr V. Letuka on the decisions of the J H Soga Memorial Synod.

Decision: The matter was referred to office of the GS for mediation process.

6.3 Case No: 3

Reference: AARP/03/2025

Dissent and Complaint by the Rev M H. Jita on the decisions of the JH Soga Memorial Synod.

Decision: The matter was referred to office of the GS for mediation process.

6.4 Case No: 4

Reference: AARP/04/2025

Application for review by Glenbain Congregation members on the decision of the Presbytery of Drakensburg for putting a minister on a three months leave, dissolving Session and Deacon's Court.

Decision: The Presbytery's decision was set aside, and the Presbytery instructed to reinstate the minister with immediate effect, embark on reconciliation process, and implement what is laid out on Section 10.57. of the Manual of Faith and Order.

6.5 Case No: 5

Reference: AARP/05/2025

Application for Review of the Drakensberg Presbytery by Glenbain Congregation members.

Decision: The Presbytery's decisions were set aside, and the matter was referred to the office the Moderator of General Assembly in terms of Section 15.24 of the Manual of Faith and Order.

6.6 Case No:6

Reference: AARP/06/2025

Application for Review of the decisions of the Presbytery of Highveld by the Rev SP Molepo.

Decision: The matter was referred to the office of the GS for mediation process.

6.7 Case No: 7

Reference: AARP/07/2026

Two applications for review of the decisions of Mthatha Presbytery by Elder Akhona Dyantyi.

Decision: The matter is still pending.

6.8 Case No:8

Reference: AARP/08/2025

Application for review of the decision of Mthatha Presbytery by the Rev Qupuna.

Decision: The matter is still pending.

6.9 Case No:9

Reference: AARP/09/2026

Application for review of the decision of General Assembly Special Commission to Mahwelereng Congregation by the Revs M Ramulondi, M Pataki, M Maselesele, and Mr H Motsepe.

Decision: The matter is still pending

7. KEY THEMES AND OBSERVATIONS

The AARP observed the following recurring issues:

- 7.1 Inadequate adherence to procedural requirements,
- 7.2 Lack of proper documentation and record-keeping,
- 7.3 Failure to observe principles of natural justice,
- 7.4 Limited understanding of constitutional processes at local level

These patterns indicate a need for strengthened governance training across the Church.

8. RECOMMENDATIONS

The AARP recommends:

- 8.1 That the Executive Commission mandates the development and implementation of structured training programmes for all Sessions and Presbyteries, with particular emphasis on compliance with established administrative procedures, and the consistent application of the principles of natural justice, including fairness, impartiality, and the right to be heard.
- 8.2 That the Executive Commission directs the formulation and adoption of clear, uniform, and accessible guidelines governing the lodging and adjudication of applications for review within congregational and presbytery processes; and the proper conduct of disciplinary proceedings, ensuring procedural fairness and transparency.

- 8.3 That the Executive Commission instructs all Church Courts to ensure the maintenance of accurate, complete, and secure records of all proceedings; and the provision of written, reasoned decisions in all matters, such reasons to be sufficiently detailed to demonstrate fairness, accountability, and due process.
- 8.4 That the Executive Commission considers and, where feasible, approves the development of a standardised procedural and governance manual, which shall promote uniformity in practice across the Church; serve as an authoritative guide for office bearers, and strengthen accountability, transparency, and good order in all ecclesial processes.

These recommendations are not merely administrative; they go to the heart of who we are as a Church. If we are to act justly, love mercy, and walk humbly with our God, then our processes must reflect fairness, integrity, and accountability.

9. CONCLUSION

The AARP remains committed to promoting fairness, accountability, and order within the life and work of the Church.

While the cases reviewed reveal areas of procedural weakness, they also present an opportunity for growth in governance and leadership. The AARP trusts that its work contributes to the strengthening of the Church's witness and unity under the Lordship of Jesus Christ, the King and Head of the Church.

10. PROPOSALS

1. The Executive Commission receives the report. (T)
2. The Executive Commission instructs the AARP to develop structured training programmes for all Sessions, Presbyteries, and Synods with specific emphasis on compliance with established administrative procedures as per the *Manual of Faith and Order*, and the consistent application of the principles of natural justice, including fairness, impartiality, and the right to be heard. (M)
3. The Executive Commission instructs the Manual Committee in collaboration with the AARP, to develop a clear, uniform, and accessible guideline governing the lodging and adjudication of applications for review within Sessions, Presbyteries, and Synods, and for the proper conduct of disciplinary proceedings, ensuring procedural fairness and transparency. (M)
4. The Executive Commission instructs all Church Courts to maintain accurate, complete, and secure records of all proceedings; and provide written, reasoned decisions in all matters, such reasons to be sufficiently detailed to demonstrate fairness, accountability, and due process. (M)
5. The Executive Commission resolves to explore, and where feasible, approve the development of a standardised procedural and governance manual, which shall promote uniformity in practice across the Church; serve as an authoritative guide for office bearers; and strengthen accountability, transparency, and good order in all ecclesial processes. (M)

COMMUNICATIONS

REPORT TO THE EXECUTIVE COMMISSION 2026

01. Introduction

Communications within the UPCSA is showing great improvement. The Denomination is fast gaining traction as one of the churches in Southern Africa, which is known and acknowledged as part of the opinion makers and impactful in the communities where we have a presence. As we continue to Inform, Educate and Engage, we are indeed happy that members of the UPCSA are well informed. There are some weaknesses and gaps, which we shall allude to in the report, which requires our attention as a Committee and as a Denomination.

02. Life of the Communications Committee

Due to the nature of its work, the Communications Committee resolved to meet monthly. This has aided the Committee to keep track of the media space with a view to, not only track public perceptions about our Denomination, but also to guard against its reputation. All members of the Committee remained active and took part in its activities. To ensure a wider reach and access to every part where our Denomination exist, we invited the Presbyterian Communicators to be part of our meetings. The disappointing aspect here is that even though all Presbyteries were requested to appoint Communicators, some have not yet appointed. This can be demonstrated where news or activities from those Presbyteries are not always covered. However, the involvement of Presbyterian Communicators have added a lot of value into the work of the Committee. We are very grateful for the support which the Committee has consistently received from the General Secretary, Rev Dr George Marchinkowski and the Clerk of Assembly, Rev Vusi Mkungu. At all material times they have endeavoured to attend our meetings and offered the much-needed advice and inputs. We will continue to follow up with Presbyteries which are not responding to ensure that there is a fair spread of reported activities in the Denomination.

3. Terms of Reference

To streamline its activities, the Committee has adopted the following Terms of Reference.

- To ensure timeous, effective and efficient communications in the UPCSA.
- To manage internal and external communications, including the use of social media on matters relating to the life and work of the UPCSA.
- To oversee the production of the UPCSA magazine/newspaper and newsletters.
- To develop and maintain the UPCSA website.
- By these and other means, to facilitate the communication and dissemination of the views of and information about the UPCSA.
- To oversee the involvement of the UPCSA in public broadcasting.

The Committee endeavoured to always adhere to these terms of reference in the discharge of its work. In the strategy workshop convened to assess the work of the Committee and areas of improvement, it was noted that there are two very critical areas of work which should be incorporated as part of the Terms of Reference. Those areas relate to the following:

- i. Media monitoring
- ii. Protection of church symbols and the UPCSA brand.

The Committee therefore agreed to propose that these two areas be incorporated into the Terms of Reference.

3. Implementing the Committee's Terms of Reference

Herein below, we briefly reflect on the work and challenges experienced in the implementation of the Terms of Reference and measures to address them.

3.1. Timeous, efficient and effective communication within the UPCSA.

The implementation of this term of reference depends on cooperation and inputs from Conveners of Committees and Presbyteries. To some extent, through the various means like bulk emails and social media accounts, there is capacity to execute this task. However, the challenge becomes when Conveners and Presbyteries do not provide the information.

More often we must dig for the information and by the time it is received, it is stale. Part of the challenge here is the inability of those responsible to appreciate the power and importance of communications and information. The guidance we provided was that after every Committee meeting, the Convener should provide the Committee with reportable information to be communicated, both internally and externally. For example, information about the floods situation in Limpopo was not provided on time. But similarly, at the time when there were floods in Limpopo, Zambia was experiencing the same disaster. So, in this instance, the perception created was that the church was concerned about one area to the exclusion of others.

The Committee wish to reiterate the call that after every Committee meeting, and even Presbytery meetings, matters of public interest should be fed to the Committee for disseminations to the Denomination.

3.2. Driving internal and external communication, including the use of social media on matters relating to the life and work of the UPCSA.

The use of social media has taken centre stage in the UPCSA. From Facebook, TikTok and X, the Denomination is efficiently and effectively communicating. The last General Assembly was clearly the envy of social media, while Fellowships Conferences are always abuzz with and dominate the social media pages. Activities of the UPCSA are effectively shared and enable Presbyteries to learn from each other. In this respect, the UPCSA is one of the front runners in the space, thanks to the creative minds of the young people.

Regarding our Facebook page, from the 1st of July 2025 to the 7th of April 2026, we had **2 093 670** views, which is a 143% increase from the previous year. Our net followers increased by **70%** compared to the previous year, while the post engagements increased by **105%** compared to last year. What interest people on our Facebook are on the links posted as well as the pictures on the church activities.

The only challenge we are facing is the proliferation of Facebook accounts in the name of the UPCSA. The Committee is now identifying the owners of these accounts with a view to incorporate them into the main account. Bro Solly Maluleke, a member of the Committee is tasked with the process, though it does not seem to be an easy one. This will help us to streamline our work and be focussed on our communication.

3.3. Overseeing the production of the UPCSA magazine/newsletter and newspaper.

Consistently and monthly, the Committee publish the online church newsletter, Presbyterian Link. While the exact distribution figures cannot be confirmed, the Presbyterian Link has a Denomination-wide reach and readership. It is pleasing to realize that if members do not receive Presbyterian Link, they call for it. The Presbyterian Link carries substantive messages from the Moderator of General Assembly and the General Secretary. It also from time to time carries articles dealing with contemporary issues, and allow our members to be informed, educated and engaged.

3.4. To develop and maintain UPCSA website.

The UPCSA website is up and running and it is refreshed from time to time. Our recent assessment of the website shows that there is some level of increasing interest on our website from a few countries. We also assessed the countries where the website is most viewed and the most viewed pages.

Top Ten Countries	Top ten most viewed
1. South Africa	Find a Congregation
2. United States	Home
3. United Kingdom	Vacancies
4. Zimbabwe	Service orders
5. Hong Kong SAR China	Structure
6. Zambia	Leadership
7. Netherlands	Manual of Faith and Order
8. Togo	Contact details
9. Singapore	UPCSA at a glance
10. India	Resources

It is interesting to note that, after South Africa, the website is mostly attracting the attention of people in the United States and United Kingdom. In terms of content, we have the largest number of people viewing to find Congregations.

3.5. Dissemination of views of and information about the UPCSA

The various articles in our newsletter are about the views and information about the UPCSA. The Moderator of General Assembly's regular article reflects what the UPCSA is all about. In the same vein, the General Secretary's article provides information about what the UPCSA stands for. It gives a picture of the UPCSA involvement in the ecumenical movement and our global footprint. We have also had one of our Ministers writing articles about topical issues. The Pastoral letter by Rev Chala Habasila about the late President of Zambia was spot on and brought to light the caring attitude of our Denomination. The UPCSA's response to the natural disasters is also well documented in our various communications mediums.

More than this, daily through our Facebook pages and through our monthly Presbyterian Link Editions, we have shared information about the activities of the church. From ordinations to induction services, social responsibility issues, caring for the aged and our general impact projects in the society, these mediums have informed our members.

However, as we mentioned above, we can still do better if the Committee Conveners and Presbyteries could come on board and share on the information and work, they do. We believe that our church is doing wonderful things out there which are not adequately communicated.

3.6. Oversee the involvement of the UPCSA in public broadcasting.

The one area where the UPCSA is not doing well is in public broadcasting and public media. Most of our work is shared internally, and the public is reached through social media. The UPCSA has not always participated in public broadcasting mainly because most issues which needed our public attention were attended through the ecumenical bodies like the SACC, ZCC and ZCC in which our involvement is very strong.

In our last strategic review workshop as a committee, we reflected on this weakness and agreed that going forward the UPCSA should be seen communicating proactively with the broader public. In this regard a wide range of media networks will be established, and we will ensure that the UPCSA make its voice heard on matters affecting the communities where we exist.

4. General Assembly decisions

The 2025 General Assembly held in Mthatha took two decisions which needed the attention of the Committee. Those were about the guidelines on the use of the UPCSA logo and symbols and formation of the Translation and Editorial Committee.

4.1. Guidelines on the use of Church symbols and logo

Over a period time, the UPCSA has been concerned about the use and/or misuse of its symbols and the logo. In fact, our symbols have in some instances been used by individuals on commercial basis, i.e. printing and selling merchandise with our logo, even at our conferences. Secondly, we have noticed that there are people, even our Congregations and Fellowships who print our logo in a manner that corrupts it. For instance, while our badge is oval, there are round badges which are being sold, directly competing those printed and sold by the church. In the same vein, the logo is not correctly placed on letterheads and posters.

These situations put the reputation of our Denomination at risk, as people can simply use our symbols while communicating wrong messages. The worst part is that the church is losing revenue from the sale of this merchandise. Worst still, we found that our logo and symbols are not patented, hereby exposing them to misuse or even theft.

The process to correct these has started with the General Assembly instructing the Committee to develop guidelines on the use of our church logo and symbols. While working on the patent, interim guidelines are put in place to ensure that the process to protect our logo and symbols begins. It is envisioned that by the time we get to the Assembly, the patenting process would have been concluded, while the guidelines will be tabled for approval. In the meantime, the Interim guidelines will be circulated to Presbyteries and Fellowships to adhere to.

4.2. Establishment of a Translation and Editorial Task Team and translation of Vows for Induction of a Minister and the Order for a Tenebrae Service.

The 2025 General Assembly instructed the Communications Committee to establish a Translation and Editorial Task Team. The purpose of the Task Team would be to translate various church documents into vernacular languages. In the same vein, the General Assembly immediately referred the Vows for induction of a Minister and the Order for a Tenebrae Service to be translated.

The Committee immediately began with the process. It however decided that to perform this task efficiently, the process should start with identification of languages most spoken in our four countries. Once this has been done, it would then be able to identify people who will be part of the Task Team. The process took longer than anticipated. In the meantime, names were being identified who would assist with this important task. Here below are the languages which have been identified.

Country	Language
Democratic Republic of Congo (DRC)	French Lingala Swahili
South Africa	Afrikaans Northern Sotho Southern Sotho Swati Tsonga Tswana Venda Xhosa Zulu
Zambia	Bemba Chewa Tonga Tumbuka

Zimbabwe	Chewa Ndebele Shona Tonga Tumbuka

In total nineteen languages have been identified, and for this purpose we enter a consultation process with the church members to ensure that there would be no omissions. This because, there are more than hundred languages spoken in our Denomination. The consultation document will be circulated for a month after the Executive Commission, and once inputs have been received, it will be completed to form the basis of constituting the Translation and Editorial Task Team. It is envisaged that by the time we get to the General Assembly, the Task Team will be in place and functional, and the two referrals would have been concluded.

5. Proposals

1. The Executive Commission receives the report. (T)
2. The Executive Commission amends the Communications Committee's Terms of Reference to include media monitoring and protection of Church symbols. (M)
3. The Executive Commission encourages Conveners of General Assembly Committees to regularly provide the Communications Committee with information and activities for publication. (T)
4. The Executive Commission instructs the Clerk of Assembly to circulate the proposal on the identification of languages in our four countries earmarked for translation to Presbyteries for consultation and comments by 31 July with responses by 30 September 2026. (M)
5. The Executive Commission approves the interim guidelines on the use of Church symbols and logo for implementation until the patenting process is complete and permanent guidelines are completed and approved. (M)

The Uniting Presbyterian Church in Southern Africa Communications Committee

Draft Interim Guidelines on the Use of Church Symbols and Logo

1. Purpose

The 2025 General Assembly has identified a serious reputational risk regarding the way our church logo and symbols are freely used without being regulated. The General Assembly therefore instructed the Communications Committee to draft guidelines on the use of church logo and symbols.

2. Problem statement

The UPCSA logo is currently not patented, thereby exposing it to misuse and even theft. The efficiency of the guidelines will depend on the legal protection of the logo. Work has already started to patent the logo with the relevant legal institutions. However, even before this legal process, the Communications Committee has deemed it necessary to draft interim guidelines which would be used in the meantime.

3. Roles and responsibilities

The Church Councils at all levels to assume responsibility to ensure that the church symbols and logo are correctly utilized. In this regard, the Clerks, Communicators and/or Financial Authorities should be entrusted with the responsibility to ensure that the symbols are utilized correctly and in a responsible manner. The process as defined will also be applicable to the Fellowships and individual persons.

4. Whenever there is an intention to use the church symbols and logo in any printing material or merchandise, the following procedure must be observed.

4.1. If at any level or structure of the church there is an intention to print any merchandise, an application must be lodged with the designated person or structure at that level.

4.2. Such an application, on a designated form should indicate,

4.2.1. What merchandise is to be printed.

4.2.2. The quantity to be printed.

4.2.3. The place where the printing will take place.

4.2.4. An indication whether the merchandise is to be sold or donated or freely distributed.

4.2.5. If it is to be sold, for how much.

4.2.6. If to be donated or freely distributed, to whom.

4.2.7. The design sample.

4.3. Once the designated person/structure/authority has approved, the form is to be signed, and the printing can proceed.

4.4. On a convenient side of the merchandise, a small print should be inserted indicating who takes ownership of the product. For example, if it is Session that is printing, it must print the name of the Session, to confirm ownership.

4.5. In approving the designs, the designated structure/persons/authority must.

- 4.5.1. Ensure that the correct logo is used.
 - 4.5.2. Ensure that the logo is placed at the right spot/side.
 - 4.5.3. If the relevant Council want to generate revenue from the selling of the merchandise, enter into agreement with the applicant on the mechanism to do that without disadvantaging the end buyer.
- 4.6. On printing, the designated structure/persons/authority must ensure that the correct merchandise as approved, and numbers are printed.
- 4.7. As indicated above, the Fellowships will be required to follow the same procedure.

5. Letterheads and Posters

The same procedure of seeking approval should be followed when letterheads and posters are designed. This to ensure that they adhere to the set standards.

6. Accreditation of merchandizers

There may be instances where some people may decide to just print and sell the church merchandize at church events or open pop shops. In this instance, it is proposed that such people should apply to the Central Office, CFO's Office for accreditation. Once accredited, such people be required to pay some levy on a formula determined by the Finance Committee. The levy can be on a profit-sharing formula or a flat amount determined annually. It is further suggested that that Finance Committee should investigate the possibility of appointing printing service providers in each Presbytery where these merchandizers will print their merchandize.

7. Designated people/structures

To ensure that the designated persons approve the correct merchandise, they will be workshopped about the UPCS logo and how it is utilized on merchandise, posters and letterheads.

For designated persons/structures at the level of Sessions, once approved or authorized, information shall be shared with the Presbyterial designated persons/structures. This for the purpose of sharing and control.

8. Conclusion

These guidelines, as alluded earlier, are just an interim measure to ensure some level of control and regulation on the use of church symbols and logo. The final guidelines will be tabled for approval in the next General Assembly and when the patenting process is finalized.

Prepared by the Communications Committee

GOVERNANCE AND ADMINISTRATION CLUSTER

FINANCE

1. CURRENT MEMBERS

The Rt Rev Dr A Kasambala, the Moderator Designate (Rev M Cook), the Chief Financial Officer (Rev TK Nopapaza), the General Secretary (Rev Dr G Marchinkowski), the Clerk of Assembly (Rev V Mkhungo), Ms V Baloyi, the Ministry Secretary (Rev M Mtyhobile), Mr T Nyirenda (Zambia), Mr CW Gauld, Ms N Majokweni, Ms L Mark (Zimbabwe), Rev C Judelsohn, Rev R Themba, Ms X Futshane, and the General Treasurer (Mr RD Johnson).

2. REPORT ON NON-CONTRIBUTING CONGREGATIONS

We still require Presbyteries to provide us with a report of congregations with reasons as to why no Ministry Contributions have been paid for congregations within their bounds.

We still do not receive reports from all Presbyteries on non-contributing congregations, and this is an annual problem.

These reports are one of the management-tools we use to monitor which congregations pay, and which do not, and what each Presbytery is doing to manage the situation.

A previous General Assembly ruled that presbyteries and congregations in that presbytery would receive no financial assistance in the form of grants, or any other financial assistance, where they do not comply with the request to supply this report on an annual basis.

Refer to *Annexures 1 and 2* for a detailed list of the congregations who have 1) not paid and 2) paid Ministry Contributions during the past financial year.

Proposal 3: *The Executive Commissions reminds Presbyteries to submit up-to-date reports on non-contributory congregations with reasons for non-compliance, by 31st August (M).*

Proposal 4: *The Executive Commission notes that presbyteries that do not supply schedules detailing ministry contributions of their congregations prohibit congregations in that presbytery from obtaining any form of financial assistance from the General Assembly and / or the finance or other committees. (T)*

2. PELE PROPERTY DEVELOPMENT COMPANY

A separate legal entity called the "Pele Property Development NPC" was constituted two years ago and is led by Dr Peter Langerman.

The UPCSA owns 100% of the shareholding in this company, and in time should derive income from "Pele Property Development NPC" in the form of dividends being declared by itself on an annual basis.

Dr Langerman (the CEO) will provide a separate detailed report on this and will be attached as Annexure to this report.

Refer to *Annexure 3* for a detailed report from Dr P Langerman.

Proposal 5: *The Executive Commission notes the report tabled under the Annexure on*

the Pele Property Development NPC and thank Dr Langerman and all Directors involved for the work done. (T)

3. PROPERTIES AND TITLE DEEDS

We remain satisfied with a previous decision of the General Assembly that the Central Office of the General Assembly receive 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.

Presbyteries and congregations were also reminded that those who have Permission to Occupy certificates in place, are to submit these to the Central Office, and where a certificate is not in place, that Presbyteries are to assist their congregations in obtaining one, and then to submit it to the Central Office

Furthermore, presbyteries and congregations were reminded to obtain title deeds from their local municipal offices for properties still in the local municipality's name, and to transfer them into the General Assembly or congregation's name.

These decisions are still in place.

Please be reminded that if the above is not done, and the central office does not have any of the above, or copies of PTO's (permission to occupy) or title deeds affect a congregation's ability to obtain any form of relief from Ministry Contributions.

Clause 7.2 of the Manual of Faith and Order states: "**All applications for Ministry Contribution 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.**"

Proposal 6: The Executive Commission again reminds 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, into the General Assembly or congregation's name. (M)

Proposal 7: The Executive Commission again instructs all Presbyteries and congregations who have not submitted certified copies of their title deeds to the Central Office yet, to do so by latest 30th August 2026, together with a letter stating they will not sell their property without the consent of both the Presbytery and General Assembly Finance Committee. (M)

Proposal 8: The Executive Commission again reminds all Presbyteries to assist congregations who have Permission to Occupy certificates in place to submit these to the Central Office, and where a certificate is not in place, to assist their congregations in obtaining one, and then to submit it to the Central Office. (M)

4. PENSION FUNDS

a. South African Pension Fund Arrear Contributions

Compliance with the UPCSA South African Pension Fund remains a huge concern. In the last general Assembly a proposal was tabled, pending FSCA (Financial Sector Conduct Authority) approval, for a 3rd category of members to be created called deferred members for congregations in distress and are

unable to pay their minister's pension contributions. Every quarter the finance committee would review the list of defaulting congregations and in a Finance Committee meeting determine whether to move a specific congregation the "distressed" category or not, and in turn to communicate this to the Assembly Standing Commission, the Presbytery and to the Pension Fund accordingly.

Once the rule amendment change is approved by FSCA, which is still pending, these Ministers will no longer have their contributions paid by the Central Office (which is a further taxable benefit and leads to many other compliance issues with SARS), thus saving the General Assembly the money it is currently pouring into the pension fund to keep it compliant.

What is more concerning is that any Minister who then falls into this category (because they have defaulted) no longer enjoys the Group Life Benefit (funeral cover) in the event of their passing away, as contributions are not up to date. I cannot stress this point enough that if a Minister ends up in this category, they are now at risk in that they no longer have this group life cover in place, and are now putting their families at risk, if the unfortunate event of them passing on, as no money would be paid to their family towards funeral or other assistance at the time of passing. Please do not put your families in this financial predicament. There is absolutely nothing the Pension Fund or the General Assembly and Central Office can do to assist your family in this unfortunate circumstance.

During the year, the Pension undertook its stator re-election of trustees onto the board of the pension fund, and did this through a ballot system, where names were put forward, and the candidates with the highest number of votes by members were elected as member elected trustees. The following member trustees were appointed through the ballot process, by obtain the highest number of votes by members on the pension fund:

1. Rev Chris Judelsohn
2. Rev Jeremy Smith
3. Rev Awedzani Nemaikhwe
4. Rev Gavin Lock
5. Rev Brian Smith (alternate member-elected trustee)

At the same time, the employer (the UPCS) also decided to exercise its right to replace its trustees. Unlike the member election process, the employer has the right to replace its trustees at any given time, as it deems fits. The employer therefore did the following changes to its employer trustees, removing the following trustees:

1. Mr Tom Borrill
2. Mr Alan Wentzel

I would like to express by sincere thanks to each of the Trustees that served on the pension fund, both member and employer trustees, but want to express a huge thank you to Mr Alan Wentzel who chaired this pension fund diligently for so many years. Alan was also so willing and helpful and served the fund and the church with such dedication.

The following new trustees now come on board:

1. Mr Ernest Blom (St Columba's Parktown congregation – Egoli Presbytery – President of the World Diamond Federation)

2. Mr Nathi Ndhlovu (Johannesburg congregation – Egoli Presbytery - Businessman)
3. Dr Nonceba Mashalaba (St Francis Presbyterian congregation – Tshwane Presbytery)

Mr Colin Gauld remains on as an employer appointed Trustee.

Welcome to each of the new trustees.

Proposal 9: The Executive Commissions notes that the Finance Committee on a quarterly basis will determine which congregations should fall into the "distressed" category and to notify the Pension Fund accordingly, once the FSCA has approved this rule amendment of the fund. (T)

Proposal 10: The Executive Commission notes that the General Assembly will no longer be making contributions towards Ministers whose congregation falls into a distressed state, and that Ministers of these congregations are communicated to regarding the risk and cover they no longer enjoy from the fund, once the FSCA has approved this rule amendment of the fund (M)

Proposal 11: The Executive Commissions thanks the outgoing trustees and chairman of the Pension Fund for their dedication and years of service to the fund and welcomes the new trustees on board. (T)

b. Zimbabwe Pension Fund

The Presbytery of Zimbabwe established a new pension fund for its Ministers in Zimbabwe. The following short report was received from the Presbytery:

Fund Structure

The UPCSA Zimbabwe Pension Fund is a group pension scheme administered by Old Mutual Life Assurance Company Zimbabwe Limited under a Service Level Agreement signed in March 2025. Each member contributes 7.5% of monthly salary and the Church as employer contributes 10% (7.40% net pension, 1.40% group life assurance, 0.20% funeral benefit cover, plus a 1% administration fee). The total contribution rate is 17.5% of salary per member.

Progress

The SLA with Old Mutual is in place since March 2025 and provides a clear governance framework. During 2025, the fund received approximately USD13K. **The fact that contributions continue to be made even under difficult conditions is encouraging.**

Challenges

There is a widespread perception among ministers that the pension is an individual arrangement and that each minister manages their own pension. This is incorrect - it is a group scheme and the church as employer is responsible for collecting and remitting contributions in bulk. Under the SLA, consolidated membership data and contributions are due by the 14th of each month. This is not happening.

Members and congregations are instead paying directly into the fund account individually and on an ad hoc basis. These deposits often lack sufficient information to allow the fund to allocate the payments to the correct member

accounts. Payments are inconsistent - not all members are contributing every month, and amounts vary. We are currently reconciling data with the fund manager to determine which members are in arrears.

Some contributions have also been incorrectly deposited into the Group Funeral Policy rather than the pension fund. This happens because when a minister requests to make a payment, whoever assists them at the bank defaults to the funeral policy rather than the pension fund.

What would work is to collect contributions from all congregations and remit them to Old Mutual as a single bulk payment each month with the required membership data schedule, ensuring funds are correctly allocated to each member.

Proposal 12: The Executive Commission notes the work done by the Presbytery of Zimbabwe in providing retirement benefits for its ministers. (T)

c. Zambia Pension Fund

The Synod of Zambia Pension Funds are the National Pensions Scheme Authority (NAPSA) (a mandatory state-owned scheme) and the Madison Pension Fund (a private owned pension scheme). Ministers receive retirement benefits through two schemes. Madison is a voluntary pension fund whereas the government one (NAPSA) is a mandatory one.

The Synod Clerk represents the interests of the UPCSAs ministers at the Madison meetings. Each member statement shows the individual contributions and the interest earned per member.

The following is a short report received from the Synod Clerk.

NAPSA is a government pension. The employer contributes 5% and the employee 5% which makes 10% of stipend every month. Once you default the employer is penalized. Recently the government passed a policy of 20% partial withdrawal if the client so wishes. The rest will be taken after retirement either at 55 years, or 60 years or 65 years.

MADISON is a private scheme which goes up to 55 years retirement. You can either remit the premium yourself or apply for direct deduct. Every month end, the company deducts automatically from the church account.

If you save for 10 years, you can either get your money or leave it to continue accumulating dividends for you.

However, there are challenges which our congregations face for both schemes. Lack of financial consistency which results in defaults. We serve in serious struggling congregations financially which makes difficult for one to plan for retirement. The stipend also is not consistent.

Proposal 13: The Executive Commission notes the work done by the Presbytery of Zambia in providing retirement benefits for its ministers. (T)

5. INVESTMENT SUB-COMMITTEE

A joint investments committee continues to function between the South African Pension Fund and the General Assembly Finance Committee looking after the interests of both the investments of both the UPCSAs and the South African Pension Fund.

With the political instability around the world and our investments in both the UPCSA and the Pension Fund having offshore exposure, this area is becoming crucial to monitor on a regular basis. This committee meets on an ad-hoc and takes the appropriate action as it deems fit.

We again express our thanks to all members who serve on the Investments committee.

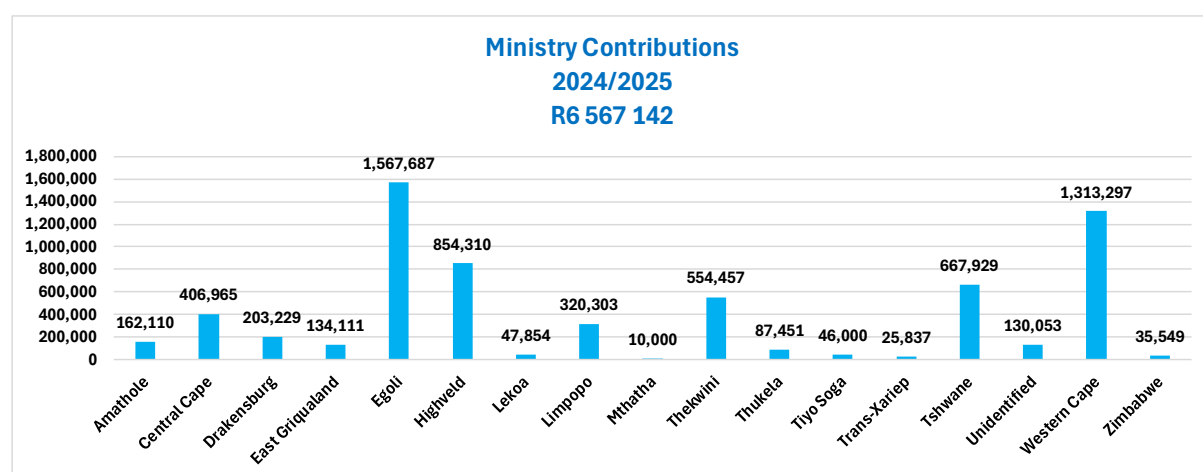
Proposal 14: The Executive Commission endorses thanks to the Investment Committee members. (T)

6. MINISTRY CONTRIBUTIONS

Ministry Contributions make up the majority of the UPCSA's income. We depend a lot on Ministry Contributions for the General Assembly and Central Office to do our work. We are continuously and very thankful to those congregations who have paid their Ministry Contributions of the years, but especially this past year. 232 congregations paid ministry contributions this past year.

Our Ministry Contributions remain set at 15%, but we would love to drop them further once the number of congregations and the R value increases. We did drop them from 18% to 15% a few years ago and would love to drop them even further if our means would allot it in the future.

We continue to run awareness campaigns to inform presbyteries and congregations of the work done by the denomination and the costs to perform such work. We continuously review all expenditure and the way in which things are being done and run a tight budget, to ensure money is only spent on essentials and not nice-to-haves. During this past year, the finance committee appointed an expense task team to focus and gone in on certain expenditure in the General Assembly and Central Office.



Refer to *Annexure 2* for a detailed list of congregations who have paid Ministry Contributions during the past financial year.

Proposal 15: The Executive Commission endorses thanks to those congregations in all countries who paid their Ministry Contributions during the past year. (T)

Proposal 16: The Executive Commission reminds all congregations in all countries of their obligation to pay Ministry Contributions to their Presbytery or Synod, and to the General Assembly. (T)

7. EXPENSE TASK TEAM

Following a decision of the Assembly in July 2025 regarding the need to review the expenses of the UPCS, the Finance committee set up a Task Team for this purpose. The Task Team members were Chris Judelsohn, Violet Baloyi, Awedzani Nemaikhwe, and Colin Gauld. The Team met with the CFO and GS for a briefing on the various cost centers of the UPCS and some of the challenges being faced in managing expenses.

The Team identified six focus areas for consideration:

- 1) The UPCS Travel Policy to be updated and properly implemented
- 2) The Moderator's budget
- 3) The Min Comm budget
- 4) The Central Office budget
- 5) The costs related to the hosting of Assembly meetings
- 6) Oversight, approval, and authorization of expenses

1) Travel Policy:

Based on recommendations from the Task Team, Finance committee updated, amended, and approved the UPCS Travel Policy which was implemented from November 2025. The updated policy includes firmer controls for approving and managing travel expenses in the UPCS in the hopes of reducing expenses.

2) The Moderator's budget

The primary area of consideration centered on the costs incurred by the UPCS when the Moderator is invited to attend Fellowship conferences and/or invited by Presbyteries or congregations for special events, such as attending retreats or dedicating buildings.

Based on the recommendations of the Task Team, the Finance Committee engaged with the Assembly Church Fellowships Committee to consider the following suggestions:

- When the Fellowships invite the Moderator of GA to open and close their annual conferences, that a portion of or the full costs of the Moderator's travel and accommodation (including meals) are to be covered by the Fellowships concerned.
- With regards to attendance at annual denominational Fellowship conferences by the Convenor of the UPCS Fellowship Committee and the General Secretary, it is proposed that the UPCS covers 50% of the accommodation, travel, and meals while the Fellowship concerned covers the other 50%.

Following the recommendation of the Task Team, the Finance Committee agreed to propose to the Executive Commission that when the Moderator is invited by Presbyteries or congregations for special occasions, such as retreats, anniversary services, dedication of buildings, that a portion of or the full costs of the Moderator's travel and accommodation (including meals) are to be covered by the Presbytery or congregation concerned.

3) Ministry Committee budget

After meeting with the Ministry Secretary and scrutinizing the Min Comm budget, the following was noted:

- The discernment conference expenses can be tightened by insisting that Presbyteries be more rigorous and discerning in sending candidates to the conference and not send so many for discernment. Also, the committee can consider asking Presbyteries to cover the travel of the candidates, whether paid for by the Presbytery itself or the sending congregation.
- Some of the costs of PAT conferences have been paid out of the CWM Missional funds.
- Presbyteries hosting PAT conferences are asked to cover some expenses, such as the cost of special outings and some meals.
- Consultations with supervisors and students for the ministry are done online.
- Where possible, in person meetings with Probationers and Students are set to coincide with conferences and other meetings.
- There was a challenge with the transport and travel of the Ministry Secretary. This matter has since been addressed and resolved by the Finance Committee and Church Office & Human Resources Committee, to the satisfaction of both the Ministry Secretary and Finance Committee.

4) Central Office Budget

After scrutinizing the Central Office budget, the CFO and GS were asked to look at the following areas for cost savings:

- IT Costs. There are several different suppliers managing different aspects of IT. There might be a cost saving if these services are consolidated.
- The appointment of a new Auditor at a lower fee.
- Obtain comparative quotes for insurance covering Buildings, furniture, equipment including solar system and water tanks, etc.
- Relook at the agreement with Metrofile storage to see if this function could be taken in-house.
- Staff Expenses account for 74% of the total budget. In consultation with the Church Office & Human Resources Committee, consider having the salary for the PEF administrator paid from the PEF funds/reserves, not the UPCS budget. This proposal is being considered by the COHRC committee.

5) General Assembly Costs

The Team found this the most challenging of the issues simply because of the high cost of hosting an in-person Assembly.

The Task Team presented several ideas for funding Assemblies to the Finance Committee who, in turn, asked for these ideas to be presented to the Assembly Business Committee. At a meeting with the ABC the following was agreed and will be brought to the Executive Commission:

- That Presbyteries cover the travel and accommodation costs of their commissioners to the 2027 Assembly.
- The establishment of a dedicated Assembly Fund, managed by the Finance Committee.
- Implementation of cost-saving measures, including early flight bookings and continuation of paperless operations.
- Only Central Office staff essential for the running of the Assembly are to attend the Assembly.
- Propose to the Executive Commission that an Ad hoc Task Team be appointed including representation from the Assembly Business Committee, Finance and Priorities and Resources Committee to reflect on the need for the General Assembly Agenda to express transnational business and to discern a sustainable funding model going forward from 2027.

7) Oversight, approval, and authorization of expenses

The Task Team proposed to the Finance Committee, which was agreed, the following:

- The CFO is to maintain strict controls over the expenses of each of the cost centers in the budget by communicating regularly with Convenors and those using budgets regarding the funds they have left in their budgets.
- No spending outside of approved budget items can take place without the approval of Fin Comm.
- As stated in the Travel Policy, no trip can be planned or booked without the authorization of the CFO and GS.

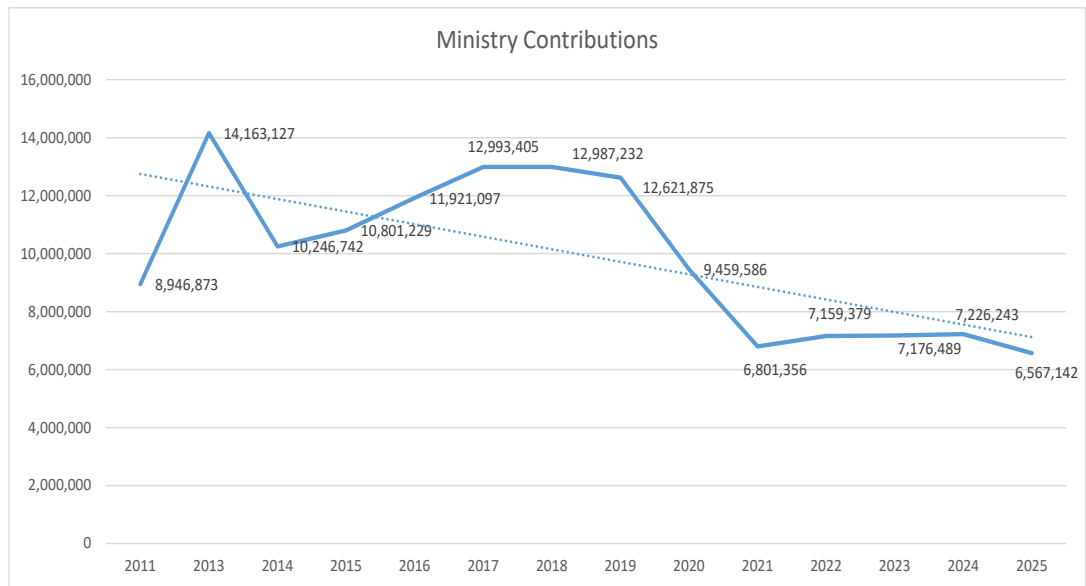
Proposal 17: The Executive Commission endorses thanks to the expense task team for the work done, and notes the recommendations and improvements made. (T)

8. FINANCIAL STATEMENTS

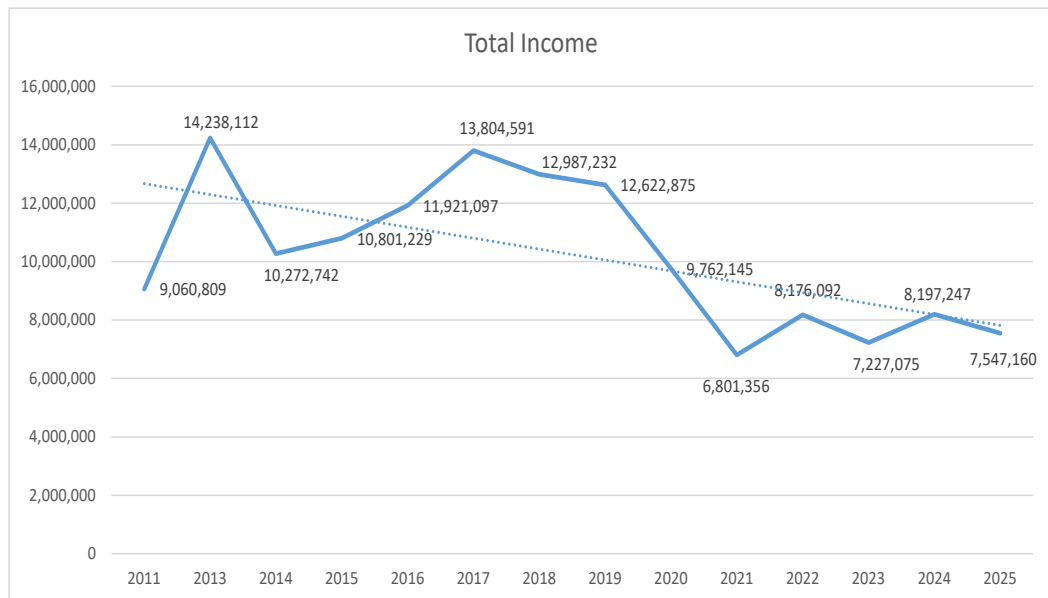
The audited financial statements for the 2025 financial year-end from the auditors have been included with this report. A huge improvement from previous years but still concerning, as we are still not a going-concern strictly speaking in accounting terms.

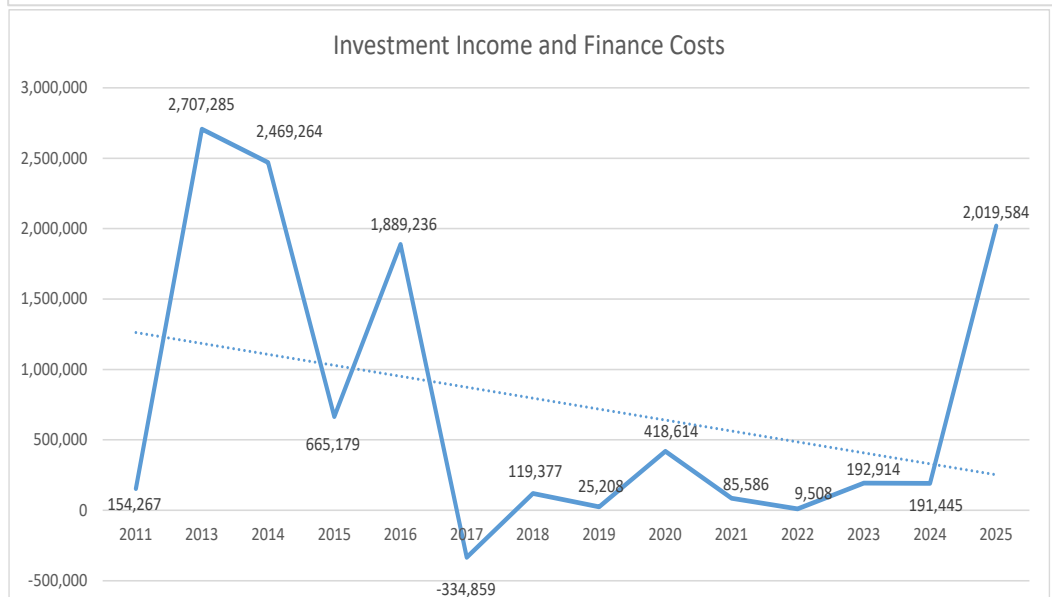
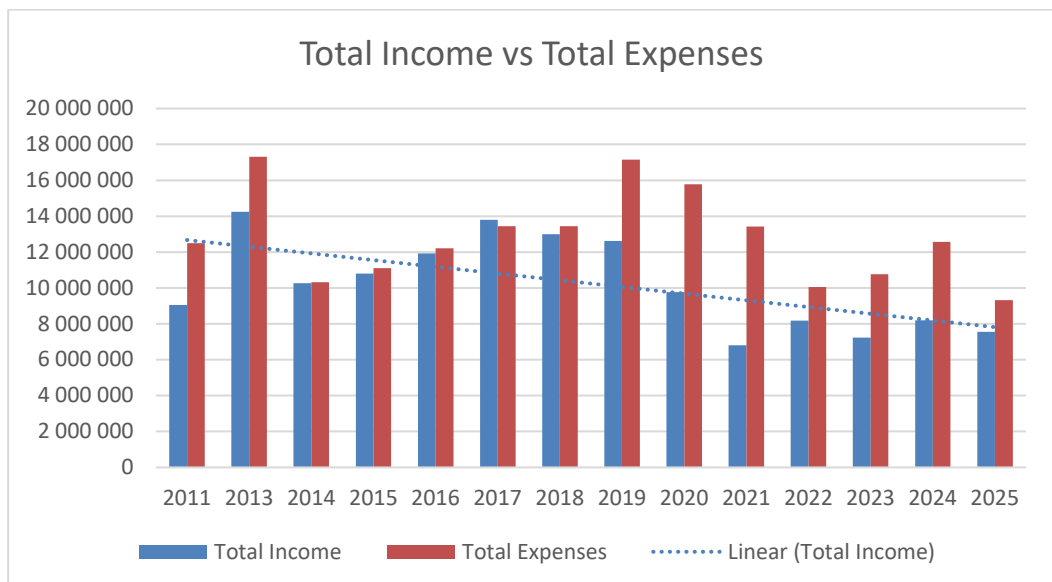
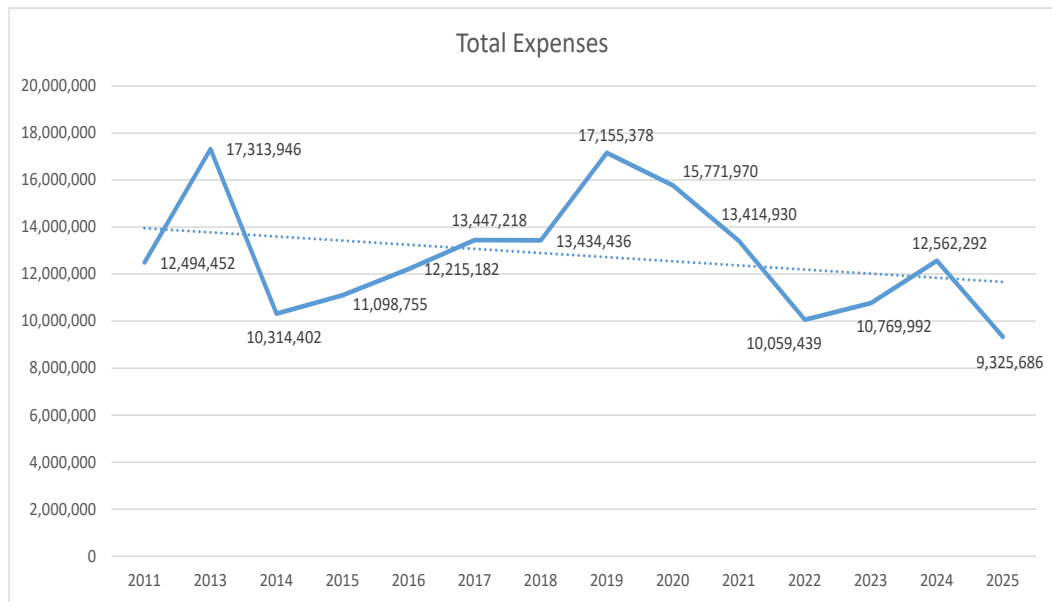
We have had huge deficits in previous years.

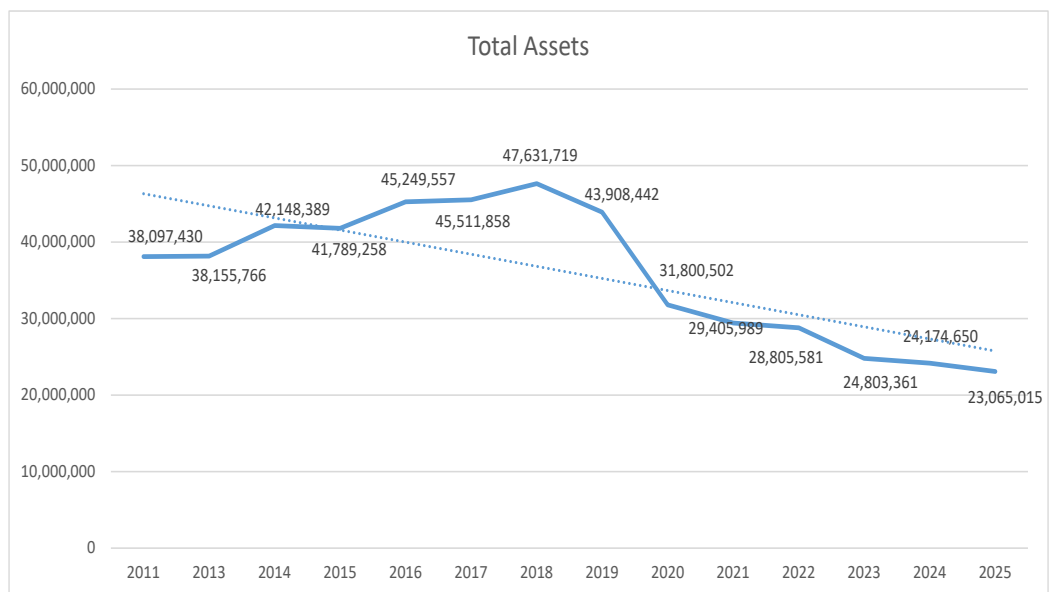
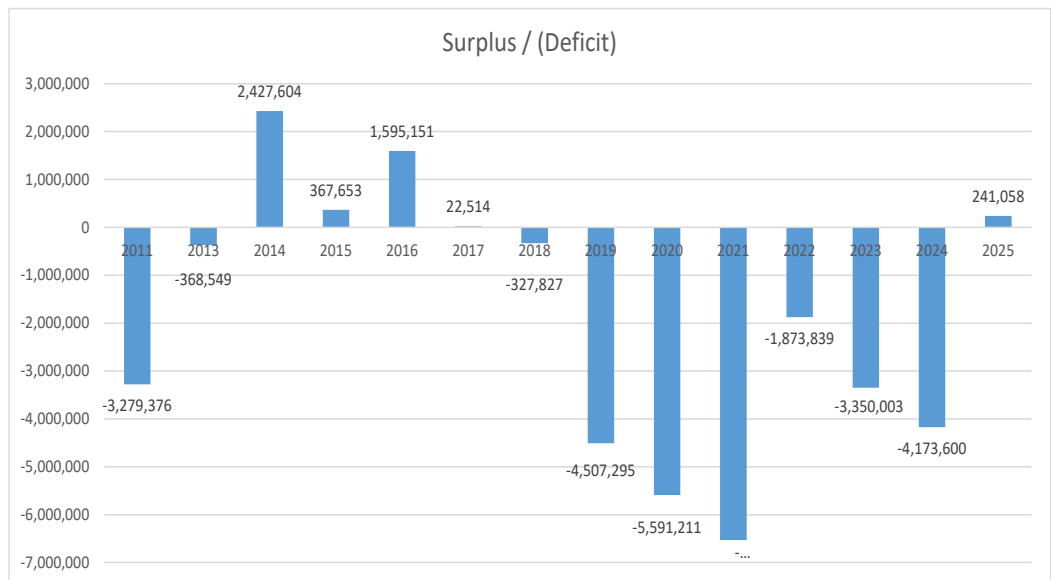
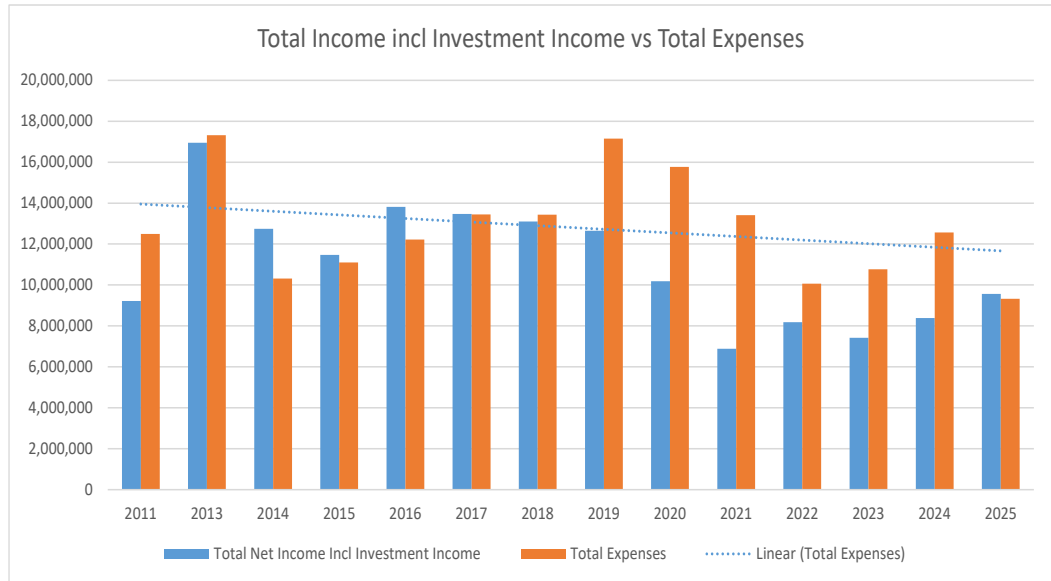
The graphs below show historical information of the UPCSAs performance over the past couple of years. These are based on the draft financial statements and amended graphs will be included in the supplementary papers with the Audited Financial Statements.

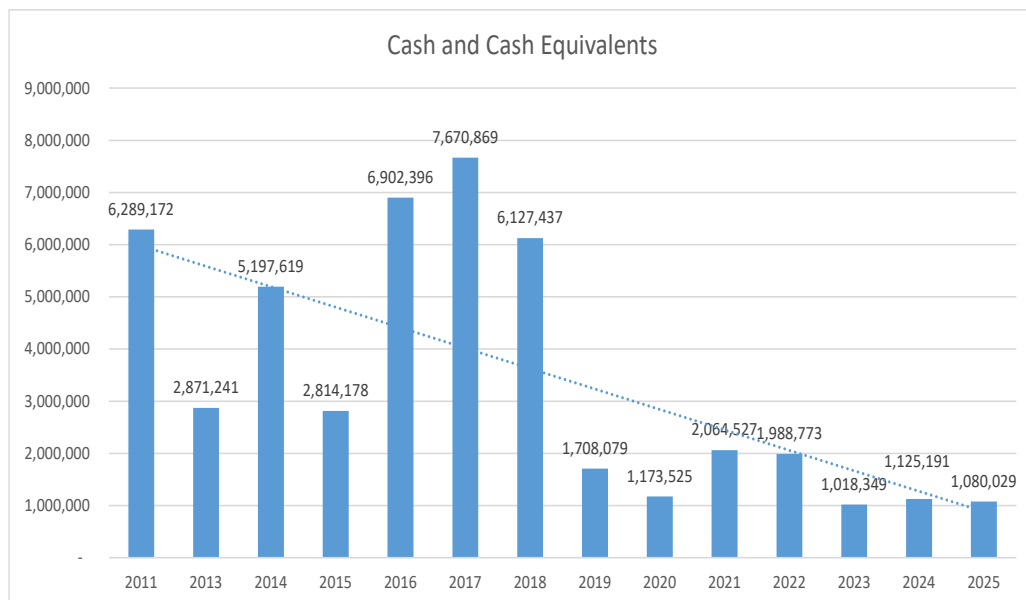
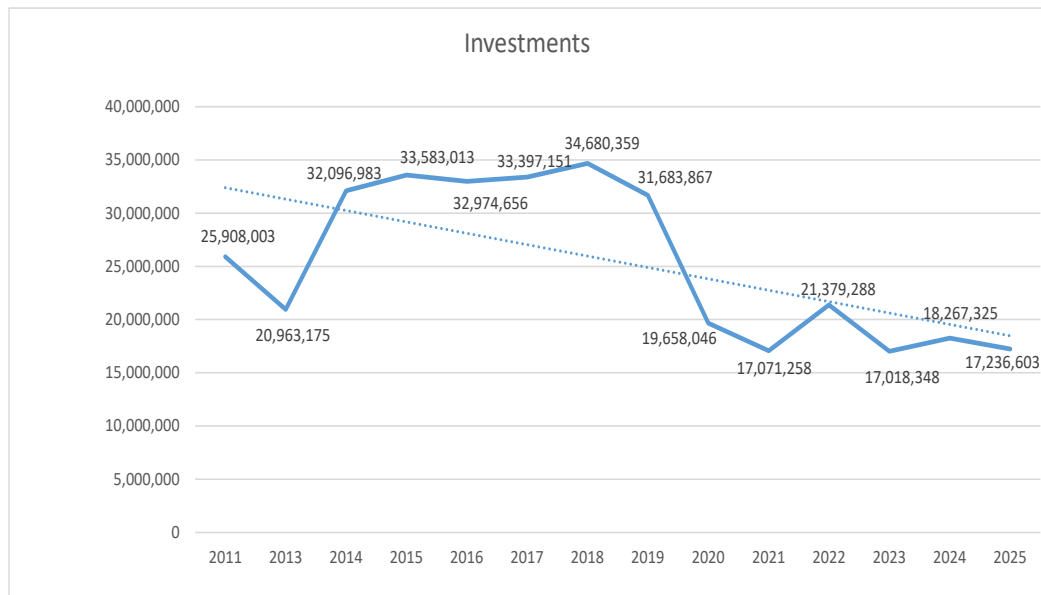


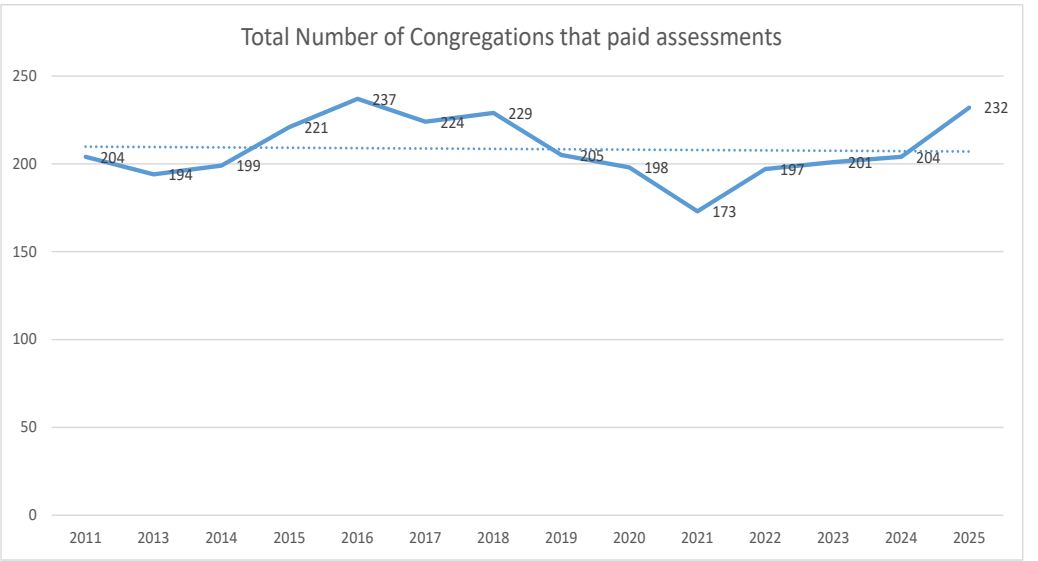
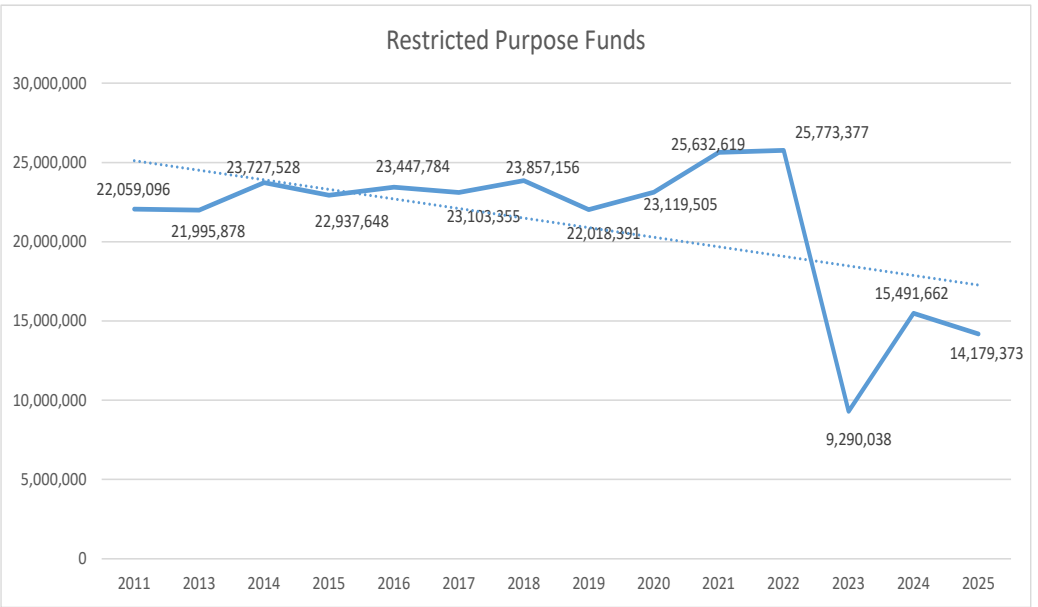
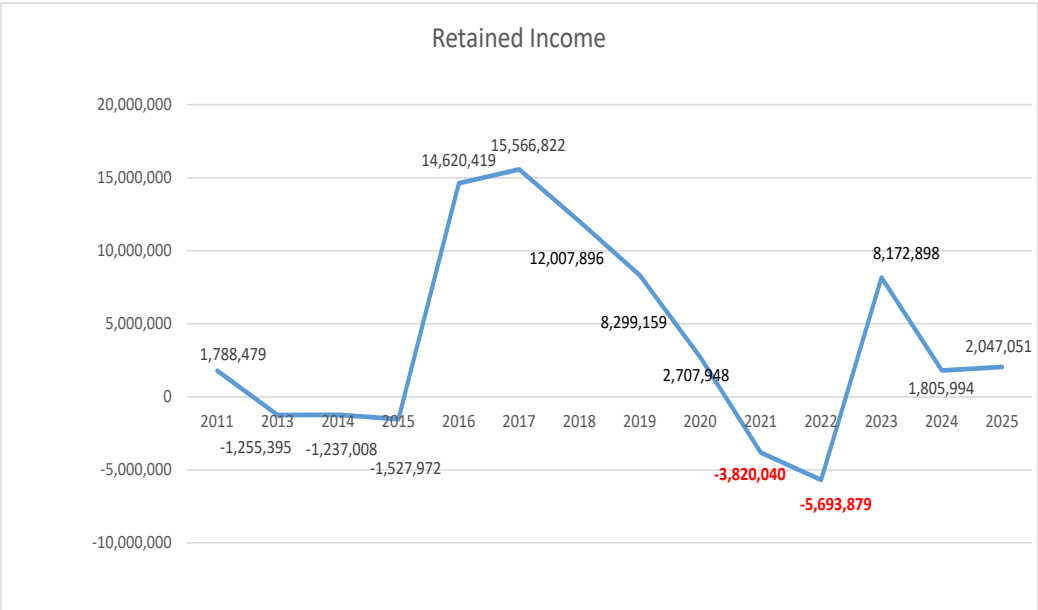
Ministry Contributions remain severely down from prior COVID years, still indicating the aftermath COVID has had and the effect on members and congregations in turn, in their tithing and giving.











Refer to *Annexure 4* for the Audited Financial Statements of the UPCSA.

Proposal 18: *The Executive Commission approves the Audited Financial Statements for the 12 months of the 2025 financial year-end (June 2025). (M)*

Proposal 19: *The Executive Commission appoints CM and Associates Inc. as auditors for the 2026-2027 financial year. (M)*

9. THE SEDIBENG TRUST

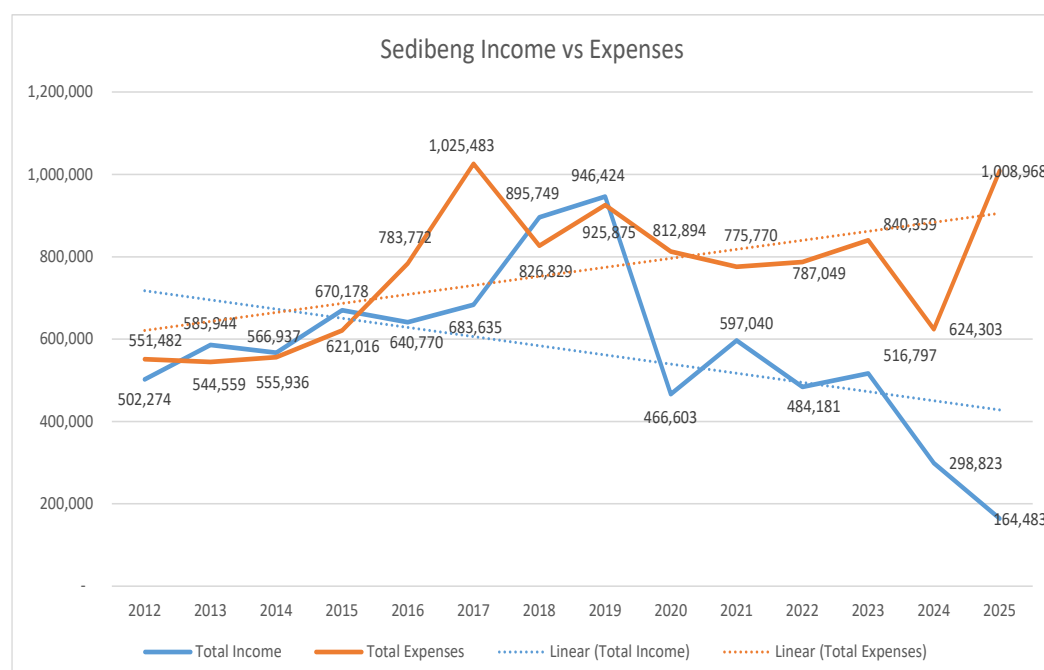
The Sedibeng Trust provides accommodation for students of the Ministry in Pretoria. The Sedibeng House of studies accommodates students both from the UPCSA and private student from time to time. A selection process for accommodation is in place for outside students, overseen by the Ministry Committee.

The house can accommodate approximately 15 students, and again 1 to 2 students stayed in the house this past year, whilst between the Trust and Ministry Committee, 3 full time employees were employed.

As a result of not filling the house again this past year, the Trust once again ended up on a large deficit for the year.

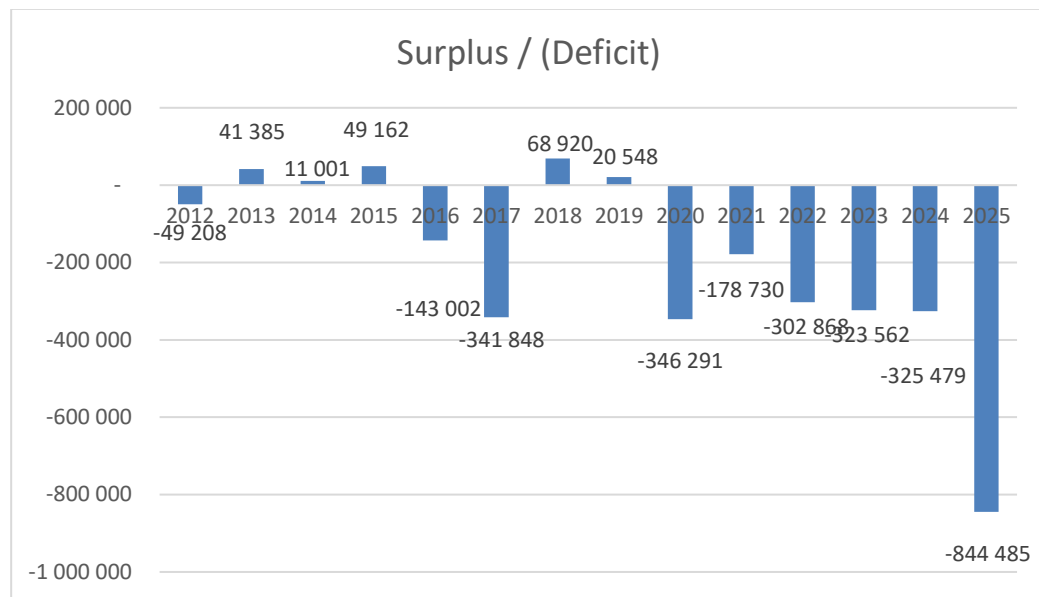
Subsequently, in February 2026, 9 students now occupy the house, so 2026 should yield more favourable results. The Trustees together with the Ministry Committee are still exploring additional ways to reduce the loss at the house and to use our assets more efficiently. The Trust also embarked on some discussions with the Pele Property Development NPC to see if any other exploratory work could be done.

Refer to *Annexure 5* for the reviewed financial statements of the Sedibeng Trust as of 31 December 2025.

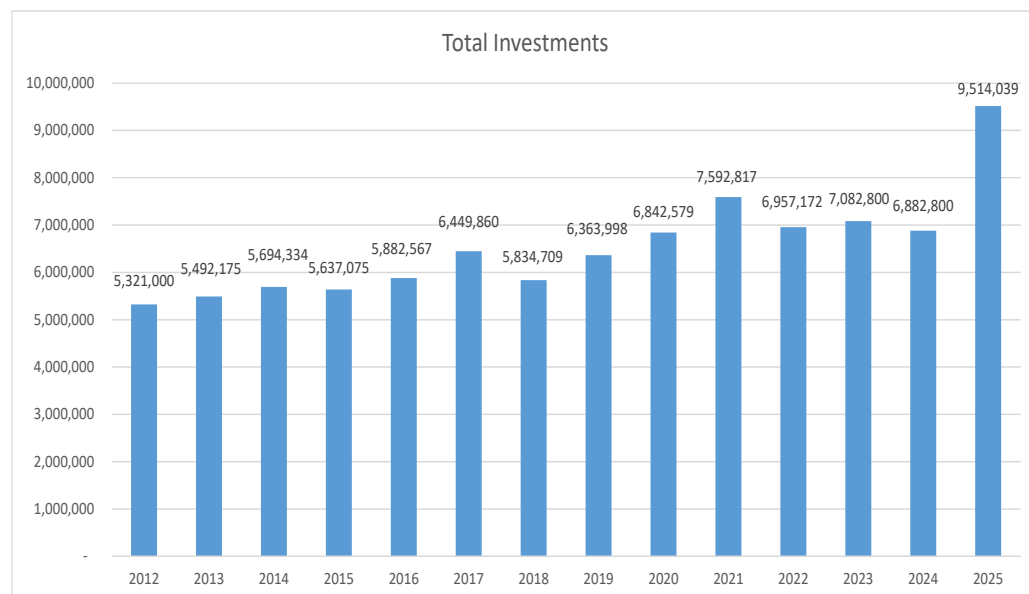


We cleaned up some old items during the year off the balance sheet and income statement and wrote them off to the income statement hence the drop in

income and increase in expenditure.



This past year was our largest deficit we have seen to date, partly because we wrote off some bad debt, going back 3 years of about R 150,000 but even with this, it remained exceptionally high.



We earned some particularly good returns on our equity investments, which yielded approximately a 37% return from our Coronation Investments. Whilst this is an exceptionally good return, one must always be cognisant of the fact, this is the equity market, and with what is happening in the international political landscape now, markets could swing either way.

As much as we do not like making a large deficit for the year, the excessive return on investments, makes up for it, in some way, although first prize would be breakeven or achieve close to a break-even situation.

Proposal 20: The Executive Commission notes the approved the Sedibeng Trust reviewed annual financial statements for the year ended 31 December 2025.

(T)

10. UPCSA BUDGET 01 JULY 2026 – 30 JUNE 2027

The budget has been included as *Annexure 6*.

Again, due to the financial constraints we have, we request convenors and committees to remain frugal and only spend money unless necessary.

Proposal 21: The Executive Commission approves the budget for the 2027 financial year (01 July 2026 to 30 June 2027) endorsing the need for more stringent financial controls at all levels. (M)

11. GUILD COTTAGE

The Guild Cottage is an NPO that is governed by the NPO Act of South Africa. 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. The UPCSA retains four seats on the board of the Guild Cottage and a seat on the Trust.

Guild Cottage provides residential treatment and rehabilitative care through Counselling and Therapy to girls from abusive environments. This takes place in a safe and protected environment wherein the girls attend school like other girls of their age do. The aim is to nurture them into model citizens for our country.

The Guild Cottage continuously remains in need of finance and funding. We encourage presbyteries and congregations to support the Guild Cottage financially, and to promote it amongst its members and people affiliated to it, to assist in this important work.

Please continue supporting this ministry so they may continue to do the good work amongst abused young girls.

Account Name:	Guild Cottage
Bank Name:	Standard Bank
Account Type:	Cheque
Account Number:	401 938 999
Branch Name/Code:	Parktown/ 000335

Proposal 22: The Executive Commission notes the work done by the Guild Cottage and expresses thanks to all involved in its' operation. (T)

12. APPRECIATION

The Finance Committee want to thank the Rev Thembinkosi Nopapaza and his team at the central office. Please support the CFO in any requests or instructions issued out of his office, he has a very tedious and demanding job, as compliance and governance are critical issues he needs to deal with.

We would like to thank each member of the Finance Committee for their involvement and input over this past year. We have had a busy year and have achieved a lot.

Proposal 23: The Executive Commission endorses thanks to the CFO and his finance team at the Central Office and all members of the Finance Committee. (T)

LIST OF ANNEXURES

1. Ministry contributions - non-contributing congregations
2. Ministry contributions – ranking
3. Pele Property Development NPC report
4. UPCSA Annual Financial Statements as of 30 June 2025
5. Sedibeng Annual Financial Statements as of 31 December 2025
6. Budget for July 2026 – June 2027

Ministry Contributions received 2024/2025							
1001/070 : JZS Ncevu Memorial	12 799	Amathole	1				
1001/071 : Semple Memorial	12 000	Amathole	2				
1001/109 : Macfarlan	6 000	Amathole	3				
1001/116 : Dorrington	5 000	Amathole	4				
1001/121 : Parkside	1 200	Amathole	5				
1001/123 : St Andrew's - Kingwilliamstown	12 764	Amathole	6				
1001/126 : St Columba's - Queenstown	8 000	Amathole	7				
1001/129 : St Nicholas' United	31 383	Amathole	8				
1001/131 : St Philip's - Zwelitsha	21 940	Amathole	9				
1001/135 Ebenezer Amathole	3 400	Amathole	10				
1001/143 : Stuart Memorial	4 200	Amathole	11				
1001/216 : Burnshill	2 400	Amathole	12				
1001/396 : St John's - Keiskamamahoeek	3 640	Amathole	13				
1001/397 : Duncan Village	4 734	Amathole	14				
1001/404 : Dr Ntsikelelo	700	Amathole	15				
1001/492 : Adelaide Township	2 250	Amathole	16				
1001/493 : EN BONO	27 300	Amathole	17				
1001/497 C Koti	2 400	Amathole	18				
1001/145 : JY Hliso Memorial	24 000	Central Cape	19				
1001/192 : Bedford	12 112	Central Cape	20				
1001/195 : George	74 852	Central Cape	21				
1001/196 : The Hill	3 000	Central Cape	22				
1001/197 : Knysna	79 807	Central Cape	23				
1001/199 : Makanaskop	5 000	Central Cape	24				
1001/200 : St Matthew's - Motherwell	6 000	Central Cape	25				
1001/203 : St Andrew's - Somerset East	750	Central Cape	26				
1001/204 : St Andrew's - Walmer	16 670	Central Cape	27				
1001/205 : St Barnabas' - KwaZakhele	13 000	Central Cape	28				
1001/206 : St Columba's - Port Elizabeth	14 310	Central Cape	29				
1001/207 : St James' - Zwide	6 000	Central Cape	30				
1001/212 : Summerstrand United	34 686	Central Cape	31				
1001/214 : Trinity - Grahamstown	15 049	Central Cape	32				
1001/215 : Port Alfred	48 553	Central Cape	33				
1001/310 : Garden Route	1 000	Central Cape	34				
1001/325 : Glen Avon	4 850	Central Cape	35				
1001/327 : M Makwetu Memorial	6 010	Central Cape	36				
1001/331 : DM Soga Memorial	2 400	Central Cape	37				
1001/377 : Zwide	6 000	Central Cape	38				
1001/449 : ME Bashman	20 916	Central Cape	39				
1001/460 : KwaMagxaki-Dwesi	12 000	Central Cape	40				
1001/043 : Abraham Maramani Memorial	800	Drakensburg	41				
1001/048 : All Saints United - PMB	7 236	Drakensburg	42				
1001/049 : Midlands	2 100	Drakensburg	43				
1001/053 : Scottsville	6 300	Drakensburg	44				
1001/054 : Upper Umgeni	155 243	Drakensburg	45				
1001/067 : Mpolweni	2 400	Drakensburg	46				
1001/101 : Edendale Presby Church	1 300	Drakensburg	47				
1001/265 : St David's - PMB	3 600	Drakensburg	48				
1001/361 : Pholela	3 600	Drakensburg	49				
1001/362 : Pietermaritzburg	2 650	Drakensburg	50				
1001/388 : New Edendale	18 000	Drakensburg	51				
1001/096 : St Columba's - Kokstad	75 351	East Griqualand	52				

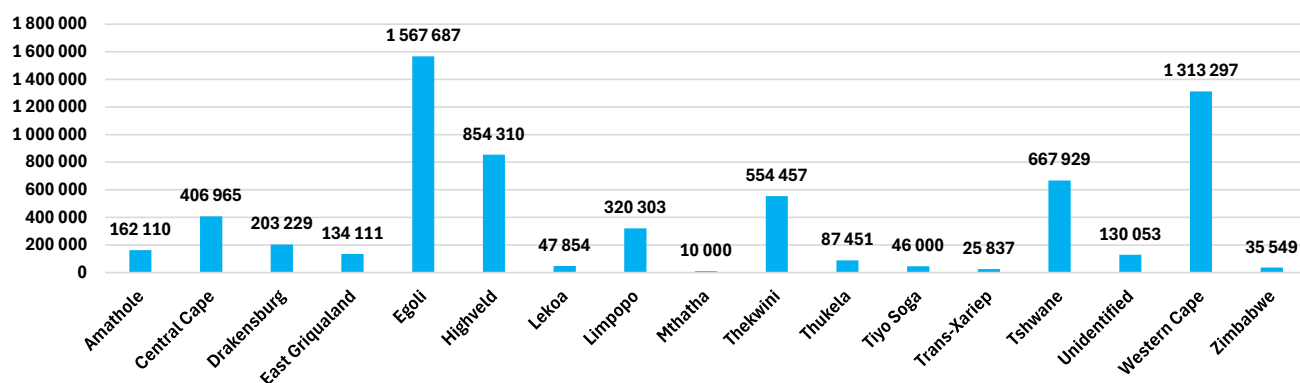
1001/113 : Gillispie	7 200	East Griqualand	53				
1001/125 : Tsekong	2 400	East Griqualand	54				
1001/332 : Mpharane	10 000	East Griqualand	55				
1001/348 : Paballong	12 500	East Griqualand	56				
1001/376 : Yekelo-Mbali Memorial	1 200	East Griqualand	57				
1001/380 : Rietvlei	7 400	East Griqualand	58				
1001/386 : Springside	13 000	East Griqualand	59				
1001/499 Mfanta Presbyterian Church	1 200	East Griqualand	60				
1001/500 TT Dekeda	3 860	East Griqualand	61				
1001/058 : St Paul's United - Mulbarton	44 744	eGoli	62				
1001/217 : BE Ngubane	9 600	Egoli	63				
1001/282 : Johannesburg	6 600	Egoli	64				
1001/283 : Alexandra	2 000	Egoli	65				
1001/290 : St James - Bedfordview	284 404	Egoli	66				
1001/293 : Kagiso	3 000	Egoli	67				
1001/294 : Kensington United	1 000	Egoli	68				
1001/295 : Mount Faith	43 063	Egoli	69				
1001/296 : Linden	35 000	Egoli	70				
1001/298 : Meadowlands	300	Egoli	71				
1001/300 : Midrand	571 183	Egoli	72				
1001/301 : Moletsane	1 500	Egoli	73				
1001/302 : Orlando	39 045	Egoli	74				
1001/304 : Randpark Ridge United	14 692	Egoli	75				
1001/307 : St Columba's - Parktown	111 702	Egoli	76				
1001/312 : St John's - Turffontein	11 300	Egoli	77				
1001/313 : St Magnus	1 725	Egoli	78				
1001/314 : St Mark's - Yeoville	5 000	Egoli	79				
1001/315 : St Mungo's United Bryanston	124 377	Egoli	80				
1001/317 : St Ninian's	1 000	Egoli	81				
1001/319 : St Paul's - Alberton	837	Egoli	82				
1001/321 : St Stephen's - Turffontein	1 750	Egoli	83				
1001/322 : Strubens Valley United	22 275	Egoli	84				
1001/324 : Trinity - Edenvale	231 590	Egoli	85				
1001/144 : East Rand	2 400	Highveld	86				
1001/229 : Heidelberg	73 950	Highveld	87				
1001/230 : Gateway	291 207	Highveld	88				
1001/232 : St Andrew's - Germiston	17 613	Highveld	89				
1001/233 : St Andrew's - Benoni	300 000	Highveld	90				
1001/236 : St John's - Boksburg	44 000	Highveld	91				
1001/237 : St Mark's - Daveyton	72 000	Highveld	92				
1001/240 : St Peter's United - Secunda	17 800	Highveld	93				
1001/243 : Ebenezer - Vosloorus	300	Highveld	94				
1001/347 : St Luke's - Rotunda	2 400	Highveld	95				
1001/367 : BD Yanta Memorial	31 440	Highveld	96				
1001/412 : Embalenhle	1 200	Highveld	97				
1001/167 : St Luke's - Vereeniging	41 224	Lekoa	98				
1001/171 : St Paul's - Sharpville	3 580	Lekoa	99				
1001/182 : St Anthony's - Sebokeng	3 050	Lekoa	100				
1001/106 : Gooldville	38 727	Limpopo	101				
1001/256 : Weirdale	5 203	Limpopo	102				
1001/258 : Mount Herob	60 000	Limpopo	103				
1001/260 : William Mpamba Memorial	35 000	Limpopo	104				
1001/276 : William Samson Memorial	2 400	Limpopo	105				
1001/316 : Polokwane	3 400	Limpopo	106				

1001/365 : Stuartville	49 640	Limpopo	107				
1001/413 : Matangari	17 000	Limpopo	108				
1001/414 : Makwarela	66 000	Limpopo	109				
1001/485 : Haenertsburg	38 433	Limpopo	110				
1001/502 Ngwenani	4 500	Limpopo	111				
1001/124 : St Andrew's - Mthatha	3 000	Mthatha	112				
1001/224 : DV Sikhutswa	7 000	Mthatha	113				
1001/074 : Alfred County	1 250	Thekwini	114				
1001/075 : Trafalgar	11 651	Thekwini	115				
1001/077 : Christ The Redeemer	1 200	Thekwini	116				
1001/078 : Clermont	2 400	Thekwini	117				
1001/083 : Glenwood	7 000	Thekwini	118				
1001/084 : Greyville	18 000	Thekwini	119				
1001/086 : Hillcrest	405 000	Thekwini	120				
1001/088 : Amanzimtoti	7 500	Thekwini	121				
1001/089 : St Andrew's - Scottburgh	3 258	Thekwini	122				
1001/090 : Merebank	2 400	Thekwini	123				
1001/092 : Pinetown	9 458	Thekwini	124				
1001/093 : Richards Bay	1 000	Thekwini	125				
1001/097 : St George's - Bluff	1 500	Thekwini	126				
1001/099 : St Paul's - Kwamashu	3 120	Thekwini	127				
1001/102 : Margate	37 200	Thekwini	128				
1001/103 : Westville	5 820	Thekwini	129				
1001/141 : Hammarsdale	8 400	Thekwini	130				
1001/393 : Khayelihle	28 300	Thekwini	131				
1001/056 : Ladysmith	21 207	Thukela	132				
1001/060 : St Margaret's - Dannhauser	8 427	Thukela	133				
1001/079 : Gordon Memorial	1 200	Thukela	134				
1001/110 : Endumisweni	3 000	Thukela	135				
1001/151 : Newcastle	19 200	Thukela	136				
1001/221 : Douglas	400	Thukela	137				
1001/223 : Dundee	26 835	Thukela	138				
1001/441 : BW Zulu	7 182	Thukela	139				
1001/045 : Main	2 400	Tiyo Soga	140				
1001/047 : Maclay	2 400	Tiyo Soga	141				
1001/087 : Malan	2 400	Tiyo Soga	142				
1001/094 : GT Rafuza Memorial	2 400	Tiyo Soga	143				
1001/104 : Ndakana	2 400	Tiyo Soga	144				
1001/111 : Gcuwa Mission	2 400	Tiyo Soga	145				
1001/112 : K Manakaza Memorial	2 400	Tiyo Soga	146				
1001/140 : Kidston	2 400	Tiyo Soga	147				
1001/219 : Cunningham	2 400	Tiyo Soga	148				
1001/222 : Duff	9 400	Tiyo Soga	149				
1001/252 : Irvin Njoloza	2 400	Tiyo Soga	150				
1001/334 : Ncisininde	2 400	Tiyo Soga	151				
1001/337 : Njikelana	2 900	Tiyo Soga	152				
1001/369 : Tutura	2 400	Tiyo Soga	153				
1001/403 : Columba Mission	2 500	Tiyo Soga	154				
1001/405 : Lundie Memorial	2 400	Tiyo Soga	155				
1001/153 : St Andrew's - Beaconsfield	6 000	Trans-Xariep	156				
1001/159 : St Andrew's - Vergenoeg	4 825	Trans-Xariep	157				
1001/164 : St Augustine's - Motse-Thabong	1 675	Trans-Xariep	158				
1001/165 : St John's - Bloemfontein	12 337	Trans-Xariep	159				
1001/166 : St John's - Batho	1 000	Trans-Xariep	160				

1001/255 : Jonas Lediga Memorial	5 444	Tshwane	161				
1001/257 : Mamelodi East	1 200	Tshwane	162				
1001/261 : Saints	33 000	Tshwane	163				
1001/264 : St Andrew's - Witbank	913	Tshwane	164				
1001/266 : St Columba's - Hatfield	9 000	Tshwane	165				
1001/267 : St Francis - Waterkloof	142 757	Tshwane	166				
1001/268 : St John's - Middelburg	5 500	Tshwane	167				
1001/269 : St Mark's - Moregloed	1 600	Tshwane	168				
1001/272 : ET Legodi	6 000	Tshwane	169				
1001/275 : Trinity - Lynwood	13 157	Tshwane	170				
1001/277 : Emmanuel	310 735	Tshwane	171				
1001/278 : Mabopane	6 000	Tshwane	172				
1001/305 : Rustenburg	14 000	Tshwane	173				
1001/399 : Centurion West	90 623	Tshwane	174				
1001/400 : St Francis United Sedgefield	21 000	Tshwane	175				
1001/419 : Thumedi Makgahlela	5 000	Tshwane	176				
1001/501 Pretoria North Congregation	2 000	Tshwane	177				
1001/446 : Assessment unidentified	130 053	Unidentified	178				
1001/004 : Bridgetown	21 000	Western Cape	179				
1001/005 : Camps Bay United	23 678	Western Cape	180				
1001/006 : Darling	67 120	Western Cape	181				
1001/007 : Durbanville	130 000	Western Cape	182				
1001/010 : Gardens	20 200	Western Cape	183				
1001/011 : Goodwood	6 500	Western Cape	184				
1001/015 : Kuils River United	2 400	Western Cape	185				
1001/016 : Langa	1 600	Western Cape	186				
1001/017 : Maitland	2 800	Western Cape	187				
1001/018 : Milnerton	7 200	Western Cape	188				
1001/019 : Tableview United	4 000	Western Cape	189				
1001/020 : Mitchell's Plain United	13 919	Western Cape	190				
1001/021 : Mowbray	45 129	Western Cape	191				
1001/024 : Pinelands	89 195	Western Cape	192				
1001/025 : Plumstead	59 831	Western Cape	193				
1001/026 : Retreat	8 400	Western Cape	194				
1001/027 : Rondebosch United	154 673	Western Cape	195				
1001/030 : St Kieran's	103 829	Western Cape	196				
1001/032 : Somerset West United	190 786	Western Cape	197				
1001/033 : Stellenbosch United	65 971	Western Cape	198				
1001/034 : Trinity - Meadowridge	33 275	Western Cape	199				
1001/037 : Kenilworth	8 000	Western Cape	200				
1001/039 : Tygerberg	93 690	Western Cape	201				
1001/040 : Paarl United	8 865	Western Cape	202				
1001/041 : Worcester United	7 500	Western Cape	203				
1001/057 : Tiyo Soga - Langa	7 200	Western Cape	204				
1001/107 : GT Mcoteli	4 400	Western Cape	205				
1001/245 : Elgin United	6 761	Western Cape	206				
1001/253 : Masibulele	39 000	Western Cape	207				
1001/259 : JL Zwane Memorial	23 525	Western Cape	208				
1001/375 : WPT Ndibongo Memorial	29 850	Western Cape	209				
1001/431 : WV Masinda Memorial	33 000	Western Cape	210				
Warren Park	1 649	Zimbabwe	211				
City UPCS	1 649	Zimbabwe	212				
Mabvuku	1 649	Zimbabwe	213				
Chitungwiza	1 649	Zimbabwe	214				

St Andrews	1 649	Zimbabwe	215				
Highfields	1 649	Zimbabwe	216				
Trinity Greencroft	1 649	Zimbabwe	217				
Lekker Water	1 649	Zimbabwe	218				
Sunnyside	1 649	Zimbabwe	219				
Lomagundie	1 649	Zimbabwe	220				
Rugare	1 649	Zimbabwe	221				
Mbare	1 649	Zimbabwe	222				
Kuwadzana	1 649	Zimbabwe	223				
Budiriro	1 649	Zimbabwe	224				
St Columbus	1 649	Zimbabwe	225				
Highlands	1 649	Zimbabwe	226				
Mufakose	1 649	Zimbabwe	227				
Trinity Gweru	1 649	Zimbabwe	228				
St Stephens	1 649	Zimbabwe	229				
Southhlea	1 649	Zimbabwe	230				
Mhodoro	1 649	Zimbabwe	231				
Khayelitsha	926	Zimbabwe	232				
	6 567 142						

Ministry Contributions
2024/2025
R6 567 142



**PELE DEVELOPMENT NPC
ANNUAL REPORT
July 2025 – January 2026**

Executive Summary

The July 2025 to January 2026 reporting period marks an important chapter in the growth and maturation of **Pele Development NPC**. This period reflects a decisive shift from strategic planning to practical implementation, with meaningful progress made in unlocking value within the UPCSA property portfolio and establishing Pele as a credible vehicle for sustainable asset development and income generation.

While the organisation remains positioned within a medium- to long-term growth horizon—with more significant financial returns anticipated from 2027 onward—the foundations laid during this reporting period are substantial and encouraging.

Pele’s core mandate remains clear: to unlock the potential of underutilised church-owned properties, generate sustainable income streams, and strengthen the financial future of the UPCSA and its congregations.

A major strategic breakthrough during this period was the successful transition from a largely self-funded development approach to a partnership-based model. This revised strategy significantly reduces financial risk by positioning external developers and investment partners as capital contributors, while the Church contributes land as equity. This creates scalable opportunities for revenue participation, ownership stakes, and future capital growth without requiring unsustainable upfront expenditure from church structures.

This model has already begun demonstrating practical viability across multiple projects.

1. Key Strategic Achievements

Durbanville Development emerged as the flagship project of the reporting period. Following approvals from the congregation, Presbytery, and FinCom, the property sale has advanced to a transactional stage. This is the first major project to reach this level of maturity and now serves as an important case study for future developments.

Simonsberg Development represents another major breakthrough. Progress has been made toward establishing a new management structure under Pele, supported by multi-stakeholder engagement and strong interest from strategic partners. Discussions regarding a possible joint venture with external capital partners create significant long-term opportunity and position Simonsberg as a flagship operational model.

Rocky Valley has made critical progress despite ongoing financial pressures. The project secured significant development funding, including security infrastructure financing and ring-fenced development capital. This provides a pathway toward accommodation expansion, improved sustainability, and stronger operational resilience.

Lukholweni also received a major boost through capital allocation for infrastructure upgrades and future rental management under Pele oversight, strengthening both asset preservation and future income potential.

Importantly, **Pholela** has transitioned into an active revenue-generating asset, with rental collection now centralised under Pele management. This represents one of the organisation's first practical examples of recurring income flowing through its operating model.

Operational improvements were also achieved at **Umtentweni**, where management restructuring, maintenance interventions, and rental adjustments have begun stabilising performance.

Across the broader portfolio, additional strategic reviews and legal processes continue, including Sedibeng House performance restructuring and property recovery efforts in Alice.

2. Financial and Institutional Progress

Financially, Pele secured approximately **R2.4 million** in development-related funding during the reporting period, an important milestone that validates both the strategic model and stakeholder confidence.

Institutionally, the organisation achieved several important governance milestones:

- Full operational recognition as both a **Non-Profit Company (NPC)** and **Public Benefit Organisation (PBO)**
- Strengthened relationships with Assembly and FinCom
- Board expansion through new appointments and governance strengthening

These developments significantly improve Pele's operational legitimacy, governance credibility, and long-term institutional readiness.

Strategic engagement also deepened with external partners, consultants, and investment-linked networks, broadening access to expertise, capital opportunities, and partnership models that were previously unavailable.

3. Challenges and Lessons Learned

As with any emerging strategic platform, progress has not been without challenges.

Key constraints include:

- Limited internal capital and cash flow pressures
- Slow institutional approval processes within church structures
- Ongoing misunderstandings regarding Pele's role, governance model, and long-term intent
- Underperforming assets requiring intervention and infrastructure investment

These challenges have reinforced the importance of strong stakeholder communication, governance clarity, and patient strategic alignment.

Importantly, none of these challenges have undermined the overall trajectory of progress. Rather, they have highlighted areas requiring continued focus as Pele scales its operations.

4. Strategic Priorities: Next Reporting Period

The next phase will focus on converting current momentum into measurable outcomes through:

- Finalising the Durbanville transaction
- Establishing the Simonsberg management entity
- Advancing Rocky Valley's sustainability and partnership strategy
- Expanding recurring income-generating activities
- Formalising property transaction mandates with FinCom
- Strengthening stakeholder communication and alignment
- Appointing two additional independent directors to bolster governance capacity

Conclusion

This reporting period reflects a meaningful transition from **vision to implementation**. Although large-scale financial returns remain on the horizon, Pele has already achieved what is arguably most important at this stage: it has built a credible operational platform, secured early-stage capital, advanced multiple strategic projects, and demonstrated that church property assets can be repositioned as engines for sustainability and future growth.

The work completed during this period has laid essential foundations for long-term value creation.

With continued stakeholder support, strategic patience, and shared commitment, Pele is well positioned to deliver increasing financial benefit, operational excellence, and sustainable impact for the Church in the years ahead.

Rev Dr Peter D Langerman

Chief Executive Officer

Pele Development NPC

**PELE DEVELOPMENT NPC
ANNUAL REPORT
July 2025 – January 2026**

1. Introduction

This report presents a consolidated overview of the work, progress, and strategic direction of Pele Development NPC over the reporting period July 2025 to January 2026.

Pele continues to establish itself as a key strategic vehicle for unlocking value within the UPCSA's property portfolio. While the model remains a **medium- to long-term strategy**, with expected significant returns projected for 2027–2028, the period under review reflects **meaningful progress across multiple development nodes**, growing **institutional support**, and the gradual strengthening of **operational structures**.

Key successes during this period include:

- Formal progression of **Durbanville development** to property sale and conversion of the asset
- Advancing **Simonsberg toward a structured management transition**, with potential investment partnerships
- Securing **R2.4 million development funding** for Rocky Valley and Lukholweni
- Establishing **rental income streams under Pele management (Pholela)**
- Achieving **legal and structural clarity** as a registered NPC and PBO
- Increasing **engagement with stakeholders and partners**, including ALICT and SinProp (Achterberg)-linked networks

At the same time, the report acknowledges ongoing challenges:

- Limited capital and cash flow constraints
- Slow decision-making processes within church structures
- Some resistance and misunderstanding of Pele's role

Despite these challenges, Pele has laid **critical foundations for sustainable income generation**, positioning the Church to benefit from its property assets in the years ahead.

2. Introduction & Purpose

The purpose of this report is to:

- Provide a **clear overview of progress across all development initiatives**
- Highlight **key achievements and measurable gains**
- Outline **strategic developments and partnerships**
- Identify **challenges and future priorities**

3. Strategic Overview

Pele Development NPC was formally registered in 2024 as a **Non-Profit Company (NPC)** and recognised as a **Public Benefit Organisation (PBO)** in 2025.

Its mandate is to:

- Unlock value in underutilised church properties
- Generate sustainable income streams
- Support congregations and denominational structures

Strategic Shift (Key Success)

A major strategic breakthrough during this period has been the **transition from a self-funded development model to a partnership-based approach**, where:

- Developers carry financial risk
- The Church contributes land as equity
- Returns are realised through ownership stakes and revenue participation

This shift significantly improves feasibility and scalability.

4. Development Portfolio Overview

4.1 Durbanville Development (Flagship Progress)

- Congregation, Presbytery and FinCom have approved the sale of the property
- Now serves as a **key case study for future developments**

Success Highlight:

✓ First major project to reach advanced transactional stage

4.2 Simonsberg Development (Strategic Breakthrough)

- Multi-stakeholder engagement suggested and under discussion
- Proposal for new **management structure under Pele**
- Potential **joint venture with ALICT** (capital investment opportunity)
- Interest from other leadership training organisations

Success Highlights:

✓ Clear governance transition plan proposed

✓ Strong potential investment partner

✓ Positioned as a flagship operational model

4.3 Rocky Valley (Stabilization & Development Funding Secured)

- Facing financial pressure (≈R150,000/month costs)
- R580,000 secured as a loan from CDT for security infrastructure
- R1.2 million ring-fenced and transferred to Pele for future development
- Exploring:
 - Accommodation expansion
 - Partnership models (e.g., SinProp-Achterberg and Fellowship of Woman)

Success Highlights:

✓ Significant funding secured

✓ Strategic repositioning toward sustainable model

4.4 Pholela Property (Income Stream Established)

- Rental collection now managed by Pele
- Engagement with Department of Education regarding land sale

Success Highlight:

✓ Active revenue stream under Pele control

4.5 Umtentweni Development (Operational Improvements)

- Improved management structure implemented
- Maintenance issues identified and addressed
- Rental restructuring underway

Success Highlight:

✓ Operational stabilisation and improved oversight

4.6 Lukholweni Development (Capital Allocation Secured)

- R 1.2 Million in funding allocated from Mayfair property proceeds
- Roof repairs planned under Pele oversight completed
- Rentals to be managed by Pele going forward

Success Highlight:

✓ Capital secured for critical infrastructure upgrade

4.7 Sedibeng House (Strategic Review Underway)

- Persistent underperformance identified
- Strategic options under evaluation:
 - Approved student accommodation provider working in co-operation with a designated service provider

4.8 Additional Properties (Managed & Emerging Opportunities)

- **Alice:** Legal action underway to secure property

5. Key Achievements & Impact

Across the reporting period, Pele has achieved several important milestones:

5.1 Financial & Asset Progress

- R2.4 million secured for development projects
- Rental income streams initiated and centralised
- Framework proposed for **earning from property transactions**

5.2 Institutional Progress

- NPC and PBO status fully operational
- Strengthened relationship with FinCom and Assembly
- Board strengthened with new appointments

5.3 Strategic Partnerships

- Engagement with:
 - ALICT and SinProp (potential joint ventures)
 - External developers and consultants

5.4 Operational Progress

- Movement from concept to **execution phase**
- Multiple projects advancing simultaneously
- Increasing role in **property management and transactions**

6. Challenges & Risks

While progress has been significant, several challenges remain:

6.1 Financial Constraints

- Limited capital base
- Projects require external funding and partnerships

6.2 Institutional Complexity

- Slow approval processes
- Multiple stakeholders with competing interests

6.3 Perception & Resistance

- Misunderstanding of Pele's role
- Concerns about governance and intent

6.4 Operational Pressures

- Underperforming assets (e.g., Sedibeng, Umtentweni)
- Urgent infrastructure needs (e.g., Rocky Valley, Lukholweni)

7. Looking Ahead

Key priorities for the next period include:

- Concluding **Durbanville transaction**
- Establishing **Simonsberg management entity**
- Advancing **Rocky Valley sustainability plan**
- Expanding **income-generating activities**
- Formalising **property transaction mandate with FinCom**
- Strengthening **communication and stakeholder alignment**
- Bolstering governance by **appointing two additional independent directors**

8. Conclusion

The period under review reflects a transition from **vision to implementation**.

While tangible financial returns are still developing, Pele has:

- Built a credible **operational platform**
- Secured **early-stage funding**
- Advanced **multiple developments**
- Established **strategic partnerships**

The foundations are now in place for **future income generation and long-term sustainability**.

Continued support, clear communication, and strategic patience will be essential as Pele moves toward delivering measurable financial returns for the Church.

Rev Dr Peter D Langerman

Chief Executive Officer

Pele Development NPC

The Uniting Presbyterian Church In Southern Africa
(Registration number 303/834 NPO)
Financial statements
for the year ended 30 June 2025

CM & Associates Inc.
Chartered Accountants (SA)
Registered Auditors

The Uniting Presbyterian Church In Southern Africa

(Registration number: 303/834 NPO)

Financial Statements for the year ended 30 June 2025

General Information

Country of incorporation and domicile	South Africa
Auditors	CM & Associates Inc. Chartered Accountants (SA) Registered Auditors
Registration number	303/834 NPO
Tax reference number	9044255157
Level of assurance	These financial statements have been audited in compliance with the applicable requirements of the Companies Act 71 of 2008 South Africa.
Preparer	The financial statements were independently compiled by: RM Compiling Services (Pty) Ltd

The Uniting Presbyterian Church In Southern Africa

(Registration number: 303/834 NPO)

Financial Statements for the year ended 30 June 2025

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The reports and statements set out below comprise the financial statements presented to the General Assembly:

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The following supplementary information does not form part of the financial statements and is unaudited:	
Detailed Income Statement	22 - 23

Level of assurance

These financial statements have been audited in compliance with the applicable requirements of the Companies Act 71 of 2008.

Preparer

RM Compiling Services (Pty) Ltd

The Uniting Presbyterian Church In Southern Africa

(Registration number: 303/834 NPO)

Financial Statements for the year ended 30 June 2025

Financial Committee's Responsibilities and Approval

The finance committee are required by the Companies Act 71 of 2008 South Africa, to maintain adequate accounting records and are responsible for the content and integrity of the financial statements and related financial information included in this report. It is their responsibility to ensure that the financial statements fairly present the state of affairs of the entity as at the end of the financial year and the results of its operations and cash flows for the period then ended, in conformity with the IFRS for SMEs Accounting Standard as issued by the International Accounting Standards Board. The external auditors are engaged to express an independent opinion on the financial statements.

The financial statements are prepared in accordance with the IFRS for SMEs Accounting Standard as issued by the International Accounting Standards Board and are based upon appropriate accounting policies consistently applied and supported by reasonable and prudent judgements and estimates.

The finance committee acknowledge that they are ultimately responsible for the system of internal financial control established by the entity and place considerable importance on maintaining a strong control environment. To enable the finance committee to meet these responsibilities, the finance committee sets standards for internal control aimed at reducing the risk of error or loss in a cost effective manner. The standards include the proper delegation of responsibilities within a clearly defined framework, effective accounting procedures and adequate segregation of duties to ensure an acceptable level of risk. These controls are monitored throughout the entity and all employees are required to maintain the highest ethical standards in ensuring the entity's business is conducted in a manner that in all reasonable circumstances is above reproach. The focus of risk management in the entity is on identifying, assessing, managing and monitoring all known forms of risk across the entity. While operating risk cannot be fully eliminated, the entity endeavours to minimise it by ensuring that appropriate infrastructure, controls, systems and ethical behaviour are applied and managed within predetermined procedures and constraints.

The finance committee are of the opinion, based on the information and explanations given by management, that the system of internal control provides reasonable assurance that the financial records may be relied on for the preparation of the financial statements. However, any system of internal financial control can provide only reasonable, and not absolute, assurance against material misstatement or loss.

The finance committee have reviewed the entity's cash flow forecast for the year to 30 June 2026 and, in the light of this review and the current financial position, they are satisfied that the entity has or has access to adequate resources to continue in operational existence for the foreseeable future.

The external auditors are responsible for independently auditing and reporting on the entity's financial statements. The financial statements have been examined by the entity's external auditors and their report is presented on page 8 - 21.

The financial statements set out on pages 8 to 21, which have been prepared on the going concern basis, were approved by the finance committee on 30 April 2026 and were signed on its behalf by:

Approval of financial statements

Chief Financial Officer

General Treasurer

The Uniting Presbyterian Church In Southern Africa

(Registration number: 303/834 NPO)

Financial Statements for the year ended 30 June 2025

Finance Committee Report

The committee have pleasure in submitting their report on the financial statements of The Uniting Presbyterian Church In Southern Africa for the year ended 30 June 2025.

1. Review of financial results and activities

The financial statements have been prepared in accordance with the IFRS for SMEs Accounting Standard as issued by the International Accounting Standards Board and the requirements of the Companies Act 71 of 2008 South Africa. The accounting policies have been applied consistently compared to the prior year.

Full details of the financial position, results of operations and cash flows of the entity are set out in these financial statements.

2. Events after the reporting period

The committee is not aware of any material event which occurred after the reporting date and up to the date of this report.

3. Going concern

The financial statements have been prepared on the basis of accounting policies applicable to a going concern. This basis presumes that funds will be available to finance future operations and that the realisation of assets and settlement of liabilities, contingent obligations and commitments will occur in the ordinary course of business.

The committee believes that the entity has adequate financial resources to continue in operation for the foreseeable future and accordingly the financial statements have been prepared on a going concern basis. The committee has satisfied themselves that the entity is in a sound financial position and that it has access to sufficient borrowing facilities to meet its foreseeable cash requirements. The committee is not aware of any new material changes that may adversely impact the entity. The committee is also not aware of any material non-compliance with statutory or regulatory requirements or of any pending changes to legislation which may affect the entity.

Impairment of receivables, loans and investments

Given the volatility in financial markets, we need to assess the value of investments for potential impairment, fortunately our investments have not been severely negatively affected. However as most of our ministers have been affected in various ways provision have been made on loans given to ministers.

Revenue recognition

There has been no changes on recognition of income. Income is only recognised when cash is received from congregations.

The Uniting Presbyterian Church In Southern Africa

(Registration number: 303/834 NPO)

Financial Statements for the year ended 30 June 2025

Finance Committee Report

4. Pension Fund Liabilities and Contingent Liabilities

The UPCSA Pension Fund – Defined Benefit Plan

The actuary of the UPCSA Pension fund has determined that fund has a certain group of members (EXPEPF members) who's fund credit constitutes of a defined benefit scheme which could give rise to potential defined benefit and related liabilities costs to the UPCSA. The number of members is reducing over time as members leave the organisation. We are unable to measure any resulting liability or related changes in the potential obligation to the UPCSA Fund due to the fact that an actuarial valuation has not been performed.

The Presbyterian Ministers' Pension and Widows and Orphans Fund of Zimbabwe.

This is a non-contribution Fund, according to Deed of Trustees, the UPCSA, is required to contribute monthly amount to this Fund, no contributions have been made for the past 10 years. The church is investigating means to dissolve the fund at minimum cost.

5. Auditors

CM & Associates Inc. continued in office as auditors for the entity for 2025.

Independent Auditor's Report

To the finance committee of The Uniting Presbyterian Church In Southern Africa

Opinion

We have audited the financial statements of The Uniting Presbyterian Church In Southern Africa (the company) set out on pages 8 to 21, which comprise the statement of financial position as at 30 June 2025; and the statement of comprehensive income; the statement of changes in equity; and the statement of cash flows for the year then ended; and notes to the financial statements, including a summary of significant accounting policies.

In our opinion, the financial statements present fairly, in all material respects, the financial position of The Uniting Presbyterian Church In Southern Africa as at 30 June 2025, and its financial performance and cash flows for the year then ended, in accordance with the IFRS for SMEs Accounting Standard as issued by the International Accounting Standards Board and the requirements of the Companies Act 71 of 2008 South Africa.

Basis for Opinion

We conducted our audit in accordance with International Standards on Auditing. Our responsibilities under those standards are further described in the Auditor's Responsibilities for the Audit of the Financial Statements section of our report. We are independent of the company in accordance with the Independent Regulatory Board for Auditors' Code of Professional Conduct for Registered Auditors (IRBA Code) and other independence requirements applicable to performing audits of financial statements in South Africa. We have fulfilled our other ethical responsibilities in accordance with the IRBA Code and in accordance with other ethical requirements applicable to performing audits in South Africa. The IRBA Code is consistent with the corresponding sections of the International Ethics Standards Board for Accountants' International Code of Ethics for Professional Accountants (including International Independence Standards). We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

Other Information

The finance committee are responsible for the other information. The other information comprises the information included in the document titled "The Uniting Presbyterian Church In Southern Africa financial statements for the year ended 30 June 2025", which includes the Finance Committee Report as required by the Companies Act 71 of 2008 South Africa and the supplementary information as set out on pages 22 to 23. The other information does not include the financial statements and our auditor's report thereon.

Our opinion on the financial statements does not cover the other information and we do not express an audit opinion or any form of assurance conclusion thereon.

In connection with our audit of the financial statements, our responsibility is to read the other information and, in doing so, consider whether the other information is materially inconsistent with the financial statements or our knowledge obtained in the audit, or otherwise appears to be materially misstated. If, based on the work we have performed, we conclude that there is a material misstatement of this other information, we are required to report that fact. We have nothing to report in this regard.

Responsibilities of the Finance Committee for the Financial Statements

The finance committee are responsible for the preparation and fair presentation of the financial statements in accordance with the IFRS for SMEs Accounting Standard as issued by the International Accounting Standards Board and the requirements of the Companies Act 71 of 2008 South Africa, and for such internal control as the finance committee determine is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

In preparing the financial statements, the finance committee are responsible for assessing the company's ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless the finance committee either intend to liquidate the company or to cease operations, or have no realistic alternative but to do so.

Independent Auditor's Report

Auditor's Responsibilities for the Audit of the Financial Statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditor's report that includes our opinion. Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with International Standards on Auditing will always detect a material misstatement when it exists. Misstatements can arise from fraud or error and are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of these financial statements.

As part of an audit in accordance with International Standards on Auditing, we exercise professional judgement and maintain professional scepticism throughout the audit. We also:

- Identify and assess the risks of material misstatement of the financial statements, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for our opinion. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control.
- Obtain an understanding of internal control relevant to the audit in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the company's internal control.
- Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by the finance committee.
- Conclude on the appropriateness of the finance committees' use of the going concern basis of accounting and based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on the company's ability to continue as a going concern. If we conclude that a material uncertainty exists, we are required to draw attention in our auditor's report to the related disclosures in the financial statements or, if such disclosures are inadequate, to modify our opinion. Our conclusions are based on the audit evidence obtained up to the date of our auditor's report. However, future events or conditions may cause the company to cease to continue as a going concern.
- Evaluate the overall presentation, structure and content of the financial statements, including the disclosures, and whether the financial statements represent the underlying transactions and events in a manner that achieves fair presentation.

We communicate with the finance committee regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that we identify during our audit.

CM & Associates Inc.
Chartered Accountants (SA)
Registered Auditors

30 April 2026

The Uniting Presbyterian Church In Southern Africa

(Registration number: 303/834 NPO)

Financial Statements for the year ended 30 June 2025

Statement of Financial Position as at 30 June 2025

Figures in Rand	Note(s)	2025	2024
Assets			
Non-Current Assets			
Property, plant and equipment	2	3,496,152	3,640,168
Investments	3	17,236,603	18,267,325
Loans receivable	4	28,235	20,335
		20,760,990	21,927,828
Current Assets			
Inventories	5	2,100	2,100
Trade and other receivables	6	1,221,896	1,119,531
Cash and cash equivalents	7	1,080,029	1,125,191
		2,304,025	2,246,822
Total Assets		23,065,015	24,174,650
Equity and Liabilities			
Equity			
Restricted funds	8	14,152,850	13,371,682
Reserves	9	4,025,379	4,099,252
Accumulated surplus		27,467	1,805,993
		18,205,696	19,276,927
Liabilities			
Current Liabilities			
Trade and other payables	11	4,854,508	4,892,912
Provisions	10	4,811	4,811
		4,859,319	4,897,723
Total Equity and Liabilities		23,065,015	24,174,650

The Uniting Presbyterian Church In Southern Africa

(Registration number: 303/834 NPO)

Financial Statements for the year ended 30 June 2025

Statement of Comprehensive Income

Figures in Rand	Note(s)	2025	2024
Revenue	12	6,794,456	7,609,887
Cost of sales		(280,296)	(766,838)
Gross surplus		6,514,160	6,843,049
Other income	13	1,033,000	1,354,198
Operating expenses		(9,325,686)	(12,562,292)
Operating deficit		(1,778,526)	(4,365,045)
Investment revenue	15	-	191,557
Finance costs		-	(112)
Surplus (deficit) for the year		(1,778,526)	(4,173,600)
Other comprehensive income		-	-
Total comprehensive income surplus (deficit) for the year		(1,778,526)	(4,173,600)

The Uniting Presbyterian Church In Southern Africa

(Registration number: 303/834 NPO)

Financial Statements for the year ended 30 June 2025

Statement of Changes in Equity

	Restricted purpose funds	Designated contingency reserve	Investment Revaluation reserve	Total reserves	Accumulated surplus	Total equity
Figures in Rand						
Balance at 01 July 2023	3,411,362	5,878,677	1,122,328	7,001,005	8,172,896	18,585,263
Deficit for the year	-	-	-	-	(4,173,600)	(4,173,600)
Other comprehensive income	-	-	-	-	-	-
Total comprehensive loss for the year	-	-	-	-	(4,173,600)	(4,173,600)
Transfer between reserves	9,960,320	(3,758,697)	856,944	(2,901,753)	(2,193,303)	4,865,264
Total changes	9,960,320	(3,758,697)	856,944	(2,901,753)	(2,193,303)	4,865,264
Balance at 01 July 2024	13,371,682	2,119,980	1,979,272	4,099,252	1,805,993	19,276,927
Surplus for the year	-	-	-	-	(1,778,526)	(1,778,526)
Other comprehensive income	-	-	-	-	-	-
Total comprehensive loss for the year	-	-	-	-	(1,778,526)	(1,778,526)
Movement in restricted funds	781,168	-	-	-	-	781,168
Movement in contingency reserve	-	(73,873)	-	(73,873)	-	(73,873)
Total changes	781,168	(73,873)	-	(73,873)	-	707,295
Balance at 30 June 2025	14,152,850	2,046,107	1,979,272	4,025,379	27,467	18,205,696
Note(s)	8	9	9	9		

The Uniting Presbyterian Church In Southern Africa

(Registration number: 303/834 NPO)

Financial Statements for the year ended 30 June 2025

Statement of Cash Flows

Figures in Rand	Note(s)	2025	2024
Cash flows from operating activities			
Cash receipts from customers		7,725,091	8,826,055
Cash paid to suppliers and employees		(9,418,128)	(14,177,284)
Cash used in operations	16	(1,693,037)	(5,351,229)
Investment revenue		-	191,557
Finance costs		-	(112)
Net cash from operating activities		(1,693,037)	(5,159,784)
Cash flows from investing activities			
Purchase of property, plant and equipment	2	(72,162)	(189,300)
Purchase of investments		-	(15,468,276)
Proceeds from investments		1,030,722	-
Cash advanced to ministers		(7,900)	-
Cash receipts from ministers		-	58,939
Purchases of other financial assets		(10,080)	-
Net cash from investing activities		940,580	(15,598,637)
Cash flows from financing activities			
Total cash movement for the year		(752,457)	(20,758,421)
Cash and cash equivalents at the beginning of the year		1,125,191	17,018,348
Movement in restricted purpose funds and reserves		707,295	4,865,264
Total cash at end of the year	7	1,080,029	1,125,191

The Uniting Presbyterian Church In Southern Africa

(Registration number: 303/834 NPO)

Financial Statements for the year ended 30 June 2025

Accounting Policies

1. Basis of preparation and summary of significant accounting policies

The financial statements have been prepared on a going concern basis in accordance with the IFRS for SMEs® Accounting Standard as issued by the International Accounting Standards Board (IASB), and the Companies Act 71 of 2008 South Africa. The financial statements have been prepared on the historical cost basis, and incorporate the principal accounting policies set out below. They are presented in South African Rands.

These accounting policies are consistent with the previous period.

1.1 Significant judgements and sources of estimation uncertainty

Key sources of estimation uncertainty

Impairment testing

The entity reviews and tests the carrying value of property, plant and equipment, investment property on the cost model and intangible assets when events or changes in circumstances suggest that the carrying amount may not be recoverable. When such indicators exist, management determine the recoverable amount by performing value in use and fair value calculations. These calculations require the use of estimates and assumptions. When it is not possible to determine the recoverable amount for an individual asset, management assesses the recoverable amount for the cash generating unit to which the asset belongs.

1.2 Property, plant and equipment

Property, plant and equipment are tangible assets which the entity holds for its own use or for rental to others and which are expected to be used for more than one period.

Property, plant and equipment is initially measured at cost.

Cost includes costs incurred initially to acquire or construct an item of property, plant and equipment and costs incurred subsequently to add to, replace part of, or service it. If a replacement cost is recognised in the carrying amount of an item of property, plant and equipment, the carrying amount of the replaced part is derecognised.

Expenditure incurred subsequently for major services, additions to or replacements of parts of property, plant and equipment are capitalised if it is probable that future economic benefits associated with the expenditure will flow to the entity and the cost can be measured reliably. Day to day servicing costs are included in profit or loss in the period in which they are incurred.

Property, plant and equipment is subsequently stated at cost less accumulated depreciation and any accumulated impairment losses, except for land which is stated at cost less any accumulated impairment losses.

Depreciation of an asset commences when the asset is available for use as intended by management. Depreciation is charged to write off the asset's carrying amount over its estimated useful life to its estimated residual value, using a method that best reflects the pattern in which the asset's economic benefits are consumed by the entity.

The useful lives of items of property, plant and equipment have been assessed as follows:

Item	Depreciation method	Average useful life
Buildings	Straight line	50 years
Furniture and fixtures	Straight line	6 years
Motor vehicles	Straight line	5 years
IT equipment	Straight line	3 years

When indicators are present that the useful lives and residual values of items of property, plant and equipment have changed since the most recent annual reporting date, they are reassessed. Any changes are accounted for prospectively as a change in accounting estimate.

Impairment tests are performed on property, plant and equipment when there is an indicator that they may be impaired. When the carrying amount of an item of property, plant and equipment is assessed to be higher than the estimated recoverable amount, an impairment loss is recognised immediately in profit or loss to bring the carrying amount in line with the recoverable amount.

The Uniting Presbyterian Church In Southern Africa

(Registration number: 303/834 NPO)

Financial Statements for the year ended 30 June 2025

Accounting Policies

1.2 Property, plant and equipment (continued)

An item of property, plant and equipment is derecognised upon disposal or when no future economic benefits are expected from its continued use or disposal. Any gain or loss arising from the derecognition of an item of property, plant and equipment, determined as the difference between the net disposal proceeds, if any, and the carrying amount of the item, is included in profit or loss when the item is derecognised.

1.3 Financial instruments

Initial measurement

Financial instruments are initially measured at the transaction price (including transaction costs except in the initial measurement of financial assets and liabilities that are measured at fair value through profit or loss) unless the arrangement constitutes, in effect, a financing transaction in which case it is measured at the present value of the future payments discounted at a market rate of interest for a similar debt instrument.

Financial instruments at amortised cost

These include loans, trade receivables and trade payables. They are subsequently measured at amortised cost using the effective interest method. Debt instruments which are classified as current assets or current liabilities are measured at the undiscounted amount of the cash expected to be received or paid, unless the arrangement effectively constitutes a financing transaction.

At each reporting date, the carrying amounts of assets held in this category are reviewed to determine whether there is any objective evidence of impairment. If there is objective evidence, the recoverable amount is estimated and compared with the carrying amount. If the estimated recoverable amount is lower, the carrying amount is reduced to its estimated recoverable amount, and an impairment loss is recognised immediately in profit or loss.

Financial instruments at fair value

All other financial instruments, including equity instruments that are publicly traded or whose fair value can otherwise be measured reliably, without undue cost or effort, are measured at fair value through profit or loss.

1.4 Tax

Current tax assets and liabilities

The organisation has tax exemption as a public benefit organisation under section 30 of the Income Tax Act.

1.5 Inventories

Inventories are measured at the lower of cost and estimated selling price less costs to complete and sell, on the first-in, first-out (FIFO) basis.

1.6 Impairment of assets

The entity assesses at each reporting date whether there is any indication that property, plant and equipment may be impaired.

If there is any such indication, the recoverable amount of any affected asset (or group of related assets) is estimated and compared with its carrying amount. If the estimated recoverable amount is lower, the carrying amount is reduced to its estimated recoverable amount, and an impairment loss is recognised immediately in profit or loss.

If an impairment loss subsequently reverses, the carrying amount of the asset (or group of related assets) is increased to the revised estimate of its recoverable amount, but not in excess of the amount that would have been determined had no impairment loss been recognised for the asset (or group of assets) in prior years. A reversal of impairment is recognised immediately in profit or loss.

1.7 Share capital and equity

Equity instruments issued by the entity are recognised at the proceeds received, net of direct issue costs.

The Uniting Presbyterian Church In Southern Africa

(Registration number: 303/834 NPO)

Financial Statements for the year ended 30 June 2025

Accounting Policies

1.8 Employee benefits

Short-term employee benefits

The cost of short-term employee benefits, (those payable within 12 months after the service is rendered, such as leave pay and sick leave, bonuses, and non-monetary benefits such as medical care), are recognised in the period in which the service is rendered and are not discounted.

Defined contribution plans

Payments to defined contribution retirement benefit plans are charged as an expense as they fall due.

Defined benefit plans

For defined benefit plans the cost of providing the benefits is determined using the projected unit credit method.

Past service costs are recognised immediately as an expense.

Actuarial gains or losses are recognised in other comprehensive income.

Gains or losses on the curtailment or settlement of a defined benefit plan are recognised in profit or loss when the entity is demonstrably committed to curtailment or settlement.

When it is virtually certain that another party will reimburse some or all of the expenditure required to settle a defined benefit obligation, the right to reimbursement is recognised as a separate asset. The asset is measured at fair value. In all other respects, the asset is treated in the same way as plan assets. In the statement of income and retained earnings, the expense relating to a defined benefit plan is presented as the net of the amount recognised for a reimbursement.

1.9 Provisions and contingencies

Provisions are recognised when the entity has an obligation at the reporting date as a result of a past event; it is probable that the entity will be required to transfer economic benefits in settlement; and the amount of the obligation can be estimated reliably.

Provisions are measured at the present value of the amount expected to be required to settle the obligation using a pre-tax rate that reflects current market assessments of the time value of money and the risks specific to the obligation. The increase in the provision due to the passage of time is recognised as interest expense.

Provisions are not recognised for future operating losses.

1.10 Revenue

Revenue is recognised to the extent that the entity has transferred the significant risks and rewards of ownership of goods to the buyer, or has rendered services under an agreement provided the amount of revenue can be measured reliably and it is probable that economic benefits associated with the transaction will flow to the entity. Revenue is measured at the fair value of the consideration received or receivable, excluding sales taxes and discounts.

Interest is recognised, in profit or loss, using the effective interest rate method.

1.11 Statement of Financial Position

The statement of financial position does not reflect the assets and liabilities of congregations, presbyteries, schools and missions. Each congregation is a separate legal entity, registered independently, and therefore accounted for separately. Where the definition of assets and liabilities is met for this entity, such items would be recognised in the name of The Uniting Presbyterian Church in Southern Africa.

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Financial Statements for the year ended 30 June 2025

Accounting Policies

1.12 Restricted Purpose Grants and Donations

Donations and grants received to be utilised for specific purposes are presented as reserves on the date of receipt.

Any interest income earned on the unspent fund is credited to the restricted purpose fund balance and is not recognised as finance income in the organisation's income statement.

An expense incurred on the specific project is deducted from the restricted purpose fund and is not reflected as expenditure on the income statement.

The Uniting Presbyterian Church In Southern Africa

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Financial Statements for the year ended 30 June 2025

Notes to the Financial Statements

Figures in Rand

2025

2024

2. Property, plant and equipment

	2025			2024		
	Cost or revaluation	Accumulated depreciation and impairment	Carrying value	Cost or revaluation	Accumulated depreciation and impairment	Carrying value
Land	310,000	-	310,000	310,000	-	310,000
Buildings	2,301,766	(2,051,031)	250,735	2,301,766	(1,893,207)	408,559
Leasehold property	3,420,719	(550,671)	2,870,048	3,420,719	(550,671)	2,870,048
Furniture and fixtures	76,015	(76,012)	3	70,015	(70,013)	2
Motor vehicles	135,630	(135,629)	1	135,630	(135,629)	1
IT equipment	800,232	(734,867)	65,365	734,070	(682,512)	51,558
Total	7,044,362	(3,548,210)	3,496,152	6,972,200	(3,332,032)	3,640,168

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Financial Statements for the year ended 30 June 2025

Notes to the Financial Statements

Figures in Rand

2. Property, plant and equipment (continued)

Reconciliation of property, plant and equipment - 2025

	Land	Buildings	Leasehold property	Furniture and fixtures	Motor vehicles	IT equipment	Total
Cost or revaluation	310,000	2,301,766	3,420,719	76,015	135,630	800,232	7,044,362
Accumulated depreciation and impairment	-	(2,051,031)	(550,671)	(76,012)	(135,629)	(734,867)	(3,548,210)
Net book value at 30 June 2025	310,000	250,735	2,870,048	3	1	65,365	3,496,152
Net book value at beginning of year	310,000	408,559	2,870,048	2	1	51,558	3,640,168
Additions	-	-	-	6,000	-	66,162	72,162
Depreciation	-	(157,824)	-	(5,999)	-	(52,355)	(216,178)
Net book value at end of year	310,000	250,735	2,870,048	3	1	65,365	3,496,152

Reconciliation of property, plant and equipment - 2024

	Land	Buildings	Leasehold property	Furniture and fixtures	Motor vehicles	IT equipment	Total
Cost or revaluation	310,000	2,121,766	3,420,719	70,015	135,630	734,070	6,792,200
Accumulated depreciation and impairment	-	(1,711,468)	(550,671)	(70,013)	(135,629)	(682,512)	(3,150,293)
Net book value at 30 June 2024	310,000	410,298	2,870,048	2	1	51,558	3,641,907
Net book value at beginning of year	310,000	410,298	2,870,048	2	1	100,420	3,641,907
Additions	-	180,000	-	-	-	9,300	189,300
Depreciation	-	(181,739)	-	-	-	(58,162)	(239,901)
Impairment loss	-	-	-	-	-	-	-
Net book value at end of year	310,000	408,559	2,870,048	2	1	51,558	3,640,168

The Uniting Presbyterian Church In Southern Africa

(Registration number: 303/834 NPO)

Financial Statements for the year ended 30 June 2025

Notes to the Financial Statements

Figures in Rand	2025	2024
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3. Investments

At Fair Value

	Carrying amount 2025	Carrying amount 2024
Unit Trusts - Oikocredit	634,438	644,517
Discovery Flexible Investment	1,506,632	1,449,453
Corion Capital Investment	15,095,533	16,173,355
	17,236,603	18,267,325

The restricted purpose funds (refer to note 8) comprise of donations and bequests that are to be used for specific purposes only. The funds are transferred and maintained in the above investments Unit Trust accounts as the donations and bequests received for the restricted purposes are not recognised as income but are recognised as a special purpose reserve.

4. Loans receivable

Loan receivable balance consists of the following:

Minister's Loan	28,235	20,335
Loan is unsecured, interest free, and repayable in equal installments of R3 500 per month.		

The entity previously advanced loans to individuals. In line with its governance policies and consideration of the National Credit Act No. 34 of 2005, the entity has resolved that it will not provide loans going forward.

No new loans will be issued, and existing balances relate to prior period transactions.

5. Inventories

Organisation resources	2,100	2,100
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6. Trade and other receivables

Trade receivables - from ministers	-	93,168
Other receivables	336,933	14,450
Trade receivables - customers	254,347	227,676
Guild Cottage expenses to be recovered	630,616	784,237
	1,221,896	1,119,531

7. Cash and cash equivalents

Cash and cash equivalents consist of:

Bank balances	1,080,029	1,125,191
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The Uniting Presbyterian Church In Southern Africa

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Financial Statements for the year ended 30 June 2025

Notes to the Financial Statements

Figures in Rand	2025	2024
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8. Restricted purpose funds

Restricted purpose funds comprise donations and bequests that are to be used for specific purposes only. Donations and bequests received for restricted purposes are not recognised as income but are recognised as a special purpose reserves. Similarly, disbursements made from these funds are not recognised as expenditure in the income statement but are offset against the reserves.

Reserve Exchange	9,478	8,296
Justice and Social Development Funds 555	61,536	53,864
Church Growth Funds	46,914	41,065
EE Coutts Funds	2,140,033	1,873,227
Robert Niven Trust	10,508	9,198
Alexander and Mary Robertson Kerr Memorial Fund	1,991,937	1,683,744
External Mission Fund	76,108	66,619
Fedsem Educational Fund	97,276	85,148
Mission Priorities	1,793,731	1,570,100
R B Haggart Medical Help Fund	99,925	132,437
Maintenance Ministry Funds	344,138	301,233
Guild Cottage Trust Fund	3,957	3,464
Ministry Funds	2,025,783	1,886,076
K M C Duncan Legacy Will Trust	315,980	276,586
Merge of Old Funds	4,875	4,267
Disaster Fund	55,556	-
Andrew Smith Bursary Trust	645,242	564,797
Daina Voster	3,200,966	2,801,890
CWM MSP4 Funds	1,091,815	1,889,671
Ministry Training Trust Fund	137,092	120,000
	14,152,850	13,371,682

*Below details a reconciliation of the CWM Mission Program Support Fund:

Reconciliation

Opening balance	-	70,489
Income received or (utilized) - COVID 19	-	(70,489)
	-	-

Surplus/(deficit)

Investment balances	17,236,603	18,267,325
Restricted funds balance	(14,152,850)	(13,371,682)
	3,083,753	4,895,643

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Financial Statements for the year ended 30 June 2025

Notes to the Financial Statements

Figures in Rand	2025	2024
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9. Reserves

The contingency reserve represents funds set aside by management for unforeseen future expenditures. These funds are not subject to external restrictions.

Designated contingency reserve

Opening balance	2,119,980	5,878,677
Surplus/(deficit) for the year	(73,873)	(3,758,697)
	2,046,107	2,119,980

Revaluation reserves

Opening balance	1,979,272	1,122,328
Revaluation gains/losses	-	856,944
	1,979,272	1,979,272

Total reserves	4,025,379	4,099,252
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10. Provisions

Reconciliation of provisions - 2025

	Opening balance	Closing balance
Provision CEA Loans	4,811	4,811

Reconciliation of provisions - 2024

	Opening balance	Closing balance
Provision CEA Loans	4,811	4,811

Net provisions

11. Trade and other payables

Accrued audit fees	139,500	132,000
Accrued leave pay	395,837	379,422
Long leave fund	2,876,434	2,935,445
Non-trade payables and accrued expenses	935,348	482,556
Other payables	163,660	853,177
Sedibeng - prepayment	183,370	105,554
UPCSA pension fund capital	160,359	4,758
	4,854,508	4,892,912

12. Revenue

Resources	227,314	383,644
Ministry contributions	6,567,142	7,226,243
	6,794,456	7,609,887

13. Other income

Donations received	1,033,000	1,354,198
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The Uniting Presbyterian Church In Southern Africa

(Registration number: 303/834 NPO)

Financial Statements for the year ended 30 June 2025

Notes to the Financial Statements

Figures in Rand	2025	2024
14. Auditor's remuneration		
Fees	139,500	321,750
15. Investment revenue		
Interest revenue		
Return on investments	-	191,557
16. Cash used in operations		
Net surplus (deficit) before taxation	(1,778,526)	(4,173,600)
Adjustments for:		
Depreciation, amortisation, impairments and reversals of impairments	216,178	239,898
Loss on foreign exchange differences	10,080	-
Investment income	-	(191,557)
Finance costs	-	112
Changes in working capital:		
(Increase) decrease in inventories	-	232,339
(Increase) decrease in trade and other receivables	(102,365)	(138,030)
Increase (decrease) in trade and other payables	(38,404)	(1,320,391)
	(1,693,037)	(5,351,229)

17. Going Concern

The financial statements have been prepared on the basis of accounting policies applicable to a going concern. This basis presumes that funds will be available to finance future operations and that the realisation of assets and settlement of liabilities, contingent obligations and commitments will occur in the ordinary course of business.

The committee believes that the entity has adequate financial resources to continue in operation for the foreseeable future and accordingly the financial statements have been prepared on a going concern basis. The committee has satisfied themselves that the entity is in a sound financial position and that it has access to sufficient borrowing facilities to meet its foreseeable cash requirements. The committee is not aware of any new material changes that may adversely impact the entity. The committee is also not aware of any material non-compliance with statutory or regulatory requirements or of any pending changes to legislation which may affect the entity.

Impairment of receivables, loans and investments

Given the volatility in financial markets, we need to assess the value of investments for potential impairment, fortunately our investments have not been severely negatively affected. However as most of our ministers have been affected in various ways provision have been made on loans given to ministers.

Revenue recognition

There has been no changes on recognition of income. Income is only recognised when cash is received from congregations.

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Financial Statements for the year ended 30 June 2025

Detailed Income Statement

Figures in Rand	Note(s)	2025	2024
Revenue			
Resources		227,314	383,644
Ministry income		6,567,142	7,226,243
	12	6,794,456	7,609,887
Cost of sales		(280,296)	(766,838)
Gross surplus		6,514,160	6,843,049
Other income			
Other income		1,033,000	1,354,198
Expenses (Refer to page 23)		(9,325,686)	(12,562,292)
Operating deficit		(1,778,526)	(4,365,045)
Investment income	15	-	191,557
Finance costs		-	(112)
		-	191,445
Surplus (deficit) for the year		(1,778,526)	(4,173,600)

The Uniting Presbyterian Church In Southern Africa

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Financial Statements for the year ended 30 June 2025

Detailed Income Statement

Figures in Rand	Note(s)	2025	2024
Operating expenses			
Administration and management fees		(88,275)	(116,796)
Auditors remuneration	14	(139,500)	(321,750)
Bad debts		(471,552)	(177,370)
Bank charges		(76,256)	(71,243)
Bursaries		(111,029)	(145,321)
Committee expenses - including travel		(2,068,025)	(4,366,786)
Computer expenses		(165,384)	(151,317)
Depreciation, amortisation and impairments		(216,178)	(239,898)
Employee costs		(4,343,903)	(4,702,052)
Gifts		(30,821)	(7,207)
Grants		(35,000)	(366,728)
Insurance		(201,844)	(401,367)
Legal expenses		(19,438)	(41,800)
Loss on exchange differences		(10,080)	-
Moderator costs		(129,514)	(95,298)
Motor vehicle expenses		(18,260)	(87,686)
Postage		(85,111)	(127,294)
Printing and stationery		(94,305)	(72,431)
Relocation costs		(86,920)	-
Repairs and maintenance		(284,952)	(422,132)
Reserve exchange		-	(12,060)
Staff welfare		(201,792)	(165,824)
Subscriptions		(122,410)	(35,866)
Sundry expenses - ministry and committees		(69,885)	(278,340)
Telephone and fax		(138,784)	(125,630)
Training		(38,751)	(15,200)
Travel - GA		(77,717)	(14,896)
		(9,325,686)	(12,562,292)

PROPOSALS

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes the various financial schedules and reports. (T)
3. The Executive Commissions reminds Presbyteries to submit up-to-date reports on non-contributory congregations with reasons for non-compliance, by 31st August 2026 (M).
4. The Executive Commission notes that presbyteries that do not supply schedules detailing ministry contributions of their congregations prohibit congregations in that presbytery from obtaining any form of financial assistance from the General Assembly. (T)
5. The Executive Commission notes the report tabled under the Annexure on the Pele Property Development NPC and thank Dr Langerman and all Directors involved for the work done. (T)
6. The Executive Commission reminds all Presbyteries to assist congregations in transferring the properties and obtaining title deeds from their local municipal offices for properties still in the local municipality's name, into the General Assembly or congregation's name. (T)
7. The Executive Commission instructs all Presbyteries and congregations who have not submitted certified copies of their title deeds to the Central Office yet, to do so by latest 31st August 2026, together with a letter stating they will not sell their property without the consent of both the Presbytery and General Assembly Finance Committee. (M)
8. The Executive Commission reminds all Presbyteries to assist congregations who have Permission to Occupy certificates in place to submit these to the Central Office, and where a certificate is not in place, to assist their congregations in obtaining one, and then to submit it to the Central Office. (M)
9. The Executive Commission notes that the Finance Committee will determine on a quarterly basis which congregations should fall into the "distressed" category and to notify the Pension Fund accordingly once the FSCA has approved this rule amendment of the fund. (T)
10. The Executive Commission notes that the General Assembly will no longer be making contributions towards South African Minister's Pensions whose congregations in South Africa falls into a distressed state, and that Ministers of these congregations are communicated to regarding the risk and cover they no longer enjoy from the fund, once the FSCA has approved this rule amendment of the fund. (T)
11. The Executive Commissions thanks the outgoing trustees and chairman of the South African Pension Fund for their dedication and years of service to the fund and welcomes the new trustees on board. (T)
12. The Executive Commission notes the work done by the Presbytery of Zimbabwe in providing retirement benefits for its ministers. (T)

13. The Executive Commission notes the work done by the Synod of Zambia in providing retirement benefits for its ministers. (T)
14. The Executive Commission expresses thanks to the Investment Committee members. (T)
15. The Executive Commission expresses thanks to those congregations in all countries who paid their Ministry Contributions during the past year. (T)
16. The Executive Commission reminds all congregations in all countries of their obligation to pay Ministry Contributions to their Presbytery or Synod, and to the General Assembly. (T)
17. The Executive Commission expresses thanks to the expense task team for the work done, and notes the recommendations and improvements made. (M)
18. The Executive Commission approves the Audited Financial Statements for the 12 months of the 2025 financial year-end (30 June 2025). (M)
19. The Executive Commission appoints CM and Associates Inc. as auditors for the 2026-2027 financial year. (M)
20. The Executive Commission notes the reviewed annual financial statements Sedibeng Trust for the year ended 31 December 2025. (T)
21. The Executive Commission approves the budget for the 2027 financial year (01 July 2026 to 30 June 2027) endorsing the need for more stringent financial controls at all levels. (M)
22. The Executive Commission notes the work done by Guild Cottage and expresses thanks to all involved in its' operation. (T)
23. The Executive Commission expresses thanks to the CFO and his finance team at the Central Office and all members of the Finance Committee. (T)

AUDIT COMMITTEE

REPORT OF THE EXECUTIVE COMMISSION 2026

The Audit Committee is pleased to present a report for the financial year ended 30 June 2025.

AUDIT COMMITTEE MEMBERS

The Audit Committee was appointed by the General Assembly in June 2023 and is still functional. The audit committee consists of the following twelve (12) members:

- Ms Nomhlobo Ngqungwana (Convener)
- Mr Ryan Johnson (General Treasurer and Finance Committee Convener)
- Mr Thembinkosi Nopapaza (CFO and Finance Committee member)
- Ms Vuyolwethu Mndawo
- Rev Colin Campbell
- Mr Tom Borril
- Mr Simphiwe Mzozoyane
- Mr Thabo Gumede
- Mr Matthew Mkandawire
- Ms Ntombikayise Mbobela
- Ms Bukeka Nohashe
- Mr Nondo Mzombe

Responsibilities of the Audit Committee

The main responsibilities of audit committee include overseeing financial reporting, external audit, risk management, internal controls, governance and compliance. The audit committee has complied with its responsibilities that it is appointed for.

Activities of the Audit Committee

The Audit Committee has discharged its duties based on the Terms of Reference that were approved in the last General Assembly. The committee had a couple of meetings during the period as required by the terms of reference.

The Audit Committee conducted the following activities during the 2025 financial period:

- Meeting was held with the External Auditors during October 2025, where we discussed and approved the external audit plan and audit strategy proposed for the 2025 audit, including the scope, budgeted audit fees, timing of audit, significant risks, and other areas of audit focus. The meeting held was also to align with the external auditors and to ensure that there were no unresolved issues coming from prior year audit that might impact the 2025 audit prior commencement.
- The external auditors agreed to commence with the audit during November 2025.
- In January 2026, the committee convened to discuss and review the draft AFS for year ending 30 June 2025. During March 2026, the committee reviewed the final draft AFS after corrections and adjustments were made by external auditors.
- The committee meetings convened virtually via zoom platform, and other interactions via WhatsApp platform.
- The external auditors are currently busy with finalising the audited draft financial statements.

Recommendations

The committee recommends that the External auditors should submit the management report and the audit report to the CFO and Finance team as part of the audit process, as this will assist in addressing weaknesses identified in the internal controls assessed.

The CFO and Finance team should assess if there are any control gaps or weaknesses reported on the management report that will need to be addressed before the next audit commences. The committee further recommends that a risk management process be considered, as this will assist in identifying, and evaluating key risks. Controls should be

implemented to address the identified risks to prevent any harm or loss. This is a proactive approach aiming to prevent incidents rather than reacting after they occur.

We also noted the significant decline from the prior year on operating expenses, we would like to commend the CFO and the Finance team for this, we need to enforce the strategies employed in the current year even more going forward to get the amount of operating expenses to be below revenue.

Operating expenses should not be exceeding revenue as this will lead to financial difficulties, therefore there must be a balance between expenses and the money coming in.

Kind regards

Ms N Ngqungwana
(Audit Committee Convener)

Email address: nngqungwana@yahoo.com

PROPOSALS

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

MANUAL

This report, presented to the 2026 Executive Commission, covers the work of the Committee during this past year, including matters referred to the Committee by the 2025 General Assembly. The Committee has met (on Zoom) on 27 August 2025, 01 October 2025, 19 November 2025, 21 January 2026 and 25 March 2026. Members are to be thanked for their consistent and attentive work.

The Committee consists of the following members: The Revs. Anna Banda, Bongiwe Ngebulana, Thomson Mkandawire, Christopher Judelsohn, Willingmore Mhlanga, and Iain Kemp (Convener), and elders Thulani Nayo, Adv. Irene Mukwevho, Fikile Ndlovu and Thembi Nxumalo.

Note: Every effort has been made to ensure that all references to numbers are in relation to the latest version of the Manual of Faith and Order (MoFaO) as published online (<https://unitingpresbyterian.org/our-faith/manual-of-faith-and-order/>)

1. Terms of Reference (As per the manual chapter 13.62)

The Manual Committee

(a) advises on the meaning of provisions in the Manual and may, if it considers it appropriate, issue a general Advisory Notice on such provisions, but does not rule on them or decide questions of policy;

(b) corrects errors especially those resulting from imperfect typing, proof-reading, punctuation and grammar in paragraphs the General Assembly or the Executive Commission has approved or revised for insertion into the Manual, in pages being replaced and in new editions being produced;

(c) may make changes of wording and punctuation that correct, clarify, simplify or render more precise the wording of such paragraphs, pages or editions;

(d) whenever provisions are unduly complex or obscure, simplifies and/or clarifies the exposition and/or re-arranges the order of paragraphs;

(e) advises the Clerk of General Assembly, whenever the Clerk proposes that replacement pages or supplements are to be issued;

(f) makes changes in the text of proposals enacted by the General Assembly or the Executive Commission after the procedure in para 12.50 has been completed, in order to make the text conform to any new rules on the same or similar subjects enacted by General Assembly or the Executive Commission while the earlier proposals were before Presbyteries; and

(g) proposes improvements to the General Assembly or the Executive Commission.

2. Decisions and Referrals from the 2025 General Assembly

2.1. Transnationality

The committee has remained attentive to any movement and to be involved in any way necessary. As of the time of composing the report no further action has been taken.

2.2.Retirement of ministers (paras 16.7. & 16.8)

No further action has been necessary. We remain in communication with the finance committee and ready to consider amendments as and when required.

2.3.Discussion with the UCCSA on how a national Synod structure may assist the UPCSAs in expressing its transnational nature more effectively.

No further action has been taken. The committee remain willing to participate when this occurs.

2.4.Amendments of paragraph 10.41. (e) and paragraph 12.31. (b) of the Manual of Faith and Order relating to the Assembly standing committee:

The amendments have been actioned and published in the Manual of Faith and Order which is available on the UPCSAs website. The published amendments are recorded below in 3.1 for ease of reference.

2.5.The General Assembly amends paragraphs 13.59, 13.63, and 13.64. as indicated in the body of the report above.

The amendments have been actioned and published in the Manual of Faith and Order which is available on the UPCSAs website. The published amendments are recorded below in 3.2 for ease of reference.

2.6.Amend paragraph 17.34 of the Manual of Faith and Order relating to the Supervisor of a Probationer:

The amendments have been actioned and published in the Manual of Faith and Order which is available on the UPCSAs website. The published amendments are recorded below in 3.3 for ease of reference.

2.7.Placing of prospective Probationers in Presbyteries:

The General Assembly resolved to add the following paragraph to chapter 17 of the Manual of Faith and Order:

“When a Student is in the final year of study, the Ministry Committee may commend to the General Assembly or Executive Commission the placement of that Student in a particular Presbytery until the end of his or her Probation period. In doing so, the Committee considers the gifts of the Student and the value of being exposed to people of other races, cultures and nations. The Committee may subsidize the Probationer’s allowance .”

When the committee reviewed Chapter 17 to find the appropriate place to add the paragraph, it was noted that an existing paragraph (17.31) was similar to the paragraph agreed to be added. The convenor emailed the Ministry Committee Convener and Ministry Secretary to seek clarity about whether the intention was to *add* the paragraph to chapter 17 or to *replace* the existing paragraph 17.31.

The response, through the Ministry Secretary, confirmed that the intention was to *replace*.

The committee resolved to replace paragraph 17.31 based on the clarity given.

For context, the existing paragraph 17.31 is as follows:

- 17.31 When a Student approaches the end of his/her final year of study, the Ministry Committee arranges for a Presbytery to appoint him/her to a Congregation that agrees to have him/her as a Probationer for the Ministry for one year. In doing so, the Committee takes into account the value of being exposed to people of other races, cultures and nations during probation. The Committee may agree to subsidize the Probationer’s allowance.

2.8.The sale of properties in South Africa

The committee reviewed the GA proposal and resolved to add a paragraph to Chapter 9 – IMMOVABLE PROPERTY of the Manual of Faith and Order as given in section 2 of this report. The published amendments are recorded below in 3.4 for ease of reference.

In reviewing the addition, it was noted that there were other sections of the Manual of Faith and Order which are affected by the proposal such as chapter 6.

It was therefore resolved to propose the following amendments to paragraphs 6.82 and 6.83(b) (additions are highlighted)

New 6.82

When the Congregation is dissolved, all its assets vest in the Presbytery. The Presbytery uses the assets to satisfy the debts and liabilities of the Congregation. Any remaining assets remain vested in the Presbytery. **Note: The congregation's immovable properties, whether in the name of the congregation or the UPCSA, cannot be sold without prior approval from the Finance Committee of General Assembly with the nett proceeds from the sale being divided equally between the General Assembly and the Presbytery. See para 9.4.2.**

New 6.83(b)

(b) that the work in the former Congregation shall cease and all its assets shall vest in the Presbytery and the Presbytery shall use such assets to satisfy the debts and liabilities of the Congregation. Any assets which remain shall be retained by the Presbytery and used, or disposed of, and the proceeds thereof used, for the purposes of its work. **Note: The congregation's immovable properties, whether in the name of the congregation or the UPCSA, cannot be sold without prior approval from the Finance Committee of General Assembly with the nett proceeds from the sale being divided equally between the General Assembly and the Presbytery. See para 9.4.2.**

3. Published Amendments

3.1.Assembly Standing Commission

Published:

10.41. (e) Presbytery may ask a special committee of Synod consisting of the Moderator, Clerk and Treasurer of the Synod (who are hereby authorised to act as such a committee of the Synod) or the Assembly Standing Commission to appoint a commission. The commission then has the powers assigned to Presbytery in paras 10.55-59. The commission reports to the Council whose special committee appointed it.

12.31. (b) if the Assembly is not sitting at the time, the Assembly Standing Commission appoints a temporary Moderator whose period of office will be as mentioned in (a) above.

3.2.Nominations GA2025

Published:

13.59 The General Assembly's Nominations Committee proposes, and the Assembly or its Executive Commission approves, those nominated to serve as the Conveners and members of Assembly Committees (including the Nominations Committee itself). Every ordinary meeting of the General Assembly adds to the Nominations Committee one Commissioner from every Presbytery. The Nominations Committee may meet virtually before the Assembly, and during breaks in the Assembly's business and, with the Assembly's approval, at other times.

- 13.63 In nominating persons as Conveners, the Nominations Committee seeks to propose the most suitable person in the UPCS for the position irrespective of race, gender, status (Minister, Elder, etc), age or geographical location. It seeks also, in the case of Committees other than those which conduct their business on virtual meeting platform, to take account of the availability of support persons within reasonable distance of the place of residence of the Convener who may be able to serve on the Committee. The Nominations Committee also seeks to spread the convenerships as widely through the Church as possible.
- 13.64 In nominating persons as members of Committees that conduct their business on virtual platforms, the Nominations Committee:
- (a) as far as possible includes persons of different races, ages and genders, taking into account at all times the need for women and young people to be included in the Committee structures of the Church;
 - (b) may consult Presbyteries and Congregations about whether they have suitably gifted and informed persons to nominate to specific Committees.

3.3.Admission to the ministry

Published the following paragraph in the manual of Faith and Order as instructed by GA2025:

- 17.34 The Presbytery appoints, as the Supervisor of each Probationer, a mature Minister who has at least five years of ordained ministry (where possible), who will guide, advise and care for him/her.

3.4.Immovable property - Proceeds of a sale of a church building

Published the following paragraph in the manual of Faith and Order as instructed by GA2025:

- 9.4.2 Where a congregation is dissolved and the immovable properties (church building, church hall, or manse) are sold, 50% of the nett proceeds (after debts and liabilities are settled) go to the General Assembly and 50% of the nett proceeds go to the Presbytery. See also Section 12 - DISSOLUTION OF A CONGREGATION of Chapter 6.
- The existing number of paragraph 9.4 was changed to 9.4.1.

4. Standing Orders paragraph 4.2.1

At the request of the Nominations Committee to the GA 2025, the manual committee proposed changes to paragraph 4.2.1 of the standing orders. This proposal was referred back to the committee. The committee worked on the wording and presents the following changes to the Standing Orders for proposal:

"4.2.1. The Nomination Committee Process shall be as follows (highlighted portions are the proposed changes to the existing paragraphs):

- (a) The Convener of the Nominations Committee corresponds by e-mail **or other suitable electronic means** ~~or otherwise~~ with the members appointed to it by the General Assembly ~~(who with him/her constitute 'the core group')~~ **which consists of one member per Presbytery. The committee meets using a virtual meeting platform.** Together they decide before the end of May which Conveners of Assembly committees should continue in office, bearing in mind Assembly's decision about length of tenure. The Convener ascertains from current Conveners who are otherwise due to retire in terms of that decision, whether there are good reasons for them to continue in office.
- (b) The Convener of the Nominations Committee ~~writes to~~ **contacts** all Committee Conveners, whom the ~~core-group committee~~ **thinks** should continue in office by **15th April**, requesting them to let him/her have, by **15th May**, the names of those they wish to be members of their committees.

- (c) The ~~core group~~ committee compiles a preliminary report. The Convener sends this to all ~~Presbytery-appointed~~ members of the Committee by **31st May**.
- (d) All members of the Committee comment to the Convener on the report **by 15th June**.
- (e) The Convener compiles a first draft report for the Assembly and submits that for printing in the Supplementary Papers. He/she tables this without discussion on the Sunday of the Assembly and requests commissioners to communicate comments on it to him/her.
- (f) The ~~full~~ Nominations Committee meets **virtually at during** Assembly to consider the first draft and amends it in light of information and comments from Assembly commissioners made directly to the Convener. The Convener then presents the second draft on the Tuesday of the Assembly and the final report

5. Voting for Moderator Designate and Court of General Assembly

At the 2025 General Assembly, an issue arose regarding a conflict between the Standing Orders of General Assembly (9.6. All voting will take place using the *electronic widget*...) and the Manual of Faith and Order (18.32.3 Voting is by Secret Ballot. When the election takes place the Clerk gives each Commissioner a *ballot paper*) in respect of voting for the Moderator Designate and the Court of Assembly. The Committee endeavored to find a way to clarify the voting procedure so that the standing orders and the Manual are aligned. The committee resolved to propose the following amendments for the consideration of the Executive Committee:

Election of the Moderator (Chap.12 pg. 3)

- 12.13 (a) At the appointed time during the Assembly the names of the Presbytery nominees are put before the Assembly.
- (b) The Moderator then calls for any nominations from the floor. Anyone wishing to propose an additional name may do so, provided that the prior consent of that nominee has been obtained and 10 members have signed the nomination form. The proposer may make a brief one-minute statement in support of the nomination.
- (c) If on any ballot¹ a candidate receives more than half the votes cast, he/she is elected. If not, the name of the candidate with the fewest votes falls away and a new **ballot vote** is taken **with the remaining names on the ballot**. In cases where two or more candidates each receive the fewest number of votes, the Assembly decides whether the names of all those candidates fall away or an intermediate **ballot vote** is taken to decide which name falls away.
- (d) If more than one **ballot vote** is necessary, after the first **ballot vote** the names of the remaining candidates will be listed **on the ballot in the order from of** the one who has received the most votes, **to be listed first**, to the one who has received the least **votes**. The number of votes each candidate received in the previous **ballot vote** will be listed next to his/her name. The Clerk of the Assembly will inform the losing candidate(s), if present at the meeting, immediately **after** the result of each **ballot vote** is known. If a candidate is not present at the meeting the Clerk informs him/her of the outcome of the voting as soon as possible after the final result is known.

¹ **Ballot** refers to the object of voting (either the electronic widget (primarily) or paper)

Voting for appointments to fill vacancies (Chap. 14 pg. 5)

- 14.15 The Moderator decides whether voting will be by show of hands or by ballot¹. Counting is to be done by persons appointed by the Moderator, or, in the case of a ballot, by at least two persons appointed by the Council.

¹ **Ballot** refers to the object of voting (either the electronic widget (primarily) or paper)

THE COURT OF THE GENERAL ASSEMBLY (Chap.18 pg.8 & 9)

- 18.32.3 i. Voting is by Secret Ballot¹.
 ii. Voting will be done through the electronic widget. The electronic widget will display the list of the nominees, both from presbyteries and those nominated from the floor of Assembly.
 iii. In instances where the Moderator determines the need to use physical ballot paper the following procedure will apply: When the election takes place, the Clerk gives each Commissioner a ballot paper containing a list of the nominees of Presbyteries, plus a list of those nominated from the floor of the Assembly. The ballot paper containing the list stipulates the number of persons to be elected and states that each of the Commissioners has that number of votes, only one being allowed for each candidate. Anyone who votes for more than the required number, or gives more than one vote to any one candidate, spoils the ballot paper. Spoilt ballot papers are discarded.
- 18.32.4 i. After the first ballot vote those who received more than half of the votes cast are declared to have been elected.
 ii. If there are some positions not yet filled the names of all those who on the first ballot received twenty percent or fewer of the votes cast fall away. A second ballot paper is prepared as in the election of the Moderator Designate (see para 12.19-1513) and a second ballot vote is taken. Those who receive more than half the votes cast in the ballot vote are declared to have been elected.
 iii. If there are still some positions to be filled the number to be filled is announced and a third ballot paper as in the election of the Moderator-Designate is prepared. The names it contains are those of the persons who on the second ballot vote came closest to more than half the votes cast, the number of names in the third ballot paper vote being twice the number of positions still to be filled. All the other names on the second ballot fall away.
 iv. If nominations are less than, or equal in number to, the number of vacancies the ballot paper will contain each nominee's name. Only those that receive more than half the votes cast are declared to be elected.

¹ **Ballot** refers to the object of voting (either the electronic widget (primarily) or paper)

6. Long Leave Fund

The committee received a directive from the Finance Committee requesting the removal of paragraph 16.105 under the 'Long Leave Fund' (Chap 16 Pg.34) section.

16.105 When a Minister takes Long Leave, the accumulated leave fund shall pay to the Congregation concerned on request pulpit supply fees at the rate determined from time to time by General Assembly.

In the past, congregations could claim reimbursement from the Central Office for pulpit supply when a minister was on long leave, funded through interest earned on a Long Leave Fund to which ministers contributed. This practice ended about 12-14 years ago because the fund's income was no longer sufficient, not all congregations contributed while still claiming from it, and tax requirements made the system difficult for the Central Office to administer.

So, the committee would like this paragraph removed for 2 main reasons: 1) there is no surplus income in this fund to cover pulpit supply expenses, and 2) It creates a significant administrative burden for the Central Office, particularly in ensuring that any such payments are administered in compliance with the applicable tax requirements.

7. Change 'Assessments' to 'Ministry Contributions'

The following decision was agreed at the 2022 Executive Commission:

The Executive Commission adopts the name change of Assessments to Ministry Contributions.

This has not been actioned in the Manual of Faith and Order. The committee resolved to replace all instances of 'Assessments' with the words 'Ministry Contributions'.

8. Conclusion

The committee has been diligent in attending to the matters referred to it by the General Assembly and by the various committees and persons who have raised requests for us to investigate. The committee offers the content of its work to the Executive Commission for consideration in gratitude for the privilege of serving the Lord.

Iain Kemp

CONVENER

9. Proposals

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes the committee's readiness to participate and attend to the matters of transnationality, discussions with the UCCSA and the Retirement of ministers.(T)
3. The Executive Commission amends paragraphs 6.82 and 6.83(b) as follows:

6.82 When the Congregation is dissolved, all its assets vest in the Presbytery. The Presbytery uses the assets to satisfy the debts and liabilities of the Congregation. Any remaining assets remain vested in the Presbytery. Note: The congregation's immovable properties, whether in the name of the congregation or the UPCSA, cannot be sold without prior approval from the Finance Committee of General Assembly with the nett proceeds from the sale being divided equally between the General Assembly and the Presbytery. See para 9.4.2.

6.83(b) that the work in the former Congregation shall cease and all its assets shall vest in the Presbytery and the Presbytery shall use such assets to satisfy the debts and liabilities of the Congregation. Any assets which remain shall be retained by the Presbytery and used, or disposed of, and the proceeds thereof used, for the purposes of its work. Note: The congregation's immovable properties, whether in the name of the congregation or the UPCSA, cannot be sold without prior approval from the Finance Committee of General Assembly with the nett proceeds from the sale being divided equally between the General Assembly and the Presbytery. See para 9.4.2. (M)

4. The Executive Commission amends paragraph 4.2.1 of the standing orders as follows:

4.2.1. The Nomination Committee Process shall be as:

- (a) The Convener of the Nominations Committee corresponds by e-mail or other suitable electronic means with the members appointed to it by the General which consists of one member per Presbytery. The committee meets using a virtual meeting platform. Together they decide before the end of May which Conveners of Assembly committees should continue in office, bearing in mind Assembly's decision about length of tenure. The Convener ascertains from current Conveners who are otherwise due to retire in terms of that decision, whether there are good reasons for them to continue in office.
- (b) The Convener of the Nominations Committee contacts all Committee Conveners, whom the committee thinks should continue in office by **15th April**, requesting them to let him/her have, by **15th May**, the names of those they wish to be members of their committees.

- (c) The committee compiles a preliminary report. The Convener sends this to all members of the Committee by **31st May**.
- (d) All members of the Committee comment to the Convener on the report **by 15th June**.
- (e) The Convener compiles a first draft report for the Assembly and submits that for printing in the Supplementary Papers. He/she tables this without discussion on the Sunday of the Assembly and requests commissioners to communicate comments on it to him/her.
- (f) The Nominations Committee meets virtually during Assembly to consider the first draft and amends it in light of information and comments from Assembly commissioners made directly to the Convener. The Convener then presents the second draft on the Tuesday of the Assembly and the final report. (M)

5. The Executive Commission amends paragraphs 12.13, 14.15, 18.32.3 and 18.32.4 of the Manual of Faith and Order as follows:

Election of the Moderator (Chap.12 pg. 3)

12.13 (c) If on any ballot¹ a candidate receives more than half the votes cast, he/she is elected. If not, the name of the candidate with the fewest votes falls away and a new vote is taken with the remaining names on the ballot. In cases where two or more candidates each receive the fewest number of votes, the Assembly decides whether the names of all those candidates fall away or an intermediate vote is taken to decide which name falls away.

- (d) If more than one vote is necessary, after the first vote the names of the remaining candidates will be listed on the ballot in the order of the one who has received the most votes, to be listed first, to the one who has received the least votes. The number of votes each candidate received in the previous vote will be listed next to his/her name. The Clerk of the Assembly will inform the losing candidate(s), if present at the meeting, immediately after the result of each vote is known. If a candidate is not present at the meeting the Clerk informs him/her of the outcome of the voting as soon as possible after the final result is known.

¹ **Ballot** refers to the object of voting (either the electronic widget (primarily) or paper)

Voting for appointments to fill vacancies (Chap. 14 pg. 5)

14.15 The Moderator decides whether voting will be by show of hands or by ballot¹. Counting is to be done by persons appointed by the Moderator, or, in the case of a ballot, by at least two persons appointed by the Council.

¹ **Ballot** refers to the object of voting (either the electronic widget (primarily) or paper)

THE COURT OF THE GENERAL ASSEMBLY (Chap.18 pg.8 & 9)

18.32.3 i. Voting is by Secret Ballot¹.

ii. Voting will be done through the electronic widget. The electronic widget will display the list of the nominees, both from presbyteries and those nominated from the floor of Assembly.

iii. In instances where the Moderator determines the need to use physical ballot paper the following procedure will apply: When the election takes place, the Clerk gives each Commissioner a ballot paper containing a list of the nominees of Presbyteries, plus a list of those nominated from the floor of the Assembly. The ballot paper containing the list stipulates the number of persons to be elected and states that each of the Commissioners has that number of votes, only one being allowed for each candidate. Anyone who votes for more than the required number, or gives more than one vote to any one candidate, spoils the ballot paper. Spoilt ballot papers are discarded.

- 18.32.4 i. After the first vote those who received more than half of the votes cast are declared to have been elected.
- ii. If there are some positions not yet filled the names of all those who on the first ballot received twenty percent or fewer of the votes cast fall away. A second ballot is prepared as in the election of the Moderator Designate (see para 12.13) and a second vote is taken. Those who receive more than half the votes cast in the vote are declared to have been elected.
- iii. If there are still some positions to be filled the number to be filled is announced and a third ballot as in the election of the Moderator-Designate is prepared. The names it contains are those of the persons who on the second vote came closest to more than half the votes cast, the number of names in the third vote being twice the number of positions still to be filled. All the other names on the second ballot fall away.
- iv. If nominations are less than, or equal in number to, the number of vacancies the ballot will contain each nominee's name. Only those that receive more than half the votes cast are declared to be elected.

¹ **Ballot** refers to the object of voting (either the electronic widget (primarily) or paper)(M)

6. The Executive Commission removes paragraph 16.105 under the 'Long Leave Fund' (Chap 16 Pg.34) section. (M)
7. The Executive Committee notes the amendment of replacing 'Assessments' with 'Ministry Contributions' in the Manual of Faith and Order. (T)

THE ASSEMBLY STANDING COMMISSION

Report to Executive Commission 2026

Introduction

The Assembly Standing Commission is appointed by General Assembly:

- 4.1. To monitor the strategic plan of the UPCSA as provided and agreed by the General Assembly.
- 4.2. To ensure that Assembly committees and Presbyteries are actively aligning themselves with the strategic plan of the UPCSA.
- 4.3. To monitor and evaluate the implementation of decisions of the General Assembly.
- 4.4. To monitor and seek to promote the smooth functioning of Presbyteries.
- 4.5. To address and attend to situations where information is received that a Presbytery might be in an unsatisfactory state (as per the provisions of the Manual of Faith and Order).
- 4.6. To attend to urgent business that may arise between the meetings of the General Assembly or Executive Commission. Such business includes the following:
 - (a) Developments that may impact adversely on the workings of the UPCSA such as changes in the political and socioeconomic space;
 - (b) Developments that may bring challenge to the sitting of General Assembly (e.g. The recent Covid 19 pandemic);
 - (c) Responses to issues that may be raised by the ecumenical movements that the UPCSA is affiliated with (in consultation with the Ecumenical Relations committee);
 - (d) Nominations of a UPCSA member to serve in senior positions in ecumenical movements (in consultation with Ecumenical Relations Committee) or appointments at a Theological Faculty where the UPCSA is a partner (in consultation with the Ministry Committee). These appointments must be reported in full to the subsequent sitting of General Assembly or Executive Commission.
- 4.7. To approve Public Statements on the position of the UPCSA on issues of political, economic, social, and spiritual importance (in consultation with Church in Society or other appropriate Assembly Committee).

The membership of the Commission is: The Moderator of General Assembly, the Rt. Rev. Dr. Amon Kasambala (as chair), the Immediate Former Moderator, the Rev. Lydia Neshangwe, the Moderator Designate, the Rev. Melanie Cook, the General Secretary, the Rev. Dr. George Marchinkowski, the Clerk of Assembly, the Rev Vusi Mkhungo (as Secretary), the General Treasurer, Mr Ryan Johnson, the Rev Theo Groeneveld, the Rev Qaqamba Xalisa, the Rev Jane Nyirongo, Mr Augustus Stuurman, Ms Mathandi Mbense and Ms Sarah Masekela.

The Commission met online on the following dates since the last General Assembly: 28 July 2025, 11 August 2025, 29 September 2025, 24 November 2025, 26 January 2026, and 9 March 2026.

Matters that were discussed during this period

1. UThukela Presbytery Commission's final report

The Commission received a final report from the Convener of the UThukela Presbytery Commission, the Rev BZ Mkentane, on a matter relating to the Rev EJ Masikane and Msinga Congregation. UThukela Presbytery was to organise a workshop on healing of memories and reconciliation. Therefore, the matter was left in the hands of the Presbytery.

2. Request for a Commission by the JH Soga Memorial Synod

Correspondence was received from both the Synod and Presbytery of Mthatha, including dissent letters, disputes over flood relief distribution, and a potential

Presbytery withdrawal from the Synod. It was agreed to request the General Secretary and the Clerk of Assembly to visit Mthatha to assess the situation and gather data before making final decisions.

The visit took place on the 5th August 2025 and the report on a fact-finding mission was presented to the Commission on 11 August 2025 wherein it was agreed to appoint the Rev Charles Bosiki and Mrs Nobuntu Pona to conduct mediation and provide a report which will help the Commission to develop a way forward. An initial report was received but work is still ongoing.

3. Evaluation of the 2025 General Assembly

The Commission requested both the Assembly Business and Mission & Discipleship Committees to conduct an evaluation of the 2025 General Assembly.

The ABC reported that they received 95% responses from Commissioners regarding their experience. The report noted satisfaction with logistics but identified areas for improvement, including better WiFi connectivity and technology in general, time keeping and the work of the drafting team.

The Mission & Discipleship Committee reported on their key observations which included challenges with time management, technical difficulties during sessions as well as positive outcomes from the Going for Growth initiatives. Their recommendations included:

- Earlier involvement of the ABC Convener and Chaplains in planning.
- Consideration of outgoing Moderators to assist with moderation roles.
- Forwarding the report to the Business Committee for further reflection, particularly regarding time keeping.

4. Request for the appointment of a Commission of enquiry by Limpopo Presbytery on matters of Mahwelereng Congregation

The Commission received an application from the Presbytery of Limpopo for the appointment of a Special Commission of General Assembly to visit the congregation of Mahwelereng. It was agreed that such a Special Commission be established in terms of paragraph 10.41 (e) together with 14.43 of the Manual of Faith and Order, granting it the powers of General Assembly to act. It was decided that the Special Commission would report to every ASC meeting and produce a final report for the Executive Commission in 2026.

The Rev Sipho Mtetwa was appointed as Moderator of the Special Commission with the Clerk of Assembly and Ms Sarah Masekela as members. Unfortunately, the Clerk of Assembly took ill during this time, and the General Secretary was asked to replace him.

A full report of the Special Commission is attached as an appendix to this report.

5. Complaint regarding unlawful sharing of General Assembly recording by the Rev Rory Spence

The Commission also received the complaint of the Rev Dr. B Hans about the Rev Rory Spence on his handling of the General Assembly debate and decision on Human Sexuality and of him sending parts of the video recording of the debate to various persons. The Moderator of General Assembly undertook to facilitate a meeting between them, together with the Rev Isak Williams, the Moderator of Central Cape Presbytery. It was later reported that this meeting was attempted but did not resolve the matter.

It was agreed that that if the complainant wishes to pursue the matter formally, it must be referred to the appropriate judiciary body (AARP/Court of Assembly) and further that the Assembly Business and Communications Committees to

consider developing a policy regarding the recording, editing, and distribution of Assembly proceedings and to bring recommendations to the appropriate governing body.

6. Presbyterial Dispute: Rev Dr. Scott Silver

The Commission considered complex disputes involving

- St Andrew's, Henly on Klip in Lekoa Presbytery, St Peter's United Church, Secunda in Highveld Presbytery and the Rev. Dr. Scott Silver in his role as minister to both.

Concerns included ministerial induction processes, continued involvement after departure, property matters, and potential withdrawal from the UPCSA. Given the inability of the Presbyteries of Lekoa and Highveld to resolve the matters independently, the Commission agreed that Assembly-level intervention was necessary. It was resolved to appoint a Special Commission of General Assembly with authority to address all three matters

The following were appointed as members of the Special Commission: the Rev Dr. Peter Langerman, the Rev Melanie Cook, the Rev Vusi Mkhungu and Mr Robin Twaddle (elder and lawyer).

On the 26th January 2026, the Commission received and discussed a detailed Special Commission report concerning Rev Dr. Scott Silver, including:

- Irregular sale and transfer of church property
- Disassociating of congregations from the UPCSA
- Ongoing refusal to engage with church structurers

After deliberation, the Commission resolved to:

- Instruct elder and lawyer Robin Twaddle to draft and send a strong legal letter to Rev Dr. Scott Silver and the congregation, giving 14 days to respond.
- Request Revs Peter Langerman and Vusi Mkhungu to provide all relevant information, including Manual stipulations, to enable the drafting of the letter
- Convene an in-person meeting with Rev Dr. Scott Silver in Henly on Klip, conditional upon his response.
- Engage the CUC region and district, keeping our ecumenical partners informed

The Commission noted that legal action (including possible High court proceedings) remains an option should engagement fail but affirmed the preference to exhaust church processes first.

On the 9th March 2026, the Commission received an update on the matter which now stated the latest developments of the Rev Dr. Scott Silver attempting to sell St. Andrews, Henly on Klip sanctuary. The Commission noted the update and agreed to engage a legal firm and authorised the General Secretary to sign the prepared founding affidavit on behalf of the Church.

A full report of the Special Commission will be printed on the Supplementary Papers.

7. Letter from Ministers concerning conflict within Central Cape Presbytery

The commission received a letter signed by 14 Ministers lodging a complaint against both Rev Dr. B Hans and Rev H Hans. On discussing this, the Moderator noted that the Assembly Standing Commission had previously engaged with the Presbytery and that further pastoral intervention might be required. It was agreed that mediation should be attempted to assist the Presbytery and the ministers involved. It was approved that Rev Prof Maake Masango be approached to assist with mediation in the regard.

8. Request for Intervention: Presbytery of Zimbabwe

The Commission received a letter from the Presbytery of Zimbabwe requesting intervention concerning a court case involving the Schools Trust and the Presbytery. The letter was specific in requesting the involvement of the Moderator of General Assembly on this matter. It was noted that the matter has been ongoing for some time and the church is risking losing valuable educational institutions depending on the outcome of the litigation. It was agreed for the Moderator to offer mediation between the Presbytery and the Schools Trust, provided that the process is open and not predetermined by either party.

9. Drakensberg Presbytery and Glenbain Congregation

The AARP had been dealing with an application for review of the Presbytery decisions on the Glenbain Congregation and the Rev P. Buso. After the hearing came up with the following finding and resolution:

The Assembly Administrative Review Panel:

- (1) Set aside the decision of the Presbytery of Drakensberg to place the Rev P. Buso on leave and restore him to service with immediate effect.
- (2) Instructs the Presbytery of Drakensberg to continue the reconciliation process bearing in mind paras. 10.57 and 10.58 of the *Manual of Faith and Order*.
- (3) Calls upon the applications and all parties to co-operate with the Presbytery in this matter.

After this order was given to the Presbytery, the AARP received another application for review from members of the congregation indicating that Presbytery, at its meeting held on 12 November 2025, acted against the AARP order and instead have resolved to:

- (1) Dissolve the Deacon's Board of Glenbain Congregation.
- (2) Dissolve the Session of Glenbain Congregation.
- (3) Appoints an Acting Session comprising two Ministers and two Elders.
- (4) Severing the ties between the Rev P. Buso and the Congregation.

Upon discussing this the AARP came to the conclusion that its decision has not been implemented by Presbytery and resolved to:

- (1) To set aside the decision of the Drakensberg Presbytery taken on 12 November 2025 affecting the Glenbain Congregation as null and void.
- (2) The matter is referred to the General Assembly Commission in terms of clause 15.24 of the *Manual of Faith and Order*.

Upon further engagement between the Convener of the AARP and the Moderator of General Assembly, it was agreed that the Moderator will attempt mediation.

We shall wait to hear from the Moderator.

AE Kasambala
Moderator and Chair of the Commission

WV Mkhungo
Clerk of the Commission

Proposals

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes that the matter involving the Rev EJ Masikane and Msinga Congregation is now in the hands of the Presbytery. (T)
3. The Executive Commission notes that mediation between the JH Soga Memorial Synod and the Presbytery of Mthatha is ongoing. (T)
4. The Executive Commission instructs the ABC attend to all the areas of improvement as raised on the evaluation of the 2025 General Assembly to improve on future Assemblies. (T)
5. The Executive Commission adopts the report of the Special Commission to Mahwelereng as published in Appendix A. (M)
6. The Executive Commission instructs the ABC and Communications Committees to develop a policy regarding the recording, editing and distribution of General Assembly and Executive Commission proceedings. (M)
7. The Executive Commission notes the mediation taking place in the Central Cape Presbytery. (T)
8. The Executive Commission notes the mediation taking place between the Schools Trust and the Presbytery of Zimbabwe. (T)
9. The Executive Commission notes that the Moderator is engaged in mediation between the Presbytery of Drakensberg and the Glenbain congregation. (T)

The Uniting Presbyterian Church in Southern Africa Special Commission to Mahwelereng

Constitution

The Assembly Standing Commission, meeting on 29 September 2025, appointed a Special Commission of General Assembly in terms of paragraphs 10.41(e) and 14.43 of the *Manual of Faith and Order*, granting it the powers of General Assembly to act. It was decided that the Special Commission would report to every ASC meeting and produce a final report for the Executive Commission in 2026.

The ASC appointed the Rev Sipho Mtetwa (as Moderator of the Special Commission), the Clerk of Assembly, and Elder Sarah Masekela as members. Due to the ill health of the Clerk of Assembly in November 2025, the General Secretary, the Rev Dr George Marchinkowski, took up his duties as Clerk of the Commission.

In Person Meeting: Saturday 29 and Sunday 30 November 2025

The Special Commission met at Mahwelereng on the last weekend of November. The Special Commission held hearings with the following parties in separate sessions:

- The Pastoral Team of Presbytery originally sent to visit Mahwelereng.
- The Complainant, Elder Mmatladi J Makhafola.
- The Session & Stewardship Board (including Mr Peter Lemekoane – Session Clerk)
- The Rev L and Mrs Manaka, the previous Interim Moderator and his spouse.
- The Presbytery Office Bearers (excluding Mr B Boshielo, Clerk, who had given his apologies).

The Special Commission also met in a private Session on Saturday evening and, on Sunday, participated in a service of worship with the congregation. The Interim Moderator, Rev D Molaba, led the service. The Rev Sipho Mtetwa preached, and the other two Commission members took part.

Documents which were requested, including information on the HIV AIDS Project, the Minute book of Session, and financial records of the congregation were received.

Second in-person Meeting: Friday 6 to Sunday 8 February 2026

The Special Commission met again from 6 to 8 February 2026. All members were in attendance.

On Friday 6 February 2026, the Special Commission met again with the complainant, Elder MJ Makhafola, and then with the Board of the HIV AIDS Project. On Saturday 7 February 2026, the Special Commission met with the Session and Stewardship Board, with the Rev L Manaka, with Elder B Boshielo (Clerk of Presbytery) and, lastly, with the Presbytery Office Bearers (including the Immediate Former Moderator, the Rev M Molifi.

On Saturday afternoon and evening, the Special Commission met in a private sitting.

On Sunday, 8 February 2026, the findings and decisions were delivered to the congregation by the Special Commission with the Moderator, the Rev SJ Mtetwa addressing the congregation during a service of Public worship. After the reading of the decisions and findings, there was a dramatic and vociferous response from various younger members of the congregation. The Moderator called for order but the tone from the group of members was rude and unruly. The Moderator gave the group an opportunity to speak their minds. Seemingly the unhappiness was around the fact that the Special Commission had not reinstated the Rev Manaka as Interim Moderator. The General Secretary explained that this was not in the Commission's brief and had been dealt with in a ruling of the Assembly Administrative Review Panel in May 2025. It is to be noted that no elder stood up during the disruption by members of the congregation to call for calm or to direct the young people to follow accepted procedure to resolve their dispute. The Moderator

expressed his disappointment with the group's behaviour and the tone of their interaction. Since the group would not allow the Rev Molaba to conclude the service, the Moderator pronounced the benediction and the ministers and elders processed out of the sanctuary.

The events described above happened in the presence of the Office Bearers of Presbytery who were in attendance at the service.

FINDINGS

The Special Commission finds, in terms of para 10.55(a), that the congregation is in an unsatisfactory state. The Special Commission finds that this is largely due to failure of leadership by the Session.

1. The HIV AIDS Project

The Special Commission finds that the congregation's Project is in an unsatisfactory state. The HIV AIDS Project started as a project of the congregation but over time has become more and more independent notwithstanding three board members being serving members of Session. When asked about the future of the project, the Board members said they believed it would ultimately move off the church premises and change its name, removing reference to the congregation. The Commission finds that there may be a conflict of interest in that three members serve on both the Session and on the Project's Board.

The Special Commission is alarmed that election of Project Board members seemingly does not happen on a regular basis, but the original office bearers are largely in place and new members are handpicked by the present Board. We have noted several instances of erratic sources of income (from R200k in one year to R1,2 million in another). The Commission noted that when a grant was received from the Lotto, the Project produced two sets of Financial Statements – one for lottery and one for Department of Social Development and the Department of Health. This is regarded as suspicious. In the same years, Staff members of the Project were paid two separate salaries, from two separate banking accounts for doing the same jobs.

In addition, Board members seem uninformed about their fiduciary responsibilities and their obligations to manage and administer the Project.

2. The Session and Stewardship Board

The Special Commission finds that the work of Session was and is still characterised by lack of co-operation, disharmony, lack of mutual trust, and poor communication. Session members do not have an adequate understanding of their governance, oversight and pastoral roles which are outlined in Chapter 7 of the *Manual*.

A particularly alarming discovery was that the 2023 Permission to Occupy certificate was signed by Mrs Makhofola on behalf of the Session/congregation although she is a prominent member of the Project's Board. This displays an unacceptable level of conflict of interest. The fact that the Treasurer is both Treasurer of the Project and congregation is also irregular.

The Session has not provided oversight of the Project and regular reports have not been given or requested by the Session. Finally, the matter of the R15 000 due to the Fellowship of Women, which is apparently in a frozen account needs to be brought to a close. The account needs to be reactivated, closed and deposited into the account of the Fellowship of Women.

3. The Rev Lethebe Manaka

The Special Commission notes that Rev Manaka is no longer the Interim Moderator of the congregation of Mahwelereng. In this respect the decision of the AARP of 28 May 2025 was noted.

The miscommunication relating to the honorarium of R10 500 per month, recorded in the minutes of Session on 18 November 2023, as a "directive of the Presbytery" is disappointing. The minutes of that meeting were confirmed as correct but still this anomaly remains. The Presbytery Office Bearers testified that there was no such policy.

We cannot discern from the documents and minutes provided that any steps were taken by Interim Moderator to fill the vacancy.

4. The Presbytery of Limpopo

The Presbytery of Limpopo is also complicit in the unsatisfactory state due to failure to act. Presbytery allowed the unsatisfactory state of Mahwelereng to polarise the Presbytery instead of dealing with the matter in a united way. The positive sign is that the new Office Bearers have taken up the challenge in various ways including having a Presbytery Retreat and setting it as a goal to reunite the Presbytery and address the polarisation including the upset caused to the Rev Molifi and her family.

The office Bearers acknowledge this and have committed to taking steps to correct the situation.

DECISIONS

1. The Special Commission instructs the Session and Stewardship Board
 - (a) to apologise to the congregation in a service of worship, and to the Presbytery at an appropriate time, for poor leadership and for failure to show leadership in the service held on Sunday 8 February 2026;
 - (b) to meet with the young people of the congregation who caused the disruption in the service on Sunday 8 February 2026 to hold them accountable for their behaviour and the tone of their interaction with the Special Commission.
2. The Special Commission instructs the Session to review the Project, reinstate it as a project of the congregation, place a report on the agenda of every Session meeting, the annual meeting of the congregation, and include it in Presbytery reports of the Interim Moderator going forward.
3. The Special Commission instructs the Presbytery to
 - (a) consider replacing the Rev D Molaba as Interim Moderator of Mahwelereng as he finds himself in an untenable situation through no fault of his own;
 - (b) appoint two Assessors in terms of 10.41(c) to assist the Interim Moderator in training the Session and in monitoring and evaluating their progress.
4. The Special Commission instructs the Interim Moderator to train the members of Stewardship Board and Session on their responsibilities by the May 2026 Stated Presbytery meeting.
5. The Special Commission refers to the Presbytery, the Interim Moderator, and the Assessors the events of Sunday 8 February 2026 for action.
6. The Special Commission refers to the Presbytery of Limpopo the reference to an "Interim Moderator remuneration policy" in the minute book of Session recorded on 18 November 2023 to verify whether such a policy was in place in the Presbytery of Limpopo at that time, and if not, investigate who misled the Session of Mahwelereng.

SJ Mtetwa (Moderator), GW Marchinkowski (Clerk) and S Masekela
As Commissioners for the General Assembly. Thursday 26 February 2026

Nominations Committee Preliminary Report UPCSA COMMITTEES OF GA - 2025/27 COMMITTEE CONVENERS & MEMBERS NAMES			M/F
1	AARP/COURT OF ASSEMBLY		
	Convener: Rev Mukondi Ramulondi		M
	Ministers:		
	Rev Thabane Masikane		M
	Rev Luzuko Qina		M
	Rev John Gordon		M
	Rev Lulama Mshumpela		M
	Rev Awedzani Nemauxhwe		M
	Alternate Ministers		
	Rev Thamsanqa Memela		M
	Rev Sandisele Xhinti		M
	Rev Vuyolwethu Mbaru		M
	Elders:		
	Ms Nomakorinte Mlatsheni		F
	Mr Sipho Nhlabathi		M
	Adv Themba Masuku		M
	Adv Lulama David Halam		M
	Mr Benny Boshielo		M
	Mr Harry Bopape		M
	Alternate Elders:		
	Mr Thabo Masete		M
	Mr Buti Sithole		M
	Mr Matthews Seseko		M

2	ASSEMBLY BUSINESS		
	Convener: Rev Mamolotjie Magagane		M
	Members:		
	Moderator: Rt Rev Dr Amon Kasambala		M
	Moderator Designate: Rev Melanie Cook		F
	General Secretary: Rev Dr George Marchinkowski		M
	Clerk of Assembly: Rev Vusi Mkhungo		M
	Mr Malibongwe Gwele		M
	Rev Farisi Sakala		F
	Rev Armando Sontange		M
	Rev Shona van der Lingen		F
	Rev Vusumzi Mabo		M

GENERAL ASSEMBLY CLUSTER Cluster Convener: Mr Malibongwe Gwele			
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3	CHURCH OFFICE AND HUMAN RESOURCES		
	Convener: Rev Awedzani Nemauxhwe		M
	Members:		
	Moderator: Rt Rev Dr Amon Kasambala		M
	General Secretary: Rev Dr George Marchinkowski		M
	General Treasurer: Mr Ryan Johnson		M
	Dr Inette Taylor (Specialist)		F
	Dr Shepherd Masaraure		M
	Zambian Synod Representative		
	Mr Mpendulo Mkentane		M
	Dr Kefiloe Masiteng		M
	Dr Nonceba Mashalaba		F
	Rev Sibusiso Zungu		M
	Ms Reneelwe Mokgalabone		F

	Ms Manyabela Ngoatje	F
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4	COMMUNICATIONS	
	Convener: Mr Benny Boshielo	M
	Members:	
	General Secretary: Rev Dr George Marchinkowski	M
	Clerk of Assembly: Rev Vusi Mkhungo	M
	Rev Lazarus Sajeni	M
	Mr Jeremiah Munthali	M
	Mr Solly Maluleke	M
	Ms Grace Ngidi	F
	Ms Tips Mdedetyane	F
	Mr Rajane Koloko	M
	Ms Sarona Maja	F
	Ms Nomusa Phungula	F
	Ms Zintle Fili	F
	Corresponding members:	
	Conveners of Presbytery Communications Committees	

GOVERNANCE AND ADMINISTRATION CLUSTER

Cluster Convener: Rev Shona van der Lingen

5	FINANCE	
	Convener: General Treasurer Mr Ryan Johnson	M
	Members:	
	Moderator: Rt Rev Dr Amon Kasambala	M
	Moderator Designate: Rev Melanie Cook	F
	General Secretary: Rev Dr George Marchinkowski	M
	Chief Finance Officer: Rev Thembinkosi Nopapaza	M
	Clerk of Assembly: Rev Vusi Mkhungo	M
	Ministry Secretary: Rev Mzwamadoda Mtyhobile	M
	Mr Thomas Nyagwaya	M
	Mr Hambani Ngwenya	M
	Mr Colin Gauld	M
	Ms Violet Baloyi	F
	Ms Nobabalo Majokweni	F
	Rev Christopher Judelsohn	M
	Rev Robert Thema	M
	Ms Xolisa Futshane	F
	Corresponding Members:	
	Treasurers of Presbyteries and Treasurers of Church Fellowships	
	Associated with the Committee:	
	Representative from Priorities and Resources Committee	

6	AUDIT COMMITTEE	
	Convener: Ms Nomhlobo Ngqungwana	F
	Members:	
	General Treasurer: Mr Ryan Johnson	M
	Chief Finance Officer: Rev Thembinkosi Nopapaza	M
	Mr Nondo Zombe	M
	Mr Thomas Nyagwaya	M
	Mr Simphiwe Mzozoyane	M
	Ms Ntombikayise Mbobela	F
	Rev Colin Campbell	M
	Ms Vuyolwethu Mndawo	F
	Mr Thabo Gumede	M
	Ms Bukeka Nohashe	F

	Mr Tom Borril	M
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7	MANUAL	
	Convener: Rev Iain Kemp	M
	Members:	
	Rev Anna Banda	F
	Rev Thomson Mkandawire	M
	Ms Thulani Nayo	F
	Ms Fikile Ndlovu	F
	Adv Irene Mukwevho	F
	Ms Thembie Nxumalo	F
	Rev Bongiwe Ngebulana	F
	Rev Christopher Judelsohn	M
	Rev Willingmore Mhlanga	M

8	ASSEMBLY STANDING COMMISSION	
	Moderator: (as chair) Rt Rev Dr Amon Kasambala	M
	Immediate Former Moderator: Rev Lydia Neshangwe	F
	Moderator Designate: Rev Melanie Cook	F
	General Secretary: Rev Dr George Marchinkowski	M
	Clerk of Assembly: (as secretary) Rev Vusi Mkhungo	M
	General Treasurer: Mr Ryan Johnson	M
	Ministers:	
	Rev Theo Groeneveld	M
	Rev Qaqamba Xalisa	F
	Rev Jane Nyirongo	F
	Elders:	
	Mr Augustice Stuurman	M
	Ms Mathandi Mbense	F
	Ms Sarah Masekela	F

9	NOMINATIONS	
	Convener: Mr Siyanda Mqalo	M
	Members:	
	Mr Arthur Nhau	M
	Zambian Synod Representative	
	Rev Andile Nyawo	M
	Mr Augustice Stuurman	M
	Ms Nomfundiso Mdoda	F
	Ms Nobuntu Pona	F
	Rev Yolisa Mlalandle	F
	Rev Armando Sontange	M
	Rev Colin Campbell	M
	Rev Nozinhle Madlala	F

WORSHIP AND PASTORAL CARE CLUSTER Cluster Convener: Rev Farisi Sakala

10	WORSHIP	
	Convener: Rev Lulama Mshumpela	M
	Members:	
	Rev Dephine Murove	F
	Rev Robert Chawinga	
	Rev Douglas Bax	M
	Rev Lebo Molokoane	M
	Rev Hendry Fortuin	M
	Rev Zephney Kennedy	F

	Rev Mike Muller	M
	Ms Fuziwe Qithini	F
	Rev Thamsanqa Memela	M
	Church Design Subcommittee (Convener)	
	Rev Tony Robinson	M
	Corresponding members:	
	Representatives from Presbyteries	

11	HEALTH & WELLNESS	
	Convener: Dr Nomzi Zibi-Hlophe	F
	Members:	
	Mrs Pauline Mushayavanhu	F
	Ms Beatrice Nkunika Nyirongo	
	Dr Phindiswa Mnana	F
	Ms Nombeko Mpongo	F
	Ms Nosisa F Mkosana	F
	Ms Nomakhaya Matutu	F
	Ms Yolisa F Bomela	F
	Ms Nomlibo Jacobs	F
	Mr Onke Ngwendu	M
	Mr Luzuko Bunu	M
	Mrs Matshidiso Mamabolo	F

12	STEWARDSHIP	
	Convener: Rev Sibusiso Gwala	M
	Members:	
	Chief Finance Officer: Rev Thembinkosi Nopapaza	M
	Mr Stanley Mudzingwa	M
	Rev Sonye Banda	M
	Rev Celani Mbhele	M
	Ms Akhona Dyantyi	F
	Rev Khonani Maselesele	M
	Mrs Keitumetsi Mosime	M
	Ms Nomsa Ndiki	F
	Ms Violet Baloyi	F
	Corresponding members:	
	Conveners of Presbytery Stewardship Committees	

13	PRIORITIES AND RESOURCES	
	Convener: Rev Sauros Phaika	M
	Members:	
	Moderator: Rt Rev Dr Amon Kasambala	M
	Moderator Designate: Rev Melanie Cook	F
	General Secretary: Rev Dr George Marchinkowski	M
	Clerk of Assembly: Rev Vusi Mkhungo	M
	General Treasurer: Mr Ryan Johnson	M
	Ministry Secretary: Rev Mzwamadoda Mtyhobile	M
	Rev Brian Mazanhi	M
	Ms Jane Mkalipi	F
	Ms Sarah Masekela	F
	Rev Iain Kemp	M
	Mr Sisa Mtwana	M
	Ms Buli Mabizela	F
	Mr Pedzisayi Sakuhuni	M

SERVICE AND WITNESS CLUSTER
Cluster Convener: Rev Armando Sontange

14	ECUMENICAL RELATIONSHIPS	
	Convener: Gen Sec Rev Dr George Marchinkowski	M
	Members:	
	Moderator: Rt Rev Dr Amon Kasambala	M
	Moderator Designate: Rev Melanie Cook	F
	Church Unity Commission Rep: Rev Michelle Black	F
	Mr Benson Njobvu	M
	Rev Dr Garikai Mufanebadza	M
	Ms Karabo Mamabolo	F
	Ms Afika Rwayi	F
	Rev Nkululeko Nojoko	M
	Rev Dr Bukelwa Hans (GRAPE Champion)	F
	Rev Mzwamadoda Mtyhobile	M
	Rev Craig Morrison	M
	Corresponding members:	
	Conveners of Presbytery Ecumenical Relations Committees	

15	JOINT LIAISON COMMITTEE WITH THE UCCSA	
	Convener: Rev Natalie Gordon	F
	Members:	
	General Secretary: Rev Dr George Marchinkowski	M
	Rev Talkmore Chilanga	M
	Zambian Synod Representative	
	Rev Elries Fortuin	M
	Mr Paul Fayaka	M
	Ms Gloria Spelman	F
	Ms Naume Somo	F
	CFC Rev Thabani Masikane	M

16	ETHICS AND DISCIPLINE	
	Convener: Rev Allan Nyoni	M
	Members:	
	Rev Biggie Mususa	M
	Zambia Synod Representative	
	Ms Kalipa Qaba	F
	Rev Lita Madaka	M
	Adv Sharon Mthimunye	F
	Ms Fezekile Mtete	F
	Rev Gavin Lock	M
	Rev James Lungu	M
	Rev Zukisani Sotashe	M
	Mr Buti Sithole	M
	Rev Mbulelo Mandiyase	M

17	CHURCH in SOCIETY	
	Convener: Ms Gloria Spelman	F
	Members:	
	Rev Sam Kudakwashe Ruzivo	
	Rev James Lungu	
	Rev Mzwamadoda Mfene (Eco-Justice Champion)	M
	Mr Oliver Muwowo	M
	Rev Matshidiso Piroe	F
	Rev Vuyolwethu Mbaru	M
	Ms Kelebogile Milanzi	F

	Ms Anda Mtshutshwana	F
	Rev Sharon Simelane	F
	Mr Vuyani Maguga	M
	Ms Belinda Crawford	F
	Mr Sakhele July	M
	Corresponding members:	
	Conveners of Presbytery Church in Society Committees	

18	CHURCH FELLOWSHIPS	
	Convener: Rev Thabani Masikane	M
	Members:	
	Rev Sauros Phaika	
	Rev Elias Simango	M
	Rev Dr Victor Letuka	M
	Rev Thembazana Ngalwana	F
	Ms Asanda Mjobo	F
	Rev Caroline Hlati	F
	Rev Nonyamezela Tati	F
	Dr Mmameno Pataki	F
	Mr Green Moeketsi	M
	Rev Bongiwe Ngebulana	F
	Presidents / Secretaries of Fellowships	
	Corresponding Members:	
	Conveners of Presbytery Fellowships Committees	

19	PERSONS WITH DISABILITIES	
	Convener: Rev Greg Howse	M
	Members:	
	Mrs Elizabeth Malunga	F
	Zambian Synod Representative	
	Rev Mafasa Nyama-Ratsoma	M
	Mrs Anita Howse	F
	Ms Dorah Nkosi	F
	Mr Malefetsane Mtshali	M

PREACHING AND TEACHING CLUSTER		
Cluster Convener: Rev Vusumzi Mabo		
20	MISSION AND DISCIPLESHIP	
	Convener: Rev Richard Mkandawire	M
	Members:	
	OLM Administration: Ms Eddie Stopforth	F
	Rev Judith Chirwa Mkandawire	F
	Rev Dr David Mushayavanhu	M
	Rev Theo Groeneveld	M
	Rev Mzwamadoda Mfene	M
	Rev Jackie Barker	F
	Rev Matshidiso Piroe	F
	Rev Wayne Van Heerden	M
	Mrs Buhle Tafatawona	F
	Rev Stewart Gordon	M
	Ms Mokgadi Modiba	F
	Rev Xolisa Mashibini	M
	Rev Cecil Subroyan	M

21	MINISTRY	
	Convener: Rev Mautji Pataki	M
	Members:	

	Ministry Secretary: Rev Mzwamadoda Mtyhobile	M
	Dr Inette Taylor (Specialist)	F
	Rev Dr Christopher Mkandawire	M
	Rev Tatenda Garande	M
	Rev Yolisa Mlalandle	F
	Rev Fezeka Jobela	F
	Ms Mpumi Mthembu	F
	Rev Brian Smith	M
	Mrs Ngabisa Mtshake	F
	Rev Thanduxolo Nkayi	M
	Rev Luyanda Ruka	M
	Rev Sandiso Njeza	M

22	EDUCATION AND TRAINING	
	Convener: Rev Ndimpiwe Qupuna	M
	Members:	
	PEF Administrator: Mr Ronnie Maqubela	M
	Dr Teclar Usai	F
	Mr Kenneth Mtonga	M
	Rev Dr Robert Munthali	M
	Rev Nozinhle Madlala	F
	Ms Nosipho Mdedetyana	F
	Mr Dumisani Khoza	M
	Mr Twasile Mbandazayo	M
	Mr Thabo Masete	M
	Rev Philani Mbanjwa	M
	Mr Zamuxola Langa	M
	Corresponding members:	
	Conveners of Presbytery Education and Training Committees	

23	DOCTRINE	
	Convener: Rev Judith Mkandawire	F
	Members:	
	Rev Biggie Mususa	M
	Rev Dr Godfrey Msiska	M
	Mr Gabriel Mampane	M
	Mr Kevin Bestwick	M
	Mr Kieren Edge	M
	Rev Michael Craig	M
	Adv Irene Mukwevho	F
	Rev Wayne van Heerden	M
	Rev Douglas Bax	M
	Ms Fikile Ndlovu	F
	Rev Kokkie Smith	M

24	TASK TEAM ON HUMAN SEXUALITY	
	Convener: Rev Wayne van Heerden	M
	Members:	
	Rev Thompson Mkandawire	M
	Rev Paul Neshangwe	M
	Rev Yolisa Mlalandle	F
	Ms Nomusa Phungula	F
	Rev Michael Craig	M
	Rev Willingmore Mhlana	M
	Rev Graham Fryer	M
	Mr Twasile Mbandazayo	M
	Ms Ntombivelile Xhelithole	F
	Rev Jackie Barker	F

WORSHIP AND PASTORAL CARE CLUSTER

WORSHIP

Report to the Executive Commission of General Assembly 2026

The Worship Committee

Members appointed by the GA

Lulama Mshumpela (Convener)

Zephney Kennedy (Minute Taker)

Douglas Bax, Robert Chawinga, Hendry Fortuin, Thamsanga Memela, Lebo Molokoane, Michael Muller, Dephine Murove, Fuziwe Qithini

Corresponding Members

Representatives from the Presbyteries of the UPCSA

Terms of Reference

The work of the Worship Committee is to facilitate and promote the UPCSA's three mission priorities namely:

- to bear witness to the saving love and grace of our Lord Jesus Christ;
- to build vital, reforming congregations for worship, ministry and discipleship; and
- visibly to proclaim the Kingdom of God through unity, justice, peace and love;

Thus the Committee seeks

- to equip the UPCSA with worship services and liturgical resources that are theologically and liturgically correct and that congregations can adapt to fit their own contexts;
- to promote and encourage worship that is relevant and inspires people to live out the Word of God in their everyday lives;
- to provide training materials explaining the liturgies and seasons of the Church;
- to promote the translation of the services and liturgical resources of the UPCSA into the various Southern African languages that are used in the UPCSA; and
- to share liturgical resources with our ecumenical partners.

Work in 2025-2026

The Committee would normally have met every month via Zoom. However, various circumstances, such as poor internet connections, have led to its meeting less often over the past months. More recently the Convener also announced that he was stepping down owing to ill health. For these reasons the work that the Committee has completed since the 2025 General Assembly has been minimal, except for revising a couple of existing documents and drafting one new document for use in marriage preparation.

The Committee thus submits the following work to the Executive Commission for it to adopt:

1. two documents previously adopted by the General Assembly but subsequently amended and now submitted in revised versions that are further improved:
 - a) *How Can we be More Effective Preachers? A Questionnaire for Feedback on Preaching*. See **Appendix A**.
 - b) *The Christian Festivals: their Colours and their Celebration*. See **Appendix B**
2. A new document: *The Art of Marriage*. See **Appendix C**. This document is designed for ministers to give to the couples they meet for premarital counselling with the suggestion that they keep it and consider framing it for hanging on their bedroom walls.

Work Planned (and Partly in Progress)

a) A new *Service Book and Ordinal*.

b) A *Directory of Worship*, which would include, besides the two documents, *The Christian Festivals: their Colours and their Celebration* and *How Can we be More Effective Preachers? A Questionnaire for Feedback on Preaching inter alia*, chapters on:.

- The Structure of Sunday Worship
- The Conduct of Worship
- How to Read the Bible in Church
- How to Lead Prayer in Church
- Vestments (or What Ministers Should Wear)
- A Questionnaire for Use in Premarital Counselling
- A revised Statement on Inter-Faith Worship [and Relations].

Thanks

On behalf of the Committee, I would like to thank the Rev. Lulama Mshumpela for his leadership as its Convener. May God grant him strength and recovery in the coming days. I would also like to thank all members of the Committee who so generously give of their time to work diligently for it and in particular the Rev. Zephney Kennedy for keeping the minutes of our meetings and communicating the Zoom connection dates and links to us all.

MIKE MULLER

INTERIM CONVENER

Email: Lomic@mweb.co.za

PROPOSALS:

1. The Executive Commission receives the Report. (T)
2. The Executive Commission conveys to the Rev. Lulama Mshumpela its thanks for his leadership as Convener of the Committee and its good wishes for his health. (T)
3. The Executive Commission adopts the following revised documents,
 - (a) *The Christian Festivals: their Colours and their Celebration* and
 - (b) *How Can We Be More Effective Preachers? A Questionnaire for Feedback on Preaching*,
 and instructs the Clerk of Assembly to send them to all Presbytery Clerks for them to distribute to all the ministers and probationers in their Presbyteries. (M)
4. The Executive Commission instructs the Clerk of Assembly to send the document, *The Art of Marriage*, to all Presbytery Clerks for them to distribute to all the ministers in their Presbyteries for the ministers for use in the way described in the Report. (M)
5. The Executive Commission instructs the Clerk of Assembly to
 - a) replace the old versions of the documents in proposal 3 on the UPCSA website with the revised versions; and
 - b) to place the document on *The Art of Marriage* on the website with a note that it is for use in premarital counselling and for couples to frame and hang up in their bedrooms, should they wish to do so. (M)

How Can We Be More Effective Preachers?

**A questionnaire for feedback
and
a bibliography for preachers**

Produced by the UPCSA Worship Committee

A Questionnaire for Feedback

“With its preaching Christianity stands or falls” (P.T. Forsyth). Good preaching has never been easy, but in our secularized, so-called post-Christian society in which, it is claimed, “religion has become increasingly irrelevant for many” it is harder to make an impact. The only solution is for us to become better preachers! But how? Good books on preaching can help. But *we also need feedback* on how we can improve our preaching. This questionnaire has been drafted to enable such feedback. Its questions can help in preparing a sermon or in reflecting on an already-prepared one. But frank feedback from others is much more helpful, if only we are prepared to listen to it and learn from it. We can ask a few (preferably diverse) members of our congregations to answer the questions (each out of 10, or else just with a positive tick/negative cross). We can then meet with them to discuss their answers or, if it helps them be more candid, let them return their answers anonymously.

The Preacher's Presence

1. Was he preacher appropriately and neatly dressed?
2. Did s/he keep her/his/ hands/thumbs out of her/his pockets and away from her/his face?
3. Did s/he stand tall and refrain from clinging to the pulpit?.....

A Biblical Basis?

4. Was the sermon strictly based on, and faithful to, the Bible?.....
5. Did it expound *the text*, i.e. explain its meaning in its context and apply it to ours—not just use the text as a peg on which to hang a sermon really on another topic or only obliquely related to the text?

Christ-centred and Gospel-centred?

6. Did it make clear the seriousness of sin but also the love of God, the unconditional grace of Christ and the Holy Spirit's power to save?
7. *Was the sermon Christocentric*, so that through the text *Jesus Christ himself confronted and challenged the hearers* (I Cor. 2:2, II Cor. 4:5)?
8. Did it seek to *win people for Christ*, not just tell them what to *do*?
9. Did it accord with the principle that the only thing that counts for salvation is faith in Jesus Christ that is active in love (Gal.5:6, I Cor.13:2)?

Structure

10. Was any introduction or background kept short and to the point?
11. Did the sermon have a clear overarching structure and focus?
12. Did the sermon end at the right point, not meander on too long?

Rhetoric

13. Did the preacher maintain direct eye contact with her/his hearers and look at them more than at at any scrip/note/ tablet)?.....
14. Did s/he capture attention at the start and maintain it to the end?
15. Did s/he speak in a natural, relaxed, measured, *conversational* voice, one that was not too fast and not staccato?
16. Did the preacher not just *read* but *preach* the sermon, i.e. speak in a *lively, varied tone of voice*, with appropriate *emphasis and pauses* to express *mood, feeling and drama*?
17. Did s/he speak earnestly and indeed with passion, "as a dying man to dying men" (Richard Baxter cf. St Paul in II Cor. 5:20)?
18. Did s/he *talk* to the congregation as one sinner to others, not *preaching at* them, let alone *preaching down* to them?
19. Did s/he *engage the congregation* by asking them questions?
20. Did the preacher *get the listeners to think through the basic issue*?
21. Did the preacher articulate clearly and speak audibly?.....
22. Did s/he use simple words and uncomplicated sentences and avoid theological and other academic jargon (I Cor. 1:17-25, 2:1-5)?
23. Did the preacher avoid grammatical mistakes?
24. Did s/he avoid "ums", "ers", "ahs"—and too many "ands"?.....
25. Did the preacher lace his/her sermon with a little humour?.....
26. Did s/he use varied and appropriate gestures, but not too many?

Relevance and Application

27. Did the preacher avoid being abstract and apply the text to the concrete reality of life (as the listeners experience it today)?
28. Did s/he address both the personal *and* any social or national issues in the text (in the light of Christ's Lordship over all of life)?
29. Did s/he use enough illustrations, and were they apt and well told?
30. Did the sermon conclude with a clear call to personal repentance, commitment and/or action?

Other Comments

31. What other comments or suggestions would you make?

.....

Basic Books on Preaching

Books on preaching can also be a huge help to preachers. Every preacher should study the standard works. Below are some older classics (with their dates of publication or republication) and, after them, some highly commended more modern works.

- Abbey, M.R. *Communication in Pulpit and Parish* (Westminster, 1973)
- Broadus, J.A. *Preparation and Delivery of Sermons* (Solid Ground, 2004)
- Browne, R.E.C. *The Ministry of the Word* (Fortress, 1976)
- Davis, H. Grady *Design for Preaching* (Fortress, 1958)
- Fant, C.E. *Preaching for Today* (Harper & Row, 1977)
- Forsyth, P.T. *Positive Preaching and the Modern Mind* (New Creation, 1993)
- D. Martyn Lloyd-Jones *Preaching and Preachers* (H. & S., 1971)
- Robinson, H.W. *Biblical Preaching* (Baker, 1980)
- Sangster, W.E. *The Craft of Sermon Construction* (Baker, 1972)
- Sangster, W.E. *The Craft of Sermon Illustration* (Baker, 1972)
- Scherer, P. *For We Have This Treasure* (Harper & Bros., 1944)
- Spurgeon, C.H. *Lectures to my Students* (Banner of Truth, 2011)
- Stewart, J.S. *Heralds of God* (Baker, 1972)
- Sweazey, G.E. *Preaching the Good News* (Prentice-Hall, 1976)
- Boyd-Macmillan, R. *Explosive Preaching* (Paternoster, 2006)
- Chapell, B. *Christ-Centered Preaching* (Baker, 1994)
- Chapman, J. *Setting Hearts on Fire* (Matthias Media, 1999)
- Craddock, F.B. *As One without Authority* (Chalice, 2001, 4th ed.)
- Davis, E.F. *Preaching the Luminous Word* (WB Eerdmans, 2016)
- Ellsworth, W. *The Power of Speaking God's Word* (Mentor, rev. ed. 2001)
- Keller, T. *Preaching. Communicating Faith in an Age of Skepticism* (Viking, 2015)
- Koller, C.W. *How to Preach without Notes* (Baker, 2007)
- Kuruvilla, A. *Privilege the Text. A Theological Hermeneutic for Preaching* (Moody, '13)
- Miller, C. *Preaching. The Art of Narrative Exposition* (Baker, 2010)
- Vines, J., and Shaddix, J. *Power in the Pulpit* (Moody, 1999)

"Preachers learn to preach by studying those who do it well" (G.E. Sweazey). Some celebrated volumes of sermons to study and learn from are:

- Blackwood, A.W. *The Protestant Pulpit. An Anthology* (Baker, 1977)
- Bonhoeffer, D. *Worldly Preaching* (ed. by C.E. Fant) (Nelson, 1975)
- Coffin, H.S. *God's Turn* (Harper & Bros, 1934)
- Craddock, F.B. *The Cherry Log Sermons* (Westminster John Knox, 2001)
- King, M.L. Jnr *Strength to Love* (Harper & Row, 1963)
- Marshall, P. *Mr Jones, Meet the Master* (Fleming H. Revell, 1949)
- Stewart, J.S. various titles.

Note: The internet also offers examples of good sermons and instruction on public speaking. For a good free course of 10 lessons on effective public speaking designed by the University of Washington see: www.edx.org/course/introduction-to-public-speaking-2

Appendix B

The Christian Festivals, their Colours and their Celebration

The Christian Festivals and Seasons

Several Christian festivals are celebrated worldwide. The Presbyterian, or Reformed, Church commonly celebrates the following:

1. **Advent Sunday:** The Christian year begins with the Advent season, the four Sundays before Christmas. The first of these Sundays is Advent Sunday, on which the Church in eager anticipation celebrates the promised "advent", or "coming", of Christ in triumph and glory.
2. **Annunciation Sunday:** The annunciation (Matt. 1:18-25, Lk. 1:26-55) is celebrated on the fourth Sunday of Advent, i.e. the Sunday immediately before Christmas.
3. **Christmas Day:** Western Christians celebrate the birth, or "nativity", of Jesus, the Messiah and incarnate Son of God (Matt. 1, Lk. 1-2, Jn. 1) on the 25th of December. (Eastern Orthodox Christians celebrate it on the 7th of January.)
4. **Epiphany:** Epiphany is on January 6th and ends the Christmas season. If the 6th is not a Sunday, Epiphany is celebrated on the Sunday before the 6th. It commemorates the visit of the magi to the child Jesus (Matt. 2) and thus the revelation of the gospel to the Gentile world. (The traditional association of Ps. 72 with this festival led to its being called also Three Kings' Day.)
5. **The Baptism of our Lord** is celebrated on the Sunday after Epiphany.
6. **Ordinary Time:** from the Sunday after the Baptism of our Lord until the second Sunday before Lent.
7. **Transfiguration Sunday:** On the Sunday before Lent, this celebrates our Lord's Transfiguration.
8. **Ash Wednesday** begins the season of **Lent**, 40 days before Easter Sunday.
9. **Palm/Passion Sunday:** On the Sunday before Easter, this celebrates Jesus' triumphant Entry into Jerusalem (or alternatively the suffering of Christ in his Passion).
10. **Maundy Thursday** or **Tenebrae:** On the Thursday of Holy Week, this commemorates Jesus' Last Supper with his disciples. Traditionally it includes a re-enactment of Jesus' washing of his disciples' feet (Jn. 13).
11. **Good Friday:** Good Friday is "good" in the sense that it commemorates Jesus' offering up of himself for the redemption of humankind. On it the Church reflects on Jesus' suffering, pain and death for the sake of the world.
12. **Easter Sunday** celebrates the resurrection of Jesus Christ. It is the Sunday of all Sundays when Holy Communion should be celebrated. The Easter season lasts until the Sunday after Ascension Day.
13. **Ascension Day:** Ascension Thursday, 40 days after Easter, celebrates the ascension of our Lord to "the right hand of God" and thus to authority over all the world and all dimensions of life (private, social and -political).
14. **Pentecost Sunday**, 50 days after Easter, celebrates the first outpouring of the Holy Spirit on the People of God.
15. **Trinity Sunday:** This is the Sunday after Pentecost and celebrates God's self-revelation in three eternal modes, or ways, of being.
16. **Reformation Sunday** is the last Sunday in October and celebrates the day Martin Luther is reported to have posted his Ninety-five Theses on the door of the Castle Church in Wittenberg, Germany (31 October 1517).
17. **All Saints' Day** is on November 1st and is celebrated on the first Sunday in November to commemorate all the faithful departed ("saints" in the biblical, not the Catholic, sense) and all that they contributed to the life of the Church and of the world.
18. **Christ the King Sunday**, between November 20th and 26th inclusive, celebrates the royal dominion of Christ, the King of kings, over all the world and every dimension of life.

The Liturgical Colours and their Symbolism

Blue	the colour of hope and expectation
Purple	the colour of penitence and preparation
Black	the colour of death and mourning or deep sorrow
White (and gold)	the colours of victory, triumph and joy
Red	the colour of blood and of fire
Green	the colour of creation, growth and ongoing life

Pulpit falls, Table falls and stoles should observe the liturgical seasons with the following colours:

Advent: blue (or purple)

Annunciation Sunday:	blue (or purple)
Christmas:	white (and gold)
Epiphany:	white (and gold)
Baptism of our Lord:	white (and gold)
Transfiguration:	white (and gold)
Ordinary time between the Baptism of our Lord and Ash Wednesday:	green
Lent (Ash Wednesday to Wednesday in Holy Week except for Palm/ Passion Sunday):	purple
Palm/Passion Sunday:	red
Tenebrae:	purple
Good Friday (and the next day): (no falls or stoles; the Holy Table is stripped)	black or no colour
Easter Sunday and Easter season:	white (and gold)
Ascension Day:	white (and gold)
Pentecost:	red
Trinity Sunday:	white
Reformation Sunday:	red
All Saints' Day:	white
Ordinary time between Trinity Sunday and Christ the King Sunday:	green
Christ the King Sunday:	white (and gold)

Special Events

Baptisms:	white (and gold)/red
Confirmations (Public Professions of Faith):	white/red
Weddings:	white
Ordinations/Inductions/Appointments of Ministers or Elders:	red
Funerals and Memorial Services:	white (and gold)
Interment or Scattering of Ashes:	white (and gold)
General Assembly:	red

Holy Communion

The early Church celebrated Holy Communion *every* Sunday. But the medieval Church restricted Communion to "the religious" (the clergy, monks and nuns) except at Christmas and Easter. John Calvin denounced this as a ruse of Satan to damage the Church. He therefore did all he could to restore the practice of weekly Communion in Geneva, but the civic authorities were too used to the medieval practice and prevented this. He therefore called on his followers to restore the practice of the early Church.¹ The Anglican Church (and the Catholic Church itself) did restore it; but (at first partly because of a shortage of ministers in Scotland) the Presbyterians failed to do so.

If Communion is not celebrated every Sunday, it should be celebrated regularly *at least once or twice a month and also on every festival* (except Ash Wednesday and Good Friday, when it is inappropriate).

¹ See Inst.IV.17, 43-46, *Theological Treatises*, LCC XXII, p.47-8,159,310, W.D. Maxwell: *The Genevan Portions of the Genevan Service Book*, Westminster Faith Press, 1965, p.201-205.

Appendix C

The Art of Marriage

A good marriage is one in which you not only marry the right person, but strive to be the best partner you can be. So you never take each other or the marriage itself for granted, but instead both work at it and build it up together.

It is nevertheless a marriage in which, so far from expecting each other to be perfect, you accept each other as you are and forgive all each other's faults and failings.

It is a marriage in which you show each other respect and empathy by listening attentively to each other and always being sensitive to each other's feelings.

It is a marriage in which you communicate well with each other.

A good marriage is one in which both husband and wife delight in sex and enjoy it often, but always make pleasuring your partner your first priority.

It is one in which you remain completely faithful to each other, so that you can completely trust and be vulnerable with each other, but are always gentle in reproving each other.

It is one in which you are not only good lovers but also best friends who enjoy each other's company and make regular times to share your memories, troubles, frustrations and feelings, and to celebrate each other's achievements and successes—yet also allow each other time with personal friends and for personal interests.

It is one in which you confront your problems and troubles together, stand by to help and encourage each other in the face of any problem, adversity or disappointment, and support and comfort each other when any hurt, tragedy, sickness or suffering strikes.

It is one in which you plan the future together, sharing your concerns, hopes and dreams with each other and supporting each other's goals and ambitions.

A good marriage is one in which, whenever you disagree, you keep your temper and never hold a grudge or sulk, but talk through the problem in order to understand each other's point of view, find enough common ground to work out a compromise together, say sorry if you need to, and never go to bed angry with each other.

It is one in which you think the same about saving and spending, discuss your finances and financial problems together and make all major financial decisions jointly.

A good marriage is one in which your love extends to embrace each other's families.

It is one in which you agree about having children and about how to bring them up (what rules to set them), and then always back each other up as parents.

It is one in which you face the world with shared religious, political and moral convictions, values and ideals, and stand together for what is just and good.

It is one in which you do both large and little things for each other, not just out of duty but to express your appreciation of, and love for, each other.

For in a good marriage the little things count as big things

—like sharing the household chores and family duties;

—like cherishing each other and continually nurturing the romance between you;

—like never being too staid or old to hold hands or to hug and kiss each other; and
—like saying often how much you love each other, in spoken words or in written notes.
Lastly, it is a truism that couples who read the Bible and pray together stay together.

Inspired by, and partly based on, an original version by Wilfred Arlan Petersen

HEALTH AND WELLNESS COMMITTEE (GAHWC)

Report to the 2026 Executive Commission

1. INTRODUCTION

The General Assembly Health and Wellness committee acknowledges the World Health Organisation definition of health as a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. We are led by the vision of the UPCSA, to be a reconciled community of Christians exercising a prophetic witness to Christ. The ministry of the HWC aims to support the vision and core values of the UPCSA by promoting health, preventing illness and impacting health care in our communities through information sharing, health education and developing strategies to promote wholistic wellbeing of our denomination and communities at large.

We collectively appreciate the UPCSA for granting us the opportunity and honour of serving the Body of Christ. We are grateful to the denomination at large for the continued support and interest in Health and Wellness Committee endeavours.

It gives us pleasure to present this progress report for the period 2025/2026.

2. COMMITTEE COMPOSITION

The following are members of the HWC: Ms Yolisa Bomela, Mr Luzuko Bunu, Mrs Nomlibo Jacobs, Mrs Matshidiso Mamabolo (Assistant Secretary), Mrs Nomakhaya Matutu, Ms Nosisa Mkosana, Dr Phindiswa Mnana, Ms Nombeko Mpongo (Secretary), Mrs Pauline Mushayavanhu, Mrs Beatrice Nyironge, and Dr Nomzi Zibi-Hlophe (Convener).

The 2025 General Assembly appointed Mr Onke Ngwendu who unable to be reached through all available contact details.

The committee therefore has 11 members in total.

3. TERMS OF REFERENCE

- a) To provide a common strategic direction for health and wellness to the UPCSA.
- b) To provide care and support that is driven by love, acceptance and free of stigma through educational and outreach activities.
- c) To promote Health and Wellness through developing programs/activities for Presbyteries and Congregations.
- d) To provide a comprehensive range of health, behavioral, pastoral, and supportive programs to promote health and wellness.
- e) To build strong leadership that promotes and supports moral values which foster healing and hope.
- f) To collaborate with all relevant stake holders, Service providers, and other ecumenical organizations.
- g) To monitor and evaluate needs of the UPCSA to determine if the existing array of programs/activities on Health and Wellness should be modified or expanded.

4. STRATEGIC GOALS

The committee the following as key priority areas:

- a) Mental Health
- b) HIV and AIDS
- c) TB Management
- d) Cancer Awareness
- e) Wellness Management

The key objective of the committee is to implement the strategic framework which provides integrated needs driven and holistic approach to health and wellness within the UPCSA.

5. ACTIVITIES OF THE YEAR (2025/2026)

An activity plan as well as the schedule of committee meetings for the year 2026 are attached to the report as Annexures A and B respectively.

5.1. MEETINGS

The committee has met on zoom meetings platform on the following dates during the year 2025/2026 as follows:

- a) 28 September 2025
- b) 09 November 2025
- c) 18 January 2026
- d) 29 March 2026

5.2. Webinars

a) Hypertension Awareness

Date: 01 June 2025

Virtual Platform: Zoom Meetings

b) Mental Health Awareness

Date: 26 October 2025

Virtual Platform: Zoom Meetings

The focus of the webinar, which was presented by Dr Vuyokazi Ntlantsana, was on breaking the silence on Mental Illness. Dr Ntlantsana outlined the difference between what is Mental Illness and what it is not. She explained why it is important for the Church to talk about Mental illness because many people who experience mental illness but do not have access to appropriate professional services are also found in the Church. The presentation covered all aspects of mental illness and was premised on the Medical Model.

c) Diabetes Awareness

Date: 16 November 2025

Virtual Platform: Zoom Meetings

The UPCSA GAHWC observed World Diabetes Day which is held on the 14th of November annually. Diabetes is one of the leading non-communicable diseases in the world.

Opening devotions were done by the Reverend Zamxaka, who also shared his own experience of being on diabetes treatment for more than 30yrs.

The main speaker was Ms Ziyanda Tsengwa, a dietician, who shared insights into proper diabetic diet which will assist in glucose control and thus slowing progression to end-organ complications.

d) World Aids Day

Date: 30 November 2025

Virtual Platform: Zoom Meetings

This webinar was held on the 1st of December 2024 on Zoom platform and was very well attended with meaningful engagement.

The first speaker was Dr Nyaradzo Mgodhi, a medical doctor with 18 years of experience in prevention research across Southern Africa, who shared new treatment options on the horizon and new perspectives on HIV management. Dr Mgodhi, the second speaker, who is based at the University of Zimbabwe, shared the current state of HIV treatment, prevention, and vaccine updates across Southern Africa. The third speaker was the Rev M Lugongolo, who took us through the role of churches in bridging the 95 95 95 goals of HIV management. Lastly, Ms T Zikishe shared her journey of HIV from vertical transmission.

e) Epilepsy Awareness

Date: 15 February 2026

Virtual Platform: Zoom Meetings

The Speakers were Dr S Maphanga a general practitioner in private practise and Mr J Montague who is a dedicated social working with Epilepsy South Africa foundation. Both speakers share the information on epilepsy in details with impact, how to deal with it and people living with it. People asked lots of interesting questions and seemingly Epilepsy needs more attention in our communities.

f) Kidney Health Awareness

Date: 12 March 2026

Virtual Platform: Zoom Meetings

The webinar was held on World Kidney Day and with Dr Nomzi Zibi-Hlophe, a specialist physician and nephrologist, being the main speaker. Useful information was shared on how any person with kidney disease may assist themselves in slowing down the progression of their kidney disease and avoiding the incidence of dialysis therapy.

g) Tuberculosis Awareness

Date: 24 March 2026

Virtual Platform: Zoom Meetings

The sole speaker was Dr Munashe Chimene, a medical doctor from Zimbabwe with over 12 years of public health experience, who shared clear and practical information about TB, its nature, how it spreads, the importance of early screening, and effective prevention and treatment methods. His presentation was described as eye-opening, equipping participants with new knowledge, dismissing myths, and motivating them to take proactive steps in safeguarding their health. He emphasized that TB is curable when diagnosed early and treated properly, urging strict adherence to medication to prevent drug resistance. Overall, the event was a success, reaffirming the church's commitment to holistic ministry and to promoting both faith and health.

6. COLLABORATION WITH GENERAL ASSEMBLY COMMITTEES

The committee is in communication with Church Fellowships committee. We are attempting to foster an intentional relationship of service and collaboration regarding Health Desks at Denominational Events. It is the intention of this committee that the relationship will extend to issues of Church in Society.

7. RESBYTERY REPORTS

7.1 Tiyo Soga Memorial Presbytery

INTRODUCTION

In November 2025 council meeting, Tiyo Soga Memorial Presbytery elected health and wellness committee (5 members), to look at the ill health of church members, sharing health related information, give advice where they can and mostly using health professionals within and outside the church to assist with relevant information.

COMMITTEE MEMBERS:

Rev Ntisana B

Rev Noti TL

Eld Mhlaluka N

Eld Jada Z

Eld Mkosana N (Convener)

STRATEGIC GOALS

The Presbytery agreed on the following strategic goals:

- a) HIV and AIDS
- b) TB Management
- c) Cancer Awareness

- d) Depression
- e) Autism
- f) Wellness Management

PROPOSED PLAN

Congregations were requested to identify health professionals who will be requested to assist the committee with information sharing, when necessary. They will assist with screening services of minor ailments especially during Presbytery conferences, in collaboration with church fellowships, and wherever there are church gatherings.

The committee requested all the congregations to elect health and wellness committee and submit names of the Conveners to the Presbytery committee so that they can work hand in hand. This is in process.

The Presbytery was advised to purchase BP Machine and Glucometer to ease the work of the committee. This is still in process.

It was also advised that health and wellness banner be also purchased so that the committee existence is also noticeable. This is still in process.

We are also in a process to engage the Dept of Health so that whenever there are events in the Presbytery they assist with their services.

STRENGTHS

Presbytery First Aid Box is available to assist in minor emergencies.

The committee is still engaging with the congregations and get people who are to assist.

Presbytery members show interest, and some are joining the webinars by the Denominational HW committee. Some are challenged by network as the area is remote.

WEAKNESSES

There is no sharing of information yet as we are still organising ourselves. We promise to start this month with commemoration of TB day.

7.2 Central Cape Presbytery Report

Convenor: elder ngabisa grissel mtshake

Committee members: Elders - Luzuko Bunu, Chantel Williams, Nanziwe Lolonga

OBJECTIVES

- a) To promote a common strategic direction for H & W to the UPCS.
- b) To provide care & support that is driven by Love, acceptance and free of stigma, through education and outreach activities.
- c) To provide Health & Wellness through developing programs / activities for Presbytery & Congregations.
- d) To provide a comprehensive range of health, behavioural, Pastoral and supportive programs to promote Health & Wellness.
- e) To empower members not to be just physically healthy but also mentally, socially, emotionally, able to cope with stress and being productive and able to identify their weaknesses and respond accordingly.

ACTIVITIES

- a) Virtual communication with committee members and Congregational Convenors for common understanding of Health Programs.
- b) Following up on Congregations and discovering that some Congregations have Health matters falling under CIS.
- c) Urging for observance of Health matters / programs whether under CIs or Health & Wellness in particular Congregations, as per National Health Awareness calendar for the benefit of members of different Congregations.
- d) Responding to Health outbreaks as the need arises, in particular locations / surroundings.
- e) Participating in General Assembly Health & Wellness Webinars & Zoom meetings.
- f) Presentations at Congregational level, of topics as per Health calendar month.

- g) Raising awareness by constantly announcing and briefly unpacking particular Health conditions for the particular month / s.
- h) Encouraging people to come forward when noticing changes in their health status, for early diagnosis and treatment/ management.
- i) Assisting with referrals to local Clinics to assist further, regarding management of various conditions.
- j) Assisting by referring social problems to social development, and for counselling to available services in the Community.
- k) Encouraging treatment compliance to prevent defaulting, educating about complication of defaulting.
- l) Identifying different age groups and educating them accordingly e.g. Teenagers, Women - common conditions affecting them e.g. breast cancer and Ca cervix, Males - prostate challenges, elderly - importance of nutrition, fluid intake, light exercises, and safety measures to prevent domestic accidents.

NB Observance of specific days as per National Health calendar.

CHALLENGES

- a) Not all Congregations have Health & Wellness Convener, despite repeated appeals and encouragement.
- b) Some Congregation have Health & Wellness Convenors, others CIS Convenors
- c) Difficulty to meet physically due to distance, safety and costs (hence opting for virtual interaction).

Compiled by:

Elder Nqabisa Grissel Mtshake

Convenor - Health & Wellness - Central Cape Presbytery

7.3 Limpopo Presbytery Report

INTRODUCTION

Greetings in the name of the Lord Jesus Christ. This report covers the work done by Health and Wellness Committee FROM AUGUST 2025 TO MARCH 2026

ESTABLISHMENT OF THE COMMITTEE

Presbytery Health and Wellness Committee Convener convened the first meeting on the 20 of September 2025 at Mount Horeb Congregation at 09h00. Each congregation was represented by two HWC members.

The following were elected as committee members

DESIGNATION	NAME	CONGREGATION
CONVENOR	MATUMBA K.B	GOOLDVILLE
DEPUTY CHAIRPERSON	SEKGOBELA PA	WEIRDALE
SECRETARY	MADULA P	MAKWARELA
DEPUTY SECRETARY	DIKGALE M	MT HOREB
TREASURER	MANYAMA M	DONHILL
ADDITIONAL MEMBER	MASHAMBA G	FOY
PUBLIC RELATIONS AND EVENTS COORDINATORS		
MAMABOLO M.M		MT HOREB
RAVHURA M		GOOLDVILLE
MAMABOLO R		KGAPANE

The committee is comprised of health professionals, youth and social development professionals.

The second meeting was held virtually in January and the Presbytery Health and Wellness Activity plan and the budget were developed. Both documents were, presented and ratified by the Presbytery of Limpopo.

ASSETS/MACHINES

The following assets were procured for use during presbytery events:

- a) Five (5) Glucometers and testing strips
- b) Two (2) Blood Pressure monitors
- c) One (1) First Aid kit
- d) Presbytery banner for visibility of the health desk during events
- e) Sign board for ease of location.

HIGHLIGHTS OF ACTIVITIES PERFORMED DURING THE REPORTING PERIOD.

a) The FOM Presbytery Conference

The conference was held from the 04th – 07th September 2025 at Makwarela Congregation.

Health and Wellness team managed to execute their duties successfully.

Clients were screened for: diabetes, Hypertension and HIV/AIDS.

Vital signs were monitored. 172 clients were attended to.

Referral forms were developed and serious cases were transported to the Makwarela clinic which is 2km from the church hall.

b) The FOW Presbytery Conference

The conference was held on the 27th – 28th September 2025 at Stuartville Congregation.

Health and Wellness team organized the mobile clinic team to render screening services.

Clients were screened for Hypertension, diabetes and all Vital Signs were checked, some were referred to Lebowakgomo Hospital with High blood pressure and high glucose levels for further Management. 89 Clients were seen.

c) Presbytery Events

Successful Health and Wellness services were offered during the Valedictory Service of Rev Ramolundi at Makwarela Congregation on the 08th of March 2026 and the induction of Rev Magagane on the 15th of March 2026 at Mt Horeb.

d) Diabetes Health Education

The awareness presentations and screening was done at congregational level

Lecture on caring and prevention of diabetic wounds was done

Webinar was organized for a provincial doctor to address Diabetes

GAHWC webinar link and recording were all shared with congregations

e) HIV/AIDS

The day was commemorated at congregational level

Free will testing was done

Home based careers were also invited to explain their role and for networking

f) Breast Cancer

The month was commemorated through draping of church tress, selling pink ribbons and cupcakes as fundraising for FOY

Health talks and candle lighting were held in various congregations.

g) Mental health

Presentations were held in the congregations, educational psychologists and psychiatrists were invited to congregations and presentations and networking were done after the church services

h) STI Week

This was celebrated with the FOY and FOYW

ALL GAHWC WEBINARS LINK AND RECORDING ARE SHARED WITH ALL CONGREGATIONS THROUGH THE PRESBYTERY CONVENOR AND THE CLERK OF PRESBYTERY

7.4 Zimbabwe Presbytery Report

INTRODUCTION:

Health is the foundation of life and progress, and the Church's mission is holistic, proclaiming the Gospel while safeguarding physical, mental, and spiritual well-being. Inspired by the Good Samaritan, the Presbytery responds to challenges such as strained maternity wards, rising diseases, and substance abuse among youth. This report outlines ongoing initiatives, future plans, and partnerships aimed at building sustainable health systems and mobilizing congregations. With seven dedicated committee members leading the effort, we affirm that health is not a privilege but a shared responsibility, securing the future of our Church and inspiring generations to come, while applying denominational guidelines to our local context.

ORIENTATION AND ACTIVITY PLAN:

On 30 January 2026, the Committee held an orientation at City Church that inspired members with fresh vision and determination. Looking ahead to February 2027, a structured plan has been set to raise health awareness, build partnerships, and strengthen community well-being. Key highlights include:

- a) March 2026: TB Awareness Campaign and Women's Month, with a successful sanitary pad campaign for the girl child to support vulnerable communities.
- b) May 2026: UPCS Health Month promoting education, prevention, and healthy living.
- c) Presbytery Programs: Family planning, nutrition, healthy eating, and gender-based violence awareness.
- d) September 2026: International Health Indaba with partners from Zambia.
- e) Fellowship Conferences & Easter Gatherings: Participation to promote disease prevention.

Through these efforts, the Committee supports national goals and contributes to achieving SDG 3: Good Health and Well-Being by 2030.

STRENGTHENING HEALTH INSTITUTIONS:

Plans are underway for a new clinic at David Livingstone Memorial School, supported by donor funding, while groundwork continues for the Lekkerwater Clinic. A major milestone has been the launch of the Medical Aid facility (*Health Insurance*), already serving seven ministers and their families, with wider participation encouraged to strengthen coverage. The Committee is also advocating for the use of sign language in health institutions to ensure inclusivity and dignity for people with hearing challenges.

COMMUNITY HEALTH INITIATIVES:

The Committee continues to advance several important initiatives:

- a) Mvurwi Church Clinic: Pending visit to explore establishment.
- b) Rehabilitation Centre: Partnership with CIS to address drug and substance abuse among youth.
- c) Lomagundi Clinic: Serving around 100 patients daily, expanding to maternity services, and recognized as Chinhoyi's best health provider for three consecutive years.
- d) Nakai Cancer Support: Ongoing care for seven patients, palliative support, and nurse aide training with nine students. Despite recent losses and blood shortages, Nakai remains committed to cancer awareness and early screening. Nakai also shared an impactful presentation at Conferences and Presbytery meetings.

7.5 Western Cape Presbytery

Greetings in Jesus name.

The congregations are busy working and there has been various programs held.

a) Retreat

Had a food fair and a carwash, in aid of fundraising. Youth programs is continuous

b) Mowbray

Continues with their Alpha Courses, Youth and fundraising

c) Bridgetown

Had fundraisers in aid of building renovations, held a golf day which was advertised and planned for almost a year in advance. The youth is up and running and had an integration youth meet as well. Different presbyterian churches joined with other churches involved . Health desk up and running.

CHALLENGES:

The one problem we face is the communication is broken down . The reports don't come in as they should and if you don't listen closely to others either going to the churches or partake in the events no one will know .

Sis Nombeko Mpongo always place her events on her status so you always know about an open day or career event even the TB outreach using this as e.g

I am suggesting that we advertise not just on our own church bulletin but our sister's churches as well. Supporting each other

CONCLUSION

This year we hope to make a difference.

Thank you team for the educational virtual meetings appreciated.

Thank you

MARGARET DANKERS

7.6 Zambia Synod Report

INTRODUCTION

This report covers activities done so far and planned activities to be done in all Presbyteries.

MEMBERS

• Beatrice Nyirongo	Convener
• Beatrice Khondowe	Secretary
• Inonge M Kasaro	Member
• Ritcher Banda	Member
• Ev. Miniva Nonde	Member
• Ev. Tilly Kumwenda	Member
• Matipulai Mvula	Member

ACHIEVEMENTS

- a) We attend General Assembly Health and Wellness Committee virtual meetings and webinars.
- b) Munali and Mchinga are doing very well in sensitization talks and community participation
- c) Mchinga has managed to buy a HW kit to be used during large gatherings through contributions from Presbytery officials.

SUPPORT FOR KASENGA HEALTH POST INITIATIVE

Synod acknowledges and commends Chelstone Congregation for initiating the establishment of a Health Post at Kasenga Preaching Station; Noting the congregation has taken a significant step by engaging a Community Health Assistant who is currently operating under constrained conditions within the mission school premises.

Further noting that plans are underway to construct a clinic facility using one of the unfinished slabs at the school.

CHALLENGES

- a) Eastern and Copperbelt Conveners have had challenges to form Committees in the congregations. They have tried sensitizing them, but the response has been negative.
- b) The committee has financial challenges to carry out programs and support Presbyteries.
- c) The Synod has no kit to use during large gatherings

PLANNED ACTIVITIES

- a) To give health education during conferences, Synod and Presbytery meetings. This will be in conjunction with the group hosting the event.
- b) Have a banner to use wherever there are activities taking place both at church and community
- c) To have a health corner during all gatherings in conjunction with Presbyteries
- d) We are appealing to the Synod to assist the committee acquire a kit through donations from well-wishers gathered in this meeting.

ITEMS NEEDED

- a) B/P machine 2 K1200
- b) Stethoscope 2 K700
- c) Glucometer 2 K460
- d) Digital thermometer 1 K800
- e) Weighing scale 1 K500
- f) Face masks
- g) Oral Rehydration Solution
- h) Measuring tape
- i) Container for storage
- j) Bandages
- k) Panadol
- l) First Aid box
- m) Gloves

ACTIVITIES CALENDAR (2025–2026)

- a) October 2025 – Cancer Awareness Month
- b) November 2025 – Gender Based Violence, Diabetes Month
- c) December 2025 – World AIDS Day; GBV Awareness; Cholera Awareness
- d) January 2026 – Girl Child; Early Pregnancy
- e) February 2026 – Boy Child; Substance Abuse; Reproductive Health
- f) March 2026 – World Kidney Day; World Tuberculosis Day
- g) April 2026 – World Malaria Day; Boy Child; Heart Awareness
- h) May 2026 – Anti-Tobacco Campaign; Men's Health – Prostate Cancer
- i) June 2026 – Mental Health Awareness
- j) July 2026 – World Hepatitis Day; Boy Child Abuse
- k) August 2026 – Epilepsy Day; Children Disabilities
- l) September 2026 – Heart Awareness Month; Childhood Cancers; Widows/Widowers
- m) October 2026 – Cancer Awareness Month; World Mental Health Day
- n) November 2026 – Diabetes Awareness; Gender Activism

- o) December 2026 – World AIDS Day
- p) Cholera Sensitization to be done every Sunday

Compiled By: Beatrice Nyirongo (Convener), HWC Zambia

7.7 Amathole Presbytery Report

INTRODUCTION

Health and Wellness as defined by World Health Organization (WHO), "is an active process of becoming aware of and making choices toward a healthy and fulfilling life. It is more than the absence of disease or infirmity.

Amathole Presbytery is situated in the Eastern Cape Province. It serves the areas around the Amathole region typically covering areas such as Esat London, Alice, King Williams town Adelaide, Fort beaufort, Stutterheim, Queenstown and Takastad.

The report covers November to March. Nothing much happened in November and December as the committee was still finding its feet. During the month of March the Health and Wellness Committee of the General Assembly invited all the Presbyteries to a Kidney awareness and Tuberculosis webinars. Some of Amathole H&W conveners and other congregants joined the Webinars which made things easier for them to share the information to the congregations

On the 20th January 2026 the meeting was held virtually for the congregations. The terms of reference were discussed and the National health calendar was also discussed in conjunction with the activity plan from the General assembly as a guide to the Presbytery and the Congregations. It was also emphasized that the Health calendar is just a guide, the Congregations should look what is a challenge in their different areas. Reports from Congregations should be submitted before the business committee meeting.

Only 6 congregations submitted names of Health and Wellness Conveners.

AMATHOLE CONGREGATIONS HEALTH AND WELLNESS REPORTS FROM CONGREGATIONS

No	Congregation	Topic	Activity	Comment
1	C Koti	16 days of Activism	The speaker of the day mentioned that, Government has set aside these days for prevention of GBV in our homes and that should be avoided in our homes as Christians	The congregants showed interest and were asking questions.
	C Koti	World Aids Day	Candle light was done by a nurse assisted by the Minister People Living with HIV, and those who are taking their treatment regularly were praised The session was closed with prayer.	The participants were active
2	EN Bono	Diabetic awareness	One of the priority programmes of the GAHWC is diabetes awareness. On the 16 th of November 2025	All participants showed interest by

			EN Bono had a Diabetes Awareness event, where all the congregants were screened for blood sugar, blood pressure and urine tests. There was a speaker, DR MNANA did a talk on diabetes mellitus, focusing on the prevention of its complications and improving life expectancy. After the talk congregants had a chance to ask questions	asking questions
	EN Bono	Worlds Aids day	During the month of December 2025 HIV awareness posters were circulated amongst the groups of the church, including fellowships groups because	There was not enough time to have another church event

3	St Phillips and Semple Mission	Health Desk report for Joint Covenant Service Venue – Assembles of God Hall in Sweetwaters	Date-11 01 2026 Total clients seen-33 Males - 3 Females-30 HPT clients seen 29 HPT new-1 Diabetes clients seen-23 Diabetes new - 2 Referrals - 6 1 male client referred to Grey hospital due to low BP and High glucose levels with severe pain on left shoulder went by his own transport accompanied by wife	
4	Dr Ntsikelelo Katiya Memorial Congregation	Kidney wellness awareness day	The congregation invited a speaker to deliver a message on Kidney health,	The attendance was good and the participants showed by asking a lot questions interest

5	J T Arosi Memorial	Epilepsy , Kidney and Tuberculosis Health Talk	The talks were done in Xhosa for everybody to understand. The General Assemble webinars were shared to all church groups	The congregants were so welcoming.
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8. CONCLUSION

The committee remains appreciative of the opportunity to have a positive influence on the health of the denomination. Cascading of information to Presbyteries/Congregations remains a challenge and we hope that the use of social media will mitigate this.

Dr Nomzi Zibi-Hlophe
Convener - Health and Wellness Committee

Proposals

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes the GAHWC Activity Plan for the year 2026 attached as Annexure A. (T)
3. The Executive Commission notes the GAHWC 2026 schedule of meetings attached as Annexure B. (T)
4. The Executive Commission notes the effort of inter-committee collaboration underway with Church Fellowships Committee. (T)
5. The Executive Commission encourage members of the UPCSA with health sector skills and knowledge to be actively involved in health and wellness activities at congregations and Presbyteries. (T)
6. The Executive Commission encourages congregations who have the capacity to do so, to establish Health and Wellness Committees. (M)

Annexure A: Activity Plan 2026



UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA GENERAL ASSEMBLY HEALTH AND WELLNESS COMMITTEE (HWC) ACTIVITY PLAN 2026

DATE AND MONTH	ACTIVITY	RESPONSIBLE PROJECT LEADER
15 February 2026 (Sunday)	Epilepsy (Epilepsy Week)	GA HWC Presbytery HWC Conveners
12 March 2026 (Thur) 24 March 2026 (Tues)	- World Kidney Day - World TB Day	GA HWC Presbytery HWC Conveners
19 April 2026 (Sun)	Autism Awareness Reports to Executive Commission: Deadline 17 April 2026	GA HWC Presbytery HWC Conveners
5 May 2026 (Tues) May 2026	UPCSA HEALTH MONTH - World Asthma Day 5 May 2026 <u>FUN WALK</u> - Different venues in all Presbyteries	GA HWC Presbytery HWC Conveners
JUNE 2026	Executive Commission	
July 2026	Trauma and Mental Health	GA HWC Presbytery HWC Conveners
September 2026	Hypertension	GA HWC Presbytery HWC Conveners
October 2026	Cancer Awareness	GA HWC Presbytery HWC Conveners

14 November 2026	• WORLD DIABETES DAY CAMPAIGN	GA HWC Presbytery HWC Conveners
December 2026	• World AIDS Day • Substance Abuse Awareness	GA HWC Presbytery HWC Conveners

**"I have the strength to face all conditions by the power that Christ gives me."
(Philippians 4:13)**

Health Today. Wellness Forever.

Annexure B: Schedule Of Meetings 2026



GENERAL ASSEMBLY & PRESBYTERY HEALTH AND WELLNESS COMMITTEE SCHEDULE OF MEETINGS 2026



NO.	DATE	TIME	PLATFORM	RESPONSIBLE
1.	18.01.2026	18.30-20.00	Zoom	Convener & Secretary
2.	29.03.2026	18.30-20.00	Zoom	Convener & Secretary
3.	10.05.2026	18.30-20.00	Zoom	Convener & Secretary
4.	05.07.2026	18.30-20.00	Zoom	Convener & Secretary
5.	06.09.2026	18.30-20.00	Zoom	Convener & Secretary
6.	08.11.2026	18.30-20.00	Zoom	Convener & Secretary
7.	06.12.2026	18.30-20.00	Zoom	Convener & Secretary

**"I have the strength to face all conditions by the power that Christ gives me."
(Philippians 4:13)**

Health Today. Wellness Forever.

PRIORITIES AND RESOURCES

REPORT TO THE EXECUTIVE COMMISSION 2026

The Priorities and Resources Committee is in the Worship and Pastoral Cluster.

Members of the Committee 2025-27

The members of the committee are: The Rt. Rev. Dr Amon Kasambala (Moderator), the Revs Melanie Cook (Moderator Designate), Dr George Marchinkowski (General Secretary), Sauros Phaika (Convener); Vusi Mkhungo (Clerk of Assembly), Mzwamadoda Mtyhobile (Ministry Secretary), Mr Ryan Johnson (General Treasurer), the Revs Iain Kemp, Thembinkosi Nopapaza (CFO), Brian Mizanhi, Mr Pedzi Sakuhuni; Ms Buli Mabizela, Ms Jane Mkalipi, Ms Sarah Masekela and Mr Sisa Mtwana. We thank God for all the members and their efforts in this committee.

The committee has held meetings scheduled on the following dates:

23 September and 24 November 2025; 27 January, 24 February and 7 April 2026.

Introduction

The Priorities and Resources Committee of General Assembly is tasked to support the Executive and the other committees in dealing with matters that need special focus and are prioritised by the Church.

1. Review of the committee work

The first committee meeting, held on 23 September 2025, was held in person and subsequent meetings were held virtually (via zoom).

The Church has learnt and navigated challenging times which had affected congregations and is still in recovery mode to ensure the financial sustainability of the denomination, more so that some members are now having to struggle with unemployment in these challenging times. The financial position has had a serious impact in that meetings where possible are held virtually as a moratorium was placed to curb expenditure that affects the travelling and in person activities. The committee is driven by God's spirit in its work, and being of one, cognisant of the diversities and transnationality that exist.

2. MISSION PRIORITIES – 2021-2027

The committee proposed in its meeting to retain the Strategic plan until 2027 as some of the guidelines may be challenging to achieve and or implement due to the financial constraints that the denomination is currently facing. The Priorities and Resources Committee will embark on a process to evaluate the progress so as to propose a way forward to the 2027 General Assembly.

It is also reported that there are significant milestones achieved on some priorities and there is still some that are ongoing or are work in progress.

2.1 Notwithstanding the above, the Council for World Mission has approved the roll out of its Mission Support Programme (5) which will include access for the UPCS to Grants of around R5 million supporting our Mission Priorities for five years.

The UPCS is still in the midst of carrying out projects related to MSP (4) which was motivated for in 2019. The second and third tranches are still available. With this in mind the P & R Committee instructed the General Secretary to engage with stakeholders (Assembly Committees) which are funded under the MSP (4) Programme, facilitating the completion of these in 2026 and 2027 in order that the UPCS may continue to apply for MSP (5).

Preparing for MSP (5) and investing in Mission

The P & R committee decided to undertake a thorough review of our Mission Priorities between the Executive Commission in June 2026 and the General Assembly in June 2027.

This will entail the committee conducting a Review process on the Mission Priorities (not the entire Vision and Mission statement). The Review will be done so as to reorientate the work of the UPCSAs and at the same time, determine the application for MSP (5).

The process and timeline

- In January – April 2026 the P & R committee will work on the Review mechanism and determine how it will be accomplished. Some guidance has been provided by the CWM – ‘Mission from the Margins’. In all the contexts of the UPCSAs (SA, Zambia, Zimbabwe & DRC) as to what the margins are (i.e. working with immigrants, gender issues, the celebration of 50 years of the ordination of women, the environment or Ecology).
- 13-17 June 2026 P & R committee presents the model and tool to the Executive Commission.
- 18 June – 15 December 2026 the committee rolls out the ‘tool’ to assess Mission Priorities discernment exercise to all stakeholders. Responses to be submitted to the Clerk of Assembly by 15 December 2026.
- In September 2026 CWM will assist with discernment and the proposal at the **Africa Region Round Table** to be held early in September 2026.
- Jan – April 2027 the P & R Committee will sift through the responses and draw up a coherent integrated transnational set of Mission Priorities.
- June 2027 the results will be presented to the General Assembly and subsequently sent to the CWM.

The method/ assessment tool

In July 2026 after the Executive Commission, a simple 10 question survey will be circulated to a sample of Presbyterians. This will include elders, ministers in each of the four countries the UPCSAs is present people in rural, township, suburban and inner-city congregations.

The sample group should be gender balanced and all ages in the spectrum to be included. The fellowships may be asked to assist with some of the circulation. The intention of the broad survey is to obtain a widely consultative input on the life and work of the UPCSAs.

2.2 The questions should be guided by the following themes: General views on the UPCSAs’ strategic future, questions on gender, ecology and the environment and technology and church. Key phrases should include ‘the margins’, the notion of ‘fullness of life’, growth and the missional imperative to ‘go out’

After the survey is rolled out, the P & R could gather five different Focus Groups, online or in person. Some of the more qualitative questions could be processed in these groups. Once more, care should be taken to include not only leaders, but also ‘middle’ and some representation from the grassroots membership of the UPCSAs.

At the conclusion of both these processes, the P & R committee should process the information gleaned to formulate a proposed set of Mission Priorities for the UPCSAs.

2.3 Proposed questions for the survey

- a) What is the most important thing (according to you) that the denomination should be doing?
- b) What is the biggest challenge facing your congregation right now?
- c) Jesus ministered primarily to the people ‘on the margins’ in his time and place. Who are on the margins in your neighbourhood?

- d) 2026/2027 is the 50 (fiftieth) anniversary of the ordination of women. What can the UPCSA do to encourage the ministry of women at all levels of church life?
- e) What sort of projects could UPCSA congregations do to highlighting ecological issues and contribute toward tending God's creation?
- f) How can innovation in the use of technology help us in our denomination and churches to grow and flourish?
- g) Share one new idea about how congregations can contribute to "fullness of life" in the communities in which they are situated.
- h) What can congregations do to move from a maintenance/ survival orientation to a path of growth?
- i) Share an idea or two about how the UPCSA should be spending its ministerial contribution income.
- j) Speak to a family member or a friend who no longer attends church. Ask them to share an idea about what would attract them back to church.

3. UPCSA as a Transnational Church and the Overture

The Committee raised the following issues in its Report in 2024, having received responses from 8 Presbyteries:

The Committee expresses concern regarding the low response rate and raises the following questions:

- (a) Do Presbyteries regard this matter as urgent and of sufficient importance?
- (b) Does this reflect a broader pattern of non-responsiveness within the denomination?
- (c) Can the responses received adequately represent the collective discernment of denomination?

The Committee notes with disappointment that the limited participation poses challenges in determining an accurate "pulse of the denomination" on the matters raised in the Overture. The Overture raises significant theological, structural, and relational issues relating to the transnational nature of the UPCSA. These issues require urgent and deliberate engagement and should not be deferred indefinitely.

3.1. Key Themes which emerged from the Responses

3.1.1 Transnationality is a gift

There is general agreement that the transnational nature of the UPCSA is a gift from God that should be affirmed and celebrated.

3.1.2 Concerns regarding South Africa being perceived as a "Big Brother"

Some Presbyteries raised concerns about perceived dominance by South African issues and leaders within the denomination, often described as a "big brotherhood" dynamic.

3.1.3 Commitment and Equality

Questions were raised regarding how equality among the four countries can be meaningfully expressed, particularly in relation to shared responsibilities and resources.

3.1.4 Polity and Governance

Several Presbyteries highlighted the need for clarity regarding the formation, role, and authority of Synods within the framework of the *Manual of Faith and Order*.

3.1.5 Administrative and Structural Implications

Concerns were raised that the introduction of additional structures may increase administrative, legislative, and financial burdens on the Church.

3.1.6 Communication and Participation

The lack of response from a majority of Presbyteries points to challenges in communication, engagement, and accountability within the denomination.

3.2. Summary of Presbytery Positions

The Presbyteries of Copperbelt, M'chinga, Munali, and Highveld expressed support for the Overture. However, in some instances, the responses lacked detailed engagement with the practical and polity implications of the proposals. The Highveld and Western Cape Presbyteries emphasized the importance of unity in diversity and affirmed the vision of the UPCSAs as a reconciled community of Christians. The Presbyteries of eGoli, Tshwane, Western Cape, and Drakensberg raised significant concerns, including: Lack of clarity regarding the concept of "empowered Synods," Existing provisions within Church Polity for Synod formation, Financial and administrative implications and potential duplication of structures and responsibilities.

The Presbyteries of eGoli, Tshwane and Drakensberg indicated that they were unable to support the Overture in its current form.

3.3. Observations of the Committee

The Committee observes that the denomination appears to be significantly divided on the how the denomination should handle its transnationality. The Committee further observes that the issues raised are not merely structural or legal, but relational. Amending the *Manual of Faith and Order* alone will not resolve the underlying tensions.

Matters such as perceived dominance, inequality, and mutual distrust require intentional relational engagement.

The Committee notes with concern the absence of responses from half the UPCSAs' Presbyteries and questions whether a credible assessment of the denomination's position can be made under these circumstances. The Committee believes that the Overture presents an important opportunity for the denomination to engage honestly and constructively on its transnational identity and shared mission.

3.4. Questions that remain unresolved

The Committee believes that the following questions need to be discussed in an appropriate forum:

- 3.4.1 What kind of structure will assist the UPCSAs in best expressing its transnational nature?
- 3.4.2 What are the financial and administrative implications of such a change?
- 3.4.3 How should the Church address the seeming lack of interaction in such important matters by Presbyteries?
- 3.4.4 What steps are necessary to address relational tensions (especially those arising out of transnational matters) within the denomination?

3.5. The Committee's ongoing work in this area

The General Assembly extended the deadline for the submission of Presbytery responses to the Overture to 30 November 2025 and despite several reminders having been issued by the General Secretary, there have been no additional responses received.

The P&R's Transnationality Task Team, nevertheless met with the Presbytery of Zimbabwe in January 2025 and with leaders of Presbyteries and the Synod in Zambia in February 2025. In both instances, robust and constructive discussions took place with several concerns raised and noted for further engagement.

Sadly, although the Task Team commenced engagement with Church Fellowships in South Africa, no meaningful interaction has happened with the South African Presbyteries. This was in large part due to financial constraints. A further invitation was extended by the

Executive committee of the Fellowship of Young Women to attend its Council meeting on 11 April 2026. The Task Team attended this engagement.

The General Secretary has submitted a funding application to the Council for World Mission (CWM) seeking support for an imbizo-style dialogue involving all four countries.

This initiative forms part of the Committee's commitment to facilitating structured engagement and addressing issues relating to transnationality within the UPCSA.

The Task Team plans to engage South African Presbyteries in clusters in discussions addressing the issues raised by the Overture. The Priorities and Resources Committee also believes that the Manual Committee can be meaningfully consulted about scenario planning around possible structural change, especially by using Chapter 20 of the Manual, so as to assess whether or not a clear, accessible, and suitably responsive chapter might be constructed to address the ecclesial and administrative needs of all four countries within the denomination.

3.6. Where to from here?

Against the backdrop of consideration of the Overture and responses to it, the Priorities and Resources Committee respectfully submits the following recommendations:

3.6.1 A facilitated Engagement Process

The committee believes that a safe and structured process for deeper engagement on the matters raised in the Overture should be convened, recognizing that these issues cannot be resolved through procedural means alone.

3.6.2 Addressing Relational Dynamics

The committee believes that there is a need to address relational challenges within the denomination, including perceptions of dominance and inferiority, through intentional processes of listening, dialogue, and reconciliation.

3.6.3 Request for a mandate to continue the work

The committee is approaching the Executive Commission to move ahead with the facilitation of an engagement with all four countries of the UPCSA in the manner outlined above with a view to report on progress and outcomes to the 2027 General Assembly.

4 Monitoring and Evaluation

A monitoring and evaluation tool has been developed and circulated to committees so as they can report on the implementation of the Terms of Reference and the work that the committees are tasked with so as the P & R committee can evaluate and plan on priorities that must be addressed.

The P & R committee will compile a consolidated report based on the submitted evaluation forms and submit a report to the next General Assembly in 2027.

5 Financial Sustainability

The committee reviewed the financial report and guidelines received. The church is still struggling financially and is implementing some measures to prioritize expenditure in order to be sustainable.

The reliance on Ministry Contributions is not enough, and thus we as a church need to relook at other ways to generate income in order to be financially sustainable.

The P & R committee is in support of measures being taken by the Finance Committee so as the financial position is improved and also to ensure that decisions being made are followed up and implemented (i.e Ministry contributions and reporting)

6 General Assembly 2025 Decisions

The committee has developed a workplan so as progress is tracked on the implementation of the GA decisions. **See the attached Annexure A to track which actions are complete and which remain a work in process.**

7. Marketing and advocacy

The committee also resolved to have a marketing/ advocacy plan to ensure that the guidelines are made simpler to understand by all members of the congregation to create excitement and interest and be easily implemented. It is envisaged that the marketing and advocacy plan developed would be adopted for use by the General Assembly Executive Commission in 2026. The slides are attached as **Annexure B**

8. Integrate and work with Church Fellowships

The committee is currently working on the interface with the Fellowships committee and this is work in progress.

A meeting of the P&R committee and the Fellowships committee Convener was held where ideas, thoughts and strategies are still to be made on how the transnational agenda can be taken forward and also how Fellowships can be assisted to comply especially on financial matters/ reports.

9. Working with the gender desk

Formal Relations have been established and a meeting still to be convened in order to ensure sustainable working relations between the committees in ensuring that a structure for truth and reconciliation in the church on matters of gender and justice issues is established and the work is ongoing.

Yours in service
Rev Sauros Phaika
Convener

PROPOSALS

1. The Executive Commission receives the report. (T)
2. The Executive Commission
 - a) approves the timeline for the review process for Mission Priorities as outlined
 - b) approves the proposed questions for the survey. (M)
3. The Executive Commission notes the work of the P&R committee on the areas of financial sustainability, Gender Desk and on monitoring and evaluation tool. (T)
4. The Executive Commission notes and encourages sustainable working relations between P&R and the Church Fellowships Committee. (T)
5. The Executive Commission notes the work that the committee has done on the topic of Transnationality in the UPCS. (T)
6. The Executive Commission instructs the Priorities and Resources Committee to continue consultation and dialogue between with Presbyteries and Fellowships on the matter of transnationality. (M)
7. The Executive Commission instructs Presbyteries to meaningfully participate in consultations and engagements in the area of transnationality. (M)
8. The Executive Commission instructs the Manual Committee to undertake a review of Chapter 20 of the *Manual of Faith and Order* with a view to investigating whether it might serve as a viable legal outline for a Chapter on National Synods in the UPCS and whether Chapter 11 may not, as a result, fall away. (M)

9. The Executive Commission
 - (a) endorses the proposed consultation on Transnationality which will deliberate on possible structural change in the UPCSA, shaping the denomination to more appropriately reflect its transnational nature and
 - (b) instructs the Priorities and Resources Committee to bring a proposal out of the outcomes of the consultation to the 2027 General Assembly for discussion. (M)
10. The Executive Commission approves the roll out of the Marketing and Advocacy slides and instructs the Communications Committee to ensure the dissemination thereof. (M)

This document lists and allocates responsibilities for decisions which have to be implemented by the Priorities and Resources Committee arising from the 2025 General Assembly held in the Mthatha Presbytery from 23 – 30 June 2025

Updates:

- 24 November 2025 ○ 27 January 2026 24 February 2026 07 April 2026

NOTE

1. Items that relate to other committees are being addressed by the respective committees.
2. To track the progress on their implementation, update reports will be requested via ABC Committee from the Clusters during their meetings with them.

Extracted from the Outgoing Moderator's Report			
Applicable Decisions	Responsible	Target Date	Progress Status Feedback
1.1 Address the serious systemic challenge and gap in accountability for Conveners of Committees who do not lead their committees as per their mandate and in so doing fulfil the strategic and operational mandate of their committees. This was more acute at the level of General Assembly where, whilst it was difficult and	- P & R Committee Continued from GA 2023	2026 Executive Commission	<u>Further Action: 07 April 2026</u> Monitoring and Evaluation ○ A Monitoring and Evaluation tool together with a Reporting Framework were developed and approved by the P & R Committee.

hazardous to call physical meetings of committee members, not even one Virtual Meeting of the committee was called. This is a dereliction of duty to the extreme and should be examined very closely by this General Assembly in lieu of remedial consequence management options currently unavailable across the UPCSA.			○ These tools will inform future reporting to the General Assembly and/ or the Executive Commission, on the functioning of the Committees, ○ The tools were shared with the Committees for completion so that the necessary information can be obtained to evaluate their functioning. ○ Following an initial poor response by the Committees, this matter was escalated to the ABC Committee and a meeting was scheduled with the Committee Convenors to explain the tools and resolve their queries. <u>ACTION:</u> ○ The P & R committee will compile a consolidated report based on the submitted evaluation forms and submit a report to the next General Assembly in 2027.
1.2 The Outgoing Moderator recommends that: a) The UPCSA reviews the tenure of office of the Moderator, the same way that committee convenors can possibly serve for 4 years.	- Continued from GA 2023	2026 Executive Commission	<u>Update: 24 February 2026</u> A Virtual Meeting of past Moderators is being arranged, via the Office of the Clerk of General Assembly, to solicit their views on the matter prior to its finalisation and reporting to the 2026 Executive Commission. This meeting would: ○ Examine the background, reasons and current relevance of its two-year term of office for the Moderator ○ Look at both potential benefits and associated challenges for the proposed change to 4 years ○ Look at the modalities and framework for its implementation culminating in a proposal to the 2026 Executive Commission

b) The UPCSA takes intentional actions to embrace the Transnational character of the denomination.	Ministry Committee Continued from GA 2023	2026 Executive Commission	UPDATE: 24 February 2026 The efforts were reported in this regard: ○ Following engagements that have been started with some Fellowships they are now working hard to be inclusive in their programs and Conference agendas. ○ Rev Masikane and Mtyhobile are encouraged to ensure alignment of the transnationality agenda to fellowships to prevent duplication of work. ○ Discussions with the South African Presbyteries still needs to be undertaken and this was hampered by the financial constraints being experienced. The option of arranging the virtual meetings to be explored so that the work can continue. ○ The General Secretary has also been engaging the CWM to support a conversation between the Synod of Zambia, the Presbytery of Zimbabwe, a delegation from the DRC and a delegation from the South African Presbyteries in order to look at practical ways in which our transnationality can be addressed. ○ The UCCSA has also been approached in order to learn from them but that assistance has not been forthcoming. <u>ACTION:</u> ○ The GS reported that should the grant from CWM be approved for the Indaba, it would also assist in shaping the discussion and obtaining views from other identified stakeholders. ○ The Clerk of Assembly to engage the current Moderator about facilitating an Indaba to take this process forward.
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1.3 The General Assembly a) notes with concern the decline in the income of the denomination between 2019 and the present; b) reiterates its support for the Going for Growth campaign as a catalyst for redirecting the denomination's life and work; and instructs the MAD committee to develop a tool that will give guidelines & P&R to evaluate the Going for Growth campaign every two years to measure progress. c) instructs all Synods, Presbyteries, Congregations and Standing committees to align the focus of their work CIS, missional work and finances in the light of this decade long campaign.	• MAD Convenorship • Finance Committee • P & R Committee • Synods/ Presbyteries • Congregations • Standing Committees	2026 Executive Commission	UPDATE: 07 April 2026 ○ The MAD Committee to develop a tool that will give guidelines for the implementation of the <u>Going for Growth Campaign</u> as a catalyst for redirecting the denomination's life and work and ensuring that the focus of the CiS work, missional work and finances of Synods, Presbyteries, Congregations and Standing Committees is aligned to this decade long campaign. ○ The P&R Committee to evaluate the Going for Growth campaign every two years to measure progress. <u>ACTION:</u> The MAD Committee is being engaged on this matter and feedback will be provided at the next meeting.
1.4 The General Assembly a) notes the report on the Overture on Transnationality; b) expresses concern about the non-response of Presbyteries regarding this critical issue in our denomination; c) instructs all Presbyteries who have not responded to do so by 30 November 2025; d) instructs the Clerk of Assembly to inform defaulting Presbyteries of this decision as soon as possible.	• Clerk of Assembly • Presbyteries	30 Nov 2025	UPDATE: 2 07 04 ○ The Rev Mtyhobile reported that there were no additional responses received from Presbyteries even after several reminders were sent by the GS. ○ To date only three (3) Presbyteries responded (Egoli, Tshwane and Western Cape). <u>ACTION:</u> The Task Team members will convene a meeting and prepare a report based on the responses received and will be tabled at the next meeting as the matter has long been outstanding. This report will also be submitted to the Executive Commission.

-END-

WHO IS

THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA?

We are a diverse community of reformed Christians led by the Word of God and the Holy Spirit, prayerfully seeking the will of God in our lives together, and the world.



THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

VISION

To be a reconciled
community of Christians
exercising a prophetic
witness to Christ.



THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

MISSION

We will proclaim our Triune God in Southern Africa through:

- **BEARING WITNESS TO THE SAVING LOVE OF JESUS**
- **BUILDING VITAL, REFORMING CONGREGATIONS FOR WORSHIP, MINISTRY AND DISCIPLESHIP**
- **VISIBLY PROCLAIMING THE KINGDOM OF GOD THROUGH UNITY, JUSTICE, PEACE AND LOVE.**



THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

VALUES

Together we have ascertained the following values to guide our behaviour towards each other and the world:

- LOVE
- HOLINESS
- SCRIPTURAL
- INTEGRITY
- SPIRITUAL GROWTH
- SERVANTHOOD



THE UNITING PRESBYTERIAN
CHURCH IN SOUTHERN AFRICA 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.

#1

#2

THE UNITING PRESBYTERIAN
CHURCH IN SOUTHERN AFRICA
WILL HAVE
MISSION ORIENTATED AND
HOLISTICALLY DEVELOPED
MINISTRY



#3

THE UNITING PRESBYTERIAN
CHURCH IN SOUTHERN AFRICA
WILL PROMOTE
THE EQUALITY OF ALL ITS
MEMBERS AND
CONGREGATIONS



#4

THE UNITING PRESBYTERIAN
CHURCH IN SOUTHERN AFRICA
WILL BE
WELCOMING (RADICALLY
INCLUSIVE) TO ALL,
ESPECIALLY THE YOUTH



#5

THE UNITING PRESBYTERIAN
CHURCH IN SOUTHERN AFRICA
WILL
REFLECT THE
DEMOGRAPHICS OF ITS
MEMBERSHIP AT ALL
DECISION MAKING LEVELS
AND FORUMS



#6

THE UNITING PRESBYTERIAN
CHURCH IN SOUTHERN AFRICA
WILL HAVE
COHESIVE, EFFICIENT AND
EFFECTIVE
ADMINISTRATION



#7

THE UNITING PRESBYTERIAN
CHURCH IN SOUTHERN AFRICA
WILL BE
FINANCIALLY SUSTAINABLE



#8

THE UNITING PRESBYTERIAN
CHURCH IN SOUTHERN AFRICA
WILL PROMOTE
A POSITIVE IMAGE AND
RAISE ITS PROFILE



#9

THE UNITING PRESBYTERIAN
CHURCH IN SOUTHERN AFRICA
WILL BE
A RECONCILED CHURCH



SERVICE AND WITNESS CLUSTER

ECUMENICAL RELATIONSHIPS

1. Terms of Reference and Personnel

The Ecumenical Relationships Committee, appointed by the General Assembly, continues to carry out the following responsibilities:

- a) Promote local ecumenism.
- b) Promote healthy dialogue on ecumenism at all levels.
- c) Participate meaningfully in ecumenical forums.
- d) Manage relationships, partnerships, cooperation, and unity processes.
- e) Oversee affiliations and participation in ecumenical councils and bodies.

The committee has met three times since the General Assembly, on 6 August, 26 November 2025 and on 18 March 2026. The Committee Members are: The Moderator of the General Assembly, the Moderator Designate, the Revs Dr Bukelwa Hans, Craig Morrison, Garikai Mufanabadza, Nkululeko Nojoko, Zwai Mtyhobile, Michelle Black; Ms Karabo Mamabolo, Mr Benson Njobvu, Ms Afika Babazile Rwayi, and the General Secretary (as Convener).

2. Ecumenical Forums in the Countries the UPCSA is Present

2.1 Zambia

The Synod of Zambia continues to participate as a member of the Council of Churches in Zambia (CCZ). During the year, discussions have been held on potential partnerships with the Evangelical Alliance Relief Fund and on the matter of supporting the possible revival of ministerial training at Justo Mwale University. Collaboration with Global Discipleship has also progressed in establishing preaching stations. No joint statements were issued by the CCZ, and the Committee encourages continued monitoring and reporting.

The Zambian office of Tearfund reached out to our Denomination with the view of sensitizing our denomination about their work worldwide and see if we could be interested to work with them. Their main objective in Zambia is to help Churches inculcate the spirit of self-reliance through mindset change training. To this end, the Moderators of the four Presbyteries in Zambia were invited to what they called an envisioning workshop held from 17 to 19 February in Lusaka. The Synod of Zambia welcomed the training and will be discussing further steps to engage Tearfund on future training which normally is on a cost sharing basis.

The Synod of Zambia received a letter from Justo Mwale University appealing for us to resume sending students for training to their university. This matter shall be channeled to the Synod Ministry Committee who shall deal with it in conjunction with the General Assembly Ministry Committee.

Global Disciples is an organization that aims at working with Churches in multiplying Christ-like disciples through locally sustainable fellowships among those who are least reached. The Synod of Zambia has worked with Global disciples in the past in opening up new preaching stations within UPCSA in Zambia. This partnership which mainly trains people to carry out discipleship work will continue even this year.

2.2 Zimbabwe

The Presbytery of Zimbabwe maintains active participation in the Zimbabwe Council of Churches (ZCC) and ongoing bilateral relations with the Presbytery of Denver, PC(USA), and the United Reformed Church. Initiatives include planning for the establishment of a clinic in the Lowlands area, engagement with national issues such as the proposed Constitutional Amendment and concerns around drug abuse, promoting civic engagement through Christian Aid programs, economic justice advocacy, peacebuilding, and national development strategy contributions.

The Presbytery of Zimbabwe also takes part in all levels of **ecumenical fellowships**. There is Pastor's, Men's, Women's and Youth Ecumenical Fellowship around the nation and our churches in the Presbytery takes part in all ZCC activities. As an affiliate of ZCC, the Presbytery of Zimbabwe has been participating in **national issues**. There has been national dialogue between ZCC and political party players in trying to talk about election issues.

The ZCC has partnered with **Christian Aid** to enhance citizen participation in governance processes through capacity-building training for local leaders and faith-based organizations. This initiative promotes civic engagement, good governance, and community development.

The ZCC advocates for **economic justice, social cohesion, and active citizenship**. They raise awareness about growing inequalities and challenge power relations that perpetuate them, pushing for policies to reduce inequality.

The ZCC has been advocating for **equal distribution of mines** to the nation. Raising voices of the nation against the mismanagement of the mines and how they are a threat to the environment and the nation.

The ZCC works to address **violent conflicts, promote peace, and build social cohesion**. They engage in national envisioning processes, raise awareness about the constitution, and conduct voter education to promote active citizenship. Currently they are want to complement the government's effort in bringing peace in the Gukurahundi issue. The ZCC participates in the **National Development Strategy (NDS) 2 Roadmap** and National Priorities Meeting, organized by the Office of the President and Cabinet. This underscores their commitment to contributing to Zimbabwe's development agenda. Through these initiatives, the ZCC demonstrates its commitment to promoting good governance, civic engagement, and community development in Zimbabwe. By working closely with various stakeholders, including government agencies, civil society, and faith-based organizations, the ZCC seeks to create a more inclusive and participatory governance process.

2.3 South Africa

The UPCSA remains an active member of the South African Council of Churches (SACC). Key engagements in 2026 included:

Continuing initiatives for the 16 Days of Activism against Gender-Based Violence (webinars, prayer services, and advocacy), Supporting first-year tertiary students through the First Hundred Days campaign and Participation in Human Rights Day services and Young People's Faith and Development Seminars.

The Committee continues to advocate for denominational engagement with the **"Thursdays in Black"** initiative and encourages Presbyteries to showcase participation via UPCSA communications. The Staff of the Central Office maintain this practice every Thursday as an encouragement for all UPCSA members to do the same.

On 28 January 2026 the South African Council of Churches hosted a summit with churches leaders from our member churches to put together a collective input on the **Religious Sector Summit** on the CRL Section 22 Process. This follows the Central Committee's resolution calling for a unified and well-informed response to the CRL's establishment of a Section 22 Committee. The Rev Iain Kemp (Manual Committee Convener) and the General Secretary attended. We continue to monitor this sensitive issue.

The Moderator of the General Assembly, the Rt Rev Dr Amon Kasambala, attended the installation of the new Archbishop of Cape Town (Roman Catholic), Sithembale Sipuka, who is also the President of the SACC. Archbishop Sipuka was installed on Saturday 14

March 2026 and the Moderator joined the ecumenical delegation consisting of representatives of many of our sister churches.

2.4 Church Unity Commission (CUC)

The UPCSA participated fully in the work of the CUC during 2026. During the year we worked on the revised CUC Covenant which we now bring for consideration to the Executive Commission. We also accepted the invitation to attend a biennial CUC Consultation planned for Tuesday 21 to Thursday 23 July, at Mariannhill in Durban. We appointed a delegation to represent the UPCSA in terms of the invitation, including the Moderator, the Moderator Designate, the General Secretary, the Clerk of Assembly, accompanied by other Central Committee members and women's, and youth delegates.

3. Continental and World Ecumenical Bodies

3.1 Council for World Mission (CWM)

The UPCSA's relationship with CWM remains strong. The General Secretary attended the 2025 General Secretaries meeting in November 2025 in the United Kingdom, and will attend the Annual General Meeting in late June 2026 in Auckland, New Zealand.

The **Mission Support Programme (5)** Grant has been approved: £7.2 million for the 2028–2033 cycle, with the UPCSA allocation of approximately R5 million in three tranches. The P&R Committee is engaged in a process of Review of the UPCSA's Mission Priorities in preparation for applications for MSP(5).

The UPCSA has two **Onesimus** (Legacies of Slavery) **Projects** approved and running: The "Called to Care" project located at Mutare, Zimbabwe, is well under way and is likely to run to completion in September 2026 and the "DRC Child mining" Project is still in the early stages of implementation among our churches in the Katanga province of Congo. The Moderator and General Secretary visited the Call to Care project in February 2026 and were impressed by the work being done.

A Special Service is planned for **CWM Sunday** on Sunday 19 July 2026, with Dr Joosep Keum (General Secretary of CWM) visiting Johannesburg to participate. This will be hosted jointly by the UCCSA and ourselves.

The UPCSA continues to participate in the Training in Mission programme, Peacebuilding initiatives in Rwanda, and many other CWM programmes. Ministers and members continue to benefit from the Academic Accompaniment programme supporting tertiary education. MTh courses in Transformative Ecumenism are offered at Zomba Theological University in Malawi and at the University of Kwazulu Natal. A new Doctoral programme, in Transformative Ecumenism, sponsored by CWM is about to launch at UNISA. The TiM programme will also be hosted for a phase in South Africa from later this year. Afika Babazile Rwayi serves on the Board of Directors of CWM.

3.2 World Communion of Reformed Churches (WCRC)

The 27th General Council of the World Communion of Reformed Churches (WCRC), was held from 14 to 23 October 2025, in Chiang Mai, Thailand. Convening during the 150th anniversary of the founding of the Communion, the Council gathered delegates from churches around the world to reflect on their shared history, confront the pressing challenges of the present, and to discern a faithful and just path forward. Guided by the theme "*Persevere in Your Witness*", drawn from Hebrews 12:1, the Council framed its work around the call to steadfastness, hope, and prophetic engagement in a fractured and rapidly changing world.

From the beginning, the Council emphasised that perseverance in witness cannot be separated from the pursuit of justice. In worship, plenary sessions, and small discernment groups, delegates considered the theological and ethical implications of belonging to a global communion committed not only to unity but also to solidarity with those who suffer.

Reports from leadership, as well as reflections from women's and youth caucuses, highlighted ongoing struggles around gender equality, economic inequality, climate instability, and political violence. The Council affirmed that true communion must always include a commitment to justice, both structurally and spiritually.

This commitment became especially visible in the Council's public witness. Among the resolutions adopted, a notable one addressed violence in places like the Philippines, calling attention to human rights violations and urging the global Reformed community to accompany those facing persecution and societal violence. The Council also reaffirmed its support for the "Thursdays in Black" movement, standing against gender-based violence and advocating for dignity and safety for all. These forms of public witness reflected the Council's conviction that faith must speak into the world's wounds rather than retreat from them.

The Council was not only a place for action but also for celebration. Marking 150 years of Reformed communion, delegates participated in a vibrant anniversary service that blended music, prayer, and symbolic acts of unity. One particularly moving moment featured the mutual washing of feet between the Rev. Dr Setri Nyomi (Interim General Secretary) and the Rev. César García from the Mennonite World Conference, a powerful gesture of confession of prejudice toward Anabaptists in the Reformation and after. Such acts reminded participants that unity is not an abstract ideal, but a lived practice rooted in service and reconciliation.

Strategically, the Council also focused on strengthening the bonds among member churches and increasing participation across the Communion. Proposals introduced by Rev. Nyomi included a plan for Executive Committee members to visit every member church in 2026, renewed attention to sustainable funding through a small-donation campaign, and the possibility of re-establishing a global partnership fund to support mission and social projects, especially in contexts of vulnerability.

Throughout the gathering, delegates faced a world marked by division, ecological crisis, inequality, and shifting geopolitical tensions. While acknowledging these challenges, the Council expressed hope grounded in faith and collective action. The discernment process, participatory and attentive to diverse voices, enabled the Communion to acknowledge its vulnerabilities while envisioning new possibilities for its shared life. The closing communion service embodied this spirit of renewed purpose; in it, newly elected President Karen Georgia Thompson offered a poem entitled "Press On," evoking resilience, courage, and the enduring power of faithful witness.

Overall, the WCRC 2025 General Council was far more than a routine meeting. It represented a milestone of historical reflection, theological clarity, and forward-looking resolve. As the Communion celebrated 150 years of unity and mission, it also rearticulated a vision of Christian witness grounded in justice, humility, and global solidarity. The call to "persevere in your witness" became not only a theme but a collective commitment: to remain steadfast in faith, bold in confronting injustice, and hopeful in building a world more closely aligned with God's vision of reconciliation and peace.

In the course of the Council, delegates Ms Afika Babazile Rwayi and Dr George Marchinkowski served in various ways (Public Issues and Drafting/Consensus mentoring) in the running of the event.

In addition, the GRAPE programme continues, with advocacy webinars, Bible study resources (expected July), and awareness campaigns on socio-economic justice issues. Funding and leadership capacity remain areas for attention, with recommendations for broader denominational engagement and delegation of responsibilities.

3.3 Africa Communion of Reformed Churches (ACRC)

The UPCSA maintains membership, with contributions requested (e.g., \$500 via WCRC). Active engagement continues in advocacy and networking initiatives across Africa.

3.4 World Council of Churches (WCC)

Participation in WCC activities was limited during the year, with support offered for logistics and worship coordination where feasible. Prof Teddy Sakupapa (UWC) and the Rev Amber Leigh Gordon attended the Faith and Order conference on the Nicene Creed in Egypt.

3.5 All Africa Conference of Churches (AACC)

The UPCSA continues representation, including support for youth delegates and peacebuilding initiatives.

Active engagement remains a priority, alongside succession planning and strengthening of representation across continental programs.

The AACC will meet in South Africa for its General Assembly in 2028. The SACC is coordinating efforts to plan and fundraise for this event. The UPCSA is represented in the organising committee.

4. Bilateral Relations

4.1 Presbyterian Church (USA)

The PC(USA) will hold its 2026 General Assembly from 22 June to 3 July in Wisconsin. The Moderator of the General Assembly has been invited to attend. Presently, visas have been applied for.

Ongoing discussions with the Stated Clerk and leadership on collaboration, student exchanges, and partnership opportunities continue.

4.2 Church of Scotland

The General Secretary engaged in discussions regarding Faith and Nurture initiatives and ongoing cooperative trajectories. There has been very limited contact of late. The Principal Clerk has resigned, and a new Clerk will be appointed by the General Assembly in May.

4.3 United Congregational Church in Southern Africa (UCCSA)

Fraternal greetings were exchanged at UCCSA events including the South African Synod meeting in July 2025, and future collaboration opportunities continue to be explored.

5. Fraternal Greetings

The Committee was very pleased with the number of Church leaders who accepted our invitation to be present at the General Assembly last June. Highlights were speeches made by now Archbishop Sitembele Siphuka (SACC President), the WCC General Secretary, Dr Jerry Pillay and others.

PROPOSALS

1. The Executive Commission receives the report. (T)
2. The Executive Commission commends participation in the Council of Churches in Zambia (CCZ), the Zimbabwe Council of Churches (ZCC), and the South African Council of Churches (SACC) and thanks the representatives for their work on behalf of the UPCSA. (T)
3. The Executive Commission notes the report on the General Council of the World Communion of Reformed Churches which took place in October 2025 in Chiang Mai, Thailand, and thanks the delegation for their meaningful participation. (T)
4. The Executive Commission notes that the Church Unity Commission will meet from 21 to 23 July 2026 in Durban and affirms the delegation as appointed by the Ecumenical Relationships Committee. (T)

5. The Executive Commission approves the Revised Covenant of the CUC as attached as Appendix A. (M)
6. The Executive Commission celebrates the UPCSA's relationship with the Council for World Mission, calls on members in eGoli, Tshwane and Highveld Presbyteries to attend the CWM Anniversary Service on Sunday 19 July 2026 and affirms the work of the Ecumenical Relationships Committee to make opportunities available for all Presbyterians to take part in CWM programmes such as Training in Mission, the Academic Accompaniment Programme and other programmes. (T)
7. The Executive Commission encourages the Priorities and Resources Committee to facilitate a review of the UPCSA's Mission Priorities so as to ready the UPCSA for applications for Grants under CWM's MSP (5) programme. (T)

Appendix 1

THE CHURCH UNITY COMMISSION REVISED COVENANT 2026

The Revised Covenant between the Member Churches of the Church Unity Commission

Anglican Church of Southern Africa (ACSA)
Evangelical Presbyterian Church in South Africa (EPCSA)
Methodist Church of Southern Africa (MCSA)
Nederduitse Gereformeerde Kerk in South Africa (NGK-SA)
Northeastern Evangelical Lutheran Church in South Africa (NELCSA)
United Congregational Church of Southern Africa (UCCSA)
Uniting Presbyterian Church in Southern Africa (UPCSA)

INTRODUCTION

In 2011, the Church Unity Commission (CUC) acknowledged that the goal of organic union remained distant, and introduced Five Trajectories as a practical and missional path toward deepening visible unity among the Covenanting Churches. These trajectories focused on local mission, worship, ministry formation, social justice, and oversight have provided the member churches with a tangible framework for expressing unity in diversity.

The formal acceptance of the Nederduitse Gereformeerde Kerk in South Africa (NGK-SA) in 2018 and the Northeastern Evangelical Lutheran Church in South Africa (NELCSA) in 2023 into the life and journey of the Church Unity Commission has necessitated the revision of this Covenant. Their inclusion brings new theological, cultural, and spiritual gifts, and further affirms the importance of deepening ecumenical witness and collaboration across historic divisions.

Here below is the Revised Covenant as at July 2026

PREAMBLE

a. The Church is the Body of Christ, the community of those whom the Holy Spirit leads to accept Christ as Lord and to live by faith in him. It acknowledges God as king over all the world and is privileged to share in his mission to the world. Its task is to worship and glorify God, Father, Son and Holy Spirit, to make known the good news of salvation, to call every person to repentance and faith in Christ, to challenge everything that falls short of God's will for humankind, and to work towards the ordering of society in accordance with God's purpose.

b. Our Lord Jesus Christ has given us the sacrament of Baptism to unite us with him in his Body, the Church. Baptism proclaims God's redeeming and reconciling action in Christ. It calls for the response of faith and obedience and looks forward to continual growth into the fullness of life in Christ. Baptism is thus the bond of unity which requires us to recognise one another as members of his Church and to confess and serve our one Lord as one People in each place and in all the world.

c. The Sacrament of Holy Communion (known also as the Eucharist) sets forth with thanksgiving the redeeming work of Christ whereby the Church has been constituted; it thus expresses oneness

between God and humanity and among all believers. By partaking of the one loaf and the common cup around the one table at the invitation of the same Lord, we are built up as members of his undivided Body, and called to care for, and suffer and rejoice with, all the other members in love.

d. Within the one Body of Christ, in which all share in his ministry and priesthood, some are called by God to the ordained ministry. In order to demonstrate the Church's unity, these ordained ministers need to be acknowledged by every part of the Church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole Body.

NOW THEREFORE,

- Affirming our faith in one God, Father, Son and Holy Spirit;
- Confessing Jesus Christ as Lord and Saviour; and
- Rejoicing that God has made us one in Christ;
- Asking forgiveness for our failure to maintain the unity of the Spirit in the bond of peace;
- Giving thanks to God for the closer fellowship made possible by the Declaration of Intention to Seek Union;
- Renewing our pledge to seek together the visible unity which we believe to be God's will for his Church;
- Committing ourselves to use the Five Trajectories as a means and tool for visible unity and common mission;
- Committing ourselves to work as partners in God's mission to the world;
- And praying that the Holy Spirit will renew and reconcile us.

WE COVENANT BEFORE GOD AND WITH ONE ANOTHER

1. To admit as communicant members, without requiring any further sacramental rite, those desiring admission who have been baptised by water in the Name of the Father, and of the Son, and of the Holy Spirit, have made profession of faith and have been recognised as communicant members by any of the Covenanting Churches.

2. To accept that the ordained ministers of Word and Sacrament in the Covenanting Churches have been called and ordained by God in Christ and exercise a sacramental, preaching, teaching and pastoral ministry in the Church of God and not simply in the particular church to which they belong. Permit such ordained ministers, while remaining members of their own churches, to exercise such ministry within the Covenanting Churches when duly authorized or appointed to do so.

3. To participate in all future ordinations in each of the Covenanting Churches.

4. To work together for the spread of the Gospel, for justice, peace and freedom and for the spiritual and material well-being of all people.

5. To seek to become a fellowship in Christ that is not divided by tradition, nation, culture, class and colour.

6. To pursue means whereby, under the guidance of the Holy Spirit, the Covenanting Churches in each place may act together in worship, witness and service.

7. To signify our solemn acceptance of this Covenant by participation in a Service of Reconciliation and Recognition.

IMPLEMENTATION THROUGH THE FIVE TRAJECTORIES

The Five Trajectories accepted in 2011 as a strategic direction serve as pathways through which member churches can act together in faith, ministry, and witness. They move the Covenant from aspiration to action, enabling member churches to journey together toward visible unity that is seen and experienced in our common life.

The CUC therefore calls upon all member churches to intentionally engage these trajectories as a means of renewing their covenantal commitment and to translate the vision of unity into daily ecclesial practice. The Commission also welcomes observer churches and partners to participate actively in this journey, expressing the unity of the Body of Christ through shared fellowship, collaboration, and mutual recognition within the CUC family.

The 2011 Statement - The Five Trajectories as a Strategic Direction

WHEREAS the Church Unity Commission (CUC) was established some 40 years ago to facilitate the processes towards union between the Anglicans, Congregationalists Methodists and Presbyterians for the sake of the mission of God in the world;

WHEREAS these churches covenanted together to move towards union and have journeyed together for the last 40 years and others have joined the process as observers;

WHEREAS over the intervening years the CUC has grappled with significant challenges and obstacles in moving towards union between the covenanting churches;

WHEREAS the Doctrine Committee of the CUC in 2009 presented a proposal to move this process forward and this was circulated to the covenanting churches for comment;

WHEREAS the covenanting churches have now presented their responses to the Central Committee; The Central Committee of the CUC concedes that the desired goal of organic union is inaccessible in the foreseeable future and that the intermediate goal of Full Communion is unlikely given the lack of consensus on the theology, history and practice of the ministry of oversight. While the CUC continues to call on the covenanting churches to commit themselves to seek Full Communion, it recognizes and acknowledges that Full Communion at present is unattainable unless and until there is agreement on the ministry of oversight. In view of this the CUC presents the following for discussion and decision by the covenanting churches and observer bodies.

1. The CUC affirms that the quest for unity during the 40 years of its history has been driven by a desire to give expression to Jesus' high priestly prayer in John 17:21 that we might be one in order that the world may believe that Christ is the one sent by the Father. Unity then, as the CUC's goal, continues to be driven by a response to the systematic unfolding and developing understanding of the *missio dei*. However, the CUC is acutely aware of the shift in paradigm from modernity, with its inherent sense of optimism and its emphasis on order, structure, uniformity and conformity to post modernity with its sense of process and its emphasis on relationship, interconnectedness, diversity and variety.
2. The CUC calls on the covenanting denominations to celebrate the degree of Communion that already exists between the denominations which is currently expressed in the following ways: mutual Eucharistic hospitality (the open table), the free transfer of members between congregations among the covenanting churches; the mutual acceptance of ministries; the freedom of ministers from one covenanting church to minister in Word and Sacrament in any of the other covenanting churches; the almost 30 united congregations that exist in many

parts of the country and the opportunities that we have had to make collective representation to the governing authorities on a number of important issues.

3. The CUC while accepting that all the covenanting churches exercise godly and Scripturally recognizable forms of oversight that all the other covenanting churches honour and respect, commits itself, via its Doctrine Committee, to explore the various ways in which the ministry of oversight is defined theologically, understood, and practiced in the covenanting churches to determine the similarities and differences in the understanding of this ministry between the covenanting churches.
4. The CUC commits itself, taking advice from the Doctrine Committee and the covenanting churches, to develop an integrated and ecumenical understanding of the ministry of oversight to assist the covenanting churches to appreciate, affirm and fully accept the Scriptural integrity and historical validity of this ministry both for the covenanting church itself and all the others.
5. The CUC commits itself to convene a Consultative Synod once every five years to track the progress toward deeper expressions on unity along the following five trajectories:
 - a. Promoting further co-operation in ministry and mission at local level including the examination and development of models of local ecumenism and united congregations;
 - b. Developing common preaching and liturgical resources;
 - c. Co-operating in the training of students for the ministry and the post-ordination training of ministers;
 - d. Developing and strengthening of Centres of Hope, in consultation with the SACC and other bodies, that will focus on, amongst others, the alleviation of poverty, a commitment to education, the eradication of violence against women and children and respect for the environment;
 - e. Seeking consensus on the ministry of oversight.

The first meeting of the Consultative Synod should take place by not later the end of 2016.

6. The CUC continues to give thanks for the presence of the observer bodies and for the invaluable assistance the observer bodies have given to the CUC's journey over the years. The CUC sincerely desires that other denominations and Christian bodies will take on observer status with the CUC and continue to help guide the process towards deeper expressions of our unity. The CUC hopes that those who come on as observers will go on to become full covenanting partners.
7. The Central Committee of the CUC shall operate as the executive of the Consultative Synod to make all arrangements and undertake all the planning for the meetings of the Consultative Synod and to track these five trajectories in between meetings of the Consultative Synod

CONCLUSION

We commit ourselves to a renewed vision of unity rooted in shared faith, mutual respect, and a common mission in Christ. We believe that the path of unity is not merely institutional, but spiritual and relational—requiring humility, honesty, and courage. May this Covenant deepen our witness to the Gospel in a divided world and offer a sign of the reconciliation and hope to which God calls us.

SIGNATORIES

We, the undersigned representatives of the Covenanting Churches, do hereby adopt this Revised Covenant as a witness to our unity and as a commitment to walk together in mission and ministry:

UPCSA JOINT LIAISON COMMITTEE WITH THE UCCSA

Progress Report to the Executive Commission 2026

Members

Convener: Rev NA Gordon, Rev Dr George Marchinkowski (General Secretary), Rev Thabani Masikane, Mr Paul Fayaka, Ms Naume Somo, Rev Armando Sontange (Cluster Convener of Service and Witness), Rev Elries Fortuin (Egoli Presbytery), Rev Talkmore Chilanga (Zimbabwe Presbytery).

GA 2025 Decision affecting the JOINT LIAISON COMMITTEE with the UCCSA

1. The General Assembly authorizes the "Joint Commission on Union" to change the name to the "Joint Liaison Committee with the UCCSA" and ERC (Ecumenical Relations Committee) develops the Terms of Reference and reports to the Executive Commission in 2026.
2. The General Assembly authorizes UPCSA members of the Joint Commission/Committee to continue the exploration of how the UPCSA may work together with the UCCSA in future.

Meetings

The Committee met on the 14th of August 2025, 16th October 2025, 29th of January 2026, 25 February 2026, scheduled meeting for the 9th of April 2026 (Apologies from 3 members-meeting postponed until 10 April 2026). Both meetings on the 9th and 10th of April could not be constituted because of poor attendance. Further communication took place on the Whatsapp group. Very poor communication on the group.

At the meeting on the 14th of August 2025 the decision and mandate of the GA 2025 was discussed:

The Committee discussed the responsibility of its mandate - to continue and facilitate engagements from within the UPCSA and liaise with the UCCSA on how this can find practical and tangible expression.

The Committee members were therefore asked to submit a written report on their current involvements and collaboration with the UCCSA and make proposals on how we can work together on the different levels of the church.

A report " *Low Hanging Fruits*" was received from the Rev E Fortuin, a member of Egoli Presbytery. This report was discussed on the 16th of October 2025 at a scheduled meeting of the Committee of the GA Joint Liasson with the UCCSA.

Discussion points: Joint Special Services, establish a JLC within each Presbytery, combined meetings, combining ministerial meetings, combining FOV.

The report submitted by Rev E Fortuin was discussed both in terms of the practicality and challenges it may bring about. The following comments stemmed from the discussion:

- a) That the General Secretary follow-up on denominational level with the UCCSA to ensure that communication is circulated in the UPCSA and UCCSA informing and encouraging an ecumenical partnership;
- b) That the Zimbabwe Presbytery and Synod of the UCCSA be encouraged to look at ways of working together;
- c) Presbyteries must be persuaded to work together and forge better working relationships with the UCCSA;
- d) Timeframes and guidance to be given to Presbyteries;
- e) In addition to the report submitted working relationships between fellowships in both churches be explored;

- f) Joint minister's retreats be explored between presbyteries and regions to further strengthen collegial relations.

The meeting on the 29th of January 2026 between the Convener, GS and a member of the committee.

This meeting was poorly attended due to connectivity issues and it was challenging to understand the whole conversation. Other members were working. Another member lost their phone. One member was on leave. Some members did not give an apology or reason for not attending the meeting.

An official meeting did not take place because the meeting could not be constituted with only the Convener and the General Secretary. A member joined the meeting 15 after the meeting started.

Points of discussion:

1. The report for the GA Executive 2026
2. God appointed meetings between the General Secretary of the UPCS and Rev Heidi Petersen and the Secretary Rev Bertram Swart of the UCCSA – renewed enthusiasm from the UCCSA leaders detected -dates to be scheduled for online meetings with the UCCSA
3. Communication with members of the Committee. Very poor response on WhatsApp even though it indicates that everyone read the messages.
4. How to energize the conversation about working together on a local level.
5. We continue to focus on the mandate given by the GA 2025 to find ways of working together on a regional level with Presbyteries and Synods.

The General Secretary shared some progress after his communication in person with Rev Heidi Petersen and the Secretary of the UCCSA with regards to a letter and statement received from the UCCSA official.

Please see attached:

The following letter was received from the General Secretary the Rev Kudzani Ndebele, an UCCSA official, on the 8th of February 2026

Re. UCCSA-UPCSA Union Talks

Greetings and compliments of the New Year from the United Congregational Church of Southern Africa (UCCSA).

This letter serves to communicate the decision of the UCCSA Executive Committee, which met in Mozambique, regarding our Union Negotiations with the UPCS. In this esteemed meeting the church resolved to express our keen interest to pursue the UCCSA/UPCSA negotiation. This resolution is epitomised in the statement attached to this letter. We are sending these with hope of a meeting of our officers to ignite this process.

We pray that God continue to richly bless the UPCS in our common mission.

Thank you,

Yours in Christ's Vineyard

The following statement followed after the letter:

Statement by the United Congregational Church of Southern Africa (UCCSA) on the UCCSA's Commitment to Organic Church Unity

The United Congregational Church of Southern Africa (UCCSA) reaffirms its historic and continuing commitment to the visible, organic unity of the Church of Jesus Christ. From its inception, the UCCSA has understood itself as both a fruit and a sign of the ecumenical movement of the Spirit, called to witness that the broken Body of Christ must be made whole in obedience to the prayer of our Lord: *"that they may all be one, so that the world may believe"* (John 17:21).

In this regard, the UCCSA acknowledges with gratitude the formal approach received from the Uniting Presbyterian Church in Southern Africa (UPCSA) towards deepening our dialogue and exploring **possibilities of organic union**. At the time of receipt, this invitation was held in abeyance as we were preoccupied with urgent matters within our own Congregational family across the Region. We recognize, however, that the cause of church unity cannot be indefinitely deferred without risk of disobedience to our ecumenical calling.

Several compelling realities mitigate in favour of renewing this movement towards unity. Both the UCCSA and the UPCSA are members of national councils of churches across the region, the World Communion of Reformed Churches, the World Council of Churches, and the Council for World Mission. In addition, in several regions, local congregations of the two denominations already operate practically as united churches, demonstrating that cooperation and shared witness are both possible and fruitful. We further recall that union talks between our two communions were initiated in earlier years and had progressed to a very advanced stage. These negotiations reached the point where both Assemblies were asked to vote on the matter of union: one Assembly voted in favour, while the other voted against. This history of earnest engagement remains an important foundation for rekindling the conversation today.

We therefore now resolve to reopen and rekindle dialogue with the UPCSA in a spirit of mutual respect, faithfulness to the Gospel, and openness to the leading of the Holy Spirit. We do so convinced that the witness of a united Church is urgently needed in a region and a world fractured by division, violence, inequality, and injustice.

The UCCSA commits itself to pursue this dialogue intentionally, prayerfully, and constructively, trusting that God who has begun this good work among us will bring it to fruition in God's own time and way. To this end, the President and the General Secretary are charged to meet with the officers of the Uniting Presbyterian Church in Southern Africa to explore the best way to kick-start the process.

Proposals

1. The Executive Commission receives the report. (T)
2. The Executive Commission refers to the Ecumenical Relationships Committee the matter of the intention of an organic union mentioned in the statement of the UCCSA, and guide on whether it is in line with the mandate given at the UPCSA GA 2025. (M)

ETHICS AND DISCIPLINE

REPORT TO THE EXECUTIVE COMMISSION 2026.

INTRODUCTION

"All scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work". (2 Timothy 3: 16 – 17). From this pericope, the committee extracts its biblical basis for this report.

PERSONNEL

Revds. Allan Nyoni (Convener), Lita Madaka, Gavin Lock, James Lungu, Zukisani Sotashe, Mbulelo Mandiyase, Biggie Musasa and Elders Kalipa Qaba, Fezeka Mtete, Buti Sithole, Advocate Sharon Mthimunye.

MODUS OPERANDI

The committee requested all its members to make submissions and presentations at meetings so that it could understand ethical issues from a plethora of communities and settings. These matters would be presented, discussed and agreed that they be reported on, hence you have this report, mainly from Gauteng, Eastern Cape and Western Cape Provinces.

MANDATE

"The Ethics Committee of the General Assembly of the Uniting Presbyterian Church in Southern Africa is established to promote and uphold the ethical standards and principles rooted in the Scripture and the Reformed tradition. The Committee shall provide guidance, counsel and recommendations on matters related to ethical and moral conduct within the church. It shall ensure that the decisions and actions of the General Assembly and its member churches are in alignment with the teachings of the Bible and the theological tenets of the UPCSA". It is therefore imperative that "by adhering to this mandate and terms of reference, the Ethics Committee will serve as a valuable resource for promoting ethical integrity and moral discernment within the UPCSA, guided by its theological foundation and Reformed values".

CONTEXT

After a feisty debate on Human Sexuality, which was the only matter covered by the Ethics and Discipline Committee, 2025, the General Assembly arrived at this deliberation "The General Assembly appoints a Task Team to construct a document seeking consensus on this matter, bearing in mind the Committee's report and the two Notices of Motion tabled at the 2025 General Assembly, and in consultation with the Ethics and Discipline Committee, and to report to the Executive Commission, 2026". In view of this decision, the Committee sought to address pertinent, urgent but salient ethical matters that have engulfed the ministry of the UPCSA.

The Committee, therefore deliberated to "offer guidance and advice to the General Assembly and its member churches on ethical matters, theological implications and ethical decision-making processes", this time to the Executive Commission, on the following;

- 1) Use of Artificial Intelligence (AI) in Ministry.
- 2) Ethical conduct by educators at schools.
- 3) Ethics, Leadership and Financial Accountability.

1). USE OF ARTIFICIAL INTELLIGENCE IN MINISTRY

There was a time that Artificial Intelligence was viewed as a futuristic concept. This conceptualization is now outdated because Artificial Intelligence is already embedded in our everyday lives. From predictive texts on our phones to complex machine learning models shaping social media feeds, Artificial Intelligence, hereinafter referred to as AI, is quietly revolutionizing how we interact with the world. Therefore, as a church, the question

is no longer, **if**, AI will impact ministry but the question now is, **how**, to engage with it in a way that aligns with biblical values and enhances the mission of the church.

Consequently, AI is not just another tech trend, it is rather an inflection point that will redefine much of the culture and society we know today. The UPCSA can not ignore it, otherwise it risks being left behind, while those who embrace it wisely can unlock unprecedented opportunities for outreach and engagement. The church should be AI enhanced but not AI dependent.

However, much as AI is a tool that enables ministry, there are major concerns with regard to its use;

- a) It cannot be approached neutrally.
- b) It is still subservient to the Holy Scripture.
- c) It promotes parrot information.
- d) It enhances plagiarism.
- e) It has the potential to replace the Spirit's power with manufactured output.
- f) It can create sermons without any personal study or prayer. Preaching is not simply the transfer of information. It is the proclamation of truth that has first worked its way into the preacher's own life. AI can be a library assistant. It can help us find resources, summarize commentaries, or organize your thoughts. It can speed up research and help us see angles we might not have considered. But the work of seeking God's heart, discerning His message for the church, and letting His Word transform us, that is our calling which cannot be outsourced.
- g) If you are using AI let it serve your study, not replace it. For the Presbyterians, sermons should be birthed in prayer (personal devotion), steeped in Scripture (sola scriptura), and shaped by your own obedience to God's leading.

USE AND NONE USE OF AI

- 1) Use AI for brainstorming event themes and creative ideas for church ministry initiatives, but not for writing personal prayers or devotionals.
- 2) Use AI for summarizing research from commentaries or articles so that you can quickly see key points before diving deeper yourself, but not for delivering pastoral counselling.
- 3) Use AI for drafting administration communication, creating graphics, slides, and templates for services or events especially when you lack a design team but not for writing sermons without study and prayer.
- 4) Use AI for transcribing and summarizing meeting notes, but not for making Spirit led leadership decisions.

In other words, use AI as an assistant who makes your work lighter, not a replacement for your voice or the Spirit's guidance.

To mitigate these concerns, Ministers, lay preachers and members should draw clear boundaries;

- a) Transparency: we must be open about when and how AI is used. Members deserve to know.
- b) Theological integrity: Always fact- check, refine and contextualize AI outputs to ensure accuracy.
- c) Relational primacy: Use AI to lighten the workload and never to replace the sacred human work of ministry. Both society and the church see AI as helpful for lifting burdens, but not as a substitute for the uniquely human and spiritual dimensions of life.

Artificial Intelligence is present, but it is not the main character- the people we serve are. When used wisely, AI can amplify outreach, streamline operations and enhance discipleship. However, the core of ministry remains unchanged i.e. real people, real

relationships and a real God at work. What is important is that you make sure that technology serves the mission rather than co-opting it.

2) ETHICAL CONDUCT BY EDUCATORS AT SCHOOLS

There is a growing concern on how some educators handle themselves at school vis a vis the children they educate. In fact schools face numerous ethical issues on a daily basis. While some might be more difficult to see such as poor curriculum choices, others are obvious such as cheating. The relationship between an educator and a learner, leaves a lot to be desired. Within the school boundaries educators are expected to do the following, save their serving an anxious generation;

- a) Respect the dignity, beliefs and constitutional rights of learners and in particular children, which includes the right to privacy and confidentiality.
- b) Acknowledge the uniqueness, individuality, and specific needs of each learner, guiding and encouraging each to realise his or her potentialities.
- c) Strive to enable learners to develop a set of values consistent with the fundamental rights contained in the Constitution of South Africa.
- d) Exercise authority with compassion.
- e) Avoids any form of humiliation, and refrain from any form of abuse, physical or psychological.
- f) Refrain from improper physical contact and courting learners from any school.
- g) Use appropriate language and behaviour in his or her interaction with learners, and act in such a way as to elicit respect from the learners.

To sustain the conduct above (a – g), there must be a definite desire for the church to directly get involved so as to integrate faith and learning, character formation and moral development. This desire will foster a safe and supportive community. The shared faith would create a bond amongst the learners, educators, parents, church and the Department. This sense of community would provide emotional and spiritual support, creating a safe space for learners to explore and express their faith within an academic environment.

The responsibility of the church is extracted from the fact that Jesus' priority was children. During His earthly ministry, He used children as an example of humility. He went further to warn His disciples in Matthew 18: 6ff "but if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea". These are powerful words from the Savior. Therefore, as the church of Jesus Christ we should condemn, in the strongest terms, offending (harming) or abusing children in anyway. Child abuse at schools has become rampant even in its despicable and heinous nature and form. It is not just a social malady and a criminal act but also absolutely forbidden by the commandments of God.

Since protecting and nurturing children was a priority for Jesus Christ in His earthly ministry, it is incumbent upon the UPCSA and the church in general to do the same. There is no reason for a child to undergo and endure the scourge of abuse. The church should always find means and ways to continually strengthen its proactive program to combat abuse and care for those whose lives have been harmed by this evil practice. The church must do everything in its power to take care of the victimized little boy or little girl who is greatly suffering because of abuse. It is therefore incumbent upon the UPCSA to urge all its local Ministers, lay leaders, and members to reach out to the victims of child abuse by adopting a local school so as to identify, comfort and strengthen them. Consequently, the UPCSA should adopt a policy of zero tolerance when it comes to child abuse and be in the forefront to find means and ways to either identify or combat it.

3). ETHICS, LEADERSHIP AND FINANCIAL ACCOUNTABILITY

Church funds and accountability.

When dealing with leadership and church funds, the starting point is explained in the

Manual of Faith and Order as follows:

"Financial decisions need to be made with spiritual values in mind, so Stewardship Boards (which are separate from the session), Stewardship Committees of Session and Deacons' Boards share in the task of ministering the gospel. Their special responsibility is to deal with income and expenditure, but they often have other tasks as well such as looking after the fabric of a congregation's church and buildings". (Manual of Faith and Order – Chapter 8).

Church leaders are expected to handle church funds not only with extreme care but also with spiritual values in mind. In order to do so, they have to comply with the constitutional and legal principles of our church as stipulated in Chapter 8 of the Manual of Faith and Order.

Transparency with regard to weekly, monthly and fundraising offering should be paramount. The Minister together with his/ her financial authority should ensure that the congregation is updated quarterly of the financial status of the congregation. Failure to do so is seen as unethical and ill disciplined. What is important to note is that most congregations fail to update members on the weekly offerings collected in church on Sundays as well as what the status of ministry. Furthermore, it gives rise to the financial authority not being transparent with regard to ministry contributions, resulting in members becoming demoralized and resistant in contributing to the church.

Many cases in different denominations have highlighted the corruption and financial mismanagement within church structures. Ministers and lay leaders need to ensure that the church finances are dealt with ethically, morally, honestly, reasonably and realistically. Lay leaders and Ministers need to look at the principle of fairness and justice when administering or dealing with church funds.

The question that will be asked is, how will lay leaders and Ministers apply the principle of justice and fairness? This can only be done by the Minister and lay leaders using the knowledge of their relationship with God and leading with justice and respect and avoiding getting directly involved. They should lead with justice and not indulge themselves in corruption and greed.

Minister and lay leaders must ensure that there is not a lack of proper financial accounting at general meetings of the congregation. They must listen to the concerns of the members and try to address these with ethical integrity.

The bone of contention is that financial management within congregations should be conducted ethically and spiritually with appropriate discipline.

PROPOSALS

- 1) The Executive Commission receives the report. (T)
- 2) The Executive Commission cautions Ministers, lay leaders and members on the use of Artificial Intelligence. (M)
- 3) The Executive Commission encourages Ministers, lay leaders and members to understand the proper use of Artificial Intelligence. (M)
- 4) The Executive Commission encourages local congregations to adopt local schools within their precinct. (M)
- 5) The Executive Commission urges Sessions to openly speak out against child abuse at home and in schools. (M)
- 6) The Executive Commission encourages Ministers, lay leaders and members to make financial decisions with spiritual values in mind. (M)



Investigating the Ethical Use of Artificial Intelligence in the Pastoral and Teaching Ministries of the Uniting Presbyterian Church in Southern Africa.

I. INTRODUCTION

Artificial Intelligence (AI) has moved rapidly from a speculative technology to a pervasive tool shaping how people think, communicate, learn, and minister. Ministries and theological institutions increasingly face choices about using AI in sermon preparation, pastoral counselling, teaching, administration, and communication. It is vital to examine both the ethical challenges and positive opportunities AI presents to us as a denomination and to offer guidelines to both clergy and laity in the responsible and ethical use of what is becoming a pervasive tool.

The rapid adoption of AI technologies raises profound theological and pastoral questions. As Langerman (2026) observes, technological cultures often shape human self-understanding before ethical reflection has had time to catch up. The church is therefore called not merely to react pragmatically, but to engage in careful theological discernment rooted in Scripture, tradition, and communal wisdom.

The Uniting Presbyterian Church in Southern Africa's (UPCSA) Confession of Faith affirms that God is sovereign over all creation and that human beings are created in the image of God, called to responsible stewardship within God's world (UPCSA, 2013). AI, therefore, cannot be viewed as a neutral or autonomous force, but as a human artefact that must be evaluated within the church's calling to faithful witness, justice, and pastoral care.

II. THE IMPORTANCE OF DISCERNMENT

Thus, it is imperative that the UPCSA explores the ethics of AI usage, while maximising its benefits, in a manner which is consistent with Scripture, Reformed Principles and consistent with our Confession of Faith. What follows is a brief overview of the possible benefits and challenges of AI in the pastoral ministry. This is neither exhaustive nor nuanced but opens-up a debate that is warranted, given the prevalence of this new aspect of modern society.

A. POTENTIAL BENEFITS OF AI IN MINISTRY

1. Enhanced Access to Resources

AI can assist ministers, lay leaders, and teachers by providing access to a vast range of theological, biblical, and educational resources. Properly guided, AI can help with sermon research, language translation, summarising commentaries, or identifying theological perspectives across traditions.

Within a Reformed framework, such tools may serve the ministry of the Word by supporting careful exegesis and informed proclamation, provided that Scripture remains the final authority for faith and life (UPCSA, 2013). AI can assist research, but it cannot replace prayerful engagement with the biblical text or the interpretive responsibility of ordained ministers.

2. Administrative Efficiency

Many ministers are burdened by administrative duties that limit time for pastoral care and study. AI tools can automate scheduling, correspondence, minute formatting, and routine reporting. Such assistance may free ministers to focus on pastoral presence, preaching, and spiritual leadership—tasks which remain fundamentally relational and incarnational. This is particularly useful when it comes to smaller congregations who do not enjoy the benefit of administrative staff.

This aligns with the Reformed understanding of vocation, where efficiency serves ministry rather than defining it (Calvin, 1559/1960).

3. Contextualised Teaching and Learning

AI can support personalised and adaptive biblical and theological learning. Properly used, it can make learning more inclusive and accessible, especially for those in remote or under-resourced areas.

However, theological education is not merely the transmission of information. As Langerman (2026) warns, technological mediation can risk reducing formation to content delivery unless it remains embedded within communal, reflective, and spiritually formative contexts.

4. Language and Accessibility

AI translation tools can help bridge linguistic divides across UPCSAs congregations in multilingual communities. Text-to-speech, captioning, and translation functions can broaden access for persons across language barriers, reflecting the church's commitment to inclusivity and justice (UPCSA, 2013).

5. Pastoral Support

Where carefully used and in the hands of trained mental health practitioners, AI can provide an information-driven resource for pastoral and psychological support. Used ethically, such tools may assist referral processes or provide general information, but they must never replace pastoral discernment or embodied care.

6. Creative Engagement and Evangelism

AI can assist in designing visual materials, online devotionals, or educational media that make Scripture more engaging for digital audiences. This may support missional outreach, particularly among younger generations shaped by digital communication cultures (Campbell, 2021).

B. THE POTENTIAL ETHICAL RISKS AND THEOLOGICAL CONCERNS OF AI IN MINISTRY

1. Doctrinal Integrity and Truthfulness

AI-generated theological content may blend or distort doctrinal positions, risking inconsistency with the UPCSAs Confession of Faith and the authority of Scripture. Ministers must therefore remain the final theological arbiters of all material used in preaching and teaching (UPCSA, 2013).

The Confession reminds the church that Christ alone reveals God truly and that the Holy Spirit leads the church into truth. No algorithm can assume this role.

2. Pastoral Sensitivity and Human Connection

While AI may assist ministry, it cannot replace spiritual empathy, prayerful presence, or pastoral wisdom. Pastoral care is inherently relational and incarnational, grounded in the ministry of Christ who "became flesh and lived among us" (John 1:14).

Similarly, Langerman (2026) cautions that technological mediation can subtly erode authentic human encounter if efficiency is prioritised over presence.

3. Justice, Contextuality, and Cultural Bias

Most AI systems are trained primarily on Western datasets, often reflecting individualistic, non-African, and non-communal values. Without contextual awareness, AI outputs may marginalise African theological perspectives or reinforce colonial patterns of knowledge production (Ndlovu-Gatsheni, 2015).

This concern speaks directly to the UPCSAs commitment to justice, reconciliation, and contextual theology (UPCSA, 2013).

4. Privacy and Confidentiality

Pastoral and educational contexts involve deeply sensitive information. AI tools must comply with data protection legislation and uphold pastoral confidentiality. Any use of AI that compromises trust violates both ethical norms and pastoral responsibility (Osmer, 2008).

5. Transparency and Accountability

Congregants and students should know when AI contributes to teaching or preaching. Ministers and educators remain fully accountable for all content shared in ministry. Transparency honours trust and reflects responsible leadership (Hebrews 13:17).

6. Ethical Precedent and Leadership

As a Christian witness in Southern Africa, the UPCSA should model faithful, responsible, and contextually aware AI usage. The church's response will shape not only internal practice but public theological witness.

7. Avoiding Dependency

Without ethical boundaries, AI use may replace human labour, theological reflection, discernment, and prayer. Such dependency risks spiritual shallowness and undermines the Reformed emphasis on disciplined study and communal discernment.

8. Inequality

Not all clergy and congregations have equal access to technology. Ethical reflection must recognise the digital divide and resist practices that privilege technologically resourced communities over others. If there is consensus on the value of AI in ministry, then it raises the question of making it broadly accessible to all contexts.

III. THEOLOGICAL REFLECTION

From a Reformed theological perspective, AI must be understood within the doctrines of creation, sin, and redemption. The UPCSA Confession of Faith affirms that humanity, though created in God's image, is fallen and prone to misusing even good gifts (UPCSA, 2013). Technology, therefore, is neither salvific nor morally neutral.

Langerman (2026), drawing on Thomas Merton, warns that technological societies may confuse technical power with spiritual wisdom. This insight resonates deeply with Reformed cautions against idolatry—particularly when human creations begin to displace trust in God's guidance and communal discernment.

AI may serve the church as an instrument of common grace, supporting learning and communication. Yet it must remain subordinate to Scripture, the work of the Holy Spirit, and the embodied community of faith. The church is not a data-driven organisation, but a covenant community called to bear witness to Christ in word and deed.

Thus, any discussion on AI requires a theological discernment on not only the practical impact of the technological tool but also the underlying theological integrity thereof.

VI. CONCLUSION

Given the potential that AI has to be both a valuable tool and a source of ethical concern, it is incumbent upon the Ethics and Discipline Committee to explore, reflect upon, and recommend guidelines to the UPCSA for its responsible usage.

Such guidelines should affirm theological integrity, human dignity, transparency, justice, and pastoral wisdom, ensuring that AI serves the mission of the church rather than reshaping it uncritically.

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Draft Guidelines for Ministers of the Uniting Presbyterian Church in Southern Africa (UPCSA) in their Responsible Use of Artificial Intelligence

Preamble

These guidelines are offered to assist ordained ministers and licentiates of the Uniting Presbyterian Church in Southern Africa (UPCSA) in the faithful, wise, and accountable use of Artificial Intelligence (AI) in ministry.

AI is understood here as a set of computational tools that can generate, analyse, and transform text, images, audio, data, and other artefacts. AI is not a moral agent; responsibility rests with those who deploy it. Ministers remain accountable before God, the courts of the Church, and the communities they serve.

I. Theological Foundations

1. Sovereignty of God

God alone is Lord of conscience and history. AI may assist human work but must never be absolutised, trusted as an authority, or treated as a source of revelation (Ps 115:3; Col 1:16–17).

2. Authority of Scripture

Holy Scripture, as the Word of God written, is the supreme rule of faith and life. AI outputs must always be tested against Scripture as interpreted within the Reformed tradition and the confessional standards of the UPCSA (Acts 17:11).

3. Human Dignity and the Imago Dei

Human beings, created in the image of God, possess unique dignity and moral agency (Gen 1:26–27). AI must never replace pastoral presence, moral discernment, or spiritual responsibility.

4. Fallenness and Discernment

Because human systems are affected by sin, AI tools may reflect bias, error, and injustice. Ministers are called to exercise critical discernment, humility, and repentance where harm occurs (Rom 3:23; 1 Thess 5:21).

5. Vocation and Stewardship

Ministers are stewards of gifts, time, and technologies entrusted to them for service (1 Cor 4:1–2). AI may be used prudently to support ministry where it genuinely serves love of God and neighbour.

II. Commended Uses of AI in Ministry

Ministers may responsibly use AI as an *assistive tool* in the following ways, provided theological accountability is maintained:

1. Administrative Support

Drafting schedules, summaries, meeting agendas, reports, minutes and routine correspondence, with appropriate review and editing.

2. Research and Preparation

Assisting with background research for sermons, Bible studies, teaching materials, and theological reflection, while ensuring independent exegetical work and prayerful discernment.

3. Educational Resources

Generating study questions, discussion prompts, and comparative outlines to support catechesis and formation.

4. **Language and Accessibility**

Assisting with translation, summarisation, or adaptation of materials to enhance accessibility across linguistic and educational contexts, with sensitivity to local cultures.

5. **Creative Aids**

Supporting brainstorming for illustrations, liturgical structures, or communication strategies, without substituting pastoral judgment or confessional faithfulness.

III. Areas of Discouragement

In light of the ethical risks identified in the UPCS study—particularly concerning doctrinal distortion, loss of pastoral presence, bias, and dependency—the following practices are discouraged.

1. **Delegation of Pastoral Judgment**

Ministers must not outsource spiritual discernment, pastoral counselling decisions, ethical judgments, or disciplinary recommendations to AI systems.

2. **Misrepresentation and Deception**

Presenting AI-generated sermons, prayers, or theological reflections as wholly one's own work without disclosure and substantive engagement is a breach of trust.

3. **Automated Pastoral Care**

AI must not be used to replace personal pastoral presence in contexts of grief, trauma, confession, discipline, or spiritual direction.

4. **Surveillance and Manipulation**

Using AI to profile congregants, manipulate behaviour, or monitor individuals without consent violates pastoral ethics and human dignity.

5. **Theological Authority Claims**

AI outputs must never be cited as authoritative theological or moral judgments.

IV. Integrity in Preaching, Teaching, and Worship

1. **Sermon Preparation**

AI may assist with structure or research, but sermons must arise from the minister's own engagement with Scripture, prayer, and the life of the congregation.

2. **Liturgical Texts and Prayers**

AI-generated liturgical material must be carefully examined for theological coherence, doctrinal fidelity, and pastoral sensitivity.

3. **Disclosure and Honesty**

Where AI has substantially shaped prepared material, ministers should be prepared to acknowledge this appropriately, especially in educational settings.

V. Pastoral Ethics and Care

Echoing the denomination's concern for incarnational ministry, confidentiality, and trust, the following ethical commitments are essential in all AI-related pastoral practice.

1. **Confidentiality**

Ministers must not input confidential pastoral information into AI systems that store, process, or learn from such data.

2. **Compassion and Presence**

AI can never substitute for embodied presence, attentive listening, prayer, and sacramental ministry.

3. **Vulnerability and Power**

Ministers must take special care not to use AI in ways that exploit vulnerable persons or deepen dependency.

VI. Justice, Equity, and Social Responsibility

Drawing on the study's emphasis on contextual theology, decolonial awareness, and inequality of access, ministers are called to particular vigilance in the Southern African context.

1. **Bias and Harm**

Ministers should be alert to racial, cultural, gender, and economic biases embedded in AI tools, particularly within the Southern African context.

2. **Digital Inequality**

The use of AI must not marginalise those with limited access to technology or digital literacy.

3. **Public Witness**

Ministers are encouraged to engage prophetically with public discussions about AI, advocating for justice, accountability, and the common good.

VII. Accountability and Oversight

1. **Personal Accountability**

Ministers remain personally responsible for all material and decisions shaped by AI use.

2. **Presbytery and General Assembly Oversight**

Questions regarding inappropriate or harmful use of AI fall within the remit of the courts of the Church, including ethics and discipline processes.

3. **Continuing Formation**

Ministers are encouraged to pursue ongoing theological and ethical education regarding emerging technologies.

VIII. Pastoral Posture toward Technology

Ministers are called to approach AI with:

- **Humility**, recognising limits of knowledge and control;
- **Wisdom**, discerning when not to use AI;
- **Hope**, trusting God's redemptive purposes beyond technological change;
- **Faithfulness**, remaining rooted in Word and Sacrament.

CONCLUDING CONSIDERATION

Technology is neither salvific nor neutral. It is a human artefact subject to sin, discernment, and redemption. AI is a tool of human making, not a bearer of divine authority. Used wisely, it may support ministry; used uncritically, it may distort vocation. Ministers of the UPCSA are therefore called to exercise prayerful discernment, theological integrity, and pastoral love in all engagement with Artificial Intelligence, so that in all things, *Soli Deo Gloria*.

ONGOING QUESTIONS TO BE CONSIDERED

In order to further develop an understanding of the value and potential detriment of AI in the pastoral ministry, what follows are some thought-starter questions for consideration:

A. Theological Discernment

1. How does the doctrine of the *imago Dei* shape our understanding of what AI can and cannot do in ministry?
2. In what ways might AI subtly function as a rival authority to Scripture, tradition, or the Spirit if left unchecked?
3. How does Reformed theology help us avoid both technophobia and uncritical adoption of AI?

B. Pastoral Practice

4. Where should the Church draw clear boundaries between AI assistance and pastoral responsibility?
5. How can AI use be prevented from undermining incarnational, relational ministry?
6. What forms of transparency should be required when AI contributes to preaching, teaching, or communication?

C. Justice and Context

7. How can the UPCSA ensure that AI use does not reinforce Western or colonial theological biases?
8. What steps can be taken to address inequality of access to technology across congregations?
9. How might AI be used responsibly to strengthen multilingual and multicultural ministry?

D. Ethics, Privacy, and Accountability

10. What ethical safeguards are necessary to protect pastoral confidentiality when digital tools are used?
11. Who should bear responsibility when AI-assisted material causes harm or theological confusion?
12. How can the Church model ethical leadership in technology use within the Southern African context?

E. Policy and Oversight

13. How can the denomination provide effective guidelines and oversight over the use of AI?
14. What role should theological institutions play in equipping future ministers for ethical AI engagement?

TASK TEAM ON HUMAN SEXUALITY

Report to the UPCSA Executive Commission 2026

1. Terms of Reference:

The General Assembly 2025 developed the following terms of reference: "The General Assembly appoints a Task Team to construct a document seeking consensus on this matter, bearing in mind the Committee's Report and the two Notices of Motion tabled at the 2025 General Assembly, and in consultation with the Ethics and Discipline Committee, and to report to the Executive Commission 2026."

2. No Consensus:

The Task Team is currently unable to construct a document seeking consensus on the matter. It is an issue that is very complex and it will take a huge effort of the Task Team to get to a place where consensus will be reached. It was very apparent at the 2025 General Assembly that the issue is causing polarisation in our denomination; notwithstanding, on the Task Team there is polarisation as well. The Task Team is composed of members who come from various spectrums who have very differing perspectives on the subject of human sexuality, especially in regard to the blessing or condoning of same-sex marriage.

It would be prudent that the Task Team be given the time and space to deal with the issue with wisdom, patience and thoroughness. As was pointed out to us by members of the LGBTQTI community: "Do not talk about us, but with us." In the UPCSA we have debated the subject for decades, but we believe that as a Task Team that we need to dialogue with all parties involved. We all need to be part of the conversation!

3. A Very Divisive Matter

Since the General Assembly 2025, there have been a number of significant issues that have brought it to the attention of the global church that the blessing of, or the condoning of same-sex partnerships can cause great divisions in denominations.

In October 2025, the Global Anglican Future Conference (GAFCON), a conservative movement representing approximately 85% of the world's practicing Anglicans, formally broke ties with the Archbishop of Canterbury. GAFCON describes its "break" from the Anglican Communion as a reordering or reorganisation rather than a schism. The claim that they have not left the Anglican Communion, but rather that they now constitute the "true" body of global Anglicanism, which they renamed the Global Anglican Communion.

The cause of this division are categorised by theological, structural and cultural shifts:

- (a.) Disagreement over human sexuality, especially that the provinces in the Global North, particularly the Church of England and the Episcopal Church, have "abandoned the Scriptures" by endorsing blessings of same-sex unions.
- (b.) Differing views on Biblical Authority.
- (c.) Rejection of the Archbishop of Canterbury.
- (d.) Post-Colonial Power Shift.

In March 2025 the Dutch Reformed Church in Namibia (DRCN) officially voted to break away from the General Synod of the Dutch Reformed Church (DRC) in South Africa. This decision was based on mounting tension and a two-year "disciplinary path" where Namibia urged the South African leadership to "repent" for what they viewed as unbiblical stances.

The primary reasons for the schism:

- (a.) Human Sexuality and Marriage. This was the major point of contention as the South African General Synod decided (originally in 2025 and 2019) to recognise same-sex unions and the ordination of non-celibate LGBT clergy. The Namibian

synod continues to view these as unbiblical and maintains a strict celibacy requirement for ministers.

- (b.) Authority of Scripture.
- (c.) Theological drift.
- (d.) Desire for Autonomy.

4. The Affirming Paradigm vs. The Non-Affirming Paradigm

In the twenty-first century there has been a paradigm shift – the way we view life. We have moved from a modernist view (there are absolutes) to a post-modern view (no absolutes). This paradigm shift has influenced the way that we deal with human sexuality, especially towards the LGBTQI community.

In the Church there are two prominent views on the subject: the affirming paradigm and the non-affirming paradigm.

The affirming viewpoint looks like this:

- There is a general assumption that modern science has proved that some people are born with an inherent same-sex orientation. Therefore, they have no choice in the matter.
- Following this, the assumption is made that such orientation is immutable. Trying to “heal” such orientation is doomed to fail and can only create harm to the individual’s sense of personal worth.
- This assumption is then linked to a unique use of creation. If certain people are born with a certain orientation, then it follows that God made them that way. This means that such a sense of orientation is part of God’s good creation.
- Following this is the conclusion that orientation determines a person’s identity, rather like being of a particular race defines identity. Sexual orientation is a fundamental part of one’s humanity.
- Therefore, the identity built around such an orientation demands the application of fundamental human rights: the right to marry, raise a family, and within the church, the right to be treated on an equal basis with everyone else, including all forms of leadership and orientation.
- Therefore, the real issue is one of social justice, human dignity and equality.
- Because of the above, Scripture must be interpreted accordingly. Greater weight must be put on the texts that encourage the love commandments, than those that prohibit same-sex relationships, e.g. Leviticus 18 and 20.

The above paradigm is challenged by the non-affirming paradigm:

- There is no scientific evidence, to date, to support the idea of a “gay gene”. The causes of same-sex orientation is complex. There may be a number of factors that influence it, the influence of early childhood development, experiences during adolescence, the influence of older people, traumatic experiences such as abuse, and adult choice. Further the brain is not static but “plastic”. Just as the brain influences behaviour, so repetitive behaviour can “re-wire” the brain.
- The evidence provided by both psychological and faith-based methods of recovery does not support the idea of immutability. More significantly, the apostle Paul’s classic “Such were some of you” is a clear biblical statement that the redemptive work of Christ can transform a person from same-sex behaviour. To deny this is to deny the power of the Gospel.
- Jesus and Paul both exemplify the way we should make use of the creation narrative: Jesus in his affirmation that marriage is between a man and a woman, and Paul in that same-sex activities distort the intention of creation.
- Sexual orientation is not what determines someone’s identity. Rather, our identity as Christians is “in Christ”. The modern deterministic idea of sexual orientation is socially constructed.

- As Christians, we do not submit ourselves to the modernist worldview. Therefore, human reason is not to be elevated over biblical revelation, but rather biblical revelation should judge all worldviews and cultures.

5. Under Investigation

As you can see from the above matters that the task team has so much to consider. The above is actually the tip of the iceberg. Consequently, the task team is investigating a way forward, to find an appropriate stance towards the LGBTQI community in our denomination.

We may have to choose one of three current stances:

- (a) Non-inclusive and Non-affirming: Non-inclusive policies will need to be considered that will restrict the full participation of LGBTQ in the membership, leadership roles and specific ceremonies (marriage and ordination) of the UPCS. A non-affirming stance will not validate a person's same-sex orientation or relationships as it is outside our specific moral and theological framework.
- (b) Welcoming and Non-Affirming: This stance believes that while all people are invited to attend church services and participate in the community, the church cannot endorse or "affirm" same-sex relationships, marriage or transgender identities as biblically valid. Welcoming means that there is a "open door" policy meaning that none can be excluded from hearing the gospel or attending church. However, typical of this stance is that marriage is strictly between one man and one woman. There is also a strong belief that LGBTQ identities and behaviours are "sinful" and out of alignment with the Bible. Therefore, there are boundaries in the participation of these members in the life and work of the church. They are restricted from serving in leadership roles in ministry, their same-sex marriage is not allowed in the church sanctuary or blessed and are not allowed as official members of a congregation.
- (c) Inclusive and Affirming: This stance is about creating spaces for the LGBTQI community where they feel truly welcome and celebrated for exactly who they are. Inclusivity is the proactive work of removing barriers and mitigating harm. It involves auditing policies, using diverse language, and ensuring that everyone can participate in the community without restrictions. Affirming is an active, positive stance that validates a person's identity and lived experiences as a source of strength. It goes beyond just "allowing" someone to be present; it explicitly celebrates their presence and trusts them as the experts of their own lives.

The Task Team on Human Sexuality hopes to find a stance that will afford us to find consensus and a way forward for the UPCS.

6. The Five Solas

In our pursuit to understand human sexuality in the twenty first century may we not forget the foundations of our reform faith. The 5 Solas outline our foundational theological convictions on salvation and biblical authority:

- ✓ Sola Scriptura (Scripture Alone): The Bible is the sole, infallible rule of authority for faith and practice, above church tradition or popes.
- ✓ Sola Fide (Faith Alone): Justification is received by faith alone, apart from any works.
- ✓ Sola Gratia (Grace Alone): Salvation is a free gift from God, given by God's grace alone, rather than earned by human merit.
- ✓ Solus Christus (Christ Alone): Jesus Christ is the only mediator between God and humanity; salvation is found only through his atoning work.
- ✓ Soli Deo Gloria (God's Glory Alone): All glory is due to God alone, as salvation is accomplished solely through His will and action.

These foundations will hopefully assist us in finding and defining a way that will bring "God's Glory Alone".

7. Conclusion

Therefore, in conclusion, we would ask the Executive Commission to grant the Task Team on Human Sexuality the time and space to deal with the issue with wisdom, patience and thoroughness. It is important to remember that we are dealing with a matter that can be very emotive and which can destroy the unity of the UPCS. It is important for us to have a conversation and an open dialogue over the matter. This will hopefully allow the task team to come up with a document that can reach consensus in the UPCS.

Proposal

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

CHURCH IN SOCIETY (CiS)

Report to the Executive Commission 2026

GREETINGS: Moderator, Ministers, Clerk of the Assembly, Ministry Convenor, CFO, all our ministers and their spouses, our commissioners, distinguished guests, and all members of our denomination present here, I greet you all in the Name of Our Lord Jesus Christ our Saviour and Redeemer. Amen

1. INTRODUCTION

The UPCSA in its July 2026 General Assembly (GA) held in and hosted by Mthatha Presbytery appointed new members of the Church in Society Committee (CiSC) with Conveners at the Presbytery levels confirmed to be its corresponding members, to drive the call of being a denomination in society to amongst others promote socio economic issues for its members and society while considering their wider impact on the environment.

The CiS Committee consisted of the following elected members: Ms Gloria Spelman (Convener), Rev Vuyolwethu Mbaru (Secretary), Mr Oliver Muwowo, Rev Sam Kudakwashe Ruzivo, Rev Matshidiso Piroe, Ms Kelebogile Milanzi, Ms Anda Mtshutshwana, Ms Belinda Crawford, Rev Robert Steiner, Mr Sakhele July (previous Secretary), Rev Mzwamadoda Mfene (Eco-Justice Champion), Rev Sharon Simelane, Rev Vuyani Maguga, and Rev James Lungu. However, the following members resigned: Rev Robert Steiner to assume the position of being the CiS Convener of the Western Cape Presbytery, Mr Sakhele July including Ms Kelebogile Milanzi due to overload of commitments. Rev Mzwamadoda Mtyhobile and Rev Melanie Cook (Moderator Elect) are Coordinators of Gender Desk and Coordinators of Youth Desk respectively as some of the core responsibilities of the Committee. The Committee held its first meeting virtually in August which was a meet and greet to familiarise the members with the expectations, where it was opened by the Moderator of the General Assembly (GA): Rev A. Kasambala with devotion and words of encouragement; addressed by The General Secretary: Rev Dr G. Machickonsky; the Clerk of the Assembly: Rev V. Mkhungo; and the Chief Financial Officer Rev T. Nopapaza. In this meeting the Committee was requested to take the transnationality nature of our denomination into consideration and wait for the Zambia and Zimbabwe as they were still to have their respective conferences to elect their representatives in October 2026 and to ensure no one is left behind.

2. BACKGROUND

Many scholars provides that healthy and peaceful community in any society is foundational to spiritual and emotional formation showing a clear picture of God's desire for humankind to be in relationship with Him and each other. The Church should therefore be prophetic and advocate for social action by being a custodian and steward of Christian concepts and principles for the manifestation of the Kingdom of God. Therefore, is positioned to critique existing social orders that conflict with such concepts and principles to equip its members for active social and political involvement (civil action) to pursue the common good. The Committee believes that the concept and these principles about the Kingdom of God can be perfect only in the eternal order which evolves from a purely environmental focus to encompass the (i) interconnectedness of the environment, (ii) economy, and (iii) social equity. These are all generally considered essential pillars for sustainable spirituality in almost all aspects of life. By addressing each pillar with equal importance using a holistic approach would integrate environmental preservation and social fairness, justice, and establish the right balance in decision-making. Thus, the Church is called to engage and interact with the world in a transformative way by intentionally and deliberately being a positive influence, to prevent moral and social decay and to illuminate communities by being a model of a reconciled, loving, and just community, demonstrating an alternative way of living to the broader society through preaching Good News. Ultimately, the Church plays a significant role in addressing sustainable spirituality, social, economic and

environmental issues such as poverty, injustice, unsafe environments, and lack of healthcare and wellbeing of people by running social programs and charity initiatives.

3. NATURE OF THE CHURCH IN SOCIETY

It is that which represent a Community of Believers (CoBs) fostering internal bonds of trust, reciprocity and fellowship and fundamentally, a group of people bound together by a shared faith and unity in Christ for long term survival and well-being of societies, promoting responsible resource management and equitable development for all humankind, now and in the future. With this context in mind, the Church in Society Committee (CiSC) in line with Sao Paulo Statement of international financial transformation, which builds on the Accra Confession of the World Council of Reformed Churches (WCRC), the Committee sought to support the call for financial and economic systems that do not have individual gain as their compass but justice, peace and the protection of God's creation by putting in place societal programmes that transform hearts through collaboration and engagements.

The committee is committed to inspire: environmental stewardship; advocate for societal changes; promote systems that support both human flourishing and ecological limits. In this regard, the committee believe that human spiritual well-being and planetary health are inseparable, in aiming for long-term, regenerative existence. In the overall, its strategy is to exercise this by driving projects that mirror God's character of love, justice and mercy by taking into cognisance, the modern and foresightedness of the teachings of theology, traditions, social structures, laws, morality and spirituality regarding the impact on the environment and resources on the planet earth as well as living creatures of Almighty God. The intention is to position the UPCS in its quest to be shaped as an effective mission focused church.

4.MISSION SHAPED CHURCH(MSC)

One of the characteristics of the MSC is to perceive and understand that: there is more to Christian Life, than being a Church. This means to recognise that the Church has a higher calling on lives of its members than doing what they want to do and as they wish. Looking at challenges faced by the society at large, UPCS is to be broadly embedded in the society to strengthen faith, bring hope and show love which encompass spiritual guidance, moral regeneration, social welfare, community development, and advocacy for justice and social transformation. These are to be driven by the understanding of the urgency of making an impact in the world through visibility in the communities she exists and the society at large. Thus, is called to rise above the ordinary, where its programmes, prayer meetings, riding the waves, is about going through the rituals and self-glory without intentional mission purpose. By partnering with Christ in transforming lives through feeding the hungry, clothing the naked, giving life to the dying and be the salt and the light of the society. The UPCS has made it its mission to support people who are going through difficulties, from whatever background they may come by a fundamental dimension of the Christian mission, which is service, or *diakonia*, through its involving the following three tangible responses to social needs:

- (i) Providing material support and programs (food, and clothing) to the poor, the needy and those affected by natural disasters.
- (ii) Offering psychosocial programs like providing hope and resilience to those affected by trauma and/or natural disasters.
- (iii) Organizing outreach programs and projects (especially through Church Fellowships) addressing human needs through philanthropic (seeking to promote the welfare of others by generous donations to good causes) CiS activities.

THE CHURCH IN SOCIETY COMMITTEE (CiSC)

Like all the GA committees, the committee functions within the current Moderatorial Theme: "Partners in Mission" which is a focus for prayers, collaboration, interaction and engagement internally (inside) and externally (outside) the UPCSA until June 2027. The Committee is also responsible for the facilitation of the implementation of Accra Confession" which calls upon member churches, based on this covenanting relationship, to undertake the difficult and prophetic task of interpreting this confession, and Sao Paulo Statement to our local congregations through the Presbyteries and Synods.

Therefore, CiSC is positioned to:

a. Act as catalyst for local action for justice and related issues

For the CiSC the "Partnership In mission" which is the current Moderator theme, means that all members of the denomination recognise and accept that they should rise and succeed together as members of the Body of Christ (BoC) in addressing the social ills in our societies through ensuring sustainability in line with the vision and mission of the UPCSA. It uses a collaborative approach by being a catalyst by setting the foundation for building sustainable spirituality in fighting the societal ills to ensure local actions within the families and communities in areas where each member resides.

b. Ensure the programs and projects encompass a balance between environmental, social, and economic factors

Fosters a spirit of being partners in mission as an imperative which should encourage an integrated mission that incorporate and address the totality of human life—spiritual, social, physical, and environmental needs—rather than separating these into distinct categories. Promotes a unified whole or "communion of subjects" by cultivating interrelatedness, self-awareness, compassion, and purpose as essential for motivating sustainable behaviour.

c. Ensure that one of the key programs is staying before the countenance of God

CiSC believes that sustainable spirituality involves staying before the countenance of God in daily life, not just in isolated moments. Corporate fasting and prayer, like that in the book of Acts, unites the church in seeking God for breakthroughs in the community, nation, or to trigger a season of revival. Scripture indicates that some spiritual battles cannot be won without prayer and fasting (Matt. 17:21). A united prayer is used as a catalyst for breaking down strongholds of oppression and injustice and accelerates divine intervention for a sustainable dialogue with the Creator. Through corporate or community or shared prayer intended to support community, strengthen social bonds and to provide emotional support as the Church's collective plea. This should be an ongoing, and transformative practice that acts as the "backbone" of a sustainable spiritual journey, strengthening faith and enabling believers and the society in navigating life's challenges.

4. STRATEGIC PLANNING

CiSC hosted and facilitated a physical strategic Planning Session in November 2026 to craft a new path of delivering its mandate. In this session a strategic plan with an overarching strategy, measurable objectives and a new approach was crafted and developed towards re-imagining the role of effective church in society. Using the foundation laid and established by previous CiSCs, UPCSA Strategic Guidelines; its Terms of Reference (ToR); the decisions of the GA impacting the Committee; Accra Confession and Sao Paulo Statement; the presentation made by the GA Moderator in his opening address, address by the General Secretary; presentation made by Rev Zolani. Makalima (considered strategist Minister within the Presbytery of Tshwane), and other considerations, culminated to an agreed overarching strategy and a theme for the Committee: **"CALLED TO STAND AND SUSTAIN THE KINGDOM OF GOD IN EVERY AREA OF LIFE"** (Genesis 1:26).

4.1 Overarching Strategy

It is an all-inclusive strategy driven by the concept of "dominion" given by God to humankind which calls for individual actions to honour the integrity of creation. It

advocates for a holistic paradigm shift in how humanity relates to the world, by integrating inner and outer worlds. The intention is to explore personal beliefs, foster a sense of community and engage in practices that resonate with each person, through collaborations that cultivates sustainable spirituality. Our aim is to drive programmes that supports the call for rejection of the current world economic order imposed by global neoliberal capitalism and all other economic systems, which defy God's covenant to the exclusion of the poor, the vulnerable, and the weak as God's creation from the fullness of life. At its core, our strategic approach is to foster rejection of establishment of economic empires, which subverts God's sovereignty over life and acts contrary to God's just rule. Ultimately, through sustainable spirituality our belief is that such rejection will first bind us together as the UPCS denomination (one part of the Body of Christ) in working for justice in our society starting in our local denomination settings and spreading this into our families, communities, national, regions and globally.

4.2 Strategic Focus

The focus is aimed at facilitating the following key tenets:

a. Voice of the UPCS Denomination and Congregations or in Politics

The UPCS understands that the church's involvement in politics often raises eyebrows as most people think the Church should not engage in politics or promote the ideals of any political party or agenda because for some, it feels incompatible with their mission of love and service. Evidently, by condemning different ills in society as it should, and being voice in negative political discourse, the UPCS through CiSC will directly and/or indirectly get involved in politics. However, the intention is not to be political but is to influence legislation by providing spiritual guidance. The UPCS is the Church ought to uphold biblical teachings and values and promote the common good of society.

b. UPCS as the Church to exercise its mandate in politics

Seeking power in the political realm exposes Christians to the temptation of worldly greed and corruption, potentially compromising their spiritual integrity and testimony. The UPCS's place in politics spreads from its mandate of teaching the Word of God and spirituality. It is derived from ancient politics, giving the congregations power to speak politically across different societal issues. The UPCS cannot keep quiet when corruption is in such levels that it brings injustice, inequality, poverty and all the social ills, however she is not expected to come out as a political institution or advocate for any specific political agenda but will seek to support and encourage its members to exercise their leadership skills based on biblical values without being distracted from the core mission of evangelism and discipleship. Therefore, specific strategic focus entails the following three areas:

4.3 Specific Strategic Focus

Focus 1: To create an understanding within the UPCS community that the power given to humankind is the biblical prescription for the ailments of modern society as we experience them and the impetus for human flourishing. Thus, the image of God is at the centre and our destiny, including that our social life, so far as it is deliberately planned, should be ordered with this destiny in mind.

Focus 2: To create an understanding within the UPCS community that currently humans are disconnected and alienated from nature which prevents human flourishing, and that the central premise is the restoration of connection between humans and nature. Eco-spirituality (faith that celebrates humanity's connection to the natural world) is an approach meant to create an understanding and awareness that true sustainability requires a shift in human consciousness and ethics, and that environmental degradation reflects an inner, spiritual imbalance. This recognises that healthy community is foundational to spiritual and emotional formation as reflected in the garden narrative in the first two chapters of Genesis.

Focus 3. To empower, and to put in the minds of the UPCSA community that their lives are to be ordered and conducted with the dignity that they are the children of God, where the State (government) - where our congregations exist and our members reside, should not treat people as having value only in so far as they serve their end as totalitarian States do. By this we would also strive to send a message to the government that they exist for the citizens, not the citizens for the government. At the same time, neither must members in our congregations treat themselves, or conduct their lives, as if they are themselves the centre of their own value. Their value is their worth to God, and their end is to glorify God and enjoy Him forever and not their own end. by incorporating all aspects of sustainability (Spiritual, Environmental Social, and Economical) to empower future generations for ultimately to be an effective mission focused church through sustainable spirituality.

4.3 Strategic Approach

The CiSC's approach is to position the UPCSA as part of the CoB by being a good armour against every enemy and good and fertile soil for transformative growth. The intention is to promote a balanced development, where economic, social and environmental dimensions are given due consideration for long term sustainable spiritual development. It is a twofold approach intended to impact society at large by ensuring the following:

- a. The UPCSA as a denomination, her structures and/or committees at all levels and areas of responsibility, and members individually in their areas of abode to be prayerful. and an engaged community by promoting Christian principles and point out where the existing social order conflicts with them.
- b. UPCSA members acting in their civic capacities, to pass the power on to (equip) Christian community members, the task of reshaping the existing order in closer conformity to the Christian principles.

EXPECTED OUTCOMES

The outcomes to be realised needs adequate resources, financially and otherwise. Through our programmes and projects we intend to:

(i) Build Visionary leadership

Visionary leadership relates to leaders who inspire and guide a team toward a compelling, long-term future goal by painting a clear picture of possibilities, fostering innovation, and motivating people to achieve something beyond the status quo, focusing on the "why" rather than just the "how".

(ii) Teach and empower UPCSA members and communities on ability to adapt to changing environment

This entail flexibility and agility to comprehensively deal with the societal related challenges as they are experienced within the 'UPCSA, the broader BoC and the society, and in influencing and building relations ecumenically for the solutions. To achieve this means to continuously analyse and research both the existing and emerging risks for effective and focused response.

(iii) Advocate for the importance of planning and ensure availability of focused CiS Strategic plans in all the councils of the UPCSA

a. Importance

One of the questions many congregations wrestle with is whether they should plan future direction?'. Evidently, God calls us to plan to envision the future that can be influenced or changed by decisions and actions we make today. Despite the dilemma, focused planning creates an opportunity to craft a way forward by discussing matters of importance relating to the call for becoming a prophetic voice to bring about a future that is in alignment with God's will in the communities where the UPCSA exist.

b. Focused Plans

The challenge is that congregations usually intend to do the right things, but often fail to think through the whole process. Thus, good planning process keeps us humble and constantly returns us to God for His perspective. Such an effort helps in developing strategic mindsets, broadening horizons, collectively think of and explore alternatives of how to be good stewards – eyes, ears, hands, feet, and read signs of the times for appropriate responses. Guided by an overarching strategy and related focus, approach, programs and activities the CiSC intends to assist congregations to discover the new thing that God is doing (Isaiah 43: 19; Revelation 21: 5) in the life of the UPCSA by dealing with social, environmental, and economic ills towards achieving the desired outcomes in an integrated manner.

4.4 SPECIFIC OBJECTIVES AND KEY PERFORMANCE INDICATORS FROM AUGUST 2025 TO JULY 2027

For the period of two years from July 2025 (GA Assembly 2025) to June 2027 (the next GA) the new CISC (Convener and members), set to achieve the following objectives:

Objective 1

To **periodically** establish programs, projects and issue statements, participate and be involved in broader (strategic) debates on social justice issues regarding mirroring God's character of showing love, justice and mercy, in social ills experienced by communities in the areas of gender, youth and environment. inside and outside of the UPCSA.

Performance indicator 2

Provision of a report showing the number, effectiveness of, and impact of programs, projects and of the statements issued through the relevant debates and engagements relating to spiritual, gender youth and environments within and outside the UPCSA.

Achievements for objective 1

1. Gender Desk:
2. Youth Desk:
3. Environmental Champion:
4. Spiritual: None
5. Statements: Submitted statement in relation to the scholar transport for the review and approval by the GA Moderator and GS.

Objective 2

To facilitate and **periodically** oversee the work done by UPCSA Presbyteries, Synods and CiSCs to ensure effectiveness and visibility of the UPCSA in the communities where UPCSA exists.

Performance Indicator 2

The number and availability of reports provided by the Presbyteries, Synods and CiSCs submitted to the GA CiSC. reflecting quality, and frequency of engagements enabling follow up on resolution of the pertinent issues raised for decision making.

Achievements for objective 2

1. Presbyteries still to provide the names of their CiSC Conveners as corresponding members. Not all the Presbyteries have done this. There is no effective communication yet.
2. Amathole Presbytery under the Convenorship of Linda Bovana is commended for encouraging congregations to conduct continuous prayers for before matric exams. As a result, these prayers contributed to the first time ever highest pass rate of 88% in South Africa. Amathole West district scored 80, 3% pass rate and Chris Hani West district scored, 83% pass rate where the Amathole Presbytery covers the above two districts. It is unfortunate that Eastern Cape has 26 leaners in seven schools that were under investigation for cheating on their 2025 matric exams.

Objective 3

To **continuously** work with the relevant internal, external continental and global (international stakeholders) with similar objectives in assisting the UPCSA in achieving UPCSA wide objectives of standing as a Church for God's Kingdom in the communities where the UPCSA exists.

Performance Indicator 3

Number of invitations and participation of the CiSC and/or its members in stakeholder engagements and events (ecumenically and otherwise) relevant to uplifting communities.

Achievements for objective 3

The Convenor attended the following consultations and conferences:

1. SACC Consultative workshop in Johannesburg in preparation for the National Dialogue and issued a report
2. SACC Anti Corruption Conference in Johannesburg and issued a report with recommendations
3. CWM conference in Malaysia from the 13 April 2026 to 19 April 2026 on

Objective 4

To ensure availability, and account for effective, and efficient use of funds donated to the UPCSA and allocated to Committee by ensuring **timeous and periodically** reporting to the GA and relevant stakeholders

Performance Indicator 4

Quality and periodic provision of timeous financial management reports for monitoring and evaluation of the efficient and effective use of funds reflecting management of risks towards achievement of objectives.

Achievements for objective 4

1. Held a strategic Planning Session in Kempton Park
2. Submitted the request and application for CWM funding and still waiting for the allocation of funds

STAKEHOLDERS FOR PARTNERSHIP AND COLLABORATION

a. Internal Stakeholders

- (i) Congregations
- (ii) CIS Convenors of Presbyteries and/or Synod.
- (iii) Local Elders and Presbytery and/or Synod commissioners of the congregations
- (iv) Other stakeholders:

b. External Stakeholders

- (i) CWM and Embassies
- (ii) Sponsors and Donors
- (iii) Government departments
- (iv) Multi- Disciplinary- Expert-
- (v) Faith-based organisations (NGOs, NPOs and ecumenically).
- (vi) External Evaluators
- (vii) Life Skills Training Centres and organisations.
- (viii) Community Advocacy Groups and organisations
- (ix) Academic and Training Institutions and/or Institutions of Higher Learning
- (x) Research Institutions
- (xi) Qualifications Authorities

RESOURCES, PROGRAMS AND SPECIFIC PROJECTS TO BE IMPLEMENTED AS PART OF OUR STRATEGIC APPROACH

Resources

It is acknowledged that the committee needs support in every respect within an understanding of the UPCSA financial resource limitation. In this regard, the UPCSA is part

of a CWM multi-year mission support grant programme where, as a member it gets annual allocation of about R1.8m which is provided in tranches to the identified UPCSA GA Committees. The CiSC has inherited and is one of the committees that benefit from this grant and is one of those which get a large part of the allocation. However, currently the Church is behind in spending its allocation because of lack of reports on how the last tranches had been spent. According to CWM terms, the tranches are not released until a report is submitted on what has been done with the grant as they are sensitive and vigilant in knowing the rands and cents. Accordingly, the money must not be spent for buying buildings and/or paying salaries and/or holding meetings, but to be spent for consultations and mission related projects. Therefore, CiSC applied for access by submitting a proposal for the mission related projects. For CiSC to access the money in the manner the CWM wants it, amongst others the projects should focus on gender related issues. CiSC also hope to conduct fundraising initiatives.

Programs and Projects

These the relate to the following:

- a. Inner Transformation:** Fostering empathy, resilience and responsibility
- b. Values Based Action:** Applying spiritual principles (stewardship, interconnectedness) to environmental challenges
- c. Faith-based Partnerships:** Collaborating with religious communities, leaders, and institutions as trusted messengers for change
- d. Policy and advocacy:** Engaging faith perspectives in national and international platforms (SACC, National Dialogues, UN, COP, CWM, WCRC) to influence policy
- e. Integration:** Incorporating spirituality into education, corporate culture, and community programs for holistic sustainability.

PROJECT 1

1.1 DRUG AWARENESS CAMPAIGNS

Links to UPCSA Strategic Guideline

- (i) To have mission oriented and holistically developed ministry.
- (ii) To be welcoming to all, especially the youth.

Links to CiS Terms of reference and 2026 GA Decisions

- (i) To fight against Gender-based violence and the commitment to create a safer environment for spiritual growth and well-being for all.
- (ii) Encouraging the Presbyteries and congregations to engage in community development programs, focusing on education, healthcare, and economic empowerment, working with relevant stakeholders within their communities.
- (iii) To work with other organisations such as Scripture Union and 'Protective Behaviours Practitioners' who have excellent tried-and-tested materials and programmes that have been developed especially for children in collaboration with social workers, child psychologists and other experts in the field of child protection and advocacy
- (iv) To analyse the state of the nations and the Church in South Africa (SA), Zimbabwe and Zambia, and present to the GA it's views on these matters and especially on issues of justice in the Church and Society.

Action Plan

To conduct Drug Awareness Campaigns to encourage young people to be advocates of health and wellness and anti-drug abuse, towards reduction of unemployment and improving mental health.

PROJECT 2

2.1 AFFIRMATION OF EXISTING AND ONGOING ANTI-GBV CAMPAIGNS AND AWARENESS

Links to UPCSA Strategic Guideline

- (iii) To be a missional Church
- (iv) To have mission oriented and holistically developed ministry.

- (v) To promote the equality of all its members and congregations.
- (vi) To promote a positive image and raise UPCSAs profile.
- (vii) To be a reconciled Church

Links to CiS Terms of reference and 2026 GA Decisions

- (v) To fight against Gender-based violence and the commitment to create a safer environment for spiritual growth and well-being for all.
- (vi) Encouraging the Presbyteries and congregations to engage in community development programs, focusing on education, healthcare, and economic empowerment, working with relevant stakeholders within their communities.
- (vii) To fight against Gender-based violence and the commitment to create a safer environment for spiritual growth and well-being for all.
- (viii) Encouragement of theologians and social activists in the UPCSAs to actively participate in advocacy programs for Gender Justice.

Action Plan

GA reaffirmation of anti-GBV pledge, and objective focus on love/justice in gender ills inside the UPCSAs by signing of a pledge by the leadership of the UPCSAs and leadership of all structures and councils of the UPCSAs in an occasion organised for a formal launch of and programs of the UPCSAs Church in Society under the theme: **"CALLED TO STAND FOR AND SUSTAIN THE KINGDOM OF GOD IN EVERY AREA OF LIFE"** as God transferred authority (legal right) from Himself to human kind on earth.

PROJECT 3

3.1 MOBILISATION OF THURSDAYS IN BLACK AND OTHER ANTI GENDER BASED VIOLENCE CAMPAIGNS.

Links to UPCSAs Strategic Guideline

- a. To have mission oriented and holistically developed ministry.
- b. To be welcoming to all, especially the youth.

Links to CiS Terms of reference and 2026 GA Decisions

- a. To fight against Gender-based violence and the commitment to create a safer environment for spiritual growth and well-being for all.
- b. Encouraging the Presbyteries and congregations to engage in community development programs, focusing on education, healthcare, and economic empowerment, working with relevant stakeholders within their communities.
- c. To analyse the state of the nations and the Church in South Africa (SA), Zimbabwe and Zambia, and present to the GA its views on these matters and especially on issues of justice in the Church and Society.

Action Plan

Establish, mobilise, advocate, expand, publicise, market, and roll out programs like Thursdays-in-Black campaigns in Presbyteries and Synods where it is not taking place and to support and participating in State and/or Government and/or community-initiated programs like 16 Days of Activism, by collaborating with other denominations and faith-based organisations.

It was difficult to cost this programme without the Presbytery and Synods plans as they are predominantly the key implementers. They need more financial and human support as this program cannot be effective through virtual interaction as it is based on compassion. Sometimes the conveners would need to visit the destitute and the affected. However, an estimation was made to enable the tranche to be released by the WCM

PROJECT 4

4.1 UTILISATION OF EXISTING LIFE SKILLS TRAINING CENTRES TO EMPOWER YOUTH AND WOMEN

Links TO UPCSAs Strategic Guideline

- a. To have mission oriented and holistically developed ministry.
- b. To be welcoming to all, especially the youth.
- c. To promote the equality of all its members and congregations
- d. To have cohesive, efficient and effective administration

Links to CiS Terms of reference and 2026 GA Decisions

- a. To fight against Gender-based violence and the commitment to create a safer environment for spiritual growth and well-being for all.
- b. Facilitation of workshops by Presbyteries to discuss Accra Confession and the São Paulo Statement and to ensure that these are translated into all languages of the members of the UPCSA.
- c. Encouraging the Presbyteries and congregations to engage in community development programs, focusing on education, healthcare, and economic empowerment, working with relevant stakeholders within their communities.
- d. To analyse the state of the nations and the Church in South Africa (SA), Zimbabwe and Zambia, and present to the GA it's views on these matters and especially on issues of justice in the Church and Society.

Action Plan

Utilisation of Life Skills Training Centres to empower youth and young women with workplace knowledge, experience. vocational and entrepreneurial skills for personal development and growth across the UPCSA.

5. CONCLUSION

This report is submitted with the hope and prayer that the action plans provided herein by the committee once achieved, will ultimately impact the society in a positive way. The expected sustainable spirituality impact is as follows:

- a. **Promoting individual well-being:** Spirituality for many decades has been linked to lower rates of addiction, depression, and anxiety, contributing to better physical and mental health. It helps cultivate inner strength and resilience for individuals to navigate challenges. The Bible scriptures offer strong encouragement against fear and anxiety, emphasizing God's presence, strength, and peace with key verse like (Isaiah 41:10; Philippians 4: 6-7) and 2 Timothy 1: 7 Psalms also provide comfort) Psalms 23:4 and Psalm 46:10.
- b. **Enhancing social cohesion and community:** Spiritual and social values foster trust, empathy, and collaboration, which strengthen relationships within families, churches, communities and workplaces. It can promote a sense of interconnectedness among people and a greater reality.
- c. **Driving environmental action:** Spirituality fosters environmentally responsible behaviours where it often increases awareness of responsibility towards the environment and a stronger belief in climate change. This awareness translates into tangible actions like conserving energy and reducing waste and can support pro-environmental behaviours among congregants.
- d. **Fostering ethical behaviour and social justice:** Spirituality can act as a catalyst for ethical transformation and social responsibility, guiding individuals and their congregations to consider human dignity, equality, and peace in their Christian practices.
- e. **Improves workplace culture and performance:** In this context, incorporating spiritual values can lead to a more ethical, inclusive, and sustainable work environment where UPCSA members work. This influence increased employee commitment, higher productivity, and reduced stress and burnout among staff in the areas of employment of our members and within the congregations where they worship. Such performance by UPCSA employees where they work strengthens and builds citizens of integrity to the benefit of the society.

COMPILED AND SUBMITTED BY THE CHURCH IN SOCIETY CONVENOR: Ms GLORIA SPELMAN

PROPOSALS

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes that the CiS Committee has conducted a in-person Strategic planning session. (T)
3. The Executive Commission instructs all Presbyteries to submit the names of their Conveners as corresponding members to the GA CiS committee. (M)
4. The Executive Commission notes and support the Theme of the CiS committee intended to guide its focus. (M)
5. The Executive Commission notes the contribution of the Amathole Presbytery exam prayers offered by the congregations that contributed to the pass rate in South Africa and Eastern Cape and encourages other Presbyteries to conduct the same (M)
6. The Executive Commission encourages congregations in the UPCSA to empower children about the impact of corruption, dishonesty and cheating, to build an ethical UPCSA membership. This should be included starting from the Sunday School up to the confirmation class teaching. (M)
7. The Executive Commission thanks Dr N Katiya Memorial, Dorrington and Mdantsane NU3 congregations in Amathole Presbytery who submitted their reports and to encourage all other congregations and Presbyteries to submit their reports too. (M)
8. The Executive Commission:
 - (a) instructs the Clerk of Assembly to circulate the three-year plan with three focus areas, together with Addendum A to all Presbyteries and Sessions;
 - (b) encourages the implementation of the plan with its three focus areas of Eco-Justice in Presbyteries, congregations and Fellowships. (M)
9. The Executive Commission notes the advocacy work done by the UPCSA in environmental remediation and health, economic relief and job creation, infrastructure, urban development and planning, in social and developmental support. (M)
10. The Executive Commission notes the appointment of Ms. Mpotseng Thema & Kelebogile Maketa to the South African Council of Church Eco Justice Desk. (T)



Uniting Presbyterian Church in Southern Africa Eco-Justice Desk

ENQUIRES: Rev Madoda Mfene 079 887 3231 mzwamadodamfene@yahoo.com

Report to Executive Commission 2026

Members of the Committee 2025-27

The members of the Eco-Justice Desk are:

- Ms. Gloria Spelman: CIS Convener
- Rev. Madoda Mfene: Desk Coordinator
- Mpotseng Thema: Secretary
- Rev. Richard Mkandawire
- Elder Tshinanne Mutshatshi
- Tichaona Mapira
- Kelebogile Maketa

The committee has held meetings scheduled on the following dates:

- 19 August 2025
- 29 October 2025
- 08 February 2026

Introduction

The Eco-Justice desk is under the Church in Society Committee of the General Assembly. A biblical viewpoint on eco-justice connects ecological stewardship with social equity and seeing environmental degradation as bound to human hardship. It conveys that creation holds inherent value and belongs to God, necessitating that humanity serves a caretaker, not exploiters, who promote the welfare of both individual and the natural world (earth community).

The Eco-Justice desk aims to foster dedication among UPCSA members, both internally and externally, to support and advocate for environmental sustainability and justice. This entails acknowledging the relationship between human and environmental health and taking steps to confront the climate change crisis and other ecological issues.

Three-year plan

UPCSA Environmental policy was approved in the General Assembly of 2023, and 2025 General Assembly approves a three-year strategic plan set to ensure that the desk remain focused on its goals. The desk will focus on three areas of work: Eco – spirituality as the basis, local actions at a congregational level and advocacy. Two young people have been co-opted to serve on this desk (Mpotseng Thema & Tichaona Mapira).

Ecumenism and Collaborative work

The Eco-Justice Desk continues to work within the ecumenical space on issues that relate to ecological injustices. The Southern African Faith Communities Environment Institute (SAFCIE) a multi-faith environmental justice organisation that actively supports faith leaders and their

communities to act for a just and sustainable future. As UPCSA we collaborate with SAFCIE in all its programmes of advocacy, training and campaigns. The South African Council of Churches (SACC), Zimbabwe Council of Churches (ZCC), and the Council of Churches in Zambia (CCZ) across the transnationality of our denomination, the UPCSA, working with other churches, is involved in the work that promotes ecological justice as part of its mandate for social and economic justice: focusing on the environmental integrity, climate change and the protection of vulnerable communities affected by environmental degradation. In the South African context, UPCSA is represented in the Climate Commission, to address climate change and fossil fuel financing through advocacy and action.

The Synod of Zambia, through the Copperbelt Presbytery, remains deeply concerned about the situation in Kabwe—widely regarded as one of the most lead-contaminated towns in the world, where decades of mining activity have left children exposed to severe health risks including cognitive impairment and chronic illness. In response to this ongoing crisis, Rev. Richard Mkandawire, serving as Chair of the Central Province CSO coalition under Publish What You Pay (PWYP) and a member of the Council of Churches in Zambia, has been part of collective efforts advocating for justice and accountability. Working alongside the Institute for Human Rights and Development in Africa (IHRDA), the matter has been taken to the African Committee of Experts on the Rights and Welfare of the Child, seeking urgent intervention and holding the Zambian government accountable for failing to adequately protect children and communities affected by lead.

Report on highlights of the UPCSA Environmental Justice Desk (June 2025- April 2026)

- 05 June 2025 -Environmental Day Webinar: The UPCSA Environmental Justice Desk hosted a webinar to celebrate World Environmental Day.
- 2-6 June 2025-“Faith at the Forefront of Climate Justice and Renewal” consultation: Thirty-three participants hailing from various Council for World Mission (CWM) member churches across Africa, Asia, the Caribbean, the Pacific, and Europe, ecumenical and interfaith partners, grassroots climate movements, theological institutions, youth networks, and Indigenous communities gathered in Lusaka, Zambia from 2-6 June for a “Faith at the Forefront of Climate Justice and Renewal” consultation. Rav Madoda Mfene attended the consultation on behalf of UPCSA.
- The Fellowship of Men tree planting service together with the Eco- Justice Desk: A total of 20 trees has been planted in Venda. This follows the 1Million tree initiative that the Department of Forestry, Fisheries and the Environment have for G20
- 15 November 2025 -Tree Planting Pledge (Fellowship of Youth). The UPCSA Fellowship of Youth hosted a youth senate where they pledged by planning to develop tree-planting programs to address environmental degradation. They had also pledged to plant at least 30 trees by the end of 2027 and report back to the desk
- 1-4 December 2025-Climate Yes Bootcamp: 37 young people from across Southern Africa (Namibia, Botswana, South Africa, Lesotho, Eswatini, Mozambique, and Zimbabwe) gathered for the fourth Climate Youth Ecumenical Summit (Climate YES) boot camp at St. Peter’s Place in Rosettenville, Johannesburg, South Africa. Str Kelebogile Maketa attended on behalf of the UPCSA.
- 13 December 2025 -School of Intersectional Ecotheology and Ecojustice Witness (SIEEW) in Johannesburg: Twenty-one participants from the Council for World Mission’s (CWM) member churches and partner organisations graduated from the 2025 cohort of the School of Intersectional Ecotheology and Ecojustice Witness (SIEEW) in Johannesburg, South Africa, on 13 December 2025. Following are the members that attended:
 1. Victoria Vanessa Rabson- UPCSA Zimbabwe
 2. Rodgers Simoonga- UPCSA Zambia
 3. Muvhumbi Maemu Sitsula -UPCSA South Africa

- 9 February 2026 – Climate Change Response Webinar: The Environmental Justice Desk of the Church in Society Committee would like to be in solidarity with those affected by Climate Change in the Limpopo and Western Cape Presbytery by humbly hosting a “UPCSA Response to Climate Change Webinar”. The webinar was aimed at bringing about aid to the communities in the Western Cape affected by the wildfires and communities in Limpopo affected by floods.
- 27-29 March 2026 -Creation Care Weekend: Creation Care Weekend: Ministry through Stewardship. Creation Care Weekend away hosted at Phillipskop Mountain Reserve in Stanford, Western Cape from 27-29 March 2026, brought together members from various faith-based groups to get involved in fellowship, conservation education and conservation action. The weekend was an opportunity for believers to gather and minister through stewardship, reveling in the wonder of creation and actively taking steps to care for creation.
- 21-25 April 2026 - AFR Consultation on Land, Mining and Justice: The Africa Consultation on Mining, Land, and Justice is a collaborative global program organized by the Council for World Mission (CWM) in partnership with the World Council of Churches (WCC). The consultation seeks to address the deep and growing intersections between extractive industries, land dispossession, water insecurity, food sovereignty, wildlife conservation, environmental degradation, and systemic inequality across Africa. The following are the people attending
 1. Mpotseng Thema -UPCSA South Africa
 2. Rev Richard Mkandawire -UPCSA Zambia

In conclusion the Executive Commission should note and congratulate young people that serve on this committee who have been appointed different ecumenical bodies.

1. Mpotseng Thema appointed by SACC Eco. Justice

We congratulate them on their appointment. In prayer we uphold them.

CHURCH FELLOWSHIPS

REPORT TO THE 2026 EXECUTIVE COMMISSION

1. INTRODUCTION

Greeting to the Moderator and members of the Executive Commission.

2. MEETINGS

The committee had two meetings in the reporting period. At least 70% of the members are active.

3. TERMS OF REFERENCE

The Church Fellowships Committee is tasked:

- (i) Provide guidance to Fellowships in fulfilling the Vision and Mission of the UPCSA;
- (ii) Act as Electoral Overseers for Denominational Conferences;
- (iii) Facilitate the Capacity Building of Fellowships Leadership;
- (iv) Create conducive environment for the operations of Fellowships; and
- (v) Provide a theological rationale for the continual existence of Fellowships.

3.1. The above terms of reference continued to guide the Church Fellowships Committee to this point. These TORs were clearly explained in the fellowships consultation that took place on the 28th March 2026.

At that consultation a need was identified, to define TOR (ii) to clearly reflect what it means from what it seems to mean. Here, the spirit of TOR (ii) is that the CFC is in charge of elections, but the use of the word "overseer" may give a different meaning. This matter will be raised with the P&R committee in order to agree on a correct term to be used.

3.2.A clear presentation on how these TORs are to be implemented at the Presbytery and congregational level was also given at the consultation and such a presentation will be shared with all Presbytery Convenors.

2025 GA DECISIONS AFFECTING FELLOWSHIPS COMMITTEE

No	Decision	Action Taken
1	Venues that are accessible and not exclusive	This matter was discussed at the fellowships consultation. The decision was welcomed however the FOW did raise the challenges in finding such venue in preparation of the 2026 AGM. A letter will be written to all Presbyteries explaining and encourage them to implement the decision.
2	Establishment of junior branches in all Fellowships	All Fellowships agreed to explore this. The FOY felt it is not affected by this.
3	Finalisation of Fellowships bylaws	It was agreed that the CFC will establish a task team to look at all bylaws correct them, and prepare them for submission at the 2027 GA
4	Trans nationality of Fellowships	This is work in progress however all Fellowships are eager to see this working for the denomination. The

		reports shows that there has been some engagements in all Fellowships.
5	Logos of the Fellowships	Logos are now with the Fellowships with a purpose to encourage them to have a buy in into the design or suggest an amendment which does not necessarily change the design. The Final product will be presented at the 2027 GA.
6	Abuse of social media by members	This matter was thoroughly discussed at the consultation. It was understood by all representatives and it will be shared with all the members of Fellowships when they meet again.
7	Implementing 5 key focus areas for the fellowships	CFC will monitor Fellowships plans to ensure that these focus areas are catered for in the Fellowships work.
8	Proposal to Hold Fellowships conferences biennially	This matter was discussed at the consultation and the Fellowships requested time to engage further with an aim to find better ways to address the challenges of funds in the denomination.

4. CHURCH FELLOWSHIPS EXECUTIVES CONSULTATION

The consultation has been taking place for the past four years. This is the platform that was used to deal with issues that the 2025 General Assembly referred back to the committee for further consultation. The committee wishes to report that a lot of constructive contribution came out of the 28 March 2026 consultation as it is reported on the section dealing with decisions of the GA affecting Church Fellowships.

It is worth mentioning that the close working relationship between the committee and the Fellowships was strengthened. The consultation reaffirmed the presence of Presidents/Secretaries of Fellowships as members of the committee and further agreed that the report will be shared with the Fellowships before it is presented at the GA/EXCOM. The committee expresses its appreciation to the Moderator of General Assembly, the Rev Dr. A. Kasambala and the Clerk of Assembly, the Rev V.Mkhungo for the contributions and guidance they provided during the consultation.

5. UNIFORM TASK TEAM

We have reported above that the logos are with the fellowships for inputs. The Task Team will be meeting at the end of May to work on the way forward regarding other items of uniform, a comprehensive report will be presented at the 2027 General Assembly.

6. LIFE, WORK, AND WITNESS OF FELLOWSHIPS

The Fellowships in the UPCS are in existence to fulfil the following mandate, which is to:

⇒ promote evangelism, mission, and discipleship in and outside the UPCS;

- ⇒ bring together members of the UPCSA in the respective grouping for worship, study, fellowship, mutual support, care, and service; and
- ⇒ promote the vision, mission, and unity of UPCSA.
- ⇒ The 2025 General Assembly added 5 focus areas for the Fellowships to fulfill; Church in society, Stewardship, Discipleship, spiritual development and evangelism. Fellowships are now working on plans to implement.

It is pleasing to report that there is now a better understanding on what is the role of Fellowships in the UPCSA. There is still room for improvement especially on the alignment of the work of the Fellowships with the Vision and Mission of the denomination.

6.1. Fellowship of Men

The successful Denominational Conference was held on the weekend of the 4th – 7th September 2025 with the bounds of the Presbytery of Limpopo. The highlights of the conference were the 5-day evangelism project which happened before the beginning of the conference. Also a legacy project where Fellowship of Men(Limpopo) built a house, put furniture and was handed over during conference. The committee would like to applaud the Fellowship for such a wonderful work of goodwill.

The next denominational conference will be held within the bounds of Lekoa Presbytery from the 03rd - 06th September 2026.

6.2. Fellowship of Young Women

Its Denominational Conference was held on the weekend of the 2nd - 5th October 2025 at Drakensburg Presbytery. The highlights of the conference were; R10 000 donation to the project identified by the Presbytery, music competition and games. The next conference will be held on the 1st – 4th October at Egoli Presbytery.

Handing and taking over process is yet to be done.

6.3. Fellowship of Women

The Annual General Meeting of the Fellowship of Women was held on the 7th – 10th August 2025 within the precincts of the Presbytery of Egoli. The highlights of the conference were the decisions to 1. Explore a unique way of fundraising in a form of E-commerce platform 2. Explore a possibility of a Conference centre legacy project 3. Conference issued a statement on GBVF to be presented at the UPCSA General Assembly. The committee wishes to congratulate and present the following as new office bearers for the FOW; Denominational President: Ms Buhlebenkosi Tafatawona, Vice Denominational President: Ms Mildred Sono, Denominational Secretary: Ms Manyabela Ngoatji, Denominational Recording Secretary: Ms Lindelwa Sizani, Denominational Treasurer: Ms Bongeka Sotashe, Denominational Prayer co-ordinator: Ms Babalwa Matya, Denominational CIS co-ordinator: Ms Thembeke Masuku. The next Annual General Meeting will be held on 06th – 09th August 2026 within the precincts of the Western Cape Presbytery.

6.4. Fellowship of Youth

The Convocation of the FOY was held within the bounds of Trans Xhariep from the 5th -8th July 2025. The highlight of the convocation was the ability for the FOY to raise over R150 000.00 in their fundraising project. The next convocation will be held within the bounds of Tiyo Soga Memorial Presbytery from the 9th – 12th July 2026.

6.5. Fellowship of Church Choirs and Musicians

The Conference of the Fellowship of Church Choirs and Musicians was held on the 25th - 27th April 2025, at eThekwini. The highlight of the conference was a decision to have a music festival instead of choral music competitions. This decision was implemented in August 2025 at Central Cape Presbytery. The festival was a huge success. The committee wishes to encourage members of the UPCSA to embrace this new concept by joining and performing in the next festival. The next conference will be held on the 17th -19th April 2026 within the bounds of the Presbytery of the Western Cape.

7. CONCLUSION

In conclusion, a word of appreciation and thanks to the Committee members and Presbytery Church Fellowships Conveners for their continuous support in the work of the Fellowships in their respective areas. The Fellowships are still alive and have not deviated from the mandate of being a movement and expression of black African spirituality.

REV THABANI MASIKANE
CONVENOR

PROPOSALS

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes that all decisions taken in the 2025 General Assembly have been attended to and they are work in progress. (T)
3. The Executive Commission applauds the FOM for the legacy project conducted during the 2025 conference in Limpopo. (T)
4. The Executive Commission encourages Presbyteries to support the concept of the festival introduced by the FCCM. (T)
5. The Executive Commission reaffirms the membership of Presidents/Secretaries of all of the Fellowships to the Church Fellowships committee and resolves that this will also apply to Synod, Presbyteries and congregations. (M)

PREACHING AND TEACHING CLUSTER

MISSION AND DISCIPLESHIP

Report To Executive Commission 2026

Our Committee

Our committee is made up of: Richard Mkandawire (Convener), Jackie Barker, Stewart Gordon, Theo Groeneveld, Xolisa Mashibini, Mzwamadoda Mfene, Judith Mkandawire, Mokgadi Modiba, David Mushayavanhu, Matshidiso Piroe, Cecil Subroyan, Eddie Stopforth, Buhle Tafatawona, and Wayne Van Heerden,

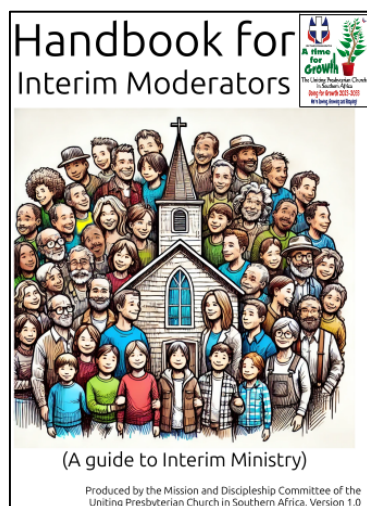
We also co-opted: Hein Barnard, Colin Campbell, Brenda Groeneveld, and Chala Habasila. The committee has met four times online since Assembly. We will meet at least once more before ExComm. There are a number of sub-committees which take on responsibilities for various projects and they meet regularly too. We are grateful that there is a high level of participation and involvement in our meetings and people step up to help get the work done.

Recent Wins

Here's an overview of some of our recent activity.

The Going for Growth Mindset is gaining Traction

People are excited about Going for Growth and moving away from maintenance and the paralysis of going through the motions. From all over the denomination we are hearing reports of congregations, presbyteries and fellowships that they are gearing towards Going for Growth in their planning, activities and agendas.



Interim Moderator's Handbook.

This was launched at Assembly and is proving to be useful. People report that they feel empowered and informed by the handbook and it is helpful in providing options for congregations that have been vacant for extended periods. We remind Interim Moderators and Presbyteries to use the handbook for guidance and training. In March this year training was done with ministers from Egoli, Highveld and Tshwane. Although attendance was low, there was enthusiastic agreement that this resource can be a positive game-changer for those who would use it.

Discipleship Booklet.

This is a seven part study guide which was launched this year. The booklet covers:

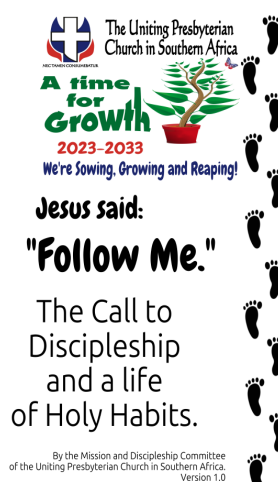
1. Jesus' call and what it means.
2. Bible Study
3. Prayer
4. Fellowship
5. Obedience to the Holy Spirit
6. Witness and Service
7. Summary and Application.

It's a 32 page booklet and 2800 paper copies have been printed. It will also be available online for downloading and printing. Congregations will be able to order 15 from Central Office and will only pay for postage.

L10T Evangelism Course/Program run by Fellowship of Men

In Nov we had 14 members of the FOM met together to work on a free evangelism tool that has been used in the past but needed to be contextualised more. The tool should be ready to roll out by May and the Men have a plan to roll out training so that outreaches can be run by Men's Fellowships.

Sunday School Teacher's Training and Curriculum



In the GA Open Space Technology Exercise a great need for Children's Ministry was expressed. We created a whatsapp group where ideas and needs are shared. Two big wins have emerged from that:

1. A Free and Trustworthy online curriculum is being made available.

We have found a resource called Mission Bible Class. There are hundreds of lessons available that provide a teacher with ideas, crafts and teaching content on Biblical passages for various age groups. Each year Brenda Groeneveld creates a year curriculum with clickable links and distributes as a PDF. Teachers then just click the link for the relevant Sunday and get straight to the relevant lesson on the website. This is now being used by many Sunday Schools. It makes recruiting Sunday School teachers much easier because the resources are so easy to use.

2. We're doing Sunday School Teacher Training in Presbyteries.

Presbyteries gather their Sunday School Teachers for a Saturday morning where our team comes in to enthuse, inform and train them in basic curriculum, lesson planning and the fundamentals of children's ministry. This is done annually in Tshwane Presbytery but we have now also done training in Limpopo and Egoli and we hope to go to Highveld too. We've also started recording some of the presentations to make them more widely available.



CWM MSP4 Tranche 1 Report Submitted

With our first tranche we were able to do a LOT!

1. Inspire Conference.
2. Four Initialise Grants
Assisting Congregations to fund missional activities
3. About forty CDE's Trained in Zambia and Zimbabwe
4. Discipleship Material Developed and Printed
5. Ongoing support for our OLM Work
6. Alpha Course Exposure in four Presbyteries (two gatherings)
7. Development of material and rollout strategy of Evangelism in FOM
8. Representative sent to Lausanne Conference
9. Development and rollout of the Future Focus Congregational Tool
10. Interim Moderator's Manual – Development and Rollout
11. Crucial Website Maintenance

We did ALL OF THE ABOVE with only R400,000!

Ongoing work with the Fellowships.

In Aug 2025 the outgoing convener presented Going for Growth to the FOY at their Kimberly Conference. Ongoing conversations are happening between the FOW to roll out G4G and Alpha and there is a planned Evangelist Training event with the FOM.

The Order of Lay Ministries.

The Order of Lay ministries continues to celebrate the giftedness of our members and to equip them in an understanding of the key aspects of their ministry and being Presbyterian. Our Foundations course lays the groundwork in Reformed/Presbyterian ethos and the nature of servant leadership and then we try to equip our lay preachers in Biblical Studies and an introduction to homiletics.

1. There are 68 current candidates, spread across the Presbyteries is as per the table:

2. The current candidates include
 1 Children's Ministry Coordinators; 1 Youth Pastor;
 3 Local Evangelists; 1 Pastoral Coordinator;
 1 Pastoral Visitor
 and, for the first time 1 Worship Leader.
 The remaining candidates are Lay Preachers.
3. Eight (8) candidates are busy with the last module and should have completed the course soon.
4. So far 102 candidates have successfully completed the Foundations Course.
 This means that there are 102 people in the UPCSAs who have been through a process and journey that will better equip them to serve God in their congregations and Presbyteries.

PRESBYTERY	
Amathole	2
C Cape	8
Drakensberg	0
eGoli	27
eThekweni	0
Highveld	5
Limpopo	5
Tshwane	5
Trans Xhariep	2
uThukela	0
W.Cape	14

There still seems to be a perception that the OLM is a door to ordained ministry. This is NOT the case. The idea has always been to support the clergy and not to provide an alternative. A video explaining the OLM and the process to be followed is available on our website.

CWM MSP Tranche 2 proposal

An exciting proposal for CWM was finalised in January and has been submitted.

Website

Our website is a sadly under-used resource for Bible Study Materials, articles, conference presentations and the like. It has been recently been revamped and we urge you to visit www.upcsa-mad.org.za

Future Work.

The committee is working on a couple of projects:

1. Some more **video and promotional material** to get Going for Growth to grassroots.
2. An **Inspire Conference in May**. This will take place in the week of Pentecost. We will circulate 4 key talks a week ahead of time and then host feedback sessions on Wed 20 May.
3. Urgent and Important work with Ministry Comm on **Models of Ministry**. We are facing an impending crisis of availability and affordability of ministers. This is an important conversation that emanates from a 2016 report.
4. Working with P&R to **assess the impact of the Going for Growth** campaign.
5. **Month of Mission**: The Committee has agreed to run a Month of Mission again. This will be our eleventh one! As usual it will consist of a preaching plan and devotions rolled out on Mon-Fri by email and on Facebook.
6. **An OLM Indaba** is planned for the middle of the year where we will be evaluating the impact and usefulness of the OLM as well as integrating it with the CDE program in Zimbabwe and Zambia.



7. **Presbytery Retreat Project.** We think it is important for Presbyteries to take time to strategically think about ways in which they can strategise for Going for Growth. With some of the funding we have received, we are excited to send every Presbytery an amount of R6000 along with a suggested reflection tool to have their own Going for Growth Retreat / Indaba / Workshop / ThinkTank. The hope is that this will be a blessing and encouragement and will result in some creative thinking and exciting growth.

Some "Blue Sky" Thinking

The Committee has started to brain-storm the next steps for Going for Growth.

Our first phase...

We feel that we have had a successful "Phase 1" where we have:

1. Launched the Going for Growth Initiative and have promoted the areas of Sowing, Growing and Reaping
2. Helped General Assembly have a Going for Growth flavour and focus.
3. Put out significant tools like:
 1. The IM Handbook
 2. Future Focus Congregational Self-Assessment Tool
 3. Share Ministry Sample Memorandum of Understanding
 4. And talks, documents and tools on our website
4. Launched the Discipleship Booklet which will deepen the spirituality of our members.
5. Various Presentations and Interventions at Presbyteries & Fellowships
6. Started Rolling out the Alpha and L10T evangelism tools.

Preparing to move into our Second Phase.

We now believe that we need to move into "Phase 2." For now we have a "skeleton" and over the next few months, we'll be putting "meat on the bones" and bring solid proposals to our next General Assembly.

1. **Children and Sunday School Ministry.**

We believe this is a vitally important area and we would like to highlight the need for this and provide tools to facilitate it. This will be done in collaboration with the relevant committees. We also believe there is a great need to equip parents to raise godly children who will love the church.

2. **15 to 25 Ministry.** In 2015 the current General Secretary, Lungile Mpethsheni, organised a significant Youth Consultation that produced some important findings and outcomes. We would like to revisit that report and recommendations. The committee is of the opinion that some of our most important life-decisions are made between the ages of 15 and 25 and would like to consider how we reach out to this significant section of our membership. This will be done in consultation with the relevant committees and fellowships.

3. **Tools for Healthier Presbyteries.**

(This is NB – Presbyteries are where the work is done...)

We hope to do some work in producing good guidelines and documentation around matters like:

- Various options for ministry and how to implement them.
- Good processes for starting new congregations
- Advice for "Stuck" congregations
- and so on.

4. **Tackling the Challenge of Equipping our Ministers.**
This is the important work we will do with the Ministry Committee based on the important Models of Ministry 2016 submission.
5. **Greater Collaboration with Incoming Moderators.** While we have experienced great support from our past moderators, we hope to be even more collaborative with incoming moderators to see how we can work together.
6. **Continuing to Encourage our Denomination with Stories of Hope:**
Our website and you-tube channel already feature a number of "Missional Moments" which are stories of congregations and outreaches in the UPCSA. We hope to build on these to tell the stories of hope and growth.
7. **Helping Regain our Identity.** We feel that we suffer a bit of an identity crisis in the sense that we are not clear on who we are as Presbyterians and would like to do some work on how the UPCSA is represented and how we define ourselves.

Thanks

Special thanks need to go to the members of the Committee who have been creative, supportive, enthusiastic and participative. What a privilege it is to be part of a team like this. Special kudos go to Mrs Eddie Stopforth who coordinates our OLM and goes the extra mile for them. We also appreciate our Moderator Amon Kasambala for his support, along with General Secretary George Marchinkowski and his assistant Mrs Christine Kasambara who always enthusiastically support and assist us.

We also need to thank the CWM and Robert Niven Trust for funds received from them. For the past five years, the MaD committee has been able to do its work solely from the support of these funds and have not used any money drawn from Assessments

Conclusion

As Mission and Discipleship we are grateful to be able play our part in serving the Church. Our prayer is that, with God's help, the UPCSA will grow: That we will **sow** new congregations, **grow** existing congregations and **reap** a harvest of people who will come to a deeper relationship with Christ.

Proposals

1. The Executive Commission receives the report. (T)
2. The Executive Commission urges Presbyteries to hold a Going for Growth Retreat / Indaba / Workshop / Think Tank using the funds and materials provided by the Mission and Discipleship Committee. (M)
3. The Executive Commission urges Presbyteries not to change Mission and Discipleship Conveners unless there has been an understudy who is conversant with the OLM procedures and the Going for Growth Project so that we don't lose continuity in these areas. (M)

MINISTRY

REPORT TO THE EXECUTIVE COMMISSION 2026

INTRODUCTION

Terms of reference:

The terms of reference for the Ministry Committee are as follows:

- (i) To discern candidates for the ministry, using Discernment criteria and procedures laid down from time to time by the General Assembly.
- (ii) to oversee the academic and practical entrepreneurship training and spiritual formation of candidates to the point of ordination.
- (iii) to facilitate ongoing theological training, skills development and spiritual formation for ordained ministers.
- (iv) to communicate and co-operate with other Churches/ (Denominations) concerning the training of ministers.
- (v) to receive applications from ordained ministers (from other denominations) 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) to 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.
- (vii) to work with Presbyteries to promote and administer the training and work of the Order of Lay Preachers.
- (viii) to develop resources for and promote the work of any other forms of ministry not catered for in the Terms of Reference of any other Assembly Committee.
- (ix) To provide guidance on minimum Stipends, travel allowances and pulpit fee for Minister's
- (x) To advertise vacant positions from the institutions of higher learning and to be part of the interviews through the Ministry secretary at these institutions, and to process the secondment of the successful candidate.

COMMITTEE MEMBERS

The Assembly Ministry Committee is composed of the following members: Rev Mautji Pataki (Convener), Rev. Christopher Mkandawire, Rev. Mzwamadoda Mtyhobile (Ministry Secretary), Rev. Luyanda Ruka, Ms. Nqabisa Mtshake, Rev. Mabandla Nkayi, Dr. Inette Taylor, Rev. Yolisa Mlalandle, Rev. Fezeka Jobela, Rev. Tatenda Garande, Rev Brian Smith, Rev Sandiso Njeza, Ms. Vanessa Mthembu, and Ms. Yolisa Bomela (co-opted member)

STUDENTS IN INSTITUTIONS OF HIGHER LEARNING

The UPCSA has 13 students across all recognized theological institutions.

NAME	INSTITUTION, COURSE & YEAR OF STUDY
Chokwe, Joseas	TEEC, BTh 3 rd Year
Kasongo, Willard	UCZU, BTh 4 th Year
Kyabuntu, Grace Shabana	UCZU BTh 4 th Year
Mkandawire, Daniel	UCZU, BTh 4 th Year
Muwowo, Mathews	UCZU, BTh 4 th Year
Nachengwa, Olivia	RCU, BTh Honours 3 rd Year
Ntoni, Vuyolwethu	TEEC, Dip Th 2 nd Year
Maguga, Siphokazi	TEEC, Dip Th 1 st Year
Serfontein, Ne-Ray	UNISA, Final Year
Marawu, Brandina	UTC, Dip Th 1 st Year
Masanjala, Simellad	UTC, Dip Th 1 st Year
Mwanza, Chishilo	UP, Hons Church History & Church Polity
Leburu, Seboya	UP, Hons Dogmatics & Christian Ethics
Ndhlovu, Nicole	Not registered. Filled in the wrong form and was late for 2026

DISCERNMENT CONFERENCE

At the time of writing the report, the discernment had not yet taken place. Please see the supplementary report.

PROBATIONERS

The following are the probationers for 2026, not in any specific order.

Name & Surname	Presbytery	Congregation
Odwa Mhlontlo	Amathole	John Knox Bokwe
Ntombentsha August-Masoka	East Griqualand	WJ Mdlalose
Lerato Mfunda	Tiyo Soga	Irvin Njoloza
Eric Mata	Central Cape	not yet placed
Urshula Ross	eGoli	Struben's Valley United
Joshua Ganje	Zimbabwe	City Church
Christian Chikomo	Zimbabwe	St Stephen's
Bornface Goma	Copperbelt	Chimwemwe
Evans Kalenga	eGoli	Not yet placed
Njabula Mguni	Zimbabwe	Ntabazinduna
Angus Howse	Highveld	Trinity

POST ACADEMIC TRAINING CONFERENCE

The Ministry Committee reports that two Post-Academic Conferences were successfully convened during the period under review: one in Zimbabwe in September 2025, and another within the bounds of the Thukela Presbytery in Dundee. The Committee records its sincere appreciation to both Presbyteries for their generous hospitality and for the provision of resources that contributed significantly to the success of these conferences.

The next Post-Academic Training Conference is scheduled to be hosted by the of Tiyo Soga Memorial Presbytery. The Committee commends the Presbytery for its positive response and willingness to partner with the Ministry Committee of the General Assembly. The Committee further notes that the effective training of probationers is dependent on the continued participation and support of all Presbyteries within the UPCS. Sithi nangamso.

OUTSTANDING MINISTRY MATTERS

Mr. Masikane Eric's non-qualification was forwarded to the former Moderator of the General Assembly for action, and the Ministry Committee is awaiting the outcome. We are sad to report that this matter has not been resolved.

ORDAINED MINISTERS FROM OTHER DENOMINATIONS

The Uniting Presbyterian Church in Southern Africa has observed an increasing number of ministers from other denominations seeking admission into its ministry. While this trend may present certain benefits, it also raises significant ecclesiological and ecumenical considerations that require deliberate policy reflection.

In particular, the denomination must give careful attention to the implications of this development for its relationships with ecumenical partners. As a committed member of the Church Unity Commission, and a signatory to its covenant, the UPCS is bound by principles of mutual accountability and cooperative witness. The reception of ministers from partner denominations must therefore be evaluated within this framework, ensuring that such practices do not inadvertently undermine established agreements or compromise the integrity of ecumenical commitments.

Concurrently, the Ministry Committee has identified a persistent and concerning decline in the number of candidates being presented for discernment by congregations and Presbyteries. Of particular concern is the limited number of young candidates entering the

discernment process directly after completing secondary education. This trend poses a significant risk to the long-term sustainability, renewal, and continuity of ordained ministry within the denomination.

In light of these challenges, the Ministry Committee calls upon all congregations and Presbyteries to adopt a more intentional and structured approach to the identification, encouragement, and formation of prospective candidates for ministry. Particular attention should be given to engaging young people upon completion of matric, with a view to fostering early discernment and vocational exploration.

It is recommended that appropriate strategies, mentoring processes, and support mechanisms be developed at both congregational and Presbytery levels to ensure a consistent and sustainable pipeline of candidates for ordained ministry, in alignment with the mission priorities and future needs of the denomination.

FUNDRAISING

The Ministry Committee of the Uniting Presbyterian Church in Southern Africa, in response to the current financial considerations of the denomination and in an effort to promote greater uniformity in clerical attire among ministers, has resolved to facilitate the sale of ministry vestments through the denominational office.

In light of this resolution, all ministers are strongly encouraged to procure their vestments through the office, particularly when seeking to replace or acquire new items. This initiative is intended both to support the financial sustainability of the denomination and to ensure a consistent standard of clerical dress across the Church.

MINISTRY SUNDAY

The Ministry Committee as part of its broader fundraising strategy, proposes that the denomination formally designate Reformation Sunday as *Ministry Sunday*. This designation is intended to raise awareness of, and support for, the work of the Ministry Committee across the Church.

Furthermore, the Ministry Committee appeals to all Congregations and Presbyteries to actively encourage and remind their respective congregations to dedicate a special collection on the last Sunday of October to the work of the Ministry Committee of the General Assembly.

These measures are intended to strengthen the financial sustainability of the Committee's work, while fostering a shared sense of responsibility and participation in the ministry of the denomination.

MINISTERS TRAVEL ALLOWANCE:

A Ministers' Consultation has been scheduled for April. A comprehensive report on the proceedings and outcomes of this consultation will be submitted in the supplementary papers.

SEDIBENG HOUSE OF STUDIES

The Ministry Committee is pleased to report a significant development regarding the occupancy of the House of Studies.

The facility has remained vacant for an extended period, primarily due to the absence of students enrolled for theological studies at the University of Pretoria. This prolonged vacancy has contributed to considerable financial strain on the Sedibeng Trust, as reflected in the 2024/2025 Treasurer's Report.

In response to this situation, the Ministry Committee has implemented an interim measure aimed at addressing both occupancy and financial sustainability concerns. Pending the enrolment of future theology students at the University of Pretoria, the House of Studies has been made available to students who are members of the UPCS and are pursuing non-theological fields of study.

This intervention is expected to alleviate the current financial deficit within the present financial year, while ensuring that the facility remains utilised in a manner consistent with the broader mission and stewardship responsibilities of the denomination.

With regard to the staff member and her remuneration, the Ministry Committee will submit a detailed report in the supplementary papers.

POST-ORDINATION TRAINING

Introduction

The Ministry Committee convened a Trauma Counselling Bootcamp in Pretoria, within the bounds of the Tshwane Presbytery. This initiative forms part of the Committee's ongoing commitment to equipping ministers for effective service.

1. Attendance

The camp was attended by 43 ordained ministers drawn from various Presbyteries, reflecting strong participation and interest across the denomination.

2. Outcome of the Training

The Committee is pleased to report that the bootcamp was a significant success. The programme provided valuable insights and practical tools relevant to ministry in contemporary contexts.

3. Follow-Up Programme

In order to build on the success of the bootcamp, the Committee will host follow-up training sessions online during the months of September and October. This approach has been adopted in consideration of current financial constraints.

4. Communication and Registration

Details of the follow-up sessions will be communicated through:

- Official advertisements sent to all Presbyteries via Presbytery Clerks
- Direct SMS notifications to all ministers of the UPCS

Ministers are encouraged to take note of the registration deadlines and to ensure that they register timeously.

5. Recommendation

The Committee strongly encourages all ministers to participate in these refresher courses, recognising that the context and practice of ministry continue to evolve.

50 YEARS CELEBRATION OF WOMEN IN MINISTRY

This report outlines proposals for celebrating 50 years of women's ordination into ministry in the Uniting Presbyterian Church in Southern Africa (UPCS).

The milestone presents an opportunity to acknowledge the contributions of women Ministers and reflect on the Church's journey towards gender equality.

Proposed Celebratory Events

Launch of the 50 Years of Ordination of Women in the UPCS

1. Gala Dinner

- Theme "**God's Faithfulness through Women in Ministry**"
- Date: (To be proposed but should be at the Executive Commission 2026)
- Venue: (To be decided)

- Invitees: Church leaders, women ministers in the UPCS and special guests from other Denominations that ordain women in Ministry.
- Program: Speeches, celebration and special tribute to pioneering women in the UPCS and using it as a catalyst to bring about change for generations to come.
- A big Celebration Event at 2027 General Assembly

2. Presbytery Celebrations: (August 2026-June 2027)

- Events in each Presbytery highlighting women in Ministry
- Organize a special themed service with mainly women speakers and a cake cutting
- Women's Empowerment Day: Talks and activities focusing on growth and support.
- Social media campaign of key milestones on where we are now as a Church
- Testimonials from women who have been impacted by the ordination of women
- Workshops and panel discussions.
- Story telling Sessions: Invite women ministers to share their journeys, struggles triumphs.

3. Interdenominational Engagement:

- Invite women speakers from other Denominations to share experiences and perspectives on women in ministry.

4. Women Clergy Consultation:

- Duration: 3 days (February 2027)
- Objective: Empower and support women ministers in the UPCS, discuss challenges and explore ways to enhance their role in the Church.
- Speakers: Invite inspiring women leaders, Theologians and experts to address topics like leadership, spirituality and gender equality.
- The Consultation should create a safe space for women to heal and to shift the status quo.
- Panel discussions on the impact of women's ordination in the Church and society

5. Tribute to Women in Ministry:

- Naming of buildings/Congregations/Presbyteries
- Propose naming a significant building or congregation after a pioneering woman minister/s in the UPCS
- Follow correct process in this regard.

6. Promotional Material:

- Banners: Design banners highlighting '50 Years of Women in Ministry'.
- T-shirts and stoles: Create commemorative T-shirts and stoles with a special design
- Stalls: Set up stalls at events selling merchandise
- Create Exhibition showcasing the history of Women's ordination including photos and personal series.
- Create a short documentary highlighting the journey of women in ministry
- Special edition Newsletter

7. Recommendations

- Form a planning Committee
- Set a budget and timelines
- Confirm speakers, venues and logistics.
- A budget of R1,500,000.00

PROPOSALS

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes the students currently enrolled in institutions of higher learning. (T)
3. The Executive Commission notes the status of probationers. (T)
4. The Executive Commission urges Congregations and Presbyteries to facilitate and support the placement of probationers who have not yet been placed. (T)
5. The Executive Commission notes that the matter concerning the Rev Eric Masikane remains unresolved. (T)
6. The Executive Commission adopts the report submitted on the 50-year celebration of the ordination of women. (M)
7. The Executive Commission notes the significant number of ministers from ecumenical partners joining ministry of the UPCSA and instructs the Ministry committee to produce a comprehensive report on this for submission to the 2027 General Assembly. (M)
8. The Executive Commission authorizes the Ministry committee to investigate the feasibility of selling Ministerial vestments through the Central Office. (M)
9. The Executive Commission resolves that on Reformation Sunday (last Sunday in October) every year, a Special Offering will be taken up in all congregations towards Ministry work. (M)
10. The Executive Commission notes the efforts made to fill the Sedibeng House of Studies as a short-term measure. (T)
11. The Executive Commission:
 - (a) notes the successful hosting of the Trauma Counselling Bootcamp and
 - (b) encourages ministers to give serious consideration to participating in these refresher courses, which are intended to empower all ministers of the UPCSA. (T)

EDUCATION AND TRAINING

Report to the Executive Commission 2026

Convener : The Rev. Ndimpiwe Lawrence Qupuna

PEF Administrator : Mr Ronnie Maqubela

PEF Task Team : Rev Ndimpiwe Qupuna (Convener E&T), Mr Ronnie Maqubela (PEF Administrator), Rev A Sontange, Ms Liz White, U Moyo (Secretary), M Mosotho (Assistant Secretary), CG Ntantala.

Committee Members: Mr Twasile Mbandazayo, Dr T Usai, Mr Kenneth Mtonga, Rev Dr Robert Munthali, Rev Nozinhle Madlala, Mr Dumisani Khoza, Mr Thabo Masete (Secretary), Rev Philani Mbanjwa, Rev Chumisa Makalima, Mr Zamuxolo Langa, Ms Nosipho Mdedetyana, Ms Dolly Mpofu, Mr Benson Njobvu, Ms Nontle Matiwane.

Corresponding Members: Education & Training Conveners of Presbyteries.

MEETINGS

Since the 2025 General Assembly the Committee worked together with the PEF Task Team that meets frequently to specifically deal with PEF related issues, and this arrangement is working very well. The Committee, because of the budget constraints, meets frequently using the Zoom platform. This has more challenges where members do not join in majority because of network connection, but we commend those members who diligently connect and participate in our meetings.

EDUCATION AND TRAINING COMMITTEE'S TERMS OF REFERENCE

1. To provide resources, training courses and encouragement to Early Childhood Development (ECD) projects run by the UPCSAs congregations, and to facilitate networking among them and the provision of resources and training to them;
2. To co-operate with the Mission and Discipleship Committee in facilitating the ministry of the Church to children cared for in the ECD centres and programs;
3. To exercise oversight over schools run by the UPCSAs and to facilitate liaison between the schools and the General Assembly;
4. To oversee the running of the Children's Ministry in the UPCSAs, including the development and circulation of the relevant material thereof;
5. To promote the conducting of Sunday School (where it is different from Children's Ministry) for the nurturing of faith in the UPCSAs, including the development and circulation of relevant material;
6. To equip elders and those about to be ordained as elders to be effective in their work;
7. To receive and consider applications from the UPCSAs members for assistance in funding the education of their children, primarily those who are attending schools and technical colleges; and
8. To see to the translation of publications, training materials, etc., as required by the General Assembly or its Commission or Committees.

SOUTH AFRICAN SCHOOLS

1. Pholela High School within the Drakensberg Presbytery

As the Committee reported in the 2025 General Assembly, the school is still stable. The teaching and learning is running smoothly, with teaching staff and leadership dedicated to producing quality results. The school performed very well in the 2025 Matriculation results as reflected by its 93 % pass rate. We are praying to have 100 % in 2026 with the Presbytery of Drakensberg Education and Training Convener supporting the school and the learners in Matric.

As reported that the school buildings were renovated, but had a problem of electricity, the solar power panels were installed to address this challenge, and now the school is operating efficiently.

Because of the increasing number of enrolled learners, presently sitting at +/- 1200 enrolled learners, the school is growing in numbers, which led to having two (2) Deputy Principals. Also, the School's Principal has retired at the end of January 2026. We are hoping that the school will find a suitable dedicated candidate to fill the vacancy.

At the time of writing this report, there is an unresolved issue of the KwaZulu Natal Department of Education to take over as owners of the school, citing that it was an agreement between the then Convener, the late Rev Chunky Young, that after the renovations, the department will take over the school. As the Convener I took up this matter and referred it to the office of the General Secretary because I knew nothing about that arrangement. We request the Executive Commission to investigate this matter as it implicates even the St Columbus Congregation within Egoli Presbytery.

2. Gooldville Mission School in Limpopo Presbytery

The school is within the Limpopo Presbytery, having dedicated leadership, and the staff members. The school is growing in quantity of the enrolled learners and the support of the parents. The Presbytery is supporting the school working together with the Board in the governance and administration of the school. The Executive Commission should note that the Board of Management's term of office has come to an end in 2026, therefore the Presbytery will facilitate the election of the Board for the next five (5) years from 2027.

The Presbytery E&T Committee also had an opportunity to look into the constitution of the Board, and discovered that the document was last adopted on the 7 October 2017. There is a need to update it as clause 10 therein indicated that the Presbytery is the one to resolve that it be amended. So as the Committee we will wait from the Presbytery Council to start the process if needs be.

As it was reported in the 2025 General Assembly that the school has applied to the Limpopo Department of Education to approve its request of changing the school to be under Section 14 of South African Schools Act (SASA). The request is at the Provincial Human Resource Department for approval. In the meantime, the school will have to function under the School Governing Body, which will then be the one required to draw the constitution, as per departmental policies.

At the time when this report was being written, the matter was still with the HRD and is almost concluding taking into consideration on assets.

CHILDREN'S MINISTRY

Children's Ministry Conveners at congregations, as well as Sunday school teachers, gathered at Mt Horeb Congregation on the 24 January 2026 for a training on how to teach Sunday school children. A variety of resources including a training booklet, curriculum, teaching roster and lesson plan templates were handed out to participants. Participants were grouped according to Sunday school learners' different age groups. The training included role playing by the participants. This was facilitated by Rev Theo Groenewald, Brenda and Stacey, outsourced from Egoli Presbytery. Attendance was good and the attendance register indicated that all but one congregation, Blaauwberg, were represented. A chat group composed of representatives from each congregation was created, so as to regularly check implementation and to share challenges. As the Education and Training Committee we appreciate the strides made by the Limpopo Presbytery, and we wish the Lord almighty to journey with them and tighten up their labour.

ZIMBABWE SCHOOLS

By the time we wrote the report, we just received that the schools are performing well, but there is a challenge in terms of Directorship. We are still making a follow up on this matter.

ZAMBIAN SCHOOLS

In Zambia, the schools are as follows:

- St. Columbus in Kabwe
- St. Columbus in Lusaka
- Twinkle-Kabwata in Lusaka
- David Livingstone Memorial in Livingstone
- Hillcrest under Chelston Congregation in Lusaka
- Ng'ombe in Lusaka
- Garden in Lusaka

At the time of writing the report, the Committee had a challenge of contacting someone responsible for Education and Training in all the three (3) Zambian Presbyteries. This challenge makes the work of this Committee very difficult in that part of the land. Even the attendance at our meetings is rare. But as a Committee, we are looking forward to correcting this matter as urgently as possible.

But we assume that the *status quo* remains the same as reported at the 2025 General Assembly, that they are owned and being operated, and managed by individual congregations, and are community and private schools.

TRAINING IN ELDERSHIP

The Training in Eldership is happening in some Presbyteries with only two (2) Presbytery that invited a member of the Committee. We are pleading with the Presbyteries to submit dates for the training of elders so that the Committee can deploy its members to facilitate the training. We wish that Presbyteries would take this project very seriously as it impacts the competency of the elders in congregations. Again, all the Presbyteries are invited to download the elders' enrichment courses on the Mission and Discipleship Committee website. The Committee will also look at the translation of the material to all the languages used in the UPCS, so we are looking forward to working with Presbyteries in identifying individuals who can help the Church in this regard.

CHILDREN'S MINISTRY

The Committee has requested the Rev Theo Groeneveld to work together in dissemination of the material to all the Presbyteries so that all the children receive spiritual formation at an early age, and he accepted this request with both hands. This work needs dedicated teachers, the E&T Presbytery Conveners who must be equipped in the material. We hope and pray that the Committee will take this issue as a matter of urgency in the following months.

PRESBYTERIAN EDUCATION FUND REPORT

This report starts after the General Assembly in July 2025.

APPLICATION FORMS

At the beginning of 2025 we started designing the digital forms for the applications. This was done so as to reduce/minimize the use of paper for the applications, going green. Application forms were distributed and the first batch went out on 29 July 2025. This was late because of the backwards and forwards movement between the Task Team and the designer in trying to get the quality product at the end of the day. We normally send them out in mid-July.

The application forms started trickling in at the beginning of August. Because of the late distribution of forms, the Education and Training Committee decided to extend the deadline by 14 days to 14 October to make up for the delay. Applications coming in fast both electronically and old format. For the first time an extension by 14 days was allowed due to late application forms distribution, and the new deadline was 14 October. Message circulated as such. By closing date 101 applications were received.

PEF ADMINISTRATOR

It came to the attention of the Committee that Mr Ronnie Maqubela is going on retirement on the 30th September 2026. As a Committee, we realized that this period of September and October is the very busy one where the PEF Administrator is receiving and processing the applications from learners. For the smooth transition, we resolved to request the Executive Commission to extend his appointment, so that he is able to orientate the incoming PEF Administrator for the period of three (3) months.

DONATIONS

A decision was taken at an ENT meeting on 11/11/2025 to send a message to Congregations that did not heed the PEF Sunday call to make donations by end of November 2025.

Donations were received and made a 30% difference to last year's. We were also blessed with a donation of R237 507,00 from a bequest from the Cook family and a further R30 000.00 from the Robert Niven Trust.

The letters were sent to the donors in appreciation of the generosity they showed. Altogether donations received so far, this financial year is R360 611.00.

It is with a great sense of gratitude that I mention that the Tiyo Soga Memorial Presbytery congregations have each contributed R1000.00 from 8th April 2026. On that score I wish to commend the TSMP for being a shining example. Keep up the good work. May God give them blessings in their Ministry.

DISBURSEMENTS

Payments made amounted to R188 000.00. This do not include R4878.00 payments to Zambia for Thandeka Mlambo. She is from Zimbabwe but studying in Zambia. More payments are yet to be made for the Zimbabwe group. Payments made on 31 March to the tune of R225 000.00. Altogether this financial year 2025/2026, R413 000.00 has been disbursed.

We are yet to disburse more hopefully in the next Semester. In December Christmas wishing cards and thank you letters sent out to Congregations and donors.

MEETINGS

Meetings are held every second month. The meeting of the 19th was rescheduled to 30th March. Applications were looked at and approval was made for payment to the qualifying applicants.

NEW APPOINTMENT

Ms Ntantala from Ebenezer was co-opted as a substitute for the late Molusi Lemao who passed on earlier in the year. May his soul rest in peace.

CORRESPONDENCE

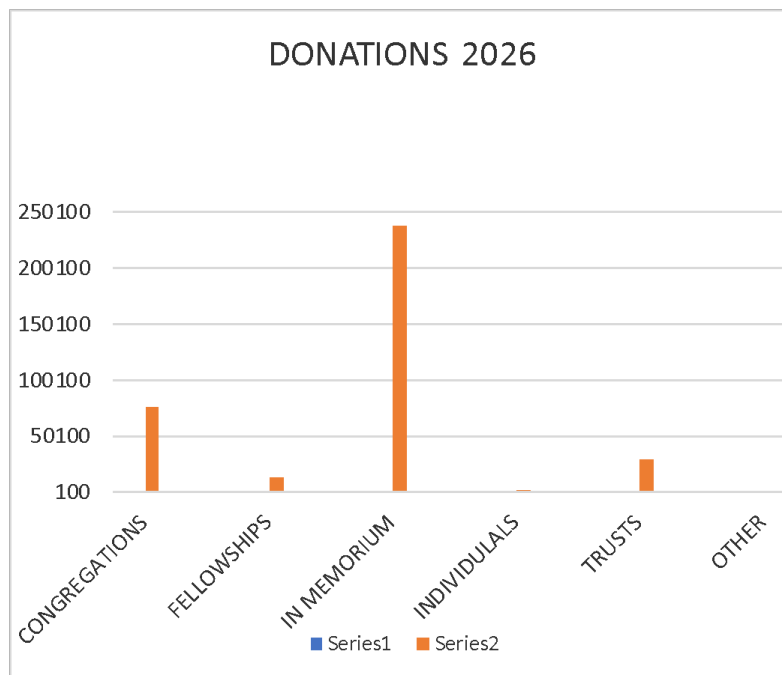
Decisions affecting Education and Training Committee

- The General Assembly reminds our congregations and congregants about PEF Sunday as 7 June 2026.

- The General Assembly encourages the UPCSA Fellowships and individuals to make donations to PEF.
- The General Assembly recommends that minimum donation be at least R1000.00 each congregation.

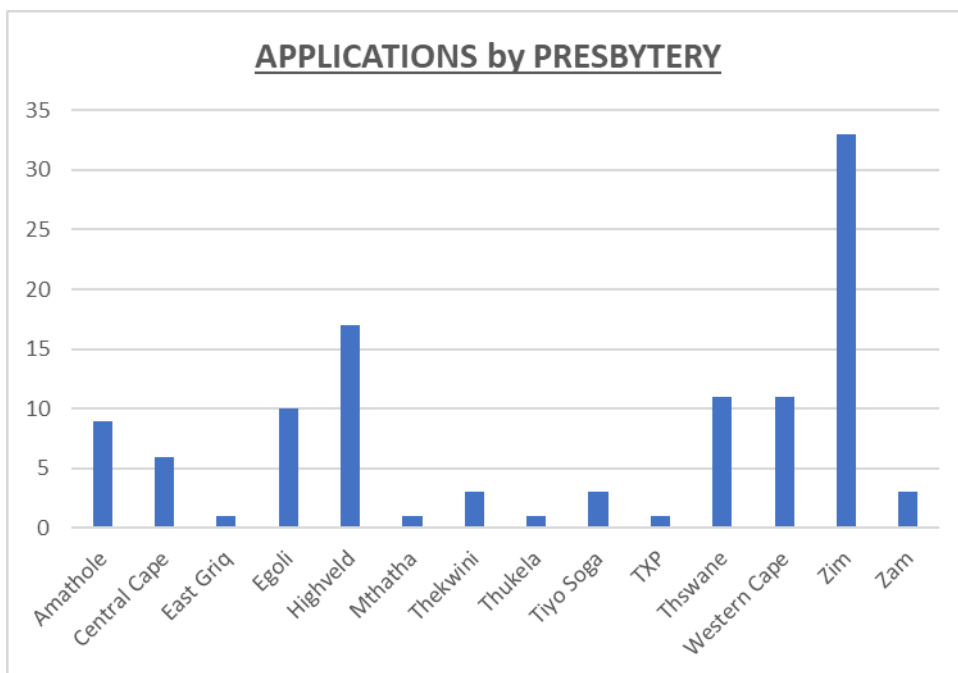
DONATIONS 2026

CONGREGATIONS	R75 779,00
FELLOWSHIPS	R13 425,00
IN MEMORIUM	R237 507,00
INDIVIDUALS	R2 900,00
TRUSTS	R30 000,00
OTHER	R1 000,00
TOTAL	R360 611.00

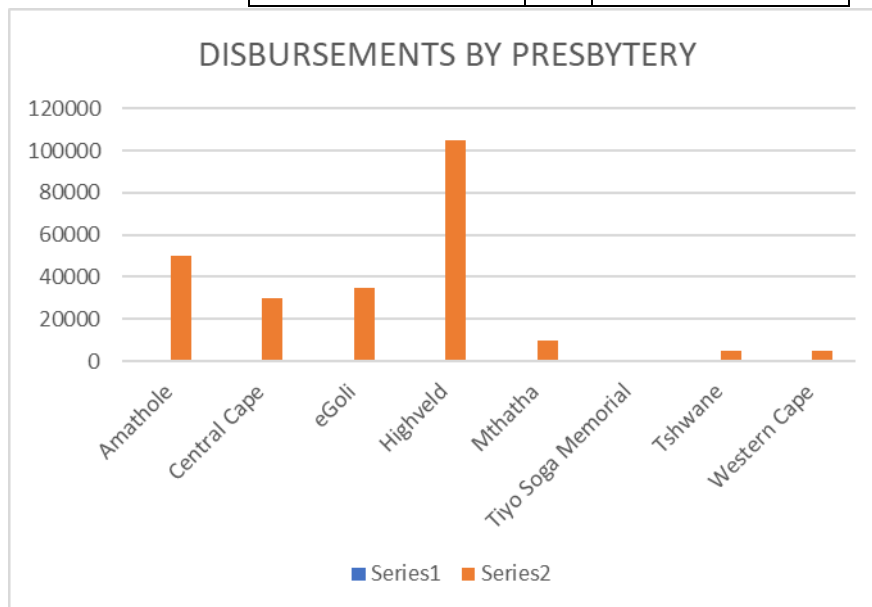


**APPLICATIONS BY
PRESBYTERIES**

Amathole	9
Central Cape	6
East Griqualand	1
Egoli	10
Highveld	17
Mthatha	1
Thekwini	3
Thukela	1
Tiyo Soga	3
TXP	1
Tshwane	11
Western Cape	11
Zimbabwe	33
Zambia	3
Total	101



PEF DISBURSEMENTS by PRESBYTERY		
Amathole	7	R50 000,00
Central Cape	3	R30 000,00
eGoli	2	R35 000,00
Highveld	10	R105 000,00
Mthatha	1	R10 000,00
Tiyo Soga Memorial	0	R0,00
Tshwane	1	R5 000,00
Western Cape	1	R5 000,00



PROPOSALS

1. The Executive Commission receives the report. (T)
2. The Executive Commission notes that the Pholela High School Principal has retired with effect from the end of January 2026. (T)
3. The Executive Commission notes that the problem of electricity at Pholela has been resolved with the installation of Solar Panels. (T)
4. The Executive Commission notes that the Education and Training Committee will undertake an investigation, in consultation with the General Secretary, into the relationship between the Pholela High School and the KZN Department of Education regarding the alleged Memorandum of understanding by the late Rev Chunky Young and will also investigate payment of rentals and report to the 2027 General Assembly. (T)
5. The Executive Commission notes and commends the work that is being done by the Presbytery of Limpopo Education and Training in the development of Children's Ministry. (T)
6. The Executive Commission notes and commends the active involvement of the Presbytery of Limpopo in the running of the Gooldville Mission School. (T)
7. The Executive Commission notes that the issue to change the status of the Gooldville Mission School to be under Section 14 of the South African Schools' Act (SASA) is at the Provincial Human Resource Department of the Limpopo Province for finalization. (M)
8. The Executive Commission notes with concern that members from Zambia are unable to attend Committee's meetings, which makes it difficult to get the progress of the life and work of the Presbytery Education and Training Committee. (M)
9. The Executive Commission instructs Presbyteries to identify capable members who will start to translate the training material in their contextual languages. (M)
10. The Executive Commission notes that the electronic and 'paper' forms for PEF applicants will be uploaded in mid-July, and urges Ministers to help the applicants in this regard. (M)
11. The Executive Commission notes with appreciation the contributions made by the Cook Family and the Robert Niven Trust. (T)
12. The Executive Commission notes with appreciation that the Tiyo Soga Memorial Presbytery's Congregations has already enacted the resolution by the 2025 General Assembly, that each Congregation to donate a minimum of R 1 000. (T)
13. The Executive Commission reminds congregations that PEF Sunday was on 7 June 2026 and that they should remit the Special Offerings taken to the PEF Account as soon as possible. (T)
14. The Executive Commission encourages the UPCSA Fellowships and individuals to make donations towards PEF. (T)
15. The Executive Commission reminds congregations that for PEF Sunday, the minimum donation is not less than R1000 per congregation. (M)

DOCTRINE

Report to the Executive Commission 2026

1. Committee Composition:

Rev's **Judith Mkandawire (Convener, Zambia)**, Dr Godfrey Msiska (Zambian Synod Representative), Biggie Mususa (Zimbabwe Synod representative), Michael Craig, Wayne van Heerden, Kokkie Smit, Jeremy Smith, Douglas Bax (ex officio); Adv Irene Mukwevho; Messrs. Gabriel Mampane, Kevin Bestwick, Kieren Edge.

2. Committee Terms of Reference

- (i) To promote the UPCSAs doctrinal, or theological, stance and its faithfulness to its agreed doctrinal standards;
- (ii) To consider any critical or controversial doctrinal or theological issues that have become controversial in the faith, preaching and practice of the UPCSAs;
- (iii) To develop and make available materials that will help to prepare members of the UPCSAs for events, including parents or members-to-be for baptism, the partaking of the Holy Communion, confirmation as members, and the nurturing of faith in general;
- (iv) To formulate positions and policies on such doctrinal, or theological, issues for the guidance of the clergy and the laity of the UPCSAs and the Church's witness; and
- (vi) To deal with all matters referred to it by the General Assembly.

3. Topics

Following the outcomes of GA 2025 on the reports of the Doctrine Committee and of the Ad-hoc Confessions Task Team, the Doctrine Committee has applied itself to the following matters of priority:

- a) Resolving the lack of cohesion between the Doctrine Committee and the Ad-hoc Confessions Task Team.
- b) Confessional articles on the inspiration, authority and interpretation of Scripture.
- c) Confessional articles relating to the inclusion of "sexual orientation" in non-discrimination clauses.
- d) Syncretism with African Traditional Religion.

4. Ad-hoc Confessions Task Team (ACTT)

The Committee is attempting to resolve the severe disjunction with the ACTT. Committee convener has made repeated but unsuccessful efforts to communicate directly with the ACTT convener (Rev. Douglas Bax) and through the GA General Secretary. It appears that Rev. Bax may not be available due to ailing health, and the ACTT is not currently functioning.

It is also apparent to the Committee that, while the ACTT convener is appointed by the Assembly, the composition of ACTT has been arbitrary.

a) The Committee affirms that:

- (i) The ACTT ought to work in close cohesion with the Doctrine Committee, with the ACTT Convener an ex-officio member of the Committee.
- (ii) The ACTT functions under the Doctrine Committee, and the ACTT report for GA is submitted through the Doctrine Committee, subject to its endorsement.
- (iii) The ACTT was originally set up at the union of the UPCSAs, for the purpose of producing a new Confession for the denomination. It is a temporary task team mandated for a specific purpose, which it has fulfilled, and there is therefore no ongoing need for the ACTT.
- (iv) The extensive work of the ACTT to-date is acknowledged and greatly appreciated.

b) The Committee therefore proposes that:

- (i) The ACTT be incorporated in the Doctrine Committee, with its willing members participating in the work of the Committee.
- (ii) On the other hand, if good reason is found to extend the life of the ACTT, that a new convener be appointed by the Executive Commission, its membership be re-activated, and its cohesion with the Doctrine Committee be firmly established.

5. Confessional Articles on the Inspiration, Authority and Interpretation Of Scripture

The Committee has concerned itself a great deal with the notable contentions in the denomination over the confessional views on the inspiration, authority and interpretation of Scripture (Manual of Faith and Order, chapter 2, "Faith of the Church," footnote 2 to section 6.4.).

While the Confession affirms that the Scriptures are inspired by God as the sufficient and uniquely authoritative witness to Jesus Christ, the living Word of God and are the final rule of faith and life, the footnote recognizes that UPCS members have different views on the relation between the Word of God and Scripture:

- Some fully equate Scripture and the Word of God, regarding it as verbally inspired and infallible.
- Some distinguish between the Word of God and Scripture as its inspired and normative but fallible human record and witness.
- Some emphasize that the Word of God is strictly Jesus Christ, the living Word, and see Scripture as the normative and authoritative witness to Christ that by the power of the Spirit becomes and is the Word of God in bearing such witness (Jn.5:39f., II Cor.3:14-4:6).

These three views are distinct viewpoints that at times lead to significant divergence in the interpretation and application of Scripture in the doctrine and life of the Church. While the goal of the Church's Confession of Faith is to promote unity, the Committee is of the view that explicit incorporation of the footnote in fact promotes division rather than unity, and in character is inappropriate in a denominational confession of faith.

While these divergent views are genuinely represented among the Committee members, the Committee's consensus view is that:

The Confession of Faith must, by its very nature, articulate the common, binding doctrinal convictions of the Church. It is not the place for cataloguing divergent theological opinions, particularly where those opinions remain unresolved and contested within the denomination. Footnote 2 to Article 6.4 fails this confessional criterion and should therefore be removed.

If the Church cannot speak with one voice on the nature of Scripture, it cannot speak with authority on anything derived from it. The Confession must sound clarity, not ambivalence, on this matter.

The Committee therefore proposes that the General Assembly:

1. Removes Footnote 2 to Article 6.4 of the Confession of Faith in its entirety, on the grounds that:

- a) It introduces doctrinal divergence into a confessional standard;
- b) It undermines the clarity, authority, and sufficiency of Article 6 as it stands;
- c) It is inconsistent with the nature and purpose of a confession of faith.

2. Affirms that Article 6.1–6.8 of the Confession of Faith, together with the Declaration of Standards and ordination vows, provide a clear, sufficient, and binding

doctrinal statement on Scripture, without the need for explanatory footnotes expressing divergent views. (While taking this position for the purpose of a progress report, the Committee is working further on a perspective that attempts a stronger unifying perspective in the articles.)

6. Confessional Articles relating to the inclusion of “Sexual Orientation” in Non-Discrimination Clauses.

The Confession of Faith includes two articles referring to non-discrimination on the grounds of “sexual orientation”:

- The Confession of Faith, article 20.3 on The Image of God, (Replacement Page, 2014, p.23).
- The Essential Points of Doctrine, Section 2.7.15 (Replacement Page, 2022, p.43).

The intention of these articles is to defend - without discrimination - every person’s God-given dignity and right to be treated with respect and to be protected from violence and abuse.

It is not intended to give license and endorsement to variations of sexual orientation. The Committee has read and researched the topic extensively. The problem with the simple inclusion of the term as-is in the confessional articles on non-discrimination is that without definition or qualification it is open to a great variety of perspectives, interpretations and arguments.

The simple but unresolvable question of defining which orientations are or aren’t endorsed indicates that this term “sexual orientation” needs much more careful consideration and expression.

Therefore, the consensus view of the Committee is that the term should be removed from the Confession until such time as it can be appropriately defined and contextualised for the purpose of the Confession.

The Committee is aware that the matter is also in hands of the Ethics Committee task team. Whatever that committee task team may propose, the Doctrine Committee’s concern is the Biblical validation and expression of it in the Confession.

7. Syncretism with African Traditional Religion

The specter of syncretistic incorporation of African Traditional Religion (ATR) into the theology and practices of UPCS members has come to the Committee’s attention. This includes the practice of “Ukuthwasa” – the veneration of ancestral spirits, and the calling and initiation to become a traditional healer, diviner, or *sangoma*.

The Committee has researched the subject and, while respecting African traditional culture, notes that the UPCS Confession explicitly prohibits such things in the Biblical framework.

The use of alternative elements for Holy Communion, such as *mahewu/mahwewu* traditional sorghum or maize beverage is also in view.

The Committee is accordingly preparing a position paper on the subject, for Assembly’s attention.

**Convener: Rev. Judith Mkandawire
April 2026**

Proposals

1. The Executive Commission receives the report. (T)
2. The Executive Commission discharges the Ad-hoc Confessions Task Team and incorporates its members and work into the Doctrine Committee, acknowledging the extensive work it has done to-date with appreciation. (M)
3. The Executive Commission removes Footnote 2 to Article 6.4 of the Confession of Faith regarding the alternative views of Scripture in its entirety, and affirms that Article 6.1–6.8 of the Confession of Faith, together with the Declaration of Standards and ordination vows, provide a clear, sufficient, and binding doctrinal statement on Scripture, without the need for explanatory footnotes expressing divergent views. (M)
4. The Executive Commission removes the term “sexual orientation” from the Confession until such time as it can be appropriately defined and contextualised for the purpose of the Confession. (M)
5. The Executive Commission notes the ongoing work of the Committee on the topic of Syncretism with African Traditional Religion. (T)