ANCHORED IN THE LOVE OF CHRIST – REVEALED IN SCRIPTURE
COMMITTED TO GOD’S MISSION – WITH COMPASSION AND JOY
TRANSFORMED BY THE HOLY SPIRIT – THROUGH DISCIPLESHIP AND WORSHIP

36th Session of Provincial Synod

Addendum to the 2nd Agenda

Theme:
ACSA Discipling Communities for a Changed World

President of Synod:
The Most Reverend Dr Thabo Cecil Makgoba

Venue:
To be held virtually from Bishopscourt and Diocesan Hubs

Date:
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PROVINCIAL SYNOD

Provincial Synod is the Legislative body of the Anglican Church of Southern Africa [ACSA] where ECCLESIASTICAL GOVERNMENT is exercised. The process of Church governance is to be “characterised by Christian Virtues, Transparency and the Rule of Law. During Provincial Synod you will hear references made to “the Province”.

ACSA is a Province made up of Angola, Lesotho, [Lebombo, Niassa, Nampula], Namibia, South Africa, Eswatini [formerly Swaziland] and the Island of St Helena. Your diocese is part of the Province.

There are various and different terms that are used in Provincial Synod. This is no different in a Synod that is conducted by Electronic or Virtual method. It is important that the entire Ecclesial body in ACSA have knowledge of the basic Principles governing Provincial Synod.

ORIGINS OF ECCLESIAL GOVERNMENT IN ACSA

The Constitution of our Church was adopted at the first Synod of the Province of South Africa in 1870. The 1870 Synod, mindful:

1. that it was “expedient that the members of a Church, not by law established, should, for the purpose of its due government, as well as for the management of its property and the ordering of its affairs, formally set forth the terms of the compact under which it is associated;” 1

2. that it was “in order to consider measures for the complete organisation of the Church of this Province, and to frame such rules as might be necessary for the due order and government of the said Church...”2

The Provincial Synod of 1876 amended and confirmed the CONSTITUTION OF THE CHURCH OF THE PROVINCE OF SOUTHERN AFRICA. The Constitution or “Deed of Association of the Anglican Church in Southern Africa” includes the Articles of the Constitution as it appears in the Constitution and Canons. 3

The Preface LEGISLATIVE HISTORY of the Constitution and Canons provides us with the amendments and changes of the Constitution and the Canons. Of significance are the number of times that the NAME of our Church was changed until at the 2006 Provincial Synod, the name Anglican Church of Southern Africa was adopted as the current name of our Province.

The LEGISLATIVE HISTORY of ACSA chronicles the rich history of Church Order based on the “Principles of Canon Law Common to the Church of the Anglican Communion”.4 The Principles reference the wider context, nature of, and necessity for, law in a world made by God who has embedded concepts of justice in Creation, made known in Jesus Christ. God

1 CONSTITUTION AND CANONS of the ANGLICAN CHURCH OF SOUTHERN AFRICA The Publishing Committee Anglican Church of Southern Africa June 2020
2 ibid
3 ibid page 5-14 b
4 THE PRINCIPLES OF CANON LAW COMMON TO THE CHURCHES OF THE ANGLICAN COMMUNION Published by The Anglican Communion Office, London, UK 2008
calls the Christian church to bear witness to this revelation of Creating and Redeeming love, empowered by the Holy Spirit.

The Principles undergird Provincial Synod whether the Synod is conducted ‘in person’ or by electronic or virtual method.

The Standing Rules of the Provincial Synod remain the ultimate guide for successful participation in Synod by all Members involved in Ecclesial Government.

1. MEMBERS

The term is interpreted to mean a bishop, cleric or layperson representing their respective dioceses. Synod is composed of three houses and those elected by their dioceses shall be known as Members of Synod.5

2. A HYBRID SYNOD

A Hybrid Synod means that the business of Synod will be conducted by means of computer equipment, screens and microphones with all Members and invited guests taking part from various locations known as a HUB. The Hybrid nature is that in the HUB of the diocese, three Synod Members will be together in one room [one part of the Hybrid]. The room should be fitted with equipment with which the HUB will connect to Synod [part two of the Hybrid].

When all the HUBs are connected, we have a Virtual Synod!

The Technical Guide for an Electronic Synod provides further instructions. (See page 23)

3. ROLL OF SYNOD

Standing Rule 16 requires that before the business of Synod can start no less than one third of the Members of Provincial Synod in the houses of Bishops, Clergy and Laity counted together shall be present. This is how the Roll of Synod is formed.

3.1 QUORUM

The Provincial REGISTRAR shall VERIFY that a QUORUM based on the ROLL of Provincial Synod was duly signed by all Members in the three Houses of Bishops, Clergy and Laity. Should a QUORUM BE NOT PRESENT all decisions of the session of the Provincial Synod shall be provisional and shall have no force in the Province.

4. DIOCESAN TEAM

In terms of Canon I [CI] one third of the HOUSE of Bishops together with one third of the HOUSE of Clergy and one third of the HOUSE of the Laity form the Diocesan Team at Provincial Synod. [C1.2(a)]

5. ADDITIONAL MEMBERS

A Diocese may include additional Members as part of the Diocesan Team and as full members of Synod, any Provincial President or Officer of a Provincial Organisation (as defined in Act XVI), should such a Person normally reside in the Diocese.

The following Additional Members shall have the right to SPEAK BUT NOT TO VOTE.

(i) Members of the Provincial Synod Advisory Committee;
(ii) One representative nominated by the Board of Theological Education;
(iii) Two representatives from the religious communities nominated by the Council for Religious Life;
(iv) Up to six Provincial lay officers, at the invitation of the Metropolitan;
(v) Up to ten persons (as general and specialist advisors) at the invitation of the Metropolitan, unless the Metropolitan considers that exceptional circumstances justify the invitation of more;
(vi) Up to eight administrative staff, as determined by the Advisory Committee; and
(vii) The Provincial President (or equivalent officer) of a Provincial Organisation who for any reason has been omitted as an additional representative of a Diocese in terms of Section 2 (b) of this Canon.

6. FAIR AND EQUITABLE REPRESENTATION

Act XVI requires all Dioceses to elect Members of Provincial Synod in a Fair and Equitable manner taking into consideration gender balance, the demographics of the Diocese and equitable representation of age groups, ensuring that of the youth.

7. REGISTRATION

Registration at a HYBRID PROVINCIAL SYNOD will take place at the Diocesan HUB according to the ROLL of SYNOD Members.

The ROLL will be sent to the Bishop or administrator. The Bishop shall ensure that Members complete the online registration form every day of Synod.

The ROLL duly signed must be forwarded to the PROVINCIAL REGISTRAR who will certify that a quorum is present so that SYNOD can proceed.

7.1 ADDITIONAL MEMBERS not in a Diocesan Hub will get the online registration form directly and must complete the online registration form every day of Synod.

The Technical Guide for an Electronic Synod provides further instructions about the registration process.

8. GENERAL CONDUCT AND RULES

The general conduct and rules of Provincial Synod are characterised by Christian Virtues, Transparency, and the Rule of Law.

A HYBRID PROVINCIAL SYNOD should observe the GENERAL RULES AND CONDUCT of a Synod that would normally be conducted In-Person.
8.1 THREE HOUSES IN ONE CHAMBER

Synod shall be composed of three Houses – Bishops, Clergy and Laity, who assemble in one Chamber for the business of Synod.

Synod shall be suspended whenever the House of Bishops withdraw to deliberate by themselves.

• The House of Clergy and the House of Laity may deliberate together, at any time, whether the House of Bishops be present or not.
• The House of Clergy or the House of Laity may decide by a majority vote of either of their Houses to deliberate apart.
• Upon the completion of such deliberations Synod shall resume. The conclusions reached by the three Houses, or any one House shall be reported to Synod. [Rule 15 (a)]

8.2 SEPARATE DELIBERATION

In terms of Rule 15(a) [above], the Prolocutor shall preside over the joint sitting of the House of Clergy and the House of Laity.

• Should the House of Clergy be deliberating apart, the Prolocutor shall preside over the deliberations of the House of Clergy. [15. (b)]
• Should the House of Laity deliberate apart, the Chairperson of the House of Laity shall preside over the deliberations of the Laity. [15. (b)]

8.3 QUORUM IN HOUSES

The Quorum for meeting in Houses shall be one-third of the whole number of members of the House of Bishops, the House of Clergy, and the House of Laity. [Rule 16]

8.3.1. Counting of Members of Synod

Any Member of the Synod can at any time call for the counting of the Members present.

• After calling Synod to order the President shall allow five minutes for Members of Synod to be in the Chamber.
• After five minutes had elapsed Synod shall be counted.
• Should no quorum be present the President shall forthwith adjourn the sitting of Synod until the next ordinary time of meeting,
• or suspend the sitting to such time as the President may think fit.[17 (a)]

8.4 SYNOD OPEN TO THE PUBLIC

The meetings of the Synod and of the Committee of Synod shall be open to the public under such regulations as may be adopted for the maintenance of order. The President in Synod or the Chairperson of the Committee of Synod, at the request of Synod, shall order at any time that the proceedings be conducted with closed doors (Canon 1.13). [Rule 19]
8.5 MEMBER’S RIGHT TO USE OWN LANGUAGE
Members of Synod are entitled to address Synod in the language of their choice.

• Any Member of Synod without sufficient understanding of the language being used, shall be entitled to translation into their own language. [Rule 20]

8.6 RESOLUTIONS TO BE PUT IN ENGLISH
Any resolution that is put to Synod by either the President or the Chairperson of the Committee of Synod, shall be read to Members in English.

• A Member shall be entitled to have such resolution read again in the member’s vernacular [Rule 21]

9. PETITIONS
A Member of Synod may present a Petition, on behalf of an aggrieved communicant or communicants, who are not Members of Synod.

• Requesting redress, which lies within the power of Synod to grant, and for which all other Canonical remedies have been exhausted.
• A petition shall be addressed to the President and Members of Synod.
• State who the petitioners are and where they reside.
• Set forth the case to be brought to the notice of Synod and
• the nature of the relief asked for.
• It shall end with a general prayer that Synod shall be pleased to consider the case favourably and
• grant such relief as it deems fit. [Rule 22]

9.1 DUTIES OF PRESENTER
The Member of Synod presenting the Petition shall be acquainted with the contents thereof, not be deemed necessarily in agreement with its tenor and that the language of the petition is not disrespectful to Synod. [Rule23]

9.2 PROCEDURE UPON PRESENTATION OF A PETITION
The Presenter of a Petition being a duly elected Member of Synod shall be confined to stating where the Petition emanates from, the number of signatures attached, the substantial allegations contained in it, and read its prayer. [Rule 24]

9.3 CONSIDERATION OF PETITIONS
The Presenter of a Petition shall move “That the petition be received”. Without motivation or discussion.

• Should the motion be carried, the petition shall be read.
• Members are not permitted to speak in relation to the petition.
• A Member may give notice of a motion relating to the Petition. [Rule 25]
10. PRESENTATION OF REPORTS
A Member presenting reports to the Synod, shall move “That the Reports be now received”. The motion shall be put without amendment or debate. Should the Motion be agreed to the Reports shall be considered at a time as Synod may prescribe. [Rule 26]

11. QUESTIONS FOR INFORMATION
Questions are addressed to the President.
All questions shall be addressed to the President and asked in order to get information. It shall not be used to debate a matter or seek an opinion on a debatable matter or to express an opinion. [Rule 27]

11.1 How are Questions asked?
Notice of questions shall be given in writing in terms of Rule 14(f). A question that is improperly framed according to Rule 27, may not be accepted by the President. [Rule 28(a)]

11.2 At the time appointed in terms of Rule 14(g) for asking and answering questions, the President shall call upon the Member in whose name a question stands. The Member shall rise and ask the question, without any argument, opinion or debate. [Rule 28(b)]

11.3 How are Questions answered?
The President shall answer the question asked, or, may request any Member of Synod to answer the question.
- The President may, with the consent of Synod, decline to answer a question. [Rule 29 (a)]
- Answers to questions given in Synod, shall be entered in the Minutes. [Rule 29(b)]

12. MOTIONS AND AMENDMENTS
Notice of Motions shall be given as follows in terms of Rule 30(a):

MEASURES
(i) Notice to alter, amend, add to or repeal the Constitution or Canons known as a MEASURE shall be notified to the Metropolitan at least five months before the day fixed for the opening of Synod.

The Notice shall comply with Canon 49.1 and 2 and Rule 3(vii).

MOTIONS
(ii) Notice of Motion shall be in the hands of the President at least ten weeks prior to the date fixed for the commencement of Synod.
- Where such notice of motion is given that is not a request of an official Provincial or Diocesan body
- it shall not be accepted by the Advisory Committee unless for good reason considered sufficient and good by the Advisory Committee.
(iii) A two-thirds majority of Synod may allow notice of an urgent motion to be given during Synod on a situation arising since the beginning of the six weeks prior to the date fixed for the commencement of Synod.

• Such a motion shall forthwith be submitted to the Advisory Committee, in terms of Rule 5(a) and (c),
• The Advisory Committee shall scrutinize it and place it on a supplementary agendapaper and determine when it shall be moved.

12.1 Notice of Motion given during Synod

(iv) Notice of Motion may be given during Synod in respect of the following:

1. A motion that arises from the Archbishop’s Charge
   • or is referred to Synod by Conference
   • or by a meeting of Provincial Standing Committee
   • or of the Synod of Bishops held immediately before Synod.

2. A motion of greeting, appreciation, or condolence;

3. A motion to amend or repeal the Standing Rules terms of Rule 1(b);

4. A motion relating to a Petition in terms of Rule 25;

5. To revive a motion after it has been set aside under Rule 38(a);

6. A motion to rescind a resolution passed during the current session of Synod in terms of Rule 66;

7. A motion proposed again in terms of Rule 67;

8. A motion proposed by a Select Committee in terms of Rule 87.

The Advisory Committee shall scrutinize and place on a supplementary agenda paper when the above Motions shall be moved.

12.2 Motions that require no notice

The following motions require no notice to be given:

(i) A motion in the Committee of Synod.

(ii) A motion for the immediate suspension of a rule in terms of Rule 1(c).

(iii) A motion by an aggrieved person who disputes a ruling given in terms of Rule 2 or Rule 48(b) and asks for the direction of Synod in terms of Rule 2.

(iv) A motion by way of amendment to a motion before Synod.

(v) Procedural motions which include motions:

(1) for the adjournment of the Synod or of a debate;

(2) for the postponement of any motion to a later date;

(3) that the motion now be put;
(4) that the Synod proceeds to the next business;
(5) that a matter be referred to the Committee of Synod;
(6) that the business of Synod be suspended and that Synod resume in Conference at such time as the President shall direct.

12.3 Motions to be Seconded

All motions and amendments, except motions and amendments moved in Committee of Synod, shall be seconded. [Rule 33].

13. PROCEDURE DURING DEBATES

When a motion is under debate, no motion shall be received in the Synod, unless it be a motion

(i) to amend it,
(ii) to divide it,
(iii) to refer it to the Committee of Synod,
(iv) to refer it to Conference,
(v) to postpone it to a certain day,
(vi) to proceed to the next business,
(vii) to adjourn the Synod, or
(viii) “that the motion now be put”

• Subject to the provisions of Rule 32 a motion to proceed to the next business, duly proposed and seconded, shall be put at once without debate. [Rule 34]

13.1 Motions to be in writing and sent to the Secretariat

All motions and amendments, except motions in terms of Rule 30(b)(v), shall be in writing signed by the proposer and seconder, and sent to the Secretariat. [Rule 35]

13.2 Form of Amendments

(1) When a motion is under debate the following amendments may be moved:

   (i) to omit certain words;
   (ii) to insert or add certain words;
   (iii) to omit certain words for the purpose of substituting other words. [Rule 36 (a)]

(2) The Amendment must be relevant to the motion proposed. [Rule36 (b)]

13.3 Moving and Consideration of Amendments

When an amendment is under consideration, it shall be in order for Members to, read where necessary, explanations of other relevant amendments, but these shall not be debated until the first amendment has been disposed of. [Rule 37 (a)]
Should several amendments have been read, they shall be moved in the order in which they occur in each line of the motion, or, in cases of doubt, in the order decided by the President or the Chairman. [Rule 37 (b)]

13.4 Amendment to an Amendment

An amendment to an amendment shall not be in order until the first amendment has been disposed of. [Rule 37 (c)]

13.5 Motion to proceed to the next business

A Motion may be set aside

• By a decision to proceed to the next business. Motions set aside by a decision to proceed to the next business, may be revived after fresh notice in accordance with Rule 30(a) (iv) (5). [Rule 38(a)]

• By the adoption of an amendment omitting all the words after “That” at the beginning of a motion and substituting other words relevant to the question before the Synod but differing in import. [Rule 38(b)]

13.6 Adjournment of Debate

• When a motion “That the debate be adjourned” is agreed to, a time shall be fixed by the Synod for the resumption of the debate. [Rule 39 (a)]

Privilege of Mover of Adjourned Debate

• If a motion “That the debate be adjourned” is agreed to, the Mover [Proposer] shall be entitled to speak first upon the resumption of the debate. [Rule 39 (b)]

13.7 Conclusion of debate

When debate on a motion has concluded, the President shall put the motion as proposed or as amended for the decision of the Synod. [Rule 40 (b)]

13.8 Closure “That the motion be now put”

Any Member of Synod may move at any time during a debate, “That the motion be now put”.

• Unless such a motion appears to the President or the Chairman of the Committee of Synod to be an infringement of the rights of the minority, it shall be put forthwith without amendment or debate.

• If the motion is agreed to, the motion under consideration, as well as any amendments, shall be put forthwith and decided without amendment or debate

• except that before the motion is put, the President shall allow the member who moved the original motion to reply to the debate.

• The mover of an amendment shall not have a right of reply. [Rule 41]
MEASURES – PRINCIPLES & PROPOSALS

14. PUBLICATIONS OF MEASURES [Rule 42]

Measures of which notice has been given in terms of Rule 30(a) (i) shall be published in the First Agenda Book.

14.1 The First Agenda Book [Rule 7]

The President shall communicate in the First Agenda Book all alterations, amendments, additions or repeal of the Constitution or Canons submitted in accordance with Canon 49.1 to all the Bishops of the Province for the information of those who will represent the Dioceses at Synod.

MEASURES

14.2 MEASURES [Rules 42 - 47]

1 A MEASURE is a proposal that alters, amends, adds or repeals any provision in the Constitution or Canons

2 A MEASURE has two parts:

   The PRINCIPLES and The PROPOSALS

THE PRINCIPLES FIRST STAGE

14.2.1 THE PRINCIPLES FIRST STAGE [Rule 43(a)]

1 The FIRST stage of a Measure is also known as the PRINCIPLE STAGE. The discussion in Synod shall be about the Principles of the Measure.[43. (a)]

2 The Principles give the reason why the proposer and the seconder want the alteration, the amendment, the addition or repeal to the Constitution or the Canons.

3 After the debate and approval of the PRINCIPLES a motion of acceptance shall be proposed with the words,

   “That the measure be referred to the Committee of Synod”.

4 When the PRINCIPLES are passed by simple majority in Synod and by all Houses voting together a day and time shall be fixed for the consideration by the Committee of Synod.

MEASURES SECOND STAGE

COMMITTEE STAGE

The words used in the Proposals will become, when approved, the LAW of ACSA. It should be simple, clear, short and understandable with a clear purpose and meaning, and contain the precise alterations proposed.

The Committee of Synod shall meet on the fixed day and time set by Synod for the consideration of the Proposals of the Measure.
THE PROPOSALS

14.2.2 THE PROPOSALS [Rule 43(b)]
Proposals not Principles discussed [Rule 75]
• Discussion in the Committee of Synod is on the Proposals only.
• To discuss the Principles of a MEASURE shall not be in order.
• The Chairperson has sole discretion to allow discussion of the Principles.

14.2.3 SECRETARIES
Secretaries to record proceedings [RULE 72]
Recording of the proceedings, [taking of the minutes] of the Committee of Synod is very important. It will be used to change the law and the Canons when approved by Synod.

14.2.4 QUORUM IN COMMITTEE OF SYNOND
The quorum of the Committee of Synod shall be;
• the Chairperson of the Committee,
• the Secretaries provided for in Rule 72
• the Proposer and Seconder of the Measure, [Rule 73]
Any other members of Synod may attend the Committee of Synod

14.2.5 PROCEDURE IN COMMITTEE OF SYNOND
Open discussion shall be allowed in the Committee of Synod following the debating and discussion rules of Synod.
• A member may speak more than once to the same motion,
• no notices or seconders are required. [Rule 74]

14.2.6 HOW PROPOSALS ARE DEALT WITH
Proposals referred to the Committee of Synod shall be;
• proposed
• put separately
• dealt with paragraph by paragraph
The Chairperson, with the approval of the Committee of Synod, may decide otherwise. [Rule 76(a)]

14.2.6.1 AMENDMENTS
Amendments may be moved, or new paragraphs may be added; the Chairperson may consider any paragraph previously dealt with and, if necessary, deal with it afresh. [Rule 76(b)]
• All amendments shall be put separately, and
• each paragraph shall be read as amended and put. [Rule 76(c)]

14.2.7 DRAFTING SUBCOMMITTEE
The Chairperson may at any time appoint a drafting subcommittee of not more than five members to:
• apply its mind to the wording of a clause or clauses referred to it, and
• report back to the Committee of Synod. [Rule 76(d)]

14.2.8 ADJOURNMENT OF DEBATE IN COMMITTEE
A motion for the adjournment of the debate may be moved in the Committee of Synod,
• if agreed to report to Synod by the Chairperson.
• When Synod next resumes, the President being informed of the decision, shall fix a day and time when the Committee of Synod shall resume. [Rule 77]

14.2.9 MOTION TO PROCEED TO THE NEXT BUSINESS
A motion to proceed to the next business will, if carried, set aside the further proceedings of the Committee of Synod regarding the motion under discussion.
• If the motion to proceed to the next business is agreed to, the Chairperson shall inform the President of the decision when Synod next resumes. [Rule 78]

REPORT TO SYNOD

14.2.10 REPORT TO SYNOD
When all matters referred to the Committee of Synod have been considered,
• Synod shall be so informed by the Chairperson of the Committee of Synod. [Rule 79]

14.2.10.1 Procedure on Report
Every motion in the form approved in the Committee of Synod shall be reported to Synod.
• The President may, with the concurrence of Synod, take the motions as read. [Rule 80(a)]
• The President shall propose “That the resolution of the Committee be adopted by the Synod”, no amendment shall be entertained,
• the resolution may at this stage be opposed, and discussion may again take place upon the Principles of the Measure;
• or the whole motion, or any part of it, may be referred to the Committee of Synod. [Rule 80(a)]
MEASURES THIRD STAGE

14.3 Reconsideration of Measures

Synod shall resume for the adoption of a Measure passed in the Committee of Synod,

Synod shall fix a time for the reconsideration of the Measure, in its original and amended form.

- Reconsideration shall take place, on one clear day notice
- unless Synod shall by a nine-tenths majority decide otherwise. [Rule 44]

14.3.1 Recommittal of Measures

Reconsideration shall take place, after the adoption of the motion “That the Measure be finally approved”.

- An amendment may be moved “That the measure be recommitted” entirely or in respect of specific clauses.
- Should the amendment “That the measure be recommitted” be approved by Synod, a time shall be appointed for further consideration in the Committee of Synod. [Rule 45]

14.3.2 Final approval of a Measure

When the motion “That the Measure be finally approved” is passed by Synod and finally disposed of, the Date of Validity of the New Canon shall be two months from the date of authentication and promulgation of the same, in terms of Canon 49.5 [Rule 46]

14.4 Amendment to the Constitution

A measure to amend the Constitution which has received final approval shall come before the next Provincial Synod.

- It shall be sufficient to move “That Synod agrees to the Measure passed at the last Synod enacting, amending or repealing an Article of the Constitution”.
- Should such motion pass, the process of the Measure shall have been lawfully enacted in terms of Article XXIII of the Constitution.
- The amendment to the Measure may be discussed.
- Proposed changes to the Constitution may not be amended in the ensuing Provincial Synod.

VOTING

15. RULES FOR VOTING

The Standing Rules of Synod provide for the process of voting to take place after the conclusion of debate of a motion. [Rule 48(a)]
The President shall,

- put the motion to the vote, by reading the motion, to be voted on.
- With the words “Those in favour of the motion please say AYE”
- “Those against please say NO”
- The President shall then declare whether the Ayes or the Noes have it.
- Should there be any doubt,
  - the President may request the Ayes and the Noes in turn to raise their right hands, and shall then declare, whether the Ayes or the Noes have it.

15.1 VIRTUAL VOTING

Voting generally and for Measures and Motions in a Virtual Synod will be done with the RAISE YOUR HAND icon in the MS TEAMS platform.

- More detailed instructions are in the Technical Guide.

15.2 VOTING BY HOUSES

Any Member of Synod may immediately upon the declaration of a vote by the President demand a division of the Synod to vote in Houses.

15.3 PROCEDURE FOR VOTING BY HOUSES

1. A Member who did not vote on the Motion in terms of Rule 48(a) cannot Vote again.
2. Members shall Vote in the same manner as when the Motion was put under Rule 48(a).
3. The number of those Voting for the Motion and those Voting against shall be counted, announced, and recorded.

15.4 MOTION OF A CONTROVERSIAL NATURE [Rule 48(b)]

A Motion of a Controversial Nature shall mean a motion which is deemed likely to be a cause of serious division within the body of the Church or is likely to cause grave problems of conscience to members of the Church. [Rule 3x]

- A motion ruled by the President to be of a controversial nature in terms of Rule 3(x) shall only be deemed carried if the Votes in favour number at least two thirds.
- If a vote by Orders be demanded, a motion of a controversial nature shall be deemed to be carried only if it is passed by a simple majority in each Order, and by a two-thirds majority of the whole Synod.
- The President, when occupying the Chair, shall exercise a deliberative Vote.
- The President shall give a casting Vote if in a division the Votes are tied.

15.5 VOTING BY ORDERS

A member may require a Vote by Orders, provided it be REQUESTED immediately before a Motion is finally put. [Rule 51]
15.5.1 Procedure for Vote by Orders

Voting by Orders requires that the Votes of the House of the Laity, the House of Clergy, and the House of Bishops shall be taken in sequence; Laity, Clergy, and Bishops. [52 (a)]

- In Voting by Orders, no resolution shall be considered as carried unless by a simple majority of each Order. [52 (b)]
- The President may exercise a deliberative Vote when Synod is Voting by Orders. [52 (c)]

16. OPENING SESSION OF SYNOD

On the first day of the Session of Synod the Holy Communion shall be celebrated. The Eucharist; Preliminary Business and Evening Prayer may be live streamed via YouTube & the ACSA Facebook Page. During the service the Archbishop may deliver a Charge. After the Nicene Creed, the President shall take the Chair.

16.1 The REGISTRAR of the Province, satisfied that a quorum prescribed by Rule 16 of those entitled to be present in terms of Canon 1 [C1] is duly present, shall certify to the President accordingly.

QUORUM

Rule 16 requires that before the business of Synod can start, no less than one third of the Members of Provincial Synod in the Houses of Bishops, Clergy and Laity counted together shall be present.

The Provincial REGISTRAR shall VERIFY that a QUORUM based on the ROLL of Provincial Synod was duly signed by all Representatives in the three Houses of Bishops, Clergy and Laity.

Instructions for signing the Synod Roll Register are in the Technical Guide for a Virtual Synod.

16.2 CANON 1 (ONE)

CANON I requires that one third of the Bishops together with one third of the Clerical Members and one third of the Lay Members [excluding additional Members and persons provided for in sections 2 (b) and 2(c) of CI] shall be recorded on the Roll as present at any session of the Provincial Synod for a QUORUM to be PRESENT.

Should a QUORUM NOT BE PRESENT all decisions of the session of the Provincial Synod shall be provisional and shall have no force in the Province.

16.3 COUNTING OF MEMBERS

Any member of Synod may at any time call for the counting of the members present for the orderly transaction of business and voting on MEASURES and MOTIONS and to ensure that a QUORUM is present at the time of VOTING.

The REGISTRAR of the Province shall be the custodian of the ROLL of Provincial Synod.
16.4 CONSTITUTION OF SYNOD
When a QUORUM is declared by the REGISTRAR the President shall declare the Synod is duly constituted and announce the time of meeting for business.

SECRETARIAT OF SYNOD

16.5 ELECTION OF SECRETARIES
Secretaries shall be elected from the Members of Provincial Synod when the Synod resumes for business.
Clergy Secretary: a Clergyperson elected by the Clergy
Lay Secretary: a Layperson by the Laity.
Assistant Secretaries: The President, with the assent [agreement] of Synod may appoint assistants to the Secretaries. Assistants need not be members of the Synod. [Rule 11]

16.5.1 Role of Secretaries
Secretaries shall keep regular daily minutes of all the proceedings of Synod.

16.6 RECORD OF SYNOD
All books, papers, documents, Virtual recordings and transcripts pertaining to Synod shall be entrusted to their care.

16.7 SAFEKEEPING OF RECORDS
At the closure of Synod all books, papers, documents, Virtual recordings, and transcripts shall be handed to the Provincial REGISTRAR for safekeeping.

17. PROLOCUTOR
Clergy shall elect one of their number as Prolocutor.

17.1 ROLE OF THE PROLOCUTOR
The Prolocutor shall preside, as Chairperson, over any joint deliberations of the Houses of the Clergy and the Laity, whenever the House of Bishops shall decide to withdraw to deliberate by themselves.(a)

Should the Clergy decide by a majority vote of the House of Clergy to deliberate separately the Prolocutor shall preside, as Chairperson.(b) [C1:8"Separate Deliberation"]

18. CHAIRPERSON OF THE HOUSE OF LAITY
The House of Laity shall elect one of their number as Chairperson.

18.1 THE ROLE OF THE CHAIRPERSON OF THE HOUSE OF LAITY
Whenever the House of Laity decides by majority vote to deliberate apart and separately, the Chairperson of the House of Laity shall preside. [C1:8 “Separate Deliberation"]
Instructions for voting for the Prolocutor & the Chairperson of the Laity are in the Technical Guide for a Virtual Synod.

19. APPOINTMENT OF CHAIRPERSON OF THE COMMITTEE OF SYNOD
The President shall, with the consent of the Synod, appoint a member of the Synod to act as Chairperson of the Committee of Synod.

19.1 THE ROLE OF THE CHAIRPERSON
The Chairperson shall preside at all meetings of the Committee of Synod
See MEASURES SECOND COMMITTEE STAGE Section 14.2 above

20. DAILY ROUTINE ON SUBSEQUENT DAYS OF SYNOD

20.1 EUCHARIST & BIBLE STUDY

20.2 SETTING UP OF HUB EQUIPMENT
HUBS are to ensure that the equipment to be used for a Virtual Synod is thoroughly checked by a Technician or Administrator assisting the Hub.
The Synod Manager will direct you to the person responsible for HUB READINESS.

20.3 VIRTUAL REGISTRATION
Diocesan teams and Representatives of Provincial Organisations will Register on the Electronic Form Provincial Synod Registration every day of Synod.
Instructions for Registration are in the Technical Guide for a Virtual Synod.

20.4 ORDER OF DAILY PROCEEDINGS
(a) Prayers.
(b) Report that a quorum is present in terms of Canon 1.9.
See section 16.2 above
(c) Reading, correcting, and confirming the Minutes. The President may, with the consent of Synod, dispense with the public reading of minutes.
All corrections to the Minutes shall be uploaded to the Synod Secretariat.
See section 16.6 above
(d) Presentation and reading of Petitions (Rules 22-25). See section 9 above.
(e) Giving Notice of Motions in terms of Rule 30(a)(iii) and (iv).
See section 12.1 above
(f) Giving Notice of Questions (Rule 28(a)). See section 11 above
(g) Asking and answering Questions of which notice has been given (Rules 28(b) and 29). See section 11 above.
(h) Consideration of the Agenda in the order arranged by the Advisory Committee appointed under Rule 5.
21. CLOSURE OF PROVINCIAL SYNOD

Promulgation Proceedings

Every Session of the Synod shall be closed with a Service.

- During the Service the President shall formally ratify, confirm, and promulgate the proceedings of the Synod,
- The President shall cause the proceedings to be notarially attested by the Provincial Registrar, in the presence of the Synod.
- The decisions of Synod shall come into effect two months after the date of the promulgation, unless the Synod shall have determined otherwise, subject to the Provisions of Article XXIII of the Constitution and Canons 1.9 and 49.4.
- The President shall dissolve the Session of the Synod, and any business not disposed of shall lapse (Canon 1.9). [Rule 88]
A Virtual Provincial Synod

A HYBRID SYNOD
A Hybrid Synod means that the business of Synod will be conducted by means of computer equipment, screens and microphones with Members and invited guests taking part from various locations known as a HUB. The Hybrid nature is that in the HUB of the diocese, three Synod Members will be together in one room [one part of the Hybrid]. The room should be fitted with equipment and is the HUB through which to connect to PS Synod [part two of the Hybrid].

When all the HUBs are connected and communicating, we have a Virtual Synod!

1. SETTING UP OF EQUIPMENT
All HUBs are to ensure that the equipment is thoroughly checked by a technician assisting the hub. To assist your technician with setting up, Canon Natalie Simons who is responsible for HUB READINESS can be contacted at nsimons8@gmail.com

Check Equipment before Synod starts

1.1 Audio and Video settings
Check the audio and video settings before logging on to Provincial Synod 2021.
1.2 **Control the light**

Do not have a bright light, window or lamp behind you; it will make your appearance dark and blind viewers. Sufficient indirect light should fill the room.

1.3 **Camera Position**

The camera should be at eye level and your head should not be too far below or above the screen.

1.4 **Background & Framing**

Ensure that your head and upper body are in the frame. Participants can see the background. Some dioceses have the crest of the Diocese as a background.

Teams has an option to blur the background or to select a background.

1.5 **Location with Strong Signal**

Synod Members representing Provincial Organisations not participating from a diocesan HUB, should be in a space with a strong signal, close to the WiFi access point. Using an ETHERNET cable with WiFi will give a more stable signal.
1.7 **Do a speed test by copying the link https://www.speedtest.net/**
and pasting it into the browser bar. Send the Upload and Download speeds as seen below to Canon Natalie Simons who is responsible for HUB READINESS – nsimons8@gmail.com

![Speed Test Result](image)

1.8 **Check the RAM on the computer you will be using**

Do the following:

- Step 1 – Open your Control Panel
- Step 2 – Select “System and Security” option
- Step 3 – Select “System” option
- Step 4 – RAM = 8 GB (for example)

Please send the RAM figure to Canon Natalie Simons at nsimons8@gmail.com

2. **ON SCREEN INTERACTION in MS TEAMS**

2.1 Knowing your way around the on screen icons will be a great help for participation.

![On Screen Icons](image)

2.2 To see who is participating, click on the Participants icon the following will appear

![Meeting Participants Icon](image)

The icon will appear without a blue line when you turn off the Participants icon.
2.3 The MEETING CHAT icon will be used for writing amendments, asking questions and making proposals. Click on the chat icon to activate. A blue line will appear, type the question, amendment or proposal.

When using the Meeting Chat indicate who you are, your Diocese or Organisation. The amendments, questions or proposals will be read and acknowledged.

The Meeting Chat can be used for any clarifications about Synod or Technical concerns.

2.4 Most interactions, questions, comments, informal voting, approval of reports, discussion, and to request permission to participate or propose an amendment will use the RAISE YOUR HAND icon.

2.5 To manage distractions or interruptions. Your CAMERA and MICROPHONE should be on MUTE.

When you address Synod UNMUTE both the Camera and the Microphone.

Address the President

When you address the President ensure that both the Camera and the Microphone have been unmuted as above and click on the RAISE YOUR HAND icon.
When acknowledged by the President, speak clearly and audibly.

When you have made your speech

**DO NOT FORGET TO LOWER YOUR HAND**

You are a Member of Provincial Synod as part of a diocesan Team or invited by the President. All your attention is required so that you can report back to your Diocese or Organisation. Please do nothing else during the sessions of Synod.

3. **TROUBLESHOOTING**

Should you lose Sound or Video, reconnect to Synod via the Provincial Synod link.

You can also contact Canon Natalie Simons nsimons8@gmail.com

4. **ROLL OF SYNOD & REGISTRATION**

4.1 Standing Rule 16 requires that, before the business of Synod can start, no less than one third of the Members of Provincial Synod in the houses of Bishops, Clergy and Laity counted together shall be present. This is how the Roll of Synod is formed.

Registration will take place in Diocesan HUBs according to the Roll of Representatives.

Representatives of Provincial Organisations will register on the Registration Form Provincial Synod 2021 REGISTRATION (see below). *Please ensure this happens before anything else every day of the Provincial Synod.*
5. OPENING SESSION OF SYNOD

The Eucharist; Preliminary Business and Evening Prayer may be live streamed via YouTube and the ACSA Facebook Page.

During the service the Archbishop may deliver a Charge.

5.1 A QUORUM IS DECLARED

After the Nicene Creed, the President shall take the Chair.

The Provincial Registrar shall VERIFY that a QUORUM based on the ROLL of Provincial Synod was duly signed by all Representatives in the three Houses of Bishops, Clergy and Laity, and are present online. See Appendix: Why a Quorum?

5.2 CONSTITUTION OF SYNOD

When a QUORUM is verified the President shall declare Synod duly constituted.

5.3 TIMES OF THE MEETING

Times of the meeting of Synod for business will be announced.

5.4 PRELIMINARY BUSINESS

All Members of Synod should be online to participate in the Preliminary Business.

The following screen should be visible:

5.5. Election by the Clergy of a Clergy person as Secretary of Synod

A Clergy person MEMBER OF SYNOD shall be nominated and seconded.

The House of Clergy shall then Vote.

ONLY THE HOUSE OF CLERGY SHALL VOTE.
THOSE IN FAVOUR
Clergy in favour shall click on the RAISE YOUR HAND icon

Clergy keep hands raised until the President asks to lower the hand
The hands shall be lowered.

DO NOT FORGET TO LOWER THE HAND WHEN ASKED

THOSE AGAINST
Clergy AGAINST shall click on the RAISE YOUR HAND icon

Clergy keep hands raised until the President asks to lower the hand
The hands shall be lowered.

DO NOT FORGET TO LOWER THE HAND WHEN ASKED

ABSTENTIONS
Clergy who ABSTAIN shall click on the RAISE YOUR HAND icon

Clergy keep hand raised until the President asks to lower the hand
The hands shall be lowered.

DO NOT FORGET TO LOWER THE HAND WHEN ASKED

The President shall announce the Synod Secretary elected by the House of Clergy.
5.6 Election of a Layperson by the House of Laity as Secretary of Synod

A Member of Synod in the House of Laity shall be nominated and seconded. The House of Laity shall Vote. ONLY THE HOUSE OF LAITY SHALL VOTE.

THOSE IN FAVOUR

LAITY in favour shall click on the RAISE YOUR HAND icon

LAITY keep hand raised until the President asks to lower the hand
The hand shall be lowered.

DO NOT FORGET TO LOWER THE HAND WHEN ASKED

THOSE AGAINST

LAITY AGAINST shall click on the RAISE YOUR HAND icon

LAITY keep hand raised until the President asks to lower the hand
The hand shall be lowered.

DO NOT FORGET TO LOWER THE HAND WHEN ASKED

ABSTENTIONS

LAITY who ABSTAIN shall click on the RAISE YOUR HAND icon

LAITY keep hand raised until the President asks to lower the hand
The hand shall be lowered.

DO NOT FORGET TO LOWER THE HAND WHEN ASKED

The President shall announce the Synod Secretary elected by the House of LAITY.
5.7 APPOINTMENT OF SECRETARIAT

The President, with the assent [agreement] of Synod may appoint assistants to the Secretaries. Assistants need not be members of the Synod [RULE 11]

5.8 ELECTION OF PROCLOCUTOR

Clergy shall elect one of their number as Prolocutor.

ROLE of the PROCLOCUTOR

The Prolocutor shall preside, as Chairperson, over any joint deliberations of the Houses of the Clergy and the Laity, whenever the House of Bishops shall decide to withdraw to deliberate by themselves.(a)

Should the Clergy decide by a majority vote of the House of Clergy to deliberate separately the Prolocutor shall preside, as Chairperson.(b) [C1:8“Separate Deliberation”]

ONLY THE HOUSE OF CLERGY SHALL VOTE.

THOSE IN FAVOUR

Clergy in favour shall click on the RAISE YOUR HAND icon

Clergy keep hands raised until the President asks to lower the hand

The hand shall be lowered.

DO NOT FORGET TO LOWER THE HAND

THOSE AGAINST

Clergy AGAINST shall click on the RAISE YOUR HAND icon

Clergy keep hands raised until the President asks to lower the hand

The hands shall be lowered.
DO NOT FORGET TO LOWER THE HAND

ABSTENTIONS
Clergy who ABSTAIN shall click on the RAISE YOUR HAND icon

Clergy keep hand raised until the President asks to lower the hand
The hand shall be lowered.

DO NOT FORGET TO LOWER THE HAND
The President shall announce the results of the election of Prolocutor by the House of Clergy.

5.9 ELECTION OF CHAIRPERSON of the House of Laity
The House of Laity shall elect one of their number as Chairperson

The ROLE of the CHAIRPERSON of the House of Laity:
Whenever the House of Laity decides by majority vote to deliberate apart and separately, the Chairperson of the House of Laity shall preside. [C1:8 “Separate Deliberation”]

ONLY THE HOUSE OF LAITY SHALL VOTE.
A Member of Synod in the House of Laity shall be nominated and seconded.

THOSE IN FAVOUR
LAITY in favour shall click on the RAISE YOUR HAND icon

LAITY keep hand raised until the President asks to lower the hand
The hand shall be lowered.

DO NOT FORGET TO LOWER THE HAND WHEN ASKED

THOSE AGAINST
LAITY AGAINST shall click on the RAISE YOUR HAND icon
LAITY keep hand raised until the President asks to lower the hand
The hand shall be lowered.
DO NOT FORGET TO LOWER THE HAND

ABSTENTIONS
LAITY who ABSTAIN shall click on the RAISE YOUR HAND icon

LAITY shall keep hand raised until the President asks to lower the hand
DO NOT FORGET TO LOWER THE HAND
The President shall announce the results of the election of CHAIRPERSON OF THE HOUSE OF LAITY.

The following screen should be visible:

5.10 Appointment of the Chair of Committee of Synod
The President shall, with the consent of the Synod, appoint a Member of the Synod to act as Chairman of the Committee of Synod.

THOSE IN FAVOUR OF CONSENT
Synod Members shall give consent with the RAISE YOUR HAND icon

Keep hand raised until the President asks to lower the hand
Those in favour lower the hand

**DO NOT FORGET TO LOWER THE HAND**

**THOSE AGAINST GIVING CONSENT**

Synod Members against click on the RAISE YOUR HAND icon

Keep hand raised until the President asks to lower the hand

Those AGAINST lower the hand

**DO NOT FORGET TO LOWER THE HAND**

**THOSE WHO ABSTAIN GIVING CONSENT**

Synod Members who ABSTAIN shall click on the RAISE YOUR HAND icon

Keep hand raised until the President asks to lower the hand

Those who ABSTAIN lower the hand

**DO NOT FORGET TO LOWER THE HAND**

The President shall announce the Appointment of the CHAIRPERSON OF THE COMMITTEE OF SYNOD.

6. **DAILY ROUTINE** on subsequent days of Synod

6.1 Eucharist & Bible Study

6.2 **SETTING UP** of HUB EQUIPMENT

HUBS are to ensure that the equipment to be used for a Virtual Synod is thoroughly checked by a Technician or Administrator assisting the Hub.

The Synod Manager will direct you to the person responsible for HUB READINESS.

6.3 **Registration**

Diocesan teams and Representatives of Provincial Organisations will Register on the Electronic Form Provincial Synod Registration everyday of Synod.
6.4 Order of Daily Proceedings

(a) Prayers

**QUORUM**

(b) Roll call & Report that a quorum is present in terms of Canon 1.9.

The REGISTRAR shall declare that a QUORUM is present

**MINUTES**

(c) The President shall inform Synod of the process for reading, correcting, and confirming the Minutes and how these should be uploaded to the Synod Secretariat.

**PETITIONS**

(d) Presentation and reading of Petitions (Rules 22-25).

A Member of Synod may present a Petition, on behalf of an aggrieved communicant or communicants, who are not Members of Synod.

Requesting redress, which lies within the power of Synod to grant and for which all other Canonical remedies have been exhausted.

- A petition shall be addressed to the President and Members of Synod
- State who the petitioners are and where they reside
- Set forth the case to be brought to the notice of Synod and the nature of the relief asked for.
- It shall end with a general prayer that Synod shall be pleased to consider the case favourably and grant such relief as it deems fit. [Rule 22]
Duties of Presenter
The Member of Synod presenting the Petition shall be acquainted with the contents thereof, not be deemed necessarily in agreement with its tenor and that the language of the petition is not disrespectful to Synod.[Rule23]

Procedure upon Presentation of a Petition
The Presenter of a Petition being a duly elected Member of Synod shall be confined to stating where the Petition emanates from, the number of signatures attached, the substantial allegations contained in it, and read its prayer. [Rule 24]

A COPY OF THE PETITION SHALL BE UPLOADED TO THE SECRETARIAT

PROCEDURE
The Presenter shall raise the hand

• When acknowledged by the President, speak clearly and audibly.
• The Presenter shall state where the Petition emanates from, the number of signatures attached, the substantial allegations contained in it, and read its prayer.
• Then move “That the petition be received”. Without motivation or discussion.
• Members of Synod shall then vote on the motion “That the petition be received”

Voting “That the petition be received”
Members of Synod IN FAVOUR “That the petition be received” shall click on the RAISE YOUR HAND icon

Keep hand raised until the President asks to lower the hand
The hand shall be lowered.

DO NOT FORGET TO LOWER THE HAND

Voting AGAINST the motion “That the petition be received”
Members of Synod AGAINST the motion “That the petition be received” shall click on
Keep the hand raised until the President asks for it to be lowered.
The hand shall be lowered.

**DO NOT FORGET TO LOWER THE HAND**

**Voting to ABSTAIN “That the petition be received”**

Members of Synod who ABSTAIN “That the petition be received” shall click on the RAISE HAND icon.

Keep the hand raised until the President asks for it to be lowered.
The hand shall be lowered.

**DO NOT FORGET TO LOWER THE HAND WHEN ASKED**

The President shall announce the results of the vote “That the petition be received”

**CONSIDERATION OF PETITIONS**

Should the motion be carried the Presenter shall unmute both video and sound

The Presenter shall read the petition.
Members are not permitted to speak in relation to the Petition,

The following screen should be visible:
Notice of a motion relating to a Petition
A Member may give notice of a motion relating to the Petition. [Rule 25]
Click on the RAISE HAND icon.

• Wait until acknowledged by the President
• When acknowledged proposed the motion
• Ensure that the Secretariat has a copy
• And address the President.
• The Proposer shall unmute both video and sound

Voting “That a motion relating to a Petition be received”
Members of Synod IN FAVOUR “That a motion relating to a Petition be received” shall click on the RAISE YOUR HAND icon

Keep hand raised until the President asks to lower the hand
The hand shall be lowered.

DO NOT FORGET TO LOWER THE HAND

Voting AGAINST “That a motion relating to a Petition be received”
Members of Synod AGAINST shall click on the RAISE YOUR HAND icon
Keep the hand raised until the President asks for it to be lowered. The hand shall be lowered.

**DO NOT FORGET TO LOWER THE HAND**

**Voting to ABSTAIN “That a motion relating to a Petition be received”**

Members of Synod who ABSTAIN shall click on the RAISE HAND icon.

Keep the hand raised until the President asks for it to be lowered. The hand shall be lowered.

**DO NOT FORGET TO LOWER YOUR HAND**

**Giving Notice of Motions in terms of Rule 30(a)(iii)**

A two-thirds majority of Synod may allow notice of an urgent motion to be given during Synod on a situation arising since the beginning of the six weeks prior to the date fixed for the commencement of Synod

- Such a motion shall forthwith be submitted to the Advisory Committee, in terms of Rule 5(a) and (c),
- The Advisory Committee shall scrutinize it and place it on a supplementary agenda paper and determine when it shall be moved.

**Giving Notice of Motions in terms of Rule 30(a)(iii)**

- A Member shall click on the RAISE HAND icon.
  - Wait until acknowledged by the President
  - When acknowledged, address the President
  - Identify the Seconder
  - Submit the Motion to the Advisory Committee
  - Ensure that the Secretariat has a copy

Those in FAVOUR shall click on the RAISE YOUR HAND icon
Keep the hand raised until the President asks to lower the hand.
The hand shall be lowered.

**DO NOT FORGET TO LOWER THE HAND**

Those AGAINST shall click on the RAISE YOUR HAND icon

Keep the hand raised until the President asks for it to be lowered.
The hand shall be lowered.

**DO NOT FORGET TO LOWER THE HAND**

Those who ABSTAIN shall click on the RAISE HAND icon.

Keep the hand raised until the President asks for it to be lowered.
The hand shall be lowered.

**DO NOT FORGET TO LOWER YOUR HAND**

**Giving Notice of Questions (Rule 28(a)).** See section 11 of How to Succeed at Synod

**How are Questions asked?**

- Notice of questions shall be given in writing in terms of Rule 14(f)
- A question that is improperly framed according to Rule 27, may not be accepted by the President. [Rule 28(a)]
- At the time appointed in terms of Rule 14(g) for asking and answering questions, the President shall call upon the Member in whose name a question stands.
• The Member shall rise and ask the question, without any argument, opinion or debate.[Rule 28(b)]

• the President shall call upon the Member in whose name a question stands.

The Member shall UNMUTE

![Unmute](image)

Click on the RAISE HAND icon.

![Raise hand](image)

• Wait until acknowledged by the President
• Ask the Question

Keep the hand raised until the President asks for it to be lowered.

The hand shall be lowered.

**DO NOT FORGET TO LOWER YOUR HAND**

How are Questions answered?

The President shall answer the question asked, or may request any Member of Synod to answer the question.

![Consent](image)

The President may, with the consent of Synod, decline to answer a question. [Rule 29 (a)]

**Consent of Synod**

**GIVING CONSENT**

Synod Members shall give consent with the RAISE YOUR HAND icon

![Consent](image)
Keep hand raised until the President asks to lower the hand
Those in favour lower the hand

**DO NOT FORGET TO LOWER THE HAND**

**AGAINST GIVING CONSENT**
Synod Members AGAINST click on the RAISE YOUR HAND icon

Keep hand raised until the President asks to lower the hand
Those AGAINST lower the hand

**DO NOT FORGET TO LOWER THE HAND**

**THOSE WHO ABSTAIN FROM GIVING CONSENT**
Synod Members who ABSTAIN shall click on the RAISE YOUR HAND icon

Keep hand raised until the President asks to lower the hand

**DO NOT FORGET TO LOWER THE HAND**

Answers to questions given in Synod, shall be entered in the Minutes.[Rule 29(b)]

**Asking and answering Questions of which notice has been given (Rules 28(b) and 29).** See section above

**Consideration of the Agenda in the order arranged by the Advisory Committee appointed under Rule 5.**
The President or member of the Advisory Committee shall address Synod.

**REPORTS**
President to propose that “All reports that have been tabled and contained in the First and Second Agenda Books be received en bloc.”
4.1 HOPE AFRICA

CHAIRPERSONS REPORT AUGUST 2021

For many of us the year 2020 will be remembered for the moments of great despair, shining hope and the great lights of resilience and perseverance from a diverse group of people on a global scale. The moments of despair arose from the often-seeming chaotic global response to the pandemic, the loss of lives and livelihoods, the reality of lockdowns and ever-increasing numbers of the other pandemic we continue to live with, that of gender-based violence. We are also becoming ever more mindful of the silent pandemic of mental health and the private struggles so many people endure. Our church and especially our officials and ministers, are not spared.

Our shining hope and resilience came from the random acts of kindness, the collaboration at community and faith-based levels and the acceptance that there is no normal to return to and that while it is easy for us to slip back into old ways of being, we need to be more vocal in our advocacy for a systemic change.

There is also a deep appreciation that none of the change that is needed is easy and we need to feed and maintain our energy levels to sustain our efforts for this better way of being. In all of these challenges that beset us within the church, Hope Africa was the port of call to assist in co-ordinating food relief, the vehicle that was available to co-ordinate appeals and giving and the source that was looked to for providing facilitation of planning for better.

The staff at Hope Africa continued to do their work with diligence, professionalism and compassion despite the many challenges and uncertainties that they were facing. Program implementation continued (the detail of which can be found in the program reports). Efforts at shifting the focus of the organisation continued and a remarkable achievement was in gaining acceptance into the Global Giving platform. This would not have been made possible were it not for the effort of the CEO and the support of individual Board and family members. A word of gratitude is expressed to all who made this possible. This effort and
achievement need to be strengthened into the future as we steer the organisation towards sustainability. A thought in terms of doing this is making this a way to celebrate and to ask friends and family to, rather than purchasing a gift, make a contribution to the HA Global Giving Fund.

The CEO for Hope Africa, apart from her responsibilities to the organisation, also does the following:

- She represents the Province at the Anglican Alliance (which has now ended after serving my two terms);
- She represents the Province on the CAPA standing committee which in the past meant two in-person meetings per year, but now meets almost monthly online;
- She was also a member of the Anglican Communion COVID task team, which meets online once a month;
- She is also on the ACSA COVID Advisory Team and communicates all the information down to Dioceses;
- She has also been a member of the PSC advisory and technical team and now serves on the Synod Advisory and Technical Team;
- She has also participated in the FBO collaboration on GBV initially started by the SACC.

Climate change and its resultant natural disasters did not abate because of COVID but its impact was in fact exacerbated and again HA was called upon to assist in responding to these disasters.

The questions to be asked in terms of the ongoing support or sustainability and turnaround of any organisation is relevance, cutting costs, increasing revenue. They may be described in other ways, but that is what is needed.

When one then stands back and looks at all the programs and initiatives from providing food for the hungry, the annual school shoe drive, the conversations and engagements around social issues and the quest for social justice all the way to sustainable development, brings a greater appreciation for the work of Hope Africa and that its focus and shift is more towards being a bringer of hope in the shape of advocacy, project coordination, development frameworks and thought leadership into the better way of being, there is a renewed hope and light for the organisation. So, we have satisfied the relevance question.

The staff at HA are more vocational than career workers and we need to realise that the levels at which they are rewarded and incentivised, will require review in terms of the way forward. There has been no salary increase or bonus payment for them again in 2020 nor is one proposed for 2021. A special word of gratitude and appreciation is extended to the staff of HA especially Ms Jenny Dick, Ms Louda Delcarme and Ms Bronwyn Damon.

Thank you for who you are and all you do.

The Board has spent many hours battling despair, having glimmers of hope, and finally arrived at some ideas that will improve the sustainability of the organisation going forward.
Now more than ever we need people who can conceive and develop solutions for different outcomes, we need to assist communities to continue to build and maintain solidarity. The realised human potential and agency needed in jointly crafting solutions as a space that HA can play a role.

In order to shift the focus from implementing to advocacy and thought leadership – a think tank for a different and better way of being, the Board in reviewing the Annual Financial Statements for presentation to the AGM, took seriously the issue of being a going concern. Much debate and discussion were held around this, and a number of initiatives have been agreed on and the process for implementation has started.

The monies owed to the Province remains a concern and it was agreed that a request would be put to the Provincial Trust Board in this regard, supported by a sustainable plan.

Since we are moving away from implementation, once the current programs reach their conclusion, we would need to revisit the presence that HA would need. The staff presently involved in program implementation would form part of the think tank as the experience gained in implementation would be much needed in design of different development programs. This would have a direct impact on overhead costs.

On the income side, the Global Giving Program, together with the already existing appeals and overseas donors, would continue. As a more sustainable plan the board has agreed to the establishment of the Hope Africa Endowment Fund.

The Board has in principle agreed that any future endowments or bequests received will not be absorbed into operational costs but will instead be placed into an endowment fund. The principal is that at least 10% will be used for operational over heads.

Donors that have responded to calls for assistance during the pandemic, especially the funds received from the OSF, will also be looked at for possible use as a sustainable element of the organisation and a portion of those funds will also be part of the seed funding for the endowment. Each Board member has made a commitment to contribute to the Global Giving Fund as they are able.

The Board is confident that the combined execution of these plans together with some diocesan support, would see to it that HA is able to continue to support the Province in realising its mission and giving effect to the marks of mission of the Communion.

It has been a pleasure to serve on this Board and I would be remiss in not thanking the board for their unstinting support and commitment. Thank you to Canon Delene Mark (CEO), Bishop Margaret Vertue (Liaison Bishop), Ms Bulelwa Ntshingwa, Mr Odwa Gonya, Ms Pumla Titus, Ms Veliswa Baduza, Mr Rhine Koloti (Toby) and Mr Tshepo Mokoka. An extra special thanks is extended to Mr Rob Rogerson for always being willing to offer counsel and assistance to HA. We could not have come this far without you. As an ex officio member, you have gone far beyond the call of duty. Thank you.

The proposed Board members for 2022 are the following:

Canon Delene Mark (CEO),
Bishop Margaret Vertue (Liaison Bishop),
Mr Odwa Gonya,
Ms Pumla Titus,
Ms Veliswa Baduza,
Mr Rhine Koloti (Toby) and
Mr Tshepo Mokoka

Two new members have been proposed and the recommendation to the AGM is to
approve the above members and then leave the Board with the opportunity to co-opt
members as needed. A chairperson be selected by the Board and forwarded to the
Archbishop for approval.

Ms Bulelwa Ntshingwa is also regrettably stepping down as a director.

My part of the journey is over as I now hand over the baton. Thank you for allowing me to
be a part of this organisation that impacts countless lives. My prayer is that we all continue
to let God lighten our path and guide our footsteps as we step forward in faith. It has been
an honour to serve as part of this team.

Thank You.
Canon Rosalie Manning

4.2 PROVINCIAL YOUTH COUNCIL (ANGLICAN YOUTH OF
SOUTHERN AFRICA ) AYSA-PYC

Positive Indicators:
1. The ability to continue executing meaningful leadership and ministry amid the
challenges of the pandemic.
2. Keeping in touch with the young church amid the pandemic challenges.
3. Encouraged by good initiatives in different Dioceses in keeping the morale of youth
high through some activities.
4. The positive response by youth across the Province made by AYSA/PYC Exco to
support the youth in need.
5. The call by young people for the Church to be more active in communities.

Plans & Aspirations for 2021:
1. To continue with the virtual meetings in support and sharing resources with Diocesan
structures including other Provincial ministries.
2. To empower / encourage more young people in accepting and embracing the use of
social media / virtual platforms as a means of keeping together.
3. To get better clarity on the position of the Church with regards Intentionally addressing
matters of GBV and how especially against the youth.
4. Formation of partnership with Youth Alpha SA to empower youth in the discipline of evangelism.

5. To utilise the Free Being Me program in partnership with Dove & Girl Guilds to help young people to be assertive with regards to their physical outlook and self-esteem.

6. God willing, we pray and hope for an in-person Provincial Elective Youth Council on 4-7 November 2021.

**Challenges & Concerns:**

1. Due to Young people being socially active and interactive beings, it is a great challenge to minister to them through virtual platforms.

2. Data costs and unstable network coverages are a challenge to full participation in virtual gatherings.

3. Financial challenges have pushed children/youth ministry to the lowest notch of Parish, Diocesan and Provincial priorities.

4. We have become aware of children/youth initiatives taking place in the Province, the concern is that the custodians of children/youth ministries and leadership were/are never engaged in these initiatives, leaving us with no answers and looking ignorant on matters concerning AYSA/PYC.

5. There seems to be lack of intentional implementation of Provincial Resolution with regards to the 25% youth inclusion on leadership structures.

6. Dioceses seem to have less interest with communication forwarded from the AYSA/ PYC Exco.

7. A meeting between AYSA and GtC was held to map out working relations.

**In Conclusion:**

The youth are longing for a prophetic voice of guidance from the Church during these confusing and uncertain times when humanity is faced with so much and compounded by the devastations brought by the global pandemic. Youth are also looking for a voice of wisdom and direction on issues of vaccines and vaccinations.

**ANGLICAN STUDENTS FEDERATION**

**Positive Indicators:**

1. Also continues to offer meaningful leadership and ministry to students.

2. Keeping hope for a better future despite the ravaging pandemic.


4. The importance of setting positive example on issues of leadership, spiritual and self-development.

5. The need to focus on responding to community needs.
Plans & Aspirations For 2021:
1. Growing the ministry through the virtual platforms.
2. To continue to strive living out the 20192025 ASF Strategic Plans especially focusing on spiritual growth, self-development, social and community developments.
3. Strengthening interactive engagements with AYSA/PYC in sharing our commonalities and bridging any gaps that may exist between us.
4. If possible, to explore a wish to have periodic dialogues with His Grace and the Liaison engaging the young academics of our Province on matters pertinent to the Church, Society, Government, Politics, etc The above may fill up the ‘void’ brought about by the new norm due to Covid1-9 protocols.

Challenges & Concerns:
1. Most student will have to continue adjusting to the online study method which is still a great challenge to many due to reasons already mentioned including lack of conducive environment for study.
2. No access to campuses will inhibit the opportunity of welcoming and recruiting new members.
3. Leadership structures are in disarray due to expired tenures and student who have completed their studies and left the institutions.
4. The financial state of the Federation has been adversely impacted as fundraising efforts cannot take place.

GIRLS BOYS FRIENDLY SOCIETY

GBFS: It is unfortunate that the GBFS Provincial President, Ms Sindiswa Sekoele, has been nowhere to be found. She has never acknowledged nor responded to any correspondence sent to her.

The GBFS Leadership structure is different to the normal structures present in the Province.

GBFS WORLD PRESIDENCY: This Office is currently held by South Africa under the leadership of Mrs Thembeka Pama, a member in the Diocese of Johannesburg. The tenure of the SA Presidency was supposed to end in 2020 with the hosting of the GBFS World Council, but this was derailed by the global pandemic. Mrs Pama has been seconded to continue with the Presidency until the World Council takes place later in 2022, depending on the state of the pandemic. The Guild also has an Office of National President, whose work falls within a particular country. Ms Zanele Ntenetyana of Mthatha is the National President.

A successful virtual World GSF Council was held in September hosted by South Africa.
4.3  ANGLICAN MENS FELLOWSHIP AND EVANGELISM
– 1968 TO DATE

OFFICE BEARERS
Chairperson:  Reverend Z.P. Mbatha
Vice-Chairperson:  Mr T.J. Morebodi
Secretary:  Mrs L.M. Maleke
Deputy Secretary:  Mrs N. Pharoe
Treasurer:  Mrs M. Motsamai

AIMS / VISION
To be inspired by the Holy spirit as we promote and support God’s people to show His love for the community.

What are the 5 most important points your organization would want to share with ACSA?
Provincial Recognition status
Synod of Bishops resolutions
Mentorship
Strategic plan indicators:
Growing the Guild
Economic Growth
Responding to Social Needs of Communities
Identify and Discern different gifts
Education, Training and Development

What would you describe as 5 challenges or opportunities that your organization would want to share with ACSA?

- Strategic intervention
- Constitution (Leadership policy review
- Legal fundraising principles
- Assets insurance/assurance

Opportunities:
- Investment in line with Diocesan Policy
- Recognition at Provincial level
- Increase number of member Dioceses
- Promote unity in Fellowship and Evangelism
PROJECTS
1. Recruitment of Dioceses
2. Launch of Dioceses of Mpumalanga
3. Establishment of a Shrine for AMF and Evangelism
4. Forge relations with Friends of St. Georges
5. Launch of the AMF and Evangelism Website

MEETINGS/EVENTS
Three Provincial council meetings per year
Provincial Visit to Mpumalanga

FINANCIAL

<table>
<thead>
<tr>
<th>Income</th>
<th>R</th>
<th>Expenses</th>
<th>R</th>
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<tbody>
<tr>
<td></td>
<td>48,828.54</td>
<td></td>
<td>9,089.26</td>
</tr>
<tr>
<td>Other</td>
<td>2,000.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Travel</td>
<td>1,945.00</td>
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</tbody>
</table>

What would your organization like to see on the agenda for ACSA’s Provincial Synod 2021?
Continuity of mentorship during exodus of leaders.

The Lambeth Conference takes place in 2022– What would your organisation like to see on that agenda?
Requirements to be Recognized at ACSA

FUTURE PLANS
Recruit three Dioceses to join the existing Dioceses
Registered as a recognized Guild
4.4 SOUTHERN AFRICAN ANGLICAN THEOLOGICAL COMMISSION (SAATC)

The SAATC was founded in 1976 at the request of Provincial Synod.

AIMS/VISION

• to examine significant theological issues within ACSA; encourage debate and discussion on such issues;

• attend to such issues as theology of liturgy and worship, the nature and everchanging function of the ordained ministry.

• to explain the Church’s role in Society and review developments elsewhere in the Anglican Communion.

The current Archbishop of Cape Town has made a timely call for the SAATC to awaken from its long slumber, and once start to animate theological thinking in the context of the Covid-19 pandemic, and its challenging and bewildering invitation to us to develop new ways of Pastoral Ministry and Sacramental Celebration and presentation.

Currently the Commission is working on an ad hoc basis and consultation and reflection is taking place amongst informal membership of the group, at this stage.

The Vision is to encourage the establishment of Theological Hubs in every diocese, to encourage theological exploration in the Archdeaconries and in the Parishes of every diocese.

The concept shall be encouraged vigorously in the months ahead.

+Raphael Hess

4.5 ADVISORY BOARD OF THEOLOGICAL EDUCATION AND TRAINING MINISTRIES REPORT

1. The Board met a number of times since our last report to Provincial Synod in 2019, via ZOOM

2. Bishop Eddie Daniels now chairs the Advisory Board, and the team members are:

   Revd Canon Dr Vicentia Kgabe (Rector of CoTT)
   Revd Canon Natalie Simons-Arendse (Cape Town)
   Revd Dr Claire Nye Hunter (Cape Town)
   Revd Dr Isaias Chachine (Cape Town)
   The Venerable Dr. L Meshack T Mariri (Pretoria)
   Revd Jerome Prins (George)
3. Notable updates from the College of the Transfiguration, via the Rector, included:

3.1 The establishment of a 1-year advanced Diploma in Ministry, offered online in partnership with Episcopal Divinity School

3.2 Perceived lack of support of CoTT by our dioceses: Not only is this financial; the creation of local diocesan programmes with the intention to exclude CoTT or bypass our seminary is a cause of concern. We should rather be working in ways that are sustaining of both local and provincial streams of training and formation.

4. The SOB has proposed to revive the South African Theological Commission. Each diocese will be asked to create its own cohort to feed into the Provincial body. Particular topics of GBV and women in church leadership were highlighted.

5. Training for Ministries Conference: We were not able to host a conference in 2020. A webinar is planned for 2021 with the theme: The ongoing vocational and professional development of clergy. Speakers would be drawn from our international and local networks

5. The Pandemic has forced us to reflect on how we need to re-image the training of our clergy. A provincial wide conversation is needed for us to be able to make critical decisions about training and formation as well as the financial challenges that we all face.

7. Post graduate studies and funding: Hopefully provincial funding will be made available again. Board members agreed that clergy need to be encouraged to pursue post graduate studies in the fields of Theology and Biblical Studies in order to grow the pool of scholars in ACSA.

Prepared by: Canon Natalie Simons-Arendse
On behalf of Bishop Edward Daniels and the Advisory Board
4.6 SAFE AND INCLUSIVE CHURCH COMMISSION

INTRODUCTION

2020 has been defined as the year of death and dying, with no time to grieve. The advent of the worldwide COVID-19 pandemic has seen much loss, grief, devastation and a renewed search for meaning and hope in the world. During the darkest period of the pandemic, we saw the glimmer of a possibility for a new world order, a new way of being an opportunity for UBUNTU. Sadly, that has been lost in the fear and need to see to self at whatever costs. Our fear governed our actions and responses and as a church, we need to resist that response, and continue to hold firm to the faith of love and grace, as offered to us by God and our call to spread this message of Good News in the world.

Sadly, the health pandemic also saw an increase in the silent pandemics of domestic violence and abuse, coupled with the other pandemic of mental health. Our inability to address the latter two pandemics is what sees us fall far short of the standard of Godliness and love to which we are called.

The task of the SIC Commission was made real in this context and the need for us to reframe and rethink what we do and how we do it is also much needed.

ACTIVITIES OF SIC

Since the formal establishment of the Commission, much of our time was spent on dealing with issues of complaints and the amount of hours and emotional cost of this ministry is significant. We must appreciate that any instance of abuse or misconduct, results in a crisis of faith for many parties, including the complainants and respondent’s biological families, the diocesan family and the church as a whole. This has a ripple effect on community as if we fail as a church to be a crucial part of social cohesion and a source of refuge and strength, then we have failed in our mission. We are still called to bring good news to the poor and marginalised, to care for the women and orphans, to not practice usury, to forgive, to heal, to restore and bring the message of God’s love and mercy to a pain filled world.

The work of the Commission has been primarily focussed on responding to complaints and while the team is made up of volunteers, the expectation of complainants is that matters will be dealt with expeditiously and this is not always possible. The other members of the Communion have full time staff of at least five people to work in and build on this ministry and if we are serious about its work, we need to be intentional about funding this work. In the current economic reality, can ACSA afford to pay for this ministry? The question aught rather to be, can ACSA afford not to pay for the ministry.

The SIC also is now in a position where we have been able to analyse the types of cases we received and the statistics of the categories of abuse reported also assisted in this regard.

The statistics are that we have still only finalised 50% of the cases received and to give an indication of the time spent on a single case on average, is the following:
<table>
<thead>
<tr>
<th>Nature of Complaint</th>
<th>Contact with complainant to receive more details if possible</th>
<th>Assignment of investigation team: dependent on nature of complaint, availability of suitable team members to deal with it</th>
<th>Arranging for interview of complainant – if virtual setting up times, co-ordinating diaries, arranging facilities for in person interviews</th>
<th>Interviewing Complainant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Logging and tracking details completed on tracking form</td>
<td>Advising respondent that complaint received counselling support</td>
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<tr>
<td>15 minutes</td>
<td>3.5 hours</td>
<td>1 hour</td>
<td>1.5–2 hours</td>
<td>3 hours</td>
</tr>
<tr>
<td>Compiling complaint in note for respondent</td>
<td>Contact with respondent to receive more details if possible</td>
<td>Interview with respondent and document response recorded</td>
<td>Preparation of report and advising outcomes</td>
<td>Recommendations and follow up admin</td>
</tr>
<tr>
<td>2 hours</td>
<td>1 hour</td>
<td>3 hours</td>
<td>8 hours</td>
<td>3 hours</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Recommendation steps</th>
<th>Mediation</th>
<th>Tribunal</th>
<th>Counselling</th>
<th>Analysis of outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 hours</td>
<td>Depends</td>
<td>On-going until outcome Weeks</td>
<td>On-going and may involve costs 1 hour</td>
<td>Looking at root causes, checking legal aspects, mitigating risks, review and change of process 2 hours</td>
</tr>
</tbody>
</table>

The fact that people can report matters to the Commission has seen the Commission being viewed as an Ombudsman for its members as our prevailing structures do not always yield the intended results as the context in which the hurt or harm is caused, is not always seen as abusive. We have become a place where people can be heard, and we have framed our responses in terms of compassion and action. We are also beginning to recognise that we may have to move away from restorative justice and instead start working on transformative justice, as that may be truer to our gospel message.

When the Act XX was passed, we were tasked with preparing a measure for Synod that would set up the Commission in this framework and context. Much thought and discussion are still going into the framing of the Act as we are mindful of the need to build a complainant centred and friendly process. We are still very far away from that as the Act needs to take us away from our normal Canonical Disciplinary process which is adversarial and not complainant friendly. We also need to think about how we frame and deal with how we as church deal with complaints as we are presently the cynosure of all eyes, and we have to be seen to do better than we have to date. Our current and previous Archbishop has acknowledged that we have been complicit in instances of abuse, and
we want to clean up our house so we can continue to be a voice of moral authority in society.

The overwhelming majority of recent cases was reported by women while men are the overwhelming complainants in the case of historic abuse cases. Interestingly, both categories of complainants prefer to be interviewed by women, even though men are often assigned as part of the team.

The following is the breakdown of the types of cases that were brought to the Commission:

The Church is a reflection of society?

<table>
<thead>
<tr>
<th>Category of Abuse in ACSA</th>
<th>Current Reality...</th>
</tr>
</thead>
<tbody>
<tr>
<td>HARRASSMENT</td>
<td>SEXUAL 65%</td>
</tr>
<tr>
<td>CYBER BULLYING</td>
<td></td>
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<tr>
<td>CONCEALMENT OF ABUSE</td>
<td></td>
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<tr>
<td>BULLYING</td>
<td></td>
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<tr>
<td>NEGLECT</td>
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<tr>
<td>EMOTIONAL</td>
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</table>

Data from ACSA Safe and Inclusive Church cases to date

Why do we need this ministry?

The overwhelming majority of cases are those relating to sexual misconduct which arises from clericalism which is also a category of abuse. The reasons for reporting a matter to SIC have also become more apparent and often cases that are reported here are for the following reasons:

- We have an increasing number of historic abuse cases - we suspect that depending on the outcome, some of the work being spread by word of mouth. Some pertaining to pending litigation
- The matter was reported to the Diocese, and it is seen as though nothing is being done
• Cultural norms and practices - commitments in terms of customary arrangements not made - these require further analysis and engagement as often conflict with faith standards and expectations – clergy and lobola marriages

• Maintenance not being paid

• Consensual adulterous relationships gone wrong - revenge

• Questions of suitability for ministry - how we resolve this in our context of doing church and the need for us to assist young clerics with understanding what being set apart means and what in the word of social media, is appropriate conduct

• Non-disclosure of past misconduct

• The way we are and do church and the hierarchical structure often results in on going bullying and harassment from those in power - more work needed to help parties understand what constitutes bullying and harassment – social media

During the period of lockdown, a number of telephonic enquiries were made about the ministry and the potential consequences for minister if the conduct were to be reported. Our members and clergy spouses are not excluded, also experienced the scourge of domestic and Gender Based Violence. Within our Province, we have two highly publicised cases of GBV, one involving the member of the MU who tragically lost her life, and the second we would have heard the outcome of the tribunal by the time we come to Synod. Both of these cases as well as the Special Assignment exposure, requires a meaningful response.

Given the incidents of domestic and gender-based violence, a significant amount of our time and resources were spent on these matters and sadly there are also cases where partners do not wish to officially report for fear of repercussions. The statistics on GBV and femicide, are testimony to the fact that this a real fear. We have already declared GBV a pandemic and it was saddening to see the response in terms of implementing the need for change. We are working at partnering with all the guilds and organisations as well as the gender desks in the different diocese to see what action can be taken to address this scourge outside of statements, laments and protests. We will provide feedback of the conversation at Synod, if needed.

Our analysis of the types of cases has brought home the need for us to split our work into two major areas, each with its own subset of activities. The scale of work that needs to be done if we are intent on making church a safe and inclusive space for all, means we need to be intentional too about funding this ministry.

The SIC has continued to hold webinars. Online workshops and information sessions as requested, and we have also submitted our journey of establishment of SIC for publication in the Anglican Studies Journal and this has been accepted. We have also had the need for issuing a number of media statements and to make documents available on a number of social media platforms.

We have also started training for the IAMA Province and will continue to journey with them in establishing their safe and inclusive church.
The two diagrams below set out the different areas of work needed and we are working on getting a dedicated person to co-ordinate the activities of each area in order to take us forward.

The establishment of this ministry needs activities on both the reactive and pro-active sides and the scale of work cannot be undertaken by only volunteers. We have set out with the intention of having a Diocesan response team and at present have only set up four functioning teams and have to do more work to get these set up in the other Diocese.
CONCLUSION

The journey to build a safe and inclusive church is a slow and painful one as it requires much of us. We will go through all the stages of grief, we will need to unlearn and relearn things, we will need to be willing to challenge our accepted norms and structure, we will need courage to face our past, grace in dealing with it and mercy to overcome it.

Our vision requires it of us and our call as disciples of Christ, demands it of us.

Lay Canon Rosalie Manning
Chairperson
9 September 2021
4.7 INTERIM REPORT TO PROVINCIAL SYNOD: TASK TEAM ON DISCRIMINATION IN SCHOOLS

1. Background

At the Provincial Standing Committee of 22 – 25 September 2020, Resolution (10.2.4) was passed:

This PSC Noting:

1. The Church’s mission to seek to secure the rights of all human beings irrespective of colour, gender, sexuality, or nationality.
2. The number of former and current learners who have disclosed discrimination at our Anglican schools on the grounds of their racial background or sexuality.
3. Some of our Anglican schools are addressing this critical need and are encouraged to hasten the process.

Therefore, respectfully requests:

1. This PSC to release a statement that ACSA does not support any form of discrimination and assures the victims of its prayers and support.
2. The Metropolitan form a Provincial task team to work with the different Anglican Schools to:
   • Make recommendation on how best the ACSA can address discrimination issues at our Diocesan schools
   • Give feedback at the 2021 Provincial sitting (be it Synod or PSC).

The Task Team was established at the end of November 2020 and provided an interim report to the Synod of Bishops in February 2021. In its 12 meetings thus far, it has embarked on its own collective and rigorous learning journey in relation to the complex and often unrecognized or ‘invisible’ features of discrimination experienced by members of school communities. Our society, and the values and attitudes that we absorb daily, constantly reinforce a dominance and exclusion, and practices of disciplined reflection need to be embedded in the institutional culture of schools if discrimination is to be addressed at the depth required. We believe that challenging our deeply held assumptions has to be a conscious decision and requires a commitment to a process of learning more about all forms of discrimination.

This work done by the Task Team thus far is a necessary preparation to develop the recommendations requested through a process undertaken together with schools, in order that the recommendations are owned by schools. Recommendations made which are not the outcome of authentic engagement and which have not been enriched by the experiences of those who must adopt the recommendations will exist on ‘paper’ and will not be incorporated into the essence of the life of schools. This process of engagement with schools, led by Diocesan Bishops, and supported by the Anglican Board of Education will formulate a policy framework on discrimination for use in all Anglican Diocesan Schools.
2. Anglican Church Schools and the need for Transformation

The Anglican Board of Education of Southern Africa (ABESA) currently has records of some 376 schools in some form of relationship with the 28 Dioceses of the Anglican Church of Southern Africa (ACSA). Two hundred and eleven of these schools are in the Diocese of Lesotho, and 34 in the Dioceses of eSwatini, Namibia and Niassa. One hundred and thirty-one of these schools are in South Africa, 46 registered as public schools and 85 as independent schools. The reported incidences of discrimination, leading to the establishment of this task team, predominantly referenced schools understood as elite independent schools.

These were forcefully brought into the spotlight in 2020 when it became apparent that schools were out of touch with the reality of black students – a reality of marginalisation, exclusion, and discrimination. The "explosion" that followed was a response to what many experienced as denial or neglect of issues of racism and discrimination that had been raised over years but had not been ‘heard’ or acted upon. The voices of the alumni were particularly vociferous as they relived their feelings of hurt, dismissal, disempowerment, and voicelessness.

It was a stark awakening for many schools which had not given due consideration to issues of belonging and issues of change that would feed into that sense of belonging.

By 2020, many schools – aware of the need for transformation – were already addressing issues of culture in varying ways. Some, with historically strong cultures of diversity, equity, and social justice, responded sooner than others. Despite many mistakes along the way, many schools made conscious, determined, and consistent efforts to provide greater opportunities for students’ voices to be heard, allowing them to highlight and discuss issues that had not been previously raised: lack of belonging, racism, sexism, discrimination, gender issues and inequity. Some students have felt empowered to help build a new culture at their schools – one where belonging is more important than tradition, one where new more equitable customs and practices could be established.

Much work needs to be done in Anglican schools to deeply hear and acknowledge the pain that our institutions have caused individuals. There is no doubt that change cannot be incremental or at the whim of individual institutions. The pace of change needs to increase, and attention paid to interrogating school cultures and working transparently to transform these to the benefit of all. Although the measurables of change, in terms of increased numbers and greater representation at Board and management are the platform for the change to be facilitated, the most important informant of authentic transformation lies in the hearts and minds of all, something that will be reflected in the culture of a school. And this culture must in its essence be Anglican.

3. The Essence of Anglican Church Schooling

Whilst Anglican Church schooling in South Africa (in respect of ethos, identity and practise as a form of faith-based schooling) is not governed by a single policy document; it has a theological imaginary located in sacramental, incarnational and trinitarian themes which underscore notions of dignity, wisdom, hope and community as definitive elements.
Educating for dignity, wisdom, hope, and community are all elements of seeking justice and acting for the common good in the world.

An Anglican church school can be imagined as a community in which Christian spiritual practice is an integral part of the governance, management, academic, cultural, economic and political context of teaching and learning. Daily prayer, the reading of scripture, the regular celebration of the Eucharist, divinity classes and the liturgical marking of the great festivals of the ‘church year’, all provide a particular context to the academic and co-curricular education experience. This liturgical and pedagogical practice narrates the life, death and resurrection of Jesus as foundational to the ever-evolving Christian theological traditions of the dignity of each human person, the sacredness of the earth as our common home, and the call to act for the justice and peace of God to come on earth.

Infused with this dynamic of spirituality, an Anglican Church School offers each member of the community an opportunity to flourish in a diverse community of inclusivity, respect and courage. In particular, an Anglican church school seeks to nurture a space for the emergence of new generations of young people, who are able to navigate and embrace the unique challenges facing contemporary South Africa and who are brave enough to envision and act for a different and better world.

Moving towards change in our schools should emerge from who we are – Anglican Christians in Southern Africa, therefore biblical, traditional, and reasonable and shaped by the crucible of our history.

4. Elements Of Proposed Framework For Change, Based On Anglican Principles

4.1 Incarnational and contextual

Any Christian engagement starts with life as people experience it; we sit, walk and march with people where they are. This has been the hallmark of the best of Anglican ministry in Southern Africa. In our schools therefore we are about listening to the experience and views of community members and hearing what bears upon them, emotionally, intellectually, spiritually, and socially. We know that our Church has historically tried to identify with, and provide for, the poor and the majority. We confess that we have not always done so in education, and we grieve that we were shoved out of much of what we did in the 1950s, when the Bantu Education system was enforced. If we deal mainly with elite institutions today – even while developing some remarkable low-fee independent schools in deprived communities – it is partly from choice and partly from force of circumstance.

4.2 Relational and honest: self-reflective practice

A school is a community, whether it likes it or not – a place full of people relating to one another. The school should provide safety, a sense of family and affirmation of each child’s potential. Trust and integrity bring that forward; discrimination and disrespect break it down. Schools are slowly realising that they need policy and strategies to overcome the baneful parts of our past and to govern and promote inclusion, participation, and collaboration in place of bias and prejudice. Schools need to hear diverse voices and create safe spaces
to enable all voices to be heard, especially when they are dissonant and previously suppressed. These intentional processes of dialogue are the way forward.

4.3 Diverse and interdependent

Our schools are reflections of our society, sometimes at its worst. But they are also agencies for its future, where citizens learn to rejoice in difference, complement each other’s strengths, enjoy each other’s gifting, and build for mutual benefit. Schools need both to digest this reality – this Christian insight - into their corporate culture and keep on affirming it, but know how to manage breakdowns, ethnic or gender tensions, and complaints of discrimination or abuse. They need codes of constructive formation as well as disciplinary ones in the event of falling short. Working at these and wrestling with what interdependence means, is itself educational – especially when western notions of individualism and solo achievement have been part of the endemic culture of schools birthed from the English public school tradition. In promoting diversity, the core ethos is to seek to understand rather than be understood and to listen rather than respond from our own paradigms. This implies an increased awareness of the other that leads to learning, learning from real life experience. This helps to develop empathy, relationship and connections beyond superficial personal divides that have become part of our history.

4.4 Consultative and consistent

Schools need to be intentional in their processes of change. Our society exists because of dialogue, negotiation, and courageous conversations entrenched in instruments of aspiration and values such as the Constitution and its many derivatives. Young people need to learn to articulate, confront, listen, and relate. They have to learn what the search for respectful consensus is like, and how to pursue it, truthfully but generously. These are among the attributes of an Anglican Church school.

Members of the Task Team on Discrimination in Anglican Schools:
Mary Metcalfe (Chair); Bishop Allan Kannemeyer; Bishop Peter Lee; Revd. Delani Mthembu; Revd. Jaques Pretorius; Ven. Douglas Torr; Revd. Roger Cameron; Mr. Lebogang Montjane; Adv Tholoana Maku; Ms. Thandile Ntshwanti; Dr Mathakga Botha; Mrs. Sue Redelinghuys.

21st July 2021
4.8 ARCHBISHOP’S COMMISSION ON THE COLLEGE OF THE TRANSFIGURATION, THEOLOGICAL EDUCATION AND MINISTERIAL FORMATION

An Interim Report

1. The Archbishop of Cape Town established this Commission in 2018 following a previous attempt to do so that did not get off the ground. In establishing the Commission afresh the Archbishop provided detailed Terms of Reference and then took care to appoint the members of the Commission. Once again, he invited the Revd Canon Prof N Barney Pityana GCOB to chair the Commission.

2. The following are the members of the Commission:
   - The Revd Canon Prof N Barney Pityana GCOB
   - The Rt Revd Dr Eddie Daniels (Advisory Board on Theological Education)
   - Revd Dr Douglas Torr
   - Prof Geoff Everingham
   - Adv Kgomotso Moroka SC
   - Adv Palesa Ncholo
   - Mrs Thoko Mpumlwana (Ecumenical)

   Co-opted:
   - The Revd Prof Maria Frahm-Arp
   - The Revd Prof Geoff Antrobus

3. The Revd Prof Lizo Jafta (Methodist Church) resigned from the Commission after one year for health reasons.

4. We have invited the Chairperson of the College Council and Dean of the Province, Bishop Stephen Diseko, and the Rector of the College, the Revd Canon Dr Vicentia Kgabe. They have accordingly participated in some of our sessions as they were available to do so.

5. At the suggestion of the Archbishop, we invited two experts to support our work on the financial modelling of Theological Education. Ms Louisa Mojela managed to attend our workshop. Saki Macozama did not attend but he has expressed interest. We shall consult him about our final report.

6. The Commission was framed around four themes:
   - The College of the Transfiguration
   - The State of Theological Education in the Church
   - Developments in Theological Education - Theology and Practice
   - Towards a Funding Model for Theological Education
Each of the Themes has a champion. The activities of the Commission were also shaped around the four themes.

6. Meetings of the Commission were rather challenging affairs. Nonetheless, we were able to have a consistent core of the members in regular attendance. We were also privileged to have meeting facilities made available to us at the University of Johannesburg Library, courtesy of Prof Maria Frahm-Arp. Meetings were also held at the College, St Margaret’s Church Bedfordview, St Chad’s Anglican Church Edenvale, and at eMseni Centre. We also held two Workshops, one on Theological Education and another on Finance for Theological Education.

7. Prof Maria Frahm-Arp undertook to review and report on the questionnaire that we prepared arising from the questions that the Archbishop highlighted in his letter of reference at the start of the Commission. Prof Maria diligently attended to this task, through Covid, managed to arrange some supplementary one-on-one interviews with a select number of diocesan bishops. She has also prepared the final report on The State of Theological Education in the ACSA.

8. The main outstanding matter now is the final Workshop and Plenary that will focus on an international review of International Developments in Theological Education. This will be a virtual meeting in the course of October with participants from the Church of England, the Episcopal Church or the Anglican Church of Canada and from Zimbabwe or Nairobi. This will be followed by a final meeting to finalise the Report of the Commission by end of October.

9. Apology: We offer a sincere apology to the Archbishop and members of Synod for our failure to finalise this work on time and to produce the Report that we hope will help towards rebuilding Theological education, hopefully, in our church. The main factor that caused the delay is that we could not complete our work on the state of Theological education without getting the questionnaires and having the interviews done. Secondly, like so much else, the coronavirus pandemic meant that the attention of so many of us was diverted and some of us managed to overcome the infection, thank God. We thank the Archbishop for being patient with us.

10. Revised Time-frame:
    Workshop: 14/15 October
    Preparation of Final Report: 31 October
    FINAL REPORT: 15 January 2022

N Barney Pityana GCOB
Addo, EC, 3 September 2021.
4.9 THE PROVINCIAL EXECUTIVE OFFICER’S INTERIM REPORT TO PROVINCIAL SYNOD 2021

1. Introduction
The office of the Provincial Executive Officer, in terms of Canon 44 and related Canons, is the executive centre of the Province. To this effect it ensures functional efficacy and smooth operational execution of the various roles and responsibilities entrusted to it, including Provincial events, decisions and relationships. This report serves to provide a comprehensive summary of Provincial Resolutions and events that have taken place since the last meeting of Provincial Synod in September 2019.

2. Resolutions taken at Provincial Synod 2019
Several Resolutions were passed at the Provincial Synod of 2019 that have been subsequently followed. Among these are: The Safe and Inclusive Church Commission and Time to act in solidarity with Palestine

2.1 The Safe and Inclusive Church Commission of Southern Africa
The SIC has made giant strides in ensuring the safety of children, young people and vulnerable adults in the Church. The SIC has dealt with various cases, mainly of sexual misconduct arising from clericalism while noting an escalation in GBV and femicide cases during the national Covid-19 lockdown period. The notable outcomes are that the SIC has successfully organized informative webinars, online workshops, detailed online processes for dealing with abuse and the signing of the SIC declaration by all licenced office-bearers and clergy. A couple of SIC matters are before the PEOs desk. (See attached SIC report for an update).

2.2 Time to act in Solidarity with Palestine
The Palestinian Study Group successfully produced study materials for use by Dioceses and parishes in ACSA. Five studies are available for use on the ACSA website.

3. Archbishop’s Task Team on Discrimination in Anglican Schools
Prof. Mary Metcalfe and Team have unearthed narratives of racial discrimination in predominantly elite Anglican Schools emanating from providing spaces of listening for a number of former and current learners who have disclosed lived experiences of discrimination. The Commission has made valuable recommendations on how ACSA can redress discrimination in Anglican Schools through espousing elements of a proposed framework for change based on Anglican Principles (see attached Report for an update).

We acknowledge with gratitude the dedicated ministry of all the ACSA Commissions.

4. The Provincial Covid-19 Task Team
This Team has monitored and advised the Province on Covid-19 related matters in relation to different worship settings. ACSA has benefited from the updated guidelines on Covid-19 protocols in worship, at funerals, weddings, and in other church gatherings. These were
carefully adjusted in line with national lockdown restrictions and the South African Council of Churches guidelines.

5. Anglican Communion and Ecumenical Liaisons

We thank Dr Louisa Mojela, whose term has ended, for representing ACSA in the Anglican Communion Standing Committee and we congratulate Ms Basetsana Makena our new representative. We also thank the ACC for the way they have dealt with IAMA.

As a Province, we are indebted to our ecumenical partners, namely the WCC and the UN Status of Women. We have benefited from WCC webinars on dealing with the Coronavirus in the Churches worldwide.

6. Elective Assemblies

The advent of the Coronavirus has led to the adoption of Article II of the ACSA Constitution and Canons. There was a request to use the application of Article II about what changes can be made in the modus operandi for conducting gatherings such as Synods and Elective Assemblies in ACSA.

Regardless, we had a successful Virtual Provincial Standing Committee, Synods of Bishops, Provincial Synods and Elective Assemblies.

The affected Dioceses where Article II had to be used for holding Elective Assemblies are: Kimberley and Kuruman, Lesotho, Natal, Zululand and later Swaziland under strict Covid-19 protocols. Four dioceses delegated to the Synod of Bishops.

The Natal Electoral College of Bishops was held on 9th July, 2021 with K&K and Lesotho’s Electoral College scheduled for 19th September, 2021.

Revd Dr Makhosi Nzimande

(Provincial Executive Officer)
4.10 MISSION TO SEAFARERS – AFRICA REGION 2020/2021

OFFICE BEARERS
Chairperson: Bishop Brian Marajh
Vice-Chairperson: –
Secretary: Mrs. Theresa Clarke
Treasurer: Mrs. Toni Easson

AIMS / VISION
The Mission to Seafarers provides emergency assistance, practical support and a friendly welcome in ports all over the world. Our purpose is to share God’s love and grace with all seafarers and their families by caring for them inclusively and holistically in the often-challenging circumstances of their lives.

What are the 5 most important points your organization would want to share with ACSA?
1. Covid 19 has resulted in shore leave being cancelled as well as seafarers’ contracts being extended beyond 9/12 months to up 24/36 months. Seafarers have however continued to work and provide us with necessary and essential goods.
2. Mental stress, the lack of social contact, the limited access to communication facilities have meant that seafarers have become more vulnerable to depression and anxiety over the past year.
3. The role of chaplains become critical during this time was one of means that seafarers could obtain practical and spiritual assistance.
4. The Seafarers Centers in Southern Africa are under tremendous strain as they have lost many of their income streams with no seafarers being allowed ashore.
5. Mission to Seafarers is in the process of drawing up a global strategy. This has allowed the international organization as well as the region to consider our ministry and to ensure that we create sustainable and fit for purpose models that will continue to minister to seafarers and their families.

What would you describe as 5 challenges or opportunities that your organization would want to share with ACSA?
1. In accordance with Covid regulations, Chaplains have had to conduct ship visits on the deck of a vessel which has made communication difficult and not allowed the social interaction which crews appreciate when visited.
2. Chaplains and ship visitors have had limited interaction with congregations who have supported the ministry over the years. This was especially relevant for Sea Sunday 2020 and will probably be similar for Sea Sunday 2021.
3. Mission to Seafarers has need through necessity to develop digital chaplaincy. Chaplains in the region over the last year have connected with seafarers on various
social media and digital platforms providing counseling, pray support as well as help with justice and welfare cases.

4. Online shopping systems have been set up in various centers which has allowed seafarers to buy products that they would normally have purchased themselves when they were allowed shore leave.

5. Management committees have been forced to examine their ministry models and to adapt because of Covid restrictions. Some centers have been able to change models and structures while others have had to unfortunately close parts if not all their operations.

PROJECTS
1. Online shopping
2. Digital chaplaincy
3. Global strategy
4. Online training of chaplains
5. Re-establishment of Ministry in Gqeberha

MEETINGS/ EVENTS
Regional Triennial Meeting (Date to be confirmed)
Sea Sunday 11 July 2021

FUTURE PLANS
1. 2022 Mission to Seafarers World Conference
2. Development of Ports in partnership with the church in Mozambique
3. Partnership with other Maritime Ministry Organizations to create welfare hubs in ports in the region.
### 5. Diocesan Summary Report

For the period since Provincial Synod held in 2019

**Number of Ordinations to the Diaconate and number of women**

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**Women Priests in the Diocese**

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**Women ordained to the Diaconate in the Dioceses**

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36th Session of Provincial Synod – Addendum to the 2nd Agenda
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## ACSA - COMMON PROVINCIAL FUND
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### Telephone / Fax

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**Total Budget**

R 13 710 493 -R 320 277 -R 2 035 103 2506.58 R 11 804 781 R 12 661 738 R 856 957 7.26%
### ACSA DRAFT 2022 BUDGET SUMMARY

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<td>18 241 933</td>
<td>17 987 029</td>
<td>2.50%</td>
<td>362 471</td>
<td>386 880</td>
<td>32 240</td>
</tr>
<tr>
<td>GRAHAMSTOWN*</td>
<td>15 972 334</td>
<td>17 569 567</td>
<td>16 770 951</td>
<td>2.50%</td>
<td>290 723</td>
<td>360 724</td>
<td>30 060</td>
</tr>
<tr>
<td>ST MARK THE EVANGELIST</td>
<td>11 747 960</td>
<td>13 290 914</td>
<td>12 519 437</td>
<td>2.40%</td>
<td>224 983</td>
<td>269 279</td>
<td>22 440</td>
</tr>
<tr>
<td>KIMBERLEY &amp; KURUMAN*</td>
<td>10 988 279</td>
<td>12 087 107</td>
<td>11 537 693</td>
<td>2.40%</td>
<td>282 516</td>
<td>248 162</td>
<td>20 680</td>
</tr>
<tr>
<td>LESOTHO*</td>
<td>11 329 191</td>
<td>12 462 110</td>
<td>11 895 651</td>
<td>2.30%</td>
<td>206 210</td>
<td>255 862</td>
<td>21 322</td>
</tr>
<tr>
<td>MZIMVUBU*</td>
<td>11 688 989</td>
<td>12 857 888</td>
<td>12 273 438</td>
<td>2.30%</td>
<td>154 662</td>
<td>263 987</td>
<td>21 999</td>
</tr>
<tr>
<td>MPUMULANGA</td>
<td>8 806 654</td>
<td>8 578 291</td>
<td>8 692 473</td>
<td>2.30%</td>
<td>189 746</td>
<td>186 965</td>
<td>15 580</td>
</tr>
<tr>
<td>MATLOSHANE</td>
<td>8 760 320</td>
<td>7 967 879</td>
<td>8 364 100</td>
<td>2.30%</td>
<td>168 634</td>
<td>179 902</td>
<td>14 992</td>
</tr>
<tr>
<td>MBHASHE</td>
<td>5 573 209</td>
<td>5 287 486</td>
<td>5 430 348</td>
<td>2.30%</td>
<td>101 442</td>
<td>116 800</td>
<td>9 733</td>
</tr>
<tr>
<td>SWAZILAND*</td>
<td>5 183 229</td>
<td>5 701 552</td>
<td>5 442 390</td>
<td>2.30%</td>
<td>94 343</td>
<td>117 059</td>
<td>9 755</td>
</tr>
<tr>
<td>NAMIBIA*</td>
<td>4 245 044</td>
<td>4 669 548</td>
<td>4 457 296</td>
<td>2.00%</td>
<td>88 857</td>
<td>95 871</td>
<td>7 989</td>
</tr>
<tr>
<td>KHAHLAMBA*</td>
<td>2 401 119</td>
<td>2 641 231</td>
<td>2 521 175</td>
<td>2.00%</td>
<td>54 338</td>
<td>54 228</td>
<td>4 519</td>
</tr>
</tbody>
</table>

|                            | 581 551 940  | 591 895 092  | 586 723 516    | 11 762 781 | 12 619 738 | 1 050 892 |
|                            | 42 000       | 42 000       | 3 500          |            |            |           |

| ST HELENA                | 11 804 781   | 12 661 738   | 1 054 392      |            |            |           |
7. Financial Statements

For the year ended 31 December 2020
# Anglican Church of Southern Africa

Financial Statements for the year ended 31 December 2020

## General Information

<table>
<thead>
<tr>
<th>Country of incorporation and domicile</th>
<th>South Africa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nature of business and principal activities</td>
<td>Anglican Church of Southern Africa</td>
</tr>
</tbody>
</table>

### Provincial Finance Board

- The Rt Revd Luke Pretorius
- Charleen Van Rocyen
- Bulelwa Ntshingwa
- Phumlani Mphethwa
- James Williams

- R Rogerson - Provincial Treasurer (Ex-officio)
- T Robinson - Assistant Provincial Treasurer (Ex-officio)

### Registered office

- Braehead House
  - 1 Braehead Road
  - Kenilworth
  - 7708

### Business address

- Braehead House
  - 1 Braehead Road
  - Kenilworth
  - 7708

### Postal address

- P.O. Box 53014
  - Kenilworth
  - Cape Town
  - Western Cape
  - 7435

### Bankers

- The Standard Bank of South Africa Limited

### Auditor

- Rhoda Chartered Accountants
- Registered Auditor
Anglican Church of Southern Africa
Financial Statements for the year ended 31 December 2020

Index

The reports and statements set out below comprise the financial statements presented to the Provincial Finance Board:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provincial Finance Board’s Responsibilities and Approval</td>
<td>3</td>
</tr>
<tr>
<td>Provincial Finance Board’s Report</td>
<td>4</td>
</tr>
<tr>
<td>Independent Auditor’s Report</td>
<td>5-6</td>
</tr>
<tr>
<td>Statement of Financial Position</td>
<td>7</td>
</tr>
<tr>
<td>Statement of Financial Performance</td>
<td>8</td>
</tr>
<tr>
<td>Statement of Changes in Equity</td>
<td>9</td>
</tr>
<tr>
<td>Accounting Policies</td>
<td>10-12</td>
</tr>
<tr>
<td>Notes to the Financial Statements</td>
<td>13-15</td>
</tr>
</tbody>
</table>

The following supplementary information does not form part of the financial statements and is unaudited:

Supplementary Information                          | 16   |

Level of assurance

These financial statements have been audited in compliance with the applicable requirements of the Canons of the Anglican Church of Southern Africa.

Preparer

These annual financial statements have been prepared by the Office of the Provincial Treasurer, Mr R. Rogerson
Anglican Church of Southern Africa
Financial Statements for the year ended 31 December 2020

Provincial Finance Board’s Responsibilities and Approval

The Provincial Finance Board and Provincial Synod of the Anglican Church of Southern Africa is required to maintain adequate accounting records and is responsible for the content and integrity of the financial statements and related financial information included in this report. It is their responsibility to ensure that the financial statements fairly present the state of affairs of the Anglican Church of Southern Africa- Common Provincial Fund 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 accounting policies set out in Note 1. The external auditor is engaged to express an independent opinion on the financial statements.

The financial statements are prepared in accordance with the accounting policies set out in Note 1 and are based upon appropriate accounting policies consistently applied and supported by reasonable and prudent judgements and estimates.

The Provincial Finance Board acknowledges that they are ultimately responsible for the system of internal financial control established by the Anglican Church of Southern Africa- Common Provincial Fund and place considerable importance on maintaining a strong control environment. To enable the Provincial Finance Board to meet these responsibilities, the Provincial Finance Board 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 Fund and all employees are required to maintain the highest ethical standards in ensuring the Fund’s business is conducted in a manner that in all reasonable circumstances is above reproach. The focus of risk management in the Fund is on identifying, assessing, managing and monitoring all known forms of risk across the Fund. While operating risk cannot be fully eliminated, the Fund endeavour to minimise it by ensuring that appropriate infrastructure, controls, systems and ethical behaviour are applied and managed within predetermined procedures and constraints.

The Provincial Finance Board 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 Provincial Finance Board have reviewed the Fund’s cash flow forecast for the year to 31 December 2021 and, in the light of this review and the current financial position, they are satisfied that the Fund has or has access to adequate resources to continue in operational existence for the foreseeable future.

The external auditor is responsible for independently auditing and reporting on the Fund’s financial statements. The financial statements have been examined by the Fund’s external auditor and their report is presented on page 5.

The financial statements set out on page 7, which have been prepared on the going concern basis, were approved by the Provincial Finance Board on 13 August 2021 and were signed on its behalf by:

The Rt Revd Luke Pretorius

R Rogerson - Provincial Treasurer
Anglican Church of Southern Africa
Financial Statements for the year ended 31 December 2020

Provincial Finance Board’s Report

The Provincial Finance Board of the Anglican Church of Southern Africa have pleasure in submitting their report on the financial statements of Anglican Church of Southern Africa and its associates for the year ended 31 December 2020.

1. Review of financial results and activities

The Anglican Church of Southern Africa - Common Provincial Fund is engaged in an administerial and budget-controlling capacity and operates principally in South Africa.

The operating results and state of affairs of the Fund are fully set out in the attached annual financial statements and do not in our opinion, require further comment.

Net surplus of the fund was R 360,014 (2019: Deficit -R 179,717)

2. Provincial Finance Board

The Provincial Finance Board in office at the date of this report are as follows:

Members
The Rt Revd Luke Pretorius
Charleen Van Rooyen
Bulelwia Ntshingwa
Phumlani Mthethwa
James Williams
R Rogerson - Provincial Treasurer
T Robinson - Assistant Provincial Treasurer

(Ex-officio)
(Ex-officio)
Executive

There have been no changes to the members for the period under review.

3. Events after the reporting period

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

4. 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 ability of the Church to continue as a going concern is dependent on a number of factors. The most significant of these is that the Provincial Finance Board continues to procure funding for the ongoing operations for the Church and that the subordination agreement referred to in note 6 of these financial statements will remain in force for as long as it takes to restore the solvency of the Church.

5. Auditors

Rhode Chartered Accountants continued in office as auditors for the Fund for 2020.
To the Provincial Finance Board of the Anglican Church of Southern Africa

Opinion
We have audited the annual financial statements of Anglican Church of Southern Africa set out on pages 7 to 15, which comprise the statement of financial position as at 31 December 2020, and the statement of financial performance, statement of comprehensive income, statement of changes in equity and statement of cash flows for the year then ended, and notes to the annual financial statements, including a summary of significant accounting policies.

In our opinion, the annual financial statements present fairly, in all material respects, the financial position of Anglican Church of Southern Africa as at 31 December 2020, and its financial performance and cash flows for the year then ended in accordance with the basis of accounting described in Note 1 to the annual financial statements.

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 annual financial statements section of our report.

We are independent of the Fund in accordance with the sections 290 and 291 of the Independent Regulatory Board for Auditors’ Code of Professional Conduct for Registered Auditors (Revised January 2018), parts 1 and 3 of the Independent Regulatory Board for Auditors’ Code of Professional Conduct for Registered Auditors (Revised November 2018) (together the IRBA Codes) and other independence requirements applicable to performing audits of annual financial statements in South Africa. We have fulfilled our other ethical responsibilities, as applicable, in accordance with the IRBA Codes and in accordance with other ethical requirements applicable to performing audits in South Africa. The IRBA Codes are consistent with the corresponding sections of the International Ethics Standards Board for Accountants’ Code of Ethics for Professional Accountants and the International Ethics Standards Board for Accountants’ International Code of Ethics for Professional Accountants (Including International Independence Standards) respectively. We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

Other information
The Fund’s members are responsible for the other information. The other information comprises the information included in the Provincial Finance Board’s Report, which we obtained prior to the date of this report. The other information does not include the annual financial statements and our auditor’s report thereon.

Our opinion on the annual 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 annual financial statements, our responsibility is to read the other information and, in doing so, consider whether the other information is materially inconsistent with the annual financial statements or our knowledge obtained in the audit, or otherwise appears to be materially misstated. If, based on the work we have performed on the other information obtained prior to the date of this auditor’s report, 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.
Provincial Finance Board’s Responsibilities for the Annual Financial Statements

The Fund’s members are responsible for the preparation and fair presentation of the annual financial statements in accordance with the accounting policies set out in Note 1, and for such internal control as the members determine is necessary to enable the preparation of annual financial statements that are free from material misstatement, whether due to fraud or error.

In preparing the annual financial statements, the members are responsible for assessing the Fund’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 members intend to liquidate the Fund or to cease operations, or have no realistic alternative but to do so.

Auditor’s responsibilities for the audit of the Annual Financial Statements

Our objectives are to obtain reasonable assurance about whether the annual financial statements 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 be 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 annual 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 annual 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 to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the Fund’s internal control.
- Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by the members.
- Conclude on the appropriateness of the members’ 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 Fund’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 annual 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 Fund to cease to continue as a going concern.
- Evaluate the overall presentation, structure and content of the annual financial statements, including the disclosures, and whether the annual financial statements represent the underlying transactions and events in a manner that achieves fair presentation.

We communicate with the Fund’s members 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.

RP-RHoda
Director
Chartered Accountants (SA)
Registered Auditor

13/08/2021
Stellenbosch
### Anglican Church of Southern Africa
Financial Statements for the year ended 31 December 2020

#### Statement of Financial Position as at 31 December 2020

<table>
<thead>
<tr>
<th>Figures in Rand</th>
<th>Note(s)</th>
<th>2020</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Assets</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Non-Current Assets</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Property, plant and equipment</td>
<td>2</td>
<td>25,417</td>
<td>44,331</td>
</tr>
<tr>
<td><strong>Current Assets</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trade and other receivables</td>
<td>3</td>
<td>5,515,701</td>
<td>4,610,070</td>
</tr>
<tr>
<td>Cash and cash equivalents</td>
<td>4</td>
<td>1,572,460</td>
<td>685,008</td>
</tr>
<tr>
<td><strong>Total Assets</strong></td>
<td></td>
<td>7,088,167</td>
<td>5,195,678</td>
</tr>
<tr>
<td><strong>Equity and Liabilities</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Equity</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Retained income</td>
<td></td>
<td>21,036</td>
<td>(338,980)</td>
</tr>
<tr>
<td><strong>Liabilities</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Non-Current Liabilities</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other financial liabilities</td>
<td>6</td>
<td>4,964,292</td>
<td>4,530,290</td>
</tr>
<tr>
<td><strong>Current Liabilities</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trade and other payables</td>
<td>5</td>
<td>563,279</td>
<td>497,605</td>
</tr>
<tr>
<td>Provisions</td>
<td>7</td>
<td>1,566,017</td>
<td>551,093</td>
</tr>
<tr>
<td><strong>Total Liabilities</strong></td>
<td></td>
<td>2,139,296</td>
<td>1,048,699</td>
</tr>
<tr>
<td><strong>Total Equity and Liabilities</strong></td>
<td></td>
<td>7,114,584</td>
<td>5,240,009</td>
</tr>
</tbody>
</table>

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### Anglican Church of Southern Africa

**Financial Statements for the year ended 31 December 2020**

#### Statement of Financial Performance

<table>
<thead>
<tr>
<th>Figures in Rand</th>
<th>Note(s)</th>
<th>2020</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>Revenue</td>
<td>8</td>
<td>11,323,310</td>
<td>12,767,844</td>
</tr>
<tr>
<td>Other income</td>
<td>9</td>
<td>1,881,238</td>
<td>293,250</td>
</tr>
<tr>
<td>Operating expenses</td>
<td></td>
<td>(12,764,537)</td>
<td>(13,049,816)</td>
</tr>
<tr>
<td><strong>Operating profit</strong></td>
<td></td>
<td><strong>440,611</strong></td>
<td><strong>11,278</strong></td>
</tr>
<tr>
<td>Investment revenue</td>
<td>10</td>
<td>254,167</td>
<td>234,291</td>
</tr>
<tr>
<td>Finance costs</td>
<td>11</td>
<td>(334,162)</td>
<td>(425,286)</td>
</tr>
<tr>
<td><strong>Profit (loss) for the year</strong></td>
<td></td>
<td><strong>360,616</strong></td>
<td><strong>(179,717)</strong></td>
</tr>
</tbody>
</table>
### Anglican Church of Southern Africa

**Financial Statements for the year ended 31 December 2020**

#### Statement of Changes in Equity

<table>
<thead>
<tr>
<th>Figures in Rand</th>
<th>Retained Income</th>
<th>Total Equity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance at 01 January 2019</td>
<td>(159,263)</td>
<td>(159,263)</td>
</tr>
<tr>
<td>Loss for the year</td>
<td>(179,717)</td>
<td>(179,717)</td>
</tr>
<tr>
<td>Balance at 01 January 2020</td>
<td>(338,980)</td>
<td>(338,980)</td>
</tr>
<tr>
<td>Profit for the year</td>
<td>360,015</td>
<td>360,015</td>
</tr>
<tr>
<td>Balance at 31 December 2020</td>
<td>21,036</td>
<td>21,036</td>
</tr>
</tbody>
</table>
Anglican Church of Southern Africa

Financial Statements for the year ended 31 December 2020

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 accounting policies set out below. 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 Rand.

These accounting policies are consistent with the previous period.

1.1 Significant judgements and sources of estimation uncertainty

Critical judgements in applying accounting policies

In preparing the annual financial statements, management is required to make estimates and assumptions that affect the amounts reflected in the annual financial statements and related disclosures. Use of available information and the application of judgement is inherent in the formation of estimates. Actual results in the future could differ from these estimates which may be material to the annual financial statements. Significant judgements include:

Provisions

Provisions were raised and management determined an estimate based on the information available. Additional disclosure of these estimates of provisions are included in note 7 - Provisions.

1.2 Property, plant and equipment

Property, plant and equipment are tangible assets which the company 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 company 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.

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 Fund.

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

<table>
<thead>
<tr>
<th>Item</th>
<th>Depreciation method</th>
<th>Average useful life</th>
</tr>
</thead>
<tbody>
<tr>
<td>Furniture and fixtures</td>
<td>Straight line</td>
<td>10 years</td>
</tr>
<tr>
<td>Office equipment</td>
<td>Straight line</td>
<td>5 years</td>
</tr>
<tr>
<td>IT equipment</td>
<td>Straight line</td>
<td>3 years</td>
</tr>
</tbody>
</table>

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.
Anglican Church of Southern Africa
Financial Statements for the year ended 31 December 2020

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. Those debt instruments which meet the criteria in section 11.8(b) of the standard, are subsequently measured at amortised cost using the effective interest method. Debt instruments which are classified as current assets or current liabilities are measured at the undiscounted amount of the cash expected to be received or paid, unless the arrangement effectively constitutes a financing transaction.

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

Financial instruments at cost

Equity instruments that are not publicly traded and whose fair value cannot otherwise be measured reliably without undue cost or effort are measured at cost less impairment.

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 and loss.

If a reliable measure of fair value is no longer available without undue cost or effort, then the fair value at the last date that such a reliable measure was available is treated as the cost of the instrument. The instrument is then measured at cost less impairment until management are able to measure fair value without undue cost or effort.

1.4 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.

1.5 Provisions and contingencies

Provisions are recognised when the Fund has an obligation at the reporting date as a result of a past event, it is probable that the Fund will be required to transfer economic benefits in settlement, and the amount of the obligation can be estimated reliably.
Anglican Church of Southern Africa  
Financial Statements for the year ended 31 December 2020

Accounting Policies

1.6 Revenue

Vote income is recognised on the accrual basis.

Donations and bequests are recognised when the right to receive the related sum is assured.

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

1.7 Borrowing costs

Borrowing costs are recognised as an expense in the period in which they are incurred.

1.8 Foreign exchange

Foreign currency transactions

Exchange differences arising on monetary items are recognised in profit or loss in the period in which they arise.

All transactions in foreign currencies are initially recorded in Rand, using the spot rate at the date of the transaction. Foreign currency monetary items at the reporting date are translated using the closing rate. All exchange differences arising on settlement or translation are recognised in profit or loss.
Anglican Church of Southern Africa  
Financial Statements for the year ended 31 December 2020  

Notes to the Financial Statements  
Figures in Rand  

2. Property, plant and equipment  

<table>
<thead>
<tr>
<th></th>
<th>2020</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cost or revaluation</td>
<td>Accumulated depreciation</td>
</tr>
<tr>
<td>Furniture and fixtures</td>
<td>101,513</td>
<td>(101,513)</td>
</tr>
<tr>
<td>Office equipment</td>
<td>634,847</td>
<td>(531,563)</td>
</tr>
<tr>
<td>IT equipment</td>
<td>265,543</td>
<td>(243,335)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>901,903</strong></td>
<td><strong>(876,486)</strong></td>
</tr>
</tbody>
</table>

Reconciliation of property, plant and equipment - 2020  

<table>
<thead>
<tr>
<th></th>
<th>Opening balance</th>
<th>Depreciation</th>
<th>Closing balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Furniture and fixtures</td>
<td>130</td>
<td>(130)</td>
<td>-</td>
</tr>
<tr>
<td>Office equipment</td>
<td>6,173</td>
<td>(2,963)</td>
<td>3,210</td>
</tr>
<tr>
<td>IT equipment</td>
<td>38,028</td>
<td>(15,821)</td>
<td>22,207</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>44,331</strong></td>
<td><strong>(18,914)</strong></td>
<td><strong>25,417</strong></td>
</tr>
</tbody>
</table>

Reconciliation of property, plant and equipment - 2019  

<table>
<thead>
<tr>
<th></th>
<th>Opening balance</th>
<th>Additions</th>
<th>Depreciation</th>
<th>Closing balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Furniture and fixtures</td>
<td>260</td>
<td>-</td>
<td>(130)</td>
<td>130</td>
</tr>
<tr>
<td>Office equipment</td>
<td>9,136</td>
<td>25,174</td>
<td>(22,742)</td>
<td>33,020</td>
</tr>
<tr>
<td>IT equipment</td>
<td>35,596</td>
<td>25,174</td>
<td>(22,742)</td>
<td>33,020</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>44,992</strong></td>
<td><strong>25,174</strong></td>
<td><strong>(25,835)</strong></td>
<td><strong>44,331</strong></td>
</tr>
</tbody>
</table>

3. Trade and other receivables  

<table>
<thead>
<tr>
<th></th>
<th>Opening balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishopscourt Trust 3240</td>
<td>2,692,787</td>
</tr>
<tr>
<td>Bishopscourt Trust 5302</td>
<td>750,198</td>
</tr>
<tr>
<td>Diocese assessments and other receivables</td>
<td>2,103,716</td>
</tr>
<tr>
<td>Pension Fund contributions - Diocese of Lebomblo</td>
<td>- 1,501,432</td>
</tr>
<tr>
<td>Pension Fund contributions - Diocese of Niassa</td>
<td>- 587,767</td>
</tr>
<tr>
<td>Provision for bad debts - Diocese of Niassa and Lebomblo</td>
<td>- (974,835)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,616,761</strong></td>
</tr>
</tbody>
</table>

4. Cash and cash equivalents  

Cash and cash equivalents consist of:  

<table>
<thead>
<tr>
<th></th>
<th>Opening balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash on hand</td>
<td>510</td>
</tr>
<tr>
<td>Bank balances</td>
<td>1,571,956</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,572,466</strong></td>
</tr>
</tbody>
</table>

5. Trade and other payables  

<table>
<thead>
<tr>
<th></th>
<th>Opening balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trade payables</td>
<td>113,221</td>
</tr>
<tr>
<td>Accrued expenses</td>
<td>470,006</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>583,227</strong></td>
</tr>
</tbody>
</table>

13
## Anglican Church of Southern Africa

**Financial Statements for the year ended 31 December 2020**

### Notes to the Financial Statements

#### Figures in Rand

<table>
<thead>
<tr>
<th></th>
<th>2020</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. Other financial liabilities:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>At amortised cost</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ACSA Development Fund</td>
<td>1,365,898</td>
<td>1,286,359</td>
</tr>
<tr>
<td>Provincial Trust Board Interfund account</td>
<td>1,625,071</td>
<td>1,379,200</td>
</tr>
<tr>
<td>Provincial Trust Board loan account</td>
<td>1,966,285</td>
<td>1,864,731</td>
</tr>
<tr>
<td></td>
<td>4,954,252</td>
<td>4,530,290</td>
</tr>
</tbody>
</table>

The unsecured icons bear interest as agreed upon by the parties and have no fixed terms of repayment. The Provincial Trusts' Board's loan has been subordinated in favour of other creditors to ensure the solvency of the Common Provincial Fund.

#### Non-current liabilities

At amortised cost

<table>
<thead>
<tr>
<th></th>
<th>2020</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4,954,252</td>
<td>4,530,290</td>
</tr>
</tbody>
</table>


Reconciliation of provisions - 2020

<table>
<thead>
<tr>
<th></th>
<th>Opening balance</th>
<th>Additions</th>
<th>Utilised during the year</th>
<th>Reversed during the year</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provisions for employee benefits</td>
<td>102,977</td>
<td>175,400</td>
<td>(57,509)</td>
<td>(102,977)</td>
<td>117,901</td>
</tr>
<tr>
<td>Provision: Lambeth Conference</td>
<td>448,116</td>
<td>990,000</td>
<td>-</td>
<td>-</td>
<td>1,438,115</td>
</tr>
<tr>
<td></td>
<td>551,093</td>
<td>1,165,409</td>
<td>(57,509)</td>
<td>(102,977)</td>
<td>1,556,017</td>
</tr>
</tbody>
</table>

Reconciliation of provisions - 2019

<table>
<thead>
<tr>
<th></th>
<th>Opening balance</th>
<th>Additions</th>
<th>Utilised during the year</th>
<th>Reversed during the year</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provisions for employee benefits</td>
<td>86,828</td>
<td>133,311</td>
<td>(136,702)</td>
<td>(10,460)</td>
<td>102,977</td>
</tr>
<tr>
<td>Provision: Provincial Synod</td>
<td>253,116</td>
<td>-</td>
<td>(253,116)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Provision: Lambeth Conference</td>
<td>1,250,000</td>
<td>-</td>
<td>(801,884)</td>
<td>-</td>
<td>448,116</td>
</tr>
<tr>
<td></td>
<td>1,599,944</td>
<td>133,311</td>
<td>(1,171,702)</td>
<td>(10,460)</td>
<td>551,093</td>
</tr>
</tbody>
</table>

#### 8. Revenue

Diocesan Assessments

| Revenue | 11,323,310 | 12,757,844 |

#### 9. Other income

Other income

| Income received for Lambeth Conference | 57,009 | 293,250 |
| Income received for IT expenditure   | 646,000 | -      |
| Total                                | 1,179,169 | -     |
| Total                                | 1,581,238 | 293,250 |

#### 10. Investment revenue

Interest revenue

Related Parties

| Revenue | 254,167 | 234,291 |

#### 11. Finance costs

Interest paid

| Expense | 334,162 | 425,260 |
**Anglican Church of Southern Africa**  
Financial Statements for the year ended 31 December 2020  

**Notes to the Financial Statements**  
Figures in Rand

| 12. Taxation  
Reconciliation of the tax expense  
No provision has been made for 2020 tax as the Fund is exempt from tax in terms of section 10(1)(cN) of the Income Tax act.  
13. Auditor’s remuneration  
Fees | 2020 | 2019 |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>100,000</td>
<td>115,278</td>
<td></td>
</tr>
</tbody>
</table>
## Supplementary Information

### 1. 2020 Budget analysis

<table>
<thead>
<tr>
<th>Heading</th>
<th>2020 Budget</th>
<th>2020 Actual</th>
</tr>
</thead>
<tbody>
<tr>
<td>College of Transfiguration</td>
<td>2,411,172</td>
<td>2,413,161</td>
</tr>
<tr>
<td>Non-RSA Ordination Candidates</td>
<td>60,000</td>
<td></td>
</tr>
<tr>
<td>Advisory Board for Theological Education</td>
<td>100,000</td>
<td></td>
</tr>
<tr>
<td>College of Council Meetings</td>
<td>70,000</td>
<td>12,928</td>
</tr>
<tr>
<td>The College Grant</td>
<td>64,000</td>
<td>64,000</td>
</tr>
<tr>
<td>Continuing Ministerial Education</td>
<td>50,000</td>
<td>50,000</td>
</tr>
<tr>
<td>Theological Education - Women</td>
<td>44,000</td>
<td>44,000</td>
</tr>
<tr>
<td>Growing the Church</td>
<td>80,000</td>
<td>80,000</td>
</tr>
<tr>
<td>SA Anglican Theological Committee</td>
<td>5,000</td>
<td></td>
</tr>
<tr>
<td>Council for Religious Life</td>
<td>25,000</td>
<td></td>
</tr>
<tr>
<td>Liturgical Committee</td>
<td>130,000</td>
<td></td>
</tr>
<tr>
<td>Anglican Provincial Youth Council</td>
<td>80,000</td>
<td>30,783</td>
</tr>
<tr>
<td>Anglican Students Federation</td>
<td>80,000</td>
<td>75,889</td>
</tr>
<tr>
<td>Association of University Chaplains</td>
<td>10,000</td>
<td></td>
</tr>
<tr>
<td>Media Committee</td>
<td>60,000</td>
<td>54,450</td>
</tr>
<tr>
<td>Publishing Committee</td>
<td>84,000</td>
<td>84,000</td>
</tr>
<tr>
<td>Metropolitan's Expenses</td>
<td>900,000</td>
<td>900,000</td>
</tr>
<tr>
<td>Pastoral Visits</td>
<td>200,000</td>
<td></td>
</tr>
<tr>
<td>Communications Officer</td>
<td>240,000</td>
<td>240,000</td>
</tr>
<tr>
<td>Augmentation Stipends</td>
<td>500,000</td>
<td>500,000</td>
</tr>
<tr>
<td>Provincial Executive Officer</td>
<td>964,270</td>
<td>971,900</td>
</tr>
<tr>
<td>Provincial Synod</td>
<td>600,000</td>
<td>4,023</td>
</tr>
<tr>
<td>Episcopal Synod</td>
<td>735,000</td>
<td>331,917</td>
</tr>
<tr>
<td>Provincial Standing Committee</td>
<td>500,000</td>
<td>1,161,344</td>
</tr>
<tr>
<td>Elective Assemblies and consecrations</td>
<td>750,000</td>
<td>244,189</td>
</tr>
<tr>
<td>Hope Africa</td>
<td></td>
<td>80,000</td>
</tr>
<tr>
<td>Diocesan Administrators Conference</td>
<td>200,000</td>
<td></td>
</tr>
<tr>
<td>Anglican Consultative Council</td>
<td>300,000</td>
<td>300,000</td>
</tr>
<tr>
<td>Lambeth Conference</td>
<td>600,000</td>
<td>933,060</td>
</tr>
<tr>
<td>CAPA</td>
<td>120,000</td>
<td>66,876</td>
</tr>
<tr>
<td>Primates Meeting</td>
<td>40,000</td>
<td></td>
</tr>
<tr>
<td>International Conferences</td>
<td>120,000</td>
<td></td>
</tr>
<tr>
<td>Church Unity Commission</td>
<td>85,000</td>
<td>65,200</td>
</tr>
<tr>
<td>All Africa Council of Churches</td>
<td>15,000</td>
<td></td>
</tr>
<tr>
<td>South African Council of Churches</td>
<td>55,000</td>
<td>36,628</td>
</tr>
<tr>
<td>World Council of Churches</td>
<td>120,000</td>
<td></td>
</tr>
<tr>
<td>Meeting of Church Leaders</td>
<td>12,000</td>
<td></td>
</tr>
<tr>
<td>Commissions of Enquiry</td>
<td>250,000</td>
<td></td>
</tr>
<tr>
<td>Administration and audit</td>
<td>2,326,051</td>
<td>2,468,366</td>
</tr>
<tr>
<td>Contingencies and Legal Aid</td>
<td>100,000</td>
<td>56,046</td>
</tr>
<tr>
<td>Provision for Interest</td>
<td>350,000</td>
<td>334,162</td>
</tr>
<tr>
<td>Deficit Funding</td>
<td>250,000</td>
<td></td>
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<tr>
<td>Environmental Network</td>
<td>25,000</td>
<td>25,000</td>
</tr>
<tr>
<td>Depreciation</td>
<td>30,000</td>
<td>18,914</td>
</tr>
<tr>
<td>Bad debts</td>
<td></td>
<td>1,472,836</td>
</tr>
</tbody>
</table>

| Total                                       | 13,710,493  | 13,998,700  |

The supplementary information presented does not form part of the financial statements and is unaudited.