48. HOLY EUCHARIST
In each Diocesan Hub.

49. BIBLE STUDY
In each Diocesan Hub.

50. RECONVENING OF SYNOD

09h00 The Most Revd Dr Thabo Makgoba opened the formal sitting of the Second Session of Synod in prayer at 09h00.

Opening prayers done by The Vicar General of Swaziland, the Very Revd A Dlamini, and The Vicar General of Mbashe, the Revd B Mkabile.

51. SPEAKER: PROF. KOLEKA MLISANA

The following introduction of the Speaker was made by The Most Revd Thabo Makgoba

Prof. Koleka Mlisana (South Africa’s first black woman Microbiologist and Co-Chair of the Ministerial Advisory Committee on Covid-19. She currently serves as a member of the Ministerial Advisory Committee on antimicrobial resistance and holds the position of Executive Manager of
Presentation attached as Annexure 5. Permission was granted by Professor Misana.

51.1 Presentation notes by Professor Misana:

- Discipling needs to be intentional with continued challenging of discipleship.
- Covid-19 changing the world – the message we leave with our people, congregants.
- More than 229 mill cases globally. More than 4.7 million lives lost.
- Life after covid-19 will never be the same as a result of the loss we have suffered. Loss of lives, jobs.
- How do we move into the changed world?
- Noted loss of lives report is higher in reality.
- Covid-19 in Africa: SA within SADC region continues to have highest number of cases – 72.4% of all cases and 78.5% of all deaths in Africa.
- Main drivers of the waves – communities do not adhere to non-pharmaceutical interventions, not social distancing, not wearing masks, attending high spreading events.
- With transmission there is replication and mutation of the virus creating variations and ‘driving’ the infections.
- Noted a three-to-four-month period between waves. Another wave is anticipated with uncertainty of its severity.
- Significant number of people have been exposed and thus believed there is some protection against the virus. However, uncertainty of the extent of the immunity from only infection. Higher immunity from vaccination.
- Vaccinations create a larger group of people able to respond and fight the virus.
- At present, most provinces in SA in September 2021, there is a decline in number of cases.
- In terms of vaccinations:
  - more than 6 billion doses globally
  - There is a lot of misinformation and theories
  - ‘Fully vaccinated’ means one dose J&J and both doses of Pfizer
  - Fully vaccinated is 2.5 billion globally – 32% of the population

- In Africa, 6.1% population is fully vaccinated
- Vaccination of as many individuals as possible will help ‘open up’ the economy and the world.
- Only 21.4% of total adult population as of 21 September 2021 have been fully vaccinated in SA.
- Vaccination reduces rate of infection, hospitalisation, and death.
- Impact of vaccination – looking at UK, time of 3rd wave majority had been vaccinated. The mortality rate was drastically reduced from the cases during their second wave when there was no vaccine.
- Important to continue to use masks and social distance in light of the number of those unvaccinated.
- According to the New York City data and analysis it was noted that vaccination between the 50- to 64-year-olds has resulted in fewer hospitalisations and death compared to those not vaccinated. This comparison is made more apparent in older age groups too.
• It was emphasised that it is very important to vaccinate the elderly as soon as possible.
• Noted a significant positive impact of being vaccinated.
• As a result of covid-19 there has been a disruption of health services. Since the start of Covid-19 it has been highlighted that working in silos within the health service is problematic.

Imperatives:

• Increase vaccine uptake
• Combatting vaccine hesitancy as a result of misinformation and miseducation.
• Important to enhance education
• Luke 6:40 “A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.”
• As clergy, need to be fully equipped and understand info to share the information for the congregation to make informed decisions.

51.2 Comments / questions:

The following questions were raised, and comments made:

Diocese of Free State

Queried why SA is on the UKs travel red list? Is this because the vaccine in SA is of poorer quality than the UK?

Queried how we deal with misinformation and myths and share information with the people to dispel their fear?

Diocese of Zululand – Revd P Sikhakhane

Queried what should be done if one becomes ill between doses? Is there a need to wait or should one respect the appointment dates for second doses?

Swaziland- Archdeacon Ven Magongo

Why does Africa display a slowness in the roll-out of vaccinations?

Noting the number of deaths globally, queried which comorbidity is considered the most significant?

Christ the King

Noted Professor Mlisana’s expertise and thanked her for her work

Diocese of Johannesburg - Anastacia Huntley

Thanked Prof Mlisana for an excellent presentation. Regarding vaccine hesitancy within communities, it was noted that there is an anxiousness to get vaccinated because some have been vaccinated and still died.
It was noted that people make an unhealthy comparison between the two known vaccines Johnson & Johnson and Pfizer.

Diocese of Lesotho

Thanked Professor Mlisana for her presentation and noted that whilst we prayed for a vaccine, its arrival was met with reluctance and to participate in the roll-out thereof. This presentation encourages us to continue and persist with the roll-out campaign as a church.

Diocese of Angola

Angola raised awareness of the Covid-19 difficulties experienced by them.

51.3 Response to questions:

Professor Mlisana raised her concern over the UKs red listing of South African travellers and informed Synod that a meeting was scheduled for 27 September 2021. At this meeting it is hoped that the reasons for SA remaining on the aforementioned list will be provided. It was stated that the UK and South Africa are using the same vaccines.

It was stated that there are many myths, but that the focus should be on the dissemination of real, scientific information that would correct the misinformation spread.

It was advised that if sick, the patient should wait until they have fully recovered before going for the second dose to not compromise the immune system, and the effect of the vaccine. It was reassured that there is no reason to worry if one contracts Covid-19 between doses as this will heighten the immune system’s response to fighting the virus.

With regards to deaths post vaccination, it was encouraged that people use the post vaccinated system available where adverse effects can be reported. It was stressed that from a scientific perspective, scientists need and want to know what the adverse effects are so that it can be analysed. Post vaccination information is not recorded in the world, only in South Africa and thus rely on people recording their adverse effects on the available system.

Regarding the Johnson & Johnson versus Pfizer debate, it is reported that based on efficacy data during trials, the Pfizer (mRNA vaccine) is more than 90% whereas the Johnson & Johnson is between 60% and 84%. Based on research focussed on the effect of fighting severe cases, both were noted at an efficacy rate more than 90%.

It was noted that because Johnson & Johnson is a single dose vaccine, a booster dose is encouraged which would indicate improved results after the booster jab within eight months. African access to vaccines has been slow due to its reduced ability and capacity to compete with Europe and are further crippled by myths causing hesitancy to participate in the roll-out.

Closing remarks

Professor Mlisana noted that as leaders (scientific or the church) we must give people accurate information and equip ourselves with accurate information so that we lead by example.
51.4 Vote of Thanks

The Dean of the Province, Bishop Stephen Diseko, extended a vote of thanks to Professor Mlisana for her presentation and noted that we are encouraged to hear that the third wave is behind us. The need for and importance of preparing ourselves for the possible next wave was stressed.

The Dean of the Province congratulated Professor Mlisana for being the first black microbiologist in South Africa and thanked her for her critical insights in discipleship.

The Dean of the Province thanked Professor Mlisana for making us aware that life will not be the same post Covid-19 and that we as a church should encourage and motivate members of the church to get people vaccinated. As preachers we should continue to preach vaccination.

52. 10H15 SYNOD ADJOURNED FOR TEA

53. 10H30 SYNOD RESUMES

54. DAILY ORDER OF BUSINESS

54.1 Prayers - The Lord’s Prayer was said by all after greeting by the Archbishop.

55. CONFIRMATION OF A QUORUM

Quorum was confirmed by the Registrar Mr. Lloyd Fortuin.

56. PRESENTING AND READING OF PETITIONS (RULE 22 – 25 PG. 224)

No petitions were made or read.

57. GIVING NOTICE OF MOTIONS - (RULE 30(a)(iv) (1;2) PG. 225)

57.1 Notice was given of the intention to propose a motion arising out of the Archbishop’s Charge to Synod, regarding an ACSA webinar with Professor Mlisana. This was accepted by Synod for discussion later during Synod.

Motions under Standing Rule 30 (a) iv 2

57.2 Motion of Congratulations: Archbishop Emeritus Desmond Tutu

That this Provincial Synod extends its congratulations to Archbishop Emeritus Desmond Tutu as he celebrates his 90th birthday on 9 October 2021, and to Mama Leah Tutu who celebrates her birthday a week thereafter, wishing them both well in their retirement years.

Proposer: Bishop Joshua Louw

Seconder: Lay Canon Charleen van Rooyen
This motion was put and carried.

57.3 Motion of Congratulations: Archbishop Emeritus Ndungane

That this Provisional Synod extends belated birthday wishes to Archbishop Emeritus Njongonkulu Ndungane on the celebration of his 80th birthday.

Proposer: Revd Shaun Cozett

Seconded: Mr Wayne Jones

This motion was put and carried.

57.4 Motion of Congratulations: Bishop of Table Bay

That this Provincial Synod extends our congratulations to Bishop Joshua Louw, Bishop of Table Bay on the celebration of his first anniversary of his consecration as Bishop, and sends warm greetings to him and his wife, Joan.

Proposer: Ven Mark Long

Seconded: Revd Shaun Cozett

This motion was put and carried.

57.5 Motion of Bereavement on the death of: Bishop Edward McKenzie

That this Provincial Synod expresses our love and appreciation for the life of the late Bishop Edward McKenzie, who passed away in 2020, and we assure his family of our continued prayers.

Proposer: Lay Canon Charleen van Rooyen

Seconded: Revd Shaun Cozett

This motion was put and carried.

57.6 Motion of Appreciation: Bishop of Namibia

1. This Provincial Synod takes note from the Archbishop's Charge of the retirement of the Bishop of Namibia, the Rt. Rev. Luke Lungile Pato as of September 2021.
2. Further, the Synod acknowledges and warmly appreciates the invaluable contribution by Bishop Luke during his life in active ministry; particularly towards Theological education, in the Provincial Office, Ecumenism and in the Synod of Bishops.

3. Synod therefore resolves to congratulate Bishop Luke on his well rendered service offered selflessly and with humility and as so wish him well in his retirement.

Proposer: Rev Canon Dr Samuel Beja
Seconder: Rt Rev Ebenezer Ntlali

This motion was put and carried.

57.7 Motion of Bereavement on the death of Bishop Merwyn Castle

This Synod notes with sadness the passing away of Bishop Merwyn Castle; the first Bishop of the Diocese of False Bay; this Synod sends condolences to the family of the late Bishop Merwyn Castle and records its appreciation for his more than 50 years of service in the Ordained ministry.

Proposer: Ven. Lundi Joko
Seconder: Revd Canon Delmaine Petersen

This motion was put and carried.

57.8 Motion of Bereavement on the death of Bishop Eric Pike

That this synod records and expresses condolences to the family of the late Bishop Eric Pike on his passing and records its appreciation for his ministry as Diocesan Bishop of Port Elizabeth and in ACSA.

Proposer: Archdeacon Fumanekile Kula
Seconder: Canon Charles Qoto

This motion was put and carried.

57.9 Motion of Congratulations: Diocese of Natal

That this Synod joins the Diocese of Natal in expressing its delight at the election of Bishop Nkosinathi Ndwandwe to Natal, warmly welcomes him back to the Diocese and commits itself to pray for him and Mama Zanele.
**Proposer:** Revd. Dr Andrew Warmback

**Seconder:** Ven. Forbes Maupa

*This motion was put and carried.*

**57.10 Motion of Appreciation: Bishop Of Namibia**

That this Synod records and expresses its appreciation for the Forty-Five (45) years of the ordained ministry of Bishop Luke Lungile Pato, the last five (5) of which have been served in episcopal leadership of the Diocese of Namibia.

**Proposer:** The Revd. Dr Archford Musodza

**Seconder:** The Revd Carol Steyn

*This motion was put and carried.*

**57.11 Motion of Greetings St. Helena**

Greetings from the Diocese of St Helena, situated in the middle of the South Atlantic, some 2000 kilometres from Cape Town. It is with great pleasure that we greet you on this occasion of the 36th Session of the Anglican Church of Southern Africa’s Provincial Synod. We would like to take this opportunity to thank you for all the support that has been given to us over the years. We thank God for enabling our Diocese to be one of the founding members of the Province. Today the continuous improvement to the international media services has enabled us to stay in close contact with you our brothers and sisters cross the sea. You are welcome to visit us any time, and constantly in our thoughts and prayers especially at this time as you all face the reality of Covid 19 pandemic. We wish you God’s blessings for the years ahead.

**Proposer:** Silvy (Ivy) Elick

**Seconder:** Bishop Dale Bowers

*This motion was put and carried.*

**58. NOTICE OF QUESTIONS (RULE 28(A) PG. 225)**

No notices of questions were received.

**59. VOTE OF THANKS BY THE PRESIDENT**
The following persons and teams were thanked by the Archbishop.

**Advisory Committee**

Rt Revd J Louw
Mr R Rogerson  
Mr L Fortuin  
Adv E De Villiers-Jansen  
Adv Masechaba Nholo  
The Ven Dr M Nzimande  
Mrs Matiotlisang Mototjane  
The Ven G Walters  
The Ven H Arenz  
Revd Canon Dr V Kgabe  
Revd Canon J Trisk  
Lay Canon D Mark  
Ms B Ntshingwa  
Lay Canon R Manning  
Revd K Griffiths  
Judge I Farlam  
Mr J Allen  

**Team at BishopsCourt**

Mel Awu  
Corne Resant  
Toby Koloti  
Terry Robinson  
Matiotly Mototjane  

**The staff at BishopsCourt**

Synod continued its business with Motions received and included in the Second Agenda Book

60. MOTIONS

60.1- MOTION 4.1 DEFINING ISLAMOPHOBIA AND ANTISEMITISM

First Motion

**DEFINING ISLAMOPHOBIA AND ANTISEMITISM**

This Provincial Synod,

Noting that:
1. The 2019 ACSA motion Solidarity with Palestinians affirms that “all forms of Antisemitism and Islamophobia should be condemned in the strongest terms”,

2. Muslims and Jews are small minority groups in South African society and therefore vulnerable to actions arising from Islamophobia and Antisemitism,

3. Antisemitism and Islamophobia share in common a racism based on perceived racial features, ethnic appearances, cultural practices or political allegiances,

4. In South Africa there is a casual Islamophobia that manifests in different social contexts such as towards a Muslim woman wearing the hijab, and

5. Globally there is a rise in Antisemitism leading to attacks on Jewish places of worship, Jewish schools, individual Jews on the street, the defacing of Jewish cemeteries and use of Nazi imagery on social media,

Acknowledging that:

1. Defining Antisemitism and Islamophobia will help identify more clearly what the Anglican church is taking a stand against and condemning, and

2. There are no perfect definitions as academics have made plain,

Resolves to adopt the following internationally accepted definitions:

1. ISLAMOPHOBIA is a fear, prejudice and hatred of Muslims or non-Muslim individuals that leads to provocation, hostility and intolerance by means of threatening, harassment, abuse, incitement and intimidation of Muslims and non-Muslims, both in the online and offline world. It is motivated by institutional, ideological, political and religious hostility that transcends into structural and cultural racism which targets the symbols and markers of being a Muslim.

2. ANTISEMITISM is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.

Proposer: Bishop B Marajh

Seconder: Bishop T Seleoane

60.1.1 Motivation by the proposer

The Anglican Church of Southern Africa has gone on record many times, including at this Synod, to state that “all forms of Antisemitism and Islamophobia should be condemned in the strongest terms”. But what is Islamophobia and Antisemitism and what are we condemning in the strongest terms?
In many respects, Islamophobia cannot be separated from modern Antisemitism because they share similar traits, most noticeably racism based on perceived racial features, ethnic appearances, and cultural practices.

Black South Africans know all too well what it is like to be profiled on this basis, something that was formalized under Apartheid, but continues to this day in many spaces dominated by a White gaze, like historical Whites' only suburbs. Many of us sitting in this Provincial Synod from South Africa have experienced racism so can sympathize with the motion set before us. But other countries in ACSA have had their share of colonial oppression, so can also relate to the problem of discrimination based on race or religion.

September 11 this year marked twenty years since planes were flown into the Twin Towers and Pentagon buildings in the United States of America. Muslims in America and many other parts of the Western world faced increased Islamophobia. Political and social reactions to September 11 fuelled ignorance, bigotry and violence towards Muslims. Young Muslims have experienced being bullied and intimidated in schools and universities, often with the taunt to “Go back to your country”, despite being born in, and citizens of, their home country.

Before September 11 (2001), Muslims were like many others in a random melting pot of cultures in Western countries. After September 11, they felt as if they were viewed as terrorists simply because they were Muslim. Muslim's reported being treated with suspicion or called names in public spaces, or repeatedly singled out by airport security to this day. Sikh men (who wear turbans as part of their religion) were mistaken for being Muslim and so also became a target, because they conformed to a Westernised concept of Muslims. You do not therefore have to be Muslim to be a victim of Islamophobia, you simply have to look like somebody else's concept of one.

All the countries in ACSA have a Muslim presence. Yet Muslims, in many respects, battle to be treated as equal citizens in these countries. In some countries Islam is not recognized as an official state religion. Muslim women experience being ridiculed for wearing the hijab. Muslim young people encounter resistance to them wearing a head scarf or sporting a beard in schools. In South Africa, a mosque in Kalk Bay was smeared with pig’s blood and one in Simon's Town had a pig’s snout placed at its entrance.

The United Nations Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination, Xenophobia and Related Intolerance defines Islamophobia as, "a fear, prejudice and hatred of Muslims or non-Muslim individuals that leads to provocation, hostility and intolerance by means of threatening, harassment, abuse, incitement and intimidation of Muslims and non-Muslims, both in the online and offline world. Motivated by institutional, ideological, political and religious hostility that transcends into structural and cultural racism which targets the symbols and markers of a being a Muslim."

No definition is perfect, yet this definition is recognized by the United Nations as a good starting point, and we can therefore surmise it is also a good starting point for this Provincial Synod.

Regarding Antisemitism, Jewish people have been a very small minority in Southern Africa from the earliest days of colonization. Within the British Empire they were treated as second class citizens. This did not change with the rise of Afrikaner nationalism and the same ideology that gave rise to Apartheid racism also fuelled Antisemitism. Although Jews were accorded the status of “Europeans”, they were not accepted as equals in White society and several sports clubs, for example, had an exclusive “Europeans Only and No Jews” policy. Speaking about South Africa,
DF Malan, in an interview with a newspaper in 1931, said, "it is very easy to rouse a feeling of hate towards the Jews in this country."

Despite the tragedy of the Holocaust and an international commitment to fight Antisemitism, antisemitic incidents have recently risen to levels not seen since World War II. Extreme Antisemitic content is found across a range of social media platforms, with comments such as '#HitlerWasRight', 'Happy Holocaust', and 'Peace be upon Hitler'.

Jews in recent years have been intimidated for wearing jewellery that is identifiably Jewish or religious clothing associated with being Jewish. Even non-Jews have become victims because of being mistaken for being Jewish. For example, a Lebanese Christian was attacked in Los Angeles earlier this year – this is like a Sikh person being attacked for looking like a Muslim! The largest percentage of hate crimes against a minority in America are now against Jewish people.

Sadly, Jewish people in Southern Africa have not been exempt from this ugly trend.

Like Islamophobia, a definition of Antisemitism is equally hard to quantify, but the United Nations Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination, Xenophobia and Related Intolerance recommends the International Holocaust Remembrance Alliance definition: "Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities."

These two definitions are set before this Provincial Synod in the motion "Defining Islamophobia and Antisemitism" so that the Anglican church is empowered to identify and condemn Islamophobia and Antisemitism in the strongest terms, as stated at our previous Provincial Synod.

I therefore propose this motion for adoption.

The seconder reserved his right to speak.

60.1.2 The motion was then opened to the floor for discussion:

60.1.2.1 Revd Sikhakhane of the Diocese Zululand queried what is meant by 'non-Muslim'. The proposer clarified that a non-Muslim looks like and appears 'Muslim' by perception.

Proposer requested that the motion be put. The motion put and carried.

60.2 MOTION 4.2 LAMBETH CONFERENCE SUPPORTING PALESTINE

Second Motion

LAMBETH CONFERENCE SUPPORTING PALESTINE

This Provincial Synod,
Noting that:

1. The 2019 Provincial Synod unanimously expressed its support to act in “solidarity with Palestine” (Resolution 4 – “Time to Act: Solidarity with Palestine”);

2. It is the continued and growing impunity and lack of accountability by the State of Israel over the areas they are occupying shown, for example, by delaying vaccination of Palestinians in the Occupied Territories, continual illegal settlement building, and by not co-operating with the work of the International Criminal Court;

3. The 2020 Provincial Standing Committee’s resolution (Resolution 11.1.7 – “Support for Palestine”) further supported the need for education about “the daily reality of the situation” and that this was further supported by the February 2021 deliberations at the Synod of Bishops;

Acknowledging that:

1. The “daily reality” for Palestinians continues to be oppressive, illustrated, for example, by the statement of the “Leaders of Historically African American and South African Churches” (Group Pilgrimage Statement on Israel and Palestine, March 5, 2019), a pilgrimage in which one of our bishops participated, which was distributed at the 2019 Provincial Synod, and included the following experiences:

   “d. We visited Palestinian communities and homes where people are not allowed to have freedom of movement or self-determination.

   e. We visited a refugee camp of displaced persons who still hold the keys to their homes that were confiscated over 70 years ago. We met and heard stories of men, women and children who have themselves or family members been victims of state-sanctioned violence in the form of detention, interrogation, teargassed, beatings, forced confessions and death.

   f. We met with families who are fighting to keep their homes from being taken for Jewish settlements and developments.

   g. We heard the stories of how Palestinians within the occupied territory of the Gaza Strip must contend with a perpetual blockade, the excessive use of force by Israel to subject the people to collective punishment of the whole population and the debilitating confinement that renders Gaza as one big densely populated prison.

   h. We heard of the acute shortage of fuel and electricity, seriously affecting daily life and the provision of especially health services in Gaza; and the heavily polluted and undrinkable water, aggravating child mortality rates;”

3. The Human Rights Watch report of 27 April 2021, entitled “A Threshold Crossed: Israeli Authorities and the Crimes of Apartheid and Persecution”, adds further evidence in respect of the long-held belief that Israel is an Apartheid regime;
Affirming that

1. The ACSA Palestinian Study Group, under the leadership of Bishop Luke Pato, remains committed to carrying out the resolutions on Palestine passed by the Provincial Synod, the Provincial Standing Committee and the Synod of Bishops;

2. The five studies, "Justice for the Palestinian people", made available by the Archbishop to our Province, will help in raising awareness and increasing understanding among our members of the Palestinian context and theological perspectives on it;

3. The non-violent struggle for freedom in Palestine is being furthered through initiatives taken by other faith and ecumenical bodies, a significant one being that of Kairos Palestine and Global Kairos for Justice, "Cry for Hope: A Call to decisive action – we cannot serve God and the oppression of the Palestinians" (1 July 2020), in which they make an urgent appeal: "We call upon all Christians and on churches at congregational, denominational, national, and global ecumenical levels to engage in a process of study, reflection and confession concerning the historic and systemic deprivation of the rights of the Palestinian people, and the use of the Bible by many to justify and support this oppression";

4. The South African Council of Churches’ (SACC) solidarity work strengthens our own efforts, such as in their statement on the "Imminent annexation of Palestinian West Bank by Israel," (25 June 2020) which observed that "the illegal Israeli settlers on the West Bank are already executing acts of violence against Palestinian citizens and destroying their olives and livestock," which it stated “goes against the best prophetic tradition and teachings of both Judaism and Christianity;

Resolves to:

1. Mandate our Archbishop to place solidarity with the Palestinian struggle for a just peace on the agenda of the Lambeth Conference in 2022, using the South African experience to hold the Apartheid regime accountable to the human family as a possible template;

2. Respectfully request the Lambeth Conference to initiate a process, in collaboration with international organisations such as the United Nations (UN) and global faith bodies, to lead to a negotiated settlement that will bring justice and peace in Israel and Palestine within a set timeframe.

Proposer: Bishop Luke Pato
Seconder: Bishop Charles May

Bishop Luke Pato presented through the motion as is and Bishop Charles supported it.

60.2. 1. Discussion
60.2.2 Mrs F Simpson of Port Elizabeth stated that the resolution should be rejected for the following reasons:

- Palestine refused vaccines from Israel’s excess of vaccines which were close to expiry. South Korea then took and used these vaccines.
- There are more than 144 countries occupied by other countries (e.g., China in Tibet) and cited a few other areas of conflict including the Yemen and Afghanistan yet only Israel is singled out
- That there was a lot of fake news and misinformation on the reality within Israel and the narrative being put forward is a false one

60.2.3 Dr Andrew Warmback of the Diocese of Natal noted his support for the motion and noted that the Palestinian conflict has been reported on various news channels highlighting the plight of the people of Palestine. This conflict has resulted in homes being destroyed, children tortured and imprisoned, people wrongly imprisoned, and unnecessary death. This conflict should be declared a genocide and a crime against humanity. The conflict in Palestine can be compared to the Apartheid atrocities. Thus, the people of South African are able to sympathise with the people of Palestinian.

60.2.4 The Diocese of Zululand representative described this as a highly emotive issue and crimes against humanity that should be brought to the attention of the International Criminal Court.

**Voting on the Motion:**

- Majority voted for the motion.
- No votes against the motion.
- Three abstentions
- Mrs Simpson’s - Port Elizabeth requested that her dissension is noted.
- *The motion was put and carried.*

61. 11:55AM TO 12:02PM – MIDDAY PRAYERS

Midday prayers lead by Bishop Emmanuel of Nampula

62. MOTIONS

62.1 MOTION 4.3 PEACE IN THE MIDDLE EAST

Third Motion

PEACE IN THE MIDDLE EAST

This Provincial Synod
Noting that:

1. We grieve at the ongoing cycle of violence in Palestine, Israel and in many parts of the region that has displaced people through state sanctioned actions, civil wars and violent extremism;

2. We yearn for the peace and wholeness of God to be made manifest in Palestine and Israel as well as in neighbouring countries in the Middle East; and

3. Jesus Christ commanded us to love one another and pray for those who persecute us;

Resolves to call on every Diocese and every Parish therein to:

1. Affirm that Antisemitism and Islamophobia have no place in the Anglican Church;

2. Invite representatives from Muslim and Jewish communities to educate parishioners on Jewish-Muslim relations and in particular, the situation in Palestine and Israel;

3. Commit to being peacemakers by intentionally building bridges between Muslim and Jewish communities in South Africa; and

4. Pray an adapted "Prayer for Africa":

God bless Palestine and Israel;  
Protect their vulnerable children;  
Transform their divided leaders;  
Heal their wounded communities,  
Restore their human dignity,  
and give them lasting peace.  
Amen.

Proposer: Revd Forbes Maupa

Seconder: Bishop Luke Pretorius

62.1.1 Motivation of the motion

Proposer motivation:

The proposer noted that the preceding two motions (Motion 4.1 and 4.2) highlighted the complexities and complicated relations between Muslims and Jews and that this motion offers prayer, finding ways to understand what we do not and an opening ourselves up to those 'different' to us, especially in our parishes.

Seconder motivation:

The seconder moved that whilst many have taken sides in the matter between Israel and Palestine, it has only added to the complexity and contention of the matter. This motion does not
deny the observable fact that people are suffering, and the human rights violations being seen and does not apportion blame. The motion strives to take seriously the wisdom of listening to both sides to then lead to an opinion far more considered.

It is noted that it is best to make the right decision slowly than to act in haste. Peace and Justice is sought, but also calls for the dissemination of information on both sides of the conflict to make an informed opinion on the matter.

The motion calls on ACSA to be peace makers and to build bridges. To create a space to listen and learn and facilitate true peace and shalom of God.

62.1.2 Amendments brought

(i) Canon Dr Ronald Phillips of False Bay Diocese proposed an amendment: "That the Prayer" for Africa be kept intact as is and that a separate prayer more suited to the context be drafted for Israel and Palestine, This was seconded by Ven Lundi Joko. It suggested the removal of "Prayer for Africa" and for it to be replaced with "Pray a special prayer for Israel and the Middle East". The Proposer and Seconder accepted the amendment to their motion.

A vote was taken and the amendment carried.

(ii) An Amendment to the Amendment was proposed by Ven Douglas Torr and seconded by Ven Moses Thabete both of Johannesburg.

Ven Douglas Torr noted that motion 4.3 is specific to Middle East but the prayer is specific to Palestine and Israel and suggested Israel and Palestine be changed to the Middle East. It follows thereon that the wording "God Bless Palestine and Israel" be replaced with "God Bless the Middle East".

The proposer noted his agreement to the amendment with reservation as the intention is to pray for the specific concern and conflict between Israel and Palestine.

Vote on the Amendment to the Amendment of the motion:

- Pretoria voted against the Amendment.
- Swaziland abstained
- The Amendment was carried.

(iii) The representative from the Diocese of the Highveld requested an inclusion of all like-minded organisations, also dealing with the conflict in the Middle East.

(iv) Diocese of Mthatha raised concern over the second resolve, calling for the education of parishioners on Islam and Jewish beliefs and shared his concern that the gullibility of parishioners may result in them being attracted to these religions. We should note the conflict and its effects but should find an alternative to what is proposed in the second resolve.

(vi) Rev Rachel Mash shared with Synod that the Archbishop of Jerusalem (Hussam Nahoum) is a friend of South Africa who studied at COTT and may be sympathetic to our cause. It was proposed that the Archbishop of Jerusalem be asked to provide a letter to be read in churches, rather than to encourage visits that may create fear and distrust for reprisal attacks.
(vii) The following amendment was proposed by The Rt. Revd E. Daniels, Bishop of Port Elizabeth and seconded by Ms Mandisa Gumada.

The wording of resolve 2 be changed:

From: “Invite representatives from Muslim and Jewish communities to educate parishioners on Jewish-Muslim relations and in particular, the situation in Palestine and Israel”

To: “take steps to educate parishioners on Jewish-Muslim relations and in particular, the situation in Palestine and Israel”

The proposer of the motion accepted the amendment with reservation noting he is uncomfortable with labelling people as gullible. The seconder accepted the amendment.

A vote was taken on the Amendment and carried.

**Voting on the Motion, as amended:**

- One against
- Two abstentions

62.1.3 The motion was carried

62.2 MOTION 4.5 LAY MINISTERS AND THE FIVE MARKS OF MISSION

Fifth Motion

**MOTION 4.5 LAY MINISTERS AND THE FIVE MARKS OF MISSION**

This Provincial Synod,

Noting that:

1. Canon 20(e) of Lay Ministers indicates that the duties of Lay Ministers include ministry advancing the Anglican Communion Marks of Mission;

2. Many lay ministers are not aware of the meaning of the Five Marks of Mission;

Resolves to:

2. Request ACSA Environmental Network to prepare a Five Marks of Mission poster to go in every vestry;

3. Request that every Diocese prints sufficient copies of the poster for each worshipping centre and ensure that these are placed in their vestries;
4. Request the Provincial Liturgical Committee to include the Five Marks of Mission in the service of licensing of lay ministers.

**Proposer:** Bishop Ernesto Manuel

**Seconder:** Rev Shaun Cozett

**62.2.1 Proposer motivation:**

The proposer stressed that lay ministers are an integral part to the work of the church. This motion seeks to complete the greening of the Canons and the affirmation of lay ministers whilst calling for more action at parish level. It is noted that Synod 2019 amended Canon 20 to include the fifth mark of mission, seeking to inform congregants on the importance of protecting the integrity of creation and to take proper care of it.

**Seconder motivation:**

The seconder made reference to the text of Habakuk 2:2 and the work of ACSA Environmental Network to make climate change and the environment part of the mainstream church. The motion seeks to ask ACSA Environmental Network to produce a poster ‘plainly’ of the five marks of mission, intended to be placed in vestries to guide the work in parishes.

**62.2.2 Discussion**

Diocese of Natal proposed that an existing poster, produced by the Anglican Communion be used, rather than creating a new local poster. The physical placement of the poster was queried and it was suggested that the Five Marks of Mission be included in the wording of the licences issued to lay ministers.

The Bishop of the Diocese of Matselonde corrected the reference to the Canons as not Canon 20(e), but Canon 20(2)(e).

Bishop Steve Moreo from the Diocese of Johannesburg and Revd Zikhali proposed an amendment by deleting the third resolve #3 and for a new resolve #1 to include the following wording “... copies of the Anglican Communion poster for each...”

**The motion as amended:**

**Fifth Motion**

**LAY MINISTERS AND THE FIVE MARKS OF MISSION**

This Provincial Synod,

**Noting that:**

1. Canon 20 (2)(e) of Lay Ministers indicates that the duties of Lay Ministers include ministry advancing the Anglican Communion Marks of Mission;
2. Many lay ministers are not aware of the meaning of the Five Marks of Mission;

Resolves to:

1. Request that every Diocese prints sufficient copies of the Anglican Communion poster for each worshipping centre and ensure that these are placed in their vestry;

2. Request the Provincial Liturgical Committee to include the Five Marks of Mission in the service of licensing of lay ministers.

Proposer: Bishop Ernesto Manuel

Seconder: Rev Shaun Cozett

Proposer moved to put the Motion as amended. The Motion as amended was carried.

63. 13:08 SYNOD ADJOURNED FOR LUNCH

64. 14:00 SYNOD RESUMES

65.1 MOTION 4.4 PLASTIC POLLUTION

65.1.1 The proposer Ms Lulama Ntuta spoke to a presentation (Annexure 6). There are questions of copyright so a link to the presentation will instead be included.

The motivation for the video was to highlight the impact of plastic and the far-reaching effects thereof on the environment. It was requested that we continue to encourage families to separate waste in advance to collection by waste pickers.

The seconder, Ms Maria van Staden, noted plastic pollution is a problem and calls for increased awareness to environmental impacts and pollutions and pleaded for the reduced use of polystyrene.

Fourth motion

PLASTIC POLLUTION

This Provincial Synod

Noting that:

1. Across Southern Africa only 16% of plastic is recycled. The bulk of discarded plastic ends up in landfill locations, scattered across the countryside, blocking drains or littering street verges. If not buried or burnt, it finds its way into rivers (due to wind, littering, improper waste management or overflowing landfills) and eventually into the ocean;
2. It is estimated that eight million metric tons of discarded plastic end up in the ocean annually;

3. South Africa, the 11th worst plastic polluter in the world, has indicated that the government is not willing to sign the draft Global Plastic Treaty, proposed by United Nations Environment Programme (UNEP);

4. Provincial Mothers’ Union passed a resolution in Lesotho (2015) to ban polystyrene at parish events;

5. Informal waste pickers play an important role in recycling waste;

Acknowledging that:

1. The practice in some rural communities is that families bring their own dishes to parish events from home;

2. To us as people of faith, the well-being of the planet is more important than short term financial gain;

Resolves to:

1. Call for a ban of the use of polystyrene at all church events and requests that representatives of the executive of each Provincial organisation have a discussion about the implementation of this ban and that ACSA Environmental Network prepares posters with information for churches;

2. Respectfully request the archbishop to write to the South African Minister of Forestry, Fisheries and the Environment, urging her to consider with her cabinet colleagues the greater good and to have signed the Global Plastic Treaty;

3. Recommend that where waste pickers service urban communities, Anglican households should separate their waste to help uphold the dignity of the waste pickers.

Proposer: Lulama Ntuta

Seconder: Ms Maria Van Staden

65.1.3 Discussion

The Bishop Emmanuel, Diocese of Nampula supports the motion and reported that the issue on plastic pollution was highlighted within their Diocese and informed Synod that a family died because of fish poisoned by microplastics.

Rev Vernon Voster from the Diocese of Pretoria spoke in favour of the motion and drew attention to the economic problem with reference to the “fishing idiom”(‘If you give a man a fish, he eats for a day; If you teach a man to fish, he eats for a lifetime) and asked “what happens if there are no fish in the river or when something goes wrong upstream?”
The production of plastics is relatively cheap and we should be disciplined in our use of plastic and consider its economic use.

Ms Kim Williams of False Bay brought an amendment that was seconded by Ms Mandisa Gumada calling for the establishment of a Plastics Task Team as a supplementary to the ACSA Environmental Network.

The President questioned the validity and feasibility of the amendment, given the fact that there is an existing structure that could be used to achieve the proposed objectives. Adv Palesa Ncholo commented on the procedure and it was noted.

Lay Canon Delene Mark commented on the work of the ACSA Environmental Network and Green Anglican Network and how it should sufficiently provide for the proposed work to be done, without the need to create a parallel structure.

The representative from the Diocese of Free State request that parishioners be encouraged to increase the use of environmentally friendly resources to increase awareness and meet the environmental awareness goal highlighted by this motion. The Archbishop informed Synod that it is the responsibility of Provincial Structures to create sub-structures to achieve the goals set out in the motion and requested the Green Anglican Network to do so.

Lesotho pleaded for inclusivity in line with the composition of the Province and recommended that the Archbishop write to Dioceses to liaise with appropriate ministries in their countries to find workable solutions towards addressing plastic pollution.

The Archbishop requested the Revd. Dr Rachel Mash to co-ordinate the discussions between the team that will rewrite the suggested changes to the motion.

66. MEASURES BY COMMITTEE OF SYNOD

The Registrar Mr Lloyd Fortuin thanked the team members who assisted with the legal framework.

66.1 Amendment of Canon 4 – not possible to amend and therefore to be removed.

66.2 MEASURE 5

Measure – Canon 11 – On Residence of Diocesan Bishops – The period for a Bishop to be absent from the Diocese to be reduced from six months to one month. That the notice period requesting the return of the said Bishop by the Archbishop are to be reduced from three months to two weeks. After debating it was accepted.

The Measure as presented after Committee of Synod:

Fifth Measure (5)

Canon 11

OF RESIDENCE OF DIOCESAN BISHOPS
The Principles

1. Whereas the current Canons require amending, in terms of language, gender sensitivity, accessibility, format, structure and to reflect the Missional intent of our Province.

2. A crisis in a Diocese could spiral out of control within a short time and might require urgent intervention. Technological developments, innovations, new forms of communications make it possible to shorten the notice and time periods.

THE PROPOSAL

Synod resolves

1. To amend section 4 by reducing six months' notice to one month and three months' notice to two weeks.

2. To amend the current Canon in terms of language, format, gender sensitivity and structure.

Proposer: The Right Reverend Vikinduku Mnulwane

Seconder: Mrs Susan Williams

Canon 11

OF RESIDENCE OF DIOCESAN BISHOPS

1. Residence of Bishop

Every Bishop appointed to the charge of a Diocese shall reside within the Diocese unless, upon the ground of ill-health or other important considerations, it should for a time be undesirable; and of such exceptional circumstances the Metropolitan and the majority of Diocesan Bishops shall judge.

2. Consent for Absence

No Bishop shall be absent from the Diocese without the consent of the Metropolitan, nor the Metropolitan from the Province, without the consent of two Diocesan Bishops.

3. Appointment of Vicar-General

(a) No bishop shall be absent from the Diocese for more than six weeks without appointing a Vicar General with authority to administer the Spiritualities of the Diocese and to maintain discipline according to the Canons of the Church.
(b) If in the opinion of the Bishop access by the Vicar General to a portion or portions of the Diocese is difficult or impossible, the Bishop shall be permitted to appoint an additional Vicar General to each such area of the Diocese so affected. The separate area or areas of each Vicar General is to be specified in each appointment. Where more than one Vicar General has been appointed, the Bishop shall designate one of them as the senior Vicar General.

(c) If a bishop shall be absent from the Province for more than twelve months the bishop shall be bound to make provision for Confirmations and Ordinations within the Diocese.

4. Absence without consent

In the event of a Bishop being absent from the Diocese for one month without the consent required by this Canon, it shall be competent for the Metropolitan to give the bishop two weeks' notice to return to the Diocese. Should the bishop fail to return after receipt of the above notice, the Metropolitan may, with the consent of the majority of the Diocesan Bishops, declare the See vacant, provided that the Metropolitan and the majority of the Diocesan Bishops are satisfied that there are no exceptional circumstances which explain the Bishop's absence or continued absence from the Diocese.

5. Absence of Metropolitan

The functions assigned to the Metropolitan in the preceding section of this Canon shall, in the event of the Metropolitan coming under the operation of its provisions, be exercised by the Dean of the Province and if the Dean is unable to act or the office of the Dean of the Province is vacant then the provisions of section 3(d) of Canon 2 shall apply.

Proposer Bishop Vikinduku Mnculwane, and Seconder Mrs Susan Williams accepted the outcome and asked that the Measure be put for approval.

*The Measure was put and carried.*

66.3 Measure 10 Canon 42

*After discussion at Committee of Synod, the Measure is presented as:*

Tenth Measure (10)

**CANON 42**

**Of Trusts**

**The Principles**

**Whereas**

1. ACSA has abandoned the position and title of Provincial Secretary.
2. The Treasurer and Assistant Treasurer are officials of ACSA and are licensed positions which falls within the realm of the responsibilities of the Metropolitan. Thus, these appointments are best placed under Canon 44.

3. The requirement that the Treasurer provide security for the due performance of the functions is outdated.

4. The Canon must be amended in terms of language, format, gender sensitivity and structure.

5. The King IV recommendations on good governance imply that the functions of the trusts Board and Finance Boards in dioceses should be separated.

The Committee of Synod having considered the amendment felt that introduction of the Principles accepted at Synod has far and wide-ranging implications and consequences would therefore require careful consideration and drafting before it be included in the Canons. As such the decision was taken that the Principle be referred to the ACLC for consideration.

THE PROPOSAL

Synod resolves

1. To amend the current Canon 42 (5) to delete the title and position of Provincial Secretary.
2. Section 5 is amended to delete the requirement to provide security.
3. To amend the Canon in terms of language, format, gender sensitivity and structure.

Proposer: Ms Kim Williams

Seconder: The Revd Nkopa Mafereka

CANON 42

Of Trusts

1. Provincial Trust Board

There shall be a Provincial Trusts’ Board for the purpose of exercising powers on behalf of the Provincial Synod for the management, control, and disposal of property.

2. Constitution

This Board shall consist of the Metropolitan and other diocesan bishops, and the Registrar of the Province or one of the Deputy Registrars, as ex officio members, one clerical and two lay members elected by their Houses in the Provincial Synod, and one lay member nominated by the Provincial Pensions Board, who shall hold their office until the next session of the Provincial Synod. Provided that the lay member nominated by the Provincial Pensions Board may appoint an alternative representative to represent the member at any meeting of the Provincial Trusts’
Board at which the member is unable to be present, and such Alternative Representative shall have the right to speak and vote at such meeting.

3. Bishops’ Commissaries

(a) Every bishop who is a member of the Board shall be entitled to appoint a special commissary to attend all or any meetings of the Board. Such commissary shall have the same powers at such meetings as the other members of the Board.

(b) Apart from the Metropolitan (or commissary), there must at any time be at least three other diocesan bishops who have no commissaries, plus the commissaries and the permanent invitees referred to in section (f). Such a meeting shall constitute a meeting of the Board, provided there is a quorum of not less than eight, including the permanent invitees.

(c) A commissary may be appointed to that office by more than one diocesan bishop. On occasions when the diocesan bishop or bishops concerned have not themselves attended a Board meeting, the commissary shall report on that meeting directly to the absent bishop or bishops, by way of a report or copy of the minutes or both. However, a commissary shall attend Board meetings even if the appointing bishop is also present; nevertheless, in such a case the costs of attendance of an attending bishop who has a commissary shall be borne by the diocese concerned.

(d) Commissaries shall be confirmed communicants of this Church and should, ideally and to the extent possible, between them each have skills, expertise or learning in relation to one or more of immovable property matters, finance, accounting, law, governance and administration.

(e) The Metropolitan, or Metropolitan’s commissary or deputy, if so chosen, shall chair each Board meeting.

(f) The Provincial Treasurer, or Assistant, shall attend each Board meeting as permanent invitees and arrange for minutes to be taken.

(g) All diocesan finance or trusts boards, whichever is responsible for the finances of a diocese, shall furnish to the Board (a) copies of their annual draft and audited financial statements as soon as they are available to them, together with (b) reports of their stewardship over the year covered by the financial statements and of their stewardship plans for the succeeding years.

(h) In any case of need the Board may withdraw, in part or in whole, the powers delegated to a Diocesan Synod or Diocesan Trusts’ Board in terms of section 12(a) of this Canon and make alternative arrangements for the due exercise of such withdrawn powers.

4. Chairperson

The Metropolitan shall chair the Board. In the absence of the Metropolitan the Board shall elect its own chairperson.

5. Treasurer and Assistant Treasurer
The Provincial Treasurer and Assistant shall be appointed by the Metropolitan, after consultation with the diocesan bishops and Provincial Trusts’ Board. The Treasurer shall be responsible to the Board for the due custody of all provincial moneys, the keeping of proper books and accounts, the attendance at, and the keeping of proper records of, all meetings of the Board, as well as attending to all financial and secretarial matters connected with the said Board, and such other duties as the Board shall from time to time require.

6. Quorum

The presence of not less than eight members of the Board as provided for in Section 3(b) of this Canon, shall be necessary to constitute a quorum. For the exercise of any of the powers vested in the Board, the signature of the Metropolitan or Commissary, or the Registrar or one of the Deputies of the Registrar of the Province, and of one other member of the Board, shall be always necessary.

Mr Lloyd Fortuin moved that the measure be presented to Synod for adoption.

This measure was put and carried.

66.4 MEASURE 14

After discussed at Committee of Synod, the Measure is presented as:

Fourteenth Measure (14)

Measure to amend Act VI

Qualifications for Ordination

The Principles

Whereas

1. Provincial Standing Committee 2017 agreed on common levels or standards of qualification, to be required of all those being ordained into the diaconate and/or priesthood within the Anglican Church of Southern Africa;

2. Ordination in any diocese within the Province or Communion is a gift to the entire church of God;

3. Clergy may and do transfer to different dioceses or Provinces within the Communion;

4. Receiving dioceses require that clergy be adequately trained;

5. Parishes need the best that the church has to offer, in terms of clergy who have been formed and equipped for the ordained ministry;
6. As far as possible, the same standards and requirements for ordination should be acknowledged throughout the Province;

7. Our commitment as Anglicans to the Five Marks of Mission must serve as a guide to the work and mission of the church.

THE PROPOSAL

Act IV

Qualifications for ordination

That

1. Subject to sub – paragraph (ii) the academic and other requirements for ordination to the diaconate and the priesthood shall be:
   (j) A Diploma in Theology or Bachelors Degree in Theology from a University, or Theological College or accredited Higher Education Institution, recognized by the Synod of Bishops;

(ii) Suitable training in ministry, spiritual formation, nurture, and the Marks of Mission.

(iii) Such diocesan programmes as may be required.

2. These requirements may be relaxed, prior to the proposed ordination, if this is deemed in writing by the Metropolitan, after consultation with the Metropolitan’s executive, to be in the best interest of the diocese concerned.

3. The Advisory Board on Theological Education must provide details annually, as part of their report to PSC or Provincial Synod, whichever is meeting that year, of all theological education and formation programs being run at local diocesan level, with numbers of ordination in each diocese, and the academic/theological qualifications of those ordained.

Proposer: Bishop Luke Pretorius

Seconder: The Revd Dr Archford Musodza

Robyn Beneke from Diocese of the Highveld pointed out that the “sub – paragraph (ii)” should read “paragraph 2” This was accepted.

Mr Lloyd Fortuin asked the proposer to move that the measure as presented be put to Synod for adoption.

This measure was put and carried.
66.4 MEASURE 21

After discussion at Committee of Synod, the Measure is presented as:

Twenty-First Measure (21)

MEASURE TO AMEND CANON 28 OF PARISH COUNCILS
& CANON 29 OF CHURCHWARDENS & CHAPELWARDENS

TO ENSURE YOUTH REPRESENTATION ON PARISH COUNCILS AND AT SENIOR LEVELS
OF PARISH GOVERNANCE

PRINCIPLES

Whereas

4. Noting

a. The desire of young people to be active in parish affairs.

b. The need for young persons to be identified and nurtured for leadership positions
in the church.

c. That Canon 28 (3) makes provision for co-option to parish councils.

d. That resolution 14.4 of the Acts and Resolutions of the 2016 Provincial Synod
states, "Encourages Parishes, Diocesan and Provincial Structures to include at
least 25% representation of young people in the decision making and
implementation of initiatives in the aforementioned structures of the church.

e. That 14.6 of the above-mentioned resolutions, recognises the need to "find ways
to include and involve young people in the life and work of the church and provide
education and training for potential young leaders."

PROPOSALS

This Synod proposes

5. To amend Canon 28.2 by adding, after the last sentence in this paragraph, the following
sentence:

At least one of those elected shall be between the ages of 18 and 30.
To amend Canon 28.3 by adding the following sentence to this paragraph:

Should the meeting of Vestry referred to in section 2 be unable, for whatever reason, to elect a young person between the ages of 18 and 30 as a member of Parish Council, the newly-elected Council shall, as soon as practicable after the meeting of Vestry at which Council was elected, co-opt a young person to serve on Council.

CANON 28

OF PARISH COUNCIL

Members of Council

2. The Council shall consist of the Incumbent, the assistant Clergyman and the full-time stipendiary lay ministers licensed to the Parish, the Churchwardens, the alternate Churchwarden (if any), and elected Parish Councillors who shall be Communicants. The number of such Councillors shall be determined by the Vestry, and shall not be less than five, except with the consent of the Archdeacon. At least one of those elected shall be between the ages of 18 and 20.

Vacancies and co-operation

3. The Council shall have power to fill casual vacancies and to co-opt; co-opted members shall have power to speak but not to vote. Should the meeting of Vestry referred to in section 2 be unable, for whatever reason, to elect a young person between the ages of 18 and 30 as a member of Parish Council, the newly elected Council shall, as soon as practicable after the meeting of Vestry at which Council was elected, co-opt a young person to serve on Council.

Proposed: Ms Funeka Ndungane

Seconder: Mr Teboho Makhalanyane

Adv Ewald De Villiers–Jansen noted that the principles were approved and that the two amendments proposed regarding the parish council and church wardens, effected.

Consent was reached at Committee of Synod to amended Canon 29 that deals with church wardens and the reasoning was that to introducing someone at 18 years to such a responsibility may be a daunting task and that it may be best to introduce youth to parish structures is through parish council.

Rather an amendment to Canon 28(2) is proposed where parish council must have an elected young person on the council.

The measure was put by the proposer and carried.
67. MOTIONS

67.1 MOTION 4.6 VALUING DIVERSITY IN THE BODY OF CHRIST: DISABILITY JUSTICE

Sixth Motion

Valuing Diversity in the Body of Christ: Disability Justice

This Provincial Synod,

Noting that:

1. Within our churches there is a significant number of people who have physical, emotional, sensory, developmental, and intellectual disabilities; some disabilities being visible and some not;

2. Many of us will experience disability at some stage in our lives;

Acknowledging that:

1. People with disabilities often experience marginalisation due to discriminatory social attitudes and practices;

2. Physical and communication barriers, such as steps to the altar and lack of large print prayer books as well as attitudinal barriers, can prevent people with disabilities from participating fully in church;

Affirming that:

1. Everyone is made in God’s image and has inherent dignity and worth and is to be equally respected;

2. Jesus sought out people with disabilities and challenged oppressive and dehumanising systems and structures that led to their stigmatisation and marginalisation in society;

3. The Body of Christ has many members and to be whole all must be welcomed and included regardless of level of ability;

Resolved to:

1. Commit to becoming a fully accessible church to people with disabilities, creating an environment in which all members can offer their gifts and talents in the life, leadership and service of the church;

2. Respectfully request the Archbishop to appoint a Disability Advisory Group, led by and comprising mostly people with disabilities, whose responsibilities would include the raising of awareness about issues of disability and engaging in educational and advocacy work, including in the following ways within ACSA:
2.1. In collaboration with the South African Anglican Theological Commission (SAATC) to work on adopting a Theology of Disability, which could assist in theological education and formation;

2.2. Offer support to Provincial and Diocesan guilds, groups, institutions and ministries to assist them with the full participation of people with disabilities within their organisations, events and services;

2.3. Liaise with those engaged in Gender work as well as those responsible for safeguarding to highlight the link between disability and gender-based violence;

2.4. Assist the Liturgical Committee in their revision of the Prayer Book by highlighting the needs of those with disabilities in respect of services and the sacraments, and providing additional resources for celebrating “People with disabilities” as contained in our Lectionary;

2.5. Work with the Canon Law Council in respect of amendments that may need to be made to the Constitution and Canons in the light of this motion;

2.6. Advocate that the governments in the Province of ACSA enact legislation and policies that ensure the same rights for people with disabilities that are guaranteed to all other people in our societies;

3. Encourage all Dioceses to pass motions similar to this one.

**Proposer:** Andrew Warmback

**Seconder:** Mandisa Gumada

67.1.2 *The Proposer addressed Synod*

The proposer referred to young people and the need for us to be intentional in our efforts to include them in church and to through this motion afford the same to people that are differently abled. Revd. Dr Andrew made reference to Jesus who included the different groups of people marginalised by society and his all-inclusive ministry.

The seconder Mandisa Gumada noted the story of the child with progeria and quoted the words of the grandmother and the alienation they suffered at the hand of their community. She quoted her personal experience as someone working with young people within the church and the opportunities, she enjoyed in working with people differently abled during two internships. People in churches were mostly either unaware of the plight of people differently abled or just ignorant about their plight. We can only be an inclusive church if we include the differently abled members within the church and are intentional with what we wish to achieve.

*The President reminded us that we speak of differently abled and not disabled and that we need to make that consequent change to the resolution.*
An amendment was proposed to remove #2 from the motion and it was accepted by the proposer and seconder.

67.1.3 The motion as amended was put for approval and carried.

Venerable Lundi Joko from the Diocese of False Bay noted that while the vote on the motion was carried that deleting the entire #2 paragraph, will result in the loss of the second half thereof which notes that “we all need the insights of those who have experience of disability in fully understanding the nature of God and our Christian faith”.

68. SYNOD ADJOURNED FOR TEA AT 15:45

69. 16:18 SYNOD RESUMED

70. APPROVAL OF MINUTES OF WEDNESDAY 22 SEPTEMBER 2021

Acceptance of the Minutes of Wednesday 22 September 2021 was proposed by Revd Canon Charles of Saldanha Bay and seconded by Bishop Luke Pretorius of St Mark the Evangelist for The President to sign as a true reflection of the proceedings of the day.

71. MOTION ON PLASTIC POLLUTION (MOTION 4.4)

This motion with amendments were presented.

Fourth Motion

PLASTIC POLLUTION

This Provincial Synod,

Noting that:

1. **Across Southern Africa only** 16% of plastic is recycled. The bulk of discarded plastic ends up in landfill locations, scattered across the countryside, blocking drains or littering street verges. If not buried or burnt, it finds its way into rivers (due to wind, littering, improper waste management or overflowing landfills) and eventually into the ocean;

2. **It is estimated that eight million metric tons of discarded plastic end up in the ocean annually**;

3. **South Africa, the 11th worst plastic polluter in the world, has indicated that the government is not willing to sign the draft Global Plastic Treaty, proposed by United Nations Environment Programme (UNEP)**;

4. **Provincial Mothers’ Union passed a resolution in Lesotho (2015) to ban polystyrene at parish events**;
5. Informal waste pickers play an important role in recycling waste;

Acknowledging that:

1. The practice in some rural communities is that families bring their own dishes to parish events from home;

2. To us as people of faith, the well-being of the planet is more important than short term financial gain;

Resolves to:

1. Call for a ban of the use of polystyrene at all church events and requests that representatives of the executive of each Provincial organisation have a discussion about the implementation of this ban and that ACSA Environmental Network prepares posters with information for churches;

2. Respectfully request the Archbishop to write to the Ministers of the Environment (or the relevant office) in each of the countries within in ACSA, encouraging them to sign the Global Plastic Treat, and encourage the bishops of IAMA to consider doing the same.

3. Recommend that where waste pickers service urban communities, Anglican households should separate their waste to help uphold the dignity of the waste pickers.

Proposer: Lulama Ntuta

Seconder: Maria Van Staden

The motion as amended was put and accepted.

72. BUDGET DISCUSSION

Rob Rogerson – Provincial Treasurer

Provided in Addendum Booklet page 58 to 64 and attached to the minutes as Annexure 7.

It has been in 2021’s budget, remains equally difficult in 2022 budget, as we aren’t sure of the future. Dimensioned income, assessment have been discounted by 50%, to allow Diocese to cope. Difficult to set a budget, without knowing what to expect.

The budget is prepared according to the pillars as presented in the budget principles.

72.1 THEOLOGICAL EDUCATION
College of the Transfiguration

Part of the Canon, to support the COTT, Lecturing Staff & Administrator, no increase for 2022, figure remains the same.

Igreja Anglicana D Mocambique E Angola

Half a mission rand to the new Province – accommodation is the ordination of candidates. R50 000 has been removed, forms part of the R50 000.

Anglican Board of Education R20 000

College council meeting – travels only R20 000

TEE Collage grant

Remains consistent, many Anglicans remained trained there

Continuing Ministerial Education

Retained, R50 000, paid across to the College, for ongoing course

Theological Education-Women Candidates

Paid across to COTT for Women, intern discount a Diocese(s) for the cost of Women, the difference was given to Lebombo (R6000), this has been reinstated

Theological Education Bursaries

Masters & Doctorates, unable to follow through on the R200 000, has been dropped for now, remain R0 for 2022

Growing The Church

Supporting given for Governance issues, R80 000 for 2022

SA Anglican Theological Committee

Small amount remains for 2022

Council for Religious Life

No funding in 2021, removed from budget

Liturgical Committee

Remains static at R20 000, considerably down
Where possible meeting should remain in virtual platform, as we recover from income drop, this may be the way to redeem the budgets.

72.2 This section of the budget was put for approval and carried.

Next section 72.3

PYC
R80 000 in support for governance for the organisation

Media Committee
Has been meeting virtually, cost of web page, R20 000 retained

Publishing Committee
R84 000 was requested the committee to reduce costs to R84 000

Metropolitan’s Expense
Remain static for 2022

Pastoral Visits
Visits around elective assemblies, retained R100 000

Communications Officer
Remains static, assist Archbishop on Media Platforms

Augmentation Of Stipends
Mostly where the budget of IAMA came from, this allocation was concerning the Counties that paid Clergy less than R3000/month.

Grant To Igreja Anglicana D Mocambique E Angola (IAMA)
R200 000 from Augmentation of Stipends, plus R50 000 ordination, R250 000 from this grant

72.3.1 This section of the budget was put for approval and carried.
72.4 ADMINISTRATION

PEO

An increase in this budget line, specifically accommodation, no accommodation has been secured as yet. Expense has increased by 15% due to accommodation

Provincial Synod

Difficult to determine 2024, R600 000 has been budgeted, in the case of in-person

Episcopal Synod

Cost of the Synod, courier costs for Bishop

Provincial Standing Committee

R100 000 presumed that 2022 will be virtual

Elective Assemblies/ Consecrations

Assumed these will be in person R820 00

Diocesan Administrators Conference

Ad hoc expenses, will be virtual going forward

Anglican Consultative Council

Agreed with Lambeth, received discount for subscription to Anglican Communion, this is a negotiated figure

Lambeth Conference

Scheduled for July/Aug 2022, depends on Pandemic, provision for R800 000.

CAPA

Trying to support partners, the ecumenical funding has been reduced, retained R120 000 for 2022, discount has been received

Primates Meeting

Infrequent meeting, called by ++Justin, as when needed, reducing to R0, if meeting is called, will be virtually.

International Conference
Has been reduced to R0, as per global restrictions

72.4.1 *This section of the budget was put for approval and carried.*

72.5 Ecumenical Ties

**Church Unity Commission** - Has remained an active part of the ecumenical remains at R65 000

**All Africa Council** - No financial have been provided, has been reduced to R0

**South African Council Of Churches** - Have been very active, dialogue with Government R40 000, included neighbouring territories – the countries

**World Council of Churches** - Allocation is Swiss Francs, understand our situation, were happy not to receive a contribution, until we can contribute

**Meeting of Church Leaders** - No regular meetings, will be virtual, R2000 for any minor costs

**Commissions of Enquiry** - Administration side of the Church, this happens on ad hoc basis

**Administration and Audit** – this has been reduced

**Contingency & Legal Aid** - Case pending, costs incurred from time to time, increased to R200 000

**Deficit Funding** - Never fully recovered from having 2 Synods, 2005 & 2006 – this budget line was created, retained at R250 00

**Depreciation** - the amount is dimensioning

**Bad Debt** - Many bad debts have been cleared

**Safe Church** - Represented throughout all provinces, to work with Dioceses when complains have been received

**Environment Network** - Immense work done by the organisation

**Hope Africa** - R80 000 support the governance of Hope Africa

72.5.1 *The budget was put for approval and carried.*

**72.6 Assessment for 2022 Projected**
Rob Rodgers reported on the Annexure to the budget relating to assessments of the dioceses for 2022. Archdeacon Douglas Torr from the Diocese Johannesburg stated their difficulty as a
Diocese to meet their Provincial responsibility due to losses suffered for the past two financial years. It will be difficult for them to agree to the provisions of the budget. The Provisional Assessment schedule was presented for approval before Synod. The Assessments proposed was carried with Johannesburg abstaining

The President reminded us all that this is a demonstration of our faith and that in putting and accepting this budget we were doing our part in this regard and trusting God to provide.

ASSESSMENT BUDGET CARRIED – Abstention from Diocese of Johannesburg

The Budget in its totality was presented for acceptance and carried.

73. PROTECTION OF PERSONAL INFORMATION ACT PRESENTATION

Presentation attached as Annexure 8.

Information Regulator of SA

Mr. Mukelani Dimba head of Education for the Regulator introduced Alison Tilley who presented the POPI Act assisted by Mr. Collen Weapond and Mr. Nemasisi Ntsumbedzeni

Allison Tilley delivered a presentation on the Information Regulator, dealing with Protection of Personal Information Act (POPIA) and effective access to information.

(Presentation to be attached)

Ms Tilley reminded Synod that POPIA also includes the safe storage of people’s information and that some information is regarded as “special information records” and safeguarding these have special requirements. Examples of “special information are religious beliefs, health status, sex life, political affiliation etc...

Important to note in the context of the Church is that:

“The prohibition on processing personal information relating to religious or philosophical beliefs of a data subject does not apply to spiritual or religious organisations or independent sections of these organisations (eg churches) if:

1.) the information concerns data subjects belonging to those organisations; and

2.) it is necessary to achieve their aims and principles

Response to Questions arising from the Presentation:

- Member information should be as minimal as possible, no excessive information of a member should be held.
- Make sure the information is stored in a lockable cabinet or on a password protected computer with limited access.
• The most important rule is to make sure you always get an individual’s permission before processing their information in any way or on any platforms.
• When your right to privacy of personal information has been breached, you have the right to file a complaint.
• The right to obtaining screening information (eg. criminal records) depends on the aim and objectives of the request, and the subject must grant permission for the information to be obtained.

73.1 Vote of Thanks by The Dean of the Province extending appreciation to the team for their insight and making us aware of the legislation and how the church is to comply with this.

73. 18:39 SYNOD ADJOINED

74. 18:40 EVENING PRAYER Led by Ms Lulama Ntata from Diocese of the Highveld

The Manager of Synod advised members of Synod that the link for the session of the 24th September as well as the fact that we would need to leave the Teams platform for the IAMA inauguration service and there may be a need for us to return should our work not be concluded.

19H00 COMMITTEE OF SYNOD- There was no meeting of the Committee of Synod needed.

Proposed by: Ms Molefe                         Seconded by: Mrs Langa

Signed as a correct and complete set of the Minutes by His Grace, Archbishop of Cape Town. The Most Reverend Dr Thabo Cecil Makgoba on this the 24th day of September 2021

Signed: +Mape Cape Town

Date: 24th September 2021