VIRTUAL PROVINCIAL STANDING COMMITTEE MEETING
VIA VIDEO CONFERENCING

THEME: RE-IMAGINING ACSA

President of Provincial Standing Committee:
The Most Reverend Dr Thabo Cecil Makgoba

Venue:
To be held virtually from Bishopscourt and Diocesan Hubs

Date:
Wednesday, 28th September 2022 to Friday, 30th September 2022
COLLECT FOR THE PROVINCIAL STANDING COMMITTEE

Creator God,
You declared the goodness of all creation.
Through the waters of Baptism,
You renew your Church for mission in the world.
Inspire with Your Holy Spirit,
And grant the members of this PSC,
divine Wisdom, courage and zeal,
To discern well all things necessary
to build up your Church and advance your glory
Through Jesus Christ our Lord. Amen.

14h00: REGISTRATION
Online logging in (Maintaining the Silence)

14h30: FIRST SESSION
1.1 Welcome and Opening Prayer
1.2 PSC Service Committee Report
1.3 Acceptance of Reports en bloc
1.4 Synod of Bishops Report – Dean of the Province

16h00: SECOND SESSION
2.1 The Pityana Commission Final Report -Dialogue and Engagement with Prof Barney Pityana
2.2 Re-imagining ACSA

17h00: THIRD SESSION
3.1 Theological Education – Bishop Eddie Daniels
3.2 Re-imagining ACSA
17h30  FOURTH SESSION
4.1 The Metcalfe Commission on Discrimination in Anglican Schools Final Report – Dialogue and Engagement with Prof. Mary Metcalfe
4.2 Re-imagining ACSA

18h30  Virtual Evening Prayer

THURSDAY, 29th SEPTEMBER 2022

07h00  Morning Prayer and/or Eucharist at Diocesan Hubs (refer to the attached Liturgy)

09h00  Logging in (Maintaining the Silence)

09h30  FIFTH SESSION
5.1 Reports

10h15  5.2 Reports
5.3 Signing of the Minutes of 28 September – The Metropolitan

11h00  Morning Break

11h15  SIXTH SESSION
6.1 Archbishop’s Commission on Technology and Ethics - Bishop Vikinduku Mnculwane
6.2 Human Sexuality Guidelines – Theological Framework for the Churches

12h00  ANGELUS

12h05  SEVENTH SESSION
7.1 Archbishop’s Commission on Valuing Diversity in the Body of Christ: Disability Justice – The Revd Dr Andrew Warmback
7.2 Lambeth Conference 2022 Feedback

13h00  Lunch Break
EIGHTH SESSION
8.1 Archbishop’s Commission on Addressing the High Unemployment Rate Amongst the Youth – Bishop Vicentia Kgabe
8.2 Election of Pension Fund Trustee

NINTH SESSION
9.1 Budget 2023 – Provincial Treasurer
9.2 Virtual Evening Prayer

THIRTEENTH SESSION
13.1 Signing of the Minutes – The Metropolitan
13.2 Motion Of Thanks – Dean Of The Province
13.3 Virtual Evening Prayer
13.4 PSC Closure
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- [ ] PITYANA COMMISSION ON THEOLOGICAL EDUCATION
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**COMMISSIONS**

- [ ] PROVINCIAL STANDING COMMITTEE ON THEOLOGICAL EDUCATION

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TECHNOLOGY AND ETHICS (AGENDUM 6.1)

This Provincial Synod,

Noting that:

Lambeth XII conference held in 1998 passed Resolution 1.12 calling for the establishment of a commission on Technology and Ethics;

Affirming that:

The last two decades have seen significant advances in technology across a broad spectrum of disciplines which has had an impact on the Anglican Church of Southern Africa and the people of Southern Africa;

Resolves to:

1. Respectfully request the Archbishop to establish a commission to track technological developments, to reflect on them theologically and ethically, and to provide feedback to bishops and church leaders and the wider church; and,

2. Recommend that such a commission does its work and informs the church of it, as far as possible, through e-mail and internet conferencing.

VALUING DIVERSITY IN THE BODY OF CHRIST: DISABILITY JUSTICE (AGENDUM 7.1)

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:

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

2.2. 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. Disability is part of the diversity of humankind created by God, and we all need the insights of those who have experience of disability in fully understanding the nature of God and our Christian faith;

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

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

Resolves 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 to 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.
ADDRESSING THE HIGH UNEMPLOYMENT RATE AMONG YOUTH (AGENDUM 8.1)

This Provincial Synod,

Noting that:

1. In support of combating challenges of unemployment, inequality, and poverty, there is an opportunity for the Church to be more intentional in supporting local entrepreneurs;
2. A motion on entrepreneurship was passed at the 2019 Synod to encourage young people within the Province to get involved in this initiative;
3. The Third Mark of Mission calls for the church to respond to human need by giving service;

Acknowledging that:

1. The Provincial, Diocesan and Parish Youth, and other structures are currently having programs which seeks to address entrepreneurship, skills development, and career paths within their own context;
2. The Metropolitan has raised unemployment, poverty, and inequality as a concern;

Resolves to:

1. Respectfully ask the Metropolitan to call for the governments in the Province of ACSA to investigate and enact a law which instructs corporations and large businesses to increase their overall local manufacturing/insourcing of local products, which would open the market for local entrepreneurship;
2. Respectfully request the Metropolitan to establish a task team to champion his campaign;
3. Encourage Dioceses, Parishes and Organisations within ACSA to make available internship/learnership programs for young people seeking employment opportunities and or experiential training.
PROVINCIAL TREASURER’S OFFICE REPORT TO PSC 2022

STAFFING

The staffing of the Provincial Office has been stable for many years now and comprises Ms Terry Robinson, the Assistant Provincial Treasurer and Ms Antoinette Jacobs, who have responsibility for the account administration of both Common Provincial Fund and Provincial Trusts’ Board together with the Provincial payroll.

The role played by the Provincial Treasurer as both Treasurer and Principal Officer of the two pension funds, has seen the salary of the Provincial Treasurer subsidized by the pension funds. Up until 2019 this subsidy was at a level of approximately 65% however with the appoint of Ms Cynthia De Beer in mid-April 2019 the contribution from pension funds has reduced to 30%.

As the Pension Funds are completely autonomous entities, governed by legislation, the splitting of the Provincial Treasurer/Principal Officer roles presently held by a single appointed person, into two distinct functions is seen as necessary. Once this process has been completed the Provincial Treasury function will be a standalone position and to this end some strategic thinking will need to take place around the question of what this role will encompass and how the Provincial administration will be staffed. Attention will also be paid to succession planning to enable a smooth handover of this position in the next two years.

LEGISLATION

It has become apparent from dealings with Government Departments that for Dioceses, or organizations operating under the umbrella of the Diocese, to access government funding it is necessary for the Dioceses or the organizations to be registered as non-profit companies (NPC). Since the promulgation of the various Acts there has been a proliferation of NPC’s and/or Trusts being registered both at Provincial and Diocesan level. The issue that faces the church broadly, and Dioceses perhaps more directly, is the fallout that occurs should one of these NPC’s be found wanting in terms of governance or alternatively enters into contracts or agreements that bind the NPC financially. If there is a problem, the default is to the Diocese or the Province and often these bodies are not aware of the contractual obligations of the NPC/Trust until such time as the NPC hits a problem. The Canon Law Council brought well-crafted measures to Provincial Synod 2016 which were accepted and will regulate the manner in which NPC’s are established and the linkage to the Diocesan structures and will in addition establish reporting lines for the NPC’s to both dioceses and the Province. It remains important that Dioceses continue to monitor parishes who establish NPC’s/Trusts. There have been instances where the bulk of parish generated funding has been placed within the NPC to the detriment of the overall diocesan family. This is often through the issuing of s18A tax deduction certificates.
from the NPC, if registered as an approved Public Benefit Organisation carrying out approved s18A activities. Please note that parishes may not issue s18A certificates for dedicated giving or offerings made to the parish. It is recommended that parishes be required to seek Diocesan Trust Board approval prior to the establishment of such entities.

The Protection of Personal Information Act (POPI) has been promulgated, and this will require careful management of information held on parish and Diocesan data bases and webpages. Diocesan Secretaries have been briefed on the implications and requirements of this Act and have been provided with a draft policy document. It would be useful if Dioceses could be encouraged to hold workshops with parishes to ensure that parishes remain compliant with the requirements of this Act.

Another issue which has continued to occupy the mind of the Provincial Trusts’ Board is the issue of Risk Management in ACSA. For the Church to remain relevant as a voice within society it is important that ‘our house is in order’. To this end the Trusts’ Board has developed a risk matrix which looks at areas that the church may be at risk in a variety of areas including financial, governance, asset management and leadership. Whilst this matrix is a work in progress it has been shared with Diocesan Secretaries and Administrators with a view to each Diocese and each parish begin a process of looking at risk and ways in which risk can be mitigated.

FINANCE SUB-COMMITTEE

The Finance Sub-committee currently comprises the following members:

The Rt Revd Luke Pretorius  Chair
Lay Canon C Van Rooyen       Elected by Synod
Ms Bulelwa Ntshingwa        Elected by Synod
Mr James Williams           Elected by Synod
Mr Phumlani Mthethwa        Elected by Synod
Mr R Rogerson               Provincial Treasurer (ex-offico)
Ms T L Robinson             Assistant Provincial Treasurer & Sec (ex-offico)

For the sake of clarity, the Audit sub-committee is a sub-committee of the Provincial Trusts’ Board and has a role of evaluating Diocesan Financial Statements and providing feedback, in the first instance to the Provincial Trusts' Board and in the second to the Diocese concerned. The feedback centres on whether the disclosure and treatment of information is appropriate. If a problem is picked up, it enables the Trustees to deal proactively with the problem rather than reactively. The Provincial Finance Board assists with the work of this body.

The accounts for the Common Provincial Fund were reflecting a steadily improving financial situation and the same continued for the 2019 accounts. There has been a provision in the budget for deficit funding which will continue to be funded until such
time as the Provincial accounts have returned to a surplus position.

The Provincial Finance Board has continued to look to containing the value of the budget as a percentage total average income at a level that allows the bulk of the income to be retained in the Dioceses and ultimately, within the parishes. The table below reflects the various percentages over the last 16 years and as can be seen the value of the budget as a percentage of the total average income has been maintained at below 3% and has shown a steady decline and is now approaching 2% of total declared income.

Flowing on from this a concern of the undersigned is that the average ACSA income recorded is skewed by the growing number of dioceses that are not submitting their annual returns of income to the Provincial office. Where a diocese does not submit their returns, the Canons prescribe that the income for that diocese increases by 15% for average ACSA income calculation purposes. This alters the calculation of Provincial assessment costs at diocesan level as part of the formulae is the average diocesan income as a percentage of average ACSA income. This situation is reflected in the average ACSA income reflecting an increase of 7.61% year on year. Dioceses need to try to have these returns in timeously so that all dioceses are assessed on a level playing field.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Average ACSA Income</th>
<th>% Increase in income YoY</th>
<th>Budget</th>
<th>% increase YoY</th>
<th>% of budget to income</th>
</tr>
</thead>
<tbody>
<tr>
<td>2004</td>
<td>143 527 530</td>
<td></td>
<td>4 625 291</td>
<td></td>
<td>3.20%</td>
</tr>
<tr>
<td>2005</td>
<td>157 890 527</td>
<td>10%</td>
<td>4 425 597</td>
<td>-4.30%</td>
<td>2.80%</td>
</tr>
<tr>
<td>2006</td>
<td>165 041 710</td>
<td>4.50%</td>
<td>4 754 839</td>
<td>7.40%</td>
<td>2.80%</td>
</tr>
<tr>
<td>2007</td>
<td>189 332 806</td>
<td>14.70%</td>
<td>5 211 533</td>
<td>9.60%</td>
<td>2.70%</td>
</tr>
<tr>
<td>2008</td>
<td>213 355 670</td>
<td>12.70%</td>
<td>6 023 612</td>
<td>15.50%</td>
<td>2.80%</td>
</tr>
<tr>
<td>2009</td>
<td>247 155 827</td>
<td>15.80%</td>
<td>6 503 505</td>
<td>7.90%</td>
<td>2.60%</td>
</tr>
<tr>
<td>2010</td>
<td>280 205 407</td>
<td>13.40%</td>
<td>7 073 555</td>
<td>8.70%</td>
<td>2.50%</td>
</tr>
<tr>
<td>2011</td>
<td>305 912 742</td>
<td>9.17%</td>
<td>7 214 280</td>
<td>1.99%</td>
<td>2.35%</td>
</tr>
<tr>
<td>2012</td>
<td>335 960 446</td>
<td>9.82%</td>
<td>8 751 315</td>
<td>21.3%</td>
<td>2.60%</td>
</tr>
<tr>
<td>2013</td>
<td>360 287 971</td>
<td>6.75%</td>
<td>9 620 167</td>
<td>9.92%</td>
<td>2.67%</td>
</tr>
<tr>
<td>2014</td>
<td>383 075 182</td>
<td>6.32%</td>
<td>10 548 169</td>
<td>9.64%</td>
<td>2.75%</td>
</tr>
<tr>
<td>2015</td>
<td>424 963 197</td>
<td>10.93%</td>
<td>11 179 699</td>
<td>5.98%</td>
<td>2.70%</td>
</tr>
<tr>
<td>2016</td>
<td>442 494 669</td>
<td>4.12%</td>
<td>11 480 583</td>
<td>2.69%</td>
<td>2.70%</td>
</tr>
<tr>
<td>2017</td>
<td>489 445 873</td>
<td>10.61%</td>
<td>12 140 241</td>
<td>5.75%</td>
<td>2.48%</td>
</tr>
<tr>
<td>2018</td>
<td>564 658 389</td>
<td>15.36%</td>
<td>12 478 335</td>
<td>2.78%</td>
<td>2.21%</td>
</tr>
<tr>
<td>2019</td>
<td>607 656 918</td>
<td>7.61%</td>
<td>12 757 836</td>
<td>2.24%</td>
<td>2.10%</td>
</tr>
<tr>
<td>2020</td>
<td>589 223 712</td>
<td>-3.13%</td>
<td>13 685 493</td>
<td>6.78%</td>
<td>2.3%</td>
</tr>
<tr>
<td>2021</td>
<td>593 880 125</td>
<td>.78%</td>
<td>11 804 781</td>
<td>-15.93%</td>
<td>1.99%</td>
</tr>
</tbody>
</table>
A further concern is the number of dioceses that have expenses that have continued to escalate at a rate that is often higher than the increases in income. This has seen several dioceses approving deficit budgets and, whilst this can be contained for a time, cannot be an ongoing situation. At the very least there needs to be reserves that can contain the deficit budgets. In addition, there needs to be recognition by dioceses that with low interest rates, the level of giving at diocesan level will be under some strain and budgets need to be drawn. Increasing levels of inflation will also put strain on giving and dioceses need to guard against excessive increases in costs.

COVID-19

On 26 March 2020 South Africa went into a hard lockdown in response to the global COVID-19 pandemic. Some two years later we are almost back to normal although the concept of work from home has become entrenched and with it a new way of doing business.

The financial impact on the church, particularly in dioceses with large rural components has been significant. Much of rural income is generated through plate offertories and this has not been possible with places of worship during lockdown. Many dioceses have seen income drop by more than 50% and in response the province reduced Diocesan Assessments by 50% from April 2020 and this level was maintained for most of 2020 and into 2021. The Provincial Finance Sub-committee review the situation on a regular basis and as of 1 July 2022 the percentage discount has been reduced to 30%.

As part of the setting of the budget for 2023 decisions have been taken that all meetings for 2023 will be done virtually and that travel, when allowed will be kept to the absolute minimum. This has seen the budget contract by a further 6.32% over 2022. This is on top of a budget reduction of 13.74% over the 2021 budget year a total reduction of budget of just under R2.7m. The 2023 budget reflects no provision for inflation increases.

An additional item that came onto the budget for 2022 is support for the new Province of Igreja Angola and Mozambique Anglicana (IAMA). This is the separation of Angola and the three dioceses of Mozambique into a new ACC Province independent from ACSA. In support of the new Province the Common Provincial Pension Fund will make available R500 000 per annum to the new Province, R250 000 of which is already within the budget with the balance being a new line item. This support will be for 5 years and will be reviewed at the end of that period.

The setting of assessments has been particularly difficult as the information required considers income levels pre-COVID. The approach has been to strip the budget down to its core requirements and to allocate on the formulae in place but in need there will be on-going reviews to determine COVID adjusted assessments for dioceses.

Overall, this pandemic, together with the war between Russia and the Ukraine is set to change the way the world does business and this is very much the case with the church. It has shown that it is possible to conduct the business of church remotely and that committees can function effectively in this way. To this end a significant investment
has been made into equipping Diocesan offices with hardware and software to enable meetings, both Provincial and Diocesan to take place. It is believed that this will be an investment that will be used for many years and that it is an investment in sustainability for the church, both financially and environmentally.

I take this opportunity to express a word of thanks to the Finance Board for their support and assistance over the last year and for the leadership provided by Bishop Luke as the Chair of Finance Board.

Finally, I would like to express my thanks to Terry Robinson and Antoinette Jacobs for the work and support they provide to the undersigned. It is, as always, much appreciated.

PENSION FUND REPORT TO PSC 2022


The pension fund sector is facing change at a level possibly not seen since the move, begun about 20 years ago, from defined-benefit to defined-contribution funds.

These issues relate to the regulatory reforms in the retirement industry, including a heightened focus on governance, and the proposed migration of stand-alone funds to umbrella funds.

Twin peaks

This legislation came into being on 1 March 2019 and in essence will see the financial services industry regulated by two authorities, or "twin peaks": the Prudential Authority, responsible for financial stability, and the Financial Service Conduct Authority (FSCA), responsible for overseeing market conduct.

Pension funds will, at least for the first three years, fall under the FSCA, which will have wider powers than the old regulatory authority, the Financial Services Board, in ensuring that funds are governed properly, and members’ interests are put first. Conduct standards issued by the FSCA will deal with the fair treatment of customers in line with National Treasury’s Treating Customers Fairly principles.

The FSCA will monitor financial advice given to members, fund governance and the duties of trustees, record-keeping, data management, financial management, the outsourcing of services, and conflicts of interest, among other things. It will also have increased powers of enforcement in acting against rogue funds and irresponsible trustees.

Default pension regulations

The default pension regulations, which pertain to pre-retirement and post-retirement investment strategies offered by pension funds offer a range of legal challenges for trustees.

Funds are required to have default strategies in place by 1 March 2019. This requirement
has seen the rules of both the CPSA Provincial Pension Fund, and the ACSA Retirement Fund amended to comply with the new regulations. Over the last two to three years the FSB and now the FSCA has been slow to approve rule amendments. As such both funds will need to operate in line with the amended rules although these have not to date been approved.

Of the default strategies themselves, the most challenging to implement may be the default preservation strategy.

In terms of the new regulations, a member who does not make a choice regarding his or her savings in a fund when retiring or changing jobs, becomes, by default, a paid-up member of the fund. The member’s savings are preserved in the fund until he or she decides to do something with them. This applies to both the CPSA Provincial Pension Fund and the ACSA Retirement Fund.

This places a burden on Funds to keep accurate records on paid-up members, who may wait many years before accessing their savings, or who may die with their savings still in the fund. This is of particular importance to both pension funds operated by the Anglican Church of Southern Africa.

The regulations also require that financial counselling be provided to retiring members on the best way to invest their savings. This function has in the case of the CPSA Provincial Pension Fund and the ACSA Retirement Fund, has been outsourced by the Funds, however, notwithstanding this the trustees will ultimately be responsible for the standard of counselling.

Insurance Zone

Following on from a lengthy period of issues regarding administration of the Funds a decision was taken to enter an arrangement with Insurance Zone to provide intermediary administration support for both funds. This comes at no extra cost to either Fund, as the fee paid to Liberty for administration is now reduced to incorporate a fee paid by Liberty to Insurance Zone. The effect of having entered into this arrangement saw an immediate improvement in administration broadly, with the allocation of contributions being made timeously and the processing of death and disability claims as well as retirements enhanced, and timelines reduced. On-going interaction with Liberty an Insurance Zone is seeing old issues being resolved and in general better administered Funds.

Insurance Zone also operate in the retail space and as such are available to provide pre-retirement counselling should a member not have a financial planner of their own.

The CPSA Provincial Pension Fund

From a modest beginning some fifty years ago with start up capital of R1m, this defined benefit fund has now reached R1.3bn in assets and provides security in retirement for 339 active members and 437 retired members, or their widows. In addition, the fund also has 194 paid up members. Between now and the end of June 2026 an additional 102 clergy
are scheduled to retire. This coupled with the number of clergy who leave the Fund on an annual basis, on average 15 per annum, will see the number of active clergy on this fund drop below 200 in the next 4 years.

The accumulation of these funds has come about through two main revenue flows:

1. Contributions by members of the fund are at standard industry levels of 7.5% of pensionable emolument however ‘employer’ contributions are at high levels and the current “employer” contribution of 42% is the highest regular ‘employer’ contribution rate in South Africa. This high contribution rate has been necessitated by an underfunding position on the Fund. By agreement with the Financial Services Board the ‘employer’ contributions were increased by 3% per annum for a period of four years, with 2018 being the year in which the cap of 42% is reached. It is hoped that this additional contribution will improve the solvency of the Fund. The solvency has come under pressure through two distinct characteristics of this Fund, the exceptional benefits given to members and the closure of the Fund to new members with effect 31 December 2010. The Board continues to look at ways to mitigate the underfunding.

2. The decision to engage the services of Novare Actuaries and Consultants in 2001 proved to be an extremely beneficial decision. The result of making the appointment of Novare as the Pension Fund investment consultants saw a shift of the investments of the Fund from Sanlam in mid-2001 to several different investment houses. In the 16 years since these decisions were made the fund has grown from R180m to R1.3bn. The investments are monitored daily by Novare and concerns, as they occur, are brought to the attention of the Investment Sub-committee at structured meetings or communicated through e-mail, in-between meetings.

Given the significant global economic uncertainty witnessed from late 2008 through to present, it is a testimony to the diligence of the Investment Sub-committee, Novare and our asset managers, working in union that has seen the effect of the global crash largely muted in the pension funds and the well-structured investment portfolio ensures that this fund remains funded at 100%. The statutory actuarial valuation of the fund as of 1 January 2022 is underway and should be ready for release at the November meeting of the Board of Trustees.

The effect of the COVID-19 pandemic has influenced pension funds; on one level the market sell off of assets world-wide saw the value of the investments diminish however as a large portion of the Provincial Pension Fund assets are held in a liability matching bond investment the effect of the global sell off on the pension fund has been limited. The bond market has continued to do well because of the low global interest rates and particularly on the Provincial Pension Fund the effect of low interest rates also reduces fund liability so from a funding perspective the Fund remains in good shape.

The Retirement Fund has been more influenced by the global sell off, but we have seen the markets recover to levels not quite as high as pre-COVID-19 levels, but the recovery is on-going and as more of the world markets re-open and market sentiment begins to
improve it is felt that the losses will be reversed. As it stands the losses incurred were not high as there was several defensive investments in place.

In both instances there has been some influence on markets by the Russian/Ukrainian war which has seen fuel prices at record highs and a consistent US$/Rand rate of around 1:15. This is fueling inflation and the likelihood of continuing interest rate increases is expected. This coupled with high unemployment, low growth levels and lack of policy by government do not bode well in the short to medium term.

**Investment outlook**

COVID-19 and the political uncertainties in South Africa have made investment in the local investment markets difficult. We are fully funded offshore to the extent of 25% and remain underweight on equities. The decision to amend the s28 guidelines to allow off-shore investment up to 45% will see the Fund increasing its off shore exposure to higher levels. The various downgrades that took place in the latter part of 2016 and during 2017 and again in 2020 have compounded the investment decisions that have to be made.

As mentioned earlier some of the risk has been somewhat muted by the shift of approximately R550m of the fund’s assets to a Liability Driven Investment strategy. The downgrades that took place in 2019/2020 did place pressure on the bond market however in a low interest rate environment the bond markets have done well. The Johannesburg Stock market is not a large bourse and with high price/earnings ratios evident our asset managers are struggling to find value and opportunities in the market at present. Taking all of this into account we find ourselves over-weight in cash and bonds.

Statistics South Africa (Stats SA) data showed that South Africa's gross domestic product (GDP) in the fourth quarter (Q4) of 2021 grew at a seasonally adjusted and annualised rate of 1.2%, which was better than expected.

The Provincial Pension Fund remains a negative cash flow fund which means that the inflow of contributions, monthly is less than the outflow by way of withdrawals, death benefit payments and pension payouts. It is for this reason that it has been important for the fund to achieve superior returns and to protect capital at all costs.

**Trustees**

During the period under review since the last sitting of Provincial Synod, the following elected Trustees have constituted the CPSA Provincial Pension Fund Trust Board:

<table>
<thead>
<tr>
<th>Name</th>
<th>Role</th>
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<tbody>
<tr>
<td>The Rt Revd E Daniels</td>
<td>House of Bishops' representative</td>
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<tr>
<td>The Rt Revd S Moreo</td>
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</tr>
<tr>
<td>Mr A Mjekula</td>
<td>Retired Clergy representative</td>
</tr>
<tr>
<td>Ms B Nthsingwa</td>
<td>Retired Clergy representative</td>
</tr>
<tr>
<td>Mr S Dongwana</td>
<td>Clergy representative</td>
</tr>
</tbody>
</table>
Valuation of the CPSA Provincial Pension Fund

The next statutory valuation of the Fund will be undertaken with effect 1 January 2022.

Housing Loans

Since the beginning of 2003, the Trustees have been exploring ways in which home loans could be offered to members. This resulted in several meetings with banks but in the end the multi-national nature of the ACSA meant that no one bank was able to offer home loan facilities to all members of the Pension Fund. As a result of this a home loan scheme has been launched on an ‘in-house’ basis with the administration of the scheme being undertaken by the ACSA Provincial Office. This scheme was launched on 1 June 2004 and to date loans totaling R28.3m have been advanced to members. The Trustees see this as being in keeping with helping clergy to prepare adequately for retirement by allowing the purchase of homes during a cleric’s ministry rather than at retirement date.

ACSA Retirement Fund

The ACSA Retirement Fund which is a defined contribution pension fund has fared well following a drop from markets globally following the COVID-19 pandemic sell-off. Assets as at end of April 2022 are at R181m and have shown good growth over 12 months reflecting a return of just over 9% from 1 April 2021. This fund caters for all laity employed by the church and all clergy ordained after 31 December 2010.

The monitoring of all investments continues daily through Novare and the ACSA Investment Sub-committee oversees the investments on behalf of the Trustees. Significant percentages of assets held either in cash, or near cash, ensures that both funds are well placed to take advantage of opportunities in the market as and when they present themselves.

The present Board is constituted as follows:

Ms S Robberts  Member elected Trustee
Rt Revd S Moreo  Member elected Trustee
Ms Z Hill  Employer elected Trustee
Mr T Motsepe (Chair)  Employer elected Trustee

Following on from the compliance visit in 2016 discussions have taken place around the type of fund the ACSA Retirement is and whether given the circumstances it is the best type of fund for our membership profile. To this end some work has begun
on the Fund converting to an Umbrella Fund. Unlike normal pension funds where the member contributions are all drawn from a single payroll, the ACSA Retirement Fund has approximately 40 pay points. If one pay point does not pay their contributions over, it places the entire Fund at risk. Under an umbrella arrangement each pay point would become a participating employer and if a pay point does no pay contributions over that pay point would simply be suspended without affecting the status of any of the other contributing pay points. In all other respects the Fund would remain the same. There is a process underway to have new rules approved by the FSCA which will see the ACSA Retirement Fund becoming an uninsured fund and make provision for 4 additional trustees configured in the same way as is the case for the CPSA Provincial Pension Fund.

**Surplus**

This Fund did have a surplus because of bonuses in a smooth bonus portfolio being declared over the years by various asset managers and not being allocated to members. The surplus has been paid out in part and a process was begun last year whereby the Fund engaged the services of a tracing company to find members so that surplus credits held by them in the Fund, can be paid out. For claims outstanding longer than 2 years these member assets will be transferred to an unclaimed benefit fund. The unclaimed benefit fund continues to look for the members and pay out their benefits. It is however the only focus of the Fund and as such their pay out rate is better than those achieved by pension funds and tracing agents.

**Life stage model**

Following the collapse in the world markets some ten years ago work has been undertaken on providing members with a ‘life stage investment model’ as an option. In a nutshell this allows for the transfer of member assets from higher risk equity investments to more stable return investments in the three years leading up to retirement. This will not be an automatic switch but will be advised to members so that the asset base can be preserved in the final years leading up to retirement.

**Funds Administration**

As mentioned above Liberty continue to administer the Funds on behalf of the Anglican Church of Southern Africa however with the appointment of Insurance Zone the administration of the Fund will be through this company as an intermediary.

**Investments**

The ACSA pension funds have been fortunate to have a great deal of expertise in the Investment Sub-committee. This expertise is enhanced by Novare, mentioned above, who have undertaken a significant amount of analytical work on behalf of the Fund and have guided the investment strategy. The Investment Sub-committee comprises the following members:

Mr D Illett (Chair)

Mr A Mjekula
Succession planning

The appointment, in mid-April 2019, of Ms Cynthia De Beer as the Deputy Principal Officer of the two pension Funds has already started to ease the pressure on the Principal Officer. The premises that had been acquired in late 2019 have been given up and both Cynthia and Porta Fielies are working from home. The intention is that the Pension Fund administration will become centered in Gauteng following the retirement of the present Principal Officer.

A final note is to extend my thanks not only to the Trustees who have played a significant role in both the Funds and to the Investment Sub-committee who bring significant levels of expertise to the sustainability of both funds. In addition, my thanks to Cynthia and Portia both of whom work with me on pension fund matters. Cynthia and Portia are establishing themselves as a team in Johannesburg and I am grateful for the role that both play in the pension fund administration. Thank you, Cynthia and Portia!
COLLEGE OF THE TRANSFIGURATION REPORT TO PSC 2022

OFFICE BEARERS:
Joint Acting Rectors: Percy Chinganga and Janet Trisk

What are the most important aims/objectives/vision/mission?
Theological Education and formation of women and men preparing for ministry

The last two and a half years have been challenging to us all. What are the 5 most important points your organisation would want to share with ACSA? (Example: Lessons learned, growth/decline, members involvement (lack) in programs, Programs, achievements, outcomes- alignment with ACSA mission pillars etc.)

1. An exponential rise in online work – teaching and learning, meetings, library
2. Financial impact – poorer dioceses, send fewer students which impacts our financial sustainability
3. Affirmation of the importance of theological education, spiritual and ministerial formation to the work and life of the church, ACSA in particular. CoT was not closed in the face of the impacts of COVID – 19.
4. Enhancement of creativity in church mission and evangelism. The pandemic did not stop us from worshipping and engaging in mission and pastoral activities here in Makhanda.
5. A heightened alertness to hygienic requirements and standards in our day-to-day engagements.

What would you describe as 5 challenges or opportunities that your organisation experienced during this time that you would wish to share with ACSA?

1. Development of technological skills and resources
2. Pushed to consider online courses – leading to a very successful Leadership Development course
3. Difficulties with adjusting to new ways of doing things, i.e. worshipping, teaching & learning online.
4. Leadership and management in an environment characterized by fluidity and uncertainty.
5. Doing theological reflections in the midst of a pandemic.

Strategic objectives for the next (1-5) years.
Strategic Planning will take place later this year, once the new rector is in office.

Programme of action to achieve/implement the objectives. (example: special projects, recruitment, outreach, ect)

Strategic Planning will take place later this year, once the new rector is in office.

Any special meeting or event that requires ACSA attention/involvement
Normal annual budget: The budget has been approved by Council on 22 March 2022. It contains matters of a confidential nature.

Total number of members: not applicable

Total number of recipients of services or projects/programs: Full time students 30

What would your organisation like to see on the agenda for ACSA’s Provincial Standing Committee 2022?

Theological Education and formation: particularly support for the College of Transfiguration, including support for short courses offered

What decision or recommendations does your organisation require from ACSA’s Provincial Standing Committee 2022 to assist you in implementing your plan of action/resolution?

Recommendation that each diocese engage with College leadership to discuss ways of supporting the College. This need not be simply financial, but for example, recommending that clergy and lay ministers attend short courses, discussing the possibility of College staff offering online clergy schools.

The Lambeth Conference takes place in 2022– List 2 issues that Lambeth should debate/discuss.

1. Climate change and environmental issues
2. Poverty alleviation in 3rd world contexts

Name 2 important ways in which your organisation has been impacted by COVID? Were you able to mitigate the impact of it? If yes, what measures did you take? What measures were in place to mitigate this? How would you have liked ACSA to offer support during this time?

1. Financial – We are attempting to offer more online short courses to raise revenue. We have not filled a vacant academic staff position.

2. Covid regulations restricted gatherings, including chapel services, class sizes etc. During Covid online services and rotation of those who attended chapel was implemented. For a time, all classes were held online.

FUTURE PLANS:

As noted above, strategic planning will take place once the new rector has been instituted.
ANGLICAN BOARD OF EDUCATION REPORT TO PSC 2022

OFFICE BEARERS:

Chairperson: Bishop Peter Lee

Vice-Chairperson: The Revd. Delani Mthembu

Secretary: Mr. Robert Ferrandi

Treasurer: Mr. Moeletsi Mbeki

Directors: Bishop Allan Kannemeyer

Ms. Lungi Zulu

Ms. Aud Mazibuko

The Revd. Dr Delysia Timm

Mr. Julian Cameron

Ms. Deanne King

The Revd. Lulama Ntshingwa

Executive Director: The Revd. Jaques Pretorius

Regional Director: Mr. Walter Mercuur (Western Cape)

Projects & Admin Officer: Mr Mpho Kuzwayo

What are the most important aims/objectives/vision/mission

• The support of existing Anglican Church Schools as extensions of Diocesan ministry and ‘sites of mission’ (clarify, articulate, and develop the Anglican Christian identity, ethos and culture of schools; reflected in policy formulation, pedagogical and pastoral practice and meaningful responsiveness to the changing complexities of a democratic South Africa)

• The development of new church schools, (currently through partnerships which identify, capacitate and mentor ECD initiatives in parishes – SmartStart is our strategic partner);

• The transformation of public schooling, through partnerships which leverage the triangulated relationship between a local school & school district, local parishes and educational development service providers – Thuto Educational Development Agency (TEDA) is our strategic partner.

The last two and a half years have been challenging to us all. What are the 5 most important points your organisation would want to share with ACSA? (Example: Lessons learned, growth/decline, members involvement (lack) in programs, Programs, achievements, outcomes- alignment with ACSA mission pillars etc.)

• The ongoing impact for both teachers and pupils of the 2020 #yousilenceweamplify & #BLM processes. These experiences have been engaged with by the Archbishop’s Task Team on Discrimination in Anglican Church Schools to ensure deep introspection, the acknowledgement of discrimination, visible contrition, and the taking of actions which build the trust necessary for forgiveness.

• significant financial sustainability challenges for a number of schools due to the
state of the economy, social disruption and emigration. This has already resulted in the closure of Bishop Bavin School, and St Martin’s Rosettenville writing to its community concerning the financial viability challenges it faces.

- Mindful of the role we play, alongside other Christian denominations and faith traditions, in restoring the soul and spirit of our nation given the consequences of colonialism and apartheid; to discern both the need for and types of further responses to the ongoing impact of the Bantu Education Act (Act 47 of 1953) – particularly those which could be embodied liturgically.

What would you describe as 5 challenges or opportunities that your organisation experienced during this time that you would wish to share with ACSA?

- Limited access to school: children missed at least three-quarters of a year of school in the past two school years. This reduced their opportunities to learn and allowed more time to forget what they had learnt.

- Curriculum impact: the accumulated deficit from the COVID years will mean that current Gr 10 learners, for example, will need to learn as much in three years as previous cohorts learned in four. In languages, the big challenge is to ensure that reading is mastered by the end of the foundation phase – the third year of schooling – and to ease the subsequent language transition.

- School feeding schemes were unable to feed 9 million children during periods of hard lockdown.

- School fee collection affected by increased unemployment of primary caregivers.

Strategic objectives for the next (1-5) years

- These remain the same as detailed above

Programme of action to achieve/implement the objectives. (example: special projects, recruitment, outreach, etc)

- Enable and support the establishment of Diocesan Boards of Education and regional ABESA structures;

- Continue to develop our partnership with the CofE Education Office and Foundation for Educational Leadership;

- The finalization of the Provincial Task Team’s report on discrimination in Anglican Church Schools and defining ABESA’s role in its adoption and implementation by both Dioceses and schools;

- ECD Project: analysis of, and appropriate response, to data obtained from parish infrastructure scoping exercise in Diocese of Pretoria; rollout of this project to other Dioceses;

- Initiate the pilot phase of the public school, parish/archdeaconry, DBE district office ‘triangulation’ project;
• Develop and offer training for Bishops’ Representatives on School Governing Bodies;

• Hold a watching brief for schools on the matter of school properties held in trust by Diocesan and Provincial Trustees.

• Strengthen our partnership with the ETDP SETA as an enabler of training and professional development for teachers;

• Develop a sustainable funding model for the work of ABESA;

• Developing and resourcing the role of ABESA’s Project & Administration Officer

Any special meeting or event that requires ACSA attention/involvement

–

What would your organisation like to see on the agenda for ACSA’s Provincial Standing Committee 2022?

• Thoughtful reception of the report from the Provincial Task Team on Discrimination in Anglican Church Schools;

• Consider the development of a Provincial School Chaplaincy Intern programme supported by an appropriate curriculum;

• What decision or recommendations does your organisation require from ACSA’s Provincial Standing Committee 2022 to assist you in implementing your plan of action/resolution?

• Commending of the report from the Provincial Task Team on Discrimination in Anglican Church Schools for adoption and implementation by the Synod of each Diocese;

• Commending again the establishment of Diocesan Boards / Committees / Forums of Education in partnership with ABESA

The Lambeth Conference takes place in 2022– List 2 issues that Lambeth should debate/discuss.

• Establish mechanisms in the Anglican Communion for the inter-provincial and diocesan collaboration of Education structures

Name 2 important ways in which your organisation been impacted by COVID? Were you able to mitigate the impact of it? If yes, what measures did you take? What measures were in place to mitigate this? How would you have liked ACSA to offer support during this time?

–

FUTURE PLANS:
• To ensure, together with Diocesan Educational structures, the implementation of the Provincial Task Team's recommendations;

• Building ABESA’s capacity to deliver on its strategic objectives;

• Explore a partnership and collaboration opportunities with the UBUNTU leaders Academy;

• Participating in and/or organising conferences and research projects on the role of the church in education and building models for partnerships.

ACSA ENVIRONMENTAL NETWORK REPORT TO PSC 2022

OFFICE BEARERS:

Liaison Bishop: Bishop Stephen Diseko, Coordinator: Rev Dr Mash

Provincial reps (Mme Matito Lechoano – MU, Br Lawrence Lecogo BMMG, Lulama Ntuta – AYSA, Toby Koloti - ASF, Mme Peggy Kambule – AWF) Rev Dr Andrew Warmback, Bishop and Kate Davies, Rev Shaun Cozett

What are the most important aims/objectives/vision/mission

To strive to safeguard the integrity of creation, and to sustain and renew the life of the Earth (Fifth Mark of Anglican Mission)

The last two and a half years have been challenging to us all. What are the 5 most important points your organisation would want to share with ACSA? (Example: Lessons learned, growth/decline, members involvement (lack) in programs, Programs, achievements, outcomes- alignment with ACSA mission pillars etc.)

• The Launch of Green Anglicans of Africa. This is now a movement recognized as part of CAPA. Green Anglicans is now in ACSA, Central, Kenya, South Sudan, Rwanda and DRC. The launch event took place in Lusaka, Zambia

• Online Eco-theology course. A successful four session online theology course was held (OT, NT, Liturgy and Climate Change response)

• Adding a rep from each Provincial Organisation to the Steering Committee, this has enabled us to spread our reach.

• Finances have been a big challenge and when the Province doubled our rent we had to move out of the offices – so are now all working from home which has its challenges.

• At the Communion level we have been involved in preparations for Lambeth in particular the Anglican Communion Forest Initiative, an Eco-bishop’s seminar and a Forest Seminar.
• A Climate Activist Course with leading members of PYC
• Piloting a “Green Teens” climate activist course.
• Rev Rachel Mash speaking at UNEA in Nairobi. And joining the UNEP Faith for Earth task team on Plastic Pollution
• Being part of the Steering committee for the Ecumenical Season of Creation group.
• Bishop Ellinah and Canon Rachel Mash receiving St Augustine Awards from Canterbury

**Strategic objectives for the next (1-5) years.**

1. Work with Task Team to grow Green Anglicans Across Africa
2. Promote the Anglican Communion Forest in our Dioceses
3. Strengthen Eco-theology online and clergy courses
4. Implementation of the Green Canons
5. Continue to promote Season of Creation
6. Make sure each Diocese has an active Diocesan Environmental Coordinator and an active team
7. Financial stability.
8. Roll out home gardening as a response to food insecurity
9. Roll out Green Teens and ‘movers and shakers” programmes
10. Implementation of PSC resolutions. (Green Canons, Plastic, water harvesting etc.)
11. Work with ecumenical partners to gather Youth before COP27 (Climate YES movement)
12. Plastic pollution fighting

**Any special meeting or event that requires ACSA attention/involvement**

Major Services/ Events: Season of Creation: 1st of Sep to 4th of October.
World Environment Day 5th June. World Oceans Day 8th June.

**What would your organization like to see on the agenda for ACSA’s Provincial Standing Committee 2022?**

Implementation of all the resolutions that have taken place previously, the information does not get down to Diocesan level and is often not implemented.

**What decision or recommendations does your organization require from ACSA’s Provincial Standing Committee 2022 to assist you in implementing your plan of action/resolution?**

n/a
Name 2 important ways in which your organization has been impacted by COVID? Were you able to mitigate the impact of it? If yes, what measures did you take? What measures were in place to mitigate this? How would you have liked ACSA to offer support during this time?

Yes, we took our services and training on line.

The loss of our beloved Bishop Ellinah Wamukoya hit us very hard.

FUTURE PLANS:

Listed above under strategic objectives for 1-5 years

2021 Financial report

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ACSA FELLOWSHIP OF DEACONS REPORT TO PSC 2022

INTERIM OFFICE BEARERS:

Chairperson: Deacon Prof. J.W. Aitchison
Vice-Chairpersons: Deacon Gwynne Lawlor/ Deacon Joan Jones
Secretary: Deacon Shula Moshesh
Treasurer: Deacon Pieter Wesseloo

What are the most important aims/objectives/vision/mission?

As deacons we are called to a service ministry. It is therefore our joy and our delight to follow the example of our Lord Jesus Christ in His service and ministry to all mankind, wherever we are placed, and however we are gifted.
The last two and a half years have been challenging to us all. What are the 5 most important points your organisation would want to share with ACSA? (Example: Lessons learned, growth/decline, members involvement (lack) in programs, Programs, achievements, outcomes- alignment with ACSA mission pillars etc.)

1. Lessons learned:

While the ACSA Fellowship of Deacons is recognized in and supported by regional and international ecumenical diaconal organizations of Europe (DIAKONIA Region Africa Europe) and the rest of the world (DIAKONIA World Federation), it struggles for support and recognition in its own Dioceses and Province.

2. Growth and Decline:

a) The number of licensed permanent deacons in ACSA has diminished drastically. A few active deacons are no longer licensed, although they do hold Permission to Officiate. The consequence of the current state of the permanent diaconate in ACSA will impact very shortly on the ability to be represented both within our parishes, our dioceses, ACSA and internationally. Most diocese never had, or no longer have, active groups of deacons.

b) We were obliged to cancel our Conference for two years in a row, partly due to the Covid lockdowns. This, together with a lack of understanding in our Province on the vocation, role and ministry of a permanent vocational deacon has impacted on the morale of the deacons of ACSA. It has also impacted negatively on our numbers and on those seeking ordination to the diaconate. Some vocational deacons have become priests.

3. Members involvement:

a) Despite this, many permanent deacons have been true to their vocation, identifying and addressing social problems in their parishes, assisting with ministry, education and training.

b) Additionally, four of our permanent deacons serve on international committees of DIAKONIA World Federation together with deacons of other denominations. One of our deacons serves on the Executive of DIAKONIA Region Africa Europe. Her term of office was extended until September 2023, when – due to the diminished number of permanent deacons being ordained in ACSA – this role will be handed over to the Warden of Methodist Deacons in Southern Africa.

c) Members involvement at Parish level: Deacons have always been fully involved with serving their parishes and dioceses – teaching, preaching, taking communion to the sick, working on committees and being involved in outreach. They are the eyes, ears and helping hands of their parishes in the community to the churched and the unchurched, the poor, sick and neglected. However, because many of ACSA deacons are no longer licensed, their ongoing ministry at the Altar and in the parish is dependent on their usefulness to and relationship with the parish priest and parish.
d) Achievements: One of the deacons on one of the international DWT committees was able to attract funding for three projects in the Eastern Cape. Other deacons were involved in supplying Prem-baby units in state hospitals with blankets and beanies, and in the distribution of blankets and clothing collected in wealthier parishes to parishes where poverty was very evident. In general, active deacons become involved in social outreach – not so much on a one off, but on a sustained basis. One deacon prepared daily electronic homilies to support the faithful during the lockdowns. As many priests have been overburdened and running many chapelries, distinctive deacons have been most helpful in distributing communion to chapelries between visits from the Priest and visiting sick and elderly as well as taking care of social development issues within the parish.

e) Challenges: Despite the quite evident usefulness of the ministry of the permanent deacon to the work of the Church in the world, ACSA – it would appear – finds it difficult to imagine the future of the Church with a true three-fold order. Correct information about and knowledge of the ministry of the deacon has been considerably eroded by the focus on a transitional diaconate. There seems to be an understanding in ACSA – among many clergy and laity – that the diaconate has to be tolerated in order to become a priest, then bishop, then archbishop. It is merely a transitional state in a highly stratified church order. To remain a deacon is to be shown to be not good enough to be a priest!

**Strategic objectives for the next (1-5) years**

We have only one current strategic objective – to wait faithfully upon the collective mind of our Archbishop and Bishops as to whether there is any point in a continued existence of the office of permanent (vocational) deacon in ACSA. This will inform our actions as to whether or not we keep the Fellowship going.

**Programme of action to achieve/implement the objectives (example: special projects, recruitment, outreach, etc.)**

Depending on the decision of the Archbishop and Bishops as to whether or not they support Lambeth’s view that the vocational diaconate is useful and appropriate to our times, we would then share the vision of the ACSA Fellowship of Deacons for a vibrant Servant ministry – discernment of vocation, modes of service, training requirements in theology and outreach, etc.

**Any special meeting or event that requires ACSA attention/involvement**

Conference of ACSA Deacons (Early September 2022)

**What would your organisation like to see on the agenda for ACSA’s Provincial Standing Committee 2022?**

What decision or recommendations does your organisation require from ACSA’s
Provincial Standing Committee 2022 to assist you in implementing your plan of action/resolution?

We need clarity on whether or not ACSA, as an Anglican Communion, has any will to have permanent deacons. If it does not wish to retain and grow the permanent diaconate, how do our Archbishop and Bishops envisage the role and function of this ministry for the future?

The Lambeth Conference takes place in 2022 – List 2 issues that Lambeth should debate/discuss.

What is the state of the permanent diaconate in the Anglican Communion in the various Provinces?

What support can be given for the selection and training of the permanent diaconate?

Name 2 important ways in which your organisation been impacted by COVID? Were you able to mitigate the impact of it? If yes, what measures did you take? What measures were in place to mitigate this? How would you have liked ACSA to offer support during this time?

1. Morale of the deacons was affected significantly, because of the lack of support. Outreach was continued by some deacons – however, we do not have as much information as before.
2. We have been unable to fellowship with deacons in other Dioceses.
3. Measures put in place: We, as the leadership, have tried to stay in touch with key persons. This too became difficult with people staying in their homes, and not having access to data. Some deacons have failed to respond to attempts to make contact.

However, a group of deacons travelled at their own cost across the country to meet over three days for a discussion on the way forward.

FUTURE PLANS:

We place ourselves faithfully into God’s hand, and into the hands of our Archbishop and Bishops. We will wait on their decision.

However, should the decision be made to no longer ordain to the office of permanent deacon, the current leadership of the ACSA Fellowship of Deacons will collate the information gleaned over time and lodge the data in a suitable location (e.g. a university library), to be accessed by future generation. We will also bow out with dignity from our international connections.
Normal annual budget:

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Note: Current balance R62 942

Total number of members: Currently unknown (mailing list of 111 people)
Total number of recipients of services or projects/programmes

ANGLICAN STUDENTS’ FEDERATION REPORT TO PSC 2022

OFFICE BEARERS:

President: Basetsana Makena
General Secretary: Malusi Ngidi
General Treasurer: Olwethu Malo
Media and Projects Officer: Thupane Taaso
Gender, Education and Transformation: Tsobotsi Koloti
Provincial Chaplain: Wandile Dlamini

What are the most important aims/objectives/vision/mission

Our mission is to serve the needs of students and communities, to proclaim the Gospel of Christ and develop mature Christian students for leadership in church and society. We commit ourselves to building peace, democracy and justice in Southern Africa

The last two and a half years have been challenging to us all. What are the 5 most important points your organisation would want to share with ACSA? (Example: Lessons learned, growth/decline, members involvement (lack) in programs, Programs, achievements, outcomes- alignment with ACSA mission pillars etc.)

• There was a move towards virtual spaces which allowed people to meet even though they were apart. However, the question of access to these spaces soon became a question of access as they require certain kinds of devices, network strength (geographical) and financial means for things like data. The measures were useful for the situation but not to fill the gap.

• While people could not be on campuses, some branches managed to recruit and ensure their survival

• For the branches that operate in different circumstances and could not recruit, the
danger of being unable to inject new blood and ideas is obvious as they are finding it hard to operate at their optimal level now. This should be watched out within the Communion as the future looks bleak and the ability to retain membership is not at its best.

- ASF also celebrated a large number of graduates during this period but the high levels of unemployment within the Province means that few of these graduates are in position to assist the Church and the Federation financially.

- With all these challenges, the resilience of the members to sustain their Federation was a great reminder that we are all caretakers of things bigger than us and these organizations and federations live within our people.

**What would you describe as 5 challenges or opportunities that your organisation experienced during this time that you would wish to share with ACSA?**

In addition to the points mentioned above, we got a chance to explore the potential of the use of the virtual spaces. While access limits large-scale, there was success in employing them for controlled circumstances and these will go to supplement normal operations once life is back to where it was.

**Strategic objectives for the next (1-5) years**

1. Spiritual Growth and Development
2. Leadership and Unity
3. Social Development
4. Academic Excellence

**Programme of action to achieve/implement the objectives. (example: special projects, recruitment, outreach, etc)**

1. Mass-recruitments in branches to restore pre-pandemic numbers
2. Social gatherings
3. Weekly services and Bible Studies on campuses
4. Outreaches on campuses and communities
5. Workshops
6. Social campaigns like Thursdays in Black
7. Partnerships with AYSA, Hope Africa and Green Anglicans to coordinate in fulfilling shared objectives within ACSA
8. Provincial and Regional Conference
9. #ASFPrayerDay every Wednesday which is part of #ASFWednesdays
10. Lift as you Rise
Any special meeting or event that requires ACSA attention/involvement

A.G.M: (Date) 18 September 2022 – 23 September 2022

Major Services/ Events:

- ASF Provincial Conference
- Provincial Executive Committee Physical Meetings (2)
- PEC visits to regions across the province
- Virtual PEC meetings in between physical meetings

Normal annual budget:

—

What would your organisation like to see on the agenda for ACSA’s Provincial Standing Committee 2022?

• A commitment to the sustenance of the Church going into the future beyond these immediate years
• An increase of the ASF budget
• Support to ASF at regional level across our Dioceses

What decision or recommendations does your organisation require from ACSA's Provincial Standing Committee 2022 to assist you in implementing your plan of action/resolution?

• A speedy appointment of Chaplains to all ANSOC branches across the Province.
• An increase to the ASF budget or actual support to ASF ministry like availing venues for conferences and supporting Chaplaincy work.

The Lambeth Conference takes place in 2022– List 2 issues that Lambeth should debate/discuss.

Commitment to making quality education accessible to all people across the world irrespective of their race, gender, sex, class and other markers of identity. This accessibility should speak to financial and other social barriers that lock quality education a commodity of the well off.

Name 2 important ways in which your organization been impacted by COVID? Were you able to mitigate the impact of it? If yes, what measures did you take? What measures were in place to mitigate this? How would you have liked ACSA to offer support during this time?

The Federation recruits annually as it sheds membership through graduates. COVID denied us recruitment while we continued to lose membership. We are now recruiting to recover two layers of membership that was shed without being replaced. Online recruitments attempted to fill the gap but that is largely a function of the recruit already being friends with someone who shared the information.
We had to move the 60th Celebration of ASF to online. The change seems to have taken the sting out of the event and the excitement members had.

Fewer Chaplains as the active Chaplains were further strained by the impact of COVID and the Chaplaincy work was in the first batch of sacrifices. ACSA can support by establishing a standard of ensuring that each branch has a Chaplain.

FUTURE PLANS:

ASF aims to continue being an important cog in the molding of individuals that go on to commit themselves to the church and to our communities.

ASF commits to continuing walking with students as they pursue their studies and navigating life with them, winning souls for the gospel.

ANGLICAN WOMEN’S FELLOWSHIP REPORT TO PSC 2022

OFFICE BEARERS:

Chairperson: Lucille Henniker
Vice-Chairperson: Monica Thaele
Secretary: Jacoba Kleinsmith
Treasurer: Frances Dickson

What are the most important aims/objectives/vision/mission

Promote and further the life of the Church in all spheres;

Participate as much as possible in ecumenical activities;

Co-operate and maintain good relations with all welfare organisations with particular emphasis on the aims:

Prayer and Worship - Mission and Witness - Fellowship and Study - Service and Stewardship

The last two and a half years have been challenging to us all. What are the 5 most important points your organisation would want to share with ACSA? (Example: Lessons learned, growth/decline, members involvement (lack) in programs, Programs, achievements, outcomes- alignment with ACSA mission pillars etc.)

• No activities for two years – we were connected throughout the Province with daily scripture readings and prayers on our “prayer chat”, messages on WhatsApp and memos to diocesan presidents. Dioceses and branches connected via WhatsApp messages and audio transmissions to encourage their members and keep them informed.
• A drastic decline in membership due to a large number of our members being called to “higher service”; many are reluctant to commit for various reasons; many are still fearful, especially our seniors; members are demotivated due to the effects of COVID.

• Lessons learned - we need to be flexible in our approach and be open to adapt to new ways of doing things – we need to put measures in place to be put into practice should our lives be interrupted in future.

• Despite many challenges and uncertainties, members were still able to reach out to the needs of others with soup kitchens, knitted items for babies, food hampers and much more.

What would you describe as 5 challenges or opportunities that your organisation experienced during this time that you would wish to share with ACSA?

• Many had to become acquainted with the use of modern technology, which was also a challenge, especially for our seniors and members in the rural areas and they might have felt left out.

• Struggling to develop and maintain a fully functional website for Provincial AWF.

• A website can be used as a marketing tool and we will be able to reach many more people (potential members)

• To get all members back in committing themselves in honouring the AWF aims and objectives.

Strategic objectives for the next (1-5) years

1. Workshops
2. Recruitment
3. Outreach
4. LGBTI+
5. GBV

Programme of action to achieve/implement the objectives(example: special projects, recruitment, outreach, etc)

1. Workshop the Training Manual in all dioceses
2. Dioceses to continue to engage with all women in their parishes.
3. On Provincial level, continue to support Hope Africa when the need arises.
4. To engage in workshops on diocesan level.
5. To continue to work with NGO’s

Any special meeting or event that requires ACSA attention/involvement
All diocesan AGM’s to be held before October 2022. For many it would be the first after 2019.

Major Services/ Events:

Diocesan level – Quiet Day/Retreat - Mary & Martha Day Service in July

Provincial level – 27th Provincial Council Meeting – 26–30 October 2022, hosted by the diocese of the Free State at Imvelo Safari Lodge Bloemfontein.

Normal annual budget:

Income: R

Subscriptions: R236610

Fundraising: 

Donations: 

Other: 

Bursary Fund: R25060

Diocesan Assessment: R48 000

Other Expenses: R

Travelling: R 46432

Admin: R107815

Municipal Services etc R24000

Total number of members: 5165

Total number of recipients of services or projects/programs: –

What would your organisation like to see on the agenda for ACSA’s Provincial Standing Committee 2022?

• Involvement of Rectors and Parish Priests: To help promote the AWF in the parish; encourage and motivate existing members to return and to adhere to COVID regulations.

What decision or recommendations does your organisation require from ACSA’s Provincial Standing Committee 2022 to assist you in implementing your plan of action/resolution?

–

The Lambeth Conference takes place in 2022– List 2 issues that Lambeth should debate/discuss.

N/A

Name 2 important ways in which your organisation been impacted by COVID? Were you able to mitigate the impact of it? If yes, what measures did you take? What measures were in place to mitigate this? How would you have liked ACSA to
offer support during this time?

Members, branches and dioceses suffered financial hardship and were struggling to pay their fees to the branch, diocese and the Province. YES - Dioceses were exempted from their financial obligations to the Province for 2020. It was to be filtered down to the branches. However, many are still struggling to pay their fees for 2021.

We were unable to meet in person but managed to connect virtually.

FUTURE PLANS:

To ensure that our revised Provincial Constitution be accepted at our Provincial Council Meeting in October 2022, be understood and implemented by all AWF members.

Sensitising women on CBV issues – a “plan of action” will be rolled out at our Provincial Council Meeting in October.

Translation of the Provincial Constitution in different languages.

ANGLICAN YOUTH OF SOUTHERN AFRICA REPORT TO PSC 2022

OFFICE BEARERS:

Chairperson: Lulama Ntuta
Vice-Chairperson: Darius Rakabe
Secretary: Silungile Khumalo
Treasurer: Gopolang Lekoko

What are the most important aims/objectives/vision/mission

The PYC shall promote and develop the mission and ministry of the Christian Church as understood and supported by the Anglican Church of Southern Africa with particular emphasis on the youth. The PYC enhances the ministry to Young People and the Key Ministry focus areas are Worship; Caring for creation; Evangelism and Mission; Fellowship; Discipleship and Service.

The last two and a half years have been challenging to us all. What are the 5 most important points your organisation would want to share with ACSA? (Example: Lessons learned, growth/decline, members involvement (lack) in programs, Programs, achievements, outcomes- alignment with ACSA mission pillars etc.)

- Importance of embracing technology to enhance the ministry
- More young people contributing at Synod (Diocesan and Provincial)
- Growth in environmental awareness and advocacy
- Collaboration with other youth ministries and breaking down the silos
- Lack of genuine discipleship and succession planning

What would you describe as 5 challenges or opportunities that your organisation
experienced during this time that you would wish to share with ACSA?

Challenges:

• Mental health challenges
• Less youth coming back to church after COVID, challenged to come up with programs that will attract young people back to church.
• Finding effective strategies to help implement some synod resolutions e.g. how we implement the ban of plastic.
• Inequalities that we as a society face across the province, and there is a need to engage in social justice issues.
• Unemployment and Entrepreneurship

Opportunity:

• In running programs online we were able to connect people from across the province which before was a much more difficult task and this helped us creatively find new ways of disseminating information.

Strategic objectives for the next (1-5) years.

• Policy workshops: Canons, Pastoral Standards, Safe Church guide, Social Media Guide
• Caring for creation drives
• Fundraising: AYSA online shop
• Social drives: Sanitary drive; Jersey drive
• Resource hub of materials for leadership growth, and ministry planning.
• Become more engaging on social justice issues.
• Implement the Framework for spiritual development for children and youth

Programme of action to achieve/implement the objectives (example: special projects, recruitment, outreach, etc)

• Create a Database
• Partner with GA to get more environment agents at dioceses
• Webinars as form of teaching on key issues
• Building a resource portal for children and youth ministry leaders on the AYSA website.
• Run awareness campaigns around social justice issues that impact our communities.

Any special meeting or event that requires ACSA attention/involvement

A.G.M:18 – 20 Nov 2022
Normal annual budget:

Income: R80 000  
Expenses: R55 000

Subscriptions:  
Project 1: R30 000 cluster/diocesan workshops on policies

Fundraising: (R20000)  
Project 2: R10 000 chaplain’s conference on policies

Donations:(R5000)  
Project 3: R5000 Social responsibility: GBV

Other:  
Project 4: R10 000 care for creation project

Other Expenses:  
R30 000

Travelling: R20 000 Exco meetings twice a year

Admin: R5000

Comms&Media: R5000

Total number of recipients of services or projects/programs: average 100 per diocese

What would your organisation like to see on the agenda for ACSA’s Provincial Standing Committee 2022?

• How to implement environmental network resolutions
• Diocesan GBV awareness
• Also would like to see discussed the development of a Provincial media house to help all Dioceses and ministries with the development of resource material.

What decision or recommendations does your organisation require from ACSA’s Provincial Standing Committee 2022 to assist you in implementing your plan of action/resolution?

• Regulate Youth and children’s ministry educational programs and training.
• More inclusivity of young people in our church programs

The Lambeth Conference takes place in 2022 – List 2 issues that Lambeth should debate/discuss.

• The role of church in facing community challenges within our various contexts.
• Forging link with dioceses outside ACSA for sharing resources

Name 2 important ways in which your organization been impacted by COVID? Were you able to mitigate the impact of it? If yes, what measures did you take? What measures were in place to mitigate this? How would you have liked ACSA to offer support during this time?

• We were not able to have as many in-person gatherings and consultations as stipulated by our constitution and so we used the online platform of zoom.
• Rise in mental un-wellness
• Decline in interest for fellowship and communion could not be mitigated

**FUTURE PLANS:**

To grow as a ministry; collaborate more with other youth ministries and generate more funds through fundraising to support the ministry.

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**GROWING THE CHURCH REPORT TO PSC 2022**

**Introduction**

Growing the Church (GtC) supports thirty dioceses in their mission, evangelism, and church growth strategies. Taking a holistic approach, GtC provides training for these as well as a variety of ministries, such as leadership development, discipleship, spiritual formation, youth development and children’s ministry. And also, through partnerships with social and environmental development ministries. GtC also helps to host Anglicans Ablaze on behalf of its leadership team. This report highlights our more focused approach since 2019 to the present – which we will continue with thanks to Covid-19, while incorporating a mix of online and in-person training and evangelism. The most exciting aspect of 2021 and 2022 was our hosting of the Global Anglicans Ablaze Online Conference using the network of Global Diocesan and Provincial evangelism ministries – of which Growing the Church and Anglicans Ablaze is one!

“The COVID-19 crisis is a hinge point for the church. This pivotal time demands mission-focused leaders lest the church slip back into the busyness and non-missional activities of the pre-COVID-19 past”. (Winders) As we pray this prayer, we continue to be amazed by what God continues to do in his church – both online and in-person. We serve an almighty and amazing God!!!

**OUR DIGITAL MINISTRY – A NEW WORLD**

As we learnt in 2020, the COVID-19 crisis led to the church having to change its operational base to digital, and pretty much learn as we went. New skills and expertise were learnt very quickly. After the success of the inaugural Anglicans Ablaze Online in 2020 where over 50 000 people attended over three days, the Board decided – go global! Revd Trevor Pearce, Bishop Martin Breytenbach, Revd Bruce Woolley, Revd Bulelwa Sihlali Woolley, and Mrs Estelle Adams were asked, by Bishop Tsietsi and the GtC board to form a planning team and prepare and host a Global Anglicans Ablaze Online event.

The theme for the conference was: “A Jesus Shaped Life – Love God, Love the World, Make Disciples.” Using the Jesus Shaped Life International Ministry Board as a contact base – of which Bishop Martin is a member – the planning team formed an international team and invited speakers and hosts from North and South America, the United Kingdom, Europe, the entire African Continent, and Southeast Asia, where Bishop Moon
Hing – the Chair of the JSL team is from. The conference was held over a four-day period – from the 6th to the 9th of October 2021 with two sessions per day – a morning session, followed by an evening session with the same speakers and topics. Different regions across the globe hosted the different sessions. This was done to accommodate the different time zones of the various regions and host countries across the globe.

The Conference was hosted by the Archbishop of Cape Town, His Grace, Archbishop Thabo Makgoba. It was produced and live streamed across the Globe from the Parish of All Souls Umhlali in the Diocese of Natal, where the team was based. We are incredibly grateful to the Vicar-General of the Diocese of Natal at the time, Dean Ndabezinhle Sibisi; as well as Bishop-elect of the Diocese of Natal at the time, Bishop Nkosinathi Ndwandwe for all their love, prayers, and support. Our two hosts Henk and Bulelwa did fantastically well! Speakers included Archbishop Justin Welby, Archbishop Thabo Makgoba, Bishop Moon Hing, Archbishop Hector Zavala, Presiding Bishop Michael Curry, Bishop Nick Dreysel, Bishop Martin Breytenbach, Revd Dr Paul Siaki, and GtC/AA Director Revd Trevor Pearce. What a fantastic time we had! Over 85 000 people attended the conference over the four-day period. This number grew to over 100 000 at the start of 2022. We serve an amazing God!

We drew from our experience gained in 2021, and the right equipment in terms of production, audio-visual and live streaming was purchased. We had to do it properly with as little stress or problems as possible. Our production and presentation team were fantastic. We give God all the glory! Please follow this link to view any of the sessions: https://www.youtube.com/watch?v=SbjOh0F-6w0&list=PLlC2SHhhOvU4nQrPkrHTWXipLi96WI0M

Our digital training continued in 2021 across all the Diocese’ in the ACSA Province, with hundreds of people attending our scheduled training sessions for Online Ministry Training, Haggai Institute Leadership, Alpha, L.E.A.D Discipleship, OC Africa Leadership and Rooted in Jesus training events in a number of Diocese’ via Zoom. A lot of people also attended our international Global Leadership Summit as we partnered with them. We continued from where we had left off in 2020, going even more digitally into the various Dioceses.

A SUMMARY OF THE MINISTRY IN 2021/22

We continued with the same mix of ministries on which we would focus. Board members continued by gifting to these ministries to give support to staff and volunteers to help build teams to manage these ministries. In 2021 a big emphasis was put on implementing the Growing the Church Diocesan teams being formed so that the workload could be spread out more evenly with the new GtC Director appointee, Revd Bruce Woolley serving in a part-time capacity from 2022. A series of Zoom meetings were held over the year to discuss this with the various Diocesan teams and their Bishops/Vicars General. These were enthusiastically attended by all of the Diocese across the ACSA Province. A summary of events and ministries is included below:
1. **Mission & Evangelism**

Leadership Conference 2021 was amazing. Archbishop Thabo was one of the keynote speakers and was interviewed by Nicky and Pippa Gumbel. The team really put in a big effort to market the Leadership Conference. We praise God that because of these efforts, and the leading of the Holy Spirit, and due to fact that Archbishop Thabo was one of the key-note speakers - approximately 12 000 of the 32 000 that attended were from Southern Africa!

2. **Leadership Development (Online Ministry for Bishops, Clergy & Lay Leaders)**

The Online Ministry team continued to do training across the ACSA Province – the various levels of the training were shared online to the ACSA Province and individual Diocese. Bishop Tsietsi and Trevor hosted quarterly Zoom interactions with the various Diocesan Bishops and their core teams. Thank you, Bishop Tsietsi and Revd Trevor Pearce. Various trainings were also held on clergy care, gender-based violence and church growth. An online men’s bible study was held during the course of the year on GBV and was one of the highlights and very well attended. Clergy Care: Church Growth & Gender-based Violence were incorporated into this aspect of ministry in 2021.

3. **Youth Ministry: YO! (Youth Online)**

Revd Bulelwa Sihlali Woolley and Team continued to grow this online ‘magazine type’ weekly Youth offering. At last count over 150 000 people had attended or watched the various weekly meetings with guest speakers in 2020 and 2021. This number continues to grow as people watch the weekly meetings. The team also undertook Youth Ministry Leaders team training in the Diocese of Natal, as a Diocese, and also in individual parishes.

4. **Children’s Ministry**

After Revd Thabang Bengani and team launched this ministry with Archbishop Thabo’s blessing in 2020, the team continued to do training in various Parishes and Diocese online across ACSA in 2021. The children’s ministry segment of AA Online 2021 was one of the most viewed with over 8500 people watching. We have also launched a weekly ministry video offering on Facebook and YouTube to assist local churches who battle with material for their churches. We branded it ‘Character Kitchen,’ in English and isiZulu. We are speaking to other leaders in some of the other Diocese’ to have it produced in some of the other languages as well. basis on YouTube and Facebook. Over 1500 people are watching/using it per week.

5. **Discipleship Ministry (All ages)**

Various online Training events took place in 2021. Alpha, Youth Alpha, Rooted in Jesus, Rooted in Jesus Junior, the Marriage Course, the Parenting Course, Discipleship, L.E.A.D. have all been run online, both as a national offering, but also in individual Diocese’ and some in person across ACSA. We are extremely excited about some new
material which Archbishop Justin Welby launched in 2021 – “The Difference Course”. Cape Town’s very own Craig Stewart is one of the hosts. Please do yourselves a favour and go online to have a look. https://difference.rln.global/. The GtC team were also immensely proud of the Rooted in Jesus team at the Parish of Woodlands in Pietermaritzburg, in the Diocese of Natal, who completed all four books of the Rooted in Jesus books through WhatsApp during the course of 2020 and 2021. This is an amazing achievement. We hope and pray that others do the same in the future.

6. Hosting & Training in Technology

Revd Bruce Woolley, Revd Dr Paul Siaki, and team continued to host a few training events. A couple of the Diocese’ invited the team to share with them about online ministry. The team further developed the online ministry manuals and shared them with the ACSA Province.

7. Collaboration with Archbishop Thabo

The GtC liaison Bishop, Bishop Tsietsi Seleoane, GtC Director Revd. Bruce Woolley and the GtC board are incredibly grateful to the Archbishop of Cape Town – Archbishop Thabo Makgoba for all the support he gives Anglicans Ablaze and Growing the Church. His Grace was an amazing host, guest speaker and interviewer at Anglicans Ablaze Online in 2021. He was available to film at a moment’s notice to publicize the conference and other events.

MINISTRY/MINISTRY PLANS IN 2022

Bishop Martin and Colleen Breytenbach completed a mission week in the Diocese of Johannesburg. Revd Bruce Woolley and a team did Alpha training with Itumeleng and team in the Diocese of the Free State. Revd Grant Thistlewhite and the GtC team in the Diocese of Pretoria are busy with Alpha training and setting up a new Alpha course soon. A GtC team hosted the Diocese of Port Elizabeth online for Rooted in Jesus training in April. A GtC team travelled to the Diocese of Lesotho in April and hosted Rooted in Jesus Refresher training and Leadership & Church Growth Training. Training will also be done in the Diocese of George. Anglicans Ablaze 2022 events – three in-person events in three separate locations are being hosted during the course of 2022.

Revd Bruce and Revd Bulelwa were part of a SOMA (Sharing of Mission Abroad) trip to Zambia in April/May this year. They will be ministering in Lusaka, primarily at the church of one of AA2021’s guest speaker, Archdeacon Bob Sihubwa. Something which was really exciting was - The GtC Alpha Global Challenge. Basically, the Global Challenge is about Alpha churches helping 1 or 2 other churches to run Alpha. It started after Easter or Pentecost onwards. Anglicans Ablaze partnered with the Anglican Church in Southern Africa to encourage people to attend the Alpha Leadership Conference on either 2 or 3 May (there were two days available). Church revitalisation post Covid, featured strongly.

As mentioned earlier, Archbishop Thabo was a speaker previously and over two
thousand Anglicans from Southern Africa (ACSA) attended. Host Hubs were created – creating a “live” conference setting with others at our churches or in homes is being encouraged and is a lot more fun than watching alone at home.

**GOING FORWARD – 2022 & BEYOND**

In the Post-Covid church, GtC and AA will have to be able to train and minister in various contexts across ACSA both in-person and online. We will be doing online and in-person Anglicans Ablaze events. It will be vital that we are equipped and have the means to do so at the required level of skill while being led by the Holy Spirit. GtC and AA need to continue the legacy left by GtC founding Archbishop Njogonkulu Ndungane, Bishop Martin Breytenbach, Revd Trevor Pearce, and the like. We would not be able to do any of this without the love, support, and generosity of all the Diocese,’ Bishop’s and people of ACSA. We are so grateful for everything all the Diocese’ do for GtC and AA and will be very appreciative of your continued support and prayers during these ever-changing times.

**HOPE AFRICA REPORT TO PSC 2022**

**OFFICE BEARERS:**

- **Chairperson:** Reverend Courtney Sampson
- **CEO:** Canon Delene Mark
- **Liaison Bishops:** The Right Reverend Margaret Vertue (Gender), outgoing
  The Right Reverend Joshua Louw, incoming.

What are the most important aims/objectives/vision/mission?

Our Mission statement:

To promote and implement a social development programme for the Anglican Church in Southern Africa for the improvement of the Spiritual, Physical and Emotional wellbeing of the poor and oppressed people of Africa on a non-denominational basis.

Our vision:

Empowering communities through integral mission.

The last two and a half years have been challenging to us all. What are the 5 most important points your organisation would want to share with ACSA? (Example: Lessons learned, growth/decline, members involvement (lack) in programs, Programs, achievements, outcomes- alignment with ACSA mission pillars etc.)

- The resilience of God’s people.
- HOPE Africa learnt that people stand together during times of distress/ uncertainty. The amazing support for the food voucher support during lockdown bears testimony.
• For the AGYW teams it meant finding alternate ways of reaching young girls and boys for the programme, the staff was willing to try new ways of reaching targets and for the most everybody worked well together. Everybody’s input was valued.

• The importance of having the ability to adapt to our current reality – e.g., shifting our responses to what’s needed, going online, developing alternate strategies, etc.

• Being responsive to the changing demands we face and adapting plans and programmes at a faster pace.

• Having a broader funding base – COVID-19 impact has meant that more funding has been channeled into health-related programmes but this may shift as other demands and crises arise.

What would you describe as 5 challenges or opportunities that your organisation experienced during this time that you would wish to share with ACSA?

• Opportunity - Within the AGYW programme funded by Global Fund through NACOSA, staff were able to retain jobs by working alongside the Department of Health with screening for COVID-19.

• Opportunity – Through the partnership with the RESPOND network, LEANs (Local Ecumenical Action Networks) were developed to strengthen the churches response to COVID-19 and local development needs.

• Opportunity – Increased awareness of the disparities which exist in our country, and the need to find more effective solutions.

• Opportunity – Networking locally and globally with stakeholders, partners and networks due to increased online platforms being developed.

• Challenge – The need to respond to continuous trauma and grief due to COVID-19, with limited psycho-social support personnel available.

• Challenge – The loss of trained staff, the loss of jobs and income, the impact of this on tithes, pledges, skills, etc.

Strategic objectives for the next (1-5) years

1. Health programmes through AYP
2. Agriculture/food gardens
3. GBV Awareness & eradication
4. Food security
5. Disaster relief
6. Sustainability of organisation
7. ECD and school children support
8. Issues of justice and reconciliation

Programme of action to achieve/implement the objectives. (Example: special projects, recruitment, outreach, etc)

1. Recruitment of young people & provision of services
2. For church land to be used to establish gardens
3. Assist Dioceses to run awareness campaigns
4. Raise funds through various appeals
5. Assist Dioceses as needed
6. Fundraising strategies
7. Raise funds
8. Advocacy & workshops

Any special meeting or event that requires ACSA attention/involvement

A.G.M:(Date) Still to be finalised

Major Services/ Events:

• International World Food Day (Sunday 16 Oct) with Day for the Eradication of Poverty (Monday 17 Oct). Opportunities for Board and staff members to speak at various Churches/platforms.
• 16 Days of Activism for no violence against women and children: 25 November – 10 December. Support Diocesan initiatives and end with a National campaign.

Normal annual budget:

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Total number of recipients of services or projects/programs: –

What would your organisation like to see on the agenda for ACSA's Provincial Standing Committee 2022?

Sustainability of the church in the current climate – leadership, financial, buildings, land, etc.

What decision or recommendations does your organisation require from ACSA's Provincial Standing Committee 2022 to assist you in implementing your plan of action/resolution?

We will sincerely appreciate support from ACSA in areas of governance and funding.

The Lambeth Conference takes place in 2022 – List 2 issues that Lambeth should debate/discuss.

Lambeth Conference will be over by the time of Provincial Standing Committee. We wish the meeting well.
Name 2 important ways in which your organisation been impacted by COVID? Were you able to mitigate the impact of it? If yes, what measures did you take? What measures were in place to mitigate this? How would you have liked ACSA to offer support during this time?

Redirected funding – less funding towards general development priorities

FUTURE PLANS:

We have not met as Board and Staff to discuss issues beyond the next 5 years.
Thank You.

MOTHERS’ UNION REPORT TO PSC 2022

OFFICE BEARERS:

Chairperson: Mrs. Maria van Staden
Vice-Chairperson: Mrs. Lindiwe Tabo, Mrs. Meisie Lerutla
Secretary: Ms. Noluthando Mchunu
Treasurer: Ms. Mimi Williams

What are the most important aims/objectives/vision/mission

Mothers’ Union works by helping to restore and strengthen relationships in families and communities, and by bringing a sense of belonging and acceptance to the stigmatised and vulnerable:

• We work by creating safe spaces and listening, breaking down barriers between and within people, using participatory exercises including bible study to surface sensitive issues and challenge harmful norms; listening actively and agreeing how to take action together
• We mobilise our own members and partner with Churches, Church leaders and other Stakeholders and influencers (including Government and other NGOs) to achieve mutually agreed outcomes
• We equip members of Mothers’ Union and their communities to recognise and use the skills and resources and talents around them; developing skills for problem solving and building hope and confidence which enable people to take ownership of their own future, lifting them from dependency
• We advocate and influence for change, lobbying and engaging power-holders, especially government, to address underlying issues and bring about systemic change, working with others on common causes.

The last two and a half years have been challenging to us all. What are the 5 most important points your organisation would want to share with ACSA? (Example:
Lessons learned, growth/decline, members involvement (lack) in programs, Programs, achievements, outcomes- alignment with ACSA mission pillars etc.)

- We successfully secured funding for our Gender-based violence programme. The Dioceses of Lesotho, Highveld, Mpumalanga, George and Mbashe were selected as pilot sites for the Provincial Gender-based Programme. Ten GBV Coordinators have been trained and appointed as coordinators and receive a monthly stipend and data. Each site has been equipped with a laptop and mobile phone.

- The Provincial Mothers’ Union was registered on 8 April 2022 as a non-profit organization. Our NPO status will enable us to apply for government and corporate funding.

- MU embarked on awareness-raising to help reduce the impact of disposable face masks on the environment. Pamphlets were designed and shared with the members and families.

- Strengthening of intergenerational relations between MU and AYSA to address priorities such as Gender-based Violence, Mental Health and Environmental issues. AYSA’s first Executive meeting was held at the MU House in Kempton Park.

- The Province supported Diocesan Early Childhood development Centre in Namibia through a donation of chairs and tables. The gift was received with gratitude.

- The Province also supported the programme concerned with the protection and the well-being of persons with albinism. A financial contribution was made towards the very expensive sunscreen to protect them from ultraviolet rays of the sun.

- Safeguarding policy and good practice working with vulnerable groups in place

- The World Board of Trustees has nominated and appointed the Provincial President, Mrs Maria van Staden to serve on the Worldwide Audit and Risk Committee for a term of three years. The overall purpose of this committee is to review the financial reporting process, the system of internal control, the audit process, the management of risks, and the Society’s processes for monitoring compliance with laws and regulations.

What would you describe as 5 challenges or opportunities that your organisation experienced during this time that you would wish to share with ACSA?

- The coronavirus pandemic has placed extraordinary demands on leaders in the Mothers’ Union and beyond. The humanitarian toll taken by COVID-19 created fear amongst leaders, members, and communities we served. The massive scale of the outbreak and its sheer unpredictability made it challenging for us to plan face-to-face activities on a Provincial, Diocesan, and personal level. However, all Provincial Executive, Council, training, and celebrations were held virtually. The Worldwide Council and Committee meetings were held online.

- The pandemic has posed an unprecedented challenge on many levels. Therefore, the development of vaccines was eagerly awaited, and the first breakthroughs were
celebrated. However, it soon became clear that to end the pandemic, we would have to address another problem: the widespread hesitancy toward or downright rejection of vaccination. Dr. Mary Kawonga was invited as a guest speaker to address the Provincial Council on vaccination. The Liaison Bishop, Bishop Charles May and Provincial President, Mrs. Maria van Staden communicated the importance of being vaccinated to the members and shared pictures of being vaccinated at the vaccination centers.

- The province bid farewell to the Portuguese-speaking dioceses of Lebombo, Niassa, Nampula, and Angola. A special online farewell session was held during the Provincial Council. The Provincial Executive provided guidance to the MU Leadership of IAMA province in the setting up of their diocesan and provincial governance structures. We pledge our support whenever it will be required.

- The Marketing Coordinator reported misuse of MU Logo and encouraged members at the Provincial Council to report these incidences. Members have the power to stop the misuse of the logo by not supporting the illicit suppliers.

**Strategic objectives for the next (1-5) years.**

1. Marketing and Branding: Increased social media presence and virtual engagement.

2. Restored relationships in families and communities:
   
   To build loving and respectful relationships between men, women and all genders that will lead to safe and stable families and communities.

3. Gender-based violence:
   
   3.1. Strengthening existing GBV programmes and build capacity.
   
   3.2. Elimination of gender-based violence against women and children through programmes aimed at prevention, support to victims and survivors and advocacy.


5. Human resource sustainability: Attract and retention of talent and leadership development.


**Programme of action to achieve/implement the objectives (example: special projects, recruitment, outreach, etc).**

1. Health programme: Engagement with Dioceses that offer services to people with albinism. Presentation at Provincial Council to raise awareness on the needs of persons with albinism. Provincial MU donated money to the Diocese of Zululand towards the expensive sun screen which will reduce the skin’s exposure to high levels of the sun’s radiation.
2. GBV: Identification of pilot sites and training of coordinators took place in January 2022 (Dioceses of Lesotho, Mbhashe, Mpumalanga, Highveld, George). Diocesan plans are roll out.

3. Human resource sustainability: Development of concept document for the establishing/ strengthening of training capacity in the Dioceses. The roll out of TOT programme in Diocese of Lesotho. Face -to Face training for newly elected Diocesan Presidents.

4. Social media and Branding: Website and Facebook operational.

Any special meeting or event that requires ACSA attention/involvement

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Total number of members: 48503
Total number of recipients of services or projects/programs: –

What would your organisation like to see on the agenda for ACSA's Provincial Standing Committee 2022?

Mental Health and the Role of the Church

What decision or recommendations does your organisation require from ACSA's Provincial Standing Committee 2022 to assist you in implementing your plan of action/resolution?

The Lambeth Conference takes place in 2022– List 2 issues that Lambeth should debate/discuss.

Mental health and the role of the church
Name 2 important ways in which your organisation been impacted by COVID? Were you able to mitigate the impact of it? If yes, what measures did you take? What measures were in place to mitigate this? How would you have liked ACSA to offer support during this time?

- Provincial Staff worked remotely
- All Provincial events, training, Council and Executive meetings were held virtually.
- Provincial Elections: Online voter registration and voting
- Adherence of all COVID-19 protocols at meetings

FUTURE PLANS:

- Host an Intergenerational Conference focuses on “Building and Strengthening of Intergenerational Relationships” Collaboration between MU and AYSA
- Strengthening of GBV Strategy and Mental Health promotion and Support
- Strengthening human resource capacity to manage organisational expansion

MEDIA COMMITTEE REPORT TO PSC 2022

Report for the period 2021-2022

Office Bearers:

Chair:  The Rt Revd. Luke Pretorius
Secretary:  Revd Canon Cynthia Botha

Meetings:

These are usually held twice a year - January/February and October. The Committee, with four additional members, has met in Cape Town over a two to three days period but due to Covid-19 restrictions, meetings have been via Zoom. It has allowed for an additional mid-year meeting to take place.

Aims / Vision:

The Media Committee aims to serve the communication needs of the Anglican Church of Southern Africa, with a focus on keeping ACSA relevant and visible in the social media sphere.

The use of social media is growing exponentially and it is imperative that the church be aware of and proactively adapt to these demands and methods of communication.

Important points to share with ACSA:

The Committee continues to monitor and maintain the ACSA website (www.
The visits to the site continue to be high and we believe the site adequately represents ACSA. In addition to the changes made in the past two years which allowed for the Provincial Canon Law Council and the Safe and Inclusive Church Committee to have their information and contact details added to the site, the Committee has also worked to include the minutes and resolutions of Provincial Meetings such as Provincial Synod and PSC. Other changes were made with the overall look of the site and the drop-down menus.

The Committee is still considering the re-issuing of the Anglicans in Africa news bulletin which was distributed on a regular basis via MyAnglican to over 14 000 email addresses. A news editor is needed to continue this ministry and members of the Committee have agreed to be on the lookout for someone to take on this task on a voluntary basis or for a small fee. The budget of the Committee was reduced at Provincial Synod and this will not cover the costs of employing someone.

The Covid-19 lockdown period has forced many to use social media and the Committee would like to note that many have had to learn how to do this. This is an area which needs to be noted and built on.

Challenges and Opportunities:

Our challenges remain with regard to the upkeep of the Website and MyAnglican Church Management System. Both of these are not fully funded by the Province, yet we rely heavily on the service they provide. Without the technical expertise needed our website communication and database are at risk.

Slow uptake of MyAnglican: Although this is not a line function for the Media Committee, this system does interact with our aims and vision. We make use of the database for emails, and an incomplete MyAnglican database means not every Anglican in ACSA receives communication from their Diocese or the Province.

Developing contacts with Diocesan Media persons in order to ascertain their needs and provide training and resources. We have tried numerous times to establish the names and contact details of such persons, but with little success.

Projects and Future Plans:

1. To continue to grow the use of the MyAnglican Church Management System, as a tool for record keeping, communication and general church management. There are currently more Methodists than Anglicans registered on the system.

2. To continually evaluate and improve the ACSA Website and the information, communication and archival abilities offered within the website. The necessity and rationale for this is because media platforms demand immediate responses when events break within the church. These same media platforms also simultaneously proffer their own opinions, and it is imperative the church be equipped to quickly provide accurate information in response to and mitigation of this insatiable appetite for information and opinion. ACSA must also be recognised for the trustworthiness of
its news releases and have a single repository for official communiques. This will be one of the major functions of the new website.

3. To source and finance the relevant personnel and technology to enable the growing ministry of the Provincial Media Committee.

4. To continue to provide training, guidelines and resources for people involved with media. The Committee recently agreed to and supported the training of young people in their communication skills through a programme run by the Provincial Youth Committee and the University of the Western Cape.

Item for PSC Agenda

ACSA needs an effective communication system for the whole Province. It is difficult to communicate to all parishes as most diocese has not signed into the MyAnglican database as noted above. The Committee would like to encourage all dioceses and parishes to do so and for those already signed up, to check and update their contact information. This information is safe and protected by POPI and will not be handed over to any other agencies.

Finance

The Committee operates on a budget of R60 000 received from the Common Provincial Fund.

PUBLISHING COMMITTEE REPORT TO PSC 2022

Office Bearers:
Chair: The Rt Revd Steve Moreo (Liaison Bishop)
Secretary: Revd Canon Cynthia Botha
Treasurer: Mrs Liezel Lockie

Aims / Vision:
To continue, if possible, to provide prayer books, hymn books and other publications that will assist the members of ACSA grow in their faith and also enhance the worship of ACSA.

Accomplishments:
The Committee has successfully assisted to build up the Anglican brand in Southern Africa through the production of good quality products that carry the brand. The Committee has over the past number of years continued to produce and keep available on a yearly basis items that display the brand such as, the Anglican Publications, Anglican lapel badges, an Anglican diary, the yearly Calendar (Almanac), window stickers and car license disks.
The Committee has ensured that ACSA is supplied with Anglican Prayer Books, Hymn Books and other resources to enable the church to worship God in this place. There have been some delays during the COVID period and due to financial constraints.

The Committee’s Secretary is also involved in the production of the Constitution and Canons of ACSA and helping to keep track of changes made to the Canons.

The Committee has continued to provide Liturgical resources including the yearly Lectionary which enables both clergy and laity to grow spiritually by following a daily pattern of reading scripture. This is available as a printed publication as well as an electronic copy which is ordered on-line via the Anglican Church website at www.anglicanchurch.org

Challenges and Opportunities:

• Financial stability: The Committee’s finances were severely impacted by the Covid-19 lockdown. This resulted in a loan taken with the Province to enable the Committee to continue to order reprints of titles. It is the Committee’s aim to repay the loan but the finances are still not at a level where this can be done.

• Developing a good marketing strategy to advertise publications available. Some advertisements were designed and circulated via the MyAnglican Communications facility with some success.

• Sourcing good new material relevant for the church’s needs today.

• Providing liturgical material/resources on the Internet.

• Maintaining the online ordering system on the Provincial Website – this was completely revised during the lockdown period and has assisted in advertising publications available.

• Production of e-books – and how to manage this on the website.

• The Secretary, Canon Cynthia Botha is due to retire in a year’s time. Plans have to be put in place for her replacement and for a good hand-over period.

Projects and Future Plans:

1. The Committee was challenged to provide the yearly Lectionary in some of the vernaculars spoken in ACSA. This is under review as it was not as popular as anticipated. With the Liturgical Committee it was thought that separate books of the revised Collects in the various languages be produced instead.

2. To look at the revision of titles on the list of publications and this included the revision of Saints and Seasons; and the possibility of revising the book on Spirituality written by Bishop Leslie Stradling.

3. To keep in touch with the Provincial Liturgical Committee with regard to the revision of An Anglican Prayer Book, 1989, and to consider the impact of a new Prayer Book on the stock of the current edition and when to introduce the new one.

4. Production of new resources: to look at increasing the resources available. The
Committee is hoping to conclude the production of a book for Altar Servers and some Guidelines for the Preparation of Couples for Marriage.

5. To grow the business of the Committee and expand the list of resources available.

Meetings

The Publishing Committee meets twice a year in Johannesburg - in March and October/November. We do not hold an A.G.M.

Finances

This is a major area of concern. The income of the Publishing Committee is derived solely from the sale of the books it provides to Christian Bookshops, Dioceses, parishes and individuals around ACSA. With the Covid-19 lockdown many of these bookshops closed reducing the outreach of the Committee. This has severely impacted the finances of the Committee.

The Committee continues to receive a grant of R7000 per month from the Common Provincial Fund. They have discussed the need to request that this amount be increased.

The Committee's books are audited independently each year. The Auditor’s Report is submitted to the Provincial Treasurer.

Agenda for PSC 2022

At the time of writing this report, some of the prayer books and hymn books were out of stock. We ask all parishes to please be patient as reprints are ordered and to note that these can only be done when finances are available.

ST BERNARD MIZEKI MEN’S GUILD REPORT TO PSC 2022

OFFICE BEARERS:

President: Rev. Canon Phumlani Dludla
Chairperson: Mziwonke Nxazonke
Chaplain: Rev. Simphiwe Silwana
Secretary: Mninawa Jokani
Dep. Secretary: Mavuso Malindi
Treasurer: Ramonate Sakoane
Communications: Tefo Makojoa
Social Responsibility: Tlhoriso Mathabe
Training and Dev.: Jerry Sekgopo
Legal Advisor: Nceba Madlavu
VISION:

St Bernard Mizeki is a Christ-centered Men’s Guild within the Anglican Church of Southern Africa, called to:

1. Ensure that men stay pure and obey the word of God.
2. Carry out Christ’s work of peace and reconciliation in the world
3. Represent Christ and his church at all times.
4. Take its place in the life, worship and governance in the church.
5. Know, love and follow Jesus, so as to change the world into the Kingdom of God.
6. Proclaim the Kingdom of God as manifested in Jesus Christ.

The last two and a half years have been challenging to us all. What are the 5 most important points your organisation would want to share with ACSA? (Example: Lessons learned, growth/decline, member’s involvement (lack) in programs, Programs, achievements, outcomes- alignment with ACSA mission pillars etc.)

1. In our Provincial Conference we were privileged to have ACSA Environmental Coordinator, Rev Canon Dr Rachel Mash to educate the conference delegates on the impact of our actions towards environment and what we can do to save the environment.
2. BMMG hosted a paperless conference which talks to be objectives of Green Anglicans in saving the environment.
3. We continue to support our communities through social outreach programs despite the financial challenges that we are facing.
4. We have made a financial contribution of R10 000 to the Diocese of Natal towards supporting their efforts during the floods that affected the province of KwaZulu-Natal and another R10 000 to Emseni Old Age Home in Pietermaritzburg where we hosted our Provincial Conference.
5. We have contributed financially towards the renovations of the baptismal font of St Phillips the Deacon where Bernard Mizeki was baptised.
6. Members of BMMG went all out in supporting their communities in various way during hard lockdown.
7. We have successfully hosted our Provincial Conference in May after a 2-year postponement and a new leadership was elected.

What would you describe as 5 challenges or opportunities that your organisation experienced during this time that you would wish to share with ACSA?

1. Disengagement of members on Guild’s activities and at church in general.
2. Decline in membership attributed to loss of life.
3. Loss of income caused by lockdown which has resulted in members being unable to support their families; thus contributing to emotional and psychological distress.

4. We could not convene Diocesan and Provincial Conferences on time due to lockdown restrictions.

5. Lack of funds and resources to initiate and support sustainable programs.

**Strategic objectives for the next (1-5) years.**

- Focal point for this term is the Deepening of Spirituality and Rebuilding and Renewal.
- Provincial Conference deliberated on GBV and resolved that all Dioceses are to have programs on how to eradicate GBV and provide plan of action and progress during our council meeting.

**Programme of action to achieve/implement the objectives. (Example: special projects, recruitment, outreach, etc.)**

Diocesan Conference which are currently underway and they will pronounce on ways to achieve the term objective.

**Any special meeting or event that requires ACSA attention/involvement**

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<th>EVENT</th>
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<td>18/06/2022</td>
</tr>
<tr>
<td>Executive Committee Meeting</td>
<td>27/08/2022</td>
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<td>Provincial Council Meeting</td>
<td>21/09/2022</td>
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<td>Executive Committee Meeting</td>
<td>January 2023</td>
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<td>Provincial Council Meeting</td>
<td>29/02/2023 – 02/03/2023</td>
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<tr>
<td>Annual Bernard Mizeki Commemoration</td>
<td>18/06/2023</td>
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**FINANCIAL:**

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Total number of members: + 3000
Total number of recipients of services or projects/programs: +150

What would your organisation like to see on the agenda for ACSA’s Provincial Standing Committee 2022?

• Pastoral care and ministering during and post Covid
• The church for the future

What decision or recommendations does your organisation require from ACSA’s Provincial Standing Committee 2022 to assist you in implementing your plan of action/resolution?

• Investigate and advise on the feasibility of BMMG being a full member of the Provincial seating.
• Consider the wish of the Guild on declaring the Parish of St Phillips the Deacon as a shrine.
• Provincial Conference deliberated on GBV and resolved that all Dioceses must include discussions on GBV in their programs and to report progress

The Lambeth Conference takes place in 2022– List 2 issues that Lambeth should debate/discuss.

Discuss the challenges of Holy Communion (theologically) that the Church is facing during and post Covid.

Not clear on how the Lambeth Conference directly or indirectly impacts the guild.

Name 2 important ways in which your organisation been impacted by COVID? Were you able to mitigate the impact of it? If yes, what measures did you take? What measures were in place to mitigate this? How would you have liked ACSA to offer support during this time?

1. Decline in membership which was never anticipated.
2. We have lost quite a number of members during this period and this was also not anticipated.

FUTURE PLANS:

1. Explore ways on how BMMG can be a permanent member of the Provincial Synod/PSC with full rights (voting).
2. Explore ways on how the Parish of St Philips the Deacon, Cape Town can be declared a shrine.
3. Launch BMMG in the Diocese of Zululand
4. Assist in revitalizing the Dioceses that are struggling to survive during Covid.
5. Rebuilding the Guild
6. To go paperless in our meetings and all Guild’s gathering thus aiding in sustaining the environment.
ARCHBISHOP’S COMMISSION ON HUMAN SEXUALITY

The final report of the Commission is presently with each Diocese to discuss and engage with and the pastoral guidelines will be presented by the Synod of Bishops.

ACSA COVID-19 ADVISORY TEAM REPORT TO PSC 2022

REPORTING PERIOD COVERED: June 2021 – June 2022

OFFICE BEARERS:

- Co-Ordinator: Lay Canon Rosalie Manning
- Vice-Chairperson: N/A
- Secretary: N/A
- Treasurer: N/A

AIMS / VISION AND OR MISSION:

The Archbishop’s COVID Advisory Team was set up in response to the declaration of the COVID global pandemic and the introduction of lockdown in most parts of the world.

The aim was to assist and guide the Province with interpretation of messages and legislation for practical and local application.

The last two and a half years have been challenging to us all. What are the 5 most important points your organisation would want to share with ACSA? (Programs, achievements, outcomes- alignment with ACSA mission pillars etc.)

1. The Advisory team assisted with finding practical ways to worship and witness during the pandemic.
2. To interoperate and provide tools for complying with the many and varied iterations of the regulations and how these impacted on our life of faith.
3. To sensitively provide guidance to dealing with funerals during the pandemic, taking account of our own diversity in responses to death and grieving.
4. Launched the vaccination campaign, prepared a video of the importance of vaccination that culminated in the resolution that all clerics have to be vaccinated. A verbal report on the status of compliance will be provided at PSC.
5. When the team was established the first objective was to do our part:
   - To flatten the curve so that medical resources could be mobilised
   - To provide information to our members about the virus
   - To respond to social needs and addressing hunger during lockdown
6. Activism around the social grant and ecumenical and inter-faith partnerships were strengthened on social relief side.
What would you describe as 5 challenges or opportunities that your organisation experienced during this time that you would wish to share with ACSA?

1. There was the perennial challenge of dealing with science, opinion and fake news in order to distil a Christ informed position.
2. Our expected level of compliance with the guidelines and regulations were set very high and people’s awareness of practices from other faith-based organizations that were a lot less rigid caused discontent amongst members.
3. Mindsets were changed about the vaccination because of the information provided through the Church as a trusted body.
4. Kept our people safe
5. Worship without singing, the peace and common cup communion was a challenge to make decisions on and navigate through and helping understand the safety issues around this.
6. Live streaming allowed us to reach far and wide going beyond the physical church walls and to reach many unchurched people during this time. The challenge remains as to the next steps.
7. Mental health challenges were highlighted and our paucity in capacity in responding to this.

PROJECTS:

1. Guidelines- regularly updated
2. Food relief support
3. Vaccine Video
4. Live streamed services- challenges around liturgy for online use revealed

MEETINGS/ EVENTS: N/A

We met virtually as often as needed.

A special word of thanks to the following members of the team:
Dr. Ashley Petersen, Bishop Raphael Hess, Dr. Pampata Mbekeni, JJ Thabane, Dr Arthur Manning, Delene Mark, John Allen and Rob Rogerson.

What would your organisation like to see on the agenda for ACSA's Provincial Standing Committee 2022?

The establishment of a Medical, Technology and Ethics Commission

What decision or recommendations does your organisation require from ACSA's Provincial Standing Committee 2022?

Decision around medical ethics collaboration and vaccinations around lay people.
The Lambeth Conference takes place in 2022– What would your organisation like to see on that agenda?

- Disaster management to respond to global pandemics and natural disasters: do we need to be collaborative or independent.

**FUTURE PLANS:**

- Technical, medical and ethics collaboration.

**SAFE AND INCLUSIVE CHURCH REPORT TO PSC 2022**

**REPORTING PERIOD COVERED:** June 2021 – June 2022

**OFFICE BEARERS:**

- Chairperson: Archbishop’s appointment: Lay Canon Rosalie Manning - Deputy Provincial Registrar
- Liaison Bishop: Bishop Brian Maharaj
- Secretary: N/A
- Treasurer: N/A

**AIMS / VISION AND OR MISSION:**

- To implement the Charter and framework for the entrenching of a culture of Safety and Inclusivity within the Anglican Church of Southern Africa.
- The Charter sets out the following pillars:
  - Culture of safety and inclusivity
  - Effective Response to Abuse
  - Pastoral Support where there is Abuse
  - Practice of Pastoral Ministry
  - Suitability for Ministry

The last two and a half years have been challenging to us all. What are the 5 most important points your organisation would want to share with ACSA? (Programs, achievements, outcomes- alignment with ACSA mission pillars etc.)

1. The social ills that beset society also find expression in the church. This was seen in the levels of GBV that were responded to.
2. At the height of the pandemic, the number of complaints had originally dropped and then we saw a sudden increase in cases. Our ability to respond to cases was exacerbated by the fact that given the demands on us all, a number of investigators were no longer available for this ministry, and we will need to retrain.

What would you describe as 5 challenges or opportunities that your organisation experienced during this time that you would wish to share with ACSA?
1. The reduction in the number of active cases allowed us to reflect on what the systemic issues are that enable abuse to take place and to navigate the space of patriarchy.

2. We have made a shift in approach from restorative to transformative justice and have started work on this.

3. We have also some deep thinking around the theological bases for shaping our framework.

4. We also had to deal with a high-profile historic rape case that took up a lot of time and energy to conclude. We are also starting to reflect on the discipline process within the church and consider a need to review it.

5. Lockdown and remote engagements were a challenge - having to have difficult conversation, investigations and consultations remotely at times left complainants feeling vulnerable because of the absence of in person pastoral support.

6. Issues of general misconduct matters have also found their way to SIC and there is increasing demand for guidance and advisory services.

PROJECTS:

1. We have completed the framework for short courses in SIC at NQF 5/6 at COTT and a Memorandum of Understanding is in the process of being finalized.

2. IAMA journey for five years to establish their own Safe Church Commission.

3. Development on policy around SIC matters, culture and faith.

MEETINGS/ EVENTS:
The working team continues to meet weekly to advance matters and the ministry. Budget on CPF has made more time available for this ministry.

FINANCIAL:
Income: R450 000 – Common Provincial Fund
Expenses: Staff, travel, accommodation, car hire, training materials and content
Total number of members: 10
Total number of recipients of services or projects/programs -

What would your organisation like to see on the agenda for ACSA's Provincial Standing Committee 2022?

1. Commitment to the introduction of continual professional development for all ministers (Pastoral Standards definition) with the introduction of the first short course starting June 2023
   Introduction - all ministers
   Basic - all ministers
Competent - ordained Deacons
Advanced – Priests
Master Class - Bishops and officials
Refresher course every three years

**What decision or recommendations does your organisation require from ACSA’s Provincial Standing Committee 2022?**

1. Commitment to need for achieving qualification in SIC as a pre-requisite for ministry—already a standard within the Communion.

**The Lambeth Conference takes place in 2022— What would your organisation like to see on that agenda?**

   SIC remain a standing agenda item on the Communion Agenda and not an elective.

**How has your organisation been impacted by COVID? What measures were in place to mitigate this? How would you have liked ACSA to offer support during this time?**

   Virtual meetings and pastoral support were difficult, demands on the team meant resources thinly stretched.

**FUTURE PLANS:**

   Outlined above and continue on the reiterative process we have embarked on with this ministry.

**LIAISON BISHOP BETWEEN ACSA AND USPG AND OTHER MISSION SOCIETIES REPORT TO PSC 2022**

**REPORTING PERIOD COVERED:** February 2021 to September 2022.

**OFFICE BEARERS:**

   Liaison Bishop: Vikinduku Mnfulwane

**What are the most important aims/objectives/vision/mission**

The Portfolio in question has the responsibility to liaise with the USPG in particular, as well as other mission societies involved in the work of mission within ACSA.

**The last two and a half years have been challenging to us all. What are the 5 most important points your organisation would want to share with ACSA? (Example: Lessons learned, growth/decline, members involvement (lack) in programs, Programs, achievements, outcomes—alignment with ACSA mission pillars etc.)**

Indeed, the last two years have presented the work of mission in general with formidable challenges and I suggest that the following points need our attention as ACSA and the Liaison Bishop is proposing to work on them.
1. Need to be in regular contact with Dioceses in ACSA which have projects funded or supported in any way by USPG or other mission societies.

2. There is a lack of coordination of such projects within ACSA, which has been exacerbated by the Covid challenge in the past two years.

3. Regular follow ups with the USPG Africa Manager to maintain close contact and receive regular briefing-cum-inputs regarding the roll out of projects supported by USPG within our borders.

4. There is a need for an audit of other mission societies working within our borders (if any), so that regular briefings are received by ACSA and the Synod Of Bishops.

5. There are times where USPG does support some specific, if small initiatives at CoTT. Regular contact with the institution will assist update this aspect of the work of mission by this Mission Society. The latest inquiry on the same subject has already been conducted via email, and useful update received.

What would you describe as 5 challenges or opportunities that your organisation experienced during this time that you would wish to share with ACSA?

The above cited issues are in a sense, challenges experienced on this front of the Church’s Mission particularly with reference to USPG and Mission Societies in general.

**Strategic objectives for the next (1-5) years.**

1. There are no strategic objectives in relation to this liaison function except dealing with the issues already identified above, as hindering effectiveness and efficiency in the roll out of projects supported by mission societies within ACSA.

**Programme of action to achieve/implement the objectives.(example: special projects, recruitment, outreach, etc)**

The Programme of Action aimed at addressing the above five challenges identified is a multi-pronged strategy which can be articulated as follows:

1. There will now be regular meeting with the Office of the Manager For Africa of the USPG. The first such meeting took placed on the 27th of June 2022. More dates will be arranged with the said individual in order to receive regular updates and discuss issues relating to USPG Mission work within the borders of ACSA.

2. An attempt is also going to be made to create an up-to-date database of mission agencies other than the USPG, functioning within ACSA.

**Any special meeting or event that requires ACSA attention/involvement**

NONE at this stage

**Normal annual budget:** Not applicable at the moment

**What would your organisation like to see on the agenda for ACSA's Provincial Standing Committee 2022?** Nothing at the moment
What decision or recommendations does your organisation require from ACSA’s Provincial Standing Committee 2022 to assist you in implementing your plan of action/resolution?

None at the moment

The Lambeth Conference takes place in 2022– List 2 issues that Lambeth should debate/discuss.

Nothing at the moment

Name 2 important ways in which your organisation been impacted by COVID? Were you able to mitigate the impact of it? If yes, what measures did you take? What measures were in place to mitigate this? How would you have liked ACSA to offer support during this time?

With prolonged lockdowns, the work of mission in general has been severely impacted both at macro and micro level by the Covid pandemic.

FUTURE PLANS:

I intend to initiate and continue bilaterals with USPG and other mission societies operating within ACSA if any.
All resolutions to PSC 2022 will be provided in the second agenda book due with PSC members by 15 August 2022. The ACSA Canon Law Team are presently reviewing the resolutions submitted and once completed, the second agenda book will be issued.
DISCRIMINATION IN ANGLICAN SCHOOLS REPORT

20th June 2022

How best can the Anglican Church of Southern Africa address discrimination issues at Diocesan Schools?

Final Recommendations and Report of the Task Team established by the PSC of September 2020

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EXECUTIVE SUMMARY

This report is the product of a process established by the Provincial Standing Committee (PSC) of 2020 which called for a Task Team to work ‘with the different Anglican schools to make recommendations on how best the Anglican Church of Southern Africa (ACSA) can address discrimination issues at Diocesan schools.’ The Task Team did not conduct an enquiry, or a probe, but sought to work with Anglican schools to develop a set of recommendations that would not be a conclusion, but a step in an ongoing journey within the Southern African Anglican community that reflect challenges in South African society.

The context of the resolution of the PSC was that, in 2020, many Anglican schools received representations from alumni and/or current learners regarding experiences of discrimination in these schools – mostly of a racial nature but also on other grounds such as gender identity. While the central concern was common, the form and outworking of the protests was nuanced from place to place. In some schools, the immediate approach
was investigative and disciplinary, in others this approach was rejected in favour of seeking institutional change. The Task Team was aware of the nuances, but it understood the PSC’s mandate to the Task Team was not to ‘investigate’ or ‘inquire into’ but to ‘work with’. The Task Team therefore chose to listen to schools and work in consultation and collaboration with them, and has not followed an investigative approach.

This approach was informed by the understanding of the Task Team that challenges of discrimination are a feature of South African society, and are profoundly part of our particular history, but are also reflective of broad global challenges. While we characterise this as a journey, this does not imply that it can be undertaken at a leisurely pace. The urgency of our individual and collective response increases the longer we fail to act with determination on the long overdue steps as schools, as ACSA, and in our Southern African society. It is imperative that we all, and at all levels, act more urgently to disrupt the comfort of our ‘blind spots’ and acknowledge, and address, the wounds of our past. Delay in our willingness to ‘hear’ pain, and to take appropriate action, is a denial of justice, and withholds possibility of healing of self and others. Indeed, it was the absence of a sense of urgency which caused schools to be taken by surprise by the protests of 2020. This urgency must propel Anglican schools to address those ‘blind spots’ which continue to block the achievement of the ideal of a ‘faith in a God of love acted out in the detail of school life’.

The central concept underlying the recommendations in this report is that schools are not separate from society, and all the recommendations propose processes for continuing and accelerating the journey of combating discrimination. The determination of schools to combat discrimination in all of its forms must be supported by the structures of ACSA through the leadership that they can provide to schools from their different loci of influence. The fourth recommendation urges schools to see themselves, and each other, as a resource of learning and reflection.

These recommendations follow a brief outline of the mandate. The report has a short section on the local and international context, in which reference is made to the work underway in the Church of England. Our challenges are not unique, but do have a specific historical and structural context.

The Task Team was established by ACSA. It was not asked to provide a generic report (such as for example might be useful for a structure such as the South African Human Rights Commission). It is a Task Team that is specifically Anglican, and it has been intentional in adopting an Anglican character. The approach of the Task Team has been to consider what is the essentially ‘Anglican’ approach to the issue of discrimination. The socio-historical context of this framing is important. For example: on matters of race, positions of previous ‘commissions’ of the Church of the Province of Southern Africa (now known as ACSA) made recommendations in respect of racial exclusion that were adopted

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in a context of formal Apartheid. The South African Constitution of 1996 may have declared ‘constitutional equality’ – but inequalities that are a consequence of apartheid persist, including the social and economic power relations that sustain them. Leadership debates in relation to sexual and gender identity are now both current, and urgent.

The Church, and its schools, are required to be vigilant in demonstrating the essence of the gospel to new questions that arise in society. Schools are an organisational formation at the forefront of grappling with these ideas, and the Church has an opportunity to provide counsel and leadership to its schools. However, the authority of the Church is not a given. This role is earned by the consistency with which the church establishes and maintains relationships with its schools and pays attention, and is responsive to, the many challenges schools face.

Section 6.1 offers some considerations as to the essence of Anglican schooling, with some reference to the diverse nature of the community of Anglican schooling in the Southern African region. Section 6.2 explains the position adopted by the Task Team namely that change comes from locating responsibility where it must remain for the change to be sustained and argues that there is little value in submitting a report that will ‘sit on a shelf’ and which has not included in its development those who must grapple with implementation. This report will therefore remain a work in progress and the work identified in this report will continue in schools, in the leadership of bishops across the diverse dioceses of Southern Africa, and in the support role played by ACSA. The submission of the report is a ‘handing over’ to those who must lead the continuation of the journey. There are, however, two issues on which the Task Team wishes to continue to consult with, and learn from, schools, and requests that it be allowed to submit an additional report once that process is concluded.

Section 7 explains the sequence of steps undertaken by the Task Team in its work including its interactions with synod and with schools.

Section 8 is the heart of the report. It is the outcome of the processes undertaken with schools and is the basis on which the Task Team has the confidence to submit its recommendations. The Task Team invited schools to share their experiences, listened to these, and then summarised the schools’ responses as a ‘mirror’ in a comprehensive report to all participating schools. The Task Team then asked schools to reflect on the report, and share what support they might need from the Church, and what might be their own envisaged individual next steps (after consultation with internal stakeholders).

It is clear that schools are ready and willing to take significant strides – and many have already done so. What schools are asking for is the committed and sustained attention of the church to relationships of support. It is our view that the conversations can be reciprocally enriching for schools and the church.

This report and its recommendations are a product of the processes above. It is not an end – but a step on the way.

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3 The third interim report can be accessed on the ACSA website: https://anglicanchurchsa.org/third-interim-report-of-task-team-on-discrimination-in-schools/ (accessed 2 April 2022)
1. MANDATE AND TASK TEAM MEMBERS

The Provincial Standing Committee (PSC) of 22 – 25 September 2020 resolved to ‘establish a Provincial Task Team to work with the different Anglican Schools to make recommendations on how best the Anglican Church of Southern Africa (ACSA) can address discrimination issues at Diocesan schools’.  

The resolution noted:

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

The PSC was requested ‘to release a statement that ACSA does not support any form of discrimination and assures the victims of its prayers and support’.  

The resolution was an important leadership step by ACSA in responding to a public and social media debate focused on some Anglican schools, but more importantly, a demonstration of leadership by ACSA in relation to a festering social wound. Issues of discrimination in schools took centre stage, but these issues are not absent in the congregations and communities of which schools are part, and in (and between) the homes, workplaces, and communities in which learners, their parents, school staff are located, and in which they interact. Tensions related to discrimination in schools are one manifestation of a broader social problem and cannot be resolved by schools alone. The responsibility for leadership in schools and in society is central to the mission of the Church. This is an opportunity for the Church to lead.

The Task Team was established at the end of 2020 and was ‘requested to give feedback at the 2021 Provincial sitting (be it Synod or PSC)’. The Task Team has provided three interim reports to the Synod of Bishops and to Provincial Synod (24th February 2021; 20 September 2021; and 16 February 2022). The Task Team was comprised of the following members:

- Ms Mary Metcalfe (Chair)
- Bishop Allan Kannemeyer
- Bishop Peter Lee
- Revd Delani Mthembu
- Mr Lebogang Montjane

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4 The resolution was proposed by Ms. Kim Williams of the Diocese of False Bay, and seconded by Mr. Teboho Makhilanyane of the Provincial Youth Council, was adopted after a number of amendments were accepted, including wording recognising that some schools are addressing the problem but urging them to speed up the process. https://anglicanchurchsa.org/psc-resolution-on-discrimination-at-anglican-schools/.

5 Ibid.

2. RECOMMENDATIONS

**RECOMMENDATION 1: Diocesan Support for Anglican Church Schools**

Diocesan Structures, as part of their mission, are to actively support Anglican schools to combat discrimination in all of its forms.

Anglican schools are part of society and will reflect the broad-ranging attitudes, debates, and tensions of society. Discrimination in various forms is a societal matter, and schools provide leadership in the dynamics of their own internal and external complexity. Each and every school will benefit from the engaged leadership of the church through its diocesan structures and processes in order to provide the necessary influence, support, and leadership on these matters.

This must be an intentional, disciplined, undertaking led but those who have executive authority – the School Head strongly supported by Diocesan structures – and requires effective relationships established by a bishop with each school, the influence of the representatives of the diocese as participants in decisions of the governing structures of schools, the leadership role of Chaplains, and the support provided by Diocesan education structures where these have been established.

The Task Team proposes that two issues on which we wish to recommend further engagement with schools in the second half of 2022: individual school policies in respect of chapel attendance and gender and sexual identity. These issues should be prioritised for engagement between schools and bishops as well as diocesan structures during the process of this engagement.

**RECOMMENDATION 2: A Common Framework of Anglican Values**

ACSA is to exercise its leadership in its work with schools on the basis of a common framework of Anglican values and principles.

What should guide the attitude of schools on all matters of discrimination is our duty of care to learners. We have to be vigilant in ensuring that no child in an Anglican school is hurt by a failure to anticipate and take actions to ensure that there are no acts of intentional or careless discrimination, or systematic marginalisation of individuals or their identity.
Schools must be uncompromising in taking determined action to support the emotional and social well-being of all children by creating a culture and a set of practices which demonstrate ‘a God of love acted out in the detail of school life in which constant links are made between faith, human need, and love of neighbour’.

The guiding principle in school life should be care and respect for the uniqueness and value of every single child in the school’s charge, and in which all children develop a sense of themselves as significant, unique, and precious individuals with the courage and confidence that flow from that realisation; and where, through the experience, the language and attitude of worship, children learn to worship and so learn their own infinite worth.⁷

As schools wrestle with the application of such principles in their responsiveness to societal challenges, the above set of values can be further debated, elaborated on, and improved in each Anglican School on an ongoing basis, and in conversation with Diocesan structures and processes.

The values that are adopted can provide a vehicle for ongoing personal and institutional reflection and action.

**RECOMMENDATION 3: ABESA’s Support for Anglican Church Schooling**

The Anglican Board of Education for Southern Africa (ABESA) is to support schools individually and collaboratively in their journeys of recognizing, acknowledging, and combatting discrimination.

In 2012 Archbishop Thabo Makgoba responded to the education challenge by presenting a vision statement to an assembly of leaders of the Church, schools, and society. Outcomes of this meeting included a proposal that the Anglican Church elevate quality education as one of its priorities, and that an Anglican Board of Education be established to support the good work of many Anglican schools and be a conduit for the establishment of high-quality, accessible, faith-based schools and to serve as custodians of Christian ethos in education. This was later formalised by Provincial Synod.

While ABESA does not own or manage any Anglican school directly, its mandate is to inspire and represent ACSA in educational matters and to offer support and facilitation to schools and dioceses in concert with bishops and local educational structures in relation to all spheres of education including public schooling, early childhood development, and independent Anglican schools.

ABESA therefore has a mandate to offer support to schools in their role as custodians of a Christian ethos in education. But this is not a substitute for the role of bishops.

**RECOMMENDATION 4: Documenting The Narrative: The Power Of Story-Telling**

⁷ The set of principles summarized in Recommendation 2 are drawn from texts referred to in section 5.1.
Schools should be encouraged to ‘tell the story’ of their journeys towards healing and reconciliation, and these should be documented and shared; and, if possible, collated and archived.

The historical narrative of what has been happening regarding issues of discrimination, and how schools have learned and grown in response can be:
- A powerful source of ongoing internal reflection.
- An opportunity for a collaborative critique, encouragement, and growth-inspiring challenge across schools.
- An opportunity to share frameworks that worked, practical tools, and examples on an ongoing basis.
- A resource for a potentially broader audience than the community of Anglican schools.

External resources that facilitate the conversations necessary to harvest and probe recent memory might help schools access not-yet-articulated learnings and assumptions and help members of the school community to continue a journey of understanding alternative perspectives.

Telling the stories internally will be a starting point, and the ongoing process of storytelling can be a resource for ongoing healing and reconciliation.

3. THE INTERNATIONAL AND LOCAL CONTEXT GIVING RISE TO THE MANDATE OF THE TASK TEAM

The resolution of the PSC establishing the Task Team was adopted in 2020, twenty-four years after the adoption of South Africa’s Constitution the preamble to which acknowledges our painful history and calls upon all South Africans to work to heal ‘the divisions of the past and establish a society based on democratic values, social justice, and fundamental human rights’. The Constitution and the 1994 ‘democratic transition’ did not ‘shut the book on the past’ but exhorts us to understand how the past continues to frame the present.

South Africans continue to live in a society which is fractured across race and class and the power relations embedded in these. It is a society which sees gender in terms of binaries, and race through the fractured lens of class. All South Africans live within these fragmented personal and collective histories and experience its legacy and current tensions in different ways, depending on their race, class, and gender location, and on their exposure to opportunities to understand the perspectives of those who occupy different spaces. Because our histories are complex, any individual South African will inevitably have a partial view of the whole. The persistence of discrimination, particularly of unacknowledged racial discrimination, is a major fault-line in our society and is reinforced by persistent inequality. Because our experiences are so diverse, the expression of (or unwillingness to reflect on) different perceptions can be extremely divisive and hurtful within the body of the Church, its institutions, and in society. Leadership that results in action and change is required.
South Africa is not alone in dealing with multiple forms of entrenched discrimination. In June 2020 the Church of England’s House of Bishops agreed to the creation of an Archbishops’ Taskforce, which led to a Commission mandated to implement “significant cultural and structural change” on issues of racial justice within the Church of England. The House of Bishops stated: “For the Church to be a credible voice in calling for change across the world, we must now ensure that apologies and lament are accompanied by swift actions leading to real change.” The Report, ‘From Lament to Action’ provided the theological rationale for this work from,

‘the foundational commitment that we are all wonderfully and fearfully created in the image of God (Psalm 139:14 and Genesis 1:27). This requires us to emphasise the intrinsic value in each and every human being, making mutuality and responsibility towards one another a theological mandate’. 

In May of 2020 in the United States, visceral images of an African-American, George Floyd, being choked to death by a police officer resulted in wide-spread national protests under the banner of ‘Black Lives Matter’.

This movement resonated with a growing frustration of young black South Africans whose experiences of discrimination and ‘not belonging’ in educational institutions and in historically ‘white’ social spaces was grafted onto family and community narratives of dispossession and marginalisation and suggested an unbroken continuity between institutional practices of an apartheid past and obdurate patterns of power and privilege in the present. The confidence and courage to express the deeply felt injuries (many of which had remained hidden in pockets of private and unexpressed pain) grew out of a growing student activism from the ‘Rhodes must Fall’ movement from 2015. Young people who had not confronted hurtful experiences at schools found their voice as university students to reflect on their experience of superficial inclusion or ‘diversity’ that was, at best, merely being ‘allowed to be present’, without any intentional engagement with diversity, with colonial practices, and, at worst, unquestioned hostility to difference with reports of extremely hurtful language and actions.

The expressions of pain and anger, of both alumni and current learners in Anglican schools, were expressed in social media during a period when schools were closed because of COVID, and there was little opportunity for interaction and mediation. The nature of social media minimised opportunities for dialogue and mediation, and the outpouring of testimonies of shocking experiences of racism provided the context for the PSC resolution taken in 2020.

4. THE CURRENT LANDSCAPE OF ANGLICAN CHURCH SCHOOLS

ABESA currently has records of some 367 schools in some form of relationship with 18 of the 28 Dioceses of the ACSA. Two hundred and eleven of these schools are in the Diocese of Lesotho, and 31 in the Dioceses of Swaziland and Namibia. One hundred and


The experience of schools as reported to the Task Team is covered in The Report to Schools of January 2022
Twenty nine schools are in South Africa, 44 are registered as public schools on church land, and 81 as independent schools, of which 13 are state subsidised. The spread of these schools across the region in each of these three sector categories is represented in the table below:

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<th>SECTOR OF SCHOOLING</th>
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Whilst the recommendations of this report are relevant and applicable for all dioceses and schools within ACSA, the main focus and feedback has come from the South African schools. Ten percent of the Independent Schools Association of South Africa (ISASA) member schools are in some form of association with the ACSA. The 80 Anglican schools that are members of ISASA employ 4 500 staff, 2 200 of which are educators, serving the educational aspirations of 23,700 learners. Fifty-five are primary and pre-primary schools, whilst 30 are secondary schools. Sixteen of the 30 secondary schools charge an annual academic fee of over R130 000 per pupil.

School fees are a necessary element of independent schools. The South African Constitution is clear as regards the right to establish an independent school, that there is no obligation on the state to fund a private (independent) school. Section 29(3) indicates that everyone has the right to establish and maintain, at their own expense, an independent educational institution that does not discriminate on the basis of race (as long as they are registered with the state and maintain standards that are not inferior to standards at comparable public educational institutions). Current government policy allows that ‘low-fee’ independent schools may receive a state subsidy.

Independent schools are therefore dependent on the income stream from fees to sustain themselves. Apart from the historical provision of some land and infrastructure, to varying extents, no subsidy is received from the Church to Anglican Church schools. The fees charged by Anglican schools are determined by their governance structures within the context of a free market. The consequence of this is that Anglican schools are segmented in the range of fees that are charged, and therefore mirror the inequalities of South African society within the range of socio-economic sectors that are able to make a contribution to the fee-base of a school. This, in turn, mirrors persistent inequalities across population groups.

An analysis of fees charged (in five categories) in Anglican schools, using 2018 ABESA data, illustrates the preponderance of ‘black’ learners in schools charging lower fees, and the preponderance of ‘white’ learners in schools charging higher fees:

- 51% of ‘Black’ learners are found in the lowest three fee categories, with 31% in the top fee category.
- 8% of ‘White’ learners are found in the lowest three fee categories, with 58% in the top fee category.
- An average of 72% of learners in the lowest fee categories are ‘Black’ learners, whilst 12% are ‘White’ learners.
- 24% of learners in the top fee category are ‘Black’ learners, whilst 57% are ‘White’ learners.

The Task Team recognises that the Constitutional provision for independent education, sustained by school fees, should not pass as a ‘logic’ without constructive critique as to the complexities it raises, especially for ACSA as a stakeholder since the mid 19th century. In its pursuit of social cohesion and social justice, ACSA remains cognisant of these complexities in the educational landscape and should be ready to engage.

Fee categories in R’s: Category 1: 0 - 14 000; Category 2: 14 001 – 35 000; Category 3: 35 001 – 63 000; Category 4: 63 001 – 100 000; Category 5: 100 001+
The distribution of teachers and school leaders by population group is similar to that of learners:

- 12% are ‘Black’ educators; and 56% are ‘White’ educators.
- 6% of educators in a management role are ‘Black’ educators, whilst 72% are ‘White’ educators.

Fee category and predominant population group of school analysis indicates that:

- 47% of ‘Black’ educators teach in the lowest three fee categories, with 37% in the top fee category.
- 12% of ‘White’ educators teach in the lowest three fee categories, with 60% in the top fee category.
- In predominantly ‘White’ learner schools’ 67% are ‘White’ educators, whilst 9% are ‘Black’ educators.
- In ‘predominantly ‘Black’ learner schools’ 45% are ‘White’ educators, whilst 31% are ‘Black’ educators.

These visible inequalities in participation in, and leadership of, our Anglican Schools must continue to be a subject of critical reflection - just as addressing inequalities in our society must never be far from the overall mission and work of ACSA and of society. In our ongoing actions to combat discrimination, we need to reflect on how systemic race-based inequality reinforces the discrimination we wish to work against, and how the power that comes with privilege brings responsibility to act for the greater common good.

Schools are in society and are therefore reflective of it. The formulation of a sound theological framework affirming the dignity of each human person, and the role of schooling in enabling the flourishing of every child within a Christian value system that stresses equality and the rights, dignity and worth of all for the sake of the common good is important, and must sustain our commitment to root out discrimination.

5. A THEOLOGICAL FRAMEWORK FOR ANGLICAN CHURCH SCHOOLING

Whilst Anglican Church schooling in South Africa, in respect of ethos, identity and practice as a form of faith-based schooling, is not governed by a single policy document; its theological framing emerges from the stitching together of interpretations of biblical texts, theological engagements with the idea of education and the discourses embedded in the founding stories of schools. Anglican Church schooling in South Africa is located theologically in what is broadly described as the Anglo-Catholic Benedictine tradition. The sacramental, incarnational, and trinitarian themes which permeate this tradition inform and underscore the notions of dignity, wisdom, hope and community as definitive elements in the theological underpinnings of church schooling. Educating for dignity, wisdom, hope, and community are all elements of seeking justice and acting for the common good in the world.

When framed theologically in this way, an Anglican church school then can be engaged with conceptually 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. This spiritual practice is understood to be guided by the Benedictine
‘rule of life’, a rhythm of prayer, study, work, recreation and rest, as well as the Anglican
ethos of ‘scripture, reason and tradition’. This threefold hermeneutic and the Benedictine
practice reminds the whole school community that it is grounded in a reality ‘deeper than
knowing and more enduring than time’; a reality humbly named God – as a community of
persons, inviting us into the same. Consequently, 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.

In seeking to understand discrimination and racism in Church schools, this Task Team has
needed to understand the Anglo-Catholic Benedictine tradition, historically characterising
most Anglican Church schooling in South Africa, which theologically privileges the inherent
dignity of the human person and educational provision for the common good. We have
needed to understand how this theological underpinning of policy and practice assists
the journey of moving towards change in our schools in order to emerge to who we are –
Anglican Christians in Southern Africa - therefore biblical, traditional, and shaped by the
crucible of our history.

6. PRINCIPLES INFORMING THE APPROACH OF THE TASK TEAM

6.1. An Anglican Project

The Task Team was established as an initiative of the Anglican Church and operates under
its authority. It reports to Provincial Synod and adopts the perspective of the mission of the
church and the leadership of its institutions. It therefore approaches discrimination not only
as a social responsibility in the pursuit of social justice, as envisaged in the South African
Constitution, but as an integral part of the mission and vision of the ACSA.

There are several dimensions of the relationship between Anglican schools and ACSA
which have shaped the approach of the Task Team.

6.1.1 The Exercise of Influence in Anglican Schools

13 Church of England Education Office, 2016:3,1+
The constitutional nature of Anglican Church schools in Southern Africa is defined by legal mechanisms ranging from an Act of Parliament, memoranda of incorporation of non-profit companies, and constitutions for voluntary associations. The Constitution and Canons of the Anglican Church of Southern Africa (“the Constitution”) further provides through Act X, how the relationship between the Church and our institutions, including schools, may be formalised. While not all schools are signatories to Act X there is alignment with some of the provisions of Act X which are incorporated into the founding or establishing documents of some schools. Act X further sets out the role of diocesan bishops in the schools, as more fully articulated below.

In defining the nature of these schools as Anglican educational institutions, often referred to as diocesan colleges, the following phrases are used:

- In accordance with the principles of the ACSA.
- with due regard to its historical connection and current association with the ACSA.
- Anglican religious observances shall be conducted.
- within the tenets of the ACSA.
- is subject to the Diocesan Rules of the Diocese and the Canons of ACSA.
- espousing a Christian Anglican ethos and set of values, whose curriculum shall always include religious education.

A number of constitutions ensure that no amendment can be made to the Anglican religious identity and ethos of the school.

These legal mechanisms situate the governance of schools in the hands of Councils and Boards so defined. In all but one or two schools, the Diocesan Bishop is designated as Visitor, with the provision to appoint a representative to the governing body. The composition of all school councils usually includes at least one other representative from the Diocese, with some constitutions requiring a majority of Council members to be in good standing with their respective churches. Apart from the institutional gravitas accorded to the role of Visitor, whose representations should be seriously and respectfully considered, the diocesan bishop is more often than not required to:

- approve and licence the appointment of both Head of School and School Chaplain and admit them liturgically to their respective roles.
- approve the nomination for the position of Chairperson of the governing body.
- provide authoritative guidance and oversight for religious instruction, worship, spiritual welfare and the Christian identity and ethos of the school.
- exercise final arbitration in cases of disciplinary appeal, deadlocks, and any consideration of school closure.

Whilst schools are often referred to in different way as educational institutions of a Diocese, they are not necessarily subject to the authority of a Diocesan Synod in the same manner as a Parish. The leadership of Diocesan structures in respect of schools is mediated through relationships that are built on principles of mutual respect. Influence
is exercised by moral, spiritual, and intellectual persuasion rather than by authority and compulsion. Such leadership is, in fact, more effective in a complex area of change such as carving through the layers of denial and defensiveness that obscure a recognition of various forms of discrimination. This is part of the culture of the Anglican Church where authority is not exercised hierarchically but through conversation, through persuasion, and collective processes of decision making.

6.1.2 Admission To Anglican Schools And Liturgical Practice

Schools have requested specific guidance on the matter of attendance or participation in Chapel.

It is not the practice of Anglican schools to exclude students applying for entrance to their institutions based on religion or any other factors - as long as the school is able to accommodate the needs of the applicants. On the contrary, Anglican schools genuinely value diversity and the richness such diversity brings to the community. Furthermore, on what theological basis could a school exclude God’s child from admission, simply due to their faith practice?

This does not mean that students who don’t identify with the Anglican expression of Christian faith are exempt from Anglican practices that define the Anglican ethos of the schools. This ethos of the freedom of association is protected by the South African Constitution and the South African Schools Act. It is defined by Christian spiritual practices - including prayer, worship, stewardship of the earth, a deep respect for others, love and compassions, service, an understanding of right and wrong, and a desire to walk in the light.

Parents and guardians of other faiths tend to choose Anglican schools for their children in full knowledge of the values-based ethos, and the expectation of inclusion in the school’s religious practice. As the chapel represents the heart of many Anglican schools and is used for both religious services and to gather and build community, Anglican schools have tended to require attendance at chapel of students of all faiths. As schools, chapel does serve an educational purpose. The exposure of students to the written word, as an expression of faith, both as the spoken word and placed within musical interpretation, as well as a first-hand experience of hermeneutics, augments the delivery of the curriculum in the classroom.

While overt in Christian identity and worship, it is reported that many schools have consciously made chapel and services welcoming of all. A common decision to avoid proselytisation seems to have informed the approach taken – in the full knowledge that the audience is captive and diverse. In most schools, respect has been duly given to diversity of religious beliefs, especially on specific religious holy days.

In some schools, alternate arrangements have been made to allow students of other religions to worship together separately at an alternate venue in the school – or to leave school early to attend worship. It does not appear as if Anglican schools have a coordinated or common approach to dealing with liturgical expectations and many are looking towards the church for guidance in this regard.

This Task Team proposes further interaction with schools in 2022 to engage schools
more deeply about their current policies and practices in order to better understand the challenges faced and the support required.

### 6.1.3 Anglican Schools Profess Anglican Values

Early in the life of the Task Team, inspiration in understanding the particular contribution of Anglican Schools in society was drawn from a 1998 text ‘The importance of Church Schools’ by Dr George Carey, The Archbishop of Canterbury. The following text-box is a series of pertinent selections from a rich chapter (which deserves a full reading).

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**EXTRACTS FROM ‘THE IMPORTANCE OF CHURCH SCHOOLS’ (Dr George Carey, The Archbishop of Canterbury, 1998)**

**The Church In Service of Society – Looking Outward – Not Inward, Linking Faith To Human Need**

“Church schools are so important, precisely because they are not perceived as separate, holy places dedicated to some separate realm called religion. They are in the thick of society, places where so many people are educated. Even more than most Church social projects, they make the link between faith and the aspirations of people - not in particular the sick, the elderly, the bereaved, the vulnerable or some other special category of need, but all kinds of children growing up. Christianity is seen not as a set of abstract doctrines, but as faith in a God of love acted out in the detail of school life.”

Church schools “are not just for Christian people: most Church of England schools are open to many pupils who are not from Christian families. They are places where religion is de-mystified and where children can become not more pious, but more fully human. They are places where the incarnation continues, where the divine comes down to earth, where the Word is a living word which touches the lives of God’s children and the communities in which they live. In short, Church of England schools earth the Church in broad sectors of the population keeping her looking outwards, in service to society at large, making constant links between faith and human need.”

**Church Schools: Spiritual, Moral And Social Dimensions and The Experience Of Worship**

“Church schools have a licence … from their special Christian foundations, to attend wholeheartedly to the spiritual and moral dimensions of education…”

“The development of a fully human being - measuring up to the stature of Christ - is not the task of the school alone. But schools have a major contribution to make. Children must learn to face questions of the meaning of life and death and the purpose of their own lives. They need to develop a sense of themselves as significant, unique, and precious individuals, with the courage and confidence that flow from that realization.”
“There are opportunities for this spiritual development in every subject of the curriculum. But the best opportunity in the school is created by the act of worship, a time for reflection and prayer, a time to learn from the experiences and attitudes of men and women of faith, a time for every member of the school community to find space for themselves and for God.”

“Schools cannot require children to worship but they can and should create a context day by day in which children can experience the language and attitude of worship, can learn to worship, and so learn their own infinite worth.”

“… the job of Church schools is not to try to get as many kids in the bag for the Church as possible. They do not serve that kind of narrow institutional purpose, and I know that you as educators would not put up with that. On the contrary, the starting point is the sharing of God’s love, and the Christian values which flow from it, and hence the guiding principle is care and respect for the uniqueness and preciousness of every single child in your charge.”

“No educational framework, whatever it claims, is neutral or value free. Church of England schools are explicit about their Christian value base and ethos as a rich, secure setting - in which children can learn, grow, and equip themselves for life.”

**Role of Anglican Schools In Society**

“… a society without rules, without a strong sense of mutual responsibilities, love of neighbour and service to others is headed for disaster. It is also obvious ... that people who are affluent in material things will often lead impoverished lives if they are not nourished spiritually; if faith, hope, and love are swamped by empty consumerism… Church schools know in their viscera that this is not just about acquiring skills and good examination results. It is about forming people who have the moral strength and spiritual depth to hold to a course and weather ups and downs. It is about forming people who know that economic competition is not more important than family life and love of neighbour, and that technical innovation is not more important than reverence for the beauty of creation. It is about forming people who, however academically and technically skilful, are not reduced to inarticulate embarrassment by the great questions of life and death, meaning and truth. Church schools themselves embody the truth that a context of firm principles suffused by faith and love is the best and right basis for learning and growing.”

There are many lessons for the work of this Task Team and for ACSA and Anglican schools in these extracts. The greatest lesson is that a school in which children in our care are hurt by the failure of the school to address acts of intentional or careless discrimination are failing in their essential roles of placing uncompromising primacy on care for the emotional and social well-being of children. This is evident in the creation of a culture and a set of practices:
• Which demonstrate a ‘God of love acted out in the detail of school life’.
• Which operate ‘in service to society at large, making constant links between faith and human need’.
• Where children ‘develop a sense of themselves as significant, unique and precious individuals, with the courage and confidence that flow from that realisation’.
• Where children ‘experience the language and attitude of worship, can learn to worship and so learn their own infinite worth’.
• Which form ‘people who know that economic competition is not more important than family life and love of neighbour’.
• Where the ‘guiding principle is care and respect for the uniqueness and preciousness of every single child in your charge’.
• Which embody the truth that a context of firm principles suffused by faith and love is the best and right basis for learning and growing.

All of this echoes the theological mandate of the Report ‘From Lament to Action’ which ‘requires us to emphasise the intrinsic value in each and every human being, making mutuality and responsibility towards one another a theological mandate’.

At the installation of the Head of Herschel Girls School, Claremont, Cape Town, on 6 February 2020, Archbishop Thabo Makgoba argued that the ‘church’s vision and mission is to work for the common good of all humanity… if we are to transform our country in accordance with the common good, we need our schools to reflect the diversity of the society in which we live. As teachers, learners and parents, whatever choices you have, whatever challenges you face, choose whatever it is that advances the common good’. Respect for diversity is thus a value which should be part of the framework of Anglican education.

6.1.4 The Journey Towards Wholeness (or Healing) by Acknowledging Discrimination, Manifesting Contrition, Taking Action, Establishing Trust, and Finding Forgiveness of Self and Others Embodies Anglican Values

At the heart of the Christian gospel lies the message of forgiveness and reconciliation. Forgiveness entails the honest acknowledgement of past mistakes, the willingness to take ownership for one’s actions and their consequences. When one forgives another, there needs to be a willingness through the power of God’s love to move forward.

No institution or individual is perfect. All institutions, and indeed, all Christians will at some, or other point fail to behave in ways that are loving and respectful. Practices, and even thought patterns, are in need of constant review. Learning to understand personal and collective ‘culpability’ in intended or unintended actions of discrimination, and the active

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15 Op cit 7.
journey of contributing to healing, cannot be ‘short-cut’ by apology and the seeking of forgiveness without deep introspection, visible contrition, and the taking of actions which build the trust necessary for forgiveness. Only when this has been done is the way opened for reconciliation, and healing both for those that have been hurt, and for those that have caused hurt.

True forgiveness enables both communities and individuals to model for society at large the true meaning of ubuntu, which is understood as love, respect, affirming the dignity of others, and the intention to work for the common good of all. The Task Team acknowledges that this is a journey of individual and collective introspection and has adopted this approach of openness to learning and to change in its own work. We cannot “miss the step” of acknowledgement and taking accountability.

It is not an exercise in damage control, a seeking to mitigate threats of legal action, or even an exercise in upholding reputation. It is the seeking of ways through conflict, which honestly acknowledge hurts, and then deliberate engages in processes which are often painful and cannot be rushed, but which will ultimately bring about healing and wholeness. When this is done well creative systems can be put into place to avoid repeating past hurts, and new and life-giving practices can be introduced into the life of institutions and individuals.

Schools are often subjected to intense pressure from outside influences, including media, and particularly social media, for quick and immediately tangible results, and there is a temptation to want to get on with business as usual when conflicts, particularly those relating to issues of race are brought to the fore. True healing and reconciliation require long-term commitment to seriously engage with the past in order to find new ways forward. If this modus operandi characterises the life of an Anglican school, it will commend the authentic practice of forgiveness to wider society. This is, in itself, a form of Christian mission.

6.1.5 The Task Team Proposes an Anglican Framework For Transformation In Schools

There is no doubt that much work needs to be done to hear and acknowledge the pain that our institutions, and their traditions, have caused individuals, or that they may have tolerated with insufficient attention to discriminatory assumptions. There is no doubt that change can no longer be at the inclination of individual institutions: the pace of change needs to increase, and major attention needs to be paid by schools to interrogating their cultures and practices and working transparently to improve them for the benefit of all stakeholders. Although change might be measured by greater representation at Board and management levels, the most important sign of authentic transformation lies in the hearts and minds of all, and will be reflected in the culture and practices of a school.

The following framework of understanding offered by this Task Team could be a starting point. Anglican Schools should continue to be engaged, through their Bishops and ABESA, in the ongoing work of creating an aligned, structured, supportive, and collaborative approach to change.
6.1.6 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. The protests about discrimination which were levelled at many of our schools in 2020, touched many points that were wrong, but the task of transforming Anglican schools is an ongoing task.

6.1.7 Relational and Honest: Self-Reflective Practice

A school is a community, 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; bullying and disrespect break it down. In particular, the challenges identified in this process require policies and strategies that overcome the baneful parts of our past and promote inclusion, participation, and collaboration in place of bias, prejudice and exclusion. Schools need to hear diverse voices and create safe spaces to enable these to be heard, most especially when they are dissonant and may have been previously suppressed. Intentional processes of dialogue are the way forward.

The process of challenging our deeply held assumptions begins with a conscious decision and requires a commitment to a process of learning more about racism and other forms of discrimination. This involves a commitment to better understanding and combating pervasive stereotypes and attitudes of superiority and inferiority, of competence and limited competence – and is a continuing journey. All South Africans have a particular responsibility to understand the deep personal pain of the other. This has to be a conscious commitment because in many interactions, this pain is concealed and unarticulated. We are all at different stages of this journey. Because we ‘know’ that discrimination is wrong, acknowledgment of discriminatory practices can be seen as occasion for blame, and the desire to be free of discrimination can result in perceptions of defensiveness and avoidance of difficult issues. The avoidance of discussion about difficult issues can elicit greater resistance from those who feel that their pain has not been heard. Our individual attitudes of discrimination are a function of our histories and of the society in which we live, that is, our context. It takes a deliberate and conscious journey to keep on identifying how these shape us.

There are a multitude of ways in which unexamined institutional power marginalises members for whom key elements of their identity (language, gender, race, class) are not recognised in institutional practices. This marginalisation engenders a sense of not fully belonging, of having to sacrifice elements of one’s identity in order to belong. The Anglican Church acknowledges that these are South African realities from which we cannot escape without striving with determination and commitment to learn and grow from each other.
6.1.8 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. In promoting respect for diversity, the core practice is to listen and understand the other. This should lead to greater personal insight, empathy and ultimately to changed behaviour.

6.1.9 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 and generously.

6.2. An Invitation to a Collaborative Journey

From inception, the mandate of the Task Team was to work with different Anglican Church schools to make recommendations as to how ACSA can address issues of discrimination at Diocesan schools and the Task Team has sought to establish this as a collaborative learning journey.

In the first report to the Synod of Bishops in February 2021, the Task Team indicated that it would like to follow an *invitational* and where key stakeholders including the schools, their governing councils, and the responsible bishops interacted with the Task Team in this learning journey and in the development of the report.

We did not wish to produce a written report which is bound, distributed, and filed – but which is not fully engaged, and not enriched by those who must adopt the suggestions in the report in order for the recommendations to be successfully implemented and, indeed, monitored and improved over time. Our intention is for the recommendations of the report to assist in building a culture of reflection in the institutions that offer and support Anglican education.

In our reports to Provincial Synod and the Synod of Bishops, we have received support for our view that our recommendations must be the outcome of processes undertaken with schools, which schools, in turn, need to own and act upon. Support has also been received for the view that responsibility for sustaining this journey lies with the schools, supported by the bishops, ABESA and Synod.

7. OVERVIEW OF THE PHASES OF ENGAGEMENT

The figure below provides a high-level overview of the progression in the sequence of
steps in the process followed by the Task Team, the time-frames, and the interim reports to both Provincial Synod and the Synod of Bishops.

7.1. Phase One January- August 2021: The Task Team’s Internal Reflection Process

In Phase 1, the Task Team undertook a process of collective and internal learning. The rationale for this was the need for the team itself, individually and collectively, to reflect on the learning journey and to deepen processes of the journey towards wholeness (or healing) by acknowledging discrimination, manifesting contrition, taking action, establishing trust, and finding forgiveness of self and others.

In this period, the Task Team adopted a set of preliminary framing principles including:

- While there have been changes in some aspects of our schools, particularly in the demographics of enrolment, there has not been enough change in the demographics of teaching staff, support staff, and governance structures.

- There is a strong view that the institutional fabric/culture of our schools has not, as a whole, changed/transformed.

- Different schools and all individuals are at different stages of the journey in acknowledging the need for transformation. Where progress has been made, this has been intentional, and determined, and has taken place in different contexts.

- Where transformation progress lags behind need, a consequence can be that some members of the school community feel that they do not belong; that they are not truly welcomed; and that the character of the institution is one that assimilates new members without the necessary transformation occurring so that all can be fully and equally included. Many cannot articulate their longing to feel that they belong and may lack of a vocabulary to express the pain, causing further frustration and isolation. This pain needs to be acknowledged, deeply heard, and responded to.
• This challenge has a particular historical context, as well as both a national and an international context. Identity and identity formation are particularly complex in South Africa.

• The exclusions, visible and invisible, are intersectional. They include power relations, race, class and economic status, gender, sexuality, disability, and how personal and institutional histories and associated values are regarded as normative.

Insights gained in this first phase were represented in the following diagram:

7.2. Phase Two September - October 2021: Establishing a Process to Listen to Schools

The Provincial Synod of September 2021 received a summary report of the Task Team’s exploratory thinking in relation to:

• Anglican Schools and the Need for Transformation.

• The Essence of Anglican Schooling.

• Elements of the Proposed Framework For Change, Based on Anglican Principles.

In addition, the Task Team reported that the phase of listening to schools would commence in September 2021. The bishops agreed to send invitations to schools to attend virtual sessions.

Attendance at the school sessions of September/ October was based on the participation of the School Head, the Chaplain, and one other member of staff (if schools wished). The Task Team constructed the sessions on three key principles:

• Leadership of Bishops in the invitation to schools.

• The importance of beginning with the executive leadership of the schools.

• The Task Team’s commitment to listening to the schools’ experiences of learning.
The invitation to the sessions indicated that the key questions to be addressed would be:

What happened?

What have you learned?

How have you moved forward?

Each of the four sessions began with a video-recorded message from Archbishop Thabo Makgoba which explained the purpose of the sessions thus: “The intention is to listen and hear, first-hand from you, to help us build a picture of all the dynamics and nuances which are at play, so that we can jointly develop the policy framework on discrimination.”

Discussions took place in small groups facilitated by Task Team members, with another member of the Task Team taking notes. These notes were shared with participants in the group after the session so that the notes could be corrected or expanded on.

Across the four sessions, there were more than 70 participants from 40 schools across 10 dioceses. An anonymous poll was conducted on perceptions of the process and value of each session. The majority of participants found the session they attended ‘very useful’ or ‘quite useful’, Nearly all of the participants found it useful to reflect on the experience of their schools with colleagues and felt that their views were listened to in the session.

Strong support was expressed for the work of the Task Team, with 94% of participants indicating that they believed that the recommendations that the Task Team will make will assist their schools; and that they would like to participate in the process of developing the recommendations. The majority of participants (87%) indicated a desire to attend a follow-up session.

7.3. Phase Three November - December 2021: Drafting the Report on the Sessions with Schools

The report was constructed as a summary of what was said in the sessions, organised thematically. The report was drafted explicitly as a consolidation of the reflections of all schools in their own words as a ‘mirror’ to the schools of their own reflections.

7.4. Phase Four January 2022: Requesting Additions/Corrections to the Report

The intention of the report was not only to reflect the diverse experiences and learning from the participants – but also to use the report as the basis for further engagement with schools. It was therefore considered important to ensure that participants felt that the discussions were correctly reported before broader distribution.

The draft was circulated in January 2021 and the Task Team received two very important additions which enriched the report and were included in the final version.

7.4.1 Gender Identity and Sexuality

The PSC resolution requested the Task Team to make recommendations on discrimination in Anglican Schools in relation to both race and gender. Much of the focus of schools in the ‘listening’ sessions of September and October of 2022, and in the reports of schools
on their ways forward, was focused on racial discrimination. There was, however, one response to the request for additions to the December 2021 report on the listening exercise which requested guidance in relation to discrimination on issues related to gender identity.

One respondent focused on the need to address the issue of **gender identity and sexuality**, and the need for conversations on responding to gender fluidity and ‘identifying on the gender spectrum’. The respondent indicated that these areas are challenging for:

- Boarding schools.
- Dealing with parents (as they often differ in perspective generationally – and if confidentiality applies, if learners request this).
- Responding to requests from students for a change in pronouns and what this means for parents, staff, and peers.
- Managing gender-neutral language in single-sex schools.

The Task Team was grateful for this addition. The PSC resolution which established the Task Team made explicit reference to discrimination on the grounds of **sexuality**, and the addition above greatly enriches this dimension of the report by raising complex dynamics which must be addressed in the processes recommended by the Task Team. The request for guidance above makes specific reference to the issue of transgender, and issues of gender reassignment.

While the South Africa Constitution is clear in relation to protections from discrimination on the basis of sexual orientation\(^{17}\), the complex area of LGBTQIA+ (for ease of reference in understanding this expanding list of abbreviations, the reader is invited to read that footnoted article\(^{18}\), is a matter on which both society and the Anglican Church are ambiguous. This is not only the case in South Africa. A Document published by the Church of England’s Education Office, *Valuing All God’s Children - Guidance for Church of England schools on challenging homophobic, biphobic and transphobic bullying*\(^{19}\) indicates that there ‘is a breadth of views held about same sex marriage, sexual orientation and gender identity by Christians and people of all beliefs’. In South Africa, the Department of Basic Education has yet to publish its ‘Guidelines for the Educational and Social Inclusion of Sexual Orientation, Gender Identity & Expression, and Sex Characteristics (SOGIESC) in Schools’.

Within ACSA, the Archbishop’s Commission on Human Sexuality has yet to report. It is hoped that the report of this commission will provide guidance as schools work on the development of their policies.

These delays in a response to matters of discrimination on the basis of gender issues, do

\(^{17}\) The Constitution of South Africa asserts that ‘everyone has inherent dignity and the right to be respected and protected.’, and that everyone is equal before the law. The Constitution prohibits the state from unfairly discriminating, directly or indirectly against anyone on grounds including race, gender, ethnic or social origin, colour, sexual orientation, religion, conscience, belief, culture, or language and birth.


\(^{19}\) [https://www.churchofengland.org/sites/default/files/2019-07/Valuing%20All%20God%27s%20Children%20July%202019_0.pdf](https://www.churchofengland.org/sites/default/files/2019-07/Valuing%20All%20God%27s%20Children%20July%202019_0.pdf).
not make it any less urgent. Recommendation 2 of this Task team is explicit in relation to principles related to the ‘duty of care’ for all children.

- We have to be vigilant in ensuring that no child in an Anglican school is hurt by a failure to anticipate and take actions to ensure that there are no acts of intentional or careless discrimination, or systematic marginalisation of individuals or their identity.

- Schools must be uncompromising in taking determined action to support the emotional and social well-being of all children by creating a culture and a set of practices which ‘demonstrate a God of love acted out in the detail of school life’, in which constant links are made between faith, human need, and love of neighbour.

- The guiding principle in school life should be care and respect for the uniqueness and value of every single child in the school’s charge, and in which all children develop a sense of themselves as significant, unique, and precious individuals with the courage and confidence that flow from that realisation; and where, through the experience, the language and attitude of worship, children learn to worship and so learn their own infinite worth.

The document of the Church of England’s Education Office advocates a similar view. The document indicates that there is an ‘absolute necessity to combat bullying of any type, including HBT bullying’ and to create an inclusive school environment that enables all children and young people to flourish.

In addition to social justice, and affirmation of every child, urgency is heightened by their analysis that those who may identify as, or are perceived to be, gay, lesbian, bisexual or transgender may become ‘non-communicative, isolated, or particularly badly behaved. If they are treated poorly in schools and colleges this can, in turn, lead to loss of confidence and self-worth, self-harming, and alcohol or drug misuse. Gay, lesbian, bisexual, and transgender people who are bullied are at a higher risk of suicide, self-harm, and depression’.

The Task Team recommends that further processes be undertaken in 2022 to listen to schools to understand how they are already dealing with discrimination in relation to gender. The Task Team additionally recommends that, as schools prepare for this engagement, bishops should use this is an opportunity to engage schools on this complex matter.

### 7.4.2 More Robust Conversations are Needed with Regard to Racial Discrimination

Another participant offered a bold, and necessary, reflection which is helpful in ‘pushing the boundaries’ of the learning journey with regard to racial discrimination. Key points from this reflection included:

- We must avoid the process being a ‘therapy session’ for the affected school principals and must create an opportunity for deep reflection on the inability of school principals and must create an opportunity for deep reflection on the inability of school

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20 Ibid.
21 Homosexual, Bisexual and Transsexual.
22 Op cit 19 at page 9.
leadership to see the hurt of black people under their care, and develop practical solutions/strategies to the hurtful and unwanted discriminatory practices in Anglican schools.

- A leader deeply entrenched in the field of education should not battle with racism, not tolerate it, and not incubate it. Failure to dismantle the foundations of racial practices in schools may be an indication of a lack of capacity to extract ourselves from the cycle of racism.

- This process should not be ‘bereavement gatherings’ for school leaders but be an opportunity for those leaders to receive diversity and leadership training that will help them transform their schools effectively. ‘Talk shops’ can comfort ‘culprits’ and increase frustration for the victims.

- If the Anglican Church is to fundamentally change the current context in their schools, they must challenge the source and derail normative racist conduct in its institutions of learning. There is a need for the introduction of transformation initiatives in line with social justice principles grounded in our human rights culture and the Constitution.

- Anglican Church Schools must use this opportunity to commit to real change projects with measurable goals, timeframes, and outcomes. The Anglican Church should not merely hold a ceremonial or silent partnership role in matters that require their active leadership participation.

- We need solutions that have a material impact on the lives of victims and perpetrators of racism. We have an opportunity to set new transformation standards and goals for schools including curriculum revision, diversity of leadership, and to entrench leadership practices that deeply reflect a new society of the 21st century.

7.5. Phase Five January – February 2022: Broadening Participation and Mapping Ways Forward

The report was shared with Bishops, Chaplains, School Heads, and Chairpersons of Governing Bodies.

7.5.1 Consultation with Chaplains

The consultations in September/October 2021 with Heads of Anglican Schools and members of their senior management were followed by a consultation with School Chaplains in February 2022 in which the specific role chaplains can, or do, play in linking Anglican Schools to Anglican values and practices was explored. Generally, the chaplains that attended reported their deep commitment to infusing Anglican principles of social justice within the school communities, but also their recognition that ‘voice’ was subject to the authority structures of the school and that the relationship with the Head of the School was critical in chaplains fulfilling their role.

One of the areas that needs clarification is how School Chaplains relate to the diocese in which they find themselves, as well as the schools of which they form part. Sometimes
chaplains are seen in the school as not being proper teachers, but in the diocese, as not being proper priests. Chaplains communicated a strong call for help and support and a sense of being isolated from the Church. There are some important questions that need answering in this regard. This Task Team is not the body to answer them but would recommend that ACSA and ABESA have further consultations in this regard. The considerations / questions are as follows:

- In the South African context, whilst some parish priests exercise a ministry of chaplaincy in schools associated with their parishes, full-time school chaplains are appointed by the Head of School and licenced for their ministry by the Bishop. These chaplains are salaried employees of the schools, contributing to the school pension schemes, and their leave, as well as other statutory deductions are administered by schools. Is it still legally possible to argue that they are volunteers?
- In light of the above, there are important considerations concerning this two-fold accountability which both School and Diocese would do well to clarify.
- What is the role of the Chaplain in terms of school governance and executive management?
- If chaplains are to be members of the school’s senior executive, what experience and qualifications do they need to fulfil this role?
- Should chaplains be teachers? There is a legitimate difference of perspective between bishops who want their chaplain to be a priest in the school, and the school saying the chaplain will have more ‘credibility’ with the staff if they teach a subject and are seen as peer-professionals.
- If chaplains are seen as educators, what teaching qualifications are necessary to fulfil this role?
- Do the Canons and Constitution of ACSA need to include a description on the role and function of School Chaplaincy and guidance as to the qualifications necessary for School chaplains?

This is an important area where the Church, and in particular the diocesan bishop, could play a critical role is strengthening the potentially positive impact of chaplains.

We would recommend that schools consider requesting chaplains to be members of the school’s senior executive body.

In addition to what has been highlighted, Chaplains also indicated a need for the Church to be more active about issues such as gender-based violence and sexual and gender issues.

7.5.2 Report to Synod of Bishops

The Third Interim Report of Task Team on Discrimination in Schools was presented to the Synod of Bishops on the 16 February 2022. It reported on the:

- process of listening to schools in September/October of 2021.
The discussion with the Synod of Bishops when the report was presented began the process of consultation on the recommendations to be made by the Task Team as outlined in Section 2 above. It did so by tabling and highlighting the following key implications of the process for the Synod of Bishops:

- Schools are not separate from society. We cannot expect schools to resolve issues that are not being addressed in our own work in communities and congregations.

- The resolution of the PSC and the establishment of this Task Team could be seen as a significant opportunity for leadership in an area of mission that is wider than school life. Schools will need this support.

- Addressing school challenges may provide an opportunity for bishops to lead processes within the broader set of stakeholders in the community served by the school. Such processes could examine how similar issues manifest in 'lives outside of school'. Working with parents and communities could provide a significant opportunity for the Church to play a key role in society on issues of discrimination.

- Bishops might recognise this as an opportune moment to participate in courageous and constructive school-based processes which could enrich the perspectives of stakeholders (parents, teachers, alumni) in other areas of life, faith, and work.

- If Anglican schools can assist all stakeholders to advance their reflective capabilities with regard to discrimination, this could make a contribution to society more broadly than the immediate focus on schools. Schools can be sites of mission and pilots for change.

It also asked the Synod of Bishops to consider:

- What does it mean to be a school with both an Anglican, and an inclusive, identity?
- The specific role of Chaplains.
- Synod’s understanding of the mechanisms for ‘influencing’ (exercising moral and spiritual leadership) in Anglican schools.
- The complex issues on which the leadership of the Church needs to be more explicit. (For example, the issue of gender identity and sexuality, and the need for guidance to schools in responding to gender fluidity and ‘identifying on the gender spectrum’.)
- Key opportunities within the process for bishops to play a leadership role.
- The report presented to Synod also provided an indication of the further work and time frames of the Task Team, including that:
- The Task Team re-affirms that responsibility for ongoing change processes must

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23The third interim report can be accessed on the ACSA website including the response of the Archbishop to a query from the Sunday Times: https://anglicanchurchsa.org/third-interim-report-of-task-team-on-discrimination-in-schools/ (accessed 2 April 2022)
remain located in the relevant governance structures of the church and the schools.

The recommendations made to PSC/Provincial Synod as outlined in Section 2, which closes the work of the Task Team, includes processes for sustaining the work of dealing with discrimination developed with the schools.

7.5.3 Schools and their Executive Structures

The Task Team asked all participating schools to reflect on the ‘mirror’ provided in the report and to share their ways forward after discussion with school stakeholders. The Task Team adopted the approach of requesting the executive leadership of the school to lead the responses of the school community because this is where the ongoing responsibility for sustainability of the journey will remain. Whilst all stakeholders share responsibility in this journey, the primary location to lead and manage is located with the executive leadership of the school.

8. RESPONSES OF SCHOOLS: THEIR WAY FORWARD AND NEED OF SUPPORT

Responses to the ‘way forward’ were requested from schools individually because the Task Team understands that schools have had different experiences of grappling with issues of discrimination and are at different stages of this journey. It is also understood that all schools have committed themselves to an intentional and continually deepening journey of learning and change, and many have already embarked on conscious processes of stakeholder engagement.

Each school, under the leadership of the Head of School, was requested to assist the Task Team by responding to the following questions:

1. What are the areas your school suggests should be included in the recommendations from the Task Team to Synod on how best ACSA can address discrimination issues at Diocesan schools?

2. What supportive role does the school consider could be played by Diocesan Education Structures, the Bishops of the Diocese, and ABESA?

3. How can learning best be shared across schools?

4. What are the views of the following stakeholders regarding the WAY FORWARD at your school?
   a. staff
   b. governing body
   c. parent community
   d. student body
   e. alumni

5. What are the next steps the school is planning on this journey?

Schools were requested to report back to the Task Team on the reflective work and active progress that had been made in response to the consultations - within the framework of certain guiding questions. What follows is a summary of their responses.
8.1. Role of the Anglican Church

*(What are the areas your school suggests should be included in the recommendations from the Task Team to Provincial Synod, on how best the ACSA can address discrimination issues at Diocesan schools? )*

From the responses it was clear that schools are looking to the church to provide some guidelines on the church’s stance towards many of the challenging issues that are playing out at schools. An important area for consideration would be clarity on the church’s stance in terms of inclusive practice as it relates to its expectations of Anglican schools - based on theological points of reference. To establish common standards across Diocesan and other Anglican schools, the hope is that it might address the following aspects:

- Clarifying the Church’s stance on the acceptance of students of other faiths and how they should be accommodated in relation to expectations around chapel attendance, respect for the ethos and Christian religious observation in Anglican schools.
- Clarifying school accountability to report to the Church complaints of, or investigation into, allegations of discriminatory behaviour - if this is regarded as a necessity. Clarifying the Church’s role in terms of attempting to resolve such issues, while considering the school’s processes.
- Adopting and communicating to its schools and the public a clear stance on all matters of discrimination including race and the perpetuation of racial inequalities (systemic and individual), sexual orientation, difference and identity, and gender fluidity.
- Ensuring that the Anglican Church structures (Bishops and Archbishop) are visible and vocal in their support of their schools fighting the scourges of racism and discrimination based on difference and that there are regular meetings between Bishops and the school communities.
- raining the Bishop’s Representative on Council.

Anglican schools value their identity as independent schools and acknowledge that their Governing Boards are responsible for the governance of their schools. However, some clarity around the expected relationships between the Anglican church and its schools would be useful.

8.2. Role of ABESA

*(What supportive role does the school consider could be played by Diocesan Education Structures and ABESA?)*

- Establishing an ABESA Toolkit, along the lines of ISASA’s ‘A Guide to Effective School Transformation and Diversity Management”, with a focus on the unique aspects relating to the identity of Anglican schools., where the concept of social justice is at the core.
- Facilitating workshops across and between Anglican schools to focus on diversity in
all its forms: class, financial status, gender, patriarchy, privilege, supremacy – in line with Christian teachings.

- Supporting school governors, the custodians of Anglican Schools, with training on “What it Means to be an Anglican School” and the basic precepts of Anglicanism. Possibly design and establish a “Governor’s Manual” – aligned to the existing “Parish Manual” - to serve as a guide and framework for new Heads and governors of Anglican schools.

- ABESA issuing regular bulletins highlighting initiatives and providing advice to common problems would be useful and could lead to open debate or the incentive to try something new.

- Facilitating workshops for the wider school community on diversity, inclusion and belonging, in line with Anglican doctrine and principles.

- Publishing a regular newsletter to educate and encourage all staff in Anglican Schools.

- Providing an adaptable Policy Framework on Diversity, Belonging and Inclusion for schools to adopt – to create some consistency across Anglican Schools.

- Engaging with the new ISASA Transformation affinity group SATISA (South African Transformation of Independent Schools Association). This would allow for wider sectorial input and wisdom sharing.

8.3. Role of Schools as a Learning Community
(How can learning in this domain of addressing discrimination best be shared across schools?)

- Sharing experiences and resources. Blogs, articles of interest and other resources could be posted on a specific Anglican Schools Association link on the ABESA website.

- Identifying both external “experts” and internal resources within the collective of schools to consult, advise or possibly even mentor the members of the Transformation and Diversity committees.

- Building an “Online Resources” platform, possibly linked to the ABESA Website, where standard templates for relevant Policies could be posted – to be used or amended at the discretion of schools in relation to their needs or their contexts.

8.4. Stakeholders Views on the Way Forward

8.4.1 Staff

- Standardize anti-discrimination training at New Staff Orientations.

- Continue staff development programmes. Broaden discussions to all aspects of discrimination including race, gender, sexuality, economic disparity, xenophobia, and learners with special educational needs.
• Deal firmly but sensitively with apathy or resistance to change. Some feel that transformation takes up too much “airtime” at school and interferes with the academic delivery, some are reluctant to let go of old identity and tradition markers. Others feel not enough has been done.

• Some schools have introduced classes on social justice and what it means for everybody to feel a sense of belonging in their schools.

8.4.2 Governing Bodies

Most Governing Bodies have embraced Transformation and Diversity as an imperative for their schools, but some have been more proactive than others. Many have established Transformation and Diversity Committees that are sub-committees of Council and Transformation and Diversity is a standing item on the board agendas. These Governing Bodies have been open to and supportive of training and sensitisation, and proactive in driving equity at their schools. They have already established whole school strategies that provide clear direction in the important areas of culture, recruitment, environment, admissions, teaching and ethos.

8.4.3 Parent Community

It was reported that reactions of parents varied greatly both between and amongst schools. While there is a feeling from some parents that the historical academic educational role of schools is under threat (as attention is diverted to solving societal problems that are too large to solve at school level), others feel that the rate of transformation is too slow or not given sufficient attention. Some historically privileged parents are struggling with the force and pace of the change requirements.

At schools where good progress towards transformation has been made, parents have shown a willingness to be part of the journey.

8.4.4 Student Body

The trigger for the social media campaign that led to the uncovering of hurt, and psychological harm experienced by black\textsuperscript{24} students at our Anglican schools, was student voice. Schools voiced the following:

• “Students wish to be part of the solution going forward. They have therefore been engaged in policy review, discussions around language and the importance of a person’s name, language, and background”.

• A desire of students to action opportunities for greater partnering/interaction between monastic schools to facilitate conversations on gender, sexuality, consent, Gender Based Violence, racism, and cultural diversity.

8.4.5 Alumni

Alumni differed in their input according to the age of the school, the inter-generational experiences, and the historical advantages that were the reality for many who had

\textsuperscript{24} In the Black Conscious Movement sense.
experienced privilege within and beyond the walls of their schools. For the most part, alumni were cognizant of, and supportive of, the need for change within their schools.

8.5. Schools' Planned ‘Next Steps ‘on the Transformation Journey

Proposed next steps differed according to the nature, history, and identity of the school. Many schools had done a great deal of work prior to the consultations and were continuing along a strategic plan for change. Others were at the beginning of the process and gained direction from the interaction with other schools through the ACSA engagement.

In summary, the steps identified for the ongoing journey were:

- Establishing/revisiting a strategic vision and plan for transformation at each school and monitoring implementation.
- Establishing a Transformation Sub-Committee at Governing Body level to report back on strategic priorities linked to the vision and plan.
- Formulating, adopting, and communicating a strong Position Statement on Racism and Discrimination, Equity and Belonging.
- Creating a Senior Management post within the management structures of the school for Transformation and Diversity (also called Equity and Belonging).
- Continuing to focus on and challenge school traditions that threatened equity and belonging.
- Continuing to re-examine curriculum.
- Intentionally celebrating South African special days and ensuring the National Anthem and African songs and hymns are sung more regularly.
- Creating “safe spaces” for student to go to acknowledge hurt and facilitate healing.
- Continuing to review and update policies.
- Increasing staff diversity.
- Introducing smaller student (tutor) groups, headed by staff, to facilitate targeted discussions.
- Examining the language policies of the schools.
- Continuing with transformation and sensitisation training of all staff.
- Integrating staff functions and becoming consciously more inclusive.

8.6. Observations of the Task Team

While schools are at different places in their journeys of transformation, all schools have taken positive, forward-moving action. Some previous initiatives have reached a new maturity, new strategic imperatives have been identified and schools have become clearer on the way forward.

As microcosms of society, schools affirmed their recognition of their roles in bringing about change, both internally and within the wider communities they serve. They generously shared their positive, proactive responses to challenges associated with the required change – including the addressing of school structures, systems, and cultures to create
places where people associated with them might feel a sense of dignity, safety and belonging.

Schools, while valuing their independence, indicated that they would value the support of the Anglican Church in providing a clear frame of reference within which they might comfortably claim their Anglican identity – especially in relation to clarity about the church’s stance on key issues that they face: the nature and extent of inclusion in line with their identity as Anglican schools, as well as the church’s position on LGBTQIA+ and other gender diversity realities. This would provide some alignment with the church they serve, and the comfort of common purpose amongst Anglican schools and their church.

Having experienced challenging times as a site of struggle against historical societal problems relating to the terrible injustices of our apartheid history, Anglican schools have rallied, reflected, adapted, and moved forward positively. They acknowledge that the work is ongoing and needs to remain purposeful and “top of consciousness” and have embraced the role they have to play as centres of community and beacons of hope.

9. FURTHER CONSIDERATIONS FOR DISCUSSION ON IMPLEMENTING THE RECOMMENDATIONS

9.1. A consideration of the Role of Diocesan Structures

Diocesan structures have a role in providing ongoing interaction and monitoring on these issues in governing bodies and through the work of chaplains. The following ‘touch-points’ warrant consideration in understanding and fostering fruitful relationships between dioceses and schools as ‘sites of mission’.

9.1.1 Origins

Did this school begin with the initiative of some sort of educational pioneer, or was it founded by the diocese and seen as part of the mission of God in the area? If so, how is that intention entrenched in their constitutions and how is it preserved?

9.1.2 Law

Many schools have significantly different legal arrangements, and the diocese needs to be aware of this in its dealings.

9.1.3 Constitution

ABESA in its governance document has suggested that the school constitution should be intentionally reviewed periodically in an engagement between school and diocese (or where there are several schools in a diocese, perhaps at a diocesan conference for the purpose). Constitutions should guide Boards and not become dead letters.

9.1.4 Diocesan Synod

Do the diocesan rules require schools to report to Synod? If not, why not? When this is done it should happen in an unhurried manner with opportunity for each school to share its concerns with the wider church and respond to questions. Diocesan Synods have interim bodies such as diocesan councils, and schools should have access to these in case of
need.

9.1.5 Diocesan Trustees

These have varying roles according to whether the diocese holds the school properties in trust or not. Diocesan representatives should ensure that annual financials are submitted and properly scrutinised in the diocesan office so that sharing concerns can occur. They are not just for filing but an essential part of reporting and relationship.

9.1.6 Representatives on School Boards

Representatives on school boards may be appointed by synod or by the bishop in each case under a school’s constitution. Care must be taken in selecting these representatives and only those who can attend meetings and apply their minds should be chosen. They should also have a general interest in the school and be willing and able to attend other events and show their face supportively (speech days, for example).

9.1.7 Bishops

In addition to what has been described in the Anglican Project set out in Section 6.1, the pastoral nature of the Bishop’s role as visitor could be described as follows, to:

• provide pastoral support to the school, especially to the head of school and school chaplain, as appropriate.
• foster the link between the school and the diocese.
• encourage and support the expression of Christian beliefs, vision, and values on which the school is founded.
• foster good relationships within the school, and between the school, the local church and wider community.
• encourage religious education, collective worship, and values education by sign-posting staff to appropriate officers, training, and resources.

9.1.8 Beyond the Diocese

While this exercise intends to prioritise the effective care of schools at diocesan level and the formation of suitable support structures, rather than allowing higher-level bodies to interpose, there is a legitimate role at provincial level. This Task Team was initiated by a resolution at PSC and has had a vital role in motivating new thinking and co-ordination; but sustaining that is harder with the long lines of communication at provincial level, than at the level of dioceses. The Archbishop encourages but has no constitutional function outside the Diocese of Cape Town.

Here we must think through ABESA’s role, which seeks to support and animate but not own, manage or control; we do not want to create space for dioceses to off-load responsibility onto ABESA. Yet ABESA has shifted the effectiveness of ACSA’s work in school significantly over its decade of ministry to date.
9.2. A Consideration of ABESA Role

ABESA has a role to play in facilitating ongoing support to schools and encouraging collaboration across schools. This role is not to impose any direction, but to be a partner to schools and, where requested, support or facilitate conversations in order for schools to reach their own conclusions. The principles on which ABESA works include: building and maintaining trust; building and maintain processes of partnership through conversation; and, rather than giving firm direction, ensuring that these processes support full-ownership by schools of their own decisions, rooted in Anglican values.

In addition to the specific suggestions already made by schools in section 8, there are a range of possibilities that might be explored by ABESA and schools. The actions could be to:

- Support each school which wishes to do so to draw up an acknowledgement charter/confession that is the process of inclusive internal school processes and that is meaningful for their own particular context, and which is revisited over time.
- Appoint a Task Team of curriculum experts from within our schools who will examine current curriculum and propose changes that will address our concerns regarding social and racial justice.
- Develop recommended programmes that will help/equip educators to examine their own prejudice and support them in their God given calling to be educators empowering them to be change agents/reformers within their school communities.
- Meet with the Bishops, Heads of Schools, and Chaplains regularly in their dioceses so as to build a supportive link between the Church and the schools.
- Work with the Bishop’s representatives and chairpersons on the school governing bodies to develop a clear definition of relationship and responsibility around what it means to be an Anglican Church school, particularly with regard to social and racial justice.

10. CONCLUSION AND THANKS

The Task Team is grateful to Archbishop Makgoba and the Church for the opportunity to have participated in its own internal collective learning journey. We appreciate what we have learned from each other, and what we have learned from the schools, and from our interactions with the bishops.

We know that the issues explored in this report have consequence for our schools as institutions, for the quality of citizens that emerge from these schools, and the contribution these students will make in society. There is so much potential to take strides which can transform our institutional lives and become a ‘beacon of hope’, strengthening our positive impact in the world.

Our simple hope is that the processes that we recommend will be vigorous in sustaining a deepening of debate. We know that remaining open to learning and to truly hearing different views in this area is not easy. We ask that, in these processes, deliberate action is taken to ensure that those who have not yet felt heard are given the opportunity, in safe
spaces, to engage more – so that our individual and collective journeys towards wholeness and towards healing can be rooted in our individual and collective acknowledgement of discrimination, in our manifestation of contrition, in taking action, in establishing trust, and thus in finding forgiveness for self and others. This would be the embodiment of Anglican values.
THE ARCHBISHOP’S COMMISSION ON THEOLOGICAL EDUCATION

TAKE THOU AUTHORITY

REPORT OF THE ARCHBISHOP’S COMMISSION ON THEOLOGICAL EDUCATION, MINISTERIAL FORMATION AND THE SUSTAINABILITY OF THE COLLEGE OF THE TRANSFIGURATION

You are a priest … through the power of an indestructible life.

Hebrews 7:16

ANGLICAN CHURCH OF SOUTHERN AFRICA

February 2022.
But how are they to call on one in whom they have not believed? 
And how are they to believe in one of whom they have never heard? 
And how are they to hear without someone to proclaim him? And 
How are they to proclaim him unless they are sent?

Romans 10:14-15

PRAYER OF BLESSING

Be an honour to the Church, follow Christ’s word.
Clear in thy task and careful in thy speech.
Be thine an open hand, a merry heart,
Christ in thy mouth; live that all may know
A lover of righteousness and compassion.
Let none come to thee and go sad away.
Hope of the poor, and solace to the sad,
Go thou before God’s people to God’s realm,
That those who follow thee may come to the stars.
Sow living seeds, words that are quick with life,
That faith may be the harvest in people’s hearts.
In word and in example let thy light
Shine in the black dark like the morning star
Let not the wealth of the world nor its dominion
Flatter thee into silence as to truth,
Nor king, nor judge, yea, nor thy dearest friend
Muzzle thy lips from righteousness
And the blessing of God Almighty, the father, Son,
and Holy Spirit,
be upon you this day and forever more. Amen.

Alcuin of York (735-804)
In memoriam –
Desmond Mpilo Tutu
1931 - 2021
Archbishop emeritus of Cape Town
Metropolitan of the Anglican Church of Southern Africa

CHAPTER 1
INTRODUCTION

In May 2018 the Archbishop of Cape Town and Metropolitan of the Anglican Church of Southern Africa sought to establish a Commission on Theological Education and Ministerial Formation. In fact, there had been an earlier effort to constitute such a Commission, but that initiative was stillborn largely on account of the unavailability of the members selected by the Archbishop for the task. In May 2018, however, with a more refined Mandate and Terms of Reference and new members of the Commission there was evidence that the Commission could get underway.

The Archbishop went to considerable effort to draft a set of Terms of Reference that were practical and usable, and that could go a long way towards being of value to the Church. The Terms of Reference were as follows:

1. Engage with Dioceses, either directly or through a blind questionnaire, to determine the mode of training used in the Diocese for both clergy and laity;
2. Engage with Dioceses on the role of the College of the Transfiguration in the training of clergy with a view to establishing pros and cons for training at the College;
3. Establish the extent that training takes place at Diocesan level;
4. Establish the extent that Dioceses make use of Theological Education by extension or any other form of distance learning;
5. Establish whether training takes place at University level within dioceses;
6. Establish what level of formation takes place within Dioceses in support of Point 4 and 5 above;
7. Compile a data based on the following per diocese:
   1. Number of full time Stipendiary clergy;
   2. Number of self-supporting clergy
   3. Number of ordinations to the distinctive diaconate

If possible it would be desirable if this data base could span a period of 10 years to show whether there is a trend in the model of ministry being utilised in dioceses.
8. Engage with ecumenical partners broadly on theological education and models of training being undertaken;

9. Analyse the financial modelling of the College of the Transfiguration to establish sustainability thresholds;

10. Establish an appropriate fee structure for the College of Transfiguration;

11. Investigate whether there are alternative training models that could be employed in ACSA;


The following were appointed members of the Commission:

The Revd Canon Prof N Barney Pityana (Convenor)

The Rt Revd Dino Gabriel served in his capacity as Chairperson of the Advisory Board on Theological Education and Ministerial Formation. He left the Commission when he resigned as the Bishop of Natal. His successor as Chairperson of the Advisory Board, Bishop Eddie Daniels was then invited to participate

The Revd Dr Douglas Torr

Prof Geoff Everingham CA(SA)

Adv Palesa Ncholo

Adv Kgomotso Moroka SC

The Commission was required to nominate an ecumenical representative. The Revd Prof Lizo Jafta (Methodist Church) was invited to join the Commission. He had to resign in 2020 for health reasons. Mrs Thoko Mpumlwana (Ethiopian Episcopal Church) was also invited to serve as an ecumenical representative.

The following were co-opted to the Commission:

The Revd Prof Maria Frahm-Arp of the University of Johannesburg, for her research skills;

The Revd Prof Geoff Antrobus for his knowledge of the College of the Transfiguration and experience in the College finances.

The following were invited to attend sessions of the Commission whenever they were available to do so:

Bishop Stephen Diseko (Chairperson of the College Council).

The Revd Canon Dr Vicentia Kgabe, Rector of the College (now Bishop of Lesotho);

Mr Rob Rogerson, Secretary and Treasurer of the Anglican Church of Southern Africa;

The Provincial Executive Officer was also invited to attend according to availability.

The Archbishop had advised that invitations should also be issued to Ms Louisa Mojela
(Simon of Cyrene) and to Mr Saki Macozoma (Simon of Cyrene) both of whom are prominent in business. The idea was that we could get insight into any fundraising strategy might be adopted for the work of the College. Although both expressed interest, only Ms Mojela was able to attend at least one meeting.

At its first meeting in 2018, the Commission designed a programme of work and allocated responsibilities. In essence the Commission divided itself into three units:

- The sustainability of the College of the Transfiguration;
- Theological Education and Ministerial Formation: praxis and trends;
- Finance and an appropriate funding model for theological education.

The Commission reviewed the Terms of Reference prepared by the Archbishop. We were distinctly aware that some of the items would be hard to research within the time-frame allocated and with limited resources that we assumed would be available for the work. In the course of our work, we held meetings roughly once a quarter. At that stage we visited the College in Makhanda and we had interaction with the staff who were available. Some of our meetings took place in Gauteng by reason of the ease of making logistical arrangements. A special word of thanks must go to Prof Maria Frahm-Arp who hosted us at the university.

Attendance at meeting was reasonably good and members made effort to be present, that is until Covid-19 and the attendant lockdowns hit in March 2020. At which point we then resorted to hosting our meetings on a virtual platform. The scheme and style of our work were meetings at which reports were received on the various units. A questionnaire was designed in an effort to attend to many of the empirical questions that were set out in the ToRs. The questionnaire was meant to provide raw data on the state of theological education and ministerial formation in each of our dioceses. Granted, the questionnaire was detailed and elaborate but the response rate was very poor and even where we had a return, some of it was poorly completed. It is fair to observe that many bishops just did not take this exercise seriously.

We then were obliged to complement that with select interviews with the bishops in an effort to gather as much data as was possible. Beyond that we held workshops on the Finance and Funding Model and on Theological Education and Ministerial Formation. Although the finalization of this Report has been much delayed, we are happy to report that at the invitation of the Archbishop, the convenor of the Commission was invited to present updates to the Synod of Bishops and made a presentation at the Provincial Synod in 2021.

While obvious, it is fair to remind ourselves that the Covid-19 pandemic was disruptive of our work for an extended period, we are pleased to report that we made every effort possible to bring this work to completion. We would like to assure the Archbishop that in various conversations we had during an extended period we have been able to bring insight and resolution to this matter and we are making Recommendations which, if
adopted and implemented could bring about a resurgence of quality theological formation and practice back into the life of the church.

II

Having attended to the nuts and bolts of the work of the Commission we now devote the remainder of this Introduction to exploring by way of background, what it is that necessitated such an intervention. Although much of it was unstated, as a Commission we began by brainstorming what it was that was intended to be solved by the wisdom of this Commission.

It was easy to recognize that the persistent crisis of funding the only residential institution of the Anglican Church was what triggered the Archbishop to establish this Commission. It is clear that the College is always under financial crisis and has appealed to the Archbishop to be bailed out. It is also correct that the bail-outs often unplanned and unbudgeted for constitute a strain on the finances of the Anglican Church. A solution had to be found. We presume that the Commission then is charged with the task of advising the Synod of Bishops about how the College can be sustained in a very difficult financial climate. We accepted from the beginning that that could only be the trigger point. Underlying that and maybe pre-existing causes may be more difficult and deeper to fathom. In this Report we undertake a diagnosis but ultimately ours must be an exercise that points the church to the future, that being the basis of the church’s very existence. The College cannot be seen outside of the church’s calling in mission and evangelism. Properly understood the College is perhaps one of any number of instruments in the church for the church to leverage her mission task.

Accordingly, we set out below several probable causes of the crisis in Theological Education and Ministerial Formation:

There is not a shadow of doubt that since the onset of a democratic and constitutional state in 1994, many of our ‘mainline’ churches have been struggling on various fronts. At one level the demographic cultures of the church have been changing rapidly. The church has been unable to catch up and lost about how to become relevant in the new dispensation. In other words, the church is being brought back to understanding and articulating her reality and character. More seriously the church is being confronted by what exactly its mission is. There is apocryphal evidence that with the upsurge of ‘new religions’ the church like ours is losing out on the popular stakes.

The second matter to reflect on is whether the church or Christian people in our churches believe sufficiently in God the Creator, Redeemer, and Sanctifier. In other words, is it not worth acknowledging that we are in the valley of dry bones, where the breath of life and the distinct spirituality is either shallow or non-existent? In other words, do we ever pause to reflect on our distance from God. Spirituality has gone out of fashion, to use a trite expression.

Third, and as consequence of the above, are we addressing the real issue when we observe that sacrificial giving and pledges for the work of God in the church has become hard to sustain. Have we examined sufficiently what the underlying causes
of this dearth are in a society that has become ultra-materialistic? We wish to caution against the reductionist notion that money or lack of it is what explains all our difficulties. In our conversations and drawing from our observations we were inclined to say that it is not that there are not many who profess the faith but how many of us are inclined to paddle a ‘cheap grace’. Faith has become too easy and almost meaningless precisely because in the not-too-distant past to believe meant something making hard choices and living on the edge.

Fourth, has the church found a formula or existing and living meaningfully in a modern and post-modernist idiom. It may well be that the expectations of parishioners are no longer what used to be the case and in a free and human rights society not only is every assertion, even about God and the authority of the church, are constantly under question. Does the church have the tools to navigate God in a higher key?

Fifth, do we have leaders, both lay and ordained, who can take this church forward and to navigate the challenges society faces, and does the church have ministers capable of ministering to the work of God at this moment in time? Are we as a church equipped well enough to undertake the mission of God in Mission and evangelism?

Finally, what is it that needs to change if the church, our church, is to become equipped to navigate the revolution that is underway and to shape this Church for our times and beyond?

Theological Education and Ministerial Formation is a tool that will equip the people of God for the challenges we face. In effect such challenges are no more and no less than reclaiming the God-given humanity and dignity we all share, and to both acknowledge God as God the Creator and in whose mission, we are about, not ours.

We have titled this Report, TAKE THOU AUTHORITY. It must be discernible that that is a phrase that we have uplifted from the Ordinal. In this particular case, we have used the wording from the Book of Common Prayer. It is a feature of the Ordination Liturgy that the newly ordained is given various symbols of office and enjoined to “take thou authority”. In other words, the symbols represent the symbols of office, and the office is what one receives at ordination. So understood then authority represents the power to perform a function, to proclaim the gospel, preside at the eucharist or to dispense the sacraments or even the symbols of episcopal office.

So understood, authority is the power granted by the church to perform certain functions, or the power to become one bestowed with certain gifts. There is a sense in which that has nothing to do with one’s gifts or even efficiencies but rather that one so gifted becomes a representative figure. To be instructed to “Take thou Authority” does not suggest that one grabs as an entitlement, but a gift that is offered without deserving or entitlement. It is a gift by the love of God. It is a gift of grace. It is worth noting that the authority bestowed upon one is given by the church but actually it is the authority that has been granted to the Church through Jesus Christ and mediated by many generations of apostles, holy writ and holy men and women who have reflected the faith in Christ to the world. But authority is given not so much that one should possess it but that one should in equal measure
mediate it to the world. In other words, one receives authority in order to give authority to others.

A short reflection from the Bible might illustrate this reference to authority. In Mark 1:22 Jesus went into the synagogue at Capernaum on the sabbath. Teaching, one presumes, was the preserve and the speciality of the rabbis and those trained to teach the law. Ostensibly without credentials, and thus without the authority to teach the Scripture, he began to teach. Word was that he “taught as one with authority.” In other words, authority in his case was not one that came with the office because he had none, but that his teaching of the law and doctrine was authoritative, meaning that it touched the hearts of the people who heard it, and it caused them to think and to react. He taught with authority because of the ease with which he was a master of his craft. This marks a movement from the person who exercises authority to those who receive authority. The Greek New Testament Commentary reminds us that the verb for “astonishment” is strong and expressive meaning something like “utterly amazed and astonished at his innate wisdom and superior competence in the Jewish Scripture.

However, one must recall that in Mark 11:27ff Jesus’ authority was questioned or challenged. The question was: “By what authority are you doing these things?” Evidently Jesus had a reputation, but the chief priests demanded his qualifications even though they could attest that he was exercising authority. “Who gave you this authority to do these things”, they demanded. There is no gainsaying the fact that some forms of authority are inherent, not accountable by way of certificate or being given the power to perform, but that such authority is self-evident from the effect of those who have been touched by it.

The third element is that authority exudes in the confidence, competence, mastery, demeanour and conduct of the one who has authority to the extent that it causes others to respond or act. We are told that the disciples at his word “Follow me…” and immediately they left (abandoned) everything and followed him. In this case his authority also had a promise, “I will make you fish for the people.” They seemed to understand immediately, left everything and followed him. When Peter says that “although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls (1 Peter 1:8-9).” Here we see the power of agency, a relay that those like Peter who actually “saw” Jesus communicate him to those who could never have seen him but the effect is the same, they believe in him, they rejoice with indescribable joy that is caused by faith in Jesus Christ.

To conclude this one must refer to the ARCIC Statements on Ministry and Ordination. There is a sense in which in the modern church authority becomes the transmission of a sacramental act, in other words the bestowal of a visible sign by which grace is transmitted by the Holy Spirit. In their Elucidation on Ministry, ARCIC says that “Those who are ordained by prayer and the laying on of hands receive their ministry from Christ through those designated in the Church to hand it on; together with the office they are given grace needed for its fulfillment.” The act of ordination is an exercise of the authority of the Church and the reception of that authority for service in the Church of Christ. This is
referred to in ARCIC as the “recognition and authorization” necessary for the office one is ordained into. In summary, ordination is a spiritual act and a holy command to exercise a ministry. It is not an office one seeks and qualifies for. It is a calling to which one is never adequate or deserving. It is a “prevenient grace”. All of this, one daresay, is reference to the inter-lacing authority and rite in ordination. Neither the bishop is his to give, nor the one who is ordained is his to receive. It is to be given and received in humility and thanksgiving.

CHAPTER 2

THE STATE OF THEOLOGICAL EDUCATION AND MINISTERIAL FORMATION IN THE ACSA

1. Background to the study
Within the Province not all priests receive the same type of education in preparation for ordination. This study was commissioned to give an overview of the process of theological education, training and formation required in the different dioceses in the Province. The study was tasked with focusing on the theological education and formation of ordinands offered by the College of Transfiguration, and no other universities, colleges, or seminaries. Having established an overview of theological training for ordination in the Province the study shows why in some diocese clergy are not required to receive the training intended by the Canon. From the analysis of the data the study concludes with some recommendations outlining how training for ministry in the Province could be offered in a way that begins to ensure that all clergy receive the education required by the Canon.

2. Methodology
This study used two methods of data gathering. The first was a questionnaire (see Appendix 1) that was sent to all diocesan offices. The second was interviews done with the bishops or head of studies/formation in selected diocese. For the purpose of this study the names of the dioceses who participated in the interviews and filled in the questionnaires is not revealed as this is not an exercise in identifying issues within a particular diocese but to find trends across the Province.

3.1 Questionnaire
The response to the questionnaires was slow and it took several months to get the completed questionnaires back. In the end only 17 dioceses returned the completed questionnaire. The questionnaire asked questions about the following issues:
- how the process of discernment for ordination selection was carried out?
- what training or level of education did people have to attain prior to ordination to the deaconate and then the priesthood?
- at which institutions were ordinands studying?
• what was the level of education within the dioceses e.g., how many clergy had a diploma, a degree, or any postgraduate qualifications?
• how is education for ministry funded and does the diocese financially support the College of Transfiguration?
• does the diocese send people to COT and if so, what has been their experience at the College?
• what post-ordination program is in place in the diocese?
• does the diocese have a ministerial plan to ensure succession planning?

This study has been limited by the fact that after a year of asking dioceses to return the questionnaire only 17 returned the questionnaire. The questionnaires were also not always filled in completely and data particularly about the difference between stipendiary and non-stipendiary clergy was not clear.

3.2 Interviews
In order to get a more nuanced understanding of the process of ordination selection, training and post ordination development six bishops or heads of education within a diocese were interviewed (see Appendix 2). The dioceses were purposefully selected in order to ensure that interviews were held with bishops/ deans of studies in rural and urban diocese, in well-resourced and scarcely resourced diocese, and in diocese that have a number of clergy with postgraduate degrees and in diocese that have no or very few clergy with postgraduate degrees in theology. In order to cover all these variables, it was necessary to interview leaders from six dioceses. By taking all these factors into account the sample aimed to be representative of the concerns and challenges in the Province as a whole.

The interviews were done during lockdown and were therefore all done online using Zoom. All the interviews were open-ended semi structured interviews conducted by the Rev Prof Maria Frahm-Arp. The interviews were generally 45 minutes long and the interviewees were asked to discuss in more detail the process of ordination selection, training, and development in a particular diocese. The interviewees were asked to discuss the challenges faced by their diocese in training and educating clergy. It was difficult to set up interviews with bishops who during lockdown as they were all particularly busy and therefore it took several months to complete these interviews.

3.3 Analysis
Thematic content analysis was used for both the questionnaire and the interviews. This analytical tool was chosen in order to establish the key themes, or issues of particular importance to the diocese in the formation and education of clergy.

4. Findings
The overall finding of the study highlights a lack of consistency in the discernment of vocations, selection process, education and training of ordinands and post-ordination
development of priests and deacons, both stipendiary and non-stipendiary. Amongst the
17 dioceses studied, three types or groupings of dioceses emerged:

Poorly resourced dioceses, fairly well-resourced dioceses with some degree of resources,
and resource rich dioceses. Resources as a term is used here to note the economic
resources, the extent and depth of the training and experience of clergy, the number of
clergy within the dioceses, the number and quality of the different training and formation
programs offered by the dioceses and the resources of expertise and education amongst
the laity.

1) Poorly Resource Dioceses: In these dioceses there was no discernment program
in place. The bishop in consultation with the rector determined who was eligible for
ordination. Little training or spiritual formation was given to ordinands. In some cases,
candidates could be ordained without having a matric or any form of theological
education. There was no post-ordination program in place. In most of these dioceses
none of the stipendiary clergy had a postgraduate degree in theology or Christian
Studies and very few had an undergraduate degree. There were six dioceses in this
category. They were mainly rural dioceses covering a large geographical area and also
included 2 country wide-dioceses in the Province.

2) Fairly Resourced Dioceses: In these diocese candidates went through a discernment
process that entailed interviews with a variety of lay people and clergy and this process
sometimes included a short program or retreat. All ordinands had to complete a degree
in theology or a diploma in theology or Christian Studies. Ordinands could be ordained
to the diaconate or priesthood without having completed their formal education. Many
of these dioceses would like to send all ordinands training for stipendiary ministry to
COT, but neither the candidates nor the diocese has the resources to do so. There was
a post-ordination program in place. In some of the dioceses a small number of clergy
had a postgraduate degree in theology or Christian Studies. There were six dioceses
in this category. These were urban dioceses in towns or a covering a province in South
Africa that had no strong economic hub.

3) Resource Rich Dioceses: These dioceses had an extensive program of discernment,
ordination training, spiritual formation and post-ordination development in place. Some
of these dioceses support COTT, sending ordinands to COTT each year and paying
all or part of their fees. Other dioceses did not feel that the education and formation
offered at COTT warranted the expense and the disruption to a candidates’ family life.
In these dioceses there were a number of clergy with postgraduate degrees in theology
or Christian Studies. There were five dioceses in this category. These were all dioceses
in urban metropolitan centres where there was significant economic infrastructure.

From the data in dioceses that are resource rich, education, training, formation and
development of clergy is given much more attention than dioceses that have limited
resources.
5. **Discernment of Vocations**

There were generally three types of discernment processes followed in the three categories of dioceses outlined above.

1) The first was that a person displayed a degree of spirituality and commitment to the church and expressed an interest in ordination. On the recommendation of the Rector this person then met with the bishop who either discerned a vocation and either accepted or rejected the candidate for ordination.

2) In these dioceses the Rector in consultation with the Parish Council recommended people of good standing in the church who exercised an active ministry to the bishop. The discernment process entailed various interviews with a committee of lay people and clergy who recommended the person for ordination or discerned that the candidate did not have a priestly vocation. In many of these dioceses there was a type of short discernment program that took place before the discernment interviews, either in the form of a retreat or workshop.

3) The third model required people who expressed an interest in vocation to the priesthood or diaconate to be actively involved in one or more ministries in their parish and to display spiritual depth and commitment to the church. The Rector then recommended that the candidate join the diocesan program that helped them explore what ministry they may be called to. These programs in general covered all the ministries in the church and they were often spaces where lay people received training for various lay ministries. If the candidate still felt a sense of calling to the ordained ministry, the Rector then consulted with the Parish Council and if agreed, the Rector recommended the candidate for the Fellowship of Vocation program. Once a candidate had completed this program, she/he then went through the discernment process which was usually a series of interviews with a panel of clergy and lay people. If a vocation was discerned, the candidate was recommended to the bishop for ordination training.

In all the diocese the same program was followed for ordinands going forward for stipendiary and non-stipendiary ministry and for the diaconate or priesthood.

6. **College of the Transfiguration**

In about 65% of dioceses sending all their ordinands to a seminary, particularly COTT, was considered an ideal, but because of financial constraints they were not able to do so. One of the resource rich dioceses did not send ordinands to COTT as they did not think the education and formation at the College warranted the expense and disruption to the family lives of ordinands. Other dioceses would consider sending ordinands to COTT but had reservations about the quality of the formation and education offered at COTT.

In the dioceses that were resource poor there was no financial support given to COTT. In the other two groups several dioceses gave to COTT but using it was a limited amount. One diocese had a very successful scheme in which all the collection taken at confirmation services was used to support COTT and help to fund ordinands’ training at COTT.
Key reason why dioceses did not give money included:

- The diocese is under-resourced and does not have the spare funds to support COTT.
- The ordinands in the diocese cannot afford to go to COTT so there is no point in supporting COTT. This was often linked to the fact that they would be relying on a spouse’s salary while studying and there was little economic infrastructure in Makhanda.
- The training and formation offered at COTT is not regarded as valuable by the diocese and they are sending people to other universities, colleges or seminaries.

In those dioceses that did send ordinands to COTT they usually had an average of 1 or 2 ordinands at COTT in any given year and had been sending people regularly to COTT over the last ten years. Overall these dioceses also reviewed the impact of COTT regularly and found it to be valuable.

The three most common reasons cited for not sending people to COTT were:

- COTT was too expensive,
- People with families could not move their families to Makhanda because there would be no work for their spouses,
- The diocese did not have suitable candidates coming forward for stipendiary ministry, and they would only send ordinands pursuing stipendiary ministry to COTT. Most of their ordinands were training for non-stipendiary ministry because clergy stipends were considered to be too low, and people would rather continue to work in their secular jobs.

One diocese regularly reviewed the training, education and formation offered by COTT and in recent years has decided not to send ordinands to COTT because they do not believe that the ordinands received valuable education, training or formation at the College. This diocese feels that their ordinands get an equally good education via universities or distance learning colleges and through the diocese’s extensive ordination training program where the ordinands receive the required pastoral training and spiritual formation.

Just over half of all the dioceses in this study said that they had a good relationship with COTT and were in regular contact with the College receiving newsletters and sending some form of financial aid to the College annually. The financial aid varied from a monthly tithe to an annual collection taken throughout the diocese at churches in support of theological education. In some dioceses organisations like the AWF organised fund-raising events to support COTT.

In the period 2018-19 the dioceses in this study reported that they collectively had 21 ordinands studying at COTT. Of the 17 dioceses in the study eight had ordinands at COTT, the other dioceses had not sent any ordinands to COTT in this period.

The area that gave rise to the most controversy about COTT was the curriculum and
education offered at the College. Several dioceses felt that COTT was too academic and that it should focus more on practical training and spiritual formation of clergy. For these dioceses ensuring that people appreciated and understood what it meant to ‘be an Anglican’ was of key importance. Another group of dioceses felt that the education offered at COTT was outdated. That it was not challenging students to grapple with the contemporary issues facing the church and society.

7. Other Theological Education and Seminaries
The other theological colleges, seminaries and universities that people study at are:
Theological Education by Extension College (TEE),
South African Theological Seminary (SATS),
University of South Africa (UNISA),
Bransby Key College,
St Augustine College,
Seth Mokitimi Methodist Seminary,
Regent University,
University of KwaZulu Natal,
University of Fort Hare,
University of the Western Cape,
University of Stellenbosch.

8. Numbers of Clergy being Ordained Annually
In the resource-rich dioceses the average number of priests ordained in the ten-year period 2008 – 2018 was 45 priests and 50 deacons. In fairly resourced diocese it was a total of 37 priest and 42 deacons in ten years and in the poorly resourced dioceses a total of 32 people were priested and 29 ordained as deacons. The data collection on which of these are female and male was not available as many dioceses did not indicate the number of male and female clergy they ordained. It must be noted that this is an average extracted from the data in the questionnaires that were answered, so from 17 different dioceses and not across the Province.

The data was also not clear about which of these people were being ordained as stipendiary priests or non-stipendiary priests. In the interviews it was clear that most dioceses are relying more and more on non-stipendiary clergy as the numbers of people coming forward for stipendiary ministry are declining year on year, mostly because of the low salaries offered to clergy.

9. Qualifications of Clergy
There was a worrying lack of uniformity in the standard and level of clergy training and theological education.

1) In the poorly resourced dioceses clergy do not all have a matric nor do they have any
form of accredited theological training. In two of these dioceses people had been ordained to the priesthood without any form of recognised theological education.

2) In the fairly resourced diocese, there were often very limited funds to assist ordinands studying for stipendiary ministry with their fees for theological education. Overall, they sent far fewer candidates to COTT than they would like to because the diocese and the students lacked the funds to pay for COTT. In these dioceses ordinands were required to have completed a degree or advanced diploma in theology or Christian Studies before being ordained to the priesthood, but exceptions were made and sometimes people were ordained before completing their studies.

3) In the resource-rich dioceses a high level of education was demanded and they strove to offer ongoing clergy education. These dioceses all had theological education funds and they gave candidates some financial support in paying for their theological education. In most cases candidates can only be ordained to the diaconate if they have completed their theological education and the ordination training program offered by these dioceses. In all these dioceses there were a number of clergy who had postgraduate degrees or doctorates in theology or Christian Studies. In one diocese a decision has been taken that only people with a degree in theology or Christian Studies will be eligible for ordination to the priesthood.

Both stipendiary and non-stipendiary ordinands were expected to attain the same minimum qualifications in all the dioceses. Candidates who have a calling to non-stipendiary priesthood go through the same process in each of the different groups outlined above. The key differences are that these candidates are not eligible for any financial aid for their studies from the dioceses. Non-stipendiary ordinands mostly studied via distance learning. In several dioceses these candidates had a higher level of education than stipendiary clergy. In many dioceses, the non-stipendiary clergy have a higher level of theological education than the stipendiary clergy, as non-stipendiary clergy often entered ordination training with an existing degree and often went straight into an Honours or master’s degree in theology or Christian Studies, in preparation for ordination.

10. Financial Constraints

In this study 4 of the 5 resource rich dioceses had an average annual budget for theological education and training of R 1 million. This was used to give ordinands bursaries for their studies and provide various pre vocation training, ordination training and post-ordination training programs. The fifth diocese only budgeted R300 000.00 for theological education.

Among the six fairly resourced dioceses the average annual budget for theological education and training was R250 000.00. This was primarily used to pay for the training programs offered by the diocese and to give ordinands small bursaries towards the cost of their studies.

Among the poorly resourced dioceses there was an annual budget of between R0.00 and R120 000.00 for theological education and training. There were no bursaries for ordinands in these dioceses. One of these dioceses gave COTT a monthly tithe of R3000.00.
11. Overview of Training Given to Ordinands in Preparation for the Priesthood

What emerges from the data is the key role that many dioceses play in the formation and practical training of clergy. The academic education of clergy is largely left to the university, seminar or college that ordinands are studying with, while the practical training for ministry is dealt with by diocese.

In several diocese these training and formation programs are very well thought through; are continually reviewed ensuring that the issues covered in these programs are relevant and they deal with the current challenges faced by society and the Anglican Church. Those dioceses that did not have programs of this nature, or very poorly thought out and implemented programs also did not create a space in which clergy or ordinands grappled with the contemporary issues facing the Anglican Church. This led to a concern that the Church was not being relevant and that was often cited as the reason for the decline in numbers of people attending church.

12. Overview of Post-ordination Development and Training

In all the dioceses the key space of post-ordination training and development took place within the parish that a newly ordained priest or deacon was appointed to. In some diocese particular parishes were identified as being 'training' parishes where newly ordained clergy would receive a high quality of ministerial training.

The system of continued training post-ordination in parishes was seen as both a strength and a weakness. For people placed in well-run parishes with Rectors who were fulfilling a ministry that touched people’s lives, training in this parish was valuable. But when people were placed in parishes that were not well-run and where the Rector was not effective in his or her ministry this could be harmful for a newly ordained priest or deacon.

The poorly resourced dioceses generally did not have a detailed and formal post-ordination program. Most of the fairly well resourced and richly resourced dioceses had various forms of post-ordination training. This usually entailed monthly meetings where the newly ordained clergy met to discuss their challenges and learn more about the practical aspects of ministry. In these programs clergy were sometimes encouraged to study further. Non-stipendiary and stipendiary clergy all attended the same post-ordination training.

13. Human Resources and Development Plans

Across all the 17 dioceses about half of them, irrespective of their level of resources had a clergy development plan. This generally included some plan or program to offer clergy ongoing training and to make funds available for clergy to study further. In many of these plans identifying possible candidates for ordination and encouraging young people to explore a priestly vocation was mentioned. These dioceses also debated ministry and ministerial formation in some way over the period 2008 – 2018. Among the dioceses that had a development plan several had made a resolution to send one or two ordinands to COTT every year. Very often they noted that enthusiasm for this had been sparked by the
2013 year of Theological Education. Often this development plan was under the Growing the Church division of the diocese.

Within this study eight of the 17 dioceses had no clergy development program in place.

RECOMMENDATIONS

Financial Constraints

The idea of a centralised theological education fund held by the Province, to which all dioceses contribute as a ten percent tithe, was raised by several bishops in the interviews. Bishops in the rural areas and small towns were disappointed that they had support clergy in their education, often paying a part of, or all the fees for their theological education, only to have these clergy leave the diocese for a more resource rich diocese in a big city. This led several bishops to feel that they were subsidising the education of clergy in resource rich dioceses and this negatively impacted them. If there was a centralised fund for theological education which every diocese contributed to as they could, then the movement of clergy between dioceses would not be felt as a burden by some dioceses. Bishops stressed that the centralised fund should not dictate that all clergy in training for the stipendiary ministry should go to COTT. In the interviews bishops felt that it was important that ordinands go to the education facility that best suited their academic and personal needs.

One of the models to raise money for theological education that worked particularly well was the diocese who used all the money collected at confirmation services to contribute to their education fund. It is recommended that this model might be adopted by other dioceses.

Sharing Models

One diocese has produced books to guide those testing their vocation through the whole process of preparation for ministry, ordination training and finally ordination. This should be made freely available to all dioceses. Some dioceses have very well-developed discernment, ordination training and post-ordination development programmes in place. These programs should be shared with other dioceses and the clergy in these dioceses can be given skills and training needed to run similar programs. It is suggested that those involved in running these programs spend time with a diocese that does not have well developed programs to help them set up similar programs.

Upskilling Existing Clergy

One of the most critical issues to arise from this study is the lack of training among existing clergy. If COT were able to design and offer short learning programs which clergy through the Province could attend this has the potential to make an enormous different to the Province. It is suggested that for financial reasons this should be done online and it would require the Province to ensure that all clergy have a laptop, some data and receive the necessary training to use a laptop and attend online training. Given the challenges of COVID many people who were technologically illiterate have become more literate. COVID has also required many educational institutions to learn how to adapt education to a WhatsApp platform.
It is strongly suggested that all clergy should receive an online device such as a smart phone, tablet or laptop, data and the training to use it.

If the online environment could be accessible to all clergy then clergy with Masters and Doctoral degrees in theology, pastoral care, biblical studies and Christian Studies could be invited to teach on short courses designed and overseen by COTT. This would enable the Province to make use of the rich resources in knowledge and experience found in some diocese but not all.

**College of Transfiguration**

Moving COTT to a more central location was an overarching theme and it is strongly recommended that location of the College in Makhanda be reviewed. If the COTT was in an economic hub in South Africa many of the logistical challenges that prevent people from being able to attend COTT could be overcome.

The data also pointed to the need for COTT to think about their mode of delivery. The distance learning institutions were by far the most popular. This was mainly because of the cost benefits of distance learning, but more importantly because people could continue to work in secular jobs while studying. It is suggested that COTT think about different models of education such as online and or distance learning, or block release teaching.

One of the most valued aspects about COT was the spiritual formation they offered to students. Many people noted the value of students participating in morning and evening prayer every day and getting into a rhythm of spiritual discipline that would shape their life-long ministry. One of the challenges of COTT moving into distance or block release learning would be how to facilitate continued spiritual formation among students. Having said this COVID has shown us how we can create online communities of spiritual formation, support and prayer.

**CHAPTER 3**

**THE COLLEGE OF THE TRANSFIGURATION**

**Role and Place**

The College of Transfiguration\(^\text{25}\) is a residential tertiary Private Institution of Higher Learning that offers theological education and ministerial formation for the Anglican Church of Southern Africa. It is the only full-time centre dedicated to the training, formation and education of Anglican ordinands who are in the process of discernment for the ordained ministry in the Anglican Church.

The College serves all Dioceses of the Anglican Church of Southern Africa, although

\(^{25}\) Submitted to the Registration authorities as ‘College of the Transfiguration’, but due to an error on their part, officially registered as ‘College of Transfiguration.’
largely for language reasons it is has not been as accessible to the Portuguese-speaking dioceses of the Province as in the English medium dioceses26. The Diocese of St Helena for geographical reasons is likewise not able to send ordinands to the College.

4.1 Geographical Positioning of the College

Makhanda [Grahamstown], termed by some, the City of Saints, is the place where the College of Transfiguration trains and forms the future clergy of the Anglican Church of Southern Africa (ACSA). The residential nature of the theological seminary offers the students insight into different theological viewpoints; being residential, there is no escape from those whose views might differ and thus the formation of clergy incorporates a togetherness within differing theological and cultural points of view.

Makhanda is home to the Community of the Resurrection, a convent for nuns, many schools, both state and independent, Rhodes University, and several institutes, most importantly Amazwi South African Museum of Literature (previously ‘National English Literary Museum’), the Institute for the Study of English in Africa, the South African National Library for the Blind, the South African Institute for Aquatic Biodiversity (formerly the JLB Smith Institute of Ichthyology), the International Library of African Music (ILAM), the Albany Museum (which includes a local History museum, a Natural history museum and the Observatory museum).

The College has formed a close association with Rhodes University – the library being open to CoTT students – and it is hoped that now that CoTT is accredited to offer Master’s and PhD degrees, a system of joint supervision is possible with Rhodes. This joint venture would benefit CoTT financially.

An added consideration is that the College is in close proximity to the University and since a partnership already exits, it makes CoTT attractive to visiting lecturers. CoTT already has exchange programmes with St Joseph’s Theological Institute in Cedara, Westcott House in Cambridge, Ripon College Cuddesdon in Oxford, and in the Episcopal Church, Virginia Theological Seminary. The university and the partnership with CoTT is an incentive to staff – to employ the same calibre of staff in another city could mean an increase in the salaries and wages bill.

Two large festivals take place annually in Makhanda (at least, in non-pandemic circumstances): the SciFest Africa in the first term of the year that attracts some 50,000 people and the National Arts Festival during late June/ early July that is the largest Arts festival in Africa. It sees some of the leading talent on the South African and International art scene arriving in Makhanda for a celebration of culture and artistic expression and provides an income for the College as accommodation is offered during these times.

The College itself is situated across the street from the Anglican Diocesan School for Girls which is next door to St Andrew’s College that both offer discounted fees for clergy.

26Language is a very complex matter in the Republic of South Africa. The Constitution boasts of 11 official languages. The reality however is that the dominant language is English. In a place like the College of the Transfiguration where staff and students come with a variety of languages and cultures the controversy about language has not yet surfaced as it has done at tertiary institutions in the country. Nonetheless, this is no reason that the bishops of the church should not consider the appropriate language of instruction at the College.
children, however fees at these independent church schools being so exorbitant, they remain inadmissible to ordinary clergy. The city also has a good range of Public Schools, varying in standard from excellent to mediocre. The Good Shepherd School, an Anglican Public School on private property offers excellent no-fee Primary Schooling.

4.2 Governance of the College

The College is registered as a Non-Profit Company, with a Council (Board) on which serve, ex officio, the Metropolitan and the Rector of the College; the Bishop of Grahamstown and Bishops nominated by the Synod of Bishops, clergy and Laity elected by Provincial Synod. Council members are styled ‘Directors of the NPC.’ The Council includes elected representatives of the academic staff and Student body. The Council, typically, is chaired by the Dean of the Province.

The Council is responsible for the governance of the College. It appoints the Rector in consultation with the Metropolitan and the Synod of Bishops. Council ensures financial and management responsibility; determines policy and approves College Regulations; reports to the Church’s Provincial Standing Committee and the Provincial Synod on all financial and governance matters pertaining to the College. Among Council’s particular functions, but not limited to them, are: to be custodian of the brand, image and colours of the College; review the performance of the Rector; set the tone for the maintenance of the Anglican ethos of the College; approves its academic programmes; and ensure the financial sustainability of the College.

The Council is assisted by the Council Executive, chaired by the Bishop of Grahamstown, and is attended by the Provincial Treasurer. ExCom examines chiefly the finances of the College and makes recommendations to Council.

An Academic Board, chaired by the Rector, considers the academic regulations, academic policies, rules and regulations of the College, certifies the academic results, and, where approval is required, refers matters to Council for decision.

4.3 Historical Background

The College of the Transfiguration was formed in 1992 from an amalgamation of St Bede’s College, Mthatha; St Peter’s College, Imbali; and St Paul’s College, Grahamstown. All these colleges were closed and the new college was established at the premises of St Paul’s College in Grahamstown (now Makhanda). Revd Canon (now Bishop) Luke Lungile Pato was the first Rector of the College. The impetus for the amalgamation was that it was increasingly clear that the number of candidates at each of the Colleges and the concomitant costs this bore did not justify three separate institutions, which were also largely the product of the pre-1994 political dispensation. This means that historically the Colleges were designated for different race groups, St Paul’s being for the white community and all the others for black students. Of course, this designation was challenged and was changing by the 1990s.

From the outset CoTT buildings were not in a particularly good condition attributable to
minimal essential maintenance undertaken over some time, as a direct consequence of a lack of funding. The problem continued after the amalgamation.

An inspection at the request of the Provincial Treasurer of the new building (Computer lab) and maintenance undertaken in the period 2008 to 2010 under the direction of the Rector, the Revd Dr Bill Domeris, and the College Operations Manager concluded that the expenditure on repairs and maintenance was not only necessary, but long overdue and that there remained much still to be attended to. This included the Chapel, Staff Housing, the Kitchen and Student Accommodation. In particular, roofing, doors and window frames, facia boards, gutters, damp issues, flooring, plaster and paint work needed attention. Overall the impression was one of ‘neglect.’

Limited finances at the disposal of the College exacerbated by factors beyond the control of the College meant that this work could not be undertaken. For example, the Municipality discovered a meter that was unread for several years resulting in an account of R70 000; and rebates for religious institutions had not been forthcoming as per the legislation. Furthermore, during the period Fundraising produced minimal amounts. Fewer than five parishes raised funds on Theological Sundays bringing less than R10 000 per annum to the College.

Dr Domeris relinquished the appointment as Rector after a three year stint at the end of 2010 and was succeeded by the Revd Dr N Barney Pityana in January 2011, which ushered in a new dynamic, both academically and administratively.

Shortly after assuming leadership of the College a Council Finance sub-committee that included the Provincial Treasurer was formed. The post of Registrar was created and filled in April 2012, with the salary supported by the Biko-Bowcott Trust. One of the immediate tasks of the Registrar was to bring the accounts of the College up to date as audits were outstanding for several years as were returns to SARS. The new incumbent, however, became overwhelmed by the functions required of him and the task was clearly well beyond his accounting abilities and administrative capacity. An audit firm was engaged to assist in the task. The posts of Registrar/Treasurer and College Secretary were advertised in late January 2014 in anticipation of the Registrar’s resignation due to take effect in April 2014 after 25 months. Much of the work was still outstanding. Attempts to find a replacement proved unsuccessful and by early May that year the College had not been able to fill the post. In the inter-reign the Revd Keith Rae of the Port Elizabeth Diocese was appointed to assist in a part-time capacity to check and prepare monthly statements, and to advise on financial matters. This continued for the remainder of 2014.

All this changed significantly with the assumption of duty by Mr Tonderai Musarurwa, BAcc (UZ), PGDAcc (Unisa), Chartered Accountant (SA), as Registrar/ Treasurer in January 2015. The Council began receiving financial statements at every meeting; the outstanding audits of 2013 and 2014 were finalised; and further administrative systems were put into place and regularised. With timely and fuller information available, the Finance and HR

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28 The HR sub-committee was subsequently amalgamated with the Finance sub-committee, which itself was brought into the Executive Committee of Council.
sub-committees were subsumed into the Council Executive Committee, chaired by the Bishop of Grahamstown, Rt. Revd Ebenezer Ntlali.

Apart from bringing the financial systems onto a firm footing, Professor Pityana worked energetically preparing the College for accreditation as a registered tertiary education institution.

4.4 The Accreditation Journey brought to fruition

While the process of accreditation was mooted in 2009, it was put into motion in 2012. Following submission by the College of information and an inspection of the premises, the College received conditional registration by the Department of Higher Education and Training in December 2013 as a private higher education institution, subject to conditions which were to be met by 31 December 2016.

The Revd Dr (now Bishop) Vicentia Kgabe, who had served as a member of the College Council for two terms, was inaugurated as Rector in January 2015.

Conditions for registration were to be met within two years of Dr Kgabe’s appointment, that is, by the end of 2016. A major task lay ahead. Within months of appointment the College was faced with a funding deficit that rendered it unable to pay necessary bills at the beginning of the 2015 academic year. Funding was obtained and within weeks, expenditure issues were tackled and savings made, for example, in the grounds and gardens budget where the staff complement was trimmed, yet the College surrounds were rendered more pleasing.

Among the many tasks that accreditation required was to bring the academic offerings of the College into line as well as the physical infrastructure. Reports were also to be submitted annually and annual financial statements had to be audited and the College had to be rendered a “going concern” to be able to maintain registration status. Attention had to be paid to a host of issues, including administrative systems, admission requirements, academic resources, such as library holdings, access to computers and teaching venues, accommodation and much more.

With regard to issues of courses and curriculum the Academic Board established in 2014 worked on the components of the Diploma and later Degree offerings to ensure appropriate standards at the levels of progression through the qualifications, while providing the necessary theological training and formation in preparation for ordination.

Provisional registration was renewed to 31 December 2018 and Full Accreditation was finally granted to the College on 10 July in 2018 to offer and award its own degree, the Bachelor of Theology (B.Th.), a professional qualification of four-year duration, in addition to the three-year Diploma in Theology. A one-year Advanced Diploma for candidates that already have a Diploma in Theology was offered as from 2019.

The accreditation process came at a significant cost. For example, the College kitchens were judged to be inadequate, which required expenditure of more than R1m to bring up to standard and students were no longer permitted to assist in the servery. The expenditure came at a time that the local Municipality began tightening up on the payment of
outstanding bills relating to rates and services; and on top of this the College was indebted to the Province for a loan used to purchase a house as accommodation for the Rector for R3.6m. It was required that the College provide Financial Surety to the tune of R1m. Renovations to the hostels, kitchen and upgrade of the computer lab and library added R2.5m totalling R7.1m. Employment of a Registrar/Treasurer, College Secretary, additional academic staff and other annual costs added nearly R4.1m.29

4.5 What the College offers

The following qualifications are offered by the College:
Diploma in Theology – Dip Th [3 years] 30
Advanced Diploma in Ministry [graduate qualification] – one year
Bachelor of Theology – B Th 31- 4 years (with one year in parish attachment and examined)
Master of Theology – M Th
Doctor of Philosophy – PhD

Apart from formal tuition in the theological disciplines, a distinct advantage of residential teaching and learning at CoT is the enriching experience and challenge of working in a culturally diverse community of ordained and non-ordained students and staff, which includes all races and genders…that prepares students for ministry beyond the College and for the realities of 21st century Southern Africa.32

‘Many of the learning experiences at CoTT include digitization and academic literacy, gained through student support and learning. The formal qualification is enriched by a process of empowering student ministers to help facilitate communities of faith, contribute to social change and social cohesion and to enable a truly transforming humanity.’ Furthermore students and staff interact with the local community through a pastoral placements programme.

The Covid Challenge

Residential training was of necessity interrupted by the onset of Covid-19 regulations.

29 The Registrar’s salary was covered by a grant from the Biko-Bowcott Trust
30 The modules within the Diploma: Academic Literacy & Writing; Biblical Studies; Church History; Christian Spirituality; Pastoral Studies; Systematic Theology; Theology and Development; Anglican Studies; Homiletics; Missiology; Christian Ethics; Parish Placement; Liturgical Studies; Pastoral Studies; Electives: Reading the Bible with the Church; New Testament Theology for Today; Doing Theology with Southern African Women; Jesus in our Times; Family Life and Church Ministry.
31 An application before the Dept. of Higher Education to reduce the B Th. to a 3-year qualification has been approved. Awaited is the completion of the administrative process by the Council for Higher Education. Application has been made to offer a one-year B Th. Honours degree.
32 As contained in the College Prospectus
The Covid ‘bullet train’ presented an unexpected situation of stress on the College from early 2020. The academic staff were required to adapt distance course offerings at very short notice, with the concurrence of Higher Education authorities. But the College staff rose to the challenge with the migration of the academic programme to online internet platforms and WhatsApp to present lecture material, study assistance and assessments. Free access to journals, and for a limited period, ebooks, via JSTOR allowed staff and students access to library material. The installation of fibre in the city promises to enhance internet connectivity significantly.

Distance tuition continued through the 2021 academic year. Registration of Distance Education offerings have now been further extended into 2022 and beyond.

4.5 College Staff

An impressive feature of the College of Transfiguration is the quality of academic staff. Of seven staff listed in the 2021 Prospectus, including the Rector, all have PhDs. A requirement for employment is a PhD and an expectation of research and publications or studying towards a PhD degree. The Senior Management, which includes the Rector, Registrar and Dean of Studies are well qualified.

While academic staff are well qualified, issues faced, include:

- Salaries at competitive levels
- The payment of annual bonuses;
- Medical Aid; and
- Housing and payment for municipal services for ordained clergy

The post of Rector became vacant upon the election of Dr Kgabe as Bishop of Lesotho in 2021. The Revds Janet Trisk (a former member of staff and acting Rector) and Revd Dr Percy Chinganga were appointed in acting capacities in the interim to oversee the affairs of the College.

4.6 The Role and Place of College of the Transfiguration

During the period 2015 to 2022 the College will have enrolled 403 students of whom 309 (76.7%) were sponsored by 22 of 28 Dioceses. A further 73 were self-supporting or sponsored, and 21 from non-ACSA Dioceses.

In brief, seventeen ACSA Dioceses sponsored on average one candidate per annum, of which six Dioceses (21%) accounted for 56% of all candidates. Full details are contained in Appendix 1.

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33 Some Rectors in wealthier Dioceses are very well remunerated making the competitive salary that of the Parish and not of higher education institutions.

34 No candidates were sponsored from Christ the King, Mpumalanga, Port Elizabeth, Angola, Namibia, and St Helena.

35 Cape Town, Highveld, Mbashe, Natal, Swaziland and Zululand.
A little more than two-thirds (67.5%) of students graduated with the Diploma in Theology with 15% Bachelor of Theology, but the proportion is skewed as the first degree candidates graduated in 2018, with closer to one-quarter up to 2021. Most 2015 – 2021 graduates were men (70%), with the proportion of women increased from 13% in 2015 -2017 to 37% in 2018 – 2021. This proportion will increase further thanks to the sponsorship of five women students through the Archbishop Thabo Makgoba Development Trust who are due to graduate in 2022. A women candidate has also been awarded a partial scholarship by the Anglican Women’s Fellowship.

An approach to Trinity Church Wall Street yielded a grant that made it possible to offer a ‘College of Transfiguration Leadership Development Programme in 2021. An approach was received from the Episcopal Divinity School at Union, New York, proposing partnering on issues of leadership, which promises to yield useful collaboration.

When it comes to enrolments, there are clearly two issues: the recognition of the College as providing good theological education and preparation for the ordained ministry'; and a funding issue. The two are inter-related.

On the first, it would be instructive to ask the question as to what the ‘person in the pew’ expects of a ‘priest in the pulpit?’ Firstly, it could be expected that the priest has a clear idea of what it means to be an ‘Anglican Priest.’ For the ‘Churchwarden in the Parish Council’ it would be hoped that the Priest will not be adopting various ‘foreign concepts’ which lands up in a CCMA case. With religious instruction all but vanished from state schools and a greater proportion of students entering tertiary education amid fluid social norms and beliefs, the ‘student in the pew’ would expect to find clergy that have wrestled with and have a clear idea of the ‘big questions.’ It would be expected that a College educated clergyperson having rubbed shoulders with others having different life experiences and perspectives would be better equipped to be the person who is able to more competently deal with ‘the hard questions.’ In any event, modern-day person-in-the-pew is likely to be highly educated, if not would be wise, articulate and wrestles with questions of faith. A clergyperson must always seek to be equal to these challenging tasks. In addition, an Anglican priest must be well versed in the Anglican ethos and is expected to reflect in her/his life a fidelity to Anglican spirituality.

For the present, however, it is the funding question, which is the focus.

As is well known, ACSA candidates require both the blessing of the Bishop of a sponsoring Diocese and funding from the Diocesan budget for College academic and accommodation fees and other expenses. The argument frequently advanced for the present funding model is that typically candidates for the ministry are neither able to afford the academic and accommodation fee nor the living and travel expenses for the duration of the studies.

The model, at least in the opinion of some members of ACSA, has produced neither the calibre of candidates required nor the leadership in sufficient number and ability. This begs at least two questions: why are there so few candidates for ministry whose families can afford theological college fees? And, how are colleges in countries less wealthy than South Africa able to attract candidates that are only partially funded?
The College has not been able to set fees at realistic levels and despite working on the barest minimum of expenditure has frequently been unable to cover all its costs from income sources available to it.

The College finds it extremely difficult to budget, including the setting of fees, because candidates are enrolled frequently at a very late stage in the year, not unusually in the fourth quarter or even at the beginning of the new academic year. A significant risk for the College is the reliance on five Dioceses that enrol 50% of all the current enrolment. Late approval is a problem for both the candidate and for the College. The problem is particularly acute for married students with school-going children. Good schools in Grahamstown typically are fully subscribed for the following academic year as early as June! Seeking a place in October (or January!) is a traumatic and frustrating experience. This is an issue that needs urgent attention.

The implication of an enrolment of 75 is that the annual intake should average 35 new candidates, which should not be out of reach from, say, 24 Dioceses. To bring the total enrolment to 60 would only require that the nine Dioceses that sent no students in four years, to sponsor one candidate per annum. If each Diocese that sent a few candidates, but less than one per annum had sent one each year the total would have been further raised to 70.

The significant cost of a College education cannot be ignored. It is at the heart of the problem of finding a satisfactory funding model. The ‘lack of support’ for the College, though, raises questions about the extent to which Dioceses believe that theological education is also one of its five priorities, not merely that of the Province. An analysis of the Dioceses that send students to the College and those that send few or none at all cannot be entirely explained by the ‘wealth’ of the Diocese.

It raises the important question: why?

4.7 The Way Forward

The way forward should be to seek solutions that will meet the needs both of Dioceses and of the College of Transfiguration. These could include:

• Greater commitment to the College of Transfiguration as the only residential seminary that offers training and formation specifically for Anglican clergy in Southern Africa.

• Consider the College for all Anglican Training as opposed to TEE or SATS.

• Undertake discernments of candidates early in the year before the following academic year to allow both for better budgeting by CoTT and for married students permitting the registration of children at local schools

• Where candidates for the ministry have not had a CoTT education with Anglican Formation that a 1 year formation course in Anglicanism be required offered by CoTT

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36 The total enrolment estimate takes account of the inevitable dropout of candidates before completion
• That CoTT continue with exploring the feasibility of offering ‘block teaching’ for Self-Supporting clergy.

• CoTT continue with efforts in its application for rates rebates as previously offered by Makana Municipality.

• Fundraising initiatives to be undertaken to establish a Capital Fund.

• Draw attention to the availability of 18A Tax certificates for donors

• Exploration with central Government that accredited tertiary higher education institutions be supported in the same way as are Universities.

5. Conclusion

The College of Transfiguration (NPC) is an excellent higher education that belongs to the Anglican Church of South Africa. It is a veritable treasure that the church cannot do without. All reports received from the Council for Higher Education attest to the high academic standards that the College has maintained, the quality of the curriculum that in many respects is the envy of many universities that offer Religious Studies, Theology or Christian Studies. The academic performance of the College is far superior to any other similar department at the secular universities.

There is an opportunity to achieve two further milestones for the College. One, is that College develops a formal relationship and partnership with Rhodes University. That will mean, among others, that the College could offer post-graduate degrees for students who may be affiliated and enrolled at Rhodes. As high-level research institution the College could become something that Prof John deGruchy once stated, a hub for research in Missiology given that the earliest missionary establishment were in the area. One suspects that there is no contemporary studies available on missionary theology on the Eastern Cape any longer.

Two, that the College may achieve something that has been the dream of the Archbishop from early on. It is that the College can diversify to a limited extent in offering training in Leadership, public administration and other qualifications that are in demand. It could become a centre for training in ministry for lay people, and it could offer various other higher education qualifications that churches now need as increasingly churches are expected to have a role in education, health, and community development. The examples of Selly Oak Colleges and formerly St Augustine’s College in Canterbury, Mindolo Ecumenical Institute and Bangalore come to mind. Our plea is that the church is invited to exercise an expansive vision for the College. Where there is no vision, the people perish, as well know. Much of this will be made easier should the church manage to secure NSFAS funding for students and for the skills that will be on offer, the QCTO accreditation will be very attractive.
CHAPTER 4

FINANCES AND AN APPROPRIATE FUNDING MODEL

1. Introduction

This section deals with the finances of CoTT in a number of ways. Firstly, there are some initial comments providing a background to the finances of CoTT in recent years, which, secondly, leads into a brief synopsis as to the current status of CoTT's finances.

This is followed by a discussion regarding funding, which entails

- Specific suggestions based on the current operating model and some further thoughts, assuming some changes to the present model can be accommodated.
- Specific comments regarding fundraising and the establishment of an endowment fund for CoTT.

2. Recent financial history

CoTT owns its premises in Makhanda 37, which are unencumbered. However, it is indebted to ACSA to the extent of some R8m. It has no reserves and must rely on its annual income to cover its costs. CoTT’s accounting and reporting systems function smoothly and enable the preparation of annual budgets and the monitoring of actual income and expenditure against the budgeted figures.

CoTT has an annual budget of the order of R8m. Income is derived largely from two sources, student fees, and an annual grant from the Common Provincial Fund (CPF). This has been supplemented by grants from external funds, the Duthie Trust and the Biko-Bowcott Fund, together providing around R1m per annum, and there are other smaller sources of income, such as the letting of accommodation during the Grahamstown Festival.

The largest single cost is that of salaries, for both academic and administrative staff, amounting to about 50% of budget. Until the advent of Covid, kitchen and catering costs amounted to approximately another 25%. Other significant costs are rates and utilities, interest on the ACSA loans, and maintenance.

Break-even for CoTT is at around 60 students in residence; the facilities can cater for up to 75. However historically CoTT has struggled to reach break-even and has incurred deficits

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37 The real estate and buildings occupied by the College historically are owned partly by the Anglican Church, and some belonged to various diocesan trusts loaned for use by the College. This arrangement meant that the College could not show this asset in its financials, and yet such an asset register would help sustain the vital condition that the College should always remain “a going concern”. Without that, the status of being a registered higher education institution was in jeopardy. Fortunately that matter was resolved when the ACSA passed a resolution and signed an Agreement of Lease between the Provincial Trusts Board and the College of Transfiguration NPC to lease the properties and buildings for a period of 20 years. The effect of this was that the Balance Sheet of the College was much improved allowing the College to meet the “going concern” hurdle.
over the years which have been funded by ACSA, hence the substantial amounts now owing.

3. Current financial position

Audited financial statements for the year ended 31 December 2021 were not available at the time of writing but management accounts to 30 June 2021 set out the position as at that date.

The audited financial statements for the 2020 financial year are available and reflect a surplus of R 206 466 (2019: deficit of R 570 111). However, the surplus is attributable to a grant received by the College of R1 million from the Oppenheimer Memorial Trust to support the students and staff during the Covid-19 pandemic. This grant assisted the College to balance the devastating effects of lockdown which resulted in refunds of residential fees of approximately R 714 000 in the form of discount to Dioceses and self-paying students to support emergency remote learning. Excluding the effect of the grant and the discounts, CoTT would have shown a modest deficit of some R80 000 in 2020.

The management accounts for the 6 months to 30 June 2021 reveal a surplus of approximately R333 000, compared with a surplus of R8 000 for the comparative period to 30 June 2020. Although fee income net of discounts fell by some R150 000, kitchen and household expenses were R293 000 lower. Taken with a reduction in non-academic staff costs of some R125 000 (due to retrenchments; most of the learning in 2020 and into 2021 took place on-line), lower interest costs saving R89 000, and other smaller items, this accounts for the improvement in 2021.

The balance sheet at 30 June 2021 reflects bank balances of R141 000. However it should be noted that R8.5m is owing to the CPF, all of which is interest-bearing, mostly at 6% p a.

As of the time of writing, student enrolments were only 30, so unless this number improves markedly, finances for 2022 are likely to come under severe pressure.

4. Funding possibilities

A Revised Funding Model

We are of the view that the Funding Model for the financial support of both the College and of theological education in our church should be reconsidered. At the moment the operative responsibility is on the “sending diocese” to incur this cost. As is well known clergy are much more mobile these days than had been the case before. Often ordinands, newly ordained might choose to ply their trade elsewhere, in another country or in another diocese. Dioceses will thereby lose the investment in training clergy but also they would not receive any compensation from the receiving diocese.

One way of obviating this is to review the Funding model altogether such that the cost of theological training is borne by the institutional church, and that those who have graduated should be required first to offer for ordination in the diocese that sent nominated them, and if such a diocese does not have a vacancy then such an ordinand may offer to another
diocese that has vacancies for curates. There may be fairness and equity in such a model, but also solidarity and the recognition that the church does not train clergy for the diocese but for the church as a whole.

The current model is inadequate in every respect as recent history has shown. It is a combination of contribution to the salary budget of the college for about 4 posts including the Rector. For the rest the College would augment the budget by fees paid by dioceses and any third-stream income that may be available. In reality the College does not have any endowments, nor does it have bursaries for needy students. There are possibly only two current sources for budget available. This requires a detailed analysis if it is to alleviate the pressure on the Province to provide emergency unbudgeted help every year as it has done in recent years.

Generating supplementary financial resources

Several possibilities can be considered, based on the current model, i.e. the status quo. However, these need to be considered with due allowance for the current financial climate, adversely affected by the Covid pandemic and a deteriorating economic situation in the country that affects both church and society. Both church attendance and the financial position of many practicing Christians will have been negatively affected by the pandemic. This in turn will have an impact on the finances of dioceses which either directly, or through contributions to the CPF, have carried much of the load of funding CoTT.

The financial position and sustainability of CoTT in its present form can be improved by increasing income and/or reducing expenses. Expenses appear to have been tightly controlled and salaries are at modest levels, particularly in respect of academic staff. We did not encounter any evidence to suggest opportunities for significant cost savings though it is conceivable that a very detailed investigation might yield some benefits. What follows therefore focuses on opportunities for increasing income.

Fee increase

The most obvious source of income which could potentially be increased is the tuition and residence fee income. Currently this is set (for 2022) at R46 250 for tuition and R45 700 for single residence. With a non-refundable registration fee of R500, total fees are thus R92 450 annually (and R95 350 for married students).

Thus every 1% increase in fees (and conservatively treating all students as single), assuming a student enrolment of 60, will generate an additional R55 470 p a in income (1% x R92 450 x 60).

By way of comparison, at Rhodes University, tuition fees for 2022 for undergraduate degrees (other than Foundation courses) range from R52 485 to R64 694 (typically, B Com R57 496 and B Soc Sc R52 553) and residence fees range from R73 285 to R76 940 for undergraduate residences – thus together of the order of R130 000, compared with R92 450 for CoTT. Whilst acknowledging that funding for Rhodes University students will

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38 The Economist of 8 January 2022 refers to a Barna Group study of practising Christians in the United States in 2020 which inter alia reported that 32% had stopped going to church altogether.
in most instances be provided through NSFAS, this nevertheless indicates that the CoTT fees are well below what is charged at universities.

It should be borne in mind that students do face additional costs, typically for travelling, books and personal expenses; these would be much the same whether one was studying at Rhodes or CoTT. It may be noted that the ‘recommended’ amounts for these allowances are books (R1 000 – 3 000), printing (R500 – 1 000 per term), living allowance (R1 500 – 3 000 per month), medical (R2 000 – 4 000 per annum – which seems remarkably low) as well as the cost of trips to and from Makhanda. Thus, the total cost to be covered by dioceses would typically be around R145 000 p.a.

The approximate impact of a 15% fee increase (to R106 317), assuming a student enrolment of 60, and based on 2022 fees would be additional income of R832 040 p.a (15% x R92 450 x 60). This would substantially alleviate the financial pressure. A 20% fee increase would generate additional income of R1 109 400 pa, other things being equal. While 20% would be preferable it may be too much for dioceses to stomach in a single dose; an alternative might be a 15% increase followed by a 10% to 12% increase and thereafter a commitment to keep fees inflation linked.

We do not know the elasticity of demand for places at CoTT but given that a substantial proportion of students are already ‘in the system’, that funding is spread across dioceses, and that plenty of notice would be given (should this recommendation be implemented expeditiously) it’s likely that the impact of a significant fee increase on numbers may be minimal.

Obviously, this is a proposal that the Council of the College must consider and weigh up, and the dioceses should also contribute to this assessment, due to the fact that the dioceses are the primary ‘clients’ of the College.

**Diocesan assessments**

The disadvantage of the fee increase proposed above is that it will fall heavily on poorer dioceses (it has the advantage that it can be implemented quickly which is necessary given the parlous state of CoTT finances).

An alternative would be the creation of a Theological Education Fund which would be financed through an increase in diocesan assessments. The increase should be of a uniform percentage which would constitute a form of tax equity as between wealthier and poorer dioceses. It is suggested that the additional costs of attendance at CoTT (mentioned above) be borne directly by the diocese or the student concerned, determined locally.

The contribution from diocesan assessments would be made whether the diocese is sending students or not. Eligibility should be determined centrally through a selection process, thus ensuring suitability of ordinands and protecting against gamesmanship on the part of dioceses.

There are a number of practical disadvantages to the financial aspects of this route (no
disadvantage is put forward as to the notion of a centralised selection process which in itself might prove contentious) –

• Firstly, it may be argued that a ‘user-pays’ principle should be applied (more or less what applies at present) and thus resistance could be expected from those dioceses which have consciously moved in the direction of other forms of theological training (such as TEE); they would be supporting a fund which benefited other dioceses, and from which they would be benefiting to a limited degree, if at all;

• Secondly, the amount needed to provide for total fees based on 60 ordinands at R92 450 is approximately R5.4m. Currently the aggregate provincial assessment is some R13m which implies that to raise a further R5.4m would need an increase in assessments of over 40%. Those dioceses already sending ordinands would save on those costs which they are currently incurring directly, but it is likely that such a drastic change in the way of funding would have disruptive effects on many dioceses, some gaining (typically those sending a large number of ordinands) and others losing (typically the ‘non-sending’ dioceses). This could lead to a degree of delinquency in dioceses paying assessments. Nevertheless, it may be argued that such a system would merely be a redistribution of the burden of funding, reflecting solidarity and a Christian charitability by viewing the Province as a whole, and giving CoTT greater assurance of student numbers.

Student contribution

It is striking that no contribution to fees whatsoever is expected from students. This creates a perverse incentive to enter the ministry as an easy means of obtaining a livelihood (following 3 years of being supported to the extent of accommodation and subsistence), rather than fulfilling a calling to serve God through the ordained ministry. And yet, students who register with TEEC, or with any of the universities fund their own studies, on the basis of which they could be considered for ordination.

It would therefore make sense for dioceses to require some modest contribution, set locally according to the student’s circumstances (if this is not already being done). This, however, would simply assist ‘sending’ dioceses, not CoTT itself.

Thus, it is also suggested that students undertake to treat part of their costs at CoTT as a loan, to be repaid to CoTT over a number of years, interest-free, once they had graduated and entered the ordained ministry (with the obligation continuing to repay should they leave the ministry)\(^39\). It is recognised that this will depend on the diocese that accepts an ordinand for ordination as to what the level of stipend is and whether such a stipend could make provision for the repayment of the loan.

For practical purposes it may make more sense for the sending diocese to manage the

\(^39\) When this was first suggested in a preliminary report in 2019, it was demonstrated that such an arrangement, set at the level of 20% of costs, repayable over 8 years, would have grown to a ‘stable state’ of R696 000 pa of income by 2027. We would now be almost halfway there had this been implemented.
loan and possibly an arrangement could be arrived at whereby the proceeds were split between the diocese concerned and CoTT.

Other activities by staff

This general category is listed so as to note that there have been suggestions that staff could generate additional revenue, for example by offering additional courses or modules, producing refereed journal articles in conjunction with academics at universities which remunerate for this, running retreats either at CoTT or elsewhere, and so on.

Possibly the most promising approach would be for staff to provide ‘block’ teaching for part-time ordination candidates, during the academic vacation periods. It is instructive that COTT staff are paid for the whole year but in fact they are ‘engaged’ in teaching only for those periods when the College is in session. More could be made of the periods when the College is in recess. The expectation in tertiary institutions is that during the time when the university is in recess, academic staff are involved in other academic activities like research, academic conferences etc.

Whether this could produce meaningful revenue or not would have to be explored with staff – staff may not have the capacity to tackle this on top of their normal academic activities, and it is likely that the additional effort relative to the revenue generated may not be warranted.

At the least CoTT should explore registration and offering of courses via the Quality Council for Trades and Occupational Qualifications (QCTO). Doing so will make it possible for participants to have fees and certificates paid for from the Council. That in turn should materially enhance the number of students attending courses (QCTO caters specifically for ‘Minister of religion’ and ‘Christian Religious Practitioner’).

ACSA policy on ordination

There is no requirement on the part of ACSA that ordination should be preceded by a period of attendance at a residential college such as CoTT – the exposure to Anglican practice and the collegiality of communal living which CoTT offers is not a prerequisite to ordination - and it may be argued that this should be so (even if not for the full three to four years which the Diploma in Theology or Bachelor of Theology entail).

Should ACSA stipulate a period of attendance at CoTT as a requirement for ordination, this would obviously add to student numbers which would in turn improve financial viability.

NSFAS funding

At present, as is the case with private higher education institutions, CoTT students do not qualify for NSFAS funding. It seems that this may be challenged as being a discriminatory practice and it is understood that a legal challenge may be mounted by such private institutions. If so, it would make sense for CoTT to join such a challenge – it should be able to establish via ACSA’s legal advisors how this avenue should be explored.

Success in this regard would have a major impact though it must be recognised that this will be a long process.
Other possibilities

Other possibilities to be considered are, firstly, to consider the potential of partnerships with Rhodes University (this would initially entail a high-level conversation with the university) and secondly, to be mindful of the possibilities for expanding the activities of CoTT to the point where it could convert to a public company and raise capital presenting an opportunity to invest in a church-driven enterprise (this would however require considerable initiative and a readiness to change fundamentally).

The suggestions above have not allowed for a fundamental change in the delivery of theological education for ACSA, and the financial implications of such a change. For example, one suggestion, which addresses the problem of CoTT's location, would be to constitute a satellite campus in a major urban area, probably in Gauteng, which would supplement the activities in Makhanda – and which could potentially cross-subsidise them.

An even more radical proposal is to re-locate CoTT in its entirety to Gauteng. It is not possible to set out the financial implications of this without a clearly articulated plan. However, this would require a considerable capital outlay to replicate the facilities at CoTT (including staff housing) and it is doubtful whether it would be possible to raise this through sale of the Makhanda premises. The cost structure would be liable to change significantly, depending on the model chosen for delivery of theological education. While it might be difficult to retain/attract staff at the current salary levels, this option would present an opportunity for a different way of functioning which could bring cost savings, but in the absence of a specific proposal, this remains a matter of speculation.

Finally, consideration could be given to a wider vision (discussed elsewhere in this report) of CoTT as a pan-African centre for theological education, possibly incorporating other denominations. This has multiple possibilities – if the present facilities are retained, that may limit the possibilities, but it is likely that there would be financial benefits due to obtaining additional income while using the same basic infrastructure.

5. Fundraising, and an endowment fund

It is reasonable to argue that some general principles would apply for fundraising to be successful, and these would include –

• A clearly articulated statement as to the purposes of the fundraising, so that potential donors know precisely what they are being asked to support and why

• A targeted strategy aimed at specific donors or donor categories, identified according to the likelihood that they will consider providing support

• Energetic, committed management of the process, failing which the fundraising is likely to remain a ‘pipe dream’.

With regard to the first point above, it has to be acknowledged that the market for donor funds is a competitive one, that South Africa presents a huge array of good causes to be supported, and that there is plenty of anecdotal evidence of ‘donor fatigue’.

A possibility, which addresses the second and third points above, is to make use of an
external ‘professional’ fundraiser. In practice such fundraisers will require considerable input and commitment from the client, and even then may not succeed ⁴⁰.

A positive factor, however, is that unlike churches, CoTT can provide a section 18A certificate for tax purposes, attractive to individual donors in high tax brackets.

Creation of an Endowment Fund has frequently been suggested in deliberations. While this is sound in principle, a large capital sum would be required before a meaningful contribution would be made to finances. Usually a drawdown of 4-5% is recognised as being reasonable without causing capital to be depleted; this implies that for an annual contribution of R400 000 to be received from an endowment fund (which would constitute less than 5% of current budgeted expenses), a capital sum of R8m – R10m would be needed.

This suggests that a much more ambitious figure should be aimed for; however as suggested above, it is likely that donors will need to be persuaded that there is a very clear sense of direction for CoTT, and probably a suitable business plan, before they will be prepared to contribute substantially. Nevertheless, the following ideas have been put forward:

• One suggestion has been that once-off contributions should be sought from wealthier parishes within ACSA. However, such parishes are likely to have their own agendas in terms of ministry, are likely to be contributing considerably to ACSA via diocesan assessments and probably unlikely to see the funding of CoTT as a top priority.

• A further suggestion is that the Archbishop should make a specific appeal to Anglican businessmen and wealthy Anglicans generally to make a specific once-off contribution to fund CoTT (an incentive could be provided by granting naming rights to some of the facilities where some minimum amount is donated). It should be possible for the Archbishop to sponsor a benefit Golf Day once a year where Anglicans in business could be sourced to invite their colleagues and friends in business to participate in such an event, and for sponsorships to be generated. A variation of this would be the granting of an interest-free loan by such individuals, to be held in trust and repayable after an agreed period of time.

• It is also possible that churches within the wider Anglican Communion might be willing to contribute substantial amounts to support theological education in Southern Africa. Any approach would need to involve a specific proposal as to usage of the funds (very possibly ‘ring-fenced’ in an endowment fund, and with an appropriate governance structure in place).

• Yet another suggestion would be to ask dioceses to permit unused land to be sold and the capital to be transferred to a CoTT Endowment fund. One is again pessimistic as to dioceses preferring CoTT to meeting their own immediate needs.

⁴⁰Alpha South Africa made use of ‘professional’ fundraisers a few years ago and the project was a failure. We understand that St Andrew’s College had a similar experience.
• Such a scheme could be made attractive to dioceses if it were, for example, agreed that dioceses would enjoy a rebate on fees of students sent by the diocese of, say R5 000 p a for every R100 000 procured from the sale of property, for a period of 10 years. This would in effect return 50% of the proceeds to the diocese. From CoTT’s perspective, it should be possible to invest the proceeds at a yield of 9% (obtainable on government bonds and on real estate investment trusts) thus producing R4 000 p a net (after the R5 000 due to the diocese providing the grant from the sale of the land) for every R100 000 received (& the full R9 000 p a after 10 years).

Thus, even if just one diocese provided land which was sold for R1m and invested at 9%, initially the diocese would benefit by R50 000 p a, roughly halving the cost of sending a student to CoTT, and CoTT would benefit by R40 000 p a. (one must qualify this suggestion by recognising that it would take some time to produce any results of consequence).

6 Conclusion

This section has set out a number of financial opportunities, some more realistic than others, and some of which would require considerable energy and management. Some (notably fee increases, student contributions, and the ordination policy) could be implemented relatively quickly, and to a varying degree.

CoTT’s finances are clearly precarious, and at present its sustainability is dependent on considerable support from ACSA, which in turn places pressure on ACSA’s own finances.

Finally, it is emphasised that finances should follow the vision (and may place limits on the extent to which the vision can be implemented) rather than dictate the vision. This section has attempted to set out some of the possibilities which might assist in realising that vision.

CHAPTER 5
THEOLOGICAL EDUCATION AND MINISTERIAL FORMATION IN CONTEXT

The most recent document that guides theological education in the Anglican Communion is the Theological Education for the Anglican Communion (TEAC). The TEAC is an initiative set up by the Primates in 2003 “to help all Anglican Christians to be theologically alert and sensitive to God’s call”. As part of its work to “build educational and training networks of mutual learning and friendship and equip leaders through the development of online theological resources,” it produced the Ministry Grids Discernment. It says of these grids that they are the “competencies that TEAC believes are essential for people engaged in various forms of ministry and discipleship within the Anglican Communion.”

The GRID that concerns us is the one dealing with Priests and Transitional Deacons. Even though this GRID was endorsed by the Synod of Bishops early in 2019 for further study and published on the ACSA website, it is interesting to note that in the responses to the
questionnaire we sent out, only one diocese, Saldanha Bay refers to this crucial document. On the other hand, perhaps we do well to be reminded that Martyn Percy, speaking of the English context of the way in which theological education is seen says

*In short, identifying the common curricular denominators in the training of Anglican clergy across the Communion will not be a straightforward matter: one cannot assume a reservoir of putatively transferable skills and knowledge that will work in all Provinces.*

Having said this unless time is given at both Provincial and local diocesan level to working with the GRID and seeing where our vision of theological education aligns with it, and where it challenges us, we do ourselves a great disservice as part of the Anglican Communion, as it provides us with a broad tool for engaging more widely. Speaking of the work of TEAC, Martyn notes “Potentially, therefore, theological education has the capacity to be something of a unifying force within the Communion.’

The competencies that most concern us are those relating to selection conference (discernment conference is the word most used in ACSA) and ordination. The categories that concern the GRID are: 1. Vocation and Discernment; 2. Clarity about the nature of ministry; 3. Spirituality and faith; 4. Personality, character, and integrity; 5. Relationships; 6. Leadership and collaboration; 7. Awareness of context; 8. Biblical and theological competencies; Practical competencies; 9. Mission and evangelism; 10. The Anglican Way; 11. Spouse (where applicable). Martyn Percy writes

*The shift from outcomes to competencies as a means of assessment for those in training is arguably helpful, in that it allows for the integrity of local theologies and the ministry needs of different social and cultural contexts…since the focus of the competencies is on the discernment and growth of the individual embedded in their church and community. TEAC’s grid suggests targets at the point of selection, ordination, after three years of ordination, and the ongoing ministry, and almost all of these are about personal qualities in relation to the resources available and to the church to which they are called.*

These are what would be seen as the measurables of the qualities set out in the Ordinal as found in the APB pages 583-584 and 588-589. These qualities include the study of the Scriptures, and the modelling of one’s life on them, the making known of the Christ through one’s life, work and worship, being able to “interpret to the Church the needs, the concerns and hopes of the world.” Added to this is the importance of public worship and administration of the sacraments. It is made clear that this is to be a serving ministry. In short, it is a life of prayer, scripture reading and service. In *The Charge to The Priests*, the responsibilities of a priest include the ministry of intercession, teaching, encouraging and blessing God’s people and helping them to discover and use their gifts. The importance of shared leadership is highlighted. It is meant to be a vocation in which priests “promote unity, peace and love among God’s people, and in all things seek the glory of the Lord Christ.”

In 1995, the CPSA Advisory Board on Theological Education and Ministerial Formation
produced a document entitled **Discernment of those called to be deacons and priests.** At that point in time, one of the concerns was that non-stipendiary clergy would somehow lower the standards of the clergy, and therefore a guideline was set out on how engaging in discernment could allay these fears. In this regard, it is interesting to note over twenty years later, the recommendation given at the time, that “Those licensed as community clergy or self-supporting clergy should not become rectors of parishes unless they are theologically equipped to carry out this ministry effectively and well”. It was stressed in this document that discernment could not be a once-off event but needed to be part of a process in which parishes, Rectors, lay representatives and clergy, together with the bishop participated. In the current context we find ourselves in. Again, it is useful to be reminded of the role formation plays in the ongoing process of discernment throughout a cleric’s life. Martyn Percy says,

“This requires a more subtle blend of scrutiny, insight and intuition, where a candidate for ordination will be weighed for the character and virtue. Once in ministry, such formation is further tested not only by competencies, some of which may indeed be measurable but by the quality of mind, the depth of discipleship, the capacity to love, the development of wisdom. The ability to succour, and enable human and spiritual flourishing, and other kinds of growth. Many clergy will discover that this will work well for them in one place but be less easy in others. Education and competency will not normally be the issue here. Rather, it will be about the capacity of the individual to both form and be reformed in the places to which God has called them.”

It is thus very interesting to read in the responses to the questionnaire how few Dioceses (Saldanha, Johannesburg, Port Elizabeth being the exception) could give an adequate account of their discernment processes beyond mention of belonging to a fellowship of vocation and then being asked to attend a discernment conference. No detail is given of how such discernment conferences are comprised or what competencies are assessed. If the GRID is to be taken seriously then there will need to be some centralised body that ensures this happens. There are some dioceses in which it seems that those responsible for training are the clergy alone, and in which there is no mention of women being involved. Some dioceses engage in a rather rigorous discernment process that takes place over a number of years, as is the case in Johannesburg, Natal, and the Cape, whilst there are other dioceses where this seems to be the sole prerogative of the bishop. In her interview with the Bishop of Namibia, The Rt Revd Luke Pato, Maria Frahm-Arp was told that no discernment process existed there. If a candidate felt they had a call, all that was necessary was to go and see the bishop, and all that was needed in terms of educational requirements for ordination was a standard 6 pass.

An internet search of what might be involved for a person who wished to explore a possible calling to the ordained ministry in ACSA will yield no results beyond reference to the Canons. This places ACSA at a severe disadvantage in an age where those using the internet are seen as producers and not merely as consumers of information and
knowledge. In other words, the process of investigating a calling still relies largely on information in the hands of the clergy and bishops themselves.

Given that owing to problems being encountered in the calibre of leadership when it comes to the election of bishops, the two latest Provincial Synods have tightened the requirements for the nomination of candidates for consideration as bishops, and further tightened requirements for clergy qualifications, it seems appropriate that a thorough review of the current discernment processes in operation in ACSA be undertaken. This would be advisable since already in 2016, when the Canon Law Council published Licensing of ACSA Clergy: Vocation, Ordination and Engagement-Not Employment, the authors reminded us that the licensing of clergy is a discretionary process that belongs to bishops, but the withdrawal of such licences is not. One of the troubling findings of Maria Frahm -Arp’s research was that there was a lack of common vision by bishops and those tasked by them to fill out the questionnaire on what they wanted from theological training. This is worrying because it suggests that even with the requirements set out in the Ordinal and the GRID, there is no shared buy-in to a common vision on what it is ACSA is looking for as part of the Anglican Communion when it discerns a calling to the ordained ministry. Percy reminds us that the important question is, ‘what kind of ministry does the church require? Added to this then, is the question ‘what qualities/competencies are we looking for in those who do the ministry?’

In contrast to what is experienced in ACSA, the Church of England has a standardised way of dealing with discernment and training of potential candidates for ordination. Candidate’s training is the responsibility of a central body tasked with this. After training, the decision to ordain or not still resides with the local Diocesan bishop, as does the ongoing training and formation of newly ordained deacons and priests.

This centralised body currently sets out the following qualities for discernment for ordination to the priesthood.

<table>
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<tr>
<th>Priest</th>
<th>Christ</th>
<th>Church</th>
<th>World</th>
<th>Self</th>
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<tbody>
<tr>
<td><strong>Love for God</strong></td>
<td>Is reliant on God - Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith</td>
<td>Is rooted in Scripture, the worship of the Church and the living traditions of faith</td>
<td>Whole-heartedly, generously and attractively engages with God’s world</td>
<td>Is prayerful and studies the Bible</td>
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<td><strong>The candidate</strong>...</td>
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<tr>
<td><strong>Call to Ministry</strong></td>
<td>Responds to the call of Christ to be a disciple</td>
<td>Understands the distinctive nature of ordained priestly ministry</td>
<td>Is committed to being a public and representative person</td>
<td>Articulates an inner sense of call grounded in priestly service</td>
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<td><strong>The candidate</strong>...</td>
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<tr>
<td>Love for People</td>
<td>Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised</td>
<td>Builds relationships which are collaborative and enabling</td>
<td>Shows God's compassion for the world</td>
<td>Has empathy and is aware of how others receive them</td>
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<td></td>
<td><strong>Keeps pastoral and professional boundaries</strong></td>
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<td><strong>Keeps personal boundaries</strong></td>
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<tr>
<td>Wisdom</td>
<td>Is inquisitive, curious and open to new learning</td>
<td>Shows leadership that enables thriving and healthy churches, handles conflict, and can lead in mission</td>
<td>Is robust and courageous and prepared to take risks</td>
<td>Is a mature and integrated person of stability and integrity</td>
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<td></td>
<td><strong>Can learn and reflect</strong></td>
<td><strong>Understands safeguarding / safety in church communities</strong></td>
<td><strong>Recognises the need to assess risk</strong></td>
<td><strong>Is personally self-aware</strong></td>
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<tr>
<td>Fruitfulness</td>
<td>Embraces the different and enables others to be witnesses and servants</td>
<td>Shows the capacity to exercise sacramental, liturgical and an effective and enabling teaching ministry</td>
<td>Shares faith in Christ and can accompany others in their faith</td>
<td>Has resilience and stamina</td>
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<tr>
<td>Potential</td>
<td>Grow in faith and be opened to navigating the future in the company of Christ and guided by the Holy Spirit</td>
<td>Manage change, and see the big picture</td>
<td>See where God is working in the world and respond with missionary imagination</td>
<td>Be adaptable and agile</td>
</tr>
</tbody>
</table>

This is accompanied by a more in-depth document setting out the process for training, but it gives individual dioceses a basic template to work from.

Equally, if one goes to the website of the Anglican Church in Australia, their process of discernment is outlined, as is the Episcopal Church’s process.
Theological Training and Formation

AFRICA

In Africa, there has been a shortage of competent residential seminaries as well as universities offering theological studies. This is true of many denominations and not just Anglicans. Where theological education takes place, it still follows the traditional Western model of Scripture, Church history, Systematic theology, and Pastoral Care. This is clearly evident in the critique offered in many of the articles written for *The Handbook of Theology in Africa* which was published in 2013.

Training has taken place amidst poverty, wars, economic chaos, erratic electricity, and digital divides. Whilst Africa remains a growth point for Christianity, this growth has not been as a result of seminary trained clergy, instead, it has often been influenced by the charismatic and Pentecostal churches and the way in which they evangelise and plant churches. It has been pointed out that the heartland of global Christianity has moved from the Northern hemisphere to the Southern hemisphere. Whilst the church in the North has developed liberal orthodoxies in dealing with Western secularism, the South ‘remains traditionalist, orthodox, and supernatural.’

Balcolm suggests that this difference is important as the West has become disenchanted whilst the South retains a deep sense of the unifying purpose of the world and the role of the spiritual in this. W.P. What says that theological education must take account of the numerical increase in Christians and of the need to train Christian leaders who are agents of empowerment, and who can meet the contextual change that is being brought about. Houston writes, ‘If African church leaders cannot provide theological and doctrinal leadership in the respective congregations and parishes where they serve, how can African Christianity be sustained.’ In many of the articles in the *Handbook of Theological Education*, the statement is made that because education being offered is following the traditional Western pattern of education, it frequently does not meet the needs of local congregations. Bill Houston quotes Dan Aleshie who puts it this way, ‘theological education is a socially constructed enterprise and when times and issues change, the case for theological education needs to be reconsidered if not reconstructed. The times are changing.’ The theologians were remarking on the lack of Africanisation in what was being taught, and further lamenting the model of education being used to teach. By Africanisation, they mean the ability to teach theology contextually. W.P. What in his article makes the following point, ‘the Africanisation of theological education hinges on the relevance of its themes in its curricular, its focus on competence, as well as on the unique contribution it should make to the scholarship of theology as a whole.’ This reliance on the classical model of theological education together with the costs associated with residential or university training leads some authors to question the value of such training.

NORTH AMERICA AND CANADA

When it comes to considering theological education in North America and Canada, Frank M. Yamada of the Association of Theological Schools and the Commission on Accrediting, last year published an interesting article in *The Wabash Center Journal of Teaching*
entitled ‘Living and Teaching When Change is the New Normal: Trends in Theological Education and the Impact on Teaching and Learning’. In it, he notes that the pattern that has emerged in the 21st century is one of mergers, enrolment and financial challenges. It is also one of creativity, adapting to change, of experimentation, and I would add risk taking. He highlights that there has been a need for new educational models, and he highlights two important aspects of the change in the way theological education is being undertaken. The first is need for including digital technology in learning, and the second is increased attention on student formation and therefore the changing nature of faculty work.

This is of importance to us as we consider the way forward for COTT. He notes that 2/3rds of ATS schools offer courses online and over 25% offer degree courses. When online education is engaged in it, it ‘can lead to deep conversations about pedagogy, instructional design and desired student outcomes.’ He further writes, ‘Case after case within faculties demonstrates that one of the biggest positive outcomes of implementing distance learning within a curriculum is the pause that faculty takes to reassess the “why” of their teaching. This has led to more robust and successful online courses and programs while enhancing the teaching that takes place in a traditional face-to-face classroom setting.’

In order to do this well what is needed, is investment and training for educators, as this new way of teaching takes time. It is estimated that it takes up to 50% more time to design and teach these courses. He also notes that student learning outcomes through online courses ‘is equal to or better than traditional residential models of education’. The reason for this relates to affordability, and the ability of students not to have to undertake very disruptive family relocations, and further to study whilst engaging in ministry in some contexts.

The second area that he highlights and that is common to both Africa and North America is the new emphasis on formation as a crucial component of theological education. There is a whole section given to this topic in the Handbook of Theological Education in Africa. There is a return to re-examining the tradition that lies in the way in which priests are prepared in the Roman Catholic tradition. It is noted that this will not take on a single dominant form as ‘one of the things that characterizes 21st century theological education is its diversity.’ Graham and Tanner and Percy all agree that theological education is inherently formation. Martyn Percy writes that

*Formation, as a process, refers both to the character and virtues of the individual, and to the nature of the institution that helps to infuse individuals with formational values. More often than not, such values are implicit rather than explicit…Anglicans in their open and provisional ecclesiology, are often better able to express their theology by pointing to what their practices actually consist of, rather than their beliefs - although training and education remain closely linked. Yet it is the formational aspects of training that frequently shape the cadence, timbre and character of believing and practicing.

In this regard, the importance of what Percy calls apprenticeship is important. He quotes Willimon, “We become persons of character by submitting to formation by persons of
character, both the living and the dead…All ministerial education worthy of the name consists of various forms of apprenticeship because the goal is the formation of consistent clerical character.” Yamada quotes Tanner who writes

“…while formation may defy simple definitions, it is still held in high regard by the membership, regardless of delivery, degree or student demographic. Since their initial implementation in 1938 our standards have tended to treat theological education primarily as a profession. As ATS enters its second century, the next set of standards may need to focus more on formation as an overarching goal of theological education.”

In the North American context, what was noted was that students were taking on diverse roles and ministering in different contexts. Whilst American theological education is focussed on training professional clergy, it is equally valid that ordinands too are having to engage with new contexts and require new competencies. Percy writes, ‘In many parts of the Communion, clergy now have oversight of several parishes. This requires more complex management and leadership; with better training therefore needed, both before and after ordination.’ In research done with alumni in North America, it is noted that ‘Along with competencies such as spiritual discipline, theology, pastoral care and counselling, and preaching alums also named interpersonal competency, finance, conflict resolution, intercultural competency, active listening, and having difficult conversations’, as competencies needed for leadership.” There is a need ‘to attend to student's ongoing spiritual, human, intellectual, and pastoral/ vocational formation.’ Martyn Percy says.

In concluding the article Yamada writes, “The future of theological education will be defined by its diversity or plurality. There are many components to this diversity…no one model of teaching and learning will dominate the landscape …Future teaching strategies must be able to account for the increasing diversity of students while engaging in multiple forms of education to better achieve appropriate learning goals”.

SOUTH AFRICA

In addition to the context and experience of theological education in Africa and North America, it is also true that when it comes to theological education in the South African context, despite it being outcomes-based, the only residential universities offering theology as a stand-alone discipline are from the Reformed tradition, namely Stellenbosch, the University of Pretoria, University of South Africa, University of Free State, Northwest University but also all the previous segregated universities established under the apartheid system. The recent demise of the Catholic University, St. Augustine’s in Johannesburg, bears testimony to just how hard it is for universities to offer theology as a bread-and-butter discipline.

Within the Anglican context the only two other accredited sources for theological education are distance based, namely UNISA and TEEC. There has also been the development of other North American theological schools such as Regent and SATS (Bible based) but these have not been accredited by ACSA as suitable for theological education. The theological education in other universities belongs in multidisciplinary faculties of philosophy and religious studies.
This then is the context in which COTT must offer theological education, and in which dioceses make decisions on what accredited training their ordinands need.

The cost of residential learning is frequently cited by respondents to the questionnaire as a reason why they do not send students to COTT or can only do so for a limited time. It is interesting to note that Saldanha Bay makes the point that residential education is simply not a viable proposition for married clergy. Both Cape Town and Johannesburg have engaged with COTT and use it as a place of Anglican formation when students complete theological education done with other universities such as Stellenbosch, UWC, UP. It also becomes clear that the vast majority of students are obtaining their qualifications through TEEC.

THE PLACE OF COTT IN THE ACSA’S SCHEME OF THEOLOGICAL EDUCATION AND MINISTERIAL FORMATION

In 2013 the Archbishop of Cape Town declared a Year of Theological Education. This was motivated for by the staff at the College of the Transfiguration. The reason for doing so was that there an observation that there was no clear, coherent understanding of what the College was there for and what its purpose in the life of the church was. That was demonstrated in all the interactions the College rector had with the Bishops and the mushrooming practice by bishops who, for a variety of reasons, chose not to send ordinands to the College and who are also without any creditable programme for the discernment and formation of ordinands. The purpose of the Year of Theological education was to invite the church to journey with the College in discerning the will of God in the preparation of men and women for service in the ordained ministry of the church. This seemed at the time to be the most responsible thing to do given that the situation of theological education in the church was becoming chaotic if not anarchic. It was hoped that the Year as an occasion would be more than evangelising but also informing and engaging. It should also be an occasion where the whole church was focused for once in seeking to understand what exactly theological education entailed. The obverse of that would have been the effort to make the College of the Transfiguration right at the centre of the church’s life in mission and evangelism.

From the College’s point of view, this effort was critical for another reason. It was the solemn wish, No, instruction! of the Archbishop and the Synod of Bishops that the illegality of the College should be brought to an end. This had to do with the fact that since the Amendments to the Higher Education Act were enacted, all those who offered tertiary education had to be registered and the qualifications and certificates had to be accredited. This meant that a new programme of designing curriculum had to be undertaken. This exercise was most ideal to sense the mind of the church about the purpose and priorities in theological education and ministerial formation. The Colloquium therefore presented us with a consultative opportunity to test our ideas in the design of curriculum then underway. As it happened the College received provisional registration in 2013.

Elements of the Year that featured were:
(i) That there would be a formal inauguration of the year centrally in the Diocese of Johannesburg and every diocese was invited to do the same in the diocese;

(ii) That churches and dioceses were encouraged to invite staff of the College to preach or teams to undertake missions for evangelism;

(iii) A Colloquium on Theological Education would be held at the College. In preparation for the Colloquium Bible Studies booklets would be prepared; The Colloquium, co-convened with the Advisory Board on Theological Education and Ministerial Formation was held at the College on 7-9 August 2013. Among the speakers were some well-known practitioners in theological education: Martin Percy, James Walters, Mvume Dandala of the Methodist Church.

(iv) Disappointingly, 50 delegates attended. Only two of them were from the Synod of Bishops. Indeed, it was not even that Bishops held diocesan events to promote the Year of Theological Education. The Colloquium, under the theme: From Root to Branch, agreed a Statement and Programme of Action. This set out a holistic understanding of the various stages in discernment, formation, education, and training of the ministers ordained in the church. It proposed that the Statement be discussed at Diocesan level and as appropriate to be operationalised. It had been hoped that the Synod of Bishops would give due consideration to the matters raised in the Statement.

(v) It was also resolved that it was necessary because of this effort to make a huge push for the observance of Theological Education Sunday and organise for the fundraising drive by which every parishioner would contribute a symbolic amount towards the College.

These activities were made possible by the financial support from the Archbishop.

Following the Colloquium, a report of 104 pages was published. It had all the presentations made at the Colloquium together with the Final Statement. It was seen as a resource that would stimulate study and action in the diocese and in parishes across the Province. It is no exaggeration to say that this fell like the proverbial damp squib.

The Fundraising effort also failed. With all the work that the Bishop of Saldanha Bay set up together with his team, the ACSA did not dig deep into their pockets to rescue the College. What did not fail, however, is that having brought a group of Anglicans together, the Church has what is arguably the best strategic statement on Theological Education and Ministerial Formation than there has been for a long time. It was a mammoth achievement during an era where the ACSA no longer has a dedicated Province-wide unit on Ministry and Ordination. We have annexed this Colloquium Statement to this Report. We urge all structures of the church to study it and allow it to shape our thinking about theological education. In fact, it is a complementary statement to the TEAC Grids referred to above. The two must go hand in hand.

And now, nearly a decade later the church is well resourced at a conceptual level. The ACSA did not have to experience the upheavals that some of within the Anglican Communion experienced in recent years with closure or amalgamation of seminaries.
due, in part, to dwindling numbers of ordinands leading to acute financial crises. St John’s College Nottingham had to shut its doors in 2019, and the iconic Westcott House in Cambridge was under threat some three years ago. In the Episcopal Church we have seen the EDS move to New York and merging with Union College and at the General Seminary conflict among academics about theological training policies and practices threatened the very existed of the seminary. None of that has been the experience here.

But now there is a resurgence of vocations in the Church of England. New forms of training as new expressions of the church are emerging. There is a felt dynamism in theological education once again. This year, the Church of England had to find additional resources so that some 400 ordinands could be ordained and their ministry supported through their curacy in parishes across the British Isles. Seminaries are bursting at the seams and there is a renewed enthusiasm and curiosity about the church and ministry.

We believe that something similar awaits the Anglican Church here. Following the devastation of the covid-19 pandemic, and with the experience of closed church buildings, the idea of church is taking on new meanings to many of the faithful in our country. For one thing, the breakdown in society. Our country suffers from rising poverty levels, homelessness and rampant disease among communities. Our children are battling to find schools and there is a shortage of teachers and health workers. At this time it appears that the government is losing the battle against crime and the safety and security of citizens is compromised. Much has been written about the extent to which this nation has lost its moral bearings in both church and society. Despair and hopelessness are almost palpable and South Africans are yearning once again for hope. Evidence suggests that the church may have what it takes to renew hope and resurrect life with meaning. It is possible for the church to partners with other agencies in government and civil society to help rebuild our country.

It is at times like these that St Anselm’s dictum bears remembering that faith is belief seeking understanding. South Africans, as John Mbiti said, “are notoriously religious” referring of course to Africans in general. It is that inherent belief that causes so many to despair and to seek deeper understanding as once again, it would appear that God is no longer amidst God’s people. This is the point at which the church needs to re-charge its engine room, the only institution that is present among the people in parishes across the land. To minister effectively the church needs more than just a “presence” important as that is, it also needs to become a spiritual centre that gives meaning to life. That is the reason that the church once again is called upon to make its resources of ministers as community development workers, as spiritual guides, as educators and trainers. The church must be persistent in ensuring that the good news is preached, the gospel proclaimed, the sacraments of Christ the Lord celebrated. This is not the time for the church to withdraw its presence and relevance and confine itself to the cloister. The ACSA has the resources to lift this nation up and to shape a future under God. We just have to believe it.

CONCLUSION

From the survey and the reading and if we are to seek to implement the GRID approved by the Anglican Communion, it becomes apparent that it is important for us to be able to help dioceses with formation. In order to do this the importance of having a centralised
body that deals with discernment and the recognition of theological qualifications and competencies needs to be highlighted. The importance of engaging with new models of theological education making use of digital technology, which has become very prevalent in this time of the COVID pandemic has also been highlighted. How COTT is able to continue to remain viable in a digital age, and what other online resources can be offered as part of training for ministries of both clergy and other theological leaders, needs to be more thoroughly interrogated.

CHAPTER 6
FINDINGS AND RECOMMENDATIONS

The starting point for our exploration of our mandate began with trying to understand the state in which the College of the Transfiguration was in. It will be noted from the reports above that a very detailed examination of the College was undertaken. This was done both by trying to understand the financial standing of the College, in conversations with the staff, including the Rector, by reviewing the responses of the bishops and Deans of Studies to perceptions about the College among the College’s “clients”. Having gathered as much information as we did, we spent time discussion by what means the sustainability of the College could be sustained.

As a Commission, we are firmly of the view that the basic and foundational formation, training and education of Anglican clergy is shaped at the seminary. It is during their time at the seminary that the spiritual and academic discipline is shaped; it is at the seminary that sensitivity to and awareness of a priestly life and moral conduct are developed and nurtured; and it is at the college that those who aspire to ministerial ordination learn the fundamentals of doing theology, debating, and articulating the rudiments of faith and spirituality, and that how they might allow faith to interact meaningfully with the world. The residential seminary is an invaluable asset to cultivating a practical priestly life.

Having said that we are not dogmatic about residential life at the seminary. We accept that residential training at the seminary while not the only means of formation constitutes a sacramental and incarnational theology in the Catholic tradition that Anglicanism is a branch of, remains a solid institution of the Anglican tradition. We accept, for example, that formation cannot be confined to life at the seminary alone. Discernment of a vocation could be said to be a lifelong process. Ministerial formation has deep roots in family upbringing and values, church and school. Indeed, it takes place even beyond ordination throughout one’s active ministry. We also accept that while residential training is key to Anglican ministerial life, other forms of training can take place alongside such training, in the local context, by distance education and eLearning, through secular education as in theological studies at any university, and by means of a hybrid system of both distance studying at home together with study
weeks/days, tutorials and seminars. We fear that this distinction sometimes gets lost and we get treated to a pharisaic either/or and to be so radical as to insist on supplanting the traditional residential seminary model. Nothing could be more dangerous.

With these thoughts in mind, and conscious that theological education and ministerial formation is more than the college, it is indeed a life-changing event, we are accordingly calling for a holistic engagement with the value-chain of discernment, formation and ordination. We are of the view that it is the duty of the church to inform the faith and to teach with authority so that the world might believe. We offer here below our Findings about Theological Education and Ministerial Formation, and we make recommendations that arise from our Findings.

**Finding 1:** The College of the Transfiguration (formally College of Transfiguration NPC) is the only residential institution of the Anglican Church of Southern Africa. It must be affirmed and preserved at all costs.

**Finding 2:** Theological Education and Ministerial Formation are the barometer by which the church’s spiritual health and fitness for purpose are to be judged.

**Finding 3:** It therefore means that any judgment on the College is a judgment on the church as a whole. While this may be true in ordinary terms, yet the College will best serve its mandate for the Church of God if it provides advanced theological thinking and graduates men and women with a cultivated mandate for careful and incisive thinking and with a love of God. In that respect it should be no surprise were the College produce graduates advanced in intellect, curiosity and eager to experiment. The college will also produce priests, church workers, activists, men and women who love the Church of God.

**Finding 4:** The funding model for financial support for the College is no longer appropriate for our times. It is a model that has been in place for many years. In reality, the church has realized that that model whereby the central budget of the church provides for the Rector and three staff, the understanding being that the rest of the costs of maintaining the College will be covered by student fees, bursaries and other forms of giving available to the College. That does not work anymore.

The reason that it no longer works is due in no small measure to the obligations that the College has taken on by being a registered higher education institution that offers accredited courses and qualifications. The other reason is that this responsibility has meant that some dioceses may well be inclined to believe that they need take no responsibility for the college and its life – by simply withholding students for enrolment or by being critical and detached from the college instead of recognizing that the whole church bears responsibility for the college.

**Finding 5:** Evidently, there is no shortage of ordinands in the ACSA. What may be a problem is inadequate preparation and formation of postulants (if we may take that strongly spiritual expression) as they are being considered for ordination. Our Report shows that this process is very uneven, and, in many instances, it is not rigorous enough. It is not unusual that would-be ordinands enter college with no sense of the journey that lies ahead for them, or they may have very secular notions about what ministry is about.
**Finding 6:** We believe that the recommendations of the 2013 Provincial Colloquium on Theological Education, From Root to Branch must be revisited and implemented. The principal objective of the Statement was to advance the idea of a holistic and comprehensive practice of ministry and with appropriate discernment, formation, education, and training for each distinct character of Ministry.

**Finding 7:** We are concerned that a singular preoccupation with the cost of funding ordinands at the College loses sight of the fact that there is a variety of means of financing theological education. The ACSA, for example, continues to contribute towards the TEEC as an ecumenical partner; Anglican students, many of them who hope to offer themselves for ordination, pay their own fees or have financial support from the bishop for their studies. Many dioceses have partnerships with universities for ordinands to take courses there. The problem, as far as we understand it, is that there is no record of the extent of financial outlay for theological education church-wide that has been expended in these instances. Our attempt to get the dioceses to disclose to us how much was spent on various forms of support for theological studies were not successful.

**Finding 8:** Contrary to the criticism expressed regarding the curriculum and mode of formation undertaken at the college as not fit for parish ministry, we beg to differ. The notion that the College is too academically inclined is unfortunate. In an age where our clergy are ministering to the people of God in a range of educational achievements, as well as social classes, age and gender, to suggest that the courses offered at the College are too academic cannot be taken seriously. All the assessments that the College has received from CHE on the standard and relevance of the curriculum and teaching methods have been highly commended.

What may be the difficulty is that evidently the ACSA has not determined clearly enough what its theology and praxis are and how those become evident in the choices that are made for theological training appropriate to each ordinand. We hope to equip the church with men and women who can serve the church wherever they are placed. We discuss this in Chapter 5 above. Part of this is for the church to recognize that having one residential seminary, ACSA does not have the luxury of having a college tainted by churchmanship or the theological persuasions of the staff at a point in time. It is good that this one college offers training for ministry for the entire church.

**Finding 9:** For a reason that we cannot understand, it has been very difficult for the ACSA to provide reliable statistics on ordinations as well as qualifications of those who have been ordained, as well as details of discernment, formation and training of all ordinands. What we received was often very vague and not specific enough to have reliance on for policy development.

**Finding 10:** We found that there was theological and policy incoherence between dioceses and the Province. In other words, there was no evident oversight, no solidarity and sharing among dioceses who after all are part of the same church, and no accountability. The constitutional imperative of “accountability, responsiveness and openness” does not seem to apply in the church. And yet Good Governance is a universal
standard that applies to all social institutions, government, and church alike. After all, we
pride ourselves in saying that the Anglican Church is synodically governed and episcopally
led. The effect of this is that leadership and responsibility are shared and diffuse. It is clear
to us that the Canons, Constitution and Acts of the church on qualifications for ordination
and requirements for residency at the college are simply honoured by the breach. We
would like to see a much more transparent culture of accountability and reporting with
collegiality take root in the church.

RECOMMENDATIONS

RECOMMENDATION 1: That the Anglican Church of Southern Africa must sincerely
address the tendency of secularisation of the church and to build the church as a spiritual
powerhouse of God. One way of doing this is to reinstate the programme of NOMADS that
drew so many young people to ministry years ago. Another example is the Community
of St Anselm, based at Lambeth Palace in the Church of England. There should also be
a focused programme of Spiritual Formation in the church. In fact, the church at large is
in danger of losing its fulcrum if spirituality, meaning rhythm of disciplined reading of the
Bible, prayer, confession and the eucharist, is lost altogether. This may be the time for a
spiritual revival in our church.

RECOMMENDATION 2: That the church re-organizes itself to take responsibility for
the training and development of its own clergy, and church workers. To do so it will
take responsibility to authorize those whom it endows with responsibility to teach the
faith, minister to God’s people and proclaim the word of God with the tools to perform
their vocations. This calls for the establishment of a theological college that undertakes
training, pre-seminary, at seminary and at least for three years after ordination. We
propose that such a centre be named the Desmond Tutu Centre for Theological Education
and Reflection, and School of Ministerial Training. Such a training centre should be an
extension of the College and may be established in a different location from the College.
The centre will provide courses in in-service training, leadership and management, short
courses like the Summer School, retreats and all manner of advancement of skills and
knowledge about the church and the world. By so doing the College will serve all the
functions for the training and formation of all who are to minister in the church at all levels.
That the courses and certificates undertaken under this proposal should be accredited with
the SETAS and by so doing could leverage some funding (QCTO).

RECOMMENDATION 3: That the seminary section of the College of the Transfiguration
should serve more than just the function of training for ministry, but also offer distance
education and eLearning, and utilize alternative modes of training and education, including
block teaching, and establishing formation centres in the regions by appointing one of the
competent clergypersons in that region. At all times such a person will report to the Rector
of the College. That the proposed training centre should become an extension of the
College.

We urge the church to investigate the possibility of expanding the educational offerings of
the College and extend its mission beyond theological education for the ordained ministry.
Already the College received applications and candidates from beyond the ACSA, although the College has not promoted itself as a general centre for the teaching of Theology and Religion. With the growing demands for an expanded higher education offerings, the church should consider the idea of a limited extension into other fields or disciplines relevant to the church’s mission in the world, like social work and community development, leadership, youth work, church management and administration are typical examples.

**RECOMMENDATION 4:** For the College to accomplish all these tasks, it is our strong recommendation that the College either relocates to a more accessible and central location in Gauteng or that the extension campus of the College be established in Gauteng to take responsibility for its training and formation mandate.

**RECOMMENDATION 5:** That every diocesan Bishop should be required to submit to the Office of the Provincial Executive Officer their annual return for ordinations, providing data on gender, and education and formation, as well as the institution where such training was undertaken. It should also be required that dioceses should declare their annual budgets for theological education and training.

**RECOMMENDATION 6:** That there be established a Provincial Council for Ministerial Formation, Education and Training. The Council will take responsibility for the central fund for training and ministerial formation and education. The Council will also undertake a province-wide service of discernment for vocation to the ordained ministry and make recommendations about what every candidate nominated by the diocesan bishop will best serve. Once the ordinands complete their studies, the ordinand will be obliged to offer service to the nominating bishop and commit to serve the diocese for at least five years.

The Council will also manage a central fund for ordination and training. Currently on the basis of three candidates annually at the college will render the college sustainable. It is proposed that all dioceses contribute an equitable share to the central fund for theological education such that it will finance the best candidates to be trained at the College without regard to the affordability by the diocese.

Secondly, the Fund will receive and account for all monies received by fundraising, or gifts or endowments dedicated to theological education; the Fund will then support the College and offer bursaries to any ordinand who decides to study elsewhere. The Council will also be a fundraising arm of the church for Theological Education. It will serve as the Inspectorate on behalf of the dioceses to assure quality standards at the college but also undertake research on skills needed by the church and what the best institutions for training Anglicans are.

The benefits of this central Council for Theological Education are manifold:

- It will create universal standards for discernment and formation in the ACSA.
- It will also ensure that the processes are objective, fair and uniform across the Province.
- It will engender transparency and openness.
• It will create a discernible resource and body of reference for the promotion and sustenance of theological education and promote ministry as a career.

**RECOMMENDATION 7:** We sincerely believe that the financial burden on the church could be alleviated if ordinands were to receive a NSFAS grant and educational allowances. We are of the view that now that the College is registered and its courses and qualifications accredited, and being a registered not for profit company, there is a strong claim that the church could make in this regard. It is recommended that the ACSA should engage in discussions with other bodies in the CUC fold who are under financial stress to fund their theological colleges. We have in mind the Methodist Church, the Roman Catholic Church and the Evangelical Lutheran Church seminaries. The churches should seek legal advice and together approach the Minister of Higher Education for relief on behalf of the students. If that is not forthcoming, then the churches should consider approaching the courts.

**RECOMMENDATION 8:** We have information that there is an emerging desire among the CUC churches to reinstate the experiment in ecumenical theological education that made the then Federal Theological Seminary such an influential centre for theological education from 1963 until 1992 when it was closed down. It is indicated that the churches have lost much of the dynamism and creativity of theological education that they once boasted. We put this forward for the ACSA to consider and, if so desired, should proceed with engagement with other churches in that regard. We have information, for example, that the Evangelical Lutheran Church of Southern Africa (ELCSA) might be interested in a partnership with the ACSA should the College relocate to Gauteng.

end

**ANNEXURE**

‘From Root to Branch’: Colloquium Statement & Proposals

Encouraged by the theme ‘From Root to Branch’, we recognize the interconnectedness of the Anglican community in Southern Africa as it seeks to be:

♣ Anchored in the love of Christ ♣ Committed to God’s mission

♣ Transformed by the Holy Spirit

The theme reminds us that each of the missional priorities identified for our community is dependent on and related to the others. This in turn reminds us afresh that each of us – lay or ordained, young or old, woman or man – has a significant and fundamental role to play in addressing these missional priorities and in ensuring that the fruit of our shared vision is borne in our local contexts. A key theme, or one might say ‘root’, throughout the identified missional priorities is education: they frequently acknowledge the need to equip and resource lay and ordained people, as the various task teams seek to elaborate what meeting the specific missional priorities will entail for our Anglican community.

Given the importance of education in fulfilling the A-C-T vision, our proposals begin by recognising that the theological education of candidates for the ordained ministry cannot
be viewed in isolation: it is part of the education and formation of the ‘whole people of God’. Through that, the Anglican community seeks to pass on the values rooted in its vision, and to equip its members to make this vision real in Southern Africa. Whilst the term ‘theological education’ is often reserved for equipping and resourcing ordinands and clergy, this process flows out of and is connected, as root and branch are connected, to the theological education and formation that takes place with various groups in parishes and dioceses – whether such education is labelled ‘Christian education’, ‘leadership development’, catechism, or some other name.

So the proposals about the formation of the ‘whole people of God’ (Section A) recognise that further consultation and collaboration will be necessary to do with those in our community who develop, deliver, and resource such theological education and formation, whether with children, young people, or adults. In this consultation and collaboration it will be fruitful to consider the formal, informal, and non-formal modes in the education processes that are practiced within our Anglican community.

Following the initial proposals relating to the ‘whole people of God’, we consider theological education and formation offered to those exploring their vocations (Section B) and those who are ordained following an initial programme of preparation for ministry as a deacon or priest (Section C). These proposals recognise that persons are ordained to the office of deacon or priest “in the Church of God” (APB 1989, p. 575) and so we need to seek a common vision and shared standards for theological education and formation within our Anglican community – a vision and standards that promote fitness for ministry in local contexts, whilst ensuring preparedness for service of the mission of God in the wider Anglican community in Southern Africa.

In the first of these sections (Section B) the term ‘Fellowship of Exploration’ is used alongside the more traditional designation ‘Fellowship of Vocation’. The use of ‘Fellowship of Exploration’ is rooted in an appreciation for the exploratory nature of the initial discernment process and the open-ended character of this stage of a candidate’s journey – one that will end in the discernment of the candidate’s vocation, even if it is not to the ordained ministry. Though only a slight change, this alternative term also underlines the point made in the opening proposal of Section A about vocation and the ‘whole people of God’. In the second of these sections (Section C) the focus shifts to the education and formation of clergy after ordination. This needs further research and reflection, specifically into models of Continuing Ministerial Education & Formation that our Anglican community may use to promote the habit of lifelong learning and reflection among our ordained ministers, but also into current and future diocesan needs.

We trust that, together, these various proposals will promote theological education and formation that will help us to be anchored in the love of Christ, even as, being transformed by the Holy Spirit, we engage in God’s mission here in Southern Africa.

**A. Proposals on the formation of the whole people of God**

1. **Vocation and the whole people of God**

We urge the Province, through the influence of the Advisory Board on Theological
Education and Ministerial Formation (ABTE), to ensure that its understanding and formation of vocation includes all baptised (Anglican) people; and we further call on the Advisory Board to draw up a Provincial statement on, and strategy for, theological education in order to resource the whole church for its ministry and mission beyond its walls.

2. Contextualisation and promotion of the TEAC grids
We request the ABTE to set up a working group that will:
   a. contextualise the TEAC grids for the diverse contexts of the Province, and
   b. provide guidelines for the appropriate use of the TEAC grids with all five ‘target groups’ (the baptised, licensed lay ministers, vocational deacons, transitional deacons and priests, and bishops).

3. Regionalisation of the Province for TE initiatives
We commend to the Bishops a regional approach to the provision of TE (Theological Education) across the Province, and request that this matter is given further consideration by the diocesan TFM (Training for Ministry) co-ordinators.

4. Peace-building and conflict management
Recognising the difficulties that many clergy and lay people encounter in dealing with the structures of the church, the apparently increasing amount of conflict in parishes and dioceses, and the very public way in which this is displayed to the detriment of God and the Church, we recommend that, as one way of addressing these issues, a two- or three-day workshop on peace-building and conflict management, to be designed in consultation with The Revd Dr Liz Carmichael, be offered to the dioceses, to COTT, and to other TE institutions, in order to facilitate healthy communities, and particularly that the leadership programme based at COTT incorporate these concerns into its programme. We further recommend that issues of governance and ethical leadership in the church be addressed.

5. Healing and wholeness
Since theological education needs to address the wider social realities of pain and anger in our societies, and clergy and lay leaders need to be agents of healing in their communities, we support the inclusion of these concerns in all TE programmes.

6. Africanisation / contextualisation / localisation and liturgical revision
Recognising that the Provincial liturgical committee has begun to revise the APB, we encourage them strongly, in line with the priorities identified by the Liturgical Renewal for Transformative Worship task group, to consider the local African worldview and voice within Anglican worship, and especially to create new liturgies that reflect African rituals and customs as appropriate to local contexts; and also to consider ways of nurturing African liturgists. We see these as steps towards a key and critical dialogue between Christianity and the African context that will also be taken up within theological education in the Province.
7. Full-time resource person to audit and facilitate TE and sharing of resources

We recommend that the work of the ABTE is purposefully equipped, both in terms of personnel and finances, to audit and facilitate TE in the Province and to encourage the sharing of resources; and we recognize that this may require the employment of a full-time TE co-ordinator.

8. The educational deficit and theological formation

Theological education and formation does not occur in a vacuum; and the poor state of primary and secondary education across the nations of Southern Africa continues to be to the detriment of the Anglican community and the wider society. Therefore, we advocate that Province, guided and led by the Synod of Bishops, continues to engage with government and non-government structures to identify ways in which the Anglican community can assist in promoting fair and equitable access to high quality education for child and adult learners in line with its commitment to God’s mission.

9. Theological formation in community

We affirm that eating together, learning together, and worshiping together are fundamental components of a healthy community; and we urge all Anglicans, and particularly parish clergy, bishops, and institutions of theological education, to ensure that they participate in such community-forming actions together regularly.

10. The balance between residential and non-residential education modes

We recognize that a diversity of educational modes, residential and non-residential, are available in Southern Africa, and that the balance between these modes in the preparation of candidates for ordination is of strategic importance for parish life and ministry. Consequently, we urge the ABTE to give its considered attention to this issue in devising a Provincial vision and strategy for TE.

11. Resource list of TE resource persons

We commend and support the work of the ABTE in identifying Provincial resource persons, including local theologians. We also recognise that there are Anglican and ecumenical, local and international people who are willing and able to facilitate TE in the Province.

B. Proposals on Fellowships of Exploration / Vocation and Pre-ordination Education and Formation

1. Guidelines and standards for Fellowships of Vocation / Exploration

We request the ABTE to see that a set of generic guidelines and standards is developed for diocesan Fellowships of Exploration / Vocation that address the key areas of knowledge, personal qualities, and skills in candidates, and recommend that the TEAC grids be the basis for discerning the vocations of candidates.

2. Roles and responsibilities in the discernment and formation process

We request the diocesan TFM coordinators, together with COTT and the ABTE
(representing the Province), to agree on guidelines for the respective responsibilities of parishes, dioceses, the Provincial College and/or other institutions involved in the formation of candidates for ministry, and to implement these in their own dioceses, so that there is a seamless process of full communication and accountability between those who oversee the various stages.

3. The discernment process
We recommend that the discernment process include several points at which the candidate’s vocation to ministry – whether ordained or in other forms – is examined, and that the persons and bodies overseeing the process not raise unrealistic expectations in candidates.

4. Ecumenical models and partnership
We recommend that the discernment and formation models of other denominations, and especially of our partners in the Church Unity Commission, be examined, and that opportunities for mutual enrichment and support be investigated through such bodies as the CUC.

5. The COTT School of Ministry
We warmly commend the proposal to base a School of Ministry at COTT; we ask the Synod of Bishops to give it their formal approval as a matter of urgency; and ask that the School of Ministry offer learning and formation opportunities to any who seek them, especially to laity and those who are exploring their vocations.

6. Theological formation in ecumenical or other denominational institutions
We urge dioceses that use ecumenical or other denominational institutions in the theological formation of prospective ordination candidates to ensure that the candidates are properly formed in the Anglican Way during and after their theological studies, where possible through the COTT School of Ministry.

7. Formation of a Southern African Association of Institutions of Theological Education
We support initiatives to form an ecumenical umbrella body for institutions of theological education in Southern Africa, and urge the leadership of COTT to participate in these initiatives. We particularly commend the initiatives arising from the Church Unity Commission’s Unity and Mission Consultation in June 2013, and the exploratory meeting planned by TEE College for April 2014.

C. Proposals on Post-ordination Education and Continuing Ministerial Formation

1. Training Rectors
We request the ABTE to produce Provincial guidelines for identifying, equipping, and training competent and experienced clergy to serve as training rectors for the recently ordained, and as mentors for less-experienced clergy as needed; and we commend COTT for planning to gather training rectors after the November 2013 TFM consultation.
2. Oversight of and participation in theological education and formation

- We request the ABTE, in close liaison with the Bishops of the Province, to devise a training programme to equip those who oversee theological education and formation (TEF) programmes – that is, the bishops, their deans of studies or equivalents, and any other facilitators – for the effective design, resourcing, delivery, and management of these programmes.

- We respectfully urge the Bishops of the Province, as leaders in the theological education and formation process, to undertake their own continuing ministerial formation, guided by the TEAC grid for bishops, by using ministry review processes and other suitable resources.

- We respectfully recommend that the Bishops of the Province, in liaison with the ABTE, give attention to the need to develop TEF programmes for those entering Episcopal leadership.

3. Provincial and ecumenical support for diocesan Post-Ordination Training and Continuing Ministerial Formation programmes

We urge the Bishops of the Province, together with their diocesan TEF programme leaders – in particular, those running Post-Ordination Training and Continuing Ministerial Formation programmes – to make use of Provincial and ecumenical theological centres of excellence. We particularly commend the following:

- the proposed School of Ministry at the College of the Transfiguration, Ekklesia, based at the University of Stellenbosch; The Seth Mokitimi Methodist Seminary in Pietermaritzburg; TEE College, especially through its proposed subject-based Higher Certificates and the Advanced Diploma in Theology
- The theological faculties of universities that offer short courses and opportunities for further study.

4. Ministry reviews

We request the ABTE to investigate the viability of a Provincial resource for regular ministerial reviews, and commend to their attention the ministry review process used in the Diocese of the Free State.

Ends
ACKNOWLEDGEMENTS

The following members of the Commission undertook primary responsibility for drafting sections of the Report.

General Editor and Chapter 1 Introduction  
NB Pityana

Chapter 2  The State of Theological Education and Ministerial Formation in the ACSA  
Maria Frahm-Arp

Chapter 3  The College of the Transfiguration  
Geoff Antrobus

Chapter 4  Finances and Appropriate Funding Model  
Geoff Everingham

Chapter 5  Theological Education and Ministerial Formation in Context  
Doug Torr

Chapter 6  Findings and Recommendations  
Thoko Mpumlwana & ALL

We wish to thank these members for the special effort that went into summarizing work that has been underway for many months often in an unstructured fashion. It is a great undertaking that they could present these ideas in a format that the Commission as a whole felt that they could subscribe to.

Appreciation must also be conveyed to the following churches and institutions that hosted various meetings and workshops of the Commission since 2018:

The University of Johannesburg Library
St Margaret of Scotland Anglican Church, Bedfordview
St Chad’s Parish Church, Edenvale

The Commission held three workshops:
Analysing the Results from the Questionaire – Prof Maria Frahm-Arp
On Finances and a Funding Model – Presentation by Ms Vuyo Memani-Sedile
Webinar on Theological Education International Developments & Trends: Dr Ken Farrimond, (of the Ministry Team of the Church of England), Dr Stephen Spencer (Anglican Communion Office) and Revd Paul Verryn (Church Unity Commission).

Our work was facilitated by:
The Office of the Provincial Executive Officer
The Office of the Provincial Treasurer
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