
ANGLICAN CHURCH OF SOUTHERN AFRICA



VIRTUAL PROVINCIAL STANDING COMMITTEE MEETING

VIA VIDEO CONFERENCING

ADDENDUM TO AGENDA

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

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ORGANIZATION REPORTS

DISABILITY REPORT TO PROVINCIAL STANDING COMMITTEE, SEPTEMBER 2022

1. Introduction

At the Provincial Synod in September 2021 a resolution on disability was passed (see pp 6-7 of the PSC First Agenda book for the text). In formulating the resolution and in working at implementing it a small group of interested people was formed. Being an informal “Church and Disability Working Group,” we included colleagues with expertise in this field from other churches. Over the past year we have shared stories and resources with one another.

In May 2022 the Provincial Executive Officer, Revd Dr Makhosi Nzimande, wrote on behalf of Archbishop Thabo Makgoba asking Andrew Warmback to convene the Disability Advisory Group, asking that the group should include Dr Cora Motale, Dr Marlene le Roux and that a theologian and two persons with disabilities be co-opted. We are grateful to the Archbishop for his initiative in this important sphere of ministry and to the PEO for her encouragement and support.

Our group is working at the establishment of a Disability Advisory Group. It is important that this work is led by persons with disabilities and that there is a consultative process in co-opting the remaining members of the Advisory Group. In terms of the theological dimension it is felt that the best way forward was to draw on the work of a range of theologians focusing on disability theology, particularly from our continent, to support this work.

What follows is the first report to PSC. It records some of the disability inclusion work that we have become familiar with; offers a framework for the way forward; points to a particular resource; offers a challenge to us all and finally asks for further contributions in this work.

2. Disability Inclusion initiatives around the Province

We shared stories of various disability inclusion initiatives in dioceses and parishes in ACSA. Josias Morobi shared his work at St Peter’s Chains, Katlehong, and we learnt of the “disability outreach programme” led by Shoki Kekana in the Diocese of the Highveld. She works closely with Albinism SA in the running of local support groups. A fruitful session on disability inclusion at the College of the Transfiguration was also noted.

There are two initiatives which members of our group are involved with and shared with us.

The first is that of the Diocese of False Bay and the second is RampUp.

2.1 Diocese of False Bay

The Diocese of False Bay is to be commended for its pioneering work as a diocese in the area of disability inclusion. It was initiated in 2014 by Bishop Margaret Vertue. Qualitative research was done through a survey on the status of persons with disabilities in the church. There are a number of resources they have produced and actions they have taken. Lucia Hess-April, who is a member of this group is part of their Diocesan Disability Task Team.

The Diocesan 2014 Resolution 26 noted that: “In some ways disabled and non-disabled persons live in two separate worlds.” It went on to say that: “Barriers must come down and bridges built so that we can display warmth and hospitality to all who want to be a part of our fellowship.” The resolution included the following two actions to be taken:

- Encourage Parish Councils to wrestle with the issues in Church policy and exercise leadership in implementing action at local level using education and advocacy measures.
- Encourage churches to have a disability awareness worship service as part of their annual planning.

The Diocese has produced a substantial Resource Pack for Disability Awareness which contains the following resources:

1. Views on Disability: The Journey to a Church for Everyone
2. Principles for Developing an Inclusive Church
3. Tips for Becoming a Disability Inclusive Church
4. Practical aspects of accessibility
5. Disability Awareness Sunday
 - Steps in planning a disability awareness service
 - Activities for Disability Awareness Sunday
 - Disability Awareness Service Ideas
6. A Litany for Disability Awareness Sunday
7. Pledge for a Disability Awareness Service
8. Contacts and support

The work in this diocese is ongoing. It would be important for the Province to gather the “lessons learnt” from this diocese’s efforts in terms of a Provincial strategy.

2.2 RampUp

Two of our members are the prime movers in the RampUp initiative. RampUp is a web-driven organisation in South Africa (www.rampup.co.za) that raises awareness in all denominations for the inclusion and participation of persons with disabilities.

RampUp provides resources for churches and church groups, promoting the following aims:

- Physical access to church buildings and worship services.
- A liberating Biblical view of disability.
- The active role of persons with disabilities by utilising their spiritual gifts in the church.
- Mature and reciprocal friendships between disabled and non-disabled people in the community of believers.

One may subscribe to their monthly newsletter by visiting their website.

3. A Framework for the way forward

Going forward we propose a framework for this work with persons with disabilities:

1. It is important to “mainstream disability inclusion” in the church rather than starting a separate “disability ministry.”
2. The emphasis is on full inclusion - spiritual, social, economic – and active participation in church and society.
3. The focus should be on empowering both disabled and non-disabled people.
4. We should work at creating contextually relevant and inclusive structures that support equal access to opportunities, particularly for young people.
5. A social model (viewing disability as a socially constructed phenomenon) rather than a medical model (viewing disability as a disease) of disability should be adopted.
6. Building relationship with disability supporting organisations is important.
7. It is the responsibility of the leadership of our church, including that of the bishops, to lead this important ministry.

4. Resources

We noted a number of organisations working in the area of disability both in Southern Africa and beyond and a number of useful publications.

A helpful resource to emerge from our Southern African context is *The Church and Disability, inclusion and participation*, published by Cluster Publications in 2018. The author is Dr Louise Kretzschmar who previously taught at the University of South Africa, and has published widely in the fields of Theological Ethics, Christian Leadership and Spirituality.

The aims of the book are:

- To promote disability awareness among church members.
- To inspire members of the church to offer a sensitive and meaningful ministry together with persons with a disability in the church and in the communities around the church.
- To serve as a resource for church leaders on the inclusion of persons with disabilities in the church.
- To provide a basic source for theological seminaries and Bible colleges that can be supplemented by other material.

The book is available from Erna Möller at erna@tlm.co.za . A new re-publication will be available soon.

5. A Challenge

Before the next Provincial Standing Committee each diocese is challenged to invite every parish to ask themselves two questions and respond to their bishop:

1. What do we do well in welcoming persons with disabilities and practising inclusive ministry in the church?
2. What could we easily do over this next year in order to improve?

In responding to these questions parishes can then set their own manageable targets and perhaps learn from one another about what is already working. In undertaking this reflection, parish councils should ask those in the parish who live with disability to help them answer the questions.

6. Contributions welcomed

We are aware that there are a number of creative responses to disability inclusion within dioceses and parishes. Please tell us of these. Also, if you would like to be part of this on-going Provincial work please get in contact with us, via the PEO at peo@anglicanchurchsa.org.za.

Report compiled by Dr Marlene le Roux, Dr Cora Motale, Mandisa Gumada, Dr Sarah Rule, Josias Morobi, Dr Lucia Hess-April, Revd Canon Janet Trisk, Erna Möller and Revd Dr Andrew Warmback

LITURGICAL COMMITTEE REPORT TO PROVINCIAL STANDING COMMITTEE, SEPTEMBER 2022

The five most important points to be shared with ACSA:

1. Stability of membership of the Liturgical Committee

The Committee consulted the Synod of Bishops during 2021 and they agreed to the restructuring of the Committee. The membership now stands at

Two Bishops

The Convenor

Plus nine additional members – clergy and/ or laity.

This restructuring was to facilitate the work on the Committee's agenda and also to address the question of succession planning regarding the ongoing work that is needed for the revision process. The new Committee has met a couple of times during 2022 and work is progressing.

2. The Development of Liturgists in ACSA

The new Committee with a group of Corresponding members (those who have shown a keen interest in the work of the Committee) have met during 2022. This group comprises of a number of younger clergy and it is hoped that they will continue the work going forward. The Committee continues to work towards making this group as representative of the of the diversity of the ACSA membership.

3. The Revision Process of An Anglican Prayer Book 1989

The Committee has divided the contents of the current Prayer Book into working groups – each group dealing with a section or two. This allows members to work in areas for which they have a passion and a keen interest. The meeting as a whole has worked on the principles of the revision process, spoken about an editing person/persons so that the work reflects a similar style and looked at deadlines for the completion of the tasks. It has courageously set this deadline at September 2025.

Of interest are the number of discussions on the use of the internet for the new material and the possibility that the new material will be available initially only in that format. This would allow for parishes to use the texts and respond to them before the final printing. Printing would be considered once all of this work was completed and completed in the various languages used within ACSA. Decisions will need to be made nearer the time.

4. The Development of active Translation Teams

The Prayer Book will need to be developed simultaneously in a number of representative languages that are used throughout ACSA. The Synod of Bishops have identified the bishops responsible for the various translation teams. The Liturgical Committee have discussed building into the process an opportunity for comment on the English texts throughout the process and also for the possibility of texts to be produced in the vernacular and translated into English.

This process will also be helped by having a number of members who speak the various languages on both the Liturgical Committee and the Prayer Book Revision. Working groups have been encouraged to make sure that this is reflected in their membership.

5. The Development of Diocesan Liturgical Teams

Inherent in the process is the development of suitably trained teams in every diocese who will be able to assist the process by keeping them informed of the material being prepared and helping to use it in their own diocese. It is difficult enough to keep the process on track, but without such teams being active at the local level and able to hear the responses of the local communities, and passing these on to the Liturgical Committee, the revised Prayer Book will struggle to provide a resource that will stand the test of time.

Challenges and opportunities to be shared

Many of the challenges and opportunities have been included in the five important points above. However, there are a number of practical opportunities that can be listed.

1. The need for a group of at least five Bishops who would be willing to read and comment on the material as it is developed. This will be very helpful to the Committee to receive feedback in a reasonable time frame.
2. The need for those interested in liturgical development to have an opportunity to expand their studies either through courses at the College of the Transfiguration or other university programmes.
3. Such programmes need not be limited to Anglicans and the Church Unity Commission have discussed options for ecumenical learning in Worship Matters.

Work in progress/completed

- Celebrating Sunday – Resources for use during the seasons of the Church year. Completed and available to all.
- A Revised Ordinal – completed and sent to dioceses to use and comment on.
- Revised Calendar – added 3 new Commemorations, i.e. Colenso, Sophie Gray and Steve Biko.
- Revised service for the Blessing of Oils – to be used and for comments to be submitted.
- Presenting The Holy Eucharist in the format of the revised layout of the Holy Eucharist as presented by the International Anglican Liturgical Consultation – for comment of the Committee.

Thank you

Bishop Nkosinathi Ndwandwe

Liaison Bishop and Chair

ADVISORY BOARD ON THEOLOGICAL EDUCATION REPORT TO PROVINCIAL STANDING COMMITTEE, SEPTEMBER 2022

REPORTING PERIOD COVERED: February–September 2022

Office Bearers:

Chairperson: Bishop Edward Daniels
Vice-Chairperson: N/A
Secretary: Canon Natalie Simons-Arendse
Treasurer: N/A

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

These are outlined in Act XIV (Acts of Provincial Synod)

The last two and a half years have been challenging to us all. What are the 5 most important points your organization 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. Co-ordinate annual Training for Ministries Provincial Conferences at CoTT.
2. Align selection processes and post ordination programs across ACSA.
3. Synchronise (2) with the Theological Education for the Anglican Communion (TEAC) grids. By way of reminder, it was a process initiated by the Anglican Primates in 2003 with “the aim of helping all Anglican Christians to be theologically alert and sensitive to the call of God”.
4. Mandated by Provincial Synod of September 2022 to “police” ordinations across ACSA with regard to the minimum qualifications for ordination.

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. Face-to-Face meetings
2. Co-ordinating online meetings presented a number of problems

Strategic objectives for the next (1-5) years

1. Monitor ordination qualifications
2. Be of support to CoTT Rector
3. Get buy-in to Standardise Selection Criteria, TFM programs Provincially
4. Prioritise Theological Education at the forefront of building God’s Kingdom
5. Be in a position to once again be able to assist financially with PG Study (Master & Doctoral levels) in NT, OT, Ethics, Liturgy & Systematic Theology. There is a proliferation of Practical Theology PG’s.

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

1. What is the Provincial strategic plan for CoTT?
2. How do we get “buy-in” from all the stakeholders?
3. Does the current location of our only residential college remain in the Eastern Cape or does it need to be relocated?

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?

1. Assist in accountability processes to be put in place regarding ordinations across the Province – and where there's non compliance to recommend necessary corrective measures to assist in achieving compliance.
2. Debate the prospect of Bi-Vocational ministry post COVID in ACSA.

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

The Future of Theological Education in our World Wide Anglican Communion *vis-à-vis* residential and non-residential modes of delivery.

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. Face-to-face meetings were curtailed. Impacted negatively on our robust exchanges pertaining to Theological Education within ACSA. It would be great if ACSA could sponsor at least one such meeting per annum.
2. The annual Training for Ministries Conference needs to happen hopefully by way of in-person interaction. ACSA could assist by encouraging all Dioceses to send their respective Deans of Studies to the annual consultation at CoTT during November each year.

FUTURE PLANS:

1. Acts XIV pertaining to the Advisory Board on Theological Education needs to be drastically revised. Perhaps the Synod of Bishops needs to reconsider the parameters of the Advisory Board prior to the necessary revision of the Act that needs to take place.
2. Organise a TFM Wellness Webinar for Clergy in 2023
3. Compile a list of accredited Institutions of Higher learning in theology for ACSA

Regards

The Right Revd Dr Eddie Daniels

(Chair: Advisory Board on Theological Education)

RESOLUTIONS TO PSC 2022

2022 ACSA RESOLUTION ON PALESTINE AND ISRAEL

Acknowledging that:

1. all human beings are created in the image of God, and that Christianity does not elevate one group of people over another;
2. Christian and Jewish Zionism are both undergirded by notions of supremacy and are forms of racism which have no place in the Christian faith;
3. the Palestinian people remain victims of attitudes in Europe for which they are not responsible. Their refugee situation is the longest running refugee situation in history;
4. support for Palestinian people and advocacy for their human dignity is in no way synonymous with antisemitism;
5. the integrity and authenticity of the Christian faith is in grave danger if we do not stand with those who suffer.

Therefore, this PSC resolves to:

1. request all parishes in ACSA to highlight the plight of the Palestinian people on the Sunday before Advent yearly, in line with the International day of Solidarity with the Palestinian people on 29 November;
2. respectfully request the Archbishop to re-commend the Bible Study series “The Bible and the Land Called Holy” for study and to commission the preparation and leading of an online study series during Lent 2023;
3. request local parishes in ACSA to co-host Nakba (or Catastrophe) day, yearly, on 15 May with others who host similar events;
4. respectfully request the Archbishop to send strong messages of support to Palestinian Christians and further respectfully requests the Archbishop to consider visiting Palestinian Christians and/or host a group in South Africa;
5. reflect on what the Bishops of Lambeth were able to resolve and to consider the implications of what they decided; to resolve and to consider the implications of at
6. encourage engagement with Christians in other parts of the globe, particularly former colonial powers in Europe and USA and urge them to take stronger actions so that Israel is held accountable and that Palestinian rights are upheld.

PROPOSER : The Rt Revd Charles May

SECONDER: Revd Dr Andrew Warmback

11th WCC ASSEMBLY RESOLUTION AS PROPOSED BY THE ANGLICAN CHURCH OF SOUTHERN AFRICA ON THE HOLY LAND

“He saw that there was no one, and was appalled that there was no one to intervene; so his own arm brought him victory, and his righteousness upheld him.”

Isaiah 59:16 (NRSV)

1. Whereas the Israel-Palestine territorial conflict has been universally seen as a flashpoint that has the potential for sparking an unmanageable global conflict, with potential for a broad Middle East conflict that would have a bearing on the global economy through the impact on oil supplies; and even the prospect of the deployment of nuclear missiles as Israel is believed to be the regional nuclear power.
2. Whereas successive United Nations resolutions have repeatedly championed a two-state solution guaranteeing security for all and a peaceful coexistence between Israel and Palestine side by side.
3. Whereas over the years, in defiance of UN resolutions and the prescripts of international law, Israel has built settlements Palestinian territories in the West Bank and has increasingly assumed a greater spirit of occupation of Jerusalem, including the occupied Palestinian East Jerusalem.
4. Whereas in 2020, the Israeli Knesset passed a law providing for the annexation into Israel, of parts of the occupied Palestinian West Bank, as they continue apace to build Jewish settlements in these occupied territories.
5. Whereas in 2019, the Israeli Knesset has passed the Basic Law with constitutional status, that defines rights only for Jewish people as opposed to other people in Israel, whether they be Arab Israelis, Palestinians or any other nationalities that may include permanent attendants of Christian holy sites in Jerusalem - thus enacting a classic apartheid model of citizen determination.
6. Whereas the State of Israel, through its laws and practices, now meets the “three decisive elements” that characterise an Apartheid State as laid out below:
 - a) The implementation of a system of separation or segregation based on race, creed, or ethnicity designed with the intent to maintain domination by one racial group over another is the first element that makes up the crime of apartheid.
 - b) The use of legislative measures to enforce separation and segregation, essentially legalizing separation from within its own legal system.
 - c) The commission of inhumane acts, human rights violations, denial of freedoms, and forced ghettoization, i.e., the practices used to impose and enforce separation within its regime.

And,

7. Whereas heretofore, all efforts to resolve the Israel/Palestinian debacle, from 1948 on, have been led and left to politicians and governments that serve their own internal or foreign policy objectives, yet the Holy Land is primarily holy to the people of the three Abrahamic faiths - Judaism, Islam and Christianity.

Therefore, the Anglican Church of Southern Africa moves that this 11th Assembly of the WCC resolves:

- i. To seriously consider and pronounce on the danger that will come from ignoring the apartheid designs of the State of Israel, and the implications thereof in terms of international law. This to take seriously, reports from leading human rights and legal organisations like B'Tselem, Human Rights Watch Amnesty International.
- ii. To advocate strongly for a solution that guarantees dignity, peace, justice, and prosperity for all based primarily on the biblical principles of justice and peace that we are duty-bound to advance. This must be the life reality for all in the Holy Land, regardless of who and where they reside.
- iii. To seriously consider in the spirit of Galatians 3:28, to advocate for a single democratic state in Israel-Palestine, where all citizens, Jewish, Arab or any other, have equal rights before the law as opposed to the apartheid formulation of racial separation that is currently at play. This as the two-state solution becomes increasingly remote on account of multiple Israeli settlements in Occupied Palestinian territories, and the now unavoidable annexation of the West Bank through Israeli law.
- iv. To consider in earnest, the responsibility of the global church to take concrete steps to work with other faiths with a stake in the Holy Land — and all concerned for lasting peace and security for all in a solution that respects and upholds the human rights of all – Israelis, Palestinians and others in Israel/Palestine. This might include a comprehensive program like the Program to Combat Racism or the Palestine — Israel Ecumenical Forum with a new and appropriate mandate for comprehensive peace.

“For you shall go out in joy and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands.”

Isaiah 55:12 (NRSV)

Proposer: Bishop Luke Pretorius

Seconder: Revd Dr A Warmback

DRAFT RESOLUTION FOR A PROPOSED AMENDMENT OF CANONS 38 SECTION 3(c) & (d) AS WELL AS 39 SECTION 4(c)

The following is how such amendments can be effected.

Whereas ACSA has experienced a consistent flow of conflicts, disputes and breakdown of relationships within its dioceses arising from numerous situations;

And Whereas ACSA has held Tribunals in all those situations with a means to deal with them as provided for by the above Canons;

And Whereas such Tribunals have not been effective and efficient in their use of human, and financial resources of the church, and in some instances even scaled to secular courts, at a huge cost to the church;

And Whereas, notwithstanding the huge price paid in both time, human and financial resources expended, the fraction and breakdown in relationships of God's people in the areas that had those Tribunals have not yet completely healed, irrespective of win/ loss;

NOW THEREFORE IT IS PROPOSED as follows:

That Canons 38 and 39 be amended to provide specifically for Pastoral Ministration as a deliberate process of conflict, dispute and breakdown of relationships in ACSA.

Thus this is how Canon 38 section 3(c) can be reformulated:

- 3(c)(i) The Metropolitan must appoint a Pastoral Team from the Province to visit the diocese concerned in order to meet with the parties involved in the grievance or complaint together with the respondents thereto;
- (ii) Such meeting will be with an objective to Conciliate and Meditate the disputes, conflict and breakdown of relationships that have arisen;
- (iii) The Pastoral Team will facilitate the process of Conciliation and Mediation between or among the parties, and help them to arrive and own their Agreement to peace, forgiveness and resumption of life and ministry together;
- (iv) The Pastoral Team will continue to have oversight help and support to the parties at the implementation phase of their Agreement, obviously with the help of the diocese concerned;
- (v) The Metropolitan will Assent and be a Witness to all Agreements arrived at in the dioceses so that He plays a continuous conciliatory role, of support and encouragement for rebuilding of relationships and ministry by the parties together in their dioceses.

This then will make what was provided in Canon 38 section 3(d) concerning the Pastoral Team irrelevant and falls off. That means Canon 38 section 3(c) & (d) will now only deal with the BPI and its processes, in the event of Pastoral Ministration having failed, or the dispute concerns Safe and Inclusive Church.

Then if the above proposed amendment is accepted, then the same provision can be replicated in Canon 39 section 4(c) respectively.

**ARTICLE II RESOLUTION OF THE SYNOD OF BISHOPS
ANGLICAN CHURCH OF SOUTHERN AFRICA
RELATING TO CANON 4(12)(v):
WAIVER AND ALTERATION TO THE LIMIT
OF THE NUMBER OF BALLOTS IN ELECTING BISHOPS**

WHEREAS:

- A. The three principles common throughout the Anglican Commission in relation to episcopal appointments are: first, the candidates meet certain episcopal requirements, viz. Canon 18(1); second, election by an electoral college or body representative of the episcopate, other clergy and the laity, viz. Canon 4; and third, confirmation by an episcopal body, viz. Canon 7(8)(b) and (9).
- B. Since Provincial Synod 2019, of the six elections held, five have resulted in the choice of bishop being delegated to the Bishops in terms of Canon 4(12)(v), which amount to a serial and undesirable derogation of the functioning of the second principle aforesaid.
- C. The last of these elections occurred after the start of the five month period of notice of an intended Measure before opening of Provincial Synod 2021, as required by Canon 49(1) and it is accordingly too late to introduce a Measure to this Synod.
- D. A number of elections are due to take place between Provincial Synod 2021 and the next one, and it is incumbent on the Church to see if the need for such delegation of choice can to a greater extent be avoided by extending the balloting to ten.
- E. This temporary change should be made widely known in those dioceses holding Elective Assemblies before the next Synod after Provincial Synod 2021.

RESOLVED THAT:

- 1. In terms of the First Proviso to Article II (i.e. Article Two) of the Constitution of this Church, this Synod of Bishops resolves by a Resolution, passed by not less than three quarters of the Bishops participating and voting, to waive compliance with subsection (v) of Section 12 of Canon 4 to the extent that the number of further ballots, if any, after the seventh ballot referred to in subsection (u) of section 12 is hereby increased from eight to ten, by amending the words "... an eighth ballot ..." to "... up to ten ballots ..." and the word "eighth" thereafter wherever it appears to "tenth".
- 2. This waiver and alteration shall be placed before the next Provincial Standing

Committee after Provincial Synod 2021 for information and the next session of Provincial Synod thereafter for ratification. It shall remain of effect until two months after the close of the Session of that Synod, to enable that Synod to pass any replacement legislation that may be thought fit.

3. Whether or not this matter arises from the Archbishops' Charge to Provincial Synod 2021 in terms of Standing Rule 30(a)(iv)(1), this Resolution of the Synod of Bishops shall be referred to the said Synod, in terms of that Standing Rule.

AMENDMENTS TO PSC RULES – PSC 2022

PSC BYE-LAWS OF THE PROVINCIAL STANDING COMMITTEE

(Please note that insertions are shown in red square brackets and deletions are shown in red square brackets with a line through the deleted text)

GENERAL

1. As soon as the Metropolitan has fixed the date for a meeting of the Provincial Standing Committee (which shall be done not less than 120 days before the date appointed), in terms of section 2 of Canon 43, the Provincial Executive Officer shall give notice of the date so fixed to the following:
 - (a) to each member of the Standing Committee;
 - (b) to the Chair~~[man]~~[person] or Secretary of any Provincial Commission established by the Metropolitan, Provincial Synod or the Provincial Standing Committee from whom a report or interim report is required.
2. Upon receipt of the notice prescribed by Bye~~[-]~~law 1:
 - (a) any member of the Standing Committee who may wish to submit any matter for the consideration of Provincial Standing Committee shall advise the Provincial Executive Officer thereof;
 - (b) any Provincial Committee required to submit a report or interim report shall forward such report to the Provincial Executive Officer;
 - (c) such ~~[material]~~ [matters] referred to in section 2 (a) and (b) above (a) and (b) above shall be placed in the hands of the Provincial Executive Officer not later than ~~[84]~~ [90] days before the appointed date for the meeting.
3. (a) The ~~[President shall cause the Agenda]~~~~[notice prescribed by section by 2 of Canon 43 shall be accompanied by the Agenda]~~ for the meeting and copies of all reports and other documents referred to in such Agenda; ~~[or any addendum to the agenda to be circulated to members of the Standing Committee 60 days before the meeting or as soon as reasonably possible]~~ ~~[to be circulated to members of the Standing Committee 60 deach year]~~.
4. Only such matters as are on the Agenda paper or any addenda thereto shall be considered at the meeting of the Standing Committee, save with the permission of the Standing Committee.
5. The proceedings of the Standing Committee shall be governed by the Standing Rules of Provincial Synod in so far as such Rules are appropriate.

~~[(a)]~~ Should any matter, or issue or situation arise to which such Rules are not appropriate, or which is not provided for in such Rules, the Chairperson of the meeting shall determine the procedure to be followed subject to any directions which may be given by the Standing Committee.

[(b)] However, no direction given by the Standing Committee shall invalidate any action that has already been taken upon a ruling given by the Chairperson.

[(c) The meeting of PSC, the Service Committee of PSC and all other meetings held in connection with the PSC may be held in person or virtually, or partly in one form and partly in the other, as the Metropolitan or the Metropolitan's deputy by virtue of being President of Synod, may allow or decide.]

FINANCE SUB-COMMITTEE

6. At each ordinary meeting of Provincial Synod, the Synod shall appoint a Finance Sub-committee to hold office till the next ordinary meeting of the Provincial Synod.
7. The Committee shall consist of:
 - [(a)] The Metropolitan's Nominee,
 - [(b)] Liaison Bishop for finance, appointed by the Synod of Bishops, who will chair the Sub-Committee,
 - [(c)] Four members elected by Provincial Synod.
 - [(d) Should any vacancy occur in the Finance Sub-Committee between the meetings of the Provincial Standing Committee the Metropolitan shall have power to fill such vacancy]
 - [(e)] Any four members shall form a quorum.
8. The Committee shall make recommendations regarding the allocation of the revenue of the Common Provincial Fund for the ensuing year, and to discharge such other duties as may be assigned to it by Provincial Synod.
- ~~8. Should any vacancy occur in the finance Sub-Committee between the meetings of the Provincial Standing Committee the Metropolitan shall have power to fill such vacancy].~~
9. The Provincial Treasurer and Provincial Assistant Treasurer and the Provincial Executive Officer shall be ex officio members and shall be invited to attend meetings of the Finance Sub-~~[G]~~[(c)]ommittee and shall have the right to be present at their deliberations and speak but shall not have any vote. They shall be entitled to receive copies of the minutes of its proceedings.
10. In order to meet the expenses of the Common Provincial Fund the Finance Sub-~~[G]~~[(c)]ommittee shall recommend the amounts to be contributed by each diocese of the Province to the Common Provincial Fund for the ensuing year.
11. Each Diocese shall forward to the Provincial Treasurer by ~~[the]~~ 31~~[st]~~ December in each year a return showing the sums raised or received during the preceding financial year of the Diocese from parochial or Diocesan sources for general expenses. The term "general expenses" shall be held to include all monies raised or received for church expenses, stipends, salaries, interest on loans, rates, taxes, repairs to buildings, purchase of books or other accessories for worship, choir expenses, insurance and

profits on parochial magazines (if brought into general revenue). Any money raised or received for a special fund, even if not brought into the general revenue account of the Diocese or parish, shall, if it be raised for any of the aforementioned purposes, be added to the general revenue for the purposes of assessment.

12. The Provincial Treasurer or Assistant Treasurer shall issue a prescribed form each year, to be completed, giving the information required in terms of paragraph 11 above.
- 13 (a) The figures on which the Provincial Assessment is to be based shall be the average for the two years prior to the year immediately preceding the year of calculation of assessment, e.g., the 1973 assessment calculated in 1972 is to be based on the average diocesan income for 1969 and 1970.
- 13(b) The expenses of the Province shall be shared amongst the Dioceses on a weighted sliding scale that recognizes where possible the gross domestic product of different parts of the Province.
14. In furnishing the financial authorities of each diocese with the details of the proposed contributions to the Common Provincial Fund for the ensuing year the Finance Committee shall give full details of the calculation of assessment and of each vote requested making up the Common Provincial Fund budget.
15. If a diocese fails to render a return of diocesan income by ~~the~~ 31st December in any year, then the assessment of the previous year plus 15% shall be added to the diocesan assessment for the ensuing year. However, if it be found subsequently when the return is rendered that the assessment amount due on the provided figures exceeds the amount determined inclusive of the 15% penalty then the assessment of that Diocese shall be increased in line with the amended figures. In the event that the calculated amount does not exceed the amount determined inclusive of the 15% penalty, then no abatement will be allowed.
16. Diocesan contributions to the Common Provincial Fund shall be payable monthly in arrears and interest shall be charged on any late payments at a rate to be determined by the Committee.
- 17(a) All applications for new grants from the Common Provincial Fund, together with supporting information, must reach the Provincial Treasurer not less than six months before the commencement of the meeting at which the application is to be considered.
- 17(b) All applications for new grants need to be approved for consideration by the Finance ~~s~~^Sub-committee before being ~~brought to~~ ~~tabled at~~ Synod or PSC for approval for consideration for inclusion in the following year's budget. If approved the application and supporting documents must reach the Finance Sub-~~G~~^Committee not less than six months before the commencement of the meeting at which the application is to be considered.
18. No grants shall be considered by Provincial Synod or the Standing Committee unless the application has first been submitted to the Finance Sub-~~G~~^Committee.

19. Every Provincial Board or Institution receiving a grant from the Common Provincial Fund shall submit a report and duly audited accounts, by ~~[the]~~ 31~~[st]~~ May, ~~[in each year]~~ **[annually]**.
20. If any Board or Institution fails to submit such an account no grant shall be payable to it from the Common Provincial Fund during the ensuing year.
21. All grants and votes from the Common Provincial Fund shall be made **[monthly or]** quarterly in arrear unless other arrangements have been adopted by the Finance Subcommittee.
22. All payments on behalf of the Common Provincial Fund shall be paid electronically and shall be released by two persons authorized by the Finance Sub-~~[C][c]~~ommittee on behalf of Provincial Synod.
23. The necessary travelling expenses of Provincial Boards, Committees and Commissions having no funds of their own, shall be paid out of vote allocations, subject to the approval of the Finance Sub-~~[C][c]~~ommittee.
24. The Finance Sub-~~[C][c]~~ommittee is authorized at the close of any financial year to transfer the surplus of any vote to meet a deficit on any other vote or votes.
25. In its report to Provincial Synod or Provincial Standing Committee the Finance Sub-~~[C]~~ommittee shall include an audited account of the revenue and expenditure of the Common Provincial Fund for the previous financial year.

SERVICE COMMITTEE

26. ~~[At each ordinary meeting of the Standing Committee the Committee shall appoint a Service Committee to hold office till the next ordinary meeting of the Standing Committee]. [The Service Committee shall be elected at Provincial Synod and shall hold office until the next session of Provincial Synod].~~
27. Service Committee shall consist of:
 - [(a)]** The Metropolitan /or alternate, ~~[the]~~ Chair~~[man]~~ **[person]**.
 - [(b)]** One ~~[priest member of the Standing Committee (or alternate)]~~ **[cleric or alternate]** elected by ~~[priest members of the Standing Committee]~~ **[the house of clergy]**.
 - [(c)]** One lay member ~~[of the Standing Committee (or alternate)]~~ elected by ~~[members of the Standing Committee]~~ **[the house of laity]**.
 - [(d)]** The Provincial ~~[Secretary]~~ **Treasurer**.
 - [(e)]** The Provincial Executive Officer ~~[Secretary]~~.
 - [(f)]** The Chair~~[man]~~**[person]** shall have the discretion to invite to any meeting ~~[Directors of Provincial Departments]~~ **[Leaders of Provincial Organizations]** or any other qualified **[persons]** to advise on any matters under discussion.
28. ~~[The Service Committee shall meet at the following times:~~

- ~~(i) not less than six weeks before every meeting of the Standing Committee;~~
- ~~(ii) as soon as possible after every meeting of the Standing Committee;~~
- ~~(iii) at any other time at the discretion of the Chairman]~~

~~[The Service Committee shall meet soon as reasonably possible after the date of Provincial Standing Committee has been announced or at any other time at the discretion of the Chairperson].~~

29. The functions of the Service Committee shall be:

~~[4] [(a)(i)] to draw up in order the agenda for meetings of the Standing Committee;~~

~~[b] [(a)(ii)] to sift material for the Standing Committee, e.g., reports of commissions, with a view to its preliminary consideration by the Dioceses or committees in all cases where this is desirable;~~

~~[e] [(a)(iii)] to recommend matters which should be considered by the Standing Committee during its meetings in committee.~~

~~[2] [(b)] To deal with matters delegated to it for consideration or action by the Standing Committee and to report to the next meeting of the Standing Committee on all such matters.~~

~~[3] [(c)] [To assist the Metropolitan in the drawing up of the terms of reference of commissions requested by the Standing Committee, in the appointing members to them, and in the appointment of persons to represent the Church of the Province of Southern Africa on outside bodies].~~

~~[To advise the Metropolitan in drafting terms of reference of commissions requested by the Standing Committee, and appointing members to such commissions.]~~

INTERPRETATION

30. For the purposes of bye-laws 6 and 26 the words “ordinary meeting” shall mean the meeting of Provincial Standing Committee held in or about September of each year ~~[unless Provincial Synod is held in that year].~~

ANNUAL FINANCIAL STATEMENTS 31 DECEMBER 2021

The Annual Financial Statements for the Common Provincial Fund as at 31 December 2021 have been posted separately on the ACSA webpage. The accounts were delayed by partner review and were not signed off in time for the addendum to the Agenda Book.