

# THE UNITING REFORMED CHURCH IN SOUTHERN AFRICA



## STRATEGIC PLAN 2010 – 2016

### **Vision**

*a Committed and United church in service of unity, reconciliation and justice  
to all people through Christ*

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## **FOREWORD**

On 14 April 1994 the Uniting Reformed Church in Southern Africa was born from the two of four members of the Dutch Reformed Church Family of Churches. From 1652, after the settlement of the Dutch settlers under the leadership of Jan Van Reinbeck at the Cape, The Dutch Reformed Church was one Church in which people of all cultures and races worshipped together. In 1881, the formal separation of Church services took place on grounds of race and culture when the Dutch Reformed Church decided that all its members belonging to indigenous cultures should form separate congregations. A separate synod under the control of the Dutch Reformed Church was established. In subsequent years this policy resulted into the formation of more separate Churches like the Dutch Reformed Church in Africa and the Reformed Church in Africa.

Already since the 1970s these two Churches started reflecting on their existence and asked for Church unity based on scripture and faith and not on race. In 1982 the Dutch Reformed Mission Church (DRMCO) declared a *status confessionis* and developed a concept confession called the Belhar Confession (after the name of coloured township in Cape Town). This confession spelled out that the church belonged to God, that God's Church is one that this Church received from God the task of reconciliation, that the church had an obligation towards justice and therefore should take up position with the oppressed and downtrodden, and lastly should only be obedient to God.

Talks for reunification culminated in the formation of the Uniting Reformed Church in Southern Africa on 14 April 1994 when the two of the four churches within the Dutch Reformed Church family reunited. The Dutch Reformed Church and the Reformed Church in Africa decided not to join. The name decided upon was the **Uniting Reformed Church in Southern Africa (URCSA)** to denote that the unity was not complete and because the Reformed Churches in South Africa and the neighbouring states were not yet represented. In 1994 the Presbytery of Namibia was made part of the Cape Synod but in 1997 the Second General Synod approved that the eleven congregations of Namibia could merge with the Evangeliese Gereformeerde Kerk in Afrika (EGKA) and establishes the URCSA Namibian Synod.

The task that awaited the Uniting Reformed Church and especially it's leadership at the General Synod was to create a new identity and guide the regional synods and congregations on the path of unity.

Since its establishment in 1994 the following General Synods were held:

**1994:** Belhar

**1997:** Bloemfontein

**2001:** Upington: That they may have life in fullness (John 10:10)

**2005:** Pietermaritzburg: Creator, Creation and Us:

**2008:** Hammanskraal: Unity and Diversity:

In **1996** the leadership of URCSA held a strategic workshop at Blauw Waters to develop a new vision and mission for URCSA as well as Strategic Goals. The main aim for the strategic process was to work for transformation and integration of ministry structures for the Church that would direct the URCSA vision in years to come. The outcome of that strategic workshop was as follows:

### **1996 VISION AND MISSION**

**URCSA Vision:** Dynamic in unity, reconciliation and justice.

**URCSA Mission:** To affect the renewal of creation through the proclamation and witness of the Kingdom of God as co-workers and followers of Christ.

#### **Strategic Goals:**

- The edification and extension of the church,
- Promotion and extension of Church unity,
- Effective ecumenical and partnership relations,
- Program for civil and social responsibility,
- Effective communication, Resourcing

As part of this strategic process it was decided that the ministry structures of the General Synod should be transformed, clustered and integrated. This process of restructuring was finally approved at the General Synod in 2005 when the Integrated Ministries (IM) model was adopted.

In pursuance to these achievements a letter to Regional Synods by the moderator Prof S T Kgatla in 2009 read:

*'In line with this strategic approach the fifth General Synod at Hammanskraal in 2008 decided to appoint a permanent General Secretary depending on the availability of funds. The second immediate obstacle to the process of appointing the General Secretary*

*was a permanent church centre where the office of the secretary could be housed. Ideally the administrative centre should be strategically situated as to be of benefit to the entire church. Informed by its article four of the Church Order and the Belhar Confession believers in URCSA should accept mutual responsibility for each other in their spiritual and physical needs. Close to forty percent of URCSA congregations are without ministers and while seventy of them cannot remunerate their ministers according to Synod scale. Still more cannot embark on any church project as all their moneys are spent on ministers' salaries. A suitable way should be found to address these challenges and serve the calling of God to the world. URCSA cannot and should not fold its arms and lament what apartheid did to her.*

*Solutions to problems facing URCSA should be sort, developed and owned by URCSA. During apartheid the DRC masqueraded itself as benefactor to its mission churches as long as they did what was acceptable to her. When these churches took a decision (like in 1994) that was not endorsed by the DRC, the latter withdrew its financial support. Indeed the DRC used its financial support as a tool to control direction which it's 'daughter churches' would take.*

*Own internal fundraising methods should be found if self-reliance would be maintained within URCSA congregations. External sources (partner church donations) may only be used as capacity building grants but not for salaries. Donor grants should be a means to an end but not end in them for it is very easy to make URCSA dependent on foreign donor money. URCSA can learn from other churches in Africa who operate in worse economic conditions but are many years ahead of URCSA in professional way of administrating their affairs. A new way of addressing URCSA problems should be multi-pronged and dimensional. It should include property acquisition, capacity building, human resource development and missional orientation.”*

## EXECUTIVE SUMMARY

### Introduction

Strategic Planning has become part of the management culture of corporate organization in the recent years. Organisations use strategic planning tools and process to define or redefine their vision and mission statements, core values, strategic goals and operational objectives. As the worldly concerns need strategic plans to realize their objectives, the Church as a body called by God for His mission also requires the strategy to fulfill its witness in the world. Proverbs 24:3-4 is sound biblical text that justifies strategic plan: *'By wisdom a house is built, and through understanding it is established; through knowledge its rooms are filled with rare and beautiful treasures'*.

### Planning Approach

After the General Synod's meeting in 2008, the new leadership started to discuss the way forward. It was clear that the vision, mission and strategic goals of URCSA were not living in the hearts and minds of the church. Under the visionary leadership of Prof Thias Kgatla a process was started to expose the leadership in URCSA to churches belonging to the All African Council of Churches (AACC) and to visit the AACC offices in Kenya so experience how churches in Africa were addressing the challenges with their own strategic plans. A Group of the regional Synods leadership visited and later a group of elders paid a visit. They all came back with new energy to seek solutions for URCSA based on what they have seen and experienced.

When the General Synodical Commission met in October 2009 in Cape Town, the foundation was already laid for a new strategic process to proceed. It was at that meeting that the leadership decided to go ahead and plan a Strategic Workshop in the beginning of 2010.

Prof Kgatla arranged with Mr Arthur Shoo and Mr Bright Mawudor from the AACC to facilitate the workshop. Workshops cost money and Prof Kagtla with the support of the executive embarked on getting Kerk in Aktie to sponsor this event. Our partners from the Netherlands were aware of our needs and decided to help us to get URCSA on the move. We will always be indebted to them for assisting URCSA in this important process.

From 12-16 April 2010 the executive of URCSA and the leadership of the seven Regional Synods met at the Lakeview Airport lodge in Benoni near the OR Tambo International Airport to chart the way forward for URCSA.

What we present is the fruits of the strategic meeting. It represents the work done by a committed leadership under the guidance of the Holy Spirit and accompanied by prayer. We are aware that this is not the Alfa and Omega and would therefore put it to the Regional Synods and all URCSA members to read, discuss and to respond.

After the Strategic meeting in Benoni, a task team representing the executive and all the regional synods were appointed to work through the material and make a draft document available to the church. This document does not follow the normal outline of a strategic planning session, but is rather a summary of our strategic planning.

## THE PROCESS OF STRATEGIC PLANNING

1.

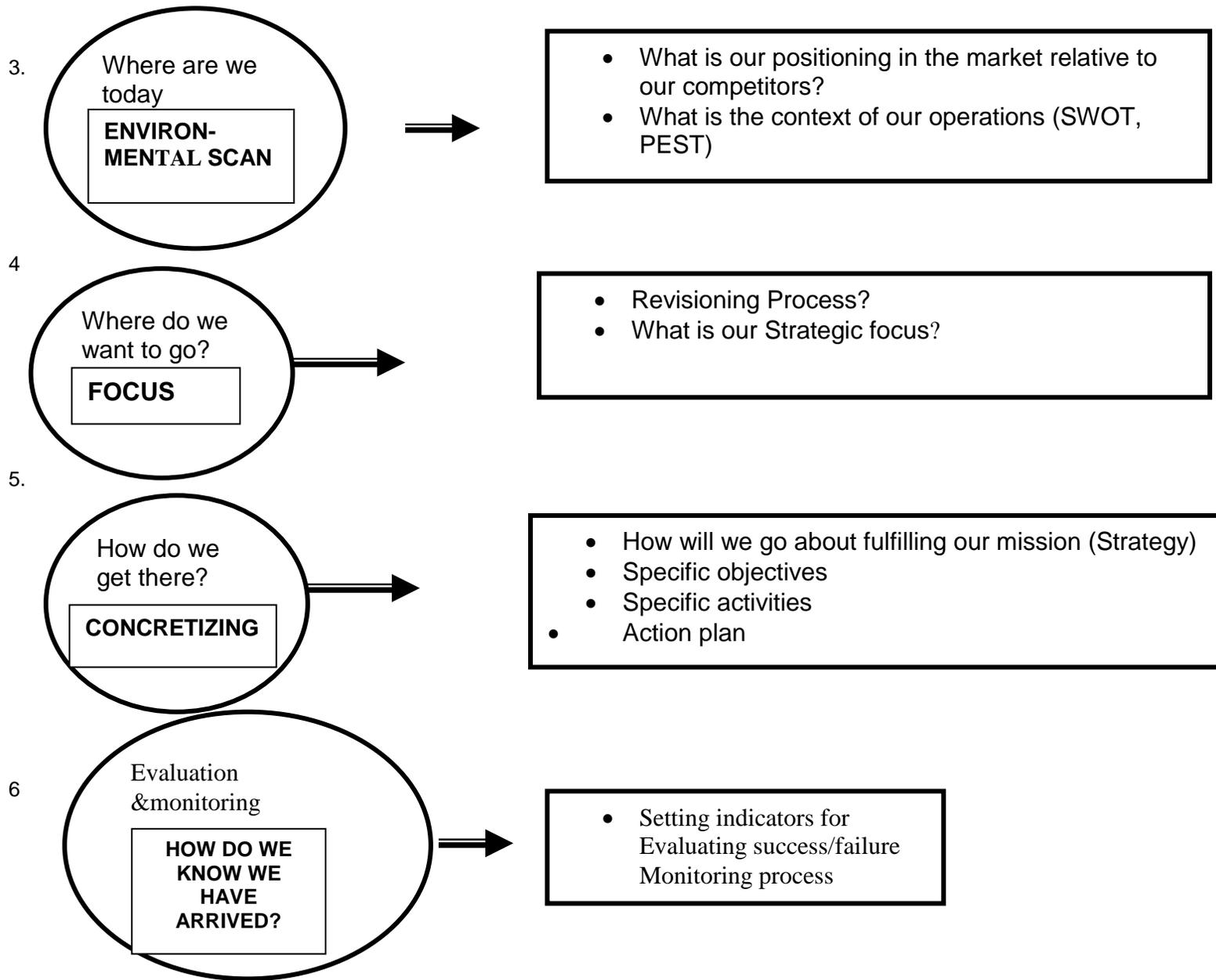


- Our Name
- Our Vision
- Our Mission /Mandate
- Our Mandate

2.



- When/where/how did we begin.
- What have we done so far?
- What problems/challenges have we encountered.
- What have we done well?
- What is our history?
- What emerges from the history?



## **Chapter 1 Vision**

In this chapter we would like to share how we see the vision for URCSA and give some explanation and clarification how we understand it.

### **VISION:**

#### **A COMMITTED AND UNITED CHURCH IN SERVICE OF UNITY, RECONCILIATION AND JUSTICE TO ALL PEOPLE THROUGH CHRIST**

A Vision is something that is a dream that you would like to see being realised in future. In our discussions we took the name of our church, The Uniting Reformed Church in Southern Africa, as well as our confessions and in particular the Confession of Belhar as points of reference. We are all looking forward to a church that will be united with the Dutch Reformed Church family but also with other reformed churches. Our vision is a united church committed in service to unity, reconciliation and justice.

How do we understand unity? The best way to explain our understanding of **unity** is to be found in article 2 of the Confession of Belhar:

***We believe in one holy, universal Christian Church, the communion of saints called from the entire human family.***

***We believe that Christ's work of reconciliation is made manifest in the Church as the community of believers who have been reconciled with God and with one another;***

***that unity is, therefore, both a gift and an obligation for the Church of Jesus Christ; that through the working of God's Spirit it is a binding force, yet simultaneously a reality which must be earnestly pursued and sought: one which the people of God must continually be built up to attain;***

***that this unity must become visible so that the world may believe that separation, enmity and hatred between people and groups is sin which Christ has already conquered, and accordingly that anything which threatens this unity may have no place in the Church and must be resisted;***

***that this unity of the people of God must be manifested and be active in a variety of ways: in that we love one another; that we experience, practice and pursue community with one another; that we are obligated to give ourselves willingly and joyfully to be of benefit and blessing to one another; that we share one faith, have one calling, are of one soul and one mind; have one God and Father, are***

***filled with one Spirit, are baptised with one baptism, eat of one bread and drink of one cup, confess one Name, are obedient to one Lord, work for one cause, and share one hope; together come to know the height and the breadth and the depth of the love of Christ; together are built up to the stature of Christ, to the new humanity; together know and bear one another's burdens, thereby fulfilling the law of Christ that we need one another and up build one another, admonishing and comforting one another; that we suffer with one another for the sake of righteousness; pray together; together serve God in this world; and together fight against all which may threaten or hinder this unity;***

***that this unity can be established only in freedom and not under constraint; that the variety of spiritual gifts, opportunities, backgrounds, convictions, as well as the various languages and cultures, are by virtue of the reconciliation in Christ, opportunities for mutual service and enrichment within the one visible people of God;***

***that true faith in Jesus Christ is the only condition for membership of this Church;***

***Therefore, we reject any doctrine***

***which absolutises either natural diversity or the sinful separation of people in such a way that this absolutisation hinders or breaks the visible and active unity of the church, or even leads to the establishment of a separate church formation;***

***which professes that this spiritual unity is truly being maintained in the bond of peace whilst believers of the same confession are in effect alienated from one another for the sake of diversity and in despair of reconciliation;***

***which denies that a refusal earnestly to pursue this visible unity as a priceless gift is sin;***

***which explicitly or implicitly maintains that descent or any other human or social factor should be a consideration in determining membership of the Church.***

Any church that does not have a vision in which the unity of God's church is not sought; miss a very important theological point of departure.

We believe that the Gospel of Christ that is entrusted to the Church of God is a Gospel of **reconciliation**. Article 3 of the Confession of Belhar explains how we understand reconciliation:

***We believe that God has entrusted to his Church the message of reconciliation in and through Jesus Christ; that the Church is called to be the salt of the earth and the light of the world that the Church is called blessed because it is a peacemaker, that the Church is witness both by word and by deed to the new heaven and the new earth in which righteousness dwells.***

***that God by his life-giving Word and Spirit has conquered the powers of sin and death, and therefore also of irreconciliation and hatred, bitterness and enmity that God, by his life-giving Word and Spirit will enable His people to live in a new obedience which can open new possibilities of life for society and the world;***

***that the credibility of this message is seriously affected and its beneficial work obstructed when it is proclaimed in a land which professes to be Christian, but in which the enforced separation of people on a racial basis promotes and perpetuates alienation, hatred and enmity;***

***that any teaching which attempts to legitimate such forced separation by appeal to the gospel, and is not prepared to venture on the road of obedience and reconciliation, but rather, out of prejudice, fear, selfishness and unbelief, denies in advance the reconciling power of the gospel, must be considered ideology and false doctrine.***

***Therefore, we reject any doctrine which, in such a situation sanctions in the name of the gospel or of the will of God the forced separation of people on the grounds of race and colour and thereby in advance obstructs and weakens the ministry and experience of reconciliation in Christ.***

Part of our vision is a church committed to **justice**. Article 4 of the Confession of Belhar explains how we understand justice.

***We believe that God has revealed himself as the One who wishes to bring about justice and true peace among men; that in a world full of injustice and enmity He is in a special way the God of the destitute, the poor and the wronged and that He calls his Church to follow Him in this; that He brings justice to the oppressed and gives bread to the hungry; that He frees the prisoner and restores sight to the blind; that He supports the downtrodden, protects the stranger, helps orphans and widows and blocks the path of the ungodly; that for Him pure and undefiled religion is to visit the orphans and the widows in their suffering; that He wishes to teach His people to do what is good and to seek the right;***

***that the Church must therefore stand by people in any form of suffering and need, which implies, among other things, that the Church must witness against and strive against any form of injustice, so that justice may roll down like waters, and righteousness like an ever-flowing stream;***

***that the Church as the possession of God must stand where He stands, namely against injustice and with the wronged; that in following Christ the Church must witness against all the powerful and privileged who selfishly seek their own interests and thus control and harm others.***

***Therefore, we reject any ideology which would legitimate forms of injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel.***

The unity, reconciliation and justice that is part of our vision, is a unity, reconciliation and justice of which Jesus Christ is the foundation. Therefore we want to be committed to a service to all people because we are obedient to Christ. Article 5 of the Confession of Belhar states as follows:

***We believe that, in obedience to Jesus Christ, its only Head, the Church is called to confess and to do all these things, even though the authorities and human laws might forbid them and punishment and suffering be the consequence.***

***Jesus is Lord.***

***To the one and only God, Father, Son and Holy Spirit, be the honour and the glory for ever and ever.***

We hope that with the above explanation we have given the theological and confessional basis for our vision and that it will help to minimise any misunderstandings.

## ***Chapter 2 Mission***

A Vision needs to be realised by the day to day activities of each congregation and all the work done in church meetings like Church councils, Presbyteries, regional synods and the General Synod.

Our mission that could help us to focus what to do is:

- 1. Being a united African and Reformed Church, called by God to provide with caring love a comprehensive witness and service to all people**
- 2. Affect the renewal of creation as co-workers and followers of Christ through**
  - proclamation and worship;
  - Empowerment and Communion;
  - Service and Witness of the Kingdom of God;
- 3. Be instrumental in:**
  - seeking and nurturing local and global unity within the reformed tradition and other churches
  - internal and external reconciliation
  - being role players in enhancing justice for all
  - developing discipleship programmes

### ***Chapter 3 Core Values***

In any organization, people need to agree on certain core values that will guide their discussions and actions. These were the core values that we agreed upon:

- African and reformed
- Integrity/ honesty
- Compassion
- Transparency
- Sustainability
- Unity in diversity
- Equality
- Respect, tolerance & embracement
- Anti-racism
- Justice
- Peace and reconciliation
- Resilience
- Dignity of creation
- Responsible stewardship

- Trust in and obedience to the Triune God
- Open dialogue

## ***Chapter 4* SWOT ANALYSIS**

URCSA needs to take cognisance of the environment in which it operates and therefore a SWOT analysis is important.

In doing a SWOT analysis (Strengths, Weaknesses, Opportunities and Treats) we came up with the following:

### **SWOT STRENGTHS**

1. Committed Members
2. Quality leadership
3. Good Structures
4. Diversity in spirituality
5. Theological training
6. Church order/ constitution
7. Confessions/Doctrines/ Reformed
8. Membership involvement & participation
9. Spirit of Ecumenism
10. Integrated ministries
11. Organizational strength
12. Belhar Confession
13. Reliable Partnerships
14. An international church
15. Sound financial system

### **SWOT WEAKNESSES**

1. Inadequate internal unity
2. No Head Office building/ physical structures
3. Inadequate Finances
4. Weak Administration

5. Inadequate/poor two-way Communication
6. Inadequate Network
7. Monitoring & Evaluation of decisions
8. Leadership succession
9. Shortages of ministers
10. vacant congregations
11. Independenism
12. Poor relationship between Church council & ministers
13. Not sufficient formation centres
14. Inadequate responsible stewardship/ unwillingness
15. Prophetic voice weak/ advocacy
16. Staff shortage
17. Inadequate plans to plant new congregations
18. Inadequate focus on youth
19. Inability to utilize expertise of members
20. No compulsory refresher courses for ministers
21. Inadequate guiding of variety of spirituality
22. Acceptance of female pastors

## **SWOT OPPORTUNITIES**

1. Good & reliable & ecumenical partnerships
2. Real estate developments
3. Training and development/ Theological institutions
4. Black economic empowerment
5. Globalization: Connected to the world
6. Technology
7. Better use of minister's skills
8. Cultural diversity
9. Urbanization
10. Social media
11. Emerging middle & upper-class society
12. Opportunity for youth
13. New Legislation
14. Religious freedom
15. Joint ventures [Joint MSW]
16. Free farmland to graze Cattle [Namibia]
17. Sustainable Project options
- 18.

## **SWOT THREATS**

1. Loss of identity: polarisation
2. Political tension
3. Technology: abuse thereof
4. Poverty & Unemployment
5. Chronic illnesses: HIV/Aids, TB, Malaria, Diabetes etc.
6. Global economic recession
7. Globalization & Capitalism
8. Genetic modified food [GMF]
9. Post-Modernism
10. Secularism

11. Satanism
12. Inter-faith conflict
13. Shortage of ministers
14. Loss of members to other denominations
15. Racism
16. Fundamentalism
17. Discussion on Homosexuality
18. Drugs
19. Materialism
20. Focussing on maintenance
21. Moral degeneration
22. Inadequate plans of structure to support ministers and their families
23. Full-time ministry no longer attractive to new recruits [no competitive emoluments]
24. Few full-time ministers
25. Xenophobia
26. Inadequate Joint ventures [Curatoriums]
27. Work permits for Namibia
28. Expensive Theological training
29. Inadequate training of students to equip them for URCSA
30. Deadlock in the unification process with the DRC Family
31. Local & global recession
32. Crime
- 33.

## ***Chapter 5 STRATEGIC ISSUES***

After we had done our SWOT analysis we tabled the strategic issues that we believe that should get attention and later we narrowed it to some seven important focus areas. The list of strategic issues is:

1. Enhancement of Unity and Reconciliation among believers locally and internationally
2. Bring Justice in all situations of our lives [Is. 42:1 & Ex. 23:1-9]
3. Provide Comprehensive witness
4. Renewal of creation/ Moral regeneration
5. Proclamation of the gospel [theological training, discipleship] [Matt 28:19]

6. Empowerment of members for service and witness in the world [Luke 4:18]
7. Equal representation of women and youth in all church structures [Ratio 2:1:1]
8. Create processes for healing broken relationships in URCSA [Matt 18:15-17]
9. Create processes for Financial Sustainability in URCSA [Lk 14:25]
10. developing programmes to enhance internal unity
11. appointing a adequately qualified person/s to drive an intensive fundraising programme
12. intensify measures to erect a head office and appointing qualified staff
13. implementing the decision of general synod to appoint the general secretary
14. monitoring and evaluating the timely implementation of decisions
15. measures to address shortage of full-time ministers.
16. training of lay persons to assist vacant congregations struggling financially.
17. Focus on vision/mission
18. Leadership: Capacity building/ development/management)
19. Head office and staff / General secretary
20. Operationalize integrated ministries more effectively/sufficiently
21. Address Ministerial models (lack of ministers/tent-maker ministers)
22. Develop Theological training to be more applicable/indigenous/relevant
23. Institutionalize continuous theological training
24. Responsible Stewardship
25. Enhance justice in church and society (economy/poverty/unemployment)
26. Reconciliation in church and society
27. Enhance Effective communication
28. Alignment with church order
29. Youth (IM)
30. Building Reliable/sustainable partnerships (networking/communication)
31. Communication (social media etc)

## ***Chapter 6* FOCUS AREAS**

To guide and actualise the implementation of the strategic vision and mission eight focus areas were identified in order to prioritize the issues that should be tackled immediately. Thirty one strategic issues listed in the previous chapter might take away the focus on what are deemed priority and therefore we decided to narrow it down to seven focus areas:

1. To implement unity, reconciliation and justice through different programmes in the church and internationally [Is. 42:1 & Ex. 23:1-9] [Matt 18:15-17]
2. Enhance Leadership and build human capacity [Mat 18:21]
3. Operationalize integrated ministries more effectively /sufficiently
4. Address Ministerial models (lack of ministers/ ten-maker ministers)
5. Enhancement of Financial Sustainability in URCSA [Lk 14:25] [Ex. 18:21]
6. Empowerment of members for service and witness in the world [Luke 4:18]
7. Proclamation of the gospel [theological training, discipleship] [Matt 28:19]
8. Infrastructure development

### **6.1.1. Unity, reconciliation and justice**

The confession of Belhar is anchored on three pillars unity, reconciliation and justice. God wants to unite his Church and breaks the human made walls of separations and create one united church free from human sin of divisions. He wants to reconcile those who were estranged from one another and are living in bitterness and separation. He also wants to bring his just order among his people and bring peace where there was no peace.

### **6.1.2. Leadership and capacity building**

Uniting Reformed Church in Southern Africa (URCSA) needs leadership corps that can help it to survive and serve God in a hostile globalised environment. Through the strategic programmes of in-service and on job training URCSA leadership need to be equipped for their task. Measurable goals with deliverable objectives should be set and met. Performance appraisal for leadership positions should be introduced in order to ensure there is purposive delivery of services on target dates and times.

### **6.1.3. Operationalization of Integrated Model**

Chapter seven to this strategic plan contains details of what ought to be done in the Integrated Model (MI).

### **6.1.4. Trained ministers to vacant congregations**

Ministerial formation that can yield skilled ministers that are sought after by congregations and are capable of creating financially sustainable congregations is still a challenge to URCSA. A partnership between theological school and congregations should be forged whereby confidence and mutual trust between the two are maintained. Ministerial formation process of those who should become ministers of congregations should be owned by the congregations and inspire their confidence in their competence.

### **6.1.5. Sustainable Financial Stewardship**

URCSA upholds the belief that all natural and material world belongs to God and people have been entrusted with the responsibility to look after them. One day they will give account to God of what they did with it. Large members of the church are still kept in captivity of colonial mentality of expecting hand-outs from their western counterparts to support them in their ministry. In this context URCSA calls its members to be accountable stewards for one day they will give account to God on how they used their possessions, bodies, time and talents in God's mission to the world. To this end URCSA is introducing programmes that would equip its members for the mission of God.

### **6.1.6. Equip members for service and witness**

URCSA maintains that the church has not only responsibility towards itself and members but also to the world. It should provide service and witness outside its borders. The world and all those live in it belong to the Lord and in its response to Missio Dei the church is by its very nature a missional church. Both its clergy and laity should be equipped for their vocation in order to bring Christian presence wherever they find themselves. Service and witness should be balanced in the life of the church in such a way that there is no dichotomy between the two.

### **6.1.7. Proclamation of the gospel and discipleship of members**

The church has responsibility towards the world as well as towards its own members. It must nourish them with the word of God and disciple them for their ministry within and outside its borders. It is send in and outside its borders and it must prepare its members for that task. URCSA will design programmes to address the needs of its members for these areas.

### **6.1.8. Infrastructure development**

URCSA does not have a fixed office from where its work could be done or a general secretary who could coordinate and do all church administrative work. In order for the church to function and promote synergy an office with a few people heading various church projects is a must. This is one of focus areas that the church should strive for.

## **6.2. STRATEGIC AND OPERATIONAL OBJECTIVES**

Based on the thematic areas identified above, five strategic objectives are formulated for each area in order to reposition URCSA for further growth and development. These objectives are intended to address the threats and weaknesses in the church. Under each of the strategic objectives, a number of more focused objectives are identified.

### **6.2.1 Unity, reconciliation and justice**

- ❖ To start strengthen and encourage URCSA task team on internal unity to deliver on its mandates from General Synod.
- ❖ To prepare sermons for congregations that would be preached on Sundays and discussed in Bible Study sessions
- ❖ To strengthen and deepen teaching and discipleship through Sunday Schools and catechism classes
- ❖ To re-organise church ministries such as CWM, CYM and CMM help in making in Belhar Confession awareness campaign
- ❖ To start unity talks with Reformed Churches in the neighbouring countries.

### **6.2.2 Leadership and capacity building**

- ❖ To introduce in-service workshops for serving corps
- ❖ To start collaborative projects with other Reformed Churches in order to expose our members to a new environment in which they may improve themselves
- ❖ To send serving personnel to formal academic training for their improvement
- ❖ To make it compulsory that serving personnel attend workshop and seminars
- ❖ To give rewards for those who improve their qualifications and attend in-service training courses.

### **6.2.3. Operationalization of Integrated Ministry Model**

- ❖ As elaborated in chapter seven.

### **6.2.4. Trained ministers for vacant congregations**

- ❖ To train laity with leadership and theological qualifications for ordained ministry
- ❖ To develop financial muscle of vacant congregations to call a minister
- ❖ To create a fund to subsidize vacant congregations
- ❖ To encourage partnership between vacant congregations to jointly call a minister
- ❖ To develop human resource base for all ministries of the church

### **6.2.5. Financial Stewardship/sustainability**

- ❖ To expand the financial base, improve mobilization and management of financial resources
- ❖ To expand the resources of the church through property and service investment
- ❖ To ensure regular and continues budget monitoring and strategic intervention mechanisms
- ❖ To employ professional financial corps in key positions
- ❖ To employ system approach to all functions of the church

### **6.2.6. Service and witness**

- ❖ To train and re-orientate the entire church on misional church model
- ❖ To initiate policies and programmes that would lead to reduction of poverty in society

- ❖ To introduce functional education programmes to address illiteracy, improve life skills and self-worth of individuals
- ❖ To initiate self-employment projects to reduce high level of unemployment
- ❖ To deepen ecumenical relations with other denominations locally and abroad

### **6.2.7. Proclamation and discipleship**

- ❖ To promote well-thought Reformed sermons in the pulpits
- ❖ To introduce the concept of 'preaching by objectives' in URCSA
- ❖ To develop a purposive strategic programme of discipleship of church members
- ❖ To network for improvement of black and Reformed missional mission
- ❖ To introduce responsive programmes for effective youth development and gender mainstreaming in the church.

### **6.2.8. Infrastructure of the church**

- ❖ To buy a property where a central office can be erected
- ❖ To fund-raise internally and overseas for the building of the church office
- ❖ To make investment in the new property for generation of funds for further development
- ❖ To task the executive to come up with financial plan and feasibility study
- ❖ To appoint property developer to erect new buildings and encourage congregations to do the same
- ❖ To appoint full-time General Secretary.

## **6.3. IMPLEMENTATION OF THE FRAMEWORK**

To realise and sustain the goals and objectives outlined above, project related activities need to be designed and implemented. Subsequently, the expected phases and outputs of the projects, implementing structures as well as the estimated costs of the projects need to be spelt out based on the strategic objectives. These details are presented in the implementation matrix below in respect of each of the strategic objectives.

#### 6.4. ESTIMATED PROJECT COST

The estimated total cost of the plan is **R17 223 000**. Out of this amount:

i) Phase 1 of the project	<b>R12 410 000.</b>
ii) Phase 2 of the project	<b>R 4 673 000.</b>
iii) Phase 3 of the project	<b>R 1 410 000.</b>

The three phases will cover the short, medium and long term activities of the strategic plan respectively. The estimated costs are based on current projections. Provision should be made for changes in market prices at the time of implementation. *The estimated costs are distributed as shown in the Table 6.1. below.*

Table 6.1 Summary of Estimated Costs of the Plan: **2012-2022**

	THEMATIC AREA	PHASE 1	PHASE 2	PHASE3	ESTIMATED TOTAL
0	PLANNING PHASE	500 000	300 000	50 000	850 000
1.	Unity reconciliation justice	1 250 000	400 000	0	1 650 000
2.	Leadership and capacity	250 000	12 000	0	262 000
3.	Integrated Ministry	500 000	55 000	60 000	615 000
4.	Filling vacant congregations	700 000	750 000	100 000	1 550 000
5.	Financial Sustainability	5 200 000	956 000	450 000	6 706 000
6.	Service and Witness	250 000	350 000	200 000	800 000
7.	Proclamation and discipleship	250 000	350 000	200 000	800 000
8.	Infrastructure building	2 250 000	1 500 000	250 000	4 000 000
	<b>ESTIMATED TOTAL COSTS</b>	<b>11 150 000</b>	<b>4 673 000</b>	<b>1 410 00</b>	<b>17 223 000</b>



PLAN IMPLEMENTATION MATRIX 2012—2022

<b>Thematic Area: Unity reconciliation and justice</b>					
<b>Strategic Objective 1: To effectively implement the process of unity, reconciliation and justice within DRC Family</b>					
Operational Objective	Activities/Projects	Expected Outcome	Time Frame	Implementing body	Costs
1. To make all members aware of lack of internal unity, reconciliation and justice	1. Visit all synods where problems exist 2. Talk to the leaders to preach about the problem 3. Encourage members to talk about it and suggest solutions 4. Issue regular circulars with suggested solutions	1. Problems identified and addressed 2. Regular sermons are preached on the subject 3. Discourse is held by members on the problem 4. Circulars are read and debates held to address the problem 5. Improved relations	P1 P2 P3 3yrs 4yrs 3yrs	GS Task Team	
2. To engage stakeholders on the process of unity, reconciliation and justice	1. Engage the DRC Family of churches on the acceptance of the Belhar 2. Create programmes within URCSA to promote ethos of unity, reconciliation and justice 3. Involve church organisations such as CWM, CYM and CYM to road-how the theme 4. Involve ecumenical partners in the process 5. To encourage GS Task Team to deliver on the matter	1. DRC' readiness to get involved in authentic unity within DRC Family 2. Visible unity, reconciliation and justice demonstrated in members' lives 3. Church organisations/ministries voluntarily getting involved in promotion of Belhar teachings and ethos 4. Church partners involved in the initiatives 5. Reports and recommendations on internal unity submitted	P1 P2 P3 3yrs 4yrs 3yrs	EXECUTIVE	1 650 000

PLAN IMPLEMENTATION MATRIX 2012—2022

<b>Thematic Area : Leadership and capacity building</b>					
<b>Strategic Objective 2: To introduce an effective multi-faceted programme for clergy and laity</b>					
Operational Objectives	Activities/Projects	Expected Outcome	Time Frame	Implementing body	Costs
1.To introduce in-service and on work training	1.Set time-table for in-service and on work training 2. Appoint qualified people to do training 3.Monitor and report progress 4. Revise or repeat where no progress is noticed	1. Corps with experts for their work in the Church 2.Credibility is given to the trainees by outside accredited people 3. Improvements are made on time where there are discrepancies Re-evaluate and repeat the process where results are not noticed	3yrs 4yrs 3yrs	GS	
2. To encourage personnel for further academic studies	1. Encourage laity to enrol for diploma courses at Unisa for their development 2.Encourage ministers for further studies 3. Apply for finances to subsidize their further training	Relevant skills and knowledge acquired Formal qualification for moral boosting are obtained 4.Finances for needy students is obtained to ensure their participation in training			
3.To reward those who participated and succeeded	1. Make incentive for further studies by awarding reward annually 2. Give rewards in public where those who have completed their studies are honoured and acknowledged 3. Possession of such qualifications are made recommendation for any leadership position in URCSA	1.Motivated and large number of people went through training 2. Demonstration is made that hard-work is rewarded  3.Prevent people without skills to be in leadership positions while encouraging people who would not otherwise improve themselves are doing so			
					262 000

PLAN IMPLEMENTATION MATRIX 2012-2022

<b>Thematic Area: Integrated Ministry</b>					
<b>Strategic Objective 3: To develop a process for integrated ministries model</b>					
Operational Objectives	Activities/Projects	Expected Outcome	Time Frame	Implementing body	Costs
Integrated Ministry model	Facilitation and implementation of Model	<u>See chapter 7 below.</u>	3yrs 4yrs 3yrs	GS	615 000

PLAN IMPLEMENTATION MATRIX 2012—2022

<b>Thematic Area: Vacant posts in URCSA congregations</b>					
<b>Strategic Objective 4: To develop a process for filling of vacant congregations</b>					
Operational Objectives	Activities/Projects	Expected Outcome	Time Frame	Implementing body	Costs
1.To train laity with relevant qualifications for ministry	1.Inform all congregations about new curriculum for laity to become ministers 2.Recruit laity with relevant portfolio to apply 3. Encourage congregations to own the idea 4.Encourage congregations to make money for theological training	1.Congregations are aware and understand a new way of becoming ministers 2.Relevant people are recruited and trained 3. Congregations understand the process and own it 4.Congregations make money available for the training	3yrs 4yrs 3yrs	GS	

<p>2.To build financial muscle of vacant congregations</p>	<p>1.Introduce result l-oriented training on stewardship  2.Preach objective oriented sermons on stewardship on a sustainable basis  3.Ensure feedback on progress made on quarterly basis  4.Introduce biblical teachings on stewardship</p>	<p>1.Members are trained and equipped on stewardship  2.Congregations are run on sound budget system  3.Congregations are given feedback about their performances on a regular basis  4.Congregations have sound biblical knowledge on stewardship</p>			
<p>3.To encourage partnership between congregations</p>	<p>1.Make congregations partnering on all departments of their work  2.Hold joint services regularly  3.Let congregations share and exchange pulpits</p>	<p>1.Congregations partner meaningfully  2.Congregations hold joint services freely and frequently  3. Congregations exchange pulpits regularly  4.The is mutual love of working together</p>			
<p>4.To create a central fund to help needy congregations</p>	<p>1. Synod creates a central fund for need congregations  2.Fund-raising programmes are introduced together with partners</p>	<p>1. A central fund exists  2.Collaborative spirit is in place for the idea  3.The problem of vacant congregations is addressed and half of them are filled</p>			<p>1 550 000</p>

PLAN IMPLEMENTATION MATRIX 2012—2022

<b>Thematic Area: Financial sustainability</b>					
<b>Strategic Objective 5: To increase financial sustainability within URCSA</b>					
Operational Objectives	Activities/Projects	Expected Outcome	Time Frame	Implementing body	Costs
1.To expand financial resource through investment	1.Identification and education of the church on investment opportunities 2.Formulate and implement investment policy for the church	1.List of investment opportunities made available for education 2.Availability of investment policies and procedure manuals	3yrs 4yrs 3yrs	GS	
2.To improve money collection methods in URCSA	1.Revamp tithing, love offering and bazaar/harvest methods as realistic contributions 2.Establish fund contribution policy at all levels 3.Explore efficiency and effectiveness of collection of contributions 4.Assign a fundraising and monitoring officers at all levels 5. Organise an overseas/local fundraiser for initial stages	1.Orientation programme introduced for members 2.Investment specialist invited to advise leadership on investment opportunities 3.Effective monitoring mechanism to ensure results on tithing, love-offering and bazaar are realised 4.Overseas partners involved to help 5.New alternative sources for fund-raising explored including overseas option	3yrs 4yrs 3yrs		
3.To improve the management of Church's finances	1.Appoint professional and qualified people to handle church money	1.Professional people are appointed and paid market related salaries to handle church money and related projects			
4.Appointment of General Secretary	1. Appoint permanent General Secretary	1. Appoint a qualified full-time secretary			6 706 000

PLAN IMPLEMENTATION MATRIX 2012—2022

<b>Thematic Area: Service and Witness</b>					
<b>Strategic Objective 6: To equip URCSA calling to service and witness in the world</b>					
Operational Objectives	Activities/Projects	Expected Outcome	Time Frame	Implementing body	Costs
1.To introduce missional model to URCSA	1.1Pet2:9 by its very nature the church is missionary 2.Introduce missional sermons 3.Invite experts to give lectures on missional models of being church	1. Self- propelling congregations 2. Trained preachers follow missional approach 3. Responsive congregations in terms of missional church model	3yrs 4yrs 3yrs	GS	
2.To address poverty scourge	1.Enhance access to social services and infrastructure through advocacy 2.Promote joint venture partnerships by members 3.Enhance access to skills training workshops Train family life educators and counsellors	1.Established projects that address social concerns 2. Full participation of members in joint ventures by congregations 3. Skill training courses offered on regular basis			
3.To deepen ecumenical cooperation initiatives to fight globalization	1.Enhance ecumenical ties against neo colonialism 2. Regular contact with Reformed Churches on the fight against imperialism	.1 Established collaborations to encourage discourse on globalism 2. Established sessions where issues of globalisation are discussed.			
4.To address illiteracy	1. Establish literacy courses in collaboration with the government 2. Introduction of church programmes to address the issues related to illiteracy	1. On-going courses on literacy 2. Church programme on promotion of literacy courses within the church 3. Established programmes addressing problems of illiteracy			
					800 000

PLAN IMPLEMENTATION MATRIX 2012—2022

<b>Thematic Area: Proclamation and Discipleship</b>					
<b>Strategic Objective 7: To enhance URCSA's leaders for strong proclamation and discipleship</b>					
Operational Objectives	Activities/Projects	Expected Outcome	Time Frame	Implementing body	Costs
			3yrs 4yrs 3yrs	GS	
1.To promote sound reformed teaching	1.Introduce preaching bundles for lay preachers 2.Draw a preaching list with Reformed sermons	1. Preaching bundles for lay preacher is in use 2.Ministers follow a preaching schedule with Reformed sermons			
2.To promote preaching by objectives	1.Making church calendar with preaching topics 2.Ensure adherence to above calendar	1. Preaching church calendar is followed			
3.To teach leaders discipleship	1.Introduce course on discipleship	1.Church members equipped in discipleship			
4.To introduce youth formative programmes	1.Introduce youth work programmes 2.Appoint youth minister	1. Effective youth programmes are in place 2.Youth minister is appointed			800 000

**PLAN IMPLEMENTATION MATRIX 2012—2022**

<b>Thematic Area: Infrastructure Building</b>					
<b>Strategic Objective 8: To develop a process for filling of vacant congregations</b>					
Operational Objectives	Activities/Projects	Expected Outcome	Time Frame	Implementing body	Costs
1.To train laity with relevant qualifications for ministry	1.Inform all congregations about new curriculum for laity to become ministers 2.Recruit laity with relevant portfolio to apply 3. Encourage congregations to own the idea 4.Encourage congregations to make money for theological training	1.Congregations are aware and understand a new way of becoming ministers 2.Relevant people are recruited and trained 3. Congregations understand the process and own it 4.Congregations make money available for the training	3yrs 4yrs 3yrs	GS	
2. To appoint staff to the office of General Secretary	Appoint suitably qualified personnel	Appointed staff takes over the operations in strategic plan.	3yrs 4yrs 3yrs		4 000 000

## **Chapter 7 INTEGRATED MINISTRY MODEL (IM)**

(In this chapter use was made of the report to the 2005 General Synod)

### **Background**

When URCSA was founded in 1994, diverse backgrounds, ministry practices and experiences were brought together. In URCSA the need was immediately experienced to start to focus together for a life in unity and for a united witness in the world of today.

### **Historical developments since 1996**

The first seeds for discernment and re-grouping were sown at Blouwaterbaai in 1996 when the GSC and representatives of the GS Commissions workshopped strategically on the best possible way to manage our witness responsibilities as URCSA in the future. In 1997 General Synod approved the strategic process. At Bloemfontein in 1997 the GSC, the GS Commissions and associations clarified the matter of our vision and mission, involving all role players in URCSA. Again at Bloemfontein in 1998 GSC appointed an IM Task Group with its brief. At Keetmanshoop in 1999 the GSC discerned a first report on the model to cluster and integrate the ministries of the URCSA. The report focused on our mutual responsibility to witness in the world today. At Pretoria in 2000 and Durban in 2001, at the hand of a second report by the Task Group the GSC refined the IM model and tested it practically during those meetings. From its own positive application of it the GSC proposed the IM model for approval at the General Synod in 2001. This was done through a third report with proposals to change the relevant articles in the regulations of the church order.

The 2001 General Synod approved the IM model in principle, did however not decide on the proposed change to the articles in the CO and requested more refinement on the practical implementation of the model.

Since the 2001 GS the IM model was discussed and tested in different contexts. In the light of these experiences the application of the model was discerned and adjusted to what is proposed to synod 2005.

### **Development stages of the IM model**

*Reports on the IM model*

The first report by the Task Group (1999) provided a thorough theological rationale for developing the IM model. The Task Group discerned as an obvious consequence of being a confessing church that the Church Order (GO) of URCSA needs to be embodied. The CO has as vantage point God's Word, the Confessions of URCSA in general (the creeds; the three Reformed confessions/drie formuliere van enigheid) and the content of the Confession of Belhar in particular. Therefore Report 1 explains in detail that the IM model is rooted in the CO and actually gives concrete structure to it. This route was followed because structure follows strategy follows vision. Or in terms of our own reformed heritage: Confessions find their embodiment in Church Orders which again find their embodiment in the structuring of the practical ministries of the church. The IM model intends nothing more and nothing less. It intends to enable us all together worship, serve and witness better and more efficient to the glory of God.

The second report tabled at the GSC in Pretoria 2000 explained the practical working of the model in more detail.

The third report was the consensus of the Durban 2001 GSC tabled with proposals at the GS 2001 in Upington.

#### *Goals to be achieved with the IM Model*

The Task Group defined four important vantage points (principal and practical) to be accounted for in the process of integrating / grouping / clustering the URCSA ministries.

#### *Theologically sound*

The GSC based the IM model on the fundamental theological vantage points which under gird the life and witness of the URCSA. Thus in principle the IM model was developed as the practical embodiment of the CO, which in turn is the embodiment of URCSA's reading of the Word and our confessions, with our brothers and sisters in the family.

#### *Effective in worship, growth, service and witness*

In the URCSA we need to develop a common focus to unite us in our life as the one body of Christ and to witness together. With the IM model the GSC presents ways through which we can be more effective in proclaiming God's word, in living as God's family and in our service and witness to the world.

#### *Financially affordable*

URCSA can not financially afford extensive and costly ministry structures. Expenses have to be curbed. Finances may never have the last word, but responsible stewardship of the resources at our disposal, currently compels URCSA on GS level to strike a balance between affordable ministry structures and the actual production of outcomes which benefit the life and witness of the church.

The Task Group thus proposes that on the one hand the number of ministries and the membership of the ministries are to be reduced. On the other hand the use of task groups with a short lifespan should be made use of and budgeted for where and when applicable.

#### *Serving the needs of congregations and regions*

The ministry structures of synods and presbyteries are instituted by congregations in their relation (verband van ringe en sinodes) with one another to serve one another as well as to develop a joint service and witness to the world in which we live. This two-pronged (tweekantige) task of presbyteries, regional synods and general synod needs to be cultivated and developed further. Because the GS in essence deals with policy matters, its contribution will primarily be to discern and provide policy guidelines to regional synods, presbyteries and congregations to fulfil their common mission with mutual understanding and responsibility.

#### *Testing and workshopping the IM model*

The 2003 GSC resolved that regional synods should be visited to explain the model and its application to them, as it was refined by the GSC, in order to positively serve the dissemination and reception process of the IM model.

The proposed IM model was workshopped with the KZN moderature and delegates in 2002. The IM model was worked through on request with the Cape Synod and with various leadership groups including the moderature and commission representatives between 2002 and 2005. In addition four of the seven regional synods were contacted during 2003/4. In August 2004 the N/Tvl SC workshopped the model at a special meeting. An appointment was also made with the S/Tvl SC to coincide with the visit to the N/Tvl SC in August 2004, to reduce travel costs, but this appointment could not materialize.

The convener of the IM task group also had the privilege to workshop the model and its application extensively with more than 100 church councillors of the presbytery of Wellington in May 2004, with the entire leadership of the congregation of Zionskerk in the Paarl during February 2004 and again with the ministers of the presbytery of Wellington in March 2005.

#### *Outcomes of meetings and workshops*

All the mentioned encounters were constructive and fruitful. The different constituencies were in general positive about the principles, the foundations for the process and about the application of the IM model.

Several suggestions made are accounted for in this final report.

#### *Quest frequently asked*

What does the current IM model imply for numbers, representation and cost?

#### Current ministry Model

With the current ministry model of URCSA the respective commissions function independently. This implies that transport and accommodation for unrelated structures needs to be budgeted for annually. The current ministry model does not imply a fair representation of gender and age.

The current Ministry model is difficult to manage with good coordination, communication and effectively.

#### Proposed ministry Model

With the proposed IM model the ministries are deliberately structured in close relation with each other, consciously focusing and working with the other ministries in mind. With a reduced number of ministry structures and thus less people (approximately 40-50 less than before 2001) involved, the annual budget for travel and accommodation has decreased substantially and the IM model aims to maintain it in this way.

The proposed ministry model does imply a fair representation of gender and age.

The proposed ministry model will be managed with good coordination, communication and effectively.

## **WHAT IS THE MI IN NUTSHELL**

### **The Focus of the IM model**

Note: The IM model focuses our attention on our triune God and God's Word for our worship, our equipping of the believers, our service and witness in the congregation/church and to the world.

It is in focusing on God and God's Word that God's Spirit blesses us with insight and discernment for our vocation to worship God, to equip the believers with knowledge of God's loving kindness for their respective ministries, and to mutually render service and witness to God, to one another and to the world at large.

At its founding in April 1994 the URCSA solemnly declared that we are anchored in the teaching of the Bible, that we are embedded in the Reformed tradition and spirituality and that we boldly witness through the Confession of Belhar (refer: Charter (Oorkonde point 5 in Acts of Founding Synod 1994,).

Based on this commitment to the Word and the Reformed tradition, in our URCSA vision the core values of embodied unity, true reconciliation and compassionate justice thus have a special bearing in the discernment of our mission in the world today (refer. Confession of Belhar 1986, 1998 strategic session).

***The IM model fundamentally relates to the Church Order (CO) as the theological consensus of URCSA, with particular reference to CO articles 4 & 5, which describes the nature of the ministry and witness of the local congregation, on which CO art 12 builds regarding the nature and task of GS.***

### **The parameters of the URSA Church Order**

The IM model basically relates to the Church Order (CO) as the theological consensus of URCSA, with particular reference to CO articles 4 & 5, which describes the nature of the ministry and witness of the local congregation. The IM model answers the practical needs for effective and affordable ministry by the various URCSA levels of church life in relation to one another, with a special focus to enhance the witness of local congregations.

Art 4 & 5 of the URCSA CO states that the witness of the congregation as a community of believers, is to serve God, one another and the world. Article 4 articulates what the witness is in principle by discerning 3 levels of ministry/witness. Article 5 articulates how this witness is to be carried out on the levels of worship, instruction, care, witness and service. This witness is the vocation of the one congregation/church.

Firstly Art 4 says, the essence of the service of God is found where the congregation meets around the Word of God and the sacraments. There God is worshipped and praised, the Word proclaimed and listened to, the sacraments received, the believers strengthened in their faith and prepared for service to one another and the world. In this process proclamation of the Word and worship (kerugma and leitourgia) are central motifs. Art 5 stresses that each congregation shall take customs in the other congregations of URCSA into consideration so that at all times believers from congregations shall retain the freedom to worship with one another.

Secondly Art 4 says; in the congregation believers accept responsibility for one another's spiritual and physical needs. The congregation lives as the family of God (koinonia), bound to one another, mutually sharing joy and sorrow, each considering the other higher than him- or herself, in mutual care for one another, in mutual sharing of one another's burdens. Art 5 also discerns the need for instruction for baptised members and practicing members in the Word of God and the teaching (doctrine) of the church (kategese vir dooplidmate en volwasse kategese vir belydende lidmate), in addition to the instruction through the Word of God in the worship service.

Thirdly Art 4 explains that the congregation's service and witness (diakonia and marturia) to humankind consists in proclaiming God's reconciling and liberating acts in and for the world; living out Christ's love, calling humankind to reconciliation with God and reconciliation and peace amongst one another; serving the needs of the poor, the suffering and the needy; witnessing and fighting against all forms of injustice; calling on government to serve all the inhabitants of

the country justly; witnessing against all selfish rulers and the privileged and powerful who seek their own interest and who do wrong against others. Art 5 stresses that the congregation is responsible to proclaim the Gospel in an organized way to the world and to society in which it lives; and the congregation shall serve all the suffering and needy with whom its members come into contact.

The Three core ministries are developed on this foundation and they provide the infra structure through which this principle focus on URCSA's life and witness can be practically focused, managed and executed in our current time.

### **Core and support ministries/clusters**

With the IM model which the 2001 GS adopted in principle for its own function, the core and support ministries of General Synod are positively grouped (clustered) together. It is done in order for the ministries to focus, discern and work together and to eliminate unnecessary duplication. The ministries are grouped (clustered) together in such a way that they can find common purpose and develop the URCSA's practical ministry and mission in good co-operation with one another.

The core and support ministries render *policy guidelines and advice* as service to the broader church, specifically aimed in the final instance at enhancing the life and witness of the local congregations and congregants (refer Procedure of meetings, article 16.2.2.).

### **Core Ministries**

In the proposed IM model there are 3 core ministry functions and some support ministries. The core ministries are the following.

- Proclamation and Worship
- Congregational Ministries
- Service and Witness

Note: The three core ministries or ministry clusters focus the URCSA ministries on and from God and God's Word. The core ministries operate in close relation to each other, with open communication lines between them and in mutual recognition of each other. No closed exclusivity or self service is to exist, but with a mutual focus and joint activity, the core ministries aim and work to communicate regularly, constantly keeping each other in mind, in formed and focused.

### **Proclamation and Worship**

Definition and vision

The worship service as public gathering is central to meeting with God and the fellowship of believers where proclamation of the Word takes place, sacraments are shared, prayers are offered, hymns sung, and offerings brought, keeping in mind how this is done in other congregations, so that members can freely participate when attending services in other congregations. Related to this is the progressive teaching of the Word and doctrine of the church to all baptised members, who confess their faith as well as further teachings, instruction according to individual circumstances.

(Note: The name of this core ministry was formerly Worship and Liturgy, which actually is a tautology. In our Reformed tradition the proclamation of the Word is central in the worship of the congregation/church. This is underscored by the rationale in the CO. Therefore the change to the core ministry for Proclamation and Worship)

#### Tasks Include

Developing policy and guidelines about:

- Preaching of the gospel
- Spiritual formation based on the sacraments
- Instruction in the faith
- Doctrinal, confessional and theological discernment
- Prayer, worship and liturgy
- Theological training
- Ecumenism
- Establishing task groups according to needs and responsibilities in liaison with the Coordinating Committee (CC) (refer addendum 1, point 2.7.)

### **Congregational Ministries**

#### Definition and vision

The congregation lives as the family of God (koinonia) bound to one another, mutually sharing joy and sorrow, each considering the other higher than him- or herself, accepting responsibility for one another's spiritual and physical needs in mutual care for one another, in mutual sharing of one another's burdens. The instruction for baptised members and

practicing members in the Word of God and the teaching (doctrine) of the church (vir dooplidmate en volwasse kategese vir belydende lidmate), in addition to the instruction through the Word of God in the worship service.

## Tasks Include

Developing policy and guidelines about:

- Congregational Life
- Instruction Covenant Promises/Baptism
- Sunday School & Catechism
- Adult Education/continuous catechism
- Leadership — training/skills development

## Evangelism

- Healthy Family Life
- Parenthood & Family focus
- Men, Women and Youth ministries
- Moral and physical instruction and development

## Ecumenism

Establishing task groups according to needs and responsibilities in liaison with the CC (refer addendum 1, point 2.7)

Note: The Men, women and youth associations (Women's Ministry, CYM, Brigade) concentrate on organizing members within URCSA and as such primarily support the congregational ministries (CM). They focus on proclamation and worship as well as on service and witness. Because they currently are associations, functioning on the basis of approved constitutions by URCSA, and primarily focused on formation the TG proposes that these associations should primarily be accommodated within Congregational Ministries.

## **Service and Witness**

### Definition and vision

The spiritual and physical service and care for one another and for a needy and suffering people. The witness ministry which arranges in an organised manner the congregation's responsibility to proclaim the gospel to the community in which the church lives and works as well as to the world at large. The equipment of congregations and congregants for the various ministries of service and witness which the church renders, according to individual circumstances.

### Tasks Include:

#### Developing policy and guidelines about

- local and global mission and diaconal ministries
- Service/Care
  - Mutual and pastoral care
  - Institutional Care (charity, relief, development)
- Witness/Mission
- Public Witness (politics, economy, civil society, media)
- Justice Human Rights, Peace
- Violence and Crime prevention
- HIV Aids
- Integrity of Creation — Responsible stewardship
- Mission (Service & Witness) in Unity DRC Family
- Reformed Family
- Global Mission
- Ecumenism

Establishing task groups according to needs and responsibilities in liaison with the CC (refer addendum 1, point 2. 7.,1

## **Support Ministries**

Financial Administration; Communication, Publications & Archives and Judicial Matters

Note: These support ministries or ministry clusters operate in close relation to another with open communication lines and mutual recognition of one another. Their aim and focus is to support and enhance the viability and effectiveness of the URCSA core ministries to focus and practice the church's worship, equipping, service and witness to the glory of God.

Moderamen

Gen Synodical Commission

Communication, Publications and Archives

Financial Administration'

Ecumenical affairs

## **Ecumenical relations**

Definition and vision

The ecumenical vision, relations and practice of the URCSA is fundamentally important to the life and witness of the local congregations and the church as a whole.

The executive of the GSC constitutes the commission for ecumenical affairs, acting on ecumenical matters and relationships, in close liaison with the core and support ministry units. (Refer to URCSA's Regulations for Executive and GSC, points 1.2.2.8 & 1.2.2.9)

Tasks Include:

Entering into agreements with Reformed churches who are/ become the URCSA's ecumenical partners, with a view to:

the recognition of officials and procedures for contractual calling;  
confer on common issues and to cooperate.

Nominating the delegation of the Church to ecumenical conferences

Establishing task groups according to needs and responsibilities in liaison with the CC (refer 2.7.)

## **Judicial matters**

#### Definition and vision

The support ministry for Judicial Matters acts as the commission of Revision of the regulations of the church and to advise the URCSA on other general judicial matters.

#### Tasks Include:

- Dealing with judicial and legal enquiries;
- Advising Synod on judicial and legal matters;
- Dealing with matters in respect of the status of ministers of the Word.
- Establishing task groups according to needs and responsibilities in liaison with the CC (refer 2.7.)

### **Financial Administration**

#### Definition and vision

The support ministry for financial administration is responsible to administer the funds of the GS and to enhance responsible financial stewardship in the URCSA in liaison with the core and support ministries.

#### Tasks Include:

- Financial administration & planning
- Budgeting for all GS work,
- Managing collection of GS levies
- Controlling all GS funds
- Rendering regular financial information to core and support ministries
- Providing guidelines for and facilitate responsible financial stewardship in URCSA
- Collecting and monitoring pension contributions
- Establishing task groups according to needs and responsibilities in liaison with the CC (refer 2.7.)

## **Communication, Publications & Archives**

### Definition and vision

The support ministry for Communication, publications and archives work in close liaison with the core and other support ministries to ensure that the URCSA communicates well within it self and to enhance its ability to clearly communicate its service and witness to the world.

### Tasks Include

Managing publications & newsletters of the GS

Providing and servicing a General Communication Network

Responsible for archival material on GS level

Establishing task groups according to needs and responsibilities in liaison with the CC (refer 2.7.)

### ***Personnel of the ministries***

The standing membership of each Core or Support Ministry (see exceptions at point 17.2.3.) are as follows:

One representative from each of the 7 regional synods with secundi, elected by General Synod for a period of four years.

Elected members may only serve two consecutive terms (eight years)

Members from groups not represented, to a maximum of 3 (e.g. church council members, women and youth);

Senior executive staff members (e.g. ministers in Synodical ministry, if applicable);

2 knowledgeable / expert members co-opted.

(15 members maximum)

### **Personnel of support ministry for Judicial matters**

The Support Ministry for Judicial Matters is comprised of the Actuarii of the Regional Synods (or their seconds) and two elders, with the actuarius of the General Synod as convener and secretary.

## **Executive of each Core and support Ministry**

Chairperson, vice-chairperson, secretary, additional member  
(4 members).

## **Meetings**

- The full membership or the executives of each core and support ministry meet together once a year to co-ordinate URCSA's ministries, its support to the congregations and to jointly plan and manage where applicable.
- The General Meeting called by the GSC normally occurs once per year for the purpose of dealing with progress reports of the Core and Support Ministries and to help to coordinate their activities.
- The Coordinating Committee (see 2.7) gives the go-ahead for physical meetings of core and support ministries other than the annual meeting, in liaison with the support ministry for Administration, in the light of the financial budget.
- The General Meeting (GM) of the members of the Core and Support Ministries is presided over by the Executive of the General Synodical Commission.
- Maximum use is made of technological facilities for meetings of ministry units (e.g. e-mail and telephone conferences).

## **Report**

The Core and support Ministry units report direct to General Synod. In the interim the Core and support Ministry units serve the GSC with progress reports for the sake of general information, coordination and joint planning (Refer article 16.2.3).

## **Coordinating Committee (CC)**

The core and support ministries appoint a Coordinating Committee

## **Personnel**

An appointee from each ministry unit appointed at the session of each GS.

The CC appoints its own chairperson, vice chairperson and secretary.

The secretary is responsible for highly effective administration and communication.

## **Tasks**

The general coordination, guidance of and communication between the core and support ministries to focus jointly and to share the church's vision for worship, equipping, service and witness.

To see to it that overlapping and duplication between the ministry units are minimized.  
To scrutinize the establishment and parameters (e.g. task; time limit) of task groups.

**Meetings**

The CC normally assembles at the same time and place as the ministry units.

Additional meetings may take place if the GS budget can afford it.

Maximum use is made of technological facilities (e-mail and telephone conferences).

**Budget**

The GS budgets for the work of the Core and Support Ministries and its Coordination Committee (CC).