



**CHURCH
IN ACTION**



South African Council of Churches

**# THE
SOUTH
AFRICA
WE PRAY4**





PROPOSED 2016 ACTION PLAN: THE SOUTH AFRICA WE PRAY FOR

“If my people, who are called by my name, will humble themselves

And pray and seek my face and turn from their wicked ways,

I will forgive their sin and will heal their land.” Then I will hear from heaven, and I will

forgive their sin and will heal their land.”

(2 Chronicles 7: 14)



TABLE OF CONTENTS

- P. 4: A Commendation by Archbishop Thabo Makgoba: Chairperson, National Church Leaders Forum
- P. 5: A Foreword by Presiding Bishop Ziphosihle Siwa, President, S.A. Council of Churches
- P. 7: An Introduction by Bishop Malusi Mpumlwana, General Secretary, S. A. Council of Churches
- P. 12: On The Regina Mundi Declaration
- P. 13: The Mission of the Church through the SACC
- P. 23: Delivery Structure for The South Africa we Pray4
- P. 24: Healing & Reconciliation: Mandated Actions
- P. 31: Affirming Family Life & Mandated Actions
- P. 33: Poverty & Inequality & Mandated Actions
- P. 40: Transforming Unequal Economic Power Relations & Mandated Actions
- P. 43: Anchoring Democracy & Mandated Actions
- P. 57: Regina Mundi Declaration - Full Text
- P. 60: Mandated SACC Campaign Management Structure



A Commendation by Archbishop Thabo Makgoba, Chair, SACC National Church Leaders Forum.

December 21, 2015

As Chair of the National Church Leaders Forum, I welcome this SACC initiative, and the contents of this publication, as an apt and timely contribution to the life of our nation.

For, as we are warned in the Book of Esther, if we keep silent at such a time as this, relief and deliverance will come from elsewhere, and we and our families will perish. We need prophets who speak to us and to the nation from within earshot, not shut away in palaces.

This initiative is a call for a "New Struggle", a struggle for reconciliation based on justice, for a more equal society, for equality of opportunity, and a struggle against greed, against corruption and against the selfish accumulation of material goods at the expense of the poor. It is an acknowledgement that the incalculable sacrifices made by those who fought for our liberation cannot - must not - be squandered.

I warmly commend "The South Africa We Pray For" campaign as one which will promote the values of justice and integrity which will need to be upheld, and the courage which will need to be displayed, to steer our country through its current crisis. I pray that the campaign will be not about words, but about action.

"I came that they may have life, and have it abundantly. I am the good shepherd." - John 10: 10-11.

Archbishop Thabo Makgoba

Chair of NCLF



A Foreword by Presiding Bishop Ziphosihle Siwa, President of the South African Council of Churches

December 28, 2015

Hope is the last thing to die especially for the people of faith. "For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen?" (Romans 8:24). Further, there is a Chinese proverb that goes like this: "You can't prevent birds from flying over your head, but you can prevent them from building nests on your hair."

The initiative "The South Africa we pray for" is a call for South Africans to hold fast to hope for what is not yet seen and strive towards its realisation. Let South Africa rise, see what is happening, reflect on it and act boldly. It's a call for courage, truth, honesty and accountability. It's a call for all citizens not to allow "birds" of negative actions to build on the "hair" of our young democracy and our beautiful land. Flying over the land are dangerous and destructive forces of corruption, bad leadership, patronage, neglect of the poor, violence and many more. These cannot and must not be allowed to build their nests here. All people of faith and all citizens are called upon to focus our energies on things that can lead to positive change.

This is a call to pray and act. Prayer has many elements. We are called to praise God and celebrate what has been achieved and given. We petition God for what is not seen. Prayer is also a "protest." We confess and commit to change direction. We admit that we have not acted the way we should have acted and plead with God not to deal with us according to our trespasses. Then we make a resolve to act and do what is the right thing to do in sight of God. This applies to all areas of our existence: in the social, political, economic, religious, cultural and relational realities.

The South African Council of Churches commissioned research on the state of the South African society. We are grateful to the agencies and individuals that have helped us to do this. On our own we could not have been able to lift even a finger under the weight of present challenges. The journey has revealed and even strengthened our hope that things in this beautiful land can be better. A number of persons have



put up their hands to accompany the SACC and released resources for the task and availed expertise. We are indeed encouraged and grateful. What you will find in the following pages is a beacon of hope that something can be done. It is possible.

Therefore let us all leave no stone unturned as we together seriously commit to pray and act for South Africa where:

- * Poverty and Inequality will be pushed back and eradicated. All people must be reconciled with their God given dignity,
- * Each child born, grows to her God-given potential
- * Economic transformation becomes a reality for all and not just a few,
- * The fabric of family life is restored and jealously nurtured,
- * Democracy is anchored. We ask God to provide us with leaders of integrity and who put the interest of the country, it's citizens especially the poor, first and above personal interest.

South Africa Rise and appropriate the moment! This is a *kairos* moment in the life of the nation. It is a time pregnant with possibilities. Let us not fail. God continues to give us special moments to respond in healing, reconciling and transforming ways. This is the time! Do not only read the following pages. Heed the call, discern, share and join hands in transforming actions.

"... Let justice roll down like waters, and righteousness like an ever-flowing stream!" (Amos 5:24).



An Introduction by Bishop Malusi Mpumlwana, General Secretary, S. A. Council of Churches, February 21, 2016 2nd Sunday in Lent.

This booklet is a presentation to the churches of South Africa, of the mandated campaign, that is the commitment of the leaders of our churches to stand up in the name of the gospel of Jesus Christ, to lead their congregations to be the salt and light of our country. The unity of our leaders through the SACC National Church Leaders Forum is the fountain of the message of this campaign, a campaign for The South Africa We Pray For – “*The South Africa We Pray4*”.

It is a call for a chorus of prayer and concerted work by congregations of churches in all neighbourhoods, and to extend the partnership to all people of goodwill in the communities where we live. This is a call to all Christian churches and Christian witness agencies and institutions to join hands and bring together their candlelight, so that together we may be true to our calling to be the light of our society; a light through which we can together see the ills of our country, the ugliness of a divided society, the indignity of poverty and inequality; the pain of broken families; the scandal of corruption and maladministration; and the shame of the loss of public trust in State institutions. It is an invitation for each of us to bring the candlelight of our faith so that together we can also “discover”, under God, the ways and means to overcome these challenges, to the glory of the loving God revealed in Christ Jesus.

Three things stand out regarding this campaign:

1. It is a call to come together as churches in our neighbourhoods, in our different traditions, and submitting ourselves to the same Lord whom we proclaim, to act so that in our neighbourhood, the love of Christ and the empowerment of the Holy Spirit is felt and experienced through our collective presence.
2. Therefore churches must cluster themselves inter-denominationally by neighbourhoods within their municipal wards. It is through this structured presence that our physical presence and action will have a practical impact.
3. It is a call to prayer – collective prayer. Our leaders have instructed that we “soak the country in prayer!” The prayer that will soak has to be plentiful and consistent. Prayer networks must be established in our localities. Any organized prayer groups will need to add their efforts to the



basic prayer that all families can use and do use daily, the prayer that Jesus left us – The Lord’s Prayer. If we adopt for this country and its people, the prayer that Jesus gave to us, and recognize it as our national prayer, we shall unpack for ourselves its significance for our time. This, we suggest, will have every phrase inspire us and be a special communication of the children of God to a loving Parent whose righteous will for a just society is our wish and our joy, and in whom is the power and the glory of our limited achievements.

By way of example that we each can be led to unpack as our circumstances require, I offer my own application of the Lord’s Prayer for this moment in *The South Africa We Pray4*.

- 1) **Our Father:** Through this recognition of God as Our Father, we already acknowledge each other as co-siblings, not only with Christ, but with each other in the “our” of our togetherness as children of the household of God our Father. This very phrase convicts us to pray and work together. Our use of this phrase represents a submission to the parenthood of God; it is our acceptance of the invitation of Jesus to recognize God as our parent, in a far greater way than we have ever experienced. (Rom 8:15-17; 1 John 3:1-12). When we say Our Father in *The South Africa We Pray4*, just using the phrase, we are consciously and deliberately calling on God the Father of our Lord to adopt the people of our country, to father, protect, rebuke and guide us in his limitless love: Our Father!
- 2) **Hallowed be your name:** (Lev 19:12; Exod. 20:7) What children ought not to honour their parental name? When we say Our Father in *The South Africa We Pray4*, we pray a commitment to have God’s name be sanctified and honoured by our presence, our commitments and our acts; so that what we think, say and do in this campaign will be to the honour and glory of God’s name: Hallowed be your name!
- 3) **Your kingdom come, and your will be done on earth as in heaven:** Yes, for the parental reign of God over all things brings freedom, justice, peace, reconciliation and the wellbeing for all. *The South Africa We Pray4* is indeed the will of God for our society – a just, peaceful, reconciled, equitable and sustainable society, we commit to pray and work for this in the assurance that it is the loving will of Our Father that all may be well for our country and its



people. So may God's will for the least and the weakest of our people be fulfilled through our responsive care; and may we as God's children, individually and collectively live the will of the Father, that we do it, and have ways of monitoring it in our society, and of monitoring ourselves, of guarding ourselves from straying: Father, let your rule be evident in my life and that of my family, my community and my country!

- 4) **Give us today our daily bread:** Firstly, this confirms the secure feeling of dependence of our loving and providential Father, where the children depend on the providing role of their parent. But more significantly, it points to the trust that we as children, are called to have in the parenthood of God, who provides for today, that the same God will provide tomorrow.

The idea of our common sibling-hood under the parentage of God reminds us that the parent involves the whole family in striving for the livelihood of the home – all of us have our share of work in the cornfields, preventing the animals from destroying the family crops, etc.; therefore we all in God's household, have a role to play in the economic sphere, and the political structures that determine who gets what in the country. We have a prophetic duty to prevent the selfish plundering of our natural resources by those who have the power to squander and destroy. We also have a duty to guard the environment and ecology from both ignorant abuse and deliberate carelessness. Give us this day is not just about a consumer mindset for God to provide, but it is also an acknowledgement in *The South Africa We Pray4*, of our role in the economy of God's provision for all God's people and our responsibility to curb corruption and greed in favour of equitable access to the Father's provisioning.

- 5) **Forgive us our sins, as we forgive those who sin against us:** Our recognition of our common sibling-hood is also a recognition of our common togetherness in the presence of God our Father – a place of love, reconciliation, mutual affirmation and interdependence. Can that happen without a commitment to this clause of the Lord's Prayer? *The South Africa We Pray4* is mounted on the fundamental platform of healing and reconciliation – a position that requires us to search ourselves for our part in the lack of reconciliation in our country our selfishness, our being absorbed in ourselves and undermine the worth and dignity of the other; our sustaining a economic order that survives through the necessary impoverishment and denying the other. We



are reminded of the interdependence between our being forgiven and our readiness to forgive the other: Forgive us our sins, as we forgive those who sin against us.

- 6) **Save us from time of trial:** Yes, even when we fail the trials of life, we come back home to recover our being. Christ teaches us to continuously pray for the grace to be spared by the all-powerful Parent, of the worst of trials and temptations (Luke 21:36). Jesus himself was led to the wilderness and faced the temptations of quick fixes – turn these stones into bread; the temptation of making his human self equal to or above God – “if you bow to me (the Devil says) I shall give you power over all!” (Philippians 2: 1-11); the temptation to dare God’s love – “Throw yourself down and God will send angels to protect you! In *The South Africa We Pray4*, we seek no quick fixes, but faithful dedication to God’s will for a just, peaceful, reconciled, equitable and sustainable society; we seek no power, glory or political authority; and we seek no special protection from the cost of our discipleship – *The South Africa We Pray4* offers no cheap grace!
- 7) **Deliver us from evil:** God is both our parent and the origin of our origins, as some would say, God is the original ancestor of all our ancestors – uMvelinqangi. Our Father is the Omniscient One who knows all there was, all there is, and all there shall be. The Almighty God has power and authority over all evil, as Jesus says: “All authority is given unto me in heaven and on earth...” (Matthew 28: 18). Those who cast out evil spirits in exorcism often name evils and their sources in the process of exorcising them (Mark 5:1-20). Thus our duty when we pray is to name the evils that each one of us experiences. Naming it is a step in the course of exercising authority and defeating the evil. In *The South Africa We Pray4*, we name the evils we seek to exorcise in the healing and reconciliation of our society – the dehumanization in the practice of how people relate to and treat each other – of racism, ethnicism, xenophobia and gender denigration; to exorcise the evil of poverty and inequality, of economic deprivation, of family brokenness, of corruption and maladministration: Our Father, deliver us from evil!
- 8) **For the kingdom, the power and the glory are yours for ever:** It is this clause, more than any other, that calls us to surrender and to submit ourselves, our power (financial, political and talent and skill) to the glory of God. It is here that our conversation about giving of ourselves begins. Of sharing with others for immediate needs in the three steps of eliminating



neighbourhood poverty one family a time, one ward a time; of giving of our time, our energy, our hopes, joys, and even our pain and suffering, all these are placed at the altar of God's power in humility in our prayerful surrender to God our Father in *The South Africa We Pray4*.

- 9) **Amen:** May it be so! *Bayede makube njalo! Pula ho be joalo!* With this affirmative acclamations we acknowledge that the declarations, the petitions, the doxologies take on a new meaning for a prayer that is recited by young and old in every dingy corner and every lofty hill of the Republic of South Africa, in distress and in joy, in the pain of any bondage and the celebration of every liberty!
- 10) Thus in *The South Africa We Pray4*, the "Lord's Prayer", the most common and widely prayed in every language takes on a new meaning, and fuels the vision of a reconciled – "forgive us our sins as we forgive others"; equitable – "give us this day our daily bread"; and just society – "Your (just) Kingdom come, your will be done!"

For the Kingdom, the power and the glory are yours (in *The South Africa We Pray4*,) now and for ever! Amen! Amen!!



I. ON THE REGINA MUNDI DECLARATION:

On December 16, 2015, the churches of South Africa, committed themselves through a public declaration at Regina Mundi Church in Soweto, to identify, pray and act together on critical socio-economic issues that have a marked difference in the quality of life in South African society. They declared that they would:

- **Pray and act for Healing & Reconciliation**, healing the past, and engaging the challenge of gender, ethnicity and race.
- **Pray and act for the restoration of the Family Fabric**, facing up to the tattered family fabric which has been caused by the impact of transition of especially the African family life, in order to nestle a reconciled existence for future generations.
- **Pray and act for the destruction of Poverty and Inequality**, addressing the need to reverse poverty and inequality in order to reconcile the yearnings of marginalized poor people with the fortunes of the country.
- **Pray and act for Economic Transformation**, dealing with the long-standing need for economic transformation and identifying the trade-offs necessary to address the fundamentals that result in a reconciled economic dispensation.
- **Pray and act toward anchoring Democracy**, where corruption, maladministration and the decline of trust in public institutions, is interrogated to promote a transparent and functional democracy.

The full text of the declaration signed by church leaders is appended further below on page 57 in this booklet.



South Africa remains a polarized nation – spatially, socially, economically, and politically; life’s realities and the education pathways to economic opportunities are racially lopsided; family fabric is disintegrating; and the cost to poor communities of corruption and maladministration is immense. The continued battle with such challenges militates against the Promise of South Africa and denies reconciliation and nation building.

As the churches commit themselves to prayer and “to soak the country in prayer”, volunteer prayer networks are being mobilized to pray together in various localities. This will, hopefully, get the Christian Churches to begin to pray together more, for a common cause:

A disturbing prayer campaign to disturb the complacency of the Church;

A disturbing prayer to disturb the complicity of the Church;

A disturbing prayer to disturb the sloth of the Church:

Mindful of the admonition of James 2:17, that faith without work is dead, the call to prayer for the promise of a reconciled and prosperous South Africa must be supported by action.

II. THE MISSION OF THE CHURCH THROUGH THE SACC

The South African Council of Churches (SACC) is an ecumenical association of Christian Churches, based on the evangelical mandate of Jesus Christ, and driven by the values that are the foundation of the mission of Christ. It exists to lead common Christian action that works for moral witness in South Africa, addressing issues of social and economic justice, national reconciliation, the integrity of creation, eradication of poverty, and contributing towards the empowerment of all those who are spiritually, socially and economically marginalized.

Through the SACC, churches can most visibly profess the import of their faith and the values of the gospel of Jesus Christ – of the Kingdom of God, in South African society and beyond. The Council operates on at least three understandings of prophetic ministry:

- The first model is the Elijah, who engages King Ahab over injustice against Naboth (1 Kings



21), or Nathan upon David's sin against Uriah (2 Samuel 11). This is when we have to deliver uncomfortable messages to those in power.

- The second model is that of Daniel who absorbs the sin of his people in his confession (Daniel 9). This is when we acknowledge our national sinfulness and confess it on behalf of all. The SACC has done this in regard to the killings of foreign nationals. We are called to continue to humble ourselves for the ills of our country, as Rev. Tiyo Soga prayed in his 1857 appeal through this verse of the hymn *"Lizalis'idinga lakho Nkosi": "Bona izwe lakowethu uxolel'izono zayo; ungathob'ingqumbo yakho luze luf'usapho lwalo"* (Look upon our country and forgive its sins; and do not bring down your wrath for its children to perish).

In this our duty of penitential prayer we lean on the pledge that God made to Solomon:

"If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land" (2 Chronicles 7:14).

- The third prophetic model is that of Jeremiah's witness of hope in purchasing land in the despair of war (Jeremiah 32). This is when the churches initiate hope-engendering programs of ministry, such as some of those that will be conducted in the course of 2016 and beyond.

The South Africa We Pray For campaign is a commitment to all three aspects of the prophetic tradition.

The disposition of the Church in this regard is prayerful – seeking to “soak the country in prayer!” It certainly cannot be triumphalist or arrogant, but it has to be accompanied by a confessional and penitential dimension, in recognition of its own gross imperfections as individuals and institutions; and for being knowingly and unknowingly complicit in the injustices that pervert the country.

Because the church is “omnipresent” in every ward in all parts of the country – urban and rural, with many different denominations and traditions everywhere, it is well placed to exercise its ecumenical ministry in a collaborative manner that unleashes the best of their offering for a place-based witness to the power and love of God in society. This will be pursued as an approach for most of the work of this campaign – praying together and working together to make a difference for the common good.



III. OUR THEORY OF CHANGE

The South Africa We Pray4 campaign of the SACC is in part a program of public ministry, and in part a process of change on how the South African church is constituted as an ecumenical formation of Christian witness in the mission of the Kingdom of God. For indeed the churches have not worked together in that way, under one banner, in concert of prayer and dedication, across all traditions of the Christian faith. In that sense it is a process of change under God; for, “behold, I make all things new!” (Revelation 21:5) In this regard it is necessary for clarity, to present with this, a theory of change.

A theory of change is a presentation of the ‘why’ and ‘how’ a major complex change process shall take place under certain presumed or caused conditions. It begins with the goal in mind and works backward to what must be done in what conditions in order for the set goals to be realised. Our goal is that of a just, peaceful, reconciled, equitable and sustainable society; which we propose to contribute towards, through focused prayer and informed action – hence the SEE-JUDGE-ACT model of informing ourselves, applying our faith lenses and determining courses of action that will yield the best results for the most people, most effectively and efficiently. But because the South African churches have not always prayed, reflected and acted together in a united Christian witness, the change includes changing ourselves to be, more visibly, the united hand of the loving God that touches and heals a broken, wounded and dis-spirited society where faith, hope and trust are in short supply.

“For I know the plans I have for you,” declares the Lord, ‘plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call on me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart. I will be found by you,’ declares the Lord, ‘and will restore your fortunes.” (Jeremiah 29: 11-14)



REPRESENTATION OF OUR THEORY OF CHANGE

IF WE...	THERE WILL BE...	LEADING TO....	AND THEN....
Activity	Output	Outcome	Impact
<p>1. Member churches resolve to commit consistently to the ecumenical formation through the SACC: Heads of churches in NCLF; general secretaries in the Ecumenical Church Executives Forum; treasurers in Ecumenical Treasurers Forum; SACC Women’s Forum; SACC Youth Forum, SACC Men’s Forum & Ecumenical Ministers Association).</p>	<p>Structured opportunity for churches to coordinate for coherence, their prayer and action for the values of God’s Kingdom in South Africa.</p>	<p>Prayerful togetherness in social analysis – reading “the signs of the times”, prayerful togetherness in action, from heads of churches, through synods and in congregational programming for the common good.</p>	<p>A visible and agile body of Christian witness and healing ministry for RSA; a living symbol of hope in witness to Him who said: “The spirit of the Lord is upon me; because He has anointed me to proclaim good news to the poor...to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed! (Luke 4:18-19). For: “I have come that they may have life, and have it abundantly!” (John 10:10)</p>



2.	<p>The national SACC works with provincial councils for a national public witness of the ecumenical movement, with provincial and local relevance and impact.</p>	<p>There will be countrywide coherence in the ecumenical voice and ministry, with provincial structures extending reach of the national campaign for <i>The South Africa We Pray4</i>, to localities and districts.</p>	<p>A provincially anchored national campaign, whose reach enables congregations of member churches to give it effectiveness and ease of collaboration with non-member churches and other faith traditions prevalent in our communities.</p>	<p>A better organized program of ministry with effective implementation, monitoring and evaluation. As St Paul implores us in Philippians 2:2, “Make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.”</p>
3.	<p>SACC offers significant supportive services to member churches:</p> <ul style="list-style-type: none"> - Organised spiritual retreats for inter-traditional fellowship - Rhythm of provincial & national theological seminars on critical themes for ecumenical mission. - Linked information systems for notices, projects & lessons learned - SACC 	<p>Denominational synods & leaderships experience the material value for their church, of institutionalised ecumenism.</p>	<p>Greater institutional commitment to practical ecumenical collaboration, becoming a normal way of being church.</p>	<p>A stronger, more sustained and therefore more credible Christian witness! As Jesus prays: “...That they may all be one, so that the world may believe that you have sent me.” (John 17:21)</p>



	<p>coordinated health and benefits scheme for clergy of all member churches for bulk value. Value building through coordinated investments, assets & collaborative revenue generation.</p>			
4.	<p>Recognise the church responsibility for SADC-wide ministry, as some of RSA church leaders also heads of church in SADC countries; many denominations in SADC countries are fruit of RSA missions. SADC countries are tied to RSA business – retail commerce & financial systems.</p>	<p>Conscious engagement with denominational synods of SADC countries on church’s public witness, and active engagement by SACC leadership with Fellowship of Christian Councils of Southern Africa (FOCCISA)</p>	<p>A more comprehensive and historical sense of regional mission responsibility.</p>	<p>South African church that also monitors the impact of the strong (RSA) for the good of the weaker (neighbouring countries) For we are not to say: “...Am I my brother’s keeper?” (Genesis 4:9b)</p>
5.	<p>Church leaders help define the mission direction of SACC public ministry, and communicate the same to their internal leadership structures in all provinces: e.g. “We are concerned at the state of the nation!”</p>	<p>Greater sense of mandate in the work of SACC NEC & Secretariat, hence <i>The South Africa We Pray4</i> campaign; as well as greater receptivity of SACC</p>	<p>Better coherence of ecumenical Christian witness at provincial and congregational levels. Indeed the letter to the Hebrews urges us (Heb. 10: 24-25) “And let us consider</p>	<p>Christians in the pews increasingly see themselves as part of the broader mission of the saving Christ who is present in their communities and country through their</p>



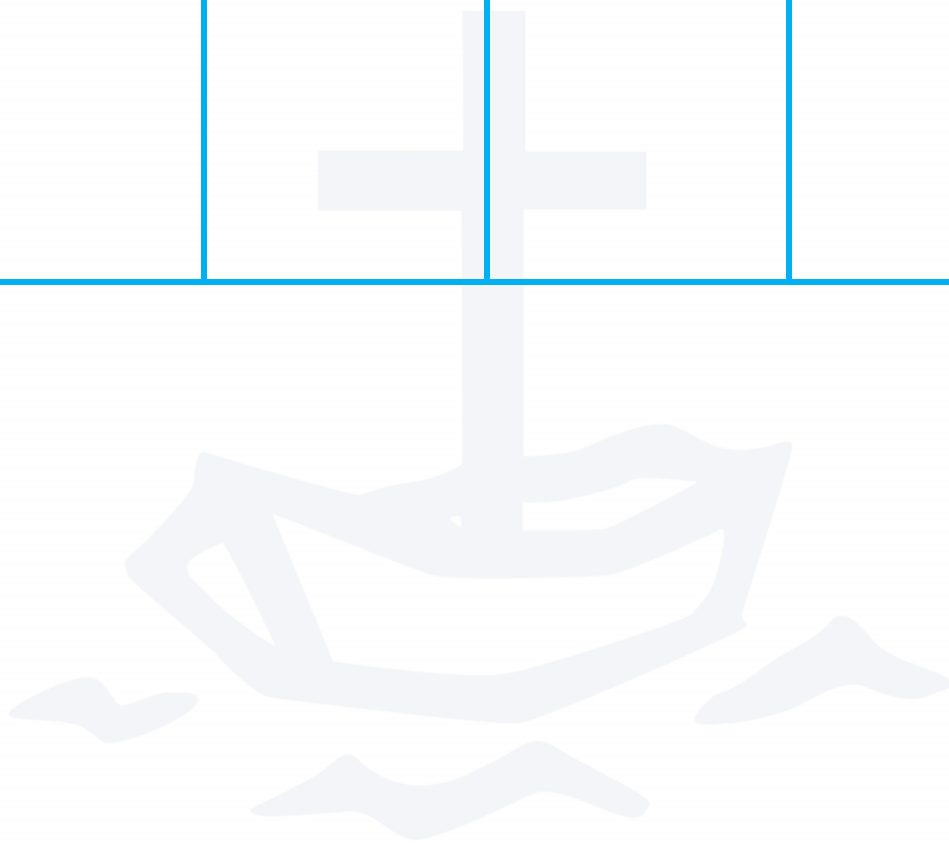
	<p>“Soak the country in prayer!” “We commit to the Elimination of Poverty”</p>	<p>requests for this and other ministries, to province-based heads of member denominations</p>	<p>how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.”</p>	<p>deliberate prayers and works of witness for the common good. In the case of the Elimination of Poverty, this should engender congregational enthusiasm for people to give of themselves for the benefit of others, as St Paul testifies of the church in Macedonia (2 Cor. 8: 2-4): “In the midst of a very severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the Lord’s people.”</p>
--	--	--	---	--



6.	Gain scientific knowledge of socio-economic realities, and partner with discipline-specific professional organizations & individuals with shared values for research & solutions.	More accurate analysis of situations, and more effective interventions	Greater appreciation that all knowledge on life, wherever it resides, comes from and belongs to the Creator and Author of all life; hence greater comfort with secular entities for mission purposes.	More people and organizations offer their expertise and resources for the success of SACC ministry as public confidence grows in the vision of <i>The South Africa We Pray4</i> . As the Lord said: "Do not be afraid, but speak and do not be silent; ... for there are many in this city who are my people." (Acts 18: 9b-10)
7.	Take the lead in healing reconciliation of wounded, angry & broken South African society: <i>The South Africa We Pray4</i> campaign, the vehicle mandated by the leaders of South African churches is mounted on the overall platform of Healing and Reconciliation, addressing the issues of poverty and inequality, economic transformation, family life challenges and anchoring democracy – engaging	Practical acts of ministry with a bearing on the historical factors that breed and sustain societal woundedness as effects of poverty & economic deprivation, State malaise, family brokenness, racial & ethnic, bigotry, patriarchy & sexism.	Improved and even transformed realities of race and ethnic relations, more reconciliation between opportunities of the country and the aspirations of poor families, and a more reconciled economic dispensation; and a more reconciled relationship between citizens and the institutions of a just State.	The gospel of Jesus Christ is vindicated as the church lives out Paul's claim that God in Christ is "entrusting to us the message of reconciliation. Therefore we are ambassadors for Christ, God making his appeal through us!" (2 Corinthians 5:19-20)



	<p>corruption and maladministration and the environment that undermines public trust in State institutions.</p>			
--	---	--	--	--





<p>8.</p>	<p>Have the local churches in a ward or a section thereof, to commit to collaborate in the mission of witnessing together to the convicting and compassionate love of the saving Christ.</p>	<p>Covenanting local congregations in a given place will give of themselves – time, resources, experience and skill to provide a ministry that addresses social and economic justice, reconciliation, environmental protection, and eradication of poverty and contributing towards the empowerment of all those who are spiritually, socially and economically marginalized.</p>	<p>Churches would experience and appreciate the effect for the gospel, of working together as one, rather than compete and distort the message of Christ (John 17:21b), which does not and cannot, in practical terms, reside with one community of faith in any locality – as long as the others exist in the same space; that ecumenical collaboration is the next best way of being church in society, given the scandal of division.</p>	<p>The Christian church in South Africa would be experienced in the manner of Christ - the positive transformation of the quality of life: “The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, and the poor have good news preached to them.” (Matthew 11:5)</p>
<p>9.</p>	<p>The South African church considers adopting for this country and its people, the prayer that Jesus gave to us, as a national prayer, with the significance of every phrase unpacked for our time – recognized anew as accompaniment to all prayers in <i>The South</i></p>	<p>Every phrase inspiring, & a special communication of the children of God to a loving Parent whose righteous will for a just society is our joy, and in whom is the power and the glory of our limited</p>	<p>The declarations, the petitions, the doxologies take on a new meaning for a prayer that is recited by young and old in every dingy corner and every lofty hill of the Republic of South Africa, in distress and in joy, in</p>	<p>The “Lord’s Prayer”, the most common and widely prayed in every language takes on a new meaning, and fuels the vision of a reconciled – “forgive us our sins as we forgive others”; equitable – “give us this day our daily bread”; and</p>



	Africa We Pray4 campaign.	achievements.	the pain of any bondage and the celebration of every liberty!	just society – “Your (just) Kingdom come, your will be done!” - For the Kingdom, the power and the glory are yours (in <i>The South Africa We Pray4</i>), now and for ever! Amen!!
	Activity	Output	Outcome	Impact

IV. DELIVERY STRUCTURE FOR THE SOUTH AFRICA WE PRAY4

For this process there is a need to create a delivery structure, an organizational system that will facilitate the effective management and delivery of the work, from the office of the General Secretary. A proposed structure for the consideration of the National Executive Committee is presented at the end of this document. In the main, the proposal is focused on how to guide, manage and support the agreed upon public ministry in *The South Africa We Pray4* campaign. Key features of the proposed structure are:

- An Advisory Board for *The South Africa We Pray4*, a midsize body of experts in the various theme areas of the campaign, and with subcommittees for each of the themes. Heads of churches will be requested to serve as champions of the various themes according to their interests and readiness to volunteer.
- Provincial Advisory Committees that are linked to the national Advisory Board.
- A Program Management Office that will hold everything together, under the responsibility of the General Secretary.

This is necessary for the orderly execution and accountability of the work, even as Apostle Paul instructs, that “everything should be done in a fitting and orderly way”. (1 Corinthians 14:40)



In addition, for each of the many action proposals on the five themes of *The South Africa We Pray4* campaign, there is a numbered action. Some of these are in red lettering signifying their immediate implementation. The green ones have more nuanced timeframes pending other processes. The two-day program workshop with Provincial Ecumenical Secretaries, followed by the expanded February 19 National Executive Committee meeting that included provincial chairpersons and additional provincial church leaders helped in arriving at a reasonable bite-size chunk of “immediates”, given time and other resources like human capacity. The National Executive Committee ratified this proposed operational structure, and Ms Nonkululeko Gobodo was presented as the designated chairperson of the national Advisory Board of *The South Africa We Pray4* campaign. **ACTION #1**

V. HEALING & RECONCILIATION

“Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation” (2 Corinthians 5:18).

The Christian community is charged with the ministry of reconciliation. We recognize as of primary consideration the need for racial and ethnic reconciliation based on South Africa’s racist history, and because of the ethnicization project of apartheid bantustans, which has shown signs of re-emerging in present day South Africa, along with the xenophobic tendencies of labelling, treating non-South African Africans as ‘*amakwerekwere*’; and referring to people with albinism as *iinkawu* – monkeys, a term that is a national swear word!

The SACC extends its understanding of reconciliation - often seen as only referring to racial or ethnic reconciliation - to include addressing poverty and inequality, economic transformation, the challenge of family life and the declining public trust in State institutions.

Reconciliation is best understood as a process and integral to its realization is the healing of past wounds, restoration of relationships, and addressing structural injustices. The healing has to take place across generations. The wounds inflicted by our past are often unconscious and show up in the fracture of the social fabric and the desolation that characterises our human relations.



Some of this manifests itself in the present-day South African experience of acts of racism, xenophobia, violence against women and children, violent crime and lawlessness, as well as many other social ills. In this context the church commits to a ministry of healing, and going beyond merely dealing with manifestations of woundedness, but engaging with the deep root causes of woundedness, for a lasting impact and to help bring about a more reconciled and just society.

The SACC uses the metaphor of a tree, offered by the Institute for Justice and Reconciliation, to engage with the concept of healing and reconciliation. The roots of a tree are the source and fountain that yields the fruit of the tree. A tree whose roots are unhealthy cannot bear good fruits. Thus the roots give the tree life. The trunk of a tree functions is a conduit through which the nutrients from the roots are channelled in order to bear the desired fruit. By extension, the day to day social ills experienced by South Africans which act as an obstacle to healing and reconciliation are the fruit/manifestations of the tree given life by the root causes of injustice. The trunk represents the structural component of the social system.

Therefore:

- We daily experience Manifested Violence – The Fruit of the Tree: General violence, criminality, vandalism and lawlessness, ethnic and racial mistrust and prejudice, xenophobia, gender-based violence, drug abuse, family breakdown, etc.
- This is fed by Structural Violence: - The Trunk of the Tree: Poverty, women disempowerment, apathy and silence, turning a blind eye, inefficiency of the policing and justice system perpetuating impunity, corruption, etc.
- That stems from the root causes of Cultural Violence – The Roots of the Tree: Ideologies, beliefs, values, patriarchy, racism, inequality, religion, greed, traditions of family-community-society, imperialism. This is what Jesus calls the heart, which produces the evil systems and the fruit that defiles.

-



MANIFESTATIONS

Racism, Ethnicity, Sexism,
Gender-based violence,
vandalism, violence

STRUCTURES

Impoverishment, silence, idleness,
apathy, Impunity, Tolerance,
Decision-making, Anger

ROOT CAUSES

Ideologies, Beliefs,
Patriarchy, Inequality

OR FRUITS

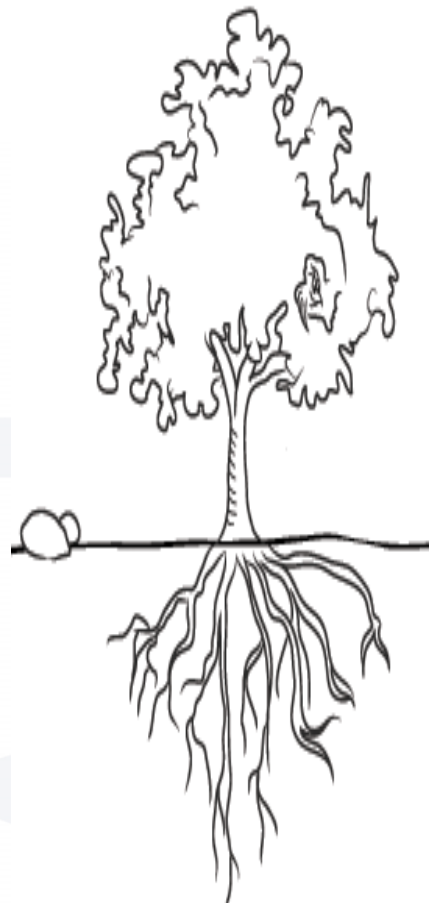
Xenophobia, Prejudice,
Corruption, Poverty,
Lawlessness

**CHANNELLING ROOT
INFLUENCE TO FRUITS**

Turning a blind eye,
Despair, Fear, Innocence,
Contradictions,
Disempowerment

PRIMARY SOURCE

Values family-community-
society, religion, Greed,
imperialism



(Graphic, courtesy of IJR)



The ministry of the church is to “interrupt” the unconsciousness, the sleep-walking through life, to “name” the root cause, make the unconscious to be conscious and make it known – for you cannot “unsee what you have seen”. In the manner of Christ, the Church is called to share in the woundedness, to assume the pain of the wounded. The church has to deal with the roots and the trunk – cultural and structural violence, even as it does not ignore the immediate challenges of the manifested violence. Genuinely bringing about reconciliation and healing is largely dependent on the church, its congregants and the society at large consciously challenging themselves to address the cultural causes of injustice - the root causes.

Mandated Ministry

The SACC will undertake **three acts** of ministry in this area, towards a healthy South Africa:

1. ***Safe Spaces to Open Up Woundedness:*** Using the place-based ward system developed in the Elimination of Poverty, the churches will create spaces to work with families and individuals in congregations to open themselves to the reality of woundedness – open up the vaults of individual pain in circles of story sharing. This may take the form of practical projects like bringing the shared stories exercise to between “opposites” – racial opposites, gender opposites, generational opposites, nationals and non-nationals; having them listen to each other, both in the same communities and reaching out across fields to the opposites.

This aspect of the work will be designed in detail with social interaction experts, and the pilots already initiated in the Western Cape be explored for adaptation. The SACC Secretariat will work on this. **ACTION #2**

2. ***SADF Conscripts – June 16 Generations:*** The visible practical yet immensely symbolic project of public ministry that SACC hosts this year for the healing and reconciliation of the country is Project 16 June – 16 December 2016. It is informed by the combined commitment of the teenagers who in June 16, 1976 as conscripts of the SADF conscription policy, were shooting at the then equally young teens who dodged bullets in the Soweto uprising. Representatives of both parties are now senior veterans of both sides, with a joint vision for a reconciled country. In this regard the 40th anniversary of the June 16, 1976 Soweto student



uprising, in 2016, is an opportunity under God (*coram Deo*), for a new journey in our land, based on the values of confession, forgiveness, reconciliation, and healing.

In the words of former conscript Dr Pieter Bezuidenhout, “In the psyche of countless South Africans, June 16 personifies oppression, division, distrust and pain. We need to change that. We want something new and to conclude the unfinished business of the road we’ve travelled (to a new South Africa); “we want to leave a different legacy for our children. We need to confess as people and as individuals – forgive each other, and work together towards a common goal of peace and reconciliation.” This new thing calls for all South Africans to find their voice in the singing of a new song, as it says in Psalm 98:1: “O sing to the Lord a new song!” The Task Team hopes to encourage that churches across the land adopt the call of Psalm 98 to the singing of a new song to God as we experience healing and reconciliation.

Sing to the Lord a new song,
For he has done marvellous things;
His right hand and his holy arm
Have worked salvation for him.
The Lord has made his salvation known
And revealed his righteousness to the nations.
(Ps. 98: 1-2, NIV)

For this work there exists already the representative structure that brings together the June 16 Foundation and the Conscript Generation/Veterans. It is being accompanied by a Task Team chaired by Dr Kobus Gerber, an SACC Executive Committee member, who is a leading member of the Dutch Reformed Church, one of the main Afrikaans speaking churches that are providing pastoral encouragement to this initiative. The Task Team refers to this as Project 16

June – 16 December 2016, dovetailing well with the launching phase of our campaign of healing and reconciliation of “*The South Africa We Pray4*”:

2015 December 16 – June 16 – December 16, 2016



The Task Team has specific action recommendations that they are working on, for the 40th anniversary of June 16, which include the following:

- Launching 40 days of prayer by churches from May 7 – June 16. May 7 is the Saturday immediately after Ascension, and can become a major launch day, possibly at a church in Soweto, to get worshipping communities from “both sides” to begin the readiness spiritual walk to June 16. The actual date for the June 16 event for the SACC will be Saturday June 11, with the General Secretary of the World Council of Churches, Dr Olav F. Tveit, in attendance.
- Making June 16 events include a moment of confession at the Hector Petersen Memorial, to be broadcast live at the main congregation at Orlando Stadium.
- The possibility and mechanism of engaging the people of Soweto on the idea of “church people from the ‘other side’”, constructing “something symbolic in Soweto after 40 years as a symbol of a new commitment to one another and God’s will for our land”
- Working with Soweto churches and fraternal structures of pastors and ministers to prepare the people for these events, and making the day of June 16 2016 a memorable day of hope, with all generations, especially young people, playing a role.

More work is required here, especially on how to engage congregations of the non-Afrikaans member churches of SACC to pick up their mats and walk this road with generous enthusiasm. Some of this will have a bearing on the progress to be made in building ward-based ecumenical structures for public ministry, especially addressing the challenge of poverty and inequality, and making clear the inclusiveness of the reconciliation agenda.

Creative work is required on clarifying the “so what” of the project, and for June 16 to be seen and experienced to have a holistic effect. It will require to be designed to have meaning for people in different parts of the country through local and provincial activities and symbolisms.



Activities may include local/provincial enactments of the Soweto June 16 events, indeed as it happened in 1976, where the unrest fire spread out to different parts of the country. There is a proposal for Robben Island to become another symbol like

Hector Petersen, of confession and reconciliation. The question will be whether this should be a provincial event or another national milestone of focus, as part of the events leading up to December 2016. Further engagement with Project 16 June – 16 December 2016 will clarify the objectives here.

Each SACC provincial formation will be called on to support and guide the provincial formations of Project 16 June – 16 December 2016, with set milestones and action targets leading to December 16 to complete the healing campaign launch cycle, with opportunities for different groups to “discover” each other, share stories and pray together.

SACC will coordinate collaborative provincial teams that include representatives of the June 16 Foundation and the Conscript Generation/Veterans. This will begin with briefings with leaders of churches in the provinces, and securing their support for Project 16 June – 16 December 2016 in their provinces. **ACTION #3, ACTION #4, & ACTION #5**

3. ***Community Dialogues to Promote Social Cohesion:*** To build on the anti-Xenophobia and community integration work piloted in KwaZulu-Natal, and hold community dialogues that will contribute to social change campaigns, social cohesion, reconciliation and social integration, in order to “excommunicate” xenophobia, that is, literally drive the practice and its breeding mind-set out of the communities. The social change campaigns will challenge prejudicial and discriminatory perceptions, attitudes and behaviours that trigger, among others, racism, homophobia and xenophobia. This would be part of a broader counter-xenophobia initiative, infused by the principles and values of “Ubuntu”/ humaneness and the promotion and protection of fundamental human rights, to promote tolerance, inclusivity, human dignity and unity in diversity, after the precepts of Jesus who says: *“In everything do to others as you would have them do to you; for this is the law and the prophets.”* (Matthew 7:12) **ACTION #6**



VI. AFFIRMING FAMILY LIFE

The family unit has evolved over the years and therefore what constitutes a family in the contemporary context is contested. The migrant labour system has had a long lasting effect on the family fabric of most black communities. South Africa has the highest rate of children in the world, living without fathers. Single-headed households are now the more common phenomenon in South Africa, compared to couple-headed households. An SACC commissioned Study has shown that by 2014, 62% of South African families were single parent families, and only 38% were couple families, posing a reality challenge to the Church that regards single parent families as anomalies. This introduces a tension between the reality of the current family structure in South Africa and the ideal family structure promoted by the Church.

The incarnation of Christ has however impacted on all forms of family formation through the life experience of Mary the mother of Jesus who had some of the multiple family permutations that exist in South Africa: Her teenage pregnancy, her widowhood, her suffering the gruesome death of her beloved son, and her becoming a dependent member of an extended family with John, the disciple of the Lord. These are different expressions of family, lived and experienced by Mary the Mother of God; and which are lived and experienced by many in our society today.

Mandated Ministry

The SACC will undertake **six acts** of ministry in this area, in order to nestle a reconciled existence for future generations:

1. **Family Audits:** Each church will be encouraged to conduct an audit of families in their congregations, to establish for themselves the existing make up of families in their pastoral responsibility. This will ensure that interventions are relevant to the actual community, and are tailored to local needs.

To execute this mandate, the SACC will partner with an institution that has already developed appropriate instruments that, with minor adjustments can be availed to churches to use. The management of this across the country in all churches may be costly, and the scientists will advise on how to use sampling to mitigate numbers and costs. Discussions on this are in progress. **ACTION #7**



2. **HIV/AIDS Ministry:** One of the factors that impact on family life in South Africa is the prevalence of HIV and AIDS. It affects spousal relationships; it affects young women and impacts on their marriage prospects. It creates the widespread challenge of child-headed households with all the attendant social and economic ills. HIV and AIDS also accounts for much depression in affected children, living with sick parents for extended periods of time.

The SACC member churches have individually and severally provided disparate ministrations to this epidemic, but now, in the platform of *The South Africa We Pray4* campaign, the SACC will plot the HIV/AIDS support ministry onto the ward-based approach used for the Elimination of Poverty program. There are models that are worth exploring, such as the community mutual support approach developed various churches, and organizations such as by *Humana People to People*. **ACTION #8**

3. **Absentee Fathers:** There is the huge phenomenon of absent fathers. The SACC will explore partnerships with other agencies for a campaign to track missing fathers and restore them in the spirit of the prodigal son. **ACTION #9**
4. **Wedding Challenges:** Some of the reasons for the low marriage rate are financial constraints because of the trend of expensive white weddings in exclusive venues, and excesses of the “lobola” tradition for Africans. Promotional communications will be used for churches to help create an environment where both the rich and poor are comfortable with simple weddings. **ACTION #10**
5. **Shared Parenting:** As part of the promotional communications and teaching, and to promote healing in family life, the church should provide teaching on family that affirms the partnership of men and women in childrearing. In this context the SACC will work with churches to attend to “the roots” of patriarchy that lead to “the trunk” of men drifting away from the family nest and resulting in “the fruit” of male family abandonment and multi-partner relationships. **ACTION #11**



6. **Working Conditions for Parenting:** SACC will engage business, labour and government, to assist worker families towards a healthy balance between work and family; and to consider adjusting working conditions to make for generous paternity leave for fathers to bond with their babies. **ACTION #12**

V. POVERTY & INEQUALITY

Reconciliation devoid of socioeconomic justice can only be but shallow, given the history of dispossession and material deprivation of the majority of South Africans. Lasting reconciliation requires redressing these historic injustices through inclusive and equitable economic development. Inequality persists at worrying levels with glaring imbalances in the distribution of income and opportunity across race and gender. A key leveller of opportunity is quality education. Young people face an uncertain future without adequate provision of quality education and requisite skills. Inequality has a huge social and economic cost as it leads to and sustains poverty, which results in the underhanded survival sub-culture of poor people. In this regard the fact that most poor people are black, yields a consequential racial profiling of the fruits of inequality and poverty – the fruits of family break down, crime and violence. Healing and reconciliation requires dealing with poverty and addressing the roots of material and opportunity inequalities (e.g. in health and education), taking into account the race and gender dimensions of inequality, as well as the impact of the urban – rural split.

Mandated Ministry

The National Church Leaders Forum committed the churches to a ministry of eradicating poverty and the advancement of early childhood cognitive development education. These are part of the **four acts** of ministry that the SACC will undertake in this area, in order to reconcile the lot of marginalized poor people with the fortunes of the country:

1. **Poverty Eradication:** The SACC will roll out the model of the Elimination of Poverty piloted in Soweto, and which was adopted by the Heads of Member Churches in March 2015. It is a three-step poverty eradication campaign, known as *One Family a Time, One Ward a Time!* It works with the family until they are stabilized or pulled out of poverty. The programme



provides for **immediate needs** (from the churches – urgent food, clothes, etc.); **basic needs** (from government & business through church agency – schooling, skills, internships, health, water, electricity, housing, identity documents, grants, jobs, etc.); and addressing long-term needs. Potential **change agents are identified within each family** and assisted with access to educational and/or marketable skills development and finding productive activity (entrepreneurial activity, business, employment). Partnerships are created with government and business.

As part of this program, communities will be encouraged to map their community assets – what all there is of value to build on. Such community mapping also helps identify and locate newcomers, be they from other countries or other South African provinces, in the community asset portfolio. This to help create a positive appreciation of what the newcomers may bring.

ACTION #13

2. ***Addressing Inequality in Health and in Education:*** The object of the church's intervention over inequality as it affects poor families is driven by the recognition that healing and reconciliation requires dealing with the opportunity inequalities in social services such as health and education. On this we seek to factor the race and gender dimensions of inequality, as well as the impact of the urban – rural split.
 - a. On Equity in Health: There is no doubt that South Africa's heavy burden of diseases and ill-health weighs heaviest on poor families, and that there is a cry for an adjustment away from inequalities in this regard. To this end the SACC has secured observer status in the current public hearings on the National Health Insurance scheme, chaired by former Chief Justice Sandile Ngcobo, and establish a continuous presence as part of our assessment of options to deal with inequality and life-changing opportunities for poor families

ACTION #14

- b. On Equity in Education: In the area of promoting equitable opportunities for poor communities in education a number of initiatives by churches are proposed:
 - i. ***Early Childhood Cognitive, Numeracy & Literacy Development:*** Much of the poverty constraints are the consequence of the lack of holistic development for



children of impoverished families, where malnutrition can cause stunting effects; importantly this includes poor cognitive development. Educationalists have suggested that 80% of a person's ability to learn has been formed by the age of nine. It is, therefore, during this period of life that children are most receptive to taking in new ideas. We shall use an integrated programme for an accelerated cognitive development of otherwise disadvantaged children, and help such young children (Age 3-5) to develop a rich understanding of essential cognitive and mathematical concepts, with the objective of providing children with extra opportunities to deal with complexity and grasp mathematical and scientific principles for advanced intellectual development, building a solid foundation for later years. **ACTION #15**

- ii. ***Culturing for Reading:*** Most poor families have limited interest in the practice of reading. The place of habitual reading in the development of the socio-cultural and intellectual development of the human person is widely proven. The impact it has on school performance and general national productivity is not questioned. In South Africa, especially in the Bantu Education system, reading was promoted more for memorizing or regurgitating what has been written rather than critically engaging literature. A 2013 (22 October 2013) report by Leanne Jansen in the Mercury newspaper revealed that “after five years of school, 13 % of Grade 5s (11-year-olds) were illiterate and most were able to score no more than four out of 20 on a comprehension exercise”; and that just 5% of Grade 5 children could reach the required reading rate of 80 – 90 words per minute.

The SACC will partner with organizations that promote the reading culture in a diversity of languages, and work with churches and their congregations through the ward-based ecumenical collaborations. **ACTION #16**

- iii. ***Grade School Education Support:*** The level of school performance in South Africa has been chronically poor, especially in the townships and rural areas where poverty is concentrated. The church should intervene in the education sector to improve educational outcomes as a way of lifting the people out of poverty and addressing inequality. The church has a long history of education development in



South Africa; and churches continue to influence schools with high performance private schools. There are a number grade school support interventions to conduct:

- a) Learner Empowerment: An investment in school going young people remains a priority, to help lift people out of poverty. Most interventions have mostly been at the level of curriculum improvement and teacher development. There is a need to develop pupil self-drive, for them to actively participate in driving their learning process. It is to inculcate a positive and inquisitive mind-set for knowledge and capacity for critical thinking and problem solving. One of the necessary interventions is a community-based educational support service that can be accessible to poor communities with limited infrastructure, where the churches can be of most service to poor communities.
- b) Youth Resource Centre: The SACC will work with churches on a ward-basis to promote establishment of youth resource centres. The primary objective is to establish a Youth Resource Centre that is going to offer a basket of services whose overall purpose is:
 - Strengthening young people's ownership and appreciation of the asset value of their spiritual and cultural roots for identity and sense of "being" as a foundation to build on.
 - Inculcating a positive and inquisitive mind-set for knowledge and capacity for critical thinking and problem solving in social and economic entrepreneurship.
 - Providing a safe and structured environment for self-awareness and personal growth towards a healthy confidence and positive life ambition towards life possibilities.
 - Inculcating a self-drive mind-set to break through the social and intellectual barriers inhibiting the vulnerable youth from poor communities, especially girls.
 - Creating a safe environment for a healthy and positive self-esteem and gender appreciation.
 - Encouraging the development of good citizenship for the village and district;



province and country; the sub-region, the continent of Africa and the world.

For the Youth Resource Centre, a designated church facility will serve as a conventional resource centre with the following services for the immediate local youth:

1. Career guidance services – The centre will provide career guidance services with special attention to matric and university entry support and assistance with scholarship search and guidance with applications. The centre will be resourced with computer work stations.
2. After school support – The centre will be open to neighbourhood children to do home work and the many school projects that require internet access for the present-day curriculum, facilities that children from poor families can not access.
3. Reading Room – The place will be furnished, with shelving for books, magazines, periodicals and rails for newspapers. The room will be stocked as well with basic professional and social materials, such as how to start a business, lifestyles and nutrition, health and wellbeing, etc. This will help towards development of young people and assist them on how to live productive lives with scarce resources. This part of the service will be an extension of the proposed partnership to advance literacy and reading culture.

These basic resource centre services will benefit the immediate environs ward by ward, supporting children and youth from the primary schools and high schools in these areas.

4. A Counselling Support Program – We cannot emphasize enough the hardships and emotional challenges that most young people face in their lives. The woundedness that prescribes the healing we seek to cultivate for a reconciled South Africa has to be addressed with youth, who live with both their own hardship traumas of growing up, plus the transferred woundedness of the adult members of their families. These are



compounded multiple times by the vulnerability of poverty and its attendant physical and psychological insecurity. The Youth Resource Centre will therefore offer a counselling service where possible. Young counsellors will be trained who will be based at the centres, to assist young people cope with harsh realities of life and start rebuilding their lives. There will be a liaison and a referral relationship with trained government social workers in the district to provide on-call support.

ACTION #17

- iv. ***Christian Teacher Enlistment:*** There are many teachers who are active worshippers in the congregations of member churches. The proposal is to enlist teachers of our churches to help in the drive to create a generation of pupils that will be able to succeed. In addition, the proposal is for the church to provide spiritual support to the teaching profession that is so critical to the character formation and values of young people. (See box below).

Brazilian Educator Paulo Freire wrote to his fellow teachers:

“We should devote ourselves humbly but perseveringly to our profession in all aspects: scientific formation, ethical rectitude, respect for others, coherence, a capacity to live with and learn from what is different, and an ability to relate to others without letting our ill-humour or antipathy get in the way of our balanced judgement of the facts”. (In Pedagogy of Freedom, Ethics, and Civic Courage, p.23)

To this end a summit of teachers from member churches will be convened, hopefully during 2016, to explore how best to provide this support, as well as to establish how the teachers can collaborate on an extra-school and non-denominational basis. The first task will be to have member churches take stock of teachers in their congregations – both active and retired, and with that consider how best to communicate with them and how to create the convention of teachers. **ACTION #18**



3. **Financial Literacy Education:** The SACC has a current Financial Literacy Program to help educate congregations and communities on household financial management, even with limited resources. It already seeks to address the high costs of funerals and will now include attention to the costs of weddings and “malobolo”. In addition, the financial literacy program will include education on household budgeting, and also work to inculcate a savings culture from an early age. **ACTION #19**

In addition to the existing educational work on financial literacy and funeral expenses, SACC will partner with cultural promotion organizations to develop credible materials that promote less prohibitive weddings and “makhali/makhazi/malobolo” expenses and/or alternatives.

ACTION #20

SACC will work with the Economic Transformation Task Team to craft functional mechanisms for the promotion of a savings culture, especially for children, and with congregations build up a different attitude to money. **ACTION #21**

4. **Nutrition and Wellbeing:** The church has to address the challenge of food and nutrition for poor people. Consequences of malnutrition and nutrient deficiencies include the stunting of children’s growth and causing learning disabilities – impacting capacity for effective education, affecting the rest of a child’s life and its place in the economy and society. Children's behaviour, intelligence, and performance are significantly affected by the quantity and quality of what they eat. The nutrition challenge in South Africa is primarily a poverty challenge, even though it goes beyond that. The SACC will plot onto the ward-based platform of the Elimination of Poverty, and add the health and nutrition aspect of poverty eradication. In the main this work will involve engaging, especially the SACC Women’s Forum to conduct educational and informational programs to promote:

- Foods that can increase intake of micronutrients
- Household food gardens for access and consumption of a wider diversity of fresh nutritious foods
- Breastfeeding as a standard practice for as long as possible. Estimates are that exclusive breastfeeding for up to six-months stands at as low as 8% of mothers. **ACTION #22**



VI. TRANSFORMING UNEQUAL ECONOMIC POWER RELATIONS

The SACC asserts that economic life is an integral part of the prophetic mission of the church, and economics should never be separated from faith nor should economics be taken out of the churches' sight. As the Psalmist says: *"The earth is the Lord's, and everything in it, the world, and all who live in it"* (Ps. 24:1). Thus, despite the fact that much of the church's economic activity has been in the form of charity, the church can and should intervene on a broader structural level, and be an agent for economic transformation by providing both spiritual guidance as well as taking the lead in economic transformation. Such economic transformation should lead to the fullness of the human life experience with access to and equitable participation in economic opportunities. The apartheid regime built the opposite of this - an economy based on racial exclusion, exploitation and the indignity of poverty. Economic transformation is therefore, for the majority of South African society to move peacefully from the latter state of poverty and indignity to the fullness of economic means and livelihood. Indeed, the objective of the church should be to promote

a just and peaceful economic transformation, for a just, reconciled, equitable and sustainable society, with enough food and shelter for every citizen, and for each child born to grow to their God given potential.

Mandated Ministry

The SACC will undertake **four acts** of ministry in this area, to contribute to the development of a reconciled economic dispensation. And because of the complexity of the issues, there is a need for further and more intensive work through a task team that will expand on the work begun, explore and create practical models for transformation and bring back a comprehensive package of recommendations for church engagement through action and advocacy.

- a) ***The Action Process:*** The initial Economic Transformation Working Group will be reconstituted early in 2016, as the mandated SACC Economic Transformation Task Team. Attention should be given to the extent that transformation can happen to achieve three key things:



- To bring about as much as possible, the direct and substantive participation in the mainstream of South African economy of the black majority, not so much as labour and consumers, but also as co-creators and owners of rural and urban, of agricultural, industrial and commercial economic means.
- To transform the tried and tested economic survival mechanisms of poor communities, such as *stokvels*, into recognized economic activities that count, especially in the financial sector, in order to give value to these endeavours.
- To take account of the integral nature of the regional economies to South Africa, of neighbouring countries that have traditionally been linked to the South African economy through labour and commerce.

To this end the Task Team will be expanded to bring in special skills and know-how that may be necessary for the task, and with a free hand to commission further studies that will enrich thinking with research on specific situations and commendable best practice. The Task Team will need to take account of the essential need for generational mix that will ensure futuristic commitment to any proposed economic interventions.

- b) **Regional Inputs:** The invocation in the South African constitution, of Enoch Sontonga's hymn *Nkosi Sikelel'iAfrika*, for Africa's blessing, a hymn that was adopted by a number of SADC countries for their national anthem, reminds us that South Africa's economic healing and reconciliation is tied up with the fortunes of the African continent, most especially its immediate neighbours whose communities and economies are closely intertwined with those of South Africa. The fact that the South African economy was built on the backs of cheap labour from SADC countries from Lesotho to Zambia and Malawi, creating perennial livelihood routes across the region, is largely responsible for the economic migration that fuels xenophobic tendencies. Yet the fact that all SADC countries serve as one large market place for South African retail, confirms the unavoidable reality of the integrated nature of the regional economy, but under conditions that are currently positive for large traders and not so positive for poor people and small business entrepreneurs. These economic realities, together with the fact that a number of our



churches straddle SADC borders in pastoral responsibility, the SACC Economic Transformation Task Team will need a process of information gathering, analysis and advice from groups of socio-economic experts, academics and church people in some if not all the six immediately neighbouring countries - Botswana, Lesotho, Mozambique, Namibia, Swaziland and Zimbabwe.

To facilitate these inputs, the SACC General Secretary will work with the Task Team Chair and tap on regional networks to request in all humility, the creation of country-based discussion units that will feed into our thinking process. Because the anchor of this campaign is reconciliation, it will be advisable that this process also serves to build conciliatory and collaborative bridges that include young people who are church activists and/or professionals as relational investments for the future. The reflection units of SADC countries will be requested to bring their reflections to an SACC advisory consultation with SACC Economic Transformation Task Team, to inform the thinking on economic transformation as it impacts poverty and inequality unto healing and reconciliation, both nationally and regionally.

As the SACC will be seeking the collaboration of government on public policy matters, it should be hoped in prayer, that these engagements will also draw on the goodwill of governments and institutions in the region, all towards a more reconciled and consciously integrated Southern Africa, economically, especially at the level of ordinary and poorest of our citizens - justice, prosperity and peace without boundaries - The South(ern) Africa We Pray For, an economically coherent region that sustains hope for its most marginalized people. **ACTION #23**

- c) **Business Incubation & Service Hubs:** In the meantime, as part of the local All Churches Mission, the SACC will facilitate the establishment of business incubation hubs – a warehouse-like space with a variety of business packages to learn and practise from: bread baking, wire mesh making, brick making, etc. for people to learn and also rent the same facilities to start up their businesses as they build market clientele ahead of acquiring their own equipment. In addition, the Business Incubation & Service Hubs will



provide professional services and management training to local businesses – accounting, budgeting, marketing, etc. **ACTION #24**

- d) **Survival Appreciation Survey:** It is evident that even the poorest communities have developed coping mechanisms that have sustained them and warded off the worst of circumstances in the hardest moments of need. There will be a survey or study of these survival mechanisms – mutual societies or whatever there is, and seek to build on what they have achieved, to enhance them as much as possible. **ACTION #25**

VII. ANCHORING DEMOCRACY

There is something to be said about the responsibility of society for the democratic culture and democratic ethic in a country. The management of the State is duly mandated to a successful party at the polls. Democracy is a shared liability, creating an ethical poser for citizens in a democracy: that by being necessary participants in the democratic processes and their institutions, citizens have something of a moral contractual arrangement with the State. Citizens, through their representatives, are co-creators of the levers of State and institutions; such as we “created” the Constitution of our Republic, and gave it our recognition and overwhelming support, hence it cannot be changed without a substantial percentage of our votes through Parliament. Citizens are happy beneficiaries of the largesse of State, such as we happily enjoy the social grants and all that the government provides.

But then also we are co-responsible for the mistakes of the State. We can't want the State sometimes and not at other times. This is the reason why it is always hard to deal with the ignorance of a citizenry after the fact when government excesses have become publicly known – the question always is, who knew what about this? (See box below).

“Our experience had made us acutely aware of the possible dangers of a government that is neither transparent nor accountable. To this end our Constitution contains several mechanisms to ensure that government will not be part of the problem; but part of the solution. Public awareness and participation in maintaining efficiency in government within the context of human rights are vital to making a reality of democracy...” Nelson Mandela, 1996.



Therefore, a society emerging from a ruthless apartheid government hostile towards its people, our commitment to nation building and reconciliation requires a political culture that upholds the democratic values enshrined in our Constitution.

The biggest challenge facing our democracy is the declining public trust in democratic institutions. The restoration of public confidence in democratic institutions requires that we uphold and safeguard the independence of Chapter 9 institutions, the principle of separation of powers, the freedom of the press and civil society, and to give substance to citizenship.

In the context of our country, the church has to speak truth to power as it always has, to make intercession for the State and people, and lead by example in upholding institutional integrity, maintain an honest presence in public affairs. In this ministry, the church has a special concern for the “whole people of God”, in a non-partisan manner. The church should therefore not seek to affiliate with political parties as this may undermine its honest pastoral engagement, especially in the support of electoral processes. Nevertheless, the church should be able to make intelligent analyses in the reading of the “signs of the times”, and engage political players as is appropriate, in accordance with the circumstances. Regarding the organs of State or government, the church should engage with honesty and integrity, for the State is the place for all, as government is for all citizens.

In that regard, the Church must use the vision of the common good as anticipated in the just values of the coming reign of God, the moral vision of a “Just, Participatory and Sustainable Society”, and a codified set of virtues, values and obligations. This is the basis of the Church’s engagement in public affairs, which, for an organ of sinful persons, should be conducted in humility.

Mandated Ministry

The SACC will undertake **three acts** of ministry in this area:

- a) ***Civic Education***: The country as a whole needs a comprehensive and on-going democracy education program – perhaps better viewed as a general civic education that deals with all elements of the State and civic duty – including respect for the law and law enforcement agencies. This in the face of daily police killings! We have a duty to ensure the welfare of the State, hence we pray constantly for the government; as Prophet Jeremiah reminds us:



“Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf; for in its welfare you will have welfare.” (Jeremiah 29:7)

Civic education should be part of the church education program, enabling people to appreciate the reason for the church to constantly pray for the State, the leaders of government and good governance. It should include the Constitution; the Symbols of State; the Three Tiers of the Governance System and the Institutions and Organs of State; the role of citizens; taxation and the functioning of the public purse. **ACTION #26**

- b) **Support for Electoral Processes:** At every election the SACC plays a role as part of the monitors. This should continue be and enlarged. But more can be done:
- i. Ward-based Monitoring Services: The SACC should use the ward engagement model applied with the Elimination of Poverty, and involve ecumenical volunteers from all the churches of the ward election. For this to work we shall need to train a lot of ward level people.
 - ii. Polling Station Staffing: The churches should avail themselves with their properties as needed, to the Independent Electoral Commission for the selection of ethical personnel for the management of polling stations. The SACC will work with the IEC to provide any such services that the IEC may from time to time require, beginning with the 2016 Local Government Elections. **ACTION #27**
- c) **On-going Monitoring, Research, Analysis:** The SACC should develop and maintain capacity for the on-going monitoring of the institutions of democracy and educate on significant developments. There should be capacity for relevant research and analysis, in partnership with research institutions and organizations, to maintain the see-judge-act mind-set and approach with theological reflection. **ACTION #28**

VIII. PRAYER ACCOMPANIMENT

One of the perpetually echoing phrases from the National Church Leaders Forum is to *“soak the country in prayer”*. In keeping with this commitment all our work must be in the context of prayer. We request the church leaders to commit their churches to a standard prayer that all of us will use throughout this



campaign. In addition, a network of voluntary prayer groups has been established in order to be a constant prayer chain for the country. Volunteers are called on to join this network in their numbers across the country. Through the church associations like the women’s *manyanos*, youth associations and men’s guilds in our churches, we shall seek commitments to a coordinated prayer rhythm. Again we commend the Lord’s Prayer as the simplest yet most profound gift of prayer from the Lord to us as disciples. *“Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.” (1 Thessalonians 5: 16 – 18).* **ACTION #29**

IX. SUMMARY OF ACTION MOMENTS

What follows now is a grid that tabulates the action moments prescribed for each of the mandated activities above. Of the 29 action moments in this table, 9 are of urgent application, and they are rendered in red within the table, and are presented further below in a consolidated listing. These urgent ones for immediate application are numbers: 1, 8, 13, 15, 18, 19, 23, 27 and 29. These need the urgent attention of the church leaders. Those that are rendered green are dependant on other actions being in place for them to be applied – they are opportunistic. There are yet others that can wait for later implementation.

P#	ACTION #	ACTION DESCRIPTION	ACTION PROCESS
P.21	Action #1	On the Delivery Structure of The South Africa We Pray4: Establish the Delivery Structure around the General Secretary’s office ASAP Program Management Office, Advisory Board, sub-committees, and provincial committees.	<ol style="list-style-type: none"> Program Management Office: The Delivery Structure involves setting up an office with a Program Manager, a secretary and a spokesperson. This is either to be paid for by member churches or be a donated service. But it is immediately required to function. Advisory Board: The formation of the Board is in progress, and is to be



			<p>published by the end of March. It will have five subcommittees - healing & reconciliation, family fabric, poverty & inequality, the Economic Transformation Task Team, and Anchoring Democracy. A volunteer church leader will be needed as champion for each, of these subcommittees.</p>
P.24	Action #2	<p><u>On Reconciliation Conversations:</u> Secretariat to liaise with Institute for Justice and Reconciliation, other organizations and churches with experience in this work to formalize a working model to be shared with member churches.</p>	<p>The partnership request on this with the Institute for Justice and Reconciliation is under consideration.</p>
P.27	Action #3	<p><u>On Church Leaders June 16 Support:</u> SACC to urgently establish a committee of church leaders to work accompany this project, and help mobilize the non-Afrikaans member churches, especially the churches with strong township membership in the cities and towns. This will be referred especially to the NCLF.</p>	<p>Heads of churches to create an SACC-wide support committee of church leaders to help mobilize broad support of churches for this historic project.</p>
P.27	Action #4	<p><u>On Gauteng Leaders and June 16:</u> SACC Gauteng to take the lead in mobilizing Soweto pastors and their churches for the co-hosting of the Soweto events with the Project 16 June –</p>	<p>Gauteng heads of churches to provide visible championship of this project as the province hosts the June Soweto events. SACC Gauteng to establish communication with congregations.</p>



		16 December 2016 Task Team.	
P.27	Action #5	<u>On Provincial Formations June 16 Effect:</u> Provincial briefings unto setting up provincial working teams for project planning and support, ASAP.	For the nationwide spread, each province led by Provincial Executive and Ecumenical Officer to identify its focus activity by the middle of May.
P.27	Action #6	<u>On Community Dialogues for Reconciliation:</u> Provincial Ecumenical Secretaries will write up a work plan to build on the KZN model of community dialogues.	This will be designed in the context of the Ward Wide All Churches Ministry.
P.28	Action #7	<u>On the Family Audit:</u> Secretariat to conclude partnership negotiations and present to NCLF in April 2016.	Church Leaders to discuss this process and guide on its execution. Meanwhile audit instrument gets developed with expert advice.
P.29	Action #8	<u>On All Church Ward Ministry Organization -- This is absolute priority as it is essential ecumenical infrastructure:</u> General Secretary to work with Provincial Ecumenical Secretaries to propose modalities for an effective community ward system of ecumenical collaboration on this ministry, for a conclusive discussion with heads of churches at the April NCLF.	Each province declares their pilot wards by end of March, 2016 . As much as possible this will be developed to support the SACC 2016 elections observer program. Meanwhile, for HIV/AIDS work, partnership explorations are in progress with an NGO that has developed a neighbourhood mutual support approach to HIV/AIDS & TB ministrations that can work with our All Church Ward Ministry.



P.29	Action #9	<p><u>On Absentee Fathers:</u></p> <p>This action will be handled opportunistically in the short term, but has to await the Family Audit process.</p>	
P.29	Action #10	<p><u>On Expensive Weddings:</u></p> <p>This action will be linked to the Poverty & Inequality programs of Financial Literacy.</p>	
P.29	Action #11	<p><u>On Shared Parenting:</u></p> <p>This action will also await the consequential ministries and programs that arise out of the Family Audits</p>	
P.31	Action #12	<p><u>On Working Conditions for parenting:</u></p> <p>This action will also be handled opportunistically in the policy engagements to emerge out of the Family Audit work.</p>	
P.31	Action #13	<p><u>On Ward Ecumenical Organization for Poverty Elimination: This is urgent as the poverty eradication roll-out is overdue!</u></p> <p>This action will link with Action #8 on modalities for ward ecumenical ministry systems, made urgent by the need to prepare for local government elections.</p>	<p>1. Each province declares their pilot wards by end of March 2016. As much as possible this will be developed to support the SACC 2016 elections observer program.</p> <p>2. Agreements be negotiated with various levels of government and relevant churches in localities.</p>



P.31	Action #14	<p><u>On Equity in Health:</u> SACC has secured observer status at the hearings, and a scribe will be attached to the process, for a review by the Advisory Board Subcommittee for Poverty & Inequality, with the support of health economist inputs. In the meantime, the Family Audit may possibly include health access questions for families.</p>	<p>This will also feed into the SACC Economic Transformation Task Team economic modeling.</p>
P.31	Action 15	<p><u>On Early Childhood Cognitive Development – This is ready to go immediately without delay:</u> This action is already under negotiation with Mr. Wally Thiele, the provider of the cognitive development program system, and we should be able to report to NCLF in April, and the provinces will guide on pilot areas to begin with in each province, taking account of the ward ecumenical system.</p>	<p>An in principle agreement has been reached for partnership with Mr. Thiele’s organization, what is now needed is an assessment of the scope of the work depending on the determinations of the provinces and member churches, on the basis of which a memorandum of agreement can be established, and appropriate funding be secured from both member churches and non-church supporters.</p>
P.32	Action #16	<p><u>On Culturing for Reading:</u> For this action the General Secretary will investigate and negotiate optimum partnership agreements with organisations such as Room-to-Read and Molteno Institute for Language & Literacy. The program will, as much as possible, need to work with the organizational infrastructure of the</p>	<p>Partnership conversations are in progress with national service providers over this program, which should be able to kick in as soon as provincial and local arrangements can be finalized with member churches.</p>



		cognitive development Eduhubs.	
P.34	Action #17	<u>On Youth Resource Centres:</u> The General Secretary and Provincial Ecumenical Secretaries will work towards the readiness of the Resource Centres being piloted in at least three provinces in 2017.	Provincial Ecumenical Secretaries to prepare for beginning of 2017 on these.
P.35	Action #18	<u>On Working with Teachers in Churches – This is urgent and should have a position by end of May, 2016:</u> This action is in convening the proposed Christian Teachers Convention/Summit. The General Secretary will work with the Advisory Board and the relevant subcommittee to prepare a recommendation for the consideration of the heads of churches meeting at the NCLF, as the church leaders will need to sponsor this event as part of their intervention in education.	This to be discussed with Church Leaders for them to offer a link educator from each member church, for a conceptual consultation in May 2016.



P.35	Action #19	<p><u>On Extended Financial Literacy – Already in Progress:</u></p> <p>The Provincial Ecumenical Secretaries of the provinces that have been conducting this program will together redesign it and include the new specifics, and with the General Secretary, work on the necessary additional partnerships beyond the Financial Services Board. This will be reported upon at the April NCLF meeting for the information of the heads of churches.</p>	<p>This is already underway, with the Ecumenical Secretaries working on a revision of the existing program. Further funding needs to be secured for the program. Consultations are also in progress with the Financial services Board for the accountability for the program to vest in the office of the South Africa We Pray4 Campaign.</p>
P.35	Action #20	<p><u>On Expensive and Prohibitive Wedding Arrangements & Events:</u></p> <p>This action will dovetail with Action 19 as proposed.</p>	
P.35	Action #21	<p><u>On Savings Culture:</u></p> <p>This action will be in liaison with the Economic Transformation Task Team.</p>	<p>The SACC Economic Transformation Task Team to offer something in their brief, of appropriate incentives for savings from early age.</p>
P.36	Action #22	<p><u>On Nutrition & Wellbeing:</u></p> <p>This action will be followed up after the SACC Women’s Forum has been firmly established with member churches, and will build on the ward based ecumenical ministrations.</p>	<p>This to be discussed in the consultative meeting with leaders of church women before the end of May, 2016.</p>



P.38	Action #23	<p><u>On the SACC Economic Transformation Task Team:</u></p> <p>The required action here is to establish the SACC Economic Transformation Task Team; the 2015 Central Committee already authorized this body, especially over the hesitation to endorse the original suggestion of a churches bank. An interim report may serve at the June 1 NEC meeting. It will be given up to the end of July to prepare its recommendations.</p>	<p><u>This Task Team to be established and in place by end of March 2016. It is to be led by Mr Andile Mazwai, who chaired the economic transformation working group in November workshops.</u></p>
P.39	Action #24	<p><u>On Business Incubation Centres:</u></p> <p>General Secretary to investigate these services and prepare for local application as province get ready.</p>	<p>The Mineworkers Development Agency which pioneered on this work in the 1970s and 1980s, still has some limited capacity to provide training on this; they are based in central Johannesburg, and are willing to work out a functional arrangement with the churches. Much depends on the progress with word based ministration infrastructure.</p>
P.39	Action #25	<p><u>On Survival Appreciation Survey:</u></p> <p>This survey will be a part of the asset assessment at the initiation of the ward-based All Churches Ministry</p>	<p>The information from the survey will also enrich the thinking in the Economic Transformation Task team.</p>



P.41	Action #26	<p><u>On Civic Education:</u></p> <p>This will be delayed pending further engagements with the IEC, other Chapter 9 Institutions, as well as with heads of churches meeting at NCLF in April, for guidance on what can be done in congregations.</p>	
P.41	Action #27	<p><u>On Supporting Local Government Elections: An Urgent One!</u></p> <p>This has the urgency of the local government elections. Conversations between the IEC and SACC will guide the shape that this will take, but clearly it needs the SACC ward-based approach to be set out as a matter of urgency, as indicated already at Action #8 & Action #13 above.</p>	<p>Discussions have been held with IEC national leadership for a codified partnership with SACC on the following services:</p> <ul style="list-style-type: none"> - Ward based observer teams (3 shifts of church agents from early morning to overnight counting period. - Teams of Eminent Persons for peace monitoring - Trained Mediators for conflict resolution - Election management personnel - Hosting international monitors from church partners
P.41	Action #28	<p><u>On Ongoing Monitoring, Research & Analysis:</u></p> <p>The General Secretary will need to apply more strategic thinking on the execution of this mandate, and consider such partnerships as may be worthwhile with internal organizations such as the SACBC Justice & Peace program.</p>	<p>General Secretary to explore partnership with other monitoring agencies, and consider the need for an SACC research desk.</p>



P.42	Action #29	<p><u>The Prayer Work Groups:</u></p> <p>There already exists a network of prayer led by Apostle Linda Gobodo, that has been accompanying this process since the 2015 events that included Pentecost. We also have the Jericho Walls Prayer Network that will be working on the June 16 – December 16 reconciliation project. These two are both most welcome, and will decide what focus they will choose. Should the additional consideration of the Lord’s Prayer be positively regarded, then the Lord’s Prayer will deliberately be part of the prayer campaign.</p>	<p>A communication system to link all volunteer prayer groups to be set up as part of the official coordination of the management office <i>The South Africa We Pray4</i>.</p>
------	------------	--	--

X. CONCLUSION

This is a call to have a coherent and united witness of the Christian Church in South Africa. This is to stay true to our organizational commitment “to lead common Christian action that works for moral witness in South Africa, addressing issues of social and economic justice, national reconciliation, the integrity of creation, eradication of poverty, and contributing towards the empowerment of all those who are spiritually, socially and economically marginalized. This we should do ceaselessly – in all seasons, as Prophet Isaiah says: “I have posted watchmen on your walls, Jerusalem (South Africa); they will never be silent day or night.”

The commitment to *The South Africa We Pray For*, is a commitment to act in a prayerful disposition – seeking to “Pray and Work”, to “Pray and Work”! As the Prophet Micah says: “What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? In this context the



church cannot be triumphalist or arrogant, but it has to be accompanied by a confessional and penitential dimension, in recognition of our own gross imperfections as individuals and institutions; and for being knowingly and unknowingly complicit in the injustices that pervert our land. Our prayer will precede, accompany and follow inspired action for transformation for the good of our society under God. For, the One who said: *“You are the salt of the earth”* Matthew 5:13, also made the promise: *“Behold I am with you till the end of the age!”* (Matthew 28:20).





REGINA MUNDI DECLARATION OF SOUTH AFRICAN CHURCHES: THE FULL TEXT

STATEMENT & DECLARATION

South African Council of Churches

16 December 2015

THE SOUTH AFRICA WE PRAY FOR: A Call to Pray and Work for Sustained Hope in Humility and Faith

DEDICATION:

We, the South African Council of Churches reaffirm our commitment to the people of South Africa, in the name of Jesus Christ our Lord and Saviour, whose mission in the world is our solemn mandate. We rise, at a time such as this in our nation, to proclaim the message of Him who said:

"I have come that they may have life, and have it more abundantly; I am the Good Shepherd"! (John 10: 10 - 11).

We rise in the name of Him who said:

"The Spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor; he has sent me to heal the brokenhearted, to preach freedom to the captives, and recovering of sight to the blind, to set at liberty them that are oppressed." (Luke 4:18).

We rise to the mission of the One who through the Psalms says:

"Because the poor are plundered and the needy groan, I will now arise," says the Lord. "I will protect them from those who malign them." (Psalm 12:5)

We rise to pray for healing, to the One who in the book of Isaiah says:

"Then... your healing will quickly appear; then your righteousness will go before you, and the glory of the Lord will be your rear guard. Then you will call, and the Lord will answer; you will cry for help, and he will say: Here am I." (Isaiah 58:8)



CONTEXT:

The year 2015 has been one where the leaders of our churches have "soaked the country in prayer" even as St Paul calls on us to "pray ceaselessly". The South Africa we live in today, 21 years into Nelson Mandela's promised "*united, non-racial, non-sexist, democratic and prosperous society*", we are losing sight of this vision.

We are a polarized nation – spatially, socially, economically, and politically. Life's realities and the education pathways to economic opportunities are racially lopsided. Family fabric is disintegrating. The cost to poor communities, of corruption and maladministration is immense. Reconciliation remains a myth. We believe we are currently at risk of losing the glimmer of that promise of a just country – making our call for prayers a prudent one. We, however acknowledge (according to James 2:17) that faith without works is dead. Therefore the church leaders' call to prayer for the promise of a reconciled and prosperous society must be supported by action.

DECLARATION:

The South African Council of Churches is committed to identifying, praying and acting together on critical socio-economic issues that will make a marked difference in the quality of life in South African society.

As the churches of South Africa, we will:

Pray and act for Healing & Reconciliation, healing the past, and engaging the challenge of gender, ethnicity and race.

Pray and act for the destruction of Poverty and inequality, addressing the need to reverse poverty and inequality in order to reconcile the lot of marginalized poor people with the fortunes of the country.

Pray and act for Economic transformation, by dealing with long-standing need for economic transformation and identifying the trade-offs necessary to address the fundamentals that result in a reconciled economic dispensation.

Pray and act for the restoration of the Family Fabric, by facing up to the tattered family fabric which has been caused by the impact of transition of especially the African family life, in order to nestle a reconciled existence for future generations.



Pray and act toward anchoring democracy, where corruption, maladministration and the decline of trust in public institutions is interrogated to promote a transparent and functional democracy.

Today, we commit to a just, reconciled and equitable and sustainable society, free of racial, tribal, xenophobic and gender prejudices, free of corruption and deprivation and with enough food and shelter for every citizen; and for each child born to grow to their God-given potential.

This is the South Africa we believe God intends for us.

This is the South Africa We Pray For, and shall work for.

PUBLIC PARTICIPATION:

We invite South Africans and all people of goodwill the world over, to join us in prayer for this promise of South Africa. All people of faith anywhere in the world are free to join this prayer without boundaries, for The South Africa We Pray For, by using the **#TheSouthAfricaWePray4**

Signed on this day, 16 December 2015, at the Regina Mundi Church, 1, 149 Mkhize Street, Soweto, Johannesburg, 1860:

BISHOP ZIPHO SIWA

PRESIDENT

SOUTH AFRICAN COUNCIL OF CHURCHES

BISHOP MALUSI MPUMLWANA

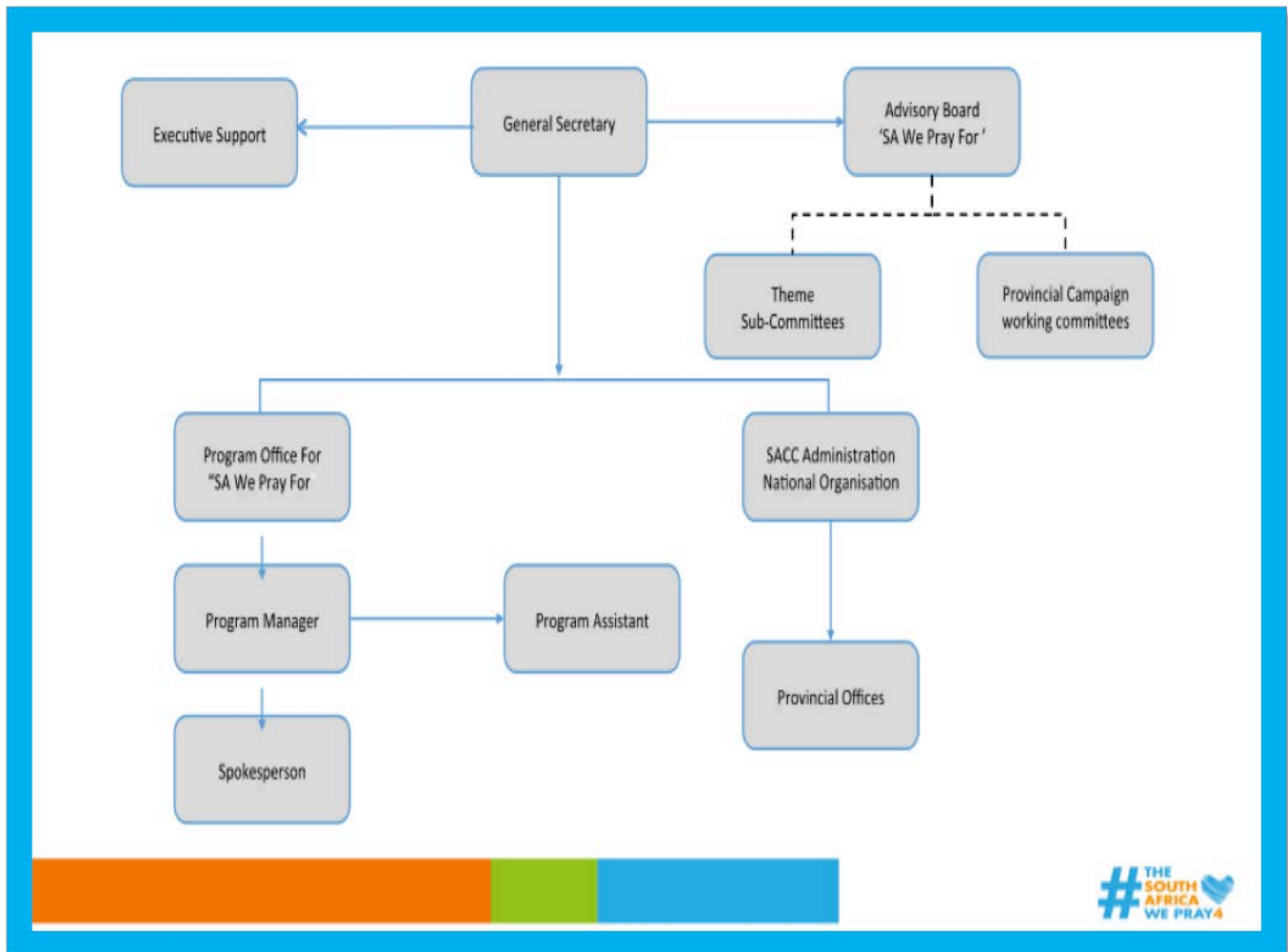
GENERAL SECRETARY

SOUTH AFRICAN COUNCIL OF CHURCHES

Signed on behalf of the leaders of churches in South Africa:



The South African Council of Churches (SACC) organisation structure and office of the General Secretary





"Truth is lacking, and he who departs from evil makes himself a prey. The Lord saw it, and it displeased him, that there was no justice. (God) saw that there was no man, and wondered that there was no one to intercede."

(Isaiah 59:15 - 16)

Pray and act for



The Fabric
Of Family



Poverty &
Inequality



Economic
Transformation



Anchoring
Democracy



Healing &
Reconciliation

**CHURCH
IN ACTION**



South African Council of Churches