

RETURNS TO REMITS

General Assembly 2012:

Note to all Presbytery Clerks:

The General Assembly in 2012 adopted the following proposals and remitted them to Presbyteries for their consideration and report in terms of para 12.50 of the Manual. In order for the Executive Commission in 2013 to be able enact these decisions or otherwise, it is essential that all Presbyteries consider all these remits and send their returns on the remits to the Clerk of Assembly by the stipulated dates without fail. It is the responsibility of Presbytery Clerks to see that this is done.

UNDER THE CONFESSIONS OF FAITH COMMITTEE REPORT:

4. The Assembly
 - a) adopts the new amendments to the Confession of Faith proposed in Appendix C;
 - b) remits them to all Presbyteries in terms of the Manual, par. 12.50, as amended; and
 - c) sets the date for returns as 30 March 2013.

"[This motion unfortunately identified the wrong Appendix. Appendix *C* did not need to be remitted (again), as enough returns were made in 2012 for it to be enacted by the Assembly. By mistake a proposal to enact it was omitted. And as a result this proposal referred to Appendix C instead of Appendix *D*, which was the one that should have been remitted.

The remitting of Appendix C therefore falls away. The *enactment* of Appendix C and the remitting of *Appendix D* will now have to be referred to the Executive Commission next year.]"

UNDER THE MANUAL COMMITTEE REPORT:

2. The Assembly approves the Constitutional Principles for the Zambian Synod as included in Appendix A to this report and the amendments to the Explanatory Notes to Chapters 10 and 11 as included in Appendix B to this report.
4. The Assembly inserts new para 7.88 (e) and (f) as follows and rules that the current para 7.88 (e) become (g):

"(e) Alternatively, if a Session finds that none of its elders is willing to be commissioned for a year, it may commission elder(s) to each meeting of the Presbytery. If a Session chooses this alternative, the Session Clerk of the congregation communicates this to the Presbytery Clerk at the first

ordinary meeting of the Presbytery following the sitting of the General Assembly.

(f) The Session Clerk communicates the names of the person(s) commissioned to the meeting of the Presbytery at least three weeks before that meeting of the Presbytery to ensure that the papers for the meeting can be delivered to the persons so commissioned in good time."

5. The Assembly inserts new para 16.161:

"No retired minister may serve as stated supply in any one congregation for more than a two-year term or a one-year term renewed once subject to 16.8.1 of the Manual of Faith and Order."

See above when referring to proposals 6 and 7 below:

6. The Assembly rules that:
 1. Proposal 2 (Constitutional Principles for the Synod of Zambia),
 2. 4 (amendment to para 7.88), and
 3. 5 (new para 16.161)

above constitute a material change in the Church's constitution and/or its laws regarding government and accordingly sends them to the Presbyteries for their approval. The Assembly instructs Presbyteries to respond to the Clerk of Assembly by 31 March 2013.

7. With regard proposal 2, the Assembly rules that, provided a majority of the Presbyteries approve the adoption of the Constitutional Principles, the Assembly empowers the 2013 Executive Commission with the powers of the Assembly to enact and to make any necessary arrangements, to effect that legislation.

UNDER THE WORSHIP COMMITTEE REPORT (For comment by Presbyteries only):

15. The Assembly:
 - a) draws the attention of all Ministers and all who are licensed to administer the sacraments to the "Directions for the Administration of Baptism and Public Profession of Faith" in Appendix G below; and
 - b) approves these Directions for implementation in practice and for comment; and,
 - c) urges that comments be sent to the new convener of the Worship Task Team by 31.3.2013, in order that a final draft of the Directions may be presented to the Executive Commission in 2013 for it to adopt.

SUPPORTING DOCUMENTATION FOR REMITS:

1. NEW PARA 16.161: Remit (GA/12/01)

"No retired minister may serve as stated supply in any one congregation for more than a two-year term or a one-year term renewed once subject to 16.8.1 of the Manual of Faith and Order."

2. THE ASSEMBLY INSERTS NEW PARA 7.88 (E) AND (F) AS FOLLOWS AND RULES THAT THE CURRENT PARA 7.88 (E) BECOME (G): Remit (GA/12/02)

"(e) Alternatively, if a Session finds that none of its elders is willing to be commissioned for a year, it may commission elder(s) to each meeting of the Presbytery. If a Session chooses this alternative, the Session Clerk of the congregation communicates this to the Presbytery Clerk at the first ordinary meeting of the Presbytery following the sitting of the General Assembly.

(f) The Session Clerk communicates the names of the person(s) commissioned to the meeting of the Presbytery at least three weeks before that meeting of the Presbytery to ensure that the papers for the meeting can be delivered to the persons so commissioned in good time."

3. CONSTITUTIONAL PRINCIPLES FOR SYNOD OF ZAMBIA: Remit (GA/12/03)

Appendix A

Chapter

THE UNITING PRESBYTERIAN CHURCH IN ZAMBIA

Explanatory note

The General Assembly, recognising the special needs of the Synod, the Presbyteries and the UPCSA in Zambia, decided in _____ that a Synod was needed in that country to represent the General Assembly in its area in certain respects. Hence the Assembly empowered the Synod of the Uniting Presbyterian Church in Zambia to promote the proclamation of the gospel and to supervise the life of the Church.

Section 1 - CONSTITUTION

1. The Synod of the Uniting Presbyterian Church in Zambia is the Council of this Church representing the UPCSA in Zambia.
2. General Assembly formed the Synod of the Uniting Presbyterian Church in Zambia in _____, fixed its name and specified the Presbyteries that initially fell within its boundaries as follows:
_____.
3. The General Assembly fixed the time and place of the Synod's first meeting as _____ and appointed _____ to convene and constitute the meeting.
4. The members of the Synod of the Uniting Presbyterian Church in Zambia are:
 - (a) all the Ministers and Elders who are on the Rolls of all the Presbyteries within its boundaries and
 - (b) any Ministers and Elders whom adjoining Synods have duly appointed and commissioned as members of it. (See para 11.9.)
5. The General Assembly may add to the Synod any Ministers and/or Elders from other Synods for specified purposes. Such Assessors have all the rights and privileges of members of the Synod for the term for which the General Assembly has appointed them.
6. A Session's commissioning to Presbytery also constitutes an Elder a member of the Synod for the period for which he/she has been commissioned. No Elder may take his/her seat in the Synod, however, until
 - (a) the Clerk of a Presbytery has certified to the Clerk of the Synod that the Presbytery has placed the Elder's name on its own Roll
or

(b) a Session has commissioned the Elder to the Presbytery and the Synod and formally informed both Councils of this, and the Synod has received and approved the commission.

The Session thus commissions an Elder to represent it on both the Presbytery and the Synod and in notifying them indicates that it has done this.

7. The Clerk of every Presbytery in the Synod sends to the Clerk of the Synod a list of the names and addresses of the Elders whose commissions the Presbytery has received and approved. The Presbytery Clerk does this not later than 2 months after the end of the month in which General Assembly has a stated meeting or, in years when General Assembly has no stated meeting, not later than 1 October. The Presbytery Clerk advises the Clerk of the Synod without delay of any subsequent changes in the commissions. The Synod of the Uniting Presbyterian Church in Zambia may call for the production of the commission of any Elder if it so wishes.
8. The Synod of the Uniting Presbyterian Church in Zambia may receive and approve the commission of an Elder from a Session or of a member from an adjoining Synod at any of its meetings, whether such meetings are ordinary or special or adjourned.
9. The Synod of the Uniting Presbyterian Church in Zambia is entitled to appoint not more than one Minister and one Elder from within its boundaries to each of its adjoining Synods. It furnishes those appointed with commissions in due form. An adjoining Synod that receives and approves such a commission thereby accepts the person appointed as a member for the period of the commission. Everyone so commissioned reports to the appointing Synod at its next ordinary meeting after his/her first attendance at the other Synod.

10. The Synod may associate with itself for the time being, with the right to speak but not to vote, any enrolled member of this Church or any other Church who is present at its meeting. No one may be associated when the Council is meeting in private (see para 14.16).
11. At its first constituted meeting and thereafter at its first ordinary meeting after the last previous meeting of every General Assembly or Executive Commission the first business of Synod must be:
 - (a) to examine and adjust its Roll of members, and
 - (b) then to induct from among its members a Moderator.
12. At its last ordinary meeting before every ordinary meeting of the General Assembly or the Executive Commission the Synod of the Uniting Presbyterian Church in Zambia appoints its Moderator Designate for the ensuing year.
- 13.1 During the Moderator's term of office the Synod may appoint him/her to visit various charges within its boundaries with a view to giving them advice and/or stimulating their interest in the life and work of the Church. He/she must report his/her diligence to the Synod.
- 13.2 As the Moderator is an ambassador of the Synod to all parts of The Uniting Presbyterian Church in Southern Africa (UPCSA) in Zambia and shall, as far as is possible, make visits to Congregations, institutions, and regions of the Church in response to invitations. These visits are for the purpose of representing, strengthening and encouraging the Church, its people and its work. In particular, the Moderator shall tour one Presbytery of the Church each year as may be appointed by the Synod.

14. The Synod of the Uniting Presbyterian Church in Zambia appoints one or more Clerks to take its Minutes, keep its records, and perform such other duties as it assigns.
15. The Synod of the Uniting Presbyterian Church in Zambia is entitled to assess the Congregations through the Presbyteries within its boundaries for the funds necessary to carry out its duties. It bases the assessment on the annual income of every Congregation in a manner to be decided by the Synod.
16. The Synod of the Uniting Presbyterian Church in Zambia appoints a Treasurer to take charge of its funds and to report to it thereon when required. It appoints also one or more Auditors to audit its accounts and report thereon.

Section 2 – OFFICE BEARERS

OFFICE BEARERS

17. The office bearers of the Synod shall be the Moderator, General Secretary, Clerk, Business Convenor and Treasurer. The Synod may also appoint a Deputy General Secretary.

MODERATOR

18. The Synod elects a Moderator from among its members. He/she continues in office as Moderator until his/her successor has been inducted. The procedure for the election of the Moderator is set out in para 10.11, and his/her authority and duties are set out in paras 10.16 to 10.20.

Election and tenure of office

19. The term of office of the Moderator of the Synod is two years.

20. The election takes place at least three months before the first ordinary meeting of the Synod following the stated meeting of General Assembly.
21. The method of election of the Moderator is the same as that in paras 16.37-38.
22. The Moderator may be elected for a second period of two years after which the Synod elects another Moderator.
23. If the Moderator is an Elder, Synod may grant him/her, while in office, authority to administer the Sacrament of the Lord's Supper in accordance with the prescribed services in the Service Book and Ordinal, subject to his/her satisfying the General Assembly's Ministry Committee as to his/her understanding of the Sacrament.

Authority and Duties of the Moderator of Synod

24. The Moderator
 - (a) presides over the meetings of the Synod, takes precedence over its members, and acts officially on its behalf, but is subject to the Synod in all matters and abides by and acts upon its decisions;
 - (b) acts as pastor to all Ministers and Probationers within the Synod;
 - (c) may be invited by any Minister or Session of a Congregation within the boundaries of the Synod to visit that Congregation to mediate between and/or counsel any parties within the Congregation.
25. The duties of the Moderator are
 - (a) to constitute and conclude each meeting with prayer or other devotions;
 - (b) to decide who may speak at any time;

- (c) to take the vote;
 - (d) to announce decisions;
 - (e) to moderate the discussion and keep order;
 - (f) to call on members to discharge any function which has been or is assigned to them;
 - (g) to see that business done has been duly recorded;
 - (h) to sign the minutes;
 - (i) in general to speak and act officially in the name of the Synod as instructed by it and
 - (j) to preside over the funerals of Ministers' spouses and Ministers' children.
26. An acting Moderator must so designate himself/herself when signing any records or documents of the Council.
27. The Moderator does not have a vote in determining the outcome of any proposal before the Synod unless there is an exact (50/50) division between the members of the Synod who have voted, in which case he/she exercises a casting vote.
28. The Moderator speaks publicly in the name of the Synod whenever so instructed by the Synod. The Moderator may speak publicly after consultation with the Synod General Secretary and such other persons or Committees of the Church as are most closely involved with the issue being dealt with. If the Moderator expresses any personal opinion, he/she shall clearly indicate that he/she is speaking in a personal capacity and not on behalf of the Church.
29. The Moderator may vacate the chair in favour of a former Moderator (or, if no former Moderator is present, another member of the Synod), should he/she wish to speak on any matter before the

meeting. In such an event he/she has the normal voting rights of a member of the Synod.

30. The Moderator may attend and participate in, without vote, the meetings of all Committees of the Synod.
31. The Moderator shall be the official representative of the Church at gatherings and functions, both civic and ecclesiastical, to which The Uniting Presbyterian Church in Southern Africa (UPCSA) in Zambia is invited or at which it is to be represented, unless otherwise provided by the Synod. The Moderator may appoint a deputy to represent him/her at a specified gathering or function.
32. If the Moderator, through any cause, is unable to discharge his/her duties, the previous Moderator acts in his/her place or, failing him/her, the most recent Former Moderator available. Should there be no Former Moderator available,
- (a) if Synod is sitting at the time, the Clerk calls upon members to choose a temporary Moderator, who shall hold office until the Moderator is able to resume his/her duties or a Former Moderator becomes available; and
 - (b) if the Synod is not sitting at the time, the Clerk, the Deputy Clerk(s), the Business Convener and the Synod Treasurer, who are hereby authorised to act as a Special Committee, appoint a temporary Moderator, whose period of office will be as stipulated in (a) above.

CLERK

33. At the meeting at which the Moderator is elected the Synod elects a Clerk who holds office for the same period as the Moderator (note para 10.11), but may be re-elected for as many further periods as

the Synod chooses. Synod may also appoint a Minute Clerk who, if not a member of the Council, has the right to speak but not to vote.

34. The Clerk
- (a) keeps the Roll of members;
 - (b) brings before the Council all business entrusted to him/her;
 - (c) minutes the proceedings of the Council;
 - (d) takes charge of its records and papers;
 - (e) gives extracts from its minutes to those entitled to them; and
 - (f) discharges other duties laid on him/her by the Council.

TREASURER

35. At the same meeting at which the Moderator is elected the Synod appoints a Treasurer, who holds office for two years, but may be re-elected for any further periods of two years as decided by the Synod.
36. The Treasurer takes charge of the funds and accounts of the Synod and reports on them as required. The audited accounts of the Synod must be submitted annually at an ordinary meeting of the Synod.

GENERAL SECRETARY OF THE SYNOD

37. The Synod may appoint a General Secretary for such periods and on such conditions as the Synod may determine; provided that the first period may not exceed five years, and each subsequent period may not exceed three years. The General Secretary may be remunerated on either a full time or part time basis.
38. Provided they are either Ministers or Elders of the UPCSA, the office bearers of the Synod (Moderator, General Secretary, Deputy General Secretary, Business Convenor, Clerk and the Treasurer) are

members of Synod by virtue of being appointed to these offices, even if not commissioned by their Sessions (or Committees of Oversight or Church Councils in terms of para 10.3(i) and 10.3(k)).

Section 3 - FUNCTIONS AND DUTIES OF PRESBYTERIES AND SYNODS

39. The Presbytery (a) exercises oversight and discipline over all Ministers, Probationers, Students for the Ministry, Church Development Evangelists, Lay Preachers and all other members of this Church within its boundaries (see para 18.43);
- (b) appoints acting Sessions (see para 10.48) and Interim Moderators of Session (para 16.25(a)). (An Interim Moderator has the right of delegation in all matters save those relating to the filling of a vacancy.);
- (c) satisfies itself through its Interim Moderators that adequate pulpit supply is arranged in vacant charges and that such charges are filled without undue delay;
- (d) arranges regular Visitations with all Congregations within the boundaries, considers all matters relating to the condition of such Congregations, with full power to review and, as occasion requires, to call for the Membership Roll and other rolls, Minute Books and records of the Sessions and bodies administering the temporal affairs of such Congregations for scrutiny and attestation;
- (e) takes advantage of opportunities for Church development within the boundaries and originates or encourages the establishment of development work;
- (f) takes and exercises the oversight of Church educational and welfare work within its boundaries;
- (g) considers and, as it sees fit, approves or declines to approve Calls;

- (h) appoints any Minister or retired Minister employed by the Congregation to assist part-time or full-time in the ministerial work of any Congregation, provided that the Presbytery consults with the Ministry Committee of General Assembly before making such an appointment (paras 16.158-161 apply);
 - (i) grants leave of absence to Ministers of Congregations within its boundaries in terms of paras 16.81-83 and appoints an Interim Moderator in any case where the special leave granted is for a period longer than 90 days;
 - (j) severs forthwith the pastoral tie when the Minister's absence from his/her charge is to exceed twelve months;
 - (k) receives from every Congregation a report on all the emoluments its minister/s receive no later than the Synod's first stated meeting of the calendar year, and reports to the Maintenance of the Ministry Committee (see para 8.10);
 - (l) appoints special times for penitence, intercession, or thanksgiving;
 - (m) gives public expression to its view on matters relating to the welfare of all the people within its boundaries;
 - (n) nominates, through the Synod, if it so desires, a candidate to be Moderator Designate of the General Assembly;
 - (o) sends to the Clerk of Synod, before the date specified by the Synod, a brief report embodying the following particulars:
 - (i) the dates on which it holds its stated meetings;
 - (ii) the changes in the ministry that have taken place;
 - (iii) the names of any of its Ministers and of its Elders who have been Commissioners to the General Assembly, who have died during the year;
 - (iv) the names and addresses of any Ministers without charge under its care; and
 - (p) has oversight of all methods of fundraising within its boundaries;
 - (q) acts in all matters the General Assembly remits to it;
 - (r) sends out annually to each Congregation a questionnaire to gain all necessary factual information. Each Congregation is required to submit this information to its Presbytery within three months of the end of the Congregation's financial year.
40. The Synod in consultation and in partnership with its Presbyteries:
- (a) is responsible for the regular and faithful preaching of the Word, the administration of the Sacraments, and the pastoral care of the Congregations within its boundaries;
 - (b) ordains Ministers to their office (note paras 17.39-44), inducts or introduces Ministers to their charges, releases them therefrom, and sets apart those appointed to special work within the boundaries of the Synod. A Probationer is ordained only if he/she has been awarded a Ministry Certificate (see para 17.39) and has been appointed to a charge or has received a Call to a Congregation;
 - (c) constitutes new Congregations following the procedure set out in paras 6.29-52; approves the merger of Congregations in accordance with para 6.84 ; dissolves Congregations in accordance with paras 6.77-83; maintains a register of Congregations within its boundaries and of preaching stations;
 - (d) receives Ministers without charge certified to it by other Presbyteries and Ministers seconded by the General Assembly who reside within its boundaries;

(Every seconded Minister or Probationer is required to be an enrolled member of a Congregation within the Synod's boundaries. See also para 16.27.);

- (e) arranges for and supervises the training of those offering themselves as Lay Preachers, and admits them and sets them apart to the Order of Lay Preachers (see Chapter 10 Section 10 ff);
 - (f) ensures that each Minister within its boundaries who is eligible for admission under the rules of the Pension Fund becomes a member of that Fund;
 - (g) reviews the minimum stipend within its boundaries at its first stated meeting of the calendar year and reports to the Maintenance of the Ministry Committee (see para 8.9);
 - (h) receives applications by Ministers within its boundaries for leave to retire from the active ministry and to be granted Pension Fund benefits and transmits the applications to the General Assembly with recommendations;
 - (i) decides on the resignation of Ministers and other agents of the Church;
 - (j) issues Certificates of Credentials in accordance with Appendix C (4)7;
 - (k) appoints special times for penitence, intercession or thanksgiving;
 - (l) transmits to higher Councils of the Church overtures and petitions addressed to such Councils and approaches such Councils by overtures and references;
 - (m) gives public expression to its view on matters relating to the welfare of the people within its boundaries;
 - (n) commissions Ministers and Elders to represent it in the General Assembly in accordance with the basis of representation of its constituent Presbyteries as decreed from time to time by the General Assembly (note paras 12.2-3);
 - (o) appoints one representative from each of its Presbyteries to the Nominations Committee of the General Assembly in terms of the Standing Orders of the General Assembly;
 - (p) sends to the Clerk of General Assembly, before the date specified in the Standing Orders of the General Assembly, a brief report embodying the following particulars:
 - (i) the dates on which it holds its stated meetings;
 - (ii) the changes in the ministry that have taken place;
 - (iii) the names of any of its Ministers and of its Elders who have been Commissioners to the General Assembly and have died during the year;
 - (iv) the names and addresses of any Ministers without charge under its care; and
 - (v) any other matters upon which the General Assembly may require it to report;
41. The Synod of the Uniting Presbyterian Church in Zambia
- (a) has oversight and authority over the Presbyteries, Sessions and congregations within its bounds;
 - (b) handles, orders, and/or corrects anything that any Council or party within its jurisdiction has omitted or done incorrectly or raised or that may appear in Presbytery records and
 - (c) may delegate any of the powers and functions listed above to the Presbyteries by consultation and agreement with the Presbytery/Presbyteries concerned.

SYNOD'S AUTHORITY

42. Subject to the provisions of the preceding paragraphs the Synod has authority to deal with the following matters:

(a) **General supervision**

The general supervision, oversight and promotion of the life and work of the Church within its boundaries.

(b) **The supervision of Presbytery records**

The power to supervise entitles the Synod to express disapproval of any recorded proceedings. This does not entitle it to reopen any matter that has been finalized or to require any other papers in that connection to be produced for it to examine.

(c) **The visitation of Congregations by Presbyteries**

It is the duty of every Presbytery within the Synod of the Uniting Presbyterian Church in Zambia to report the results of every visitation within its own boundaries to the Synod. If the Presbytery is unable to report satisfaction with the state of a Congregation and sees fit, it may withhold its report for a period not longer than one year, in order to remedy the situation by another visitation. If at the end of this period it is still unable to report satisfaction, it must report the whole situation to the Synod.

It is the duty of Synod, whenever a Presbytery reports dissatisfaction, to appoint a Commission of the Synod:

- (i) to make further enquiry in consultation with Presbytery,
- (ii) to take such steps as it considers necessary to remedy the situation, and
- (iii) to report back to Synod.

If the Synod considers it advisable, the steps taken in (ii) above may be in the form set out in paras 10.35-50 with the necessary changes.

(d) **Delimitation of Areas**

Synod has jurisdiction to adjudicate on matters affecting the delimitation of areas within its boundaries.

(e) **Synod's Administrative Review Panel and Synod's Court**

This Panel, acting within its jurisdiction, deals with applications for Reviews and Complaints (see Chapter 15). Synod's Court, acting within its jurisdiction, hears Appeals (see Chapter 18).

(f) **Petitions**

The Synod hears and disposes of Petitions (see Section 4 of Chapter 14) brought before it from Presbyteries, subject to the right of the General Assembly's Administrative Review Panel to review Synod's decisions.

(g) **Change in method of administering the financial affairs of Congregations**

The Synod has authority to dispose of any case in which a Congregation within its boundaries wishes to change the method of administering its financial affairs. This is provided that when the Congregation receives or seeks a grant from any General Assembly Committee, the Synod acts only if it has the approval of the Committee concerned and has legal advice that the proposed change is not in conflict with any Trust Deed or other legally binding documents that apply to the Congregation concerned.

(h) **Appointments to Standing Committees of the General Assembly**

The Synod makes such appointments to the Standing Committees of the General Assembly as that Council may provide for in its Standing Orders.

(i) **Activities of General Assembly Committees**

The Synod is entitled at its ordinary meetings to receive reports from General Assembly Committees on their activities within its area. To that end it may at its own expense invite the Conveners or other members of such Committees to attend its meetings and report on their activities within its boundaries. It may also make such recommendations as it sees fit to such Committees.

(j) **Transmission of Overtures**

The Synod transmits to the General Assembly any overture originating in it or transmitted to it from or through a Presbytery.

(k) **Presbytery Records**

The Synod calls for Presbytery records in order to examine and attest them and fixes the times by which Presbytery must deliver these to it. It takes such action as it deems necessary on the basis of such examination. The Moderator and Senior Clerk of Synod sign Presbytery records to attest them.

(l) **Urgent Matters**

If any matter requiring the urgent attention of Synod arises after the meeting of Synod and before the meeting of General Assembly, an Executive Commission or any other such body as Synod may appoint shall act on behalf of Synod, subject to the provisions of para 13.8 with the necessary changes.

REVIEW BY, AND REPORTS TO, GENERAL ASSEMBLY

43. The Synod must submit its records to every ordinary meeting of the General Assembly for examination and attestation and report on the following matters:
- (a) the name of its Moderator;
 - (b) the time and place of its ordinary meeting(s);
 - (c) changes in the ministry within its boundaries during the period under report;
 - (d) the establishment, reduction, and/or dissolution of charges within its boundaries during the period under report;
 - (e) the creation of new charges within its boundaries, either by establishment or by the union or amalgamation of existing charges;
 - (f) any matter arising in any of its Presbyteries which requires to be dealt with by the General Assembly;
 - (g) the activities of its Administrative Review Panel and of its Court;
 - (h) the names of Ministers without charge and Ministers from other Churches who have been received by any of its Presbyteries during the period under any law of the Church;
 - (i) any other matters on which the General Assembly directs it to report.

The report of the Synod deals with no other matters than those specified above. If the Synod of the Uniting Presbyterian Church in Zambia desires to bring before the General Assembly any matters not covered by its report, it does so by overture or petition.

44. The Synod of the Uniting Presbyterian Church in Zambia has the right to call on any of its Presbyteries to report to it on any matter on which the General Assembly requires it to report.

45. It is the duty of the Clerk of the Synod to forward its report to the Clerk of the General Assembly in terms of the Standing Orders of the General Assembly.

Section 3 - MEETINGS AND PROCEDURE

46. The Synod holds an ordinary meeting either as the General Assembly directs or as its own preceding ordinary meeting appoints.
47. The Synod of the Uniting Presbyterian Church in Zambia holds an ordinary meeting at least once annually not later than 30th April.
48. The Synod of the Uniting Presbyterian Church in Zambia may appoint a special meeting. The rules governing such a meeting are the same as those applicable to Presbyteries.
49. The Moderator of the Synod of the Uniting Presbyterian Church in Zambia, either on his/her own authority or on a requisition from at least a quorum of the Synod (defined in para 51 below), may convene a special meeting to deal with any business that appears to call for an urgent decision.
50. When the Moderator calls any special meeting of the Synod of the Uniting Presbyterian Church in Zambia, the first business is to approve or disapprove of his/her action in convening the meeting. If this action is disapproved, no further business can be transacted at the meeting. If his/her action is approved, no other business than that for which he/she convened the meeting can be transacted.
51. If the Moderator has ceased to be a member of the Synod or is for any other reason unable to act, his/her duties and responsibilities in convening a special meeting become those of the Clerk.
52. If the Moderator or the Clerk refuses to convene a special meeting after receiving a requisition in proper form to do so, the whole circumstances of the matter must be brought before the Synod at its next ordinary meeting for its judgement.
53. The Synod's Clerk must give 14 days' notice of every meeting of the Synod to all its members. Notices of any special meeting must state the business it will transact.
54. Every session of the Synod of the Uniting Presbyterian Church in Zambia is opened and closed with prayer.
55. A quorum of the Synod consists of nine members representing at least two Presbyteries, of whom at least five must be Ministers and at least four Elders.
56. A quorum being present, the Moderator constitutes the meeting with prayer. Failing him/her, a former Moderator or the senior Minister present constitutes the meeting.
57. The Synod of the Uniting Presbyterian Church in Zambia is an open Council. It therefore meets in public, but it may sit in private if it considers it necessary or advisable to do so.
58. The Synod of the Uniting Presbyterian Church in Zambia may appoint such Committees as it considers necessary to deal with, and to report on, matters within its jurisdiction, including a Business Committee to submit recommendations regarding the arrangement of its Agenda and the method of disposing of matters to be brought before the Synod.
59. The Synod appoints a Records Committee to examine and report on the records of the Presbyteries within its boundaries. The Synod prepares and submits to the next ordinary meeting of the General Assembly a return showing its findings on its examination of

Presbyterian records and on the visitation of Congregations by Presbyteries within their respective boundaries.

60. Any business proposed to be brought before a meeting of Synod, including notice of proposed overtures, must be intimated to the Clerk at least three weeks before the date of the meeting. The text of any overtures of which notice is given must appear in the notice calling the meeting.

All documents and papers in connection with any business to be laid before the Synod must be in the hands of the Clerk at least ten days before the date of the meeting.

61. The same provisions for the keeping of Minutes apply to Synods as to Presbyteries and Sessions. (See paras 7.84-88.) The Synod of the Uniting Presbyterian Church in Zambia is responsible to the General Assembly for the keeping of its records, which it must send to each ordinary meeting of the General Assembly for examination and attestation, so that they are in the hands of the Clerk of General Assembly not later than the first day of that ordinary meeting. (See also para 14.2).

Appendix B. Addition to the Explanatory Notes to Chapters 10 "The Presbytery" and 11 "The Synod":

The General Assembly draws attention to the fact that in [*date*], the Executive Commission / General Assembly passed Chapter ____, which deals with the powers and functions of the Presbyteries and Synod of Zambia. Accordingly, any question as to the powers and functions of the Zambian Synod or any of the Presbyteries must be dealt with by reference to that chapter.

4. APPENDIX G (Worship Committee Report)

DIRECTIONS FOR THE ADMINISTRATION OF BAPTISM AND FOR PUBLIC CONFESSION OF FAITH ("CONFIRMATION")

Administrator

The Manual of Faith and Order, chapter 3, par. 3.12, stipulates who may administer baptism.

Admission to Baptism

The Manual, chap. 3, spells out the responsibility and duty of the Minister to meet with, interview, counsel and/or instruct anyone applying for baptism or any parents applying for baptism for their children or at least to see that all this is done properly.

Believers and their children are to be baptized subject to the terms of the UPCS A Confession of Faith, Article 8, and the rules of the *Manual*, ch. 3. Cheap grace in the form of "indiscriminate baptism" is not to be dispensed.¹ The Church is not a cultural institution practising rites of passage; it is the People of God in covenant with God and committed to the Lord in faith and obedience. The Minister should give those accepted for baptism, or in the case of young children their parents, copies of the confession and vow that they are to make and discuss what they mean and imply with them.

Practising believers who have the actual care of a young child in the place of absent parents may be counselled and take the vows as well as the parents or in place of the parents (*Manual*, ch. 3, par. 3.2).

At what age can a child be baptized on the basis of his or her own faith? In Calvin's Geneva children made their profession of faith at the age of 10. Indeed Calvin regarded a child of 8 as able to make profession of faith.

Godparents

At the first counselling session the Minister should make clear to the parents that the role of godparents is to assist in bringing up a child in the faith. The parents should therefore choose practising believers as godparents. The godparents may also be invited to take a vow during the service to fulfil their duty in helping to see to the spiritual upbringing of the child. If they choose to do so, the Minister should discuss the wording of the vow with them beforehand.

Furniture

The baptismal font should be of an impressive size and stand in a prominent place, either at the entrance to the church (symbolizing that one enters the Church by baptism) or in front. It should not be moved "out of the way" for services in which no baptism occurs. It should stand uncovered and never be used as a stand for flowers or anything else.

Occasions of Baptism

By the Word and baptism, through faith, the Spirit unites us with our Lord in his death and resurrection (Rom. 6:1-11) and so with the Body of Christ, the Church (1

Cor. 12:13). For this reason and in order to remind those already baptized of their own baptism and its significance, baptism is administered on the Lord's Day in the face of the congregation (including its children)—unless exceptional circumstances like illness apply.²

The Lord's Days that are traditionally recognized as particularly appropriate for baptisms are those celebrating the great acts of God associated with baptism: the Baptism of the Lord, Easter and Pentecost.

Preparation for the Baptismal Service

In the Acts of the Apostles baptism follows immediately on confessing faith in Jesus. But already the apostolic Church instructed its adherents in faith and ethics, as the Epistles make clear. (See in particular 1 Cor. 4:17, Heb. 6:1-3). Instruction before baptism came to be viewed as necessary particularly as the gospel spread among the Gentiles.³ In the wake of medieval examples the Reformers wrote their own catechisms for use in such instruction before baptism or public profession of faith. In learning how to answer the questions in such catechisms people learned how to articulate the faith. The rise of Pietism in the 18th century led in places to less formal instruction but emphasized the need for personal enquiry into the faith of each person to be baptized. (Some Churches have retained the use of catechisms as well; others are restoring it.)

For every child to be baptized a certificate of baptism must be prepared beforehand and handed to the parents either at the end of the service or immediately after it.

A baptismal text may be chosen for each baptizand and printed on the front or back of the baptismal certificate. Examples of suitable texts are: Deut. 31:6,8, Josh. 1:9, Ps. 27:1, 34:19, 55:18, Isa. 26:3, 28:16, 41:10, 41:13, 43:2, 43:25, 50:7-9, 54:10, Matt. 6:34, 10:16, 10:19f., Mk. 9:23, Rom. 8:28, 8:31, 2 Cor. 2:14, 4:3f., 4:7, 12:9, Phil. 4:13, 1 Pet. 5:7, 1 Jn. 5:4. (Other mementoes, like suitably inscribed Bibles, may also be presented to believing baptizands.)

Baptizands should be warned to dress suitably, in clothes that do not become transparent when wet. For immersion, it is best to wear a swimsuit underneath. If robing is to follow the baptism, simple white robes (even sheets) should be prepared beforehand.

The water may be warmed before the service.

If baptismal candles are to be presented, a candle needs to stand on the holy Table and be lit before the service begins. The baptismal candles are lit from that during the service.

Order of the Liturgy

The first part of the service itself proceeds according to the Order before Holy Communion, which may be shortened. The reading and preaching of the Word properly precede the sacrament (Ac. 2:42): it is not a magical rite *ex opere operato*, but one accompanied by the Word that articulates its meaning and promise and so makes the sign a sacrament received through faith.⁴ For this reason the parents are required to attend the sermon as well as the baptism of their children. The sermon should thus be on baptism, or at least include teaching on baptism, as the *Manual* stipulates.⁵ (For suitable texts for preaching on baptism see the Order for

the Baptism of Believers in the *UPCSA Service Book and Ordinal*.) The sermon should call the congregation to look back on their own baptism as the sign of God's covenant with them and as the seal of cleansing and forgiveness that applies to one's whole life, if one trusts in Christ.⁶ Those who are not yet believers and baptized should be called to repent, trust in Christ and be baptized, in order for their sins to be washed away. Either sacrament, when celebrated, should be the climax of the service. If both sacraments are celebrated, the Lord's Supper follows the baptism.

The rite of baptism, like the Lord's Supper, includes constitutive and essential elements.⁷ These are printed in bold below. Each element is dealt with in more detail further on.

1. Expression of repentance (in believers' baptism)
2. **Confession of Faith**
3. (Testimonies)
4. **Prayer of Thanks and Invocation of the Spirit**
5. (Naming)
6. **Wetting in the name of the Trinity**
7. Laying on of Hands
8. (Robing)
9. Presentation and Declaration
10. **Vow of Commitment**
11. (Candling)
12. (Final exhortation).

1. *Expression of Repentance.* A believer about to be baptized is first asked whether he repents of, and turns away from, all sin (Ac. 2:38).
2. *Confession of Faith.* From the beginning baptism was preceded by a confession of faith. This appears to have been at first that Jesus is the Messiah (Matt. 16:16||Mk. 8:29||Lk. 9:20 cf. Ac. 2:38, 10:48 etc.); in Paul's Gentile mission it was that Jesus is Lord (Rom. 10:9f., 1 Cor. 12:3, Phil. 2:11); in one area of the Church it was that Jesus Christ is God's Son (Ac. 8:37⁸). But as the Church spread among Gentiles the confessions of faith soon became Trinitarian. In the western Church (including the Reformed Church) the confession of faith has traditionally been in the form of, or included, the Apostles' Creed, sometimes divided into three questions to which the baptizand replies, "I believe."⁹
3. *Testimonies.* In the case of believers' baptism, the baptizands can be invited beforehand to prepare brief testimonies to make after the prescribed vows. If the baptizands are many, a few may give testimonies. Alternately a few testimonies may be printed in the Sunday bulletin. The Minister should ensure that any testimonies focus on the grace of God.
4. *Prayer.* Prayer that includes thanksgiving for our redemption through Christ and invocation of the Holy Spirit to make the sacrament effective (as in the Lord's Supper) should always immediately precede the baptism itself.

5. *Naming.* The Minister needs to name the baptizand when baptizing. Hence immediately before the baptism of a child the Minister receives the child from the parents and asks one parent to name the child. The naming should be audible.
6. *Wetting.* The Minister either pours water on, or immerses, the baptizand, saying, “[Name], I baptize you in (or into) the name of the Father, the Son and the Holy Spirit.” Pouring on water is a sign of the washing away of sin; immersion is a sign of being identified with Christ in his death and resurrection and so dying to the old sinful life and rising to newness of life. (See further on the Mode of Baptism below.)
7. *The Laying on of Hands.* Baptism is not only the sacrament of cleansing or purification, redemption through union with Christ and being “grafted” into his Body (1 Cor. 12:13). All this involves also receiving the gift or “seal” of the Spirit—as Jesus received the Spirit after his baptism, and as Pentecost completed redemption through the death and resurrection of Jesus. (See Matt. 3:11||Mk. 1:8||Lk. 3:16||Jn. 1:33, Matt. 3:16||Mk. 1:10||Lk. 3:21f.||Jn. 1:32, 3:5, Ac. 2:38, 10:47, 11:15f., 19:1-6, 1 Cor. 12:13¹⁰, Tit. 3:5, 2 Jn. 1,3—and for the term “seal(ed)” Jn. 6:27, 2 Cor. 1:21f., Eph. 1:13f., 4:30 and cf. Ezk. 9:4,6, Rev. 7:3.) Following on the wetting, therefore, the Minister enacts the biblical sign that signifies the conveying of the Spirit: the Minister lays hands on each baptizand, and invokes the Holy Spirit to come upon him/her.¹¹ In the case of small children the Minister prays as well that they will appropriate God’s gift of grace by responding in faith.
8. *Robing.* In immersion the baptizand removes some clothing before baptism. Clothing an adult or a child with a white robe after baptism is appropriate as a dramatic symbol of what baptism conveys, and is practical after immersion in any case. This is an ancient practice in both Eastern and Western Churches and one that Luther retained in his Order. Indeed the practice may even be reflected already in the New Testament (Rom. 13:14, Gal. 3:27, Eph. 4:24, Col. 3:9f.).
9. *Presentation to the Congregation and Declaration.* The Minister then presents each baptizand to the congregation, declares that they have now been received into the one holy, catholic and apostolic Church and admitted to the Lord’s Table, and invites the members of the congregation to welcome the baptizands as fellow members.
10. *Vow.* Baptized believers promise to live out their faith and baptism by being faithful members of the Church and disciples and witnesses of Christ in the world¹². In the case of children the parents promise that they will set an example to their children, instruct them in the faith and in Christian conduct and bring them up in the worship and fellowship of the Church. The baptism of young children should thus point forward to when they will make their own personal commitment of faith.¹³
11. *Candling.* Already by the 2nd century baptism was called “illumination”, because it meant being initiated into and receiving Christ the Light of the world.¹⁴ From the 4th century CE a candle was presented to the newly baptized to symbolize this. Many modern liturgies include the practice. It has an practical ongoing

application: the Minister should encourage the parents of a baptized child to keep the candle, light it on every anniversary of the baptism and remind the child of the significance of his/her baptism.

12. *Final brief exhortation.* The Minister may conclude the liturgy of baptism with a final brief exhortation to the baptizands or the parents (and godparents) to remember their duties and to the members of the congregation to live up to their own baptism and God’s covenant.

The Reformers did not retain robing and candling, but some modern Orders have restored them. Our Orders include them as options.

Baptism is also admission to the Lord’s Table; the Lord’s Supper should therefore follow it.

Mode of Baptism

The congregation should stand for the baptism. They may be invited to extend their right hands towards the baptizands during the baptism.

Baptism¹⁵ may be either by immersion (signifying dying to the old life of sin and rising with Christ to receive new life) or by pouring on water (signifying a spiritual washing or cleansing).¹⁶ (It was practised either way from the beginning or very near it.¹⁷)

Immersion is usually backwards (with the Minister holding the baptizand behind the back and holding his/her nose and mouth closed with the other hand), but sometimes also downwards (gently pressing under the water) or forwards. With pouring the baptizand stands (the ancient posture) or kneels. The Minister should use a handful of water for each person and visibly pour it on him/her. If standing, the baptizand may hold his/her head over the font; the Minister then holds enough water for it to splash audibly in the font. Likewise in infant baptism the Minister pours the water visibly with enough for the congregation to hear it splash in the font.¹⁸

Baptism was first in the name of Jesus the Messiah (Ac. 2:38, 8:16, 10:48, 19:5, 1 Cor. 1:13, 6:11); in Paul’s Gentile mission it was presumably in the name of Jesus as Lord (Rom. 10:9f., 1 Cor. 12:3, Phil. 2:11). But before the end of the 1st century it became in the name of the Father, the Son and the Holy Spirit (Matt. 28:19), and since then this has been almost universal. The words accompanying the baptism may thus be “I baptize you, [*forenames*], in the name of the Father, Son and Holy Spirit” (the traditional western formula) or “[*Forenames*] is baptized into¹⁹ the name of the Father, Son and Holy Spirit” (the traditional Eastern Orthodox formula). It is perhaps better in any case to use “into”.²⁰

The Minister may immerse the baptizand, or pour the water, once or else three times, as each member of the Trinity is named.²¹

Other Elements

Other elements not mentioned above have also been traditional. The Reformers eliminated these (and robing and candling) because so many accompanying elements distracted and detracted from the act of baptism itself.²² Some of these traditional elements have been:

- ♦ *Fasting.* The practice of fasting beforehand goes back to at least early in the 2nd century. There is good reason to encourage believers who are to be baptized (and old and healthy enough) to fast and pray for the 24 hours before their baptism.²³
- ♦ *Exorcism.* This signified that the baptizand was now being withdrawn from the kingdom of Satan (Col. 1:13). Some liturgies retain prayers referring to deliverance from sin and the power of darkness and/or vows to renounce the devil and all his works, but actual exorcism before baptism has largely fallen into disuse. (If ever practised, it should be only with great discernment, in extreme cases, before the day of baptism itself.)²⁴
- ♦ *Setting apart or blessing the water.* Prayer was said "over the water" already in the 3rd century to dedicate or consecrate it,²⁵ but the water used on the Day of Pentecost and that preferred in the earliest Church was "living" (running) water,²⁶ which could not be "set apart". Specifically blessing the water was copied in the 4th century in Rome from a pagan spring fertility rite associated with the giving of life.²⁷ It is appropriate, however, to give thanks for water and its cleansing property in the prayer of thanks before the baptism. (As indicated above, this prayer *should* include an invocation on the Spirit to make the washing with water effective as a sacrament.²⁸)
- ♦ *Signation.* In some liturgies after the baptism the sign of the cross is drawn with a wet finger on the baptizand's forehead. But this is unnecessary. It tends to detract from the baptism as such, because people come to think of it as the main item in the sacrament.
- ♦ *Anointing with oil ("chrism", "chrismation" or "unction")*²⁹. Whereas the Western Church tradition was for hands to be laid on the baptizand, in the Eastern Church the baptizand is anointed with oil (with a cross drawn on the forehead in oil).³⁰ Both acts signify the gift of the Spirit in baptism.³¹

"Rebaptism" and Provisional Baptism

Baptism is by definition once for all, as a sacrament of the once-for-all death and resurrection of Christ for sinners (Rom. 6:3-11, Col. 2:12, Heb. 9f.) and initiation into the Body of Christ (1 Cor. 12:13) and God's covenant with us. Any "re-baptism" denies this and so is contrary to the Church's doctrine and rules (*Manual*, ch. 3, par. 3.18).

'Provisional baptism', however, is administered in cases where it is uncertain whether a person has been baptized as an infant and no evidence or witness or solemnly declared statement to that effect can be obtained. It should be preceded by the following wording at the end of the Preamble in the Order for Baptism:

Baptism is by definition once for all, as a sacrament of the once-for-all death and resurrection of Christ for sinners and initiation into his Body. Therefore the Church does not rebaptize. But in cases where it is impossible to find out whether or not a person has been baptized as an infant, the Church administers *provisional baptism*. This is to be seen as actual baptism only if the person has not been baptized before. That is the case today with [name].³²

Recording

The date of every baptism together with the full names of every person baptized, and in the case of children also of their parents, must be recorded in a proper Register of Baptisms that is kept in a safe place.

"CONFIRMATION"

What is "Confirmation"?

The Eastern Orthodox tradition has been to anoint every baptizand, no matter how young, as a sign of the gift of the Spirit and admit them immediately to the holy Table. Western liturgies have also included anointing, but the Western Church has emphasized the laying on of hands. In the early Church the laying on of hands was never separated from the baptism itself: the wetting with water and laying on hands were seen as one indissoluble whole. This signified that baptism in water reached its full effect in the baptism of the Spirit (signified by the laying on of hands), as the Spirit descended upon Jesus immediately after his baptism. But as infant baptism became common and especially in the wake of the rapid influx of people into the Church after imperial persecution ended and emperors beginning with Constantine the Great began to favour the Church, this changed. Before this bishops had attended baptisms;³³ now these circumstances made it difficult for them to attend every baptism. In order not to delay baptism as the sacrament of salvation, they therefore began to delegate the actual baptism to their presbyters, but more and more to reserve to themselves the laying on of hands that previously accompanied it. As a result baptism in the West split into two separate rites: baptism and the laying on of hands, and slowly the time between these two rites lengthened.³⁴

In this situation Augustine (354-430) interpreted baptism as cleansing from original sin, but not imparting the Spirit. As a result the Western Church came to interpret the episcopal laying on of hands as a second, separate sacrament through which the Spirit was imparted—and with the Spirit a special measure of "grace" (understood as infused spiritual power) to strengthen Christians to live the virtuous life that salvation demanded after original sin was removed and to equip them as witnesses. Hence the name *confirmatio* ("making firm, strengthening"). The First Council of Orange sanctioned the name in 441 CE.

Indeed, as any priest (in emergencies even lay people) could baptize, whereas only the bishop could lay on hands, the second rite came to be esteemed above the first. It also came to be seen as what made one a full member of the Church and admitted one to the holy Table (although the Roman Catholic Church now admits children to First Communion before confirmation).

Confirmation is not a separate biblical sacrament, however. Catholics and Anglicans have tried *ex post facto* to use Ac. 8:14-19, 10:44-48, 19:1-7 KJV and Heb. 6:2f.³⁵ to justify it as one, but the texts cited in Acts all refer to exceptional circumstances that needed out-of-the-ordinary symbolic acts.³⁶ The New Testament speaks of Christian baptism as conveying the Spirit, in contrast to John's baptism (Matt. 3:11||Mk. 1:8||Lk. 3:16||Jn. 1:33, Matt. 3:16||Mk. 1:10||Lk. 3:21f.||Jn. 1:32, Jn. 1:33, 3:5, Ac. 2:38, 10:47, 11:15f., 19:1-6, 1 Cor. 12:13, Tit. 3:5). The Reformers thus affirmed baptism as the sacrament of full Christian initiation and denied that

confirmation was a sacrament. Because it devalued baptism as incomplete, Calvin called Catholic confirmation an "outrage" against baptism and a "false promise".³⁷

For the sacrament of Catholic confirmation Calvin substituted a Public Confession of Faith and Admission to the Lord's Table at "the age of discretion".³⁸ (As we have seen, in Geneva this was regarded as 10 years old, but Calvin's catechism was much too difficult for 10 year old children, so that in time the age drifted up.³⁹) Luther, Bucer and Calvin all retained the laying on of hands in similar Orders in which faith was professed. Calvin allowed this only as a sign of prayer or "solemn blessing"⁴⁰, not as a rite supposed to confer the Holy Spirit.⁴¹ The rite was a public but subjective Profession of Faith, not an objective sacrament.

The acceptance of baptism as in itself constituting full Christian initiation has logically led many modern Western Churches to see baptism as admitting children to the holy Table and so brought them into line with the Eastern Orthodox tradition.⁴² Protestant Churches have, however, kept to the Reformers' view that people baptized as young children on the basis of their parents' vows of faith need publicly to "confirm" the vows of faith as their own⁴³ when they are old enough to do so. This makes obvious sense—all the more so in a secularized world. The idea that such public profession means acceptance of one's full responsibilities as a member of the Church has also been retained.

Preparation for "Confirmation"

Before any public Profession of Faith the Minister should ensure that the candidates have been baptized by insisting on their presenting baptismal certificates or photocopies or, where these cannot be procured, written or solemn oral statements from one or more witnesses testifying to the baptism. Any baptism that has been properly administered, whether by immersion or pouring (or sprinkling) with the Matthean Trinitarian formula should be regarded as valid.⁴⁴

Confirmation certificates should be prepared, to be presented to all confirmands at the end of the confirmation service or immediately afterwards. The confirmands can be encouraged each to choose a confirmation text for themselves, which can be inscribed on their confirmation certificates. (If any small commemorative gift is given, it is appropriate to present the certificate with it.)

The confirmands should practise saying the vows beforehand to ensure that they will be clearly audible.

If the confirmands are only a few, they can be invited beforehand each to prepare a brief testimony. If they are many, a few may be invited to give brief representative testimonies. Alternately testimonies may be printed in the Sunday bulletin.

Order of the Liturgy

The Order roughly follows the Order of Baptism, omitting the baptism itself. Indeed it should call the confirmands to look back to their baptism and understand it as applying to the whole of their lives.

At a service in which believers are baptized while others merely make a public profession of faith, both groups say the vows at the same time. The baptisms then follow. Following on their baptism the Minister lays hands on each baptizand with words signifying the reception of the gift of the Spirit. Hands may then be laid on

the confirmands as well, with a prayer that they will continue to live in the power of the Spirit promised to them in and through their baptism. After the laying on of hands the baptizands and confirmands commit themselves to be faithful members of the Church and Christ's disciples and witnesses in the world. No "confirmation" (besides the laying on of hands) follows believers' baptism.

The congregation should stand for the laying on of hands as well as the baptism and be invited to extend their hands towards the confirmands during these acts.

Those who have been baptized, if any, and those who have professed their faith should then be presented to the congregation as members of the one, holy and apostolic Church.

In response the congregation should undertake to welcome them in common service of Christ and witness to him in the world.

This may be followed by a final brief exhortation to (the baptizands and) the "confirmands" to take their baptism seriously and live out what their confession of faith and baptism mean as church members and in the world, as they have now committed themselves to do.

As with baptism, the celebration of the Lord's Supper should follow the public Profession of Faith.

Recording

The names of all those who make a public profession of faith should be recorded in a suitable book or in the Session minutes.

Endnotes:

¹ On cheap and costly grace see D. Bonhoeffer: (*The Cost of Discipleship*, ch.I.1.

² See 1 Tim. 6:12 and Calvin's Order of 1543.

³ *Didache* 7,1, Justin: *Apol.* I, 61,2; 65,1.

⁴ Jn. 13:10+15:3, Eph. 5:26. "Let the word be added to the element, and it will become a sacrament, indeed, a kind of visible word in itself. For whence comes this great power of water, that in touching the body it should cleanse the heart, unless the word makes it? Not because it is said, but because it is believed." (Augustine: *Ev. Joh.* 80.3, partly quoted in J. Calvin: *Inst.* IV.xiv.4) Cf. Martin Luther: *Small Catechism*, 4.1,3, 5.3f., and WA 6.532 (*Bab. Capt.*), Calvin: *Inst.* IV.xiv.3ff. and his *Treatise on the Lord's Supper*: "the sacraments take their power [*virtus*] from the Word, when it is preached intelligibly. Without this, they are unworthy to be called sacraments" (*Theological Treatises*, p.16. Cf. p.203-206 and his *Tracts and Treatises*, vol. II, p.304). See the UPCS Confession of Faith, Art. 7.5.

⁵ *The Manual of Faith and Order*, par. 3.22.

⁶ See the UPCS Confession of Faith Art. 8.10 and J. Calvin: *Inst.* IV.xv.3.

⁷ As the full Jewish initiation of proselytes comprised circumcision, baptism and the offering of a sacrifice.

⁸ V.37 is an interpolated reading in later Greek manuscripts, but Irenaeus quoted this confession already before the end of the 2nd century (*Against Heresies*, III.xii.8).

⁹ The earliest extant full baptismal liturgy is in Hippolytus's *Apostolic Tradition* (c. 215 CE but thought to reflect Roman practice a generation earlier). It includes a set of questions addressed to the candidate just before baptism that together resemble a shorter version of the Apostles' Creed.

¹⁰ 1 Cor.12:13 correctly translated, as in German, Dutch and Afrikaans Bibles, reads:

"For by one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free; and we were all steeped in (or drenched with) the one Spirit."

¹¹ Tertullian: *De Baptismo* 8, Hippolytus: *Apostolic Tradition* etc. An serious question is in which of two ways this laying on of hands is to be understood:

- a) as a sign that *simply makes explicit* that the Spirit is bestowed in and through the baptism in water (as Irenaeus and Jerome understood it, and as Matt. 3:16||Mk. 1:10, Jn. 3:5, Ac. 2:38, 10:44-48, 11:15f., 19:1-6, 1 Cor. 12:13, and Tit. 3:5 seem to indicate) or
- b) as a concomitant and inseparable but *distinct sign through which* God bestows the Spirit, as Pentecost followed the crucifixion and resurrection (as Tertullian, Hippolytus and other early Fathers understood it, and as Lk. 3:21?, Ac. 8:14-19, 19:1-7, and Heb. 6:2? seem to indicate).

The first interpretation would make this sign important; the second would make it essential. On the other hand the lack of any mention of the rite outside of the Acts of the Apostles and possibly Heb. and especially the complete silence about it in all of Paul's letters count against the second interpretation. (1 Tim. 4:14 and 2 Tim. 1:6f., are sometimes cited in support of it, but more likely refer instead to ordination.)

¹² Cf. Justin Martyr: *Apol.* I, 61.

¹³ In most liturgies of baptism this vow immediately follows the confession of faith, before the baptism. However, because grace is unconditional (not a *quid pro quo* for a commitment to do works) but works follow grace, the Church of Scotland *Book of Common Order* (1996) places the vow after the baptism, and we follow that order here. Either way it should be made clear that the vow is an undertaking to live out the confession and the baptism.

¹⁴ Justin Martyr: *First Apology* 61, 65, cf. Eph. 1:18, 3:9, 5:4, 5:14, 2 Tim. 1:10, Heb. 6:4, 10:32.

¹⁵ The Greek verb *baptō* was used in the Septuagint to translate the Hebrew *tāval* ("to dip") (Ru. 2:14, Josh. 3:15, Lev. 4:6,17, cf. Lk.16:24 etc.). From *baptō* was derived *baptizō*, which meant "to dip, immerse, bathe" (in the Septuagint only in 2 Ki. 5:14) and later, especially with regard to religious rituals, "to bathe" or "to wash" (Lk. 11:38 cf. Mk. 7:2) and so "to baptize". From the verb *baptizō* was derived the noun *baptismos*, which meant dipping or washing, often ritual washing (Mk. 7:4, Col. 2:12, Heb. 6:2, 9:10). And from *baptismos* was derived the specifically Christian noun *baptisma* ("baptism").

¹⁶ UPCS A Confession of Faith, Art. 8.2. See Ac. 2:38f., 3:19, 22:16, Rom. 6:1-11, 1 Cor. 6:11, Eph.5:26, Tit. 3:5, Heb. 10:22, 1 Pet. 3:21, Rev. 7:14, 22:14.

¹⁷ The baptism in Ac.16:23 surely was by pouring, as jails had no deep pools. *Didache* 7 (in a section dated as early as between 90 and 100 CE, in Syria) directs that after proper "public instruction" and one or two days of fasting the candidates are to be baptized in running water or, failing that, in a pool of water, or, failing

that, water is to be poured over their heads three times; the baptism is accompanied by the words "in the name of the Father, the Son and the Holy Spirit". Justin's *First Apology*, 61 and 65 (c. 155 CE), corroborates this and adds that after baptism the baptizands partook of Holy Communion with the congregation. The oldest extant baptistry, excavated in Capernaum and dating from the early 2nd century, evidences baptism by pouring after one stepped into shallow water. See further the UPCS A document *Infant Baptism*. Even the first Baptists in the 16th century practised affusion, and Baptists still practise it in cases of age, infirmity or sickness. On the other hand the Eastern Church has retained (triple) immersion as the form of baptism even in the case of infants.

¹⁸ On the basis of Ezk. 36:25 some denominations, including the Reformed, have also baptized by sprinkling. But the early Church did not practise this, and some denominations (including the Lutheran) do not recognize such baptisms. (Cf. Heb. 10:22.)

¹⁹ Matt. 28:19 uses the Greek preposition *eis*, which normally means "into". A.H. M'Neile's older commentary on the Greek text interprets *eis* as meaning 'into the possession of' and a mystical union. The Greek preposition *en* ("in") by contrast has a vaguer, instrumental meaning. The more up to date and authoritative ICC commentary by W.D. Davies and D.C. Allison states: "'Into the name' probably means either 'in order that they may belong to' (this is what Greek usage leads us to expect) or 'in order that they may enter into a relationship with' (which is what rabbinic parallels suggest)" (vol. III, p. 685). The Church of Scotland *Book of Common Order* (1996) allows either "in" or "into".

²⁰ Baptism was at first in the name of Jesus (Ac. 8:16, 19:5, 1 Cor.1:12f.,15), but since about the end of the 1st century it has universally been in(to) the name of the Father, Son and Holy Spirit (Matt. 28:19, *Didache* 7.1, Justin: *Apology* I, 61).

²¹ Presumably the very first Christian baptisms involved a single dipping or pouring. But the *Didache* 7 already stipulates three times (see the footnote above), and both practices were observed. Calvin's view was: "whether the person being baptized should be wholly immersed, and whether thrice or once, whether he should be sprinkled with poured water—these details are of no importance" (*Inst.* IV.xv.19).

²² Calvin deprecated them as an "alien hodgepodge" of ceremonies (*Inst.* IV.xv.19).

²³ *Didache* 7 lays down that "the one who baptizes and the one being baptized must fast, and any others who can...the one being baptized for one or two days beforehand." Justin Martyr states that those to be baptized "are instructed to pray and beseech God with fasting for the remission of sins, while we pray and fast along with them" (*Apol.* I, 61).

²⁴ Hippolytus of Rome's *Apostolic Tradition* (c. 215 CE) directs the bishop to exorcise the catechumens on *the day before* their baptism.

²⁵ Hippolytus: *Apostolic Tradition*.

²⁶ *Didache* 7, *Ep. of Barn.* 11:10f. (75-130 CE). Cf. Mk. 1:5,9, Jn. 3:23.

²⁷ Calvin rejected the need for any blessing or incantation over the water (*Inst.* IV.xv.19). It is sometimes argued that the water should be blessed as Jesus blessed the elements at the Last Supper. But Jesus' prayer at the Last Supper was a Jewish *berakah* or grace that blessed *God*, i.e. *gave thanks* to God for the bread and wine. (See the commentaries.)

²⁸ See the item on the Prayer of Thanks and Invocation of the Spirit under the subheading "The Order of the Liturgy" above.

²⁹ 1 Jn. 2:20,27 speak of an anointing, apparently meaning with the Holy Spirit (see Mk. 1:8 and par., Lk. 4:18, Ac. 1:5, 2:23, 10:37f., 2 Cor. 1:21f., and cf. 1 Jn. 2:27 with Jn. 14:26). This may refer concretely to baptism as such or to an anointing with oil at baptism as a sign of the gift of the Spirit in baptism, as in ancient Eastern liturgies.

³⁰ Some liturgies, as with Tertullian and Hippolytus, include both rites. Some ancient liturgies also anoint with oil *before* the baptism.

³¹ The Eastern Church appeals to 1 Jn. 2:20,27 and the references to "sealing" as sanctioning its practice. But one may ask, "[W]here has the Lord so commanded the Church to use this sign in baptism? And what promise has the Lord attached to this sign? And where did the apostles ever bestow the Spirit by anointing with oil? ... [W]hen our Lord himself was baptized he was not anointed with oil but with Holy Spirit." (James F. Kay)

³² What if a lay person has baptized someone? If the baptizer is a Christian and there is clear evidence that the baptism was done properly in the name of the Father, Son and Holy Spirit (for which the testimony of the baptizer would be enough), that should be accepted as a valid baptism and recorded. The baptizer would nevertheless be liable to rebuke or admonishment. If the evidence is not clear that the baptism was done properly, a Minister should administer conditional baptism.

³³ Ignatius: Smyrna 8:2.

³⁴ Another factor was that when heretics returned to the catholic Church they were not rebaptized; but the bishop laid hands on them for the gift of the true Spirit.

³⁵ Cf. Ac. 6:6, 9:12,17, 13:2f.

³⁶ It was from the Catholic and Anglican arguments for a second sacrament with its gift of the Spirit that the Pentecostal notion of "the second blessing" developed.

³⁷ J. Calvin: *Inst.* IV.xix.8.

³⁸ Calvin (mistakenly) thought he could find evidence of a similar rite in the early Church.

³⁹ In the Catholic Church the minimum age for confirmation was 7 years old. By contrast in Reformed Holland the minimum age for Public Profession of Faith came to be set at 18.

⁴⁰ J. Calvin: *Inst.* IV.xix.4 in the French edition of 1560 and the Latin ed. of 1559.

⁴¹ J. Calvin: *Inst.* IV.xix.4-7.

⁴² As the WCC Lima Document *One Baptism, One Eucharist and a Mutually Recognized Ministry* puts it: "If baptism, as incorporation into the body of Christ, points by its very nature to the eucharistic sharing of Christ's body and blood, the question arises as to how a further and separate rite can be interposed between baptism and admission to communion." Even the Anglican communion in 1991 recognized baptism as effecting "complete sacramental initiation".

⁴³ If Protestants use the term "confirmation" in this sense, they need to distinguish it from the sacramental sense of *being* confirmed.

⁴⁴ The early Church did not rebaptize heretics who had been properly baptized. The bishop laid hands on them with prayer for the gift of the Spirit and so admitted them into the catholic Church.