



A SERMON-BASED STUDY OF THE CONFESSION OF BELHAR

Using This Study Guide: Advice for Group Leaders

Welcome

It is difficult to discuss race in America. Our national story is complex, and two currents have run side by side through our history: one, the noble belief in the inherent dignity and equality of every human being; two, a deep prejudice and oppression based on explicit and functional beliefs of white racial and cultural superiority. While we have come a long way as a nation, we still live with deep social tensions and wounds. All is not as it should be. What is the church's role in this time and place? In this difficult environment, the Belhar Confession invites us to anchor our discussions of race in the gospel by considering three broad themes—unity, reconciliation, and justice.

Because the gospel is the power of God that brings salvation to everyone who believes¹, we have hope—for the church, for the group you will lead, and for our communities and nation.

We hope that participants in your group receive the differences which are bound to arise in your discussions as opportunities—to better understand one's own position and to see it from a new perspective; to understand differing points of view; to put into practice Jesus' call to love each other and live in unity in the bond of peace.

We hope that participants in this study will embrace each other as sisters and brothers in Christ, encouraging each other in love, carrying each other's burdens, and building each other up in Christ.

We hope that participants will speak in love and listen with humble hearts, so that the gospel's call and truth may be heard in the church and through the church in the world.

As we hope, we also pray.

We pray that as your group works through this study, these themes of unity, reconciliation, and justice will be embraced, embodied, and experienced by each participant.

We pray for unity. We are one in Jesus Christ, in whom there is no longer Jew or Greek, slave or free, male and female.

We pray for reconciliation. We have been made one in Jesus, and we have been entrusted with Christ's ministry of reconciliation.

We pray for justice. We have been justified by grace through faith, and so we live in love as a sign in the world of God's kingdom of justice and righteousness.

As your group lives out the Belhar Confession's principles of unity, justice, and reconciliation with each other, you become a living sign of the possibility of hope and personal and social transformation in the world. Thanks be to God!

Course Materials

You will need the following materials for this study:

- one copy of this study guide for each participant;
- video and audio access to the internet.
- a dry-erase board, chalkboard, or paper to use in brainstorming activities.

Tips for Getting the Most Out of This Study

- **Be prepared and prayerful.** Everyone will get more out of this study when participants come prepared. Leaders should read through each session in advance, select which activities your group will engage in, and make sure all the needed materials will be available. Leaders should encourage participants to complete the Warm-up activities for each session. Pray daily for the members of your group and your group as a whole. Pray for unity, reconciliation, and justice within the life of our congregation, communities, and nation.
- **Be hospitable and open.** Make sure everyone in your group feels welcome and included. Look for those participants who are speaking less and ask for their thoughts. Consider offering beverages and snacks. Do not assume participants know each other. Create space for introductions and consider wearing nametags. As the leader, you are always modeling appropriate boundaries of behavior and disclosure. If you are open and acknowledge your own challenges, those in your group will have the space to do the same.
- **Be focused and flexible.** Remember that the purpose of this study is to engage with Belhar's three broad themes—unity, reconciliation, and justice. Avoid getting stuck on specific issues of disagreement. At the same time, freely adapt this study as needed to meet the needs, interests, and time constraints of your group. Do not interrupt fruitful discussion for the sake of answering every question.
- **Be aware and respectful.** Remember, each participant has a different background with different life experiences. They will likely understand various social issues and biblical texts very differently. As they share, assume the best of them and their intentions. It is appropriate to ask challenging questions so long as the questions are genuine. Also, as your group discusses, look for physical and emotional signs of unease. If someone (or the group) seems troubled by a particular issue, ask about their feelings. Also, do not think you have to do this in the moment. Trust your gut. If you think it more appropriate, reach out to the individual(s) outside of the group time and ask how they are doing.

Guidelines for Constructive Communication²

Review these guidelines at the beginning of your first session, and perhaps at each subsequent session, to set the stage for positive dialogue:

- Speak for yourself, not for others. Use “I” statements.
- Do not interrupt when others are speaking.
- Listen carefully to others’ viewpoints; listen to learn and to understand, not to refute.
- Paraphrase what you heard another say before responding to it.
- Don’t label people.
- Don’t single out any individual as representing a group or point of view.
- Address differences and challenge behaviors and ideas. Do not question another’s motives, intentions, character, or worth.
- Don’t lay blame on yourself or others.
- Don’t personalize issues.
- Assume that others in the group are of equally good faith and conviction.
- Avoid unsubstantiated comments such as “People are saying.” Instead, offer specific facts or names to support your views.
- When you disagree with someone else’s point of view, go on to say what you believe and why.
- Look for points of agreement.
- The purpose of dialogue is to be open to the possibility of developing a new position together and hold on to the hope inherent in continuing the conversation.
- After you leave, do not identify persons when discussing what is said in the group.

—Sources: *Managing Church Conflict*, by Hugh F. Halverstadt, and “Guidelines for Dialogue with Civility” from the Grand Rapids Area Center for Ecumenism

Background of the Confession of Belhar³

How should the church respond when sin disrupts the church's unity, creates division among the children of God, and constructs unjust systems that steal life from God's creation? Members and leaders of the Dutch Reformed Mission Church in South Africa faced these questions under apartheid, a system of laws that separated people by race from 1948–1994.

Apartheid formed a racially stratified society. Those with the lightest skin tones were offered the greatest protection and opportunity. Non-“white” persons were separated into three categories; each skin tone step away from the “white” category represented a decrease in governmental protections and opportunities. Racial separation was established by law and enforced through violence. Nonwhite citizens lived with constant and intrusive police presence and interference in the daily functions of life. Those who protested risked punishment, imprisonment, and even death.

The roots of apartheid go back in South African culture and church for several centuries. The Dutch Reformed Church embodied racial separation when it formed three “mission” churches in the late nineteenth century, each categorized by its racial identity. The Dutch Reformed Mission Church was formed for people designated as “coloured” (biracial). The church's complicity with racial separation kept Christians from worshipping and coming to the Lord's Table together. The white Dutch Reformed Church (DRC) created an elaborate biblical interpretation and ideology that supported racial separation and then the formal apartheid policies.

The Dutch Reformed Church's active participation and theological defense of apartheid moved the global church to name apartheid a status confessionis—a conviction that the Gospel was at stake and thus the faith needed to be proclaimed. Leaders of the Dutch Reformed Mission Church wrestled with this situation theologically and practically. One outcome of their struggles was the emergence of the Confession of Belhar in the early 1980s.

The Uniting Reformed Church of Southern Africa (URCSA), the church that succeeded the Dutch Reformed Mission Church after apartheid, has offered the Confession of Belhar to the global Reformed family as a gift, believing that the themes of unity, reconciliation, and justice issue a call from God to the whole church toward holy action, transformation, and life.

The Special Committee on the Confession of Belhar recommended that the Presbyterian Church (U.S.A.) add Belhar as part of its Constitution because it believed the clarity of Belhar's witness to unity, reconciliation, and justice might help the PC(USA) speak and act with similar clarity at a time when it faces division, racism, and injustice.

The Presbyterian Church (U.S.A.) approved the Confession of Belhar as part of the Book of Confessions at the 222nd General Assembly (2016).

The Confession of Belhar

September 1986⁴

10.1

Revelation 21:6-7

We believe in the triune God, Father, Son and Holy Spirit, who gathers, protects and cares for the church through Word and Spirit. This, God has done since the beginning of the world and will do to the end.

10.2

Matthew 28:19-20

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

10.3

Ephesians 2:13-20

We believe

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

Ephesians 4:11-16,
Psalm 133

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

John 17:20-23

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

John 13:34

- that this unity of the people of God must be manifested and be active in a variety of ways;

Colossians 3:12-16

- * in that we love one another;

Philippians 2:1-5

- * that we experience, practice and pursue community with one another;

1 Corinthians 1:10-13

- * that we are obligated to give ourselves willingly and joyfully to be of benefit and blessing to one another;

Ephesians 4:1-6

- * that we share one faith, have one calling, are of one soul and one mind;

1 Corinthians 10:16-17

- * have one God and Father, are filled with one Spirit, are baptized with one baptism, eat of one bread and drink of one cup, confess one name, are obedient to one Lord, work for one cause, and share one hope;

Ephesians 3:18-20

- * together come to know the height and the breadth and the depth of the love of Christ;

- Galatians 6:2 * together are built up to the stature of Christ, to the new humanity;
- 2 Corinthians 1:3-4 * together know and bear one another's burdens, thereby fulfilling the law of Christ;
- 1 Corinthians 12:24b-28, Ephesians 3:14-20 * that we need one another and upbuild one another, admonishing and comforting one another;
- 1 Corinthians 12:4-11 Romans 12:3-8 * that we suffer with one another for the sake of righteousness; pray together; together serve God in this world; and together fight against all which may threaten or hinder this unity;
- Galatians 3:27-29
- that this unity can be established only in freedom and not under constraint; that the variety of spiritual gifts, opportunities, backgrounds, convictions, as well as the various languages and cultures, are by virtue of the reconciliation in Christ, opportunities for mutual service and enrichment within the one visible people of God;
 - that true faith in Jesus Christ is the only condition for membership of this church;

10.4

Therefore, we reject any doctrine

- which absolutizes either natural diversity or the sinful separation of people in such a way that this absolutization hinders or breaks the visible and active unity of the church, or even leads to the establishment of a separate church formation;
- which professes that this spiritual unity is truly being maintained in the bond of peace while believers of the same confession are in effect alienated from one another for the sake of diversity and in despair of reconciliation;
- which denies that a refusal earnestly to pursue this visible unity as a priceless gift is sin;
- which explicitly or implicitly maintains that descent or any other human or social factor should be a consideration in determining membership of the church.

10.5

2 Corinthians 5:17-21

We believe

Matthew 5:9, 13-16,
2 Peter 3:13,

- that God has entrusted the church with the message of reconciliation in and through Jesus Christ;
- that the church is called to be the salt of the earth and the light of the world, that the church

Revelation 21:1-5

is called blessed because it is a peacemaker, that the church is witness both by word and by deed to the new heaven and the new earth in which righteousness dwells;

Romans 6:12-14,
Colossians 1:11-14

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

James 2:8-9

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

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

10.6

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

10.7

Isaiah 42:1-7

We believe

- that God has revealed God's self as the one who wishes to bring about justice and true peace among people;

Luke 6:20-26

- that God, in a world full of injustice and enmity, is in a special way the God of the destitute, the poor and the wronged

Luke 4:16-19

- that God calls the church to follow God in this; for God brings justice to the oppressed and gives bread to the hungry;

Luke 7:22

- that God frees the prisoner and restores sight to the blind;

- Psalm 146
 - that God supports the downtrodden, protects the stranger, helps orphans and widows and blocks the path of the ungodly;
- James 1:27
 - that for God pure and undefiled religion is to visit the orphans and the widows in their suffering;
- Micah 6:8
 - that God wishes to teach the church to do what is good and to seek the right;
- Amos 5:14-15, 23-24
 - that the church must therefore stand by people in any form of suffering and need, which implies, among other things, that the church must witness against and strive against any form of injustice, so that justice may roll down like waters, and righteousness like an ever-flowing stream;
- Psalm 82:1-5
 - that the church as the possession of God must stand where the Lord stands, namely against injustice and with the wronged;
- Leviticus 19:15
 - that in following Christ the church must witness against all the powerful and privileged who selfishly seek their own interests and thus control and harm others.

10.8

Therefore, we reject any ideology

- which would legitimate forms of injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel.

10.9

Acts 5:29-32,
1 Peter 3:15-18

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

Jesus is Lord.

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

Small Group Format

Organization and Structure

These small groups will function best in a group with 3-15 members, including the leader. A very simple model is being used for this study. The basic structure of each meeting has two components: 1) an opening fellowship, 2) a study.

Warm-Up – (*optional*)

The warm-up offers participants suggested readings and/or activities to help prepare them for each session.

Fellowship –

Welcome – Prepare an intentional space so that group members are welcomed as they arrive. Beverages and snacks often help to create this environment. A meal may also be appropriate if your group's time frame allows.

Congregational Care – Take the time to check-in with group members as they arrive. Find out how they are doing. Pray for the group, including prayers for those who have shared concerns or praises. Larger groups may divide into smaller groups to check-in, share, and pray together.

Worship – Worship here means glorifying God. This may take the form of sharing art (poem, song, picture), sharing a Scripture verse that has been especially meaningful, offering a testimony to God's goodness, or sharing a God-sighting. Again, larger groups who have divided into smaller groups may wish to worship in those smaller groups.

Study – (R.E.A.P.)

Read – Begin by praying as a group for the Holy Spirit's guidance and illumination. (An optional prayer is included.) Then read through the assigned portion of Belhar. Consider questions such as:

- What is happening in this reading? What things are being emphasized, repeated, or related?
- What does this say about who God is or what God is doing? What does it say about human beings and creation?

Explore – Explore the video (on YouTube) and Scripture passages offered. Consider questions such as:

- What is happening in this passage? What is being emphasized, repeated, or related?
- What does the passage say about who God is or what God is doing? What does it say about human beings and creation? How do these things relate and connect to the portion of Belhar previously read?
- What did I learn about God's character or purposes? What wrong beliefs about God or humanity were revealed?

Apply – Considering all that has been read, seen, and discussed, as yourself questions such as:

- Of what do I need to repent? What truths do I need to believe? From what false beliefs do I need to turn?
- What can I do this week to apply what I have learned? Where do I need the Spirit's help?

Pray – Based upon your application, give thanks to God for all you have seen and learned, and ask God to change your heart and mind and to give you the grace and courage to direct your life toward God's kingdom.

Session One: Unity

Warm-Up

- Where have you experienced meaningful belonging?
- Where have you experienced exclusion?
- Reflect on your experiences of unity and disunity within the Body of Christ. Where have you seen the church succeed at living in unity? Where have you seen the church fail at unity?
- What has been your experience of racial unity or disunity within the church?
- Read 10.1-10.4 of the Belhar Confession.

Study (R.E.A.P.)

READ –

- Here is a prayer your group may choose to use to begin your study time together. Otherwise, have someone in the group pray for the Spirit's illumination.

O Sovereign and almighty Lord, bless all your people, and all your flock. Give your peace, your help, your love to us your servants, the sheep of your fold, that we may be united in the bond of peace and love, one body and one spirit, in one hope of our calling, in your divine and boundless love. Amen.

- Taken from the Liturgy of St. Mark, dating from the 2nd century

- As a group, read through sections 10.1-10.4 of the Belhar Confession. Ask the following questions:
 - What is happening in this reading? What is being emphasized, repeated, or related? What does this say about who God is and how God acts in the world? What does it say about humankind?

EXPLORE

- Read Ephesians 4:1-16
 - What does this say about the nature of Christian unity?
 - What sort of differences are mentioned?
 - What is the nature of those differences, and what purpose do they serve?
 - What does this say about who God is and how God acts in the world?
 - What does it say about the church and/or humankind?
- Watch the video, [What Is Christian Unity?](https://www.youtube.com/watch?v=Hn0VGD8MyZ8)
 - <https://www.youtube.com/watch?v=Hn0VGD8MyZ8>
 - Packer presents an image of Christian unity. Where, in your experience, does the church succeed and fail at living this unity of the Spirit?

APPLY

- It has been said that 11:00 a.m. Sunday morning is the most racially segregated hour of the week in the United States. Do

you agree? Why or why not? How does the Belhar speak to this North American reality?

- Reflect on and discuss the following words from 10.3 of the Belhar Confession: *“that this unity must become visible so that the world may believe that separation, enmity and hatred between people and groups is sin which Christ has already conquered, and accordingly that anything which threatens this unity may have no place in the church and must be resisted;”*
- Of what do I need to repent? What truths do I need to believe? From what false beliefs do I need to turn?
- What can I do this week to apply what I have learned? Where do I need the Spirit’s help?

PRAY

- As a group, pray for each other—specifically asking for the Spirit’s help as you seek to apply what you have learned. Close with the following prayer:
 - **Lord, as you have taught us, we bow down before you in all humility, gentleness, and patience, supporting each other with love and trying to keep the unity of the spirit by the bonds of peace, that we may become “one body and one spirit,” according to our common calling and vocation. With one voice, repenting of our divisions, we commit ourselves to working together for reconciliation, peace, and justice, and we stand together in imploring you: help us to live as your disciples, overcoming selfishness and arrogance, hatred and violence: give us the strength to forgive. Inspire our witness in the world, that we might foster a culture of dialogue and be bearers of the hope which your gospel has implanted in us. Make us instruments of your peace, so that our homes and communities, our parishes, churches, and nations might resonate more fully with the peace you have long desired to bestow upon us. Amen.**

—from Syriac liturgy used by Orthodox, Catholic, and Protestant churches in Aleppo, Syria.

Liturgies for Week of Prayer for Christian Unity 2004,

www.oikoumene.org

Session Two: Reconciliation

Warm-Up

- Where have you experienced broken relationships in need of reconciliation?
- Where have you experienced reconciliation?
- What role did repentance and forgiveness play in your experiences of reconciliation?
- Where have you seen the church succeed at reconciliation? Where have you seen the church fail?
- Read 10.5-10.6 of the Belhar Confession.

Study (R.E.A.P.)

READ –

- Here is a prayer your group may choose to use to begin your study time together. Otherwise, have someone in the group pray for the Spirit's illumination.

God and Father of all, in your love you made all the nations of the world to be a family, and your Son taught us to love one another. Yet our world is riven apart with prejudice, arrogance, and pride. Help the different races to love and understand one another better. Increase among us sympathy, tolerance, and goodwill, that we may learn to appreciate the gifts that other races bring to us, and to see in all people our brothers and sisters for whom Christ died. Save us from jealousy, hatred, and fear, and help us to live together as members of one family at home in the world, sons and daughters of one Father who live in the liberty of the children of God; through Jesus Christ our Lord. Amen.

- *Book of Common Order of the Church of Scotland*

- As a group, read through sections 10.5-10.6 of the Belhar Confession. Ask the following questions:
 - What is happening in this reading? What is being emphasized, repeated, or related? What does this say about who God is and how God acts in the world? What does it say about humankind?

EXPLORE

- Read Ephesians 2 Corinthians 5:11-21
 - What does this say is the root of Christian reconciliation?
 - How is Christian reconciliation a part of creation's reconciliation?
 - What does this say about who God is and how God acts in the world?
 - What does it say about the church and/or humankind?
- Watch the video, [Practical Ways to Pursue Racial Reconciliation](https://www.youtube.com/watch?v=6UuF4BFqzrA)
 - <https://www.youtube.com/watch?v=6UuF4BFqzrA>
 - What, from this video, resonates with you?

- Is there anything about the video that causes you anxiety and/or uncertainty?

APPLY

- Consider the following quotes. What might they say regarding how we seek racial reconciliation in the church, our communities, and our nation?
 - “Reconciliation requires changes of heart and spirit, as well as social and economic change. It requires symbolic as well as practical action.” (Malcolm Fraser)
 - “...forgiveness enables those who forgive to overcome their bitterness and redeem their future, and those who sinned against them to recover their own humanity.” (*de Gruchy in Reconciliation*)
- Reflect on and discuss the following words from 10.5 of the Belhar Confession: *“that God’s life-giving Word and Spirit has conquered the powers of sin and death, and therefore also of irreconciliation and hatred, bitterness and enmity, that God’s life-giving Word and Spirit will enable the church to live in a new obedience which can open new possibilities of life for society and the world;”*
- Of what do I need to repent? What truths do I need to believe? From what false beliefs do I need to turn?
- What can I do this week to apply what I have learned? Where do I need the Spirit’s help?

PRAY

- As a group, pray for each other—specifically asking for the Spirit’s help as you seek to apply what you have learned. Close with the following prayer:
 - **O God, you created all people in your image. We thank you for the astonishing variety of races and cultures in this world. Enrich our lives by ever-widening circles of friendship, and show us your presence in those who differ most from us, until our knowledge of your love is made perfect in our love for all your children; through your Son, Jesus Christ our Lord. Amen.**

—from the Lutheran Book of Worship: Minister’s Desk Edition.

Session Three: Justice

Warm-Up

- Where have you experienced or seen injustice?
- Where have you experienced the triumph of justice?
- Where have you seen the church work for justice?
- Where have you seen the church fail at pursuing justice?
- Read 10.7-10.9 of the Belhar Confession.

Study (R.E.A.P.)

READ –

- Here is a prayer your group may choose to use to begin your study time together. Otherwise, have someone in the group pray for the Spirit's illumination.

Grant us, Lord God, a vision of your world as your love would have it: a world where the weak are protected, and none go hungry or poor; a world where the riches of creation are shared, and everyone can enjoy them; a world where different races and cultures live in harmony and mutual respect; a world where peace is built with justice, and justice is guided by love. Give us the inspiration and courage to build it, through Jesus Christ our Lord. Amen.

- *A Prayer of the United Church of Christ*

- As a group, read through sections 10.7-10.9 of the Belhar Confession. Ask the following questions:
 - What is happening in this reading? What is being emphasized, repeated, or related? What does this say about who God is and how God acts in the world? What does it say about humankind?

EXPLORE

- Read Psalm 146
 - What does this psalm say about justice?
 - For whom does the psalm say God pursues justice?
 - Who are the vulnerable in our society?
 - What does this say about who God is and how God acts in the world?
 - What does it say about the church and/or humankind?
- Watch the video, [Shane Claiborne, The Simple Way](https://www.youtube.com/watch?v=6QVGW0Dqk08)
 - <https://www.youtube.com/watch?v=6QVGW0Dqk08>
 - What do you think about the idea of “relational justice?”
 - What story of Jesus most speaks to you about justice? Why?

APPLY

- Think of an issue of justice that is regularly on your heart? Consider the following questions in relation to that issue. Take the time to write out your answers.

- What do you think God sees when God looks at that issue? What grieves God's heart?
- What does God hope will change?
- What is one small step you can take to get involved and live toward God's hope?
- Reflect on and discuss the following words from 10.7 of the Belhar Confession: *"that God supports the downtrodden, protects the stranger, helps orphans and widows and blocks the path of the ungodly; that for God pure and undefiled religion is to visit the orphans and the widows in their suffering;"*
- Of what do I need to repent? What truths do I need to believe? From what false beliefs do I need to turn?
- What can I do this week to apply what I have learned? Where do I need the Spirit's help?

PRAY

- As a group, pray for each other—specifically asking for the Spirit's help as you seek to apply what you have learned. Close with the following prayer:
 - **God of heaven and earth, of every place and people, we long for peace, so teach us to live justly. Teach us to live with true concern for the poor, the outcast, the widow and orphan, the prisoner, and the foreigner who lives in our midst. Teach us to live justly, and to build systems of justice in our homes, schools, communities, and nation. May we, in word and deed, be instruments of your peace. For the sake of Christ our Lord. Amen.**

¹ Romans 1:16

² Taken from "A Study of the Belhar Confession." A resource of the CRCNA.

³ Taken from the PC(USA) Book of Confessions.

⁴ This is a translation of the original Afrikaans text of the confession as it was adopted by the synod of the Dutch Reformed Mission Church in South Africa in 1986. In 1994 the Dutch Reformed Mission Church and the Dutch Reformed Church in Africa united to form the Uniting Reformed Church in Southern Africa (URCSA). This inclusive language text was prepared by the Office of Theology and Worship, Presbyterian Church (U.S.A.).