

## 11.4 RAPPORT DEPUTATE VIR DIE BEVORDERING VAN EENHEID IN MEERDERE VERGADERINGS – GROEI

## 11.4 REPORT DEPUTIES FOR THE ENHANCEMENT OF UNITY IN BROADER MEETINGS – GROWTH

<p><b>1. Opdrag</b> Die opdrag soos deur die Sinode van 2015 gegee, kan nie in die Acta van daardie sinode gespoor word nie. Dit is wel in die Notule opgeneem, wat in artikel 114 stel: <i>Dat die Sinode Deputate aanwys wat aan die verdere groei van eenheid soos vergestalt in meerdere vergaderings aandag sal gee en wat intussen ter oorweging advies en bystand gee aan die (sic) al die meerdere vergaderings en by volgende Algemene Sinode rapporteer.</i></p> <p><b>2. Sake waarvan die Sinode kennis neem ten opsigte van EENHEID</b></p> <p>2.1 <i>Algemene inleiding</i></p> <p>2.1.1 Dit is onvermydelik in eenheid dat elke persoon of groep wat deel vorm van die geheel, opofferings sal moet maak. Hoe meer divers die individue of groepe is, hoe groter is die potensiaal vir opofferings. Dit is ook die werklikheid in ons kerke. Ongelukkig is ons sondige aard geneig om slegs die opofferings wat my, of die groep waaraan ek behoort, beïnvloed, raak te sien en dit wat deur die ander persoon of groep gemaak word, oor die hoof te sien.</p> <p>2.1.2 Die Heilige Gees wil egter die Bruid van Christus leer om interpersoonlike verhoudinge volgens die beginsels van die Koninkryk van die hemel te hanteer. Hierdie beginsels word op baie plekke in die Skrif gegee: Handelinge 2:44-45: <i>Al die gelowiges was eensgesind en het alles met mekaar gedeel. Hulle het hulle grond en besittings verkoop en die geld aan almal uitgedeel volgens elkeen se behoefte.</i> Romeine 12:10: <i>Betoon hartlike broederliefde teenoor mekaar; bewys eerbied teenoor mekaar en wees mekaar daarin tot voorbeeld.</i> Galasiërs 6:2-5: <i>Dra mekaar se laste, en gee op dié manier uitvoering aan die wet van Christus. As iemand hom</i></p>	<p><b>1. Mandate</b> The mandate given by Synod 2015 could not be traced in the Acts of that Synod. It was however found in the Minutes, which stated in article 114: <i>That the Synod appoints Deputies that will attend to further growth in unity as shown in broader meetings and in the meantime, consider advice and assistance to all the broader meetings and report to the next General Synod.</i></p> <p><b>2. Matters that the Synod take note of with regards to UNITY</b></p> <p>2.1 <i>General introduction</i></p> <p>2.1.1 It is inevitable in unity, that each person or group that forms part of the whole are required to make sacrifices. The more diverse the individuals or groups are, the bigger the potential sacrifices. This is also the reality in our churches. Unfortunately, the sinful tendency will always be to only focus on the sacrifices that influences me or the group I belong to and to overlook those made by the other party or parties.</p> <p>2.1.2 The Holy Spirit however wants to teach the Bride of Christ to address interpersonal relationships according to the principles of the Kingdom of heaven. These principles are given in numerous passages in Scripture: Acts 2:44: <i>All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need.</i> Romans 12:10: <i>Be devoted to one another in love. Honour one another above yourselves.</i> Galatians 6:2-5: <i>Carry each other's burdens, and in this way, you will fulfil the law of Christ. If anyone thinks they</i></p>
--	--

verbeel hy is iets en hy is niks, bedrieg hy homself. Laat elkeen sy eie doen en late ondersoek: as dit goed is, kan hy daarop trots wees sonder om dit met dié van 'n ander te vergelyk. Elkeen sal rekenskap moet gee oor wat hy gedoen het.

Efesiërs 4:2: *Wees altyd beskeie, vriendelik en geduldig, en verdra mekaar in liefde.*

Filippense 2:3-8: *Moet niks uit selfsug of eersug doen nie, maar in nederigheid moet die een die ander hoër ag as homself. Julle moenie net elkeen aan sy eie belange dink nie, maar ook aan dié van ander. Dieselfde gesindheid moet in julle wees wat daar ook in Christus Jesus was: Hy wat in die gestalte van God was, het sy bestaan op Godgelyke wyse nie beskou as iets waaraan Hy Hom moes vasklem nie, maar Hy het Homself verneder deur die gestalte van 'n slaaf aan te neem en aan mense gelyk te word. En toe Hy as mens verskyn het, het Hy Homself verder verneder. Hy was gehoorsaam tot in die dood, ja, die dood aan die kruis.*

2.1.3 Verder word ons ook as die Bruid van Christus geroep om in die Gees te leef – soos in Galasiërs 5:13-23 gestel word: *Julle, broers, julle is tot vryheid geroep. Moet net nie julle vryheid misbruik as 'n verskoning om sonde te doen nie, maar dien mekaar in liefde. Die hele wet word in hierdie een gebod saamgevat: “Jy moet jou naaste liefhê soos jouself”. Maar julle byt en verskeur mekaar; pas op dat julle mekaar nie later heeltemal verslind nie. Wat ek bedoel, is dít: Laat julle lewe steeds deur die Gees van God beheers word, dan sal julle nooit swig voor begeertes van julle sondige natuur nie. Wat ons sondige natuur begeer, is in stryd met wat die Gees wil, en wat die Gees wil, is in stryd met wat ons sondige natuur begeer. Hierdie twee staan lynreg teenoor mekaar, en daarom kan julle nie doen wat julle graag wil nie. Maar as julle julle deur die Gees laat lei, staan julle nie meer onder die wet nie. Die praktyke van die sondige natuur is algemeen bekend: onsedelikheid, on-*

*are something when they are not, they deceive themselves. Each one should test their own actions. Then they can take pride in themselves alone, without comparing themselves to someone else, for each one should carry their own load.*

Ephesians 4:2: *Be completely humble and gentle; be patient, bearing with one another in love.*

Philippians 2:3-8: *Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others. In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death – even death on a cross!*

2.1.3 Furthermore, as the Bride of Christ we are called to life by the Spirit as is stated in Galatians 5:13-23: *You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love. For the entire law is fulfilled in keeping this one command: “Love your neighbour as yourself”. If you bite and devour each other, watch out or you will be destroyed by each other. So I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other, so that you are not to do whatever you want. But if you are led by the Spirit, you are not under the law. The acts of the flesh are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that*

<p><i>reinheid, losbandigheid, afgodsdien, towery, vyandskap, haat, naywer, woede, rusies, verdeeldheid, skeuring, afguns, dronkenskap, uitspatigheid en al dergelike dinge. Ek waarsku julle soos ek julle al vroeër gewaarsku het: Wie hom aan sulke dinge skuldig maak, sal nie die Koninkryk van God as erfenis verkry nie. Die vrug van die Gees, daarteenoor, is liefde, vreugde, vrede, geduld, vriendelikheid, goedhartigheid, getrouheid, nederigheid en selfbeheersing. Teen sulke dinge het die wet niks nie.</i></p> <p>2.1.4 Kom ons neem die metafoer van 1 Korintiërs 12 as uitgangspunt wanneer ons nadink oor aspekte van eenheid:</p> <p>Ons behoort, in die eerste plek, nie eenheid te sien as iets negatief, as 'n las wat steeds meer en meer opofferings van ons eis nie. Die oë in die liggaam metafoer moet nie die heelyd mor en kla dat hulle die enigste met sig is nie: "Ons moet die heelyd op die uitkyk wees. Die res van die liggaam is so blind. Waarom kan hulle nie sien wat so duidelik vir ons is nie?" Die bene moet nie kla: "Ons moet almal dra, hoekom kan hulle nie op hul eie staan nie?" Die voete behoort nie te steun en kreun: "Ons is so moeg om die hele liggaam te lei, hoekom is die res so lui om aan die gang te kom?"</p> <p>Die verskillende dele van die liggaam moet besef dat almal nie dieselfde funksie het nie. Dit impliseer nie dat die een verhewe bo die ander is of belangriker of van meer waarde is nie. In sy eindelose wysheid het God verskillende lede aan die liggaam geskenk om die liggaam op verskillende maniere te dien en ons behoort almal nederig te wees in ons diens aan die geheel.</p> <p>In die tweede plek behoort ons vreugde te vind in ons diversiteit. Hoe meer divers ons is, hoe meer kan dit tot voordeel van die liggaam strek. Ons kulturele en etniese verskille behoort gesien te word as spesiale gawes van God om tot diens van die hele liggaam te wees. Ons ingesteld-</p>	<p><i>those who live like this will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.</i></p> <p>2.1.4 When considering issues of unity, let us take the metaphor of 1 Corinthians 12 as our point of departure:</p> <p>In the first instance, we should not view unity as something negative, restricting, as a burden that demands more and more sacrifices from us. The eyes, in the body metaphor, should not complain all the time that they are the only ones with sight: "We have to be on the lookout all the time. The rest of the body is so blind. Why can't they see what is so obvious to us?" The legs should not complain: "We have to support everyone, why can they not stand on their own?" The feet should not moan and groan: "We are tired of leading the whole body, why are the rest so lazy to get the move on?"</p> <p>The different members of the body should realize that they do not all have the same function. This does not imply that the one is more superior than the other or more important or of greater value. In his boundless wisdom God provides different members to serve the body in different ways and we should all be humble in our service to the whole.</p> <p>In the second instance, we should celebrate our diversity. The more diverse we are the more it will benefit the whole. Our cultural and ethnic differences should be viewed as special gifts of God to serve our whole body. Our mind-set should change from seeing obstacles to celebrating opportunities</p>
---	---

<p>heid behoort te verander vanaf die sien van hindernisse tot die viering van geleentheid om te groei.</p>	<p>to grow.</p>
<p>2.2 <i>Historiese oorsig oor die eenwordingsproses</i></p>	<p>2.2 <i>Historical overview of unification process</i></p>
<p>2.2.1 In 1859 is die GKSA as 'n Nederlandse kerkverband gestig. Sendingwerk is egter sedert daardie datum verrig.</p>	<p>2.2.1 In 1859, the GKSA formed as a Dutch church federation. Missionary work, however, has been done since these years.</p>
<p>2.2.2 Bykans honderd jaar later, in 1957, is die eerste algemene vergadering van die nie-Afrikaanssprekende kerke gehou: 'n Klassis vir al die kerke wat weens sendingwerk tot stand gekom het, wat nie enige bindende besluite kon neem nie en meer as 'n konferensie van kerke gefunksioneer het.</p>	<p>2.2.2 Almost 100 years later, in 1957, the first major assembly for the non-Afrikaans churches was held: A Classis of all the churches which originated from the missionary work, but which had no power to make any binding decisions and acted more as a church conference.</p>
<p>2.2.3 'n Eerste Algemene Kerkvergadering van Nie-blankes is in 1962 gehou, wat gelei het tot die totstandkoming van drie Nasionale Sinodes volgens etniese en rasbepaalde lyne – Sinode Suidland vir die Bruin, Sinode Soutpansberg vir die Tshivenda en Xitsonga-sprekende kerke, Sinode Middellande vir al die oorblywende Swart kerke, terwyl Sinode Potchefstroom voortgegaan het vir die Blanke kerke.</p>	<p>2.2.3 A first General Church-meeting of the Non-Whites (churches) was held in 1962, which led to the formation of three National Synods according to ethnic lines – Synod Suidland for the Coloured Churches, Synod Soutpansberg for the Tshivenda and Xitsonga-speaking Churches, Synod Midlands for all the remaining Black Churches, while Synod Potchefstroom continued as Synod for the White Churches.</p>
<p>2.2.4 Gedurende hierdie tydperk is 'n Algemene Sinode ook tot stand gebring as 'n vergadering van die vier Nasionale Sinodes. Hierdie Sinode het die eerste keer in 1965 vergader en daarna weer in 1975, 1980, 1984, 1988 en 1992.</p>	<p>2.2.4 During this period a General Synod was also formed as a meeting of the four National Synods, which convened the first time in 1965. Other meetings followed in 1975, 1980, 1984, 1988 and 1992.</p>
<p>2.2.5 Gedurende die 1980's het verskeie Nasionale Sinodes tot die gevolgtrekking gekom dat die verhoudinge tussen Kerke en Klassisse, geskoei op etniese lyne, nie langer kon voortduur nie. Dit het mettertyd tot die volgende besluite gelei:</p>	<p>2.2.5 During the 1980's several of the National Synods came to the conclusion that the way of Churches and Classes relating to each other according to ethnical lines was not the way to go forward. This led in due time to the following resolutions:</p>
<p>2.2.5.1 <i>Sinode Suidland</i> het in 1990 verklaar dat daar geen rede is om deel van die Nasionale Sinode te bly nie en het aan die kerke onder sy ressort aanbeveel om deel te word van naburige Klassisse van Sinode Potchefstroom.</p>	<p>2.2.5.1 <i>Synod Suidland</i> in 1990 said there was is no reason to stay in National Synods, and advised churches being part of Synod Suidland to become part of neighbouring Classes of Synod Potchefstroom.</p>
<p>2.2.5.2 <i>Sinode Soutpansberg</i> het in 1991 'n offisiële versoek aan Sinode Potchefstroom gerig: Om daaraan te werk om verhoudinge sodanig te</p>	<p>2.2.5.2 <i>Synod Soutpansberg</i> tabled an official request during Synod Potchefstroom 1991: To work to arranging relations in such a way that geographically</p>

<p>reël dat naburige kerke saamleef met mekaar.</p> <p>2.2.5.3 <i>Sinode Middellande</i> het tydens verskeie Sinodes (1983, 1985, 1987) besluit dat meerdere vergaderings nie op grond van etnisiteit georganiseer moet word nie, maar geografies ingedeel moet word. Daarom het hulle in 1991 besluit om die Algemene Sinode Spesiaal, 1992) te versoek om toe te sien dat die geografiese beginsel toegepas word.</p> <p>2.2.5.4 <i>Sinode Potchefstroom</i> het gedurende die 1990's intern 'n meningsverskil gehad oor die geografiese reëling van kerklike verhoudinge, maar besluit in 1997 dat beide geografiese en kulturele organisasie gehandhaaf moet word. In 2003 word besluit dat die geografiese beginsel toegepas moet word.</p> <p>2.2.6 Gedurende die vergadering van die Algemene Sinode in 1988 word Deputate aangestel om advies voor te berei oor hoe die kerke saam kan vergader, terwyl die laaste Algemene Sinode van 1992 spesifiek op die pad vorentoe gefokus het.</p> <p>2.2.7 Gedurende die eerste dekade van die een-en-twintigste eeu was daar verskeie besprekings deur die onderskeie KO, art 48 Deputate-groepe van Sinode Soutpansberg, Middellande en Potchefstroom wat gelei het tot die besluit dat meerdere vergaderings geografies ingerig moet word en dat die eerste herstigte Algemene Sinode in 2009 moet vergader. Sinodes Middellande en Potchefstroom het hiertoe ingestem soos uit die volgende besluite blyk:</p> <p>2.2.7.1 <i>Sinode Potchefstroom 2006: Dat Streeksklassisse en Streeksinodes en 'n Algemene Sinode geïnstitueer word en Die eerste nuwe Algemene Sinode vergader in Januarie 2009.</i></p> <p>2.2.7.2 <i>Sinode Middellande 2008: Die Sinode besluite om nie meer as Sinode Middellande te vergader nie. En Kerke moet voluit in die nuwe geografiese Klassisse deelneem.</i></p> <p>2.3 <i>Kerkeenheid met spesiale verwysing na meerdere vergaderings</i></p>	<p>neighbouring churches live together.</p> <p>2.2.5.3 <i>Synod Midlands</i> decided during several Synods (1983, 1985, 1987) that major assemblies should not be organised by ethnicity, but geographical and decided in 1991 to ask the General Synod (Special, 1992) to look to it that the geographical principle is adhered to.</p> <p>2.2.5.4 <i>Synod Potchefstroom</i> had difference of opinion about geographical organisation in church relations during the 1990's, but decided in 1997 that both geographical and cultural organisation should be adhered to. In 2003 it was decided that the geographical principle should be implemented.</p> <p>2.2.6 During the meeting of the General Synod in 1988 Deputies were appointed to give advice how churches can meet together, while the last meeting of the then General Synod in 1992 focussed specifically on the way forward.</p> <p>2.2.7 Several discussions during the first decade of the twenty-first century by the different CO, art 48 Deputies of Synods Soutpansberg, Midlands and Potchefstroom led to the decision that major assemblies should be organised geographically and that a first newly formed General Synod should come together in 2009. Synods Midlands and Potchefstroom agreed to this, as is shown by the following decisions:</p> <p>2.2.7.1 <i>Synod Potchefstroom 2006: That Regional Classes and Regional Synods and a General Synod be instituted and The first new General Synod gathers in January 2009.</i></p> <p>2.2.7.2 <i>Synods Midlands 2008: The Synod resolves not to meet again as Synod Midlands. And Churches are to take part fully in the new geographical Classes.</i></p> <p>2.3 <i>Church Unity with special reference to Major assemblies</i></p>
---	---

<p>2.3.1 <u>Die volgende Skrifgedeeltes en Belydenis is van toepassing</u></p>	<p>2.3.1 <u>The following Scripture and Confession applies</u></p>
<p>2.3.1.1 <u>Efesiërs 4:1-6</u>  <i>Ek druk julle dit op die hart, ek wat 'n gevangene is omdat ek die Here dien: Laat julle lewenswandel in ooreenstemming wees met die roeping wat julle van God ontvang het. Wees altyd beskeie, vriendelik en geduldig, en verdra mekaar in liefde. Lê julle daarop toe om die eenheid wat die Gees tussen julle gesmee het, te handhaaf deur in vrede met mekaar te lewe. Daar is net één liggaam en net één Gees, soos daar net één hoop is waartoe God julle geroep het. Daar is net één Here, één geloof, één doop, (6) één God en Vader van almal: Hy wat oor almal is, deur almal werk en in almal woon.</i></p>	<p>2.3.1.1 <u>Ephesians 4:1-6</u>  <i>I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit – just as you were called to the one hope that belongs to your call – one Lord, one faith, one baptism, (6) one God and Father of all, who is over all and through all and in all.</i></p>
<p>2.3.1.2 <u>Die Apostoliese Geloofsbelydenis</u>  <i>Ek glo aan 'n heilige, algemene Christelike kerk, die gemeenskap van die heiliges.</i></p>	<p>2.3.1.2 <u>Apostolic Creed</u>  <i>I believe a holy catholic Christian church, the communion of saints;</i></p>
<p>2.3.1.3 <u>Heidelbergse Kategismus, Vraag en antwoord 54</u>  <i>Vraag: Wat glo jy van die heilige, algemene, Christelike kerk?  Antwoord: Dat die Seun van God uit die hele menslike geslag vir Hom 'n gemeente wat tot die ewige lewe uitverkies is, deur sy Gees en Woord in die eenheid van die ware geloof van die begin van die wêreld af tot die einde toe vergader, beskerm en onderhou en dat ek daarvan 'n lewende lid is en ewig sal bly.</i></p>	<p>2.3.1.3 <u>Heidelberg Catechism, Question and answer 54</u>  <i>Q: What do you believe concerning the holy catholic Christian church?  A: I believe that the Son of God, out of the whole human race, from the beginning of the world to its end, gathers, defends, and preserves for Himself, by His Spirit and Word, in the unity of the true faith, a church chosen to everlasting life. And I believe that I am and forever shall remain a living member of it.</i></p>
<p>2.3.1.4 <u>Nederlandse Geloofsbelydenis, Artikel 28: Elkeen is verplig om by die ware kerk aan te sluit.</u>  <i>Ons glo – aangesien hierdie heilige vergadering 'n versameling is van hulle wat verlos word en daarbuite geen saligheid is nie – dat niemand, wat sy stand en status ook al is, hom in selftevredenheid van hierdie vergadering afsydig mag hou nie; intendeel, almal is verplig om daarby aan te sluit en hulle daarmee te verenig om die eenheid van die kerk te bewaar deur hulle almal – as lede van een en dieselfde liggaam – aan sy leer en</i></p>	<p>2.3.1.4 <u>Belgic Confession, Article 28: The Obligations of Church Members</u>  <i>We believe that since this holy assembly and congregation is the gathering of those who are saved and there is no salvation apart from it, no one ought to withdraw from it, content to be by himself, regardless of his status or condition.  But all people are obliged to join and unite with it, keeping the unity of the church by submitting to its instruction and discipline, by bending their necks under the yoke of Jesus Christ, and by serving to build up one another,</i></p>

<p><i>tug te onderwerp, die nek onder die juk van Jesus Christus te buig en volgens die gawes wat God aan elkeen gegee het, die broers in die opbou van hulle geloof te dien.</i></p> <p><i>En om dit beter te kan doen, is dit volgens die Woord van God die plig van alle gelowiges om hulle af te skei van hulle wat nie aan die kerk behoort nie en hulle by dié vergadering aan te sluit, waar God dit ook al gevestig het, selfs al sou regerings en wette van regeerders daarteen wees en daarvoor die dood – of lyfstraf oplê.</i></p> <p><i>Daarom handel almal wat hulle van hierdie ware kerk afskei of nie daarby aansluit nie, in stryd met die bevel van God.</i></p> <p>2.3.2 <u>Inleidende opmerking</u> Daar is Bybelse beginsels oor die eenheid van die kerk wat alle aspekte om kerk van Christus te wees, oorheers. Hierdie beginsels is geldig vir die lewe en bediening van plaaslike kerke maar het ook implikasies vir ouderlinge wat op alle vlakke saam vergader vir die regering van die kerk.</p> <p>2.3.3 <u>Die aard van die kerk</u> Die kerk is die verbondsvolk van die God van alle tye onder alle nasies. God het die belofte afgelê om vir hulle 'n God te wees en onder hulle te woon.</p> <p>Almal wat God se belofte glo, asook hulle kinders en aan wie die beloftes verseël is deur die doop, moet erken en behandel word as God se volk en as lede van die georganiseerde kerk.</p> <p>Die kerk behoort aan haar Verbondshoof, Jesus Christus en daar is geen ander hoof van die kerk nie behalwe die Here Jesus Christus.</p> <p>In die Reformatoriese teologie word die eienskappe van die kerk, soos tot uitdrukking kom in die Belydenisse, opgesom as Apostolies, Katoliek, Heilig en Een (Eenheid). Hierdie eienskappe is diepgaande met mekaar verweef. Vanuit die mandaat van die Deputate word slegs gefokus op die Bybelse fundering en praktiese toepassings van die eenheid van die</p>	<p><i>according to the gifts God has given them as members of each other in the same body.</i></p> <p><i>And to preserve this unity more effectively, it is the duty of all believers, according to God's Word, to separate themselves from those who do not belong to the church, in order to join this assembly wherever God has established it, even if civil authorities and royal decrees forbid and death and physical punishment result.</i></p> <p><i>And so, all who withdraw from the church or do not join it act contrary to God's ordinance.</i></p> <p>2.3.2 <u>Introductory remark</u> There are Biblical principles concerning the unity of the church that rule all aspects of being the church of Jesus Christ. These principles are valid for the life and ministry of local churches but also have implications for elders meeting in assemblies for the government of the church at all levels.</p> <p>2.3.3 <u>The nature of the church</u> The church is the covenant people of God of all ages and among all nations. God has made the promise to be their God and they are his people and He will dwell with them.</p> <p>All those who believe the promise of God as well as their children and have had the promise sealed to them in baptism are to be recognized and treated as God's people, as members of the organized church.</p> <p>The church belongs to her covenant head Jesus Christ and there is no other head of the church except the Lord Jesus Christ.</p> <p>In Reformed theology, the characteristics of the church as expressed in the Confessions have been summarized as the Apostolicity, the Catholicity, the Holiness and the Unity of the church. These characteristics are deeply interwoven with each other. For the sake of the mandate of the Deputies we now focus on the biblical foundations and practical applications</p>
--	--

<p>kerk.</p> <p>2.3.4 <u>Die eenheid van die kerk</u>  Kerklike eenheid is die uitdrukking van die verbondsvolk van God wat verenig is in een liggaam van Christus en bestaan uit baie lede wat saam in eenheid en harmonie funksioneer omdat hulle een in leer, diens en tug is.</p> <p>Die kerk kry haar samebindende beginsel in die verbondsbelofte: “<i>My woonplek sal by hulle wees; Ek sal hulle God wees, en hulle sal my volk wees</i>” (Esegiël 37:27, Levitikus 26:12). Dit word vervul in Jesus as Immanuel (“<i>God met ons</i>” Matteus 1:23, Johannes 1:14), wat as die middelaar van die verbond van genade gekom het om sy volk te verlos en hulle vry te koop deur sy bloed, vir sy woning, vanuit elke stam, tong en nasie. Die finale vervulling van die belofte is die Nuwe Jerusalem, die Bruid van Christus (Openbaring 21:3).</p> <p>Die kerk is dus nie maar ‘n groep mense met ‘n algemene gees van vriendskap en samehorigheid nie. Verder is eenheid nie slegs die gesamentlike doelwit of doelwitte van ‘n groep enersdenkende mense nie. Die eenheid van die kerk is die resultaat van die kruis en God se werk in Christus asook die werk van die Heilige Gees in die lewe van gelowiges. Aangesien eenheid die resultaat van God se werk in Christus, deur die Heilige Gees is, is dit nie iets wat gefabriseer kan word nie. In Christus is daar nie langer Jood of Griek, andertalig, onbeskaaf, slaaf of vry nie (vgl Galasiërs 3:28; Kolossense 3:11).</p> <p>Wanneer die Heilige Gees my daartoe lei om Jesus Christus as Verlosser met ‘n ware en lewende geloof te omhels (Dordtse Leerreëls, 1:4), is ek dadelik verplig om as lid van liggaam die nek onder die juk van Jesus Christus te buig en volgens die gawes wat God aan elkeen gegee het, medegelowiges in die opbou van hulle geloof te dien (NGB, art 28). My identiteit is nie slegs aan Christus verbind nie, maar ook aan elke ander</p>	<p>of the unity of the church.</p> <p>2.3.4 <u>The unity of the church</u>  Church unity is an expression of the covenant people of God united in one Body of Christ existing of many members functioning in unity and harmony because they are one in doctrine, service and discipline.</p> <p>The church finds its unifying principle in the covenant promise “<i>my dwelling place will be with them; I will be their God, and they will be my people</i>” (Ezekiel 37:27, Leviticus 26:12). This finds fulfilment in Jesus as Emmanuel (“<i>God with us,</i>” Matthew 1:23, John 1:14), who came as the mediator of the covenant of grace to redeem and purchase his people by his blood, from every tribe and tongue and nation for his dwelling. The ultimate consummation of the promise is the New Jerusalem, the Bride of Christ (Revelations 21:3).</p> <p>Thus, the church is not merely a group of people with a general spirit of friendliness or camaraderie. Nor is unity some common aim or series of aims of a group of likeminded people.</p> <p>The unity of the church is the product of the cross and God’s work in Christ and the work of the Holy Spirit in the lives of believers. Since Christian unity is a result of God’s work in Christ, through the Holy Spirit it is not something that we can fabricate. In Christ there is now no longer Jew or Gentile, barbarian, Scythian, bond nor free (cf. Galatians 3:28; Colossians 3:11).</p> <p>Once the Holy Spirit leads me to embrace Jesus Christ the Saviour with a true and living faith (Canons of Dordt, 1:4), I am immediately obliged to bend my neck under the yoke of Jesus Christ, by serving fellow believers to build up one another, according to the gifts God has given me as a member of his body and part of the Christian community (BC, art 28). My identity is not only connected to Christ but also connected to every other believer.</p>
---	---



<p>gelowige. Niemand kan afgesny van die liggaam as Christen leef nie wanneer ons inderdaad bely dat die kerk die liggaam van Christus is. Die Bybel leer dat ons verhoudingsmense is, mense wat geskep is om God en hul naaste lief te hê. Daarom verwys kerklike eenheid na die eenheid wat deur die Heilige Gees voorsien en gegee word. Dit is 'n eenheid wat ons nie self kan skep nie.</p> <p>Ons word geroep om die eenheid van die Gees te onderhou (Efesiërs 4:3). Onder andere moet die eenheid onderhou word deur die bestuur en regering van die kerk volgens die geestelike orde wat God in sy Woord aan ons gegee het (NGB, art 30). Daarom is dit 'n eenheid wat in die harte van gelowiges ontspring en uitwaarts organies uitgeleef word en onderhou word deur die bestuur van die ouderlinge. As die begin van God se nuwe skepping en as geestelike liggaam wat deur God in Christus geskep word, is dit 'n bonatuurlike eenheid.</p> <p>2.3.5 <u>God se finale doel</u></p> <p>God se finale doel is om die ganse skepping saam te voeg en met Homself te versoen. Sy begeerte na die eenheid in die kerk onder sy mense is dat die eenheid onder hulle die eenheid binne die Godheid sal weerspieël soos wat dit tot uitdrukking kom in Johannes 17:20-21: <i>“Ek bid egter nie net vir hulle nie, maar ook vir dié wat deur hulle woorde tot geloof in My sal kom. Ek bid dat hulle almal een mag wees, net soos U, Vader, in My is en Ek in U, dat hulle ook in Ons mag wees, sodat die wêreld kan glo dat U My gestuur het.”</i></p> <p>God se doel word dikwels gestel as sy doelwit om alle mense van alle volke, stamme, nasies en tale onder sy heerskappy te verenig (Sagaria 14:9; Genesis 49:10; Psalm 72:8-11; Jesaja 2:2-4; Miga 4:1-3; Johannes 10:16; Filippense 2:9-11; Openbaring 11:15).</p> <p>Die evangelie wat deur die apostels as fondament van die kerk verkondig is, het tot die totstandkoming van</p>	<p>Nobody can live as a disembodied Christian if indeed we confess that the church is the body of Christ. The Bible teaches that we are communal, a people created to love God and to love others. Therefore, church unity refers to the unity provided and given by the Holy Spirit. It is a unity which we can never produce.</p> <p>We are called to maintain the unity of the Spirit (Ephesians 4:3). Among others this unity must be maintained through the management and government of the church according to the spiritual order God has given us in his Word (BC, art 30). Therefore, it is a unity which starts within the hearts of people and works outward through organic life and maintained by good management of elders. As the beginning of God's new creation, as a spiritual body created by God in Christ it is a super natural unity.</p> <p>2.3.5 <u>God's ultimate purpose</u></p> <p>God's ultimate purpose is to bring together and reconcile to himself the whole of creation. His desire for unity in the church amongst his people is that the unity among them should be a reflection of the unity within the Godhead as expressed in John 17:20-21: <i>“I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me”.</i></p> <p>God's purpose is often formulated as his goal to unite all peoples of all tribes and tongues and nations under his rule (Zechariah 14:9; Genesis 49:10; Psalm 72:8-11; Isaiah 2:2-4; Micah 4:1-3; John 10:16; Philippians 2:9-11; Revelations 11:15).</p> <p>The gospel proclaimed by the apostles as the foundation of the church resulted in establishing churches as</p>
--	--

<p>kerke gelei as verbondsmatige gemeenskappe op verskeie plekke en onder verskeie etniese en taalgroepe en wat deur ouderlinge geregeer word.</p> <p>Uiteindelik regeer Christus sy kerk deur sy Woord. In die kriteria wat gestel word vir ouderlinge in 1 Timoteus 3 en Titus 1, is die enigste vereiste vaardigheid wat ouderlinge moet besit, dat hulle onderrig moet kan gee. Hulle enigste gesag is die gesag van Christus. Sy gesag manifesteer nie in 'n posisie nie maar deur die getroue onderrig van sy Woord.</p> <p>Die kerke en die ouderlinge was nie onafhanklik nie, maar wel 'n liggaam verenig deur Christus, hul Hoof, deur inwonende teenwoordigheid van die Heilige Gees en deur die verbondsbeloftes van God. Die ouderlinge in Antiogië en Jerusalem het 'n probleem opgelos onder leiding van God en hul besluite was bindend vir al die kerke (Handelinge 15, 16:4).</p> <p>2.3.6 <u>Eenheid en Verskeidenheid</u></p> <p>Daar is verskeidenheid in die eenheid van die kerk. Eenheid vereis nie eenvormigheid nie. In die liggaam van Christus lyk die lede nie almal dieselfde nie, hulle funksioneer nie dieselfde nie, en tog is almal belangrik, nodig en interafhanklik. Hulle werk almal vir dieselfde einddoel volgens die doel waarvoor elke lid ontwerp is. Hulle is toegerus met 'n verskeidenheid gawes om as liggaam te funksioneer volgens die leiding van die Hoof in ooreenstemming met die groot doel van God. Sy doel is dat sy een verbondsvolk vanuit elke stam, taal en nasie mekaar sal dien met hul gawes sodat "<i>God in alles verheerlik (word) deur Jesus Christus, aan wie die heerlijkheid en die krag behoort tot in alle ewigheid!</i>" (1 Petrus 4:11, kyk ook HK, vraag en antwoord 54 en NGB, art 28). Elke lid is noodsaaklik vir die liggaam en die groei van die liggaam is afhanklik van die aktiewe deelname van elke lid (Efesiërs 4:13, 16). Die werk van die regerende en lerende ouderlinge van die kerk is om die lede voor te berei vir en by te</p>	<p>covenant communities in various locations and ethnic and language groups, which were ruled by elders.</p> <p>Ultimately, Christ rules the church through His Word. In the criteria for elders in 1 Timothy 3 and Titus 1, the only required skill of elders mentioned is that they must be able to teach. Their only authority is the authority of Christ. His authority manifests itself not by virtue of position but through the faithful teaching of the Word.</p> <p>The churches and the elders were not independent, but were one body united by Christ their Head, by the abiding presence of the Holy Spirit, and by the covenant promise of God. The elders at Antioch and Jerusalem resolved a problem, under God, and their decision is binding on the churches (Acts 15, 16:4).</p> <p>2.3.6 <u>Unity and Diversity</u></p> <p>There is diversity in unity in the church. Unity in the church does not require uniformity. In the Body of Christ, the parts do not look alike, they do not function alike, yet, they are all important, needed, and interdependent. They all work toward the same end, for the purposes for which each member was designed. They are equipped with a variety of gifts to function as the body as directed by the Head and in accord with God's great purpose. His purpose is that his one covenant people from every tribe and tongue and nation should serve one another with their gifts "<i>in order that in everything God may be glorified through Jesus Christ to whom glory and dominion belongs forever and ever</i>" (1 Peter 4:11, see also HC, Q &amp; A 54; and BC, art 28). Each member is essential to the body, and the growth of the body depends on the active participation of each part (Ephesians 4:13, 16). The work of the ruling and teaching elders of the church is to prepare the members for, and assist them in this work (Ephesians 4:11-12).</p>
--	--

staan in hul werk (Efesiërs 4:11-12).  
2.3.7 Kulturele diversiteit behoort nie die eenheid te vernietig nie

Kulturele verskeidenheid is 'n gawe van God en nie sondig nie. Dit sal altyd deel wees van die kerk, selfs in die herskepping (Openbaring 21:24). Verskeidenheid verberg nie die eenheid nie, maar laat dit eerder nog duideliker uitstaan. Eenheid wat tot uitdrukking kom deur veelvormigheid wat verskeidenheid omhels, het uiteraard diepte.

In plaas daarvan om die heerlikheid van die kerk te verminder, verhoog verskeidenheid dit eerder. 'n Gebou wat opgerig word uit stene van verskillende vorms en grootte is mooier as 'n struktuur waarvan al die stene dieselfde lyk. Soos wat die menslike liggaam se skoonheid uit die samevoeging van sy dele bestaan, so is dit ook die geval met die liggaam van Christus.

Liefde oorskrei vriendskap aangesien vriendskap waardering is vir iemand wat met jou ooreenstem, terwyl liefde waardering is vir iemand wat van jou verskil. Wanneer liefde bo eenvormigheid uitstyg en verskeidenheid en veelvormigheid omhels, kom die grootste van die Christelike deugde tot uitdrukking: 'n dienskneg ingesteldheid ter wille daarvan om mense vir Christus te wen deur die evangelie.

*Hoewel ek vry is en van niemand afhanklik nie, het ek my aan almal diensbaar gestel om soveel mense as moontlik vir Christus te wen. Vir die Jode het ek soos 'n Jood geword om Jode te wen. Hoewel ek self nie meer onder die wet is nie, het ek my vir dié wat onder die wet staan, onder die wet gestel om hulle te wen. Hoewel ek nie sonder die wet van God is nie, maar onder die wet van Christus, het ek vir dié wat sonder die wet is, geword soos een sonder die wet om hulle te wen. Vir die swakkes het ek swak geword om die swakkes te wen. Vir almal het ek alles geword om in elk geval sommige te red. Dit alles doen ek ter wille van die evangelie, sodat ek aan die vrug daarvan deel*

2.3.7 Cultural diversity should not destroy unity

Cultural diversity is a gift of God and not sin. It will always be part of the church even in the new creation (Revelations 21:24).

Diversity does not obscure the unity of Christ's church but rather causes it to stand out more boldly. Unity that comes to expression in multiformity embracing diversity, is necessarily deep.

Instead of distracting from the glory of the church diversity enhances it. A building constructed of stones of different shapes and sizes is much more beautiful than a structure made of blocks all of which look alike. As the human body derives its beauty from the variety of its members, so does the body of Christ.

Love surpasses friendship in that, while friendship is esteem one for another who agrees with him, love is esteem of one for another who differs from him. When love rises above uniformity and embraces diversity and multiformity, the greatest of Christian virtues comes to glorious expression: a servant attitude for the sake of winning people to Christ through the gospel.

*For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings (1 Corinthians 9:19-23).*

<p><i>kan hê. (1 Korintiërs 9:19–23).</i></p> <p>2.3.8 <u>Vervreemding is die resultaat van die sonde</u>  Die sonde het die mens van God en sy medemens vervreem (Genesis 3:8,23-24; Jesaja 59:2; Esegïel 28:16; Jakobus 4:4). Die eenheid van die kerk word verkry deur te groei in geestelike volwassenheid (Efesiërs 4:13). Eenheid en volwassenheid is die resultaat van onderlinge, liefdevolle teregwyding en gesamentlike onderwerping aan die Skrif. Sodanige volwassenheid word gemanifesteer deur die waarheid in liefde te spreek en te leef (Efesiërs 4:15).  Die kerk as ons identiteit in Christus, is nie slegs nog 'n verantwoordelikheid om iewers in te pas nie. Dit is 'n werklikheid wat onderhou moet word deur in nederigheid en sagtheid te wandel, met geduld, mekaar in liefde te verdra, ywerig om die eenheid van die Gees te onderhou in die band van vrede.</p> <p>2.3.9 <u>Praktiese implikasies</u>  Die opdrag van die Deputate is om maniere te soek om hierdie Bybelse beginsels aangaande die eenheid van die kerk toe te pas op die wyse waarop die GKSA op die oomblik funksioneer.  Leerstelling is ons een.</p> <p><b>3. Sake waarvan die Sinode kennis neem ten opsigte van HINDERNISSE EN STRUIKELBLOKKE IN DIE WEG VAN WARE EENHEID</b></p> <p>3.1 <i>Inleidend</i></p> <p>3.1.1 Met die werksaamhede van die Deputate het dit duidelik geword dat daar verskeie hindernisse en struikelblokke is wat in die pad van ware eenheid staan. Sommige van hierdie hindernisse en struikelblokke is alreeds gedurende verskillende Sinodes bespreek, asook tydens gesamentlike vergaderings van die KO, art 48 Deputate in die tydperk voor 2009. Ander hindernisse en struikelblokke is deur die Deputate geïdentifiseer soos hulle met hul werk besig was.</p> <p>3.1.2 Dit moet in ag geneem word dat nie alle moontlike hindernisse en struikelblokke waaroor in die verlede gepraat</p>	<p>2.3.8 <u>Alienation is a result of sin</u>  Sin alienated people from God and also from each other (Genesis 3:8, 23-24; Isaiah 59:2; Ezekiel 28:16; James 4:4). The unity of the church is attained unto by growing in spiritual maturity (Ephesians 4:13). Unity and maturity are the result of mutual, loving admonition and joint submission to Scripture. Such maturity is manifested by speaking and acting the truth in love (Ephesians 4:15).</p> <p>The church as our identity in Christ, is not just another responsibility to be juggled. It is a reality that should be maintained by living and walking in humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace.</p> <p>2.3.9 <u>Practical implications</u>  The assignment of the deputies was to seek ways to apply these Biblical principles concerning the unity of the church in the way the GKSA churches are functioning at the moment.</p> <p>Doctrinally we are one.</p> <p><b>3. Matters that the Synod take note of with regards to HINDRANCES AND OBSTACLES IN THE WAY OF TRUE UNITY</b></p> <p>3.1 <i>Introduction</i></p> <p>3.1.1 In the work of the Deputies it became clear that there are several hindrances and obstacles in the way of true unity. Some of these hindrances and obstacles were already talked about during different Synods as well as during combined meetings of the CO, art 48 Deputies in the period before 2009. Other hindrances and obstacles were identified by the Deputies in the course of their work.</p> <p>3.1.2 It should also be noted that not all of the possible hindrances and obstacles spoken about in the past, can be</p>
---	--

<p>is, vandag geïdentifiseer kan word nie, omdat die probleme nie neergeskryf is nie:</p> <p>3.1.2.1 Sinode Potchefstroom het bv in 1997 gestel dat die ander Sinodes probleme het met sekere besluite soos geneem deur Sinode Potchefstroom, asook met sekere Kerkorde-artikels (SP, 1997:856, 2.2.3). Daar is egter geen detail aangaande die probleme nie.</p> <p>3.1.2.2 Sinode Middellande bv het in 2004 kennis geneem van ekstra probleemareas wat deur verskeie sprekers vermeld is gedurende die vergadering van die Sinodes (SM, 2004:86, 4.6), sonder om die detail van die probleme te verskaf.</p> <p>3.2 <i>Probleme soos gestel deur Deputate KO, art 48 tydens vergaderings 2003-2005</i> Die volgende moontlike probleemareas in die voorgestelde nuwe wyse van vergadering, is voorsien. Die kommentaar en relevante aanbevelings waarop ooreengekom is tydens die gesamentlike vergadering van die KO, art 48 Deputate, volg direk na elke probleemarea.s</p> <p>3.2.1 <u>Die situasie met kerke wat onopgeloste probleme het met bestaande reëlings, oa Orania en die kerke wat deel vorm van Klassis Capricorn</u> <i>Aanbeveling</i> Die Deputate van Potchefstroom het getuienis dat die probleem rakende Orania opgelos is.</p> <p>3.2.2 <u>Taal</u> <i>Aanbeveling</i> Dat elke nuwe Klassis en die nuwe Sinode hul eie stappe moet neem met betrekking tot die taalmedium, binne die raamwerk van die amp telike tale van Suid-Afrika.</p> <p>3.2.3 <u>Moontlike teenstrydighede/verskillende besluite van die huidige Nasionale Sinodes en ander vergaderings en die noodsaak al dan nie om reëlings hieroor te tref voordat die nuwe vergaderings plaasvind, soos bv vroue in die amp</u> <i>Aanbeveling en kommentaar</i> Dat die nuwe vergaderings (Streeksklassisse, Streeksinodes en die</p>	<p>identified today, as they were not recorded:</p> <p>3.1.2.1 Synod Potchefstroom for example stated in 1997 that the other Synods had problems with certain decisions of Synod Potchefstroom and certain Church Order articles (SP, 1997:856, 2.2.3), without giving details about the problems.</p> <p>3.1.2.2 Synod Midlands for example took note in 2004 of additional problem areas that were mentioned by various speakers during the plenary sessions of the Synods (SM, 2004:86, 4.6), without giving details about the problems.</p> <p>3.2 <i>Problems stated by Deputies CO, art 48 during their meetings in 2003-2005</i> s The following possible problem-areas were foreseen in the proposed new system. The commentary and relevant recommendations which were agreed upon by the combined meeting of the Deputies CO, art 48, follow immediately after each listing.</p> <p>3.2.1 <u>The situation of churches which have unresolved problems within the existing arrangements, i.a. Orania, and the churches that form Classis Capricorn</u> <i>Recommendation</i> The Deputies of Potchefstroom have evidence that the problem concerning Orania has been resolved.</p> <p>3.2.2 <u>Language</u> <i>Recommendation</i> That every new Classis and the new Synod should take its own steps with regard to its language medium, within the framework of the official languages of the country.</p> <p>3.2.3 <u>Possible contradictory/differing decisions of the present National Synods and other assemblies, and the necessity or not to come to an agreement on these before new assemblies meet, for instance decisions about women in office</u> <i>Recommendations and commentary</i> That the new assemblies (Regional Classes, Regional Synods and the</p>
--	--

<p>Algemene Sinode) Deputate sal aanwys om te bepaal of daar teenstrydige/botsende besluite is. Hierdie Deputate moet die betrokke vergadering adviseer hoe hierdie besluite die beste op 'n Kerkordelike manier hanteer kan word.</p> <p>Besluite wat deur die verskillende vergaderings geneem is, bly bindend op die kerke betrokke, behalwe as die nuwe vergaderings nuwe besluite oor die betrokke sake geneem het.</p> <p>Versoeke deur persone of vergaderings om sekere besluite wat voorheen deur ander vergaderings as die eie vergadering geneem is, te hersien, moet met groot omsigtigheid en sensitiwiteit hanteer word.</p> <p>3.2.4 <u>Verskille in teologiese opleiding</u> <i>Aanbevelings</i> Die Deputate van Sinode Middellande en Potchefstroom is van oortuiging dat enige werklike of vermeende probleme in hierdie verband na die voorgestelde nuwe Algemene Sinode verwys moet word.</p> <p>3.2.5 <u>Eie organisasies en eiendom</u> <i>Aanbevelings</i> Dat – ten opsigte van al die eiendom en fondse wat in die naam van die plaaslike kerke geregistreer is, of van die Administratiewe Buro, of van die bestaande drie Nasionale Sinodes, of van enige kerklik-gebonde groepering – die Deputate vir Regsaangeleenthede gevra word om diegene betrokke te adviseer aangaande die beste wyse om die sake te hanteer.</p> <p>3.2.6 <u>Die “Administratiewe Buro”</u> <i>Aanbeveling</i> Dat die Administratiewe Buro die Buro vir al die kerke word.</p> <p>3.2.7 <u>Die invloed van vooroordeel en wantroue in toekomstige verhoudings</u> <i>Aanbeveling</i> Daardie vergaderings waar vooroordele en wantroue beleef word, moet die saak op 'n Bybelse wyse hanteer, in lyn met die middele en maniere wat in die Kerkorde aangedui word. Klassisse kan ook, bv geleenthede skep waartydens lidmate van die verskillende kerke mekaar leer ken.</p> <p>3.2.8 <u>Die wyse waarop die missie-visie</u></p>	<p>General Synod) will appoint Deputies to establish whether there are contradictory/conflicting decisions. These Deputies must advise that assembly how best to rectify those decisions in a Church Orderly way.</p> <p>That decisions that were taken by the different assemblies, stay binding on the churches involved, unless the new assemblies have taken new decisions on these matters.</p> <p>That requests by persons or assemblies to review certain decisions taken previously by assemblies other than their own should be handled with special circumspection and sensitivity.</p> <p>3.2.4 <u>Differences in theological training</u> <i>Recommendations</i> The Deputies for Synods Midlands and Potchefstroom are of the conviction that any real or perceived problems in this regard should be referred to the proposed new General Synod.</p> <p>3.2.5 <u>Own institutions and property</u> <i>Recommendations</i> That – with regard to all properties and funds registered in the names of local churches, or of the Administrative Bureau, or of the existing three National Synods, or of any other ecclesiastical-connected grouping – the Deputies for Legal Advice are asked to advise those concerned on the best way to handle these matters.</p> <p>3.2.6 <u>The “Administratiewe Buro”</u> <i>Recommendation</i> That the Administrative Bureau becomes the Bureau for all the churches.</p> <p>3.2.7 <u>The influence of prejudice and distrust in future relationships</u> <i>Recommendation</i> Those assemblies where prejudice and distrust are encountered should handle it in a Biblical way according to the means and methods specified in the Church Order. Classes can also, for instance, create opportunities for members of different churches to get to know each other better.</p> <p>3.2.8 <u>The way in which the mission-vision of</u></p>
--	---

<p><u>Sinode Soutpansberg hanteer moet word</u>  <i>Aanbevelings en kommentaar</i>  Dat kennis geneem word van die inhoud van die dokument <i>The vision of mission of Synod Soutpansberg</i> (Bylae 2).  Dat kennis geneem word van sake wat in hierdie dokument genoem word, en dat dit as werklike en/of waargenome probleme erken word wat dringende en ernstige aandag behoort te kry.  Dat hierdie sake op 'n Kerkordelike wyse deur die voorgestelde nuwe vergaderings hanteer moet word.</p> <p>3.3 <i>Probleme genoem deur Klassisse tydens Sinode Middellande, 2006</i></p> <p>3.3.1 <u>Wat gaan die situasie wees van predikante van Sinode Middellande ten opsigte van hul traktering, aangesien dit nie op gelyke voet is met hul kollegas nie (die pensioenbeleid is nie dieselfde nie en Mediese fondse is ook nie beskikbaar nie)?</u>  <i>Deputate se antwoord</i>  Die eerbare versorging van 'n predikant (wat oa emeritaats-versorging en mediese versorging insluit) is kragtens KO, art 11 "n saak wat die plaaslike Kerkraad moet hanteer. Die Administratiewe Buro kan die plaaslike kerke adviseer en help om lid van 'n mediese skema te word.</p> <p>3.3.2 <u>Die beskikbaarheid van beurse vir predikante in Sinode Middellande om om die gaping in onderwys met hul eweknieë te oorbrug</u>  <i>Deputate se antwoord</i>  Die NWU-Potchefstroom Kampus stel beurse beskikbaar vir nagraadse studie. Die Deputate sal toesien dat hierdie navraag op die Agenda van die Fakulteit Teologie geplaas word.</p> <p>3.3.3 <u>Die onderrig van professore wat Afrikaans gebruik, sowel as die gebruik van tolke, is 'n probleem met betrekking tot Honneursgrade vir predikante wat met hul opleiding begin</u></p>	<p><u>Synod Soutpansberg is to be handled</u>  <i>Recommendations and commentary</i>  That the content of the document "<i>The vision of mission of Synod Soutpansberg</i>" (Appendix 2) is noted.</p> <p>That issues mentioned in this document are recognized as real and/or perceived problems that should get serious and urgent attention.</p> <p>That these issues should be handled in a Church Orderly way by the proposed new assemblies.</p> <p>3.3 <i>Problems stated by Classes during Synod Midlands 2006</i></p> <p>3.3.1 <u>What will be the future of the ministers in Synod Midlands with regard to their salaries because they are not at the same scale with their counterpart (the pension policy is not the same and Medical funds are not available</u>  <i>Answer of Deputies</i>  The honourable support of a minister (which includes supporting the minister after retirement and with regard to medical costs) is according to CO, art 11 a matter to be taken care of by the local Church Councils. The Administrative Bureau is available to advise local churches and help them to become members of a Medical Aid Scheme.</p> <p>3.3.2 <u>The availability of the bursaries for ministers in the Synod Midlands to combat the gap of education with their counterparts</u>  <i>Answer of Deputies</i>  The NWU Potchefstroom Campus has bursaries available for postgraduate studies.</p> <p>3.3.3 <u>The teaching of professors using Afrikaans and as well as using interpreters is a problem with regard to Honours-degrees for ministers who commence with their education</u></p>
--	---

<p><i>Deputate se antwoord</i> Genoemde navraag is baie belangrik en Klassis Tlokwe word daarop gewys dat die Universiteit 'n spesifieke beleid in die verband het wat nie tot nadeel van enige nagraadse student strek nie.</p>	<p><i>Answer of Deputies</i> This question is very important and Classis Tlokwe is assured that the Northwest University does have a specific policy which is not to the detriment of any postgraduate student.</p>
<p>3.3.4 <u>Die advertensies van poste vir Teologiese Professore moet beskikbaar gestel word vir ander gekwalifiseerde predikante om hul kwalifikasies vir sulke poste in te dien</u></p>	<p>3.3.4 <u>The advertisements of posts for Theological Professors should be made available for other qualified ministers to send their qualifications for such posts</u></p>
<p><i>Deputate se antwoord</i> Die Deputate bevestig dat dit reeds in praktyk gedoen word soos Klassis Tlokwe versoek.</p>	<p><i>Answer of Deputies</i> The Deputies confirm that it is already practice what Classis Tlokwe is asking for.</p>
<p>3.3.5 <u>Poste wat by Administratiewe Buro in Potchefstroom beskikbaar is, moet geadverteer word sodat alle lede van die Gereformeerde Kerke vir sulke poste kan aansoek doen</u></p>	<p>3.3.5 <u>Posts that are available at Administrative Bureau in Potchefstroom must be advertised so that all the members of the Reformed Churches can apply for such posts</u></p>
<p><i>Deputate se antwoord</i> Met die arbeidswetgewing in ag geneem, is dit reeds normale procedure. Die opmerking van Klassis Tlokwe sal in elk geval weer onder die Bestuur van die Administratiewe Buro se aandag gebring word.</p>	<p><i>Answer of Deputies</i> Considering labour law, this is already the practice. The remarks by Classis Tlokwe will again be brought to the attention of the Administrative Bureau.</p>
<p>3.3.6 <u>By die Noordwes Klassis vra ons dat die naam na Klassis Ditsobotla verander moet word, aangesien daar elf kerke is wat deel uitmaak van Klassis Noordwes en 'n ander rede is dat geen ander Klassis 'n Setswana naam het nie</u></p>	<p>3.3.6 <u>At the Northwest Classis we ask that the name should be changed to Classis Ditsobotla as there are eleven churches which form part of Classis Northwest and another reason is that no other Classis has a Setswana name</u></p>
<p><i>Deputate se antwoord</i> Die name van Klassisse is 'n saak wat staande die eerste verandering van die nuwe Klassis aangespreek en afgehandel behoort te word.</p>	<p><i>Answer of Deputies</i> The name of a Classis should be addressed and decided on during the first meeting of a new Classis.</p>
<p>3.3.7 <u>Ons kommer gaan oor die ramings. Hoe sal hulle in die groter Klassis geakkommodeer word? Ons het gedink dat daar nuwe reëlins getref moet word om ons finansiële agtergrond te akkommodeer</u></p>	<p>3.3.7 <u>Our concern is about the "ramings". How will they be accommodated in the bigger Classis? We thought that some new arrangements should be made to accommodate our financial background</u></p>
<p><i>Deputate se antwoord</i> Kennis geneem Die saak van ramings is 'n Agendapunt waaraan na die konstituering van die onderskeie meerdere vergaderings, aan aandag gegee moet word.</p>	<p><i>Answer of Deputies</i> The matter of "ramings" is a point of Agenda which should be attended to after the constitution of the different major meetings.</p>
<p>3.3.8 <u>Is hierdie samesmelting slegs van toepassing op die Sinode en Klassisse, of sal dit die kerke op die</u></p>	<p>3.3.8 <u>Is this merging going to affect the Synod and Classis levels only, or is it going to affect the churches on the</u></p>



<p><u>grondvlak beïnvloed, en as dit die geval is, moet mense op grondvlak nie 'n inspraak hê oor die veranderinge wat hulle gaan beïnvloed nie?</u></p> <p><i>Deputate se antwoord</i> Wanneer “kerklik” korrek opgetree word, is almal betrokke. KO, art 30 is hier direk van toepassing.</p> <p>3.3.9 <u>As dit gemeentes gaan beïnvloed, beteken dit dat almal toegelaat word om 'n lid te wees waar hy/sy wil, in die dorp of township? Ons vra hierdie vraag nie uit onkunde nie, asof ons nie weet dat sommige wit gemeentes reeds swartes as lede het nie, maar almal moet verstaan dat ons in ons provinsie 'n ander ervaring het</u></p> <p><i>Deputate se antwoord</i> Die antwoord is eenvoudig “Ja”. 'n Persoon kan lidmaat word van 'n gemeente van sy/haar keuse.</p> <p>3.3.10 <u>Wanneer die Klassis tussen Afrika-gemeentes en Afrikaanssprekende gemeentes saamsmelt, verstaan ons dat ons 'n vergadering kan bywoon wat in die dorp gehou word. Maar omdat ons daaraan gewoond was om te roteer, sal die wit verteenwoordigers 'n vergadering bywoon wat in die township gehou sal word, aangesien hulle 'n mentaliteit het dat townships gevaarlik is?</u></p> <p><i>Deputate se antwoord</i> Die saak gestel is volledig 'n Klassis-aangeleentheid.</p> <p>3.3.11 <u>Ons weet dat baie wit predikante op só 'n manier sendingwerk onder swart mense gedoen het, dat sommige of baie van hulle nie 'n probleem sal hê om in swart gemeentes te bedien nie. Maar sal dit eendag gebeur dat swart predikante toegelaat word om wit gemeentes te bedien?</u></p> <p><i>Deputate se antwoord</i> Wie genooi word, is 'n saak van die plaaslike gemeente. Saam is ons gebind aan Skrif, Belydenis en Kerkorde wat beteken dat ons in én met die liefde van Christus optree. Daar moet in 'n gees van vertroue opgetree word sodat die onderlinge verhoudinge daardeur bevorder kan word.</p>	<p><u>grass roots level, and if that's the case, shouldn't people on the grass roots level have a say on the change that is going to affect them?</u></p> <p><i>Answer of Deputies</i> When actions are church orderly, everybody is going to be involved. CO, art 30 is directly applicable.</p> <p>3.3.9 <u>If this is going to affect congregations, does this mean that everyone will be allowed to be a member everywhere he/she wants, in town or township? We don't ask this question out of ignorance, as if we don't know that some white congregations already have blacks as members, but everyone should understand that in our Province we've got a different experience</u></p> <p><i>Answer of Deputies</i> The answer is simple: Yes. A person can become a member of a congregation of his/her choice.</p> <p>3.3.10 <u>If the Classis between African congregations and Afrikaans-speaking congregations are merging, we understand that we can attend a meeting to be held in town, but because we used to rotate, will the white representatives attend a meeting to be held in the township, seeing that they have a mentality that townships are dangerous?</u></p> <p><i>Answer of the Deputies</i> The question posed is completely a matter for the Classis.</p> <p>3.3.11 <u>We know that many white ministers have been doing missionary work amongst blacks in such a way that some or many of them won't have a problem ministering in black congregations. But will that happen one day that black ministers be allowed to minister white congregations</u></p> <p><i>Answer of Deputies</i> Who is invited is a matter for the local congregation.</p>
--	---

<p>3.3.12 <u>Al hierdie vrae wat ons vra, beteken nie dat ons nie hou van wat gaan gebeur nie, maar die waarheid is dat ons nie hierdie samesmelting hoef te aanvaar sonder enige kommentaar of vrae nie. Ons wil dit nie met toe verstande en oë binnegaan nie. Ons wil selfs nie deur die GKSA ingesluk word nie, en ons besef dat dit iets is wat reeds gebeur, aangesien die meeste van die besluite wat ons Sinode maak, net 'n herhaling is van wat reeds deur die GKSA besluit is</u> <i>Deputate se antwoord</i> Saam is ons gebind aan Skrif, Belydenis en Kerkorde wat beteken dat ons in én met die liefde van Christus optree. Daar moet in 'n gees van vertroue opgetree word sodat die onderlinge verhoudinge daardeur bevorder kan word.</p>	<p>3.3.12 <u>All these questions we are asking, do not mean that we don't like what is going to happen, but the truth is, we don't have to accept this merger without any comment or question. We don't want to get into this with closed minds and eyes. We don't even want to be swallowed by GKSA, and we realize that it's something that is happening, seeing that most of the decisions our Synod is making, are just a repetition of what had already been decided by the GKSA</u> <i>Answer of Deputies</i> Together we are bound to Scripture, Confessions and Church Order which implies that we act in and with the love of Christ. There has to be acted in a spirit of trust so that the relationships can be promoted.</p>
<p>3.3.13 <u>Ons stel voor dat alle Sinodes, insluitend GKSA, moet ontbind om 'n totale nuwe struktuur te vorm, want ons gaan nie by enige bestaande strukture aansluit nie</u> <i>Deputate se antwoord</i> Die aanname berus op 'n misverstand. Sedert ongeveer 1988 is 'n kerklike proses in werking gestel om die <b>herstrukturering</b> in samewerking met Sinode Middellande en Sinode Soutpansberg deeglik uit te werk. Dus: Geen ou strukture bly voortbestaan nie. Alle strukture is nuut.</p>	<p>3.3.13 <u>We propose that all Synods including GKSA must disband in order to form a total new structure, for we are not going to join any existing structures</u> <i>Answer of Deputies</i> This assumption is based on a misunderstanding. Since around 1988 a church process is in progress to get a <b>restructuring</b> in collaboration with Synod Midlands and Synod Soutpansberg. Thus: No old structures survive. All structures are new.</p>
<p>3.3.14 <u>Dat die Sinode aan die kwessie van bates aandag gee en sake daaromheen opklaar (bv Eienaarskap van eiendomme en fondse)</u> <i>Deputate se antwoord</i> Die saak is hanteer en weerspieël in die Rapport van Sinode GKSA (Acta 2006:390, 4.5.1), en is verwys na die Regsdeputate. Die aanbeveling lees: "Dat – ten opsigte van al die eiendom en fondse wat in die naam van die plaaslike kerke geregistreer is, of van die Administratiewe Buro, of van die bestaande drie Nasionale Sinodes, of van enige kerklik-gebonde groepering – die Deputate vir Regsaangeleenthede gevra word om diegene betrokke te adviseer aangaande die beste wyse om die sake te hanteer".</p>	<p>3.3.14 <u>That the Synod attends and clarifies the issue of assets (e.g. property and funds ownership)</u> <i>Answer of Deputies</i> The matter has been attended to as shown in the Report of Synod Potchefstroom (Acts 2006:390, 4.5.1), and has been referred to the Deputies Legal Affairs. The recommendation is: "That – with regard to all properties and funds registered in the names of local churches, or of the Administrative Bureau, or of the existing three National Synods, or of any other ecclesiastical-connected grouping – the Deputies for Legal Advice are asked to advise those concerned on the best way to handle</p>

<p>3.3.15 <u>Dat Engels die amptelike taal van kommunikasie is (by vergaderings en vir korrespondensie), aangesien dit sal help om te keer dat Afrikaans beklemtoon word</u> <i>Deputate se antwoord</i> Die saak sal met groot omsigtigheid en begrip vir mekaar aangespreek moet word. Die Deputate verwys in die verband na die beleid van die NWU-Potchefstroom Kampus dat as die meerderheid studente in 'n klas Afrikaans magtig is, die klas in Afrikaans aangebied word en vir die res 'n tolk beskikbaar is, en andersom.</p> <p>3.3.16 <u>Die geldigheid van alle Sinodebesluite moet opgeklaar word</u> <i>Deputate se antwoord</i> Sinode GKSA (2006) het hieraan aandag gegee. Artikel 4.3.2 lees: “<i>Besluite wat deur die verskillende vergaderings geneem is, bly bindend op die kerke betrokke, behalwe as die nuwe vergaderings nuwe besluite oor die betrokke sake geneem het</i>”. Die Klassis word verder gewys op 3.2, p388 (artt 278, 290) wat 'n oplossing bied vir die versoek wat hulle rig.</p> <p>3.3.17 <u>Regverdigte verteenwoordiging by die Teologiese Skool.</u> <i>Deputate se antwoord</i> Die Teologiese Skool is onder die Kuratorskap van die Kuratore wat deur die Sinode benoem is. Dus sal die saak ordelik en deeglik aangespreek word.</p>	<p>these matters”.</p> <p>3.3.15 <u>That English be the official language of communication (at meetings and for correspondence), as this will help to avoid accentuating Afrikaans</u> <i>Answer of Deputies</i> The matter will have to be attended to with great caution and understanding for each other. The Deputies refer to the policy at the NWU PUK campus that if Afrikaans, the class is offered in Afrikaans and for the rest an interpreter is available, and vice versa.</p> <p>3.3.16 <u>The validity of all Synods decisions should be clarified</u> <i>Answer of Deputies</i> Synod Potchefstroom (2006) has payed attention to this matter. Article 4.3.2 reads: <i>That decisions that were taken by the different assemblies, stay binding on the churches involved, unless the new assemblies have taken new decisions on these matters.</i> The Classis is referred to 3.2, p388 (arts 278, 290) which gives a solution for the request made.</p> <p>3.3.17 <u>Fair representation at the Theological Seminary</u> <i>Answer of Deputies</i> The Theological School is under Curatorship of the Curators which are named by the Synod. The matter will thus be attended to orderly and thoroughly.</p>
<p>3.4 <u>Groepering van probleme</u> Al die moontlike hindernisse en struikelblokke wat bo vermeld is, kan as volg saamgegroepeer word:</p> <p>3.4.1 Algemene/onbekende probleme</p> <p>3.4.2 Taal</p> <p>3.4.3 Teologiese opleiding</p> <p>3.4.4 Besluite van vorige vergaderings</p> <p>3.4.5 Instellings, eiendom, fondse, Administratiewe Buro en ramings</p> <p>3.4.6 Die invloed van vooroordeel en wantroue in toekomstige verhoudings</p> <p>3.4.7 Billikheid in die verhoudinge tussen predikante</p> <p>3.4.8 Verteenwoordiging in vergaderings</p>	<p>3.4 <u>Grouping of problems</u> All the possible hindrances and obstacles mentioned above, can be grouped as follows:</p> <p>3.4.1 General/unknown problems</p> <p>3.4.2 Language</p> <p>3.4.3 Theological training</p> <p>3.4.4 Decisions of previous meetings</p> <p>3.4.5 Institutions, property, funds, Administrative Bureau, “ramings”</p> <p>3.4.6 The influence of prejudice and distrust in future relationships</p> <p>3.4.7 Fairness in relations between ministers</p> <p>3.4.8 Representivity at meetings</p>

<p>3.4.9 Werklike eenheid op plaaslike vlak</p> <p>3.4.10 Die vrees om gemarginaliseer, ingesluk te word.</p>	<p>3.4.9 Real unity at local level</p> <p>3.4.10 Fear of being marginalised, swallowed up</p>
<p>3.5 <i>Besluite geneem deur Nasionale Sinodes aangaande die probleme</i> Die volgende besluite is deur verskillende Nasionale Sinodes geneem rondom hierdie probleme: <u>Sinode Potchefstroom</u></p>	<p>3.5 <i>Decisions taken by National Synods about problems</i> The following decisions were made by the different National Synods about these problems: <u>Synod Potchefstroom</u></p>
<p>3.5.1 In die verdere samesprekings tussen die nuwe Deputate van die GKSA en die afgevaardigdes van Sinodes Soutpansberg en Middellande moet alle moontlike struikelblokke met betrekking tot die onderlinge verhoudinge verdiskonteer word. (SP, 2003:235, 2.3.1)</p>	<p>3.5.1 In further discussions between the new Deputies of the GKSA and the Deputies of Synods Soutpansberg and Midlands, all possible obstacles with regards to the mutual relationships, should be given attention (SP, 2003:235, 2.3.1).</p>
<p>3.5.2 Die Sinode het kennis geneem van 3.2.1, 3.2.4, 3.2.8; keur 3.2.3, 3.2.5, 3.2.7 goed en 3.2.2 en 3.2.6 word soos volg geamendeer: (Nummering verwys na nummering in hierdie Rapport en nie in die oorspronklike Acta nie – SP, 2006:389-391, 4)</p>	<p>3.5.2 The Synod took notice of 3.2.1, 3.2.4, 3.2.8; accepted 3.2.3, 3.2.5, 3.2.7 and amended 3.2.2 and 3.2.6 as follows: (numbering refers to numbering in this Report and not the original acts – SP, 2006:389-391, 4)</p>
<p>3.5.2.1 Elke vergadering moet verseker dat taalverskille nie lei tot gebrekkige kommunikasie nie. Elke afgevaardigde moet kan deelneem aan gesprekvoering en besluitneming van sake op die Agenda. (4.2.2 goedgekeur met byvoeging).</p>	<p>3.5.2.1 Each meeting should ensure that differences with language do not lead to inadequate communication. Each delegate should be able to partake in discussions and decision making concerning all matters on the Agenda (4.2.2 accepted as amended).</p>
<p>3.5.2.2 Die Bestuur van die Administratiewe Buro moet alle praktiese en finansiële implikasies ondersoek in oorleg met die Deputate van die betrokke Sinodes ten einde hierdie saak te kan implementeer (4.2.6 goedgekeur met byvoeging).</p>	<p>3.5.2.2 Management of the Administrative Bureau should investigate all practical and financial implications in consultation with the Deputies of the relevant Synods in order to implement this matter (4.2.6 accepted as amended).</p>
<p><u>Sinode Middellande</u></p> <p>3.5.3 Daar is sekere sogenaamde probleemareas wat in die verslag van die Kuratore geïdentifiseer is en Sinode Middellande het nog 'n paar bygevoeg. Dat die Sinode kennis neem van die probleemareas wat waarskynlik tydens en as gevolg van die proses van herstrukturering van die groot vergaderings ervaar gaan word en wat in die verslag van die Kuratore genoem word, asook die ekstra probleemareas wat deur verskeie sprekers genoem is tydens die bespreking tydens die Sinode. Hierdie sake word verwys vir</p>	<p><u>Synod Midlands</u></p> <p>3.5.3 There are certain so-called problem areas which have been identified in the Report of the Curators and Synod Midlands added some more. That the Synod take note of the problem areas that are likely to be encountered during and due to the process of restructuring the major assemblies that are mentioned in the Report of the Curators and the additional ones that were mentioned by various speakers during the plenary sessions of the Synods but refer them for consideration by the Deputies that will deliberate about them together with the</p>

<p>oorweging deur die Deputate wat saam met die verteenwoordigers van die ander Nasionale Sinodes wat betrokke is by die proses sal beraadslaag. Daarmee saam word verklaar dat hierdie en ander moontlike probleemareas nie beskou moet word as voorwaardes wat die proses van herstrukturering kan stop nie, hoewel dit tot 'n geleidelike en stapsgewyse proses kan lei. (SM, 2004:86, 3.1.5, 4.6).</p>	<p>representatives of the other National Synods that are involved in the process while stating that these and other possible problem areas should not be viewed as conditions that can stall the process of restructuring although they may result in a staggered process (SM, 2004:86, 3.1.5, 4.6).</p>
<p>3.5.4 Ons stem ook saam dat daar aangeleenthede is wat ons bekommer. Ons stel voor dat die Sinode Deputate verkies om die aangeleenthede by te woon. Die verkose Deputate werk dan saam met die Deputate van ander Sinodes. (SM, 2006:11, 21)</p>	<p>3.5.4 We also agree that there are matters of concern. We propose that the Synod to elect Deputies to attend to those matters. Those elected Deputies make a joint venture with the Deputies of other Synods (SM, 2006:11, 21).</p>
<p>3.5.5 Beide verslae word met waardering aanvaar en daar word gestel dat die huidige probleme verder in die nuwe bedeling bespreek sal word. Probleme kan steeds na Deputate KO, art 48 vir verdere besprekings en advies gestuur word. (SM, 2008:4, 5).</p>	<p>3.5.5 Both Reports are accepted with appreciation and that the present problems will be discussed further also in the new dispensation. Problems can still be send to Deputies CO, art 48 for further discussions and advice (SM, 2008:4, 5).</p>
<p>3.6 <i>Huidige perspektiewe</i> Die Deputate het in hul eie oorlegpleging en werksaamhede die volgende hindernisse en struikelblokke geïdentifiseer:</p>	<p>3.6 <i>Current perspectives</i> The Deputies identified the following hindrances and obstacles in the course of their own consultations and operations:</p>
<p>3.6.1 Probleme met kommunikasie weens die taal skeidsure.</p>	<p>3.6.1 Problems with communication due to language barriers.</p>
<p>3.6.2 Die kwessie van die onsensitiewe dominante gebruik van Afrikaans in vergaderings.</p>	<p>3.6.2 The issue of the insensitive dominant use of the Afrikaans language in meetings.</p>
<p>3.6.3 Daar is persepsies van oneerbiedigheid en onkunde van mekaar se behoeftes en geen omgee vir mekaar.</p>	<p>3.6.3 There are perceptions of disrespect and ignorance of each other's needs and not caring for each other.</p>
<p>3.6.4 Die persepsie by die kerke uit die ou Sinode Middellande dat wit kerke oneerbiedig teenoor hulle is deur hulle behoeftes te ignoreer.</p>	<p>3.6.4 A perception of churches coming from the old Synod Midlands that White churches disrespect them by ignoring their needs.</p>
<p>3.6.5 Die verskillende wyses waarop persone uit verskillende kulturele agtergronde gewoon is om toe te tree tot besprekings, konstruktief sake debatteer en konsensus bereik ten einde besluite te neem wat almal kan omhels, is struikelblokke vir hartlike eenheid in meerdere vergaderings.</p>	<p>3.6.5 The different ways people from various cultural backgrounds are used to enter into discussions, constructively debate issues and reach consensus in order to make decisions that all can embrace, are hindrances to heartfelt unity in major meetings.</p>

<p>3.6.6 Die kwessies rondom kultuur, verskeidenheid, vaardighede en passies word nie in ag geneem wanneer plaaslike kerke hulle afgevaardigdes na die Klassis verkies nie.</p> <p>3.6.7 'n Moontlike dieperliggende kwessie van die afwesigheid van sensitiwiteit vir die geskiedenis en die wantroue wat oor jare veroorsaak is en oorge-dra word deur post-traumatiese-stres oor generasies heen, onder volkere van verskillende kulturele agtergronde, is ook vermeld.</p>	<p>3.6.6 The issues around culture, diversity, skills and compassion are not taken into account when representatives of the local churches elect their representatives to the Classes.</p> <p>3.6.7 A possible deeper lying issue of a lack of sensitivity of the history and distrust that have been caused over years and transferred by generational post-traumatic stress amongst people from various cultural backgrounds has also been raised.</p>
<p><b>4. Sake waaroor die Sinode besluit</b> Die Deputate beveel by die Algemene Sinode aan om hartlike eenheid op die volgende maniere te bevorder:</p> <p>4.1 <i>Bevorder eenheid deur beter begrip</i></p> <p>4.1.1 <u>Inleiding</u> Kerklike eenheid kan nie bevorder word sonder beter begrip vir mekaar se agtergronde, die pyn en lyding wat in ons geskiedenis as individue, etniese groepe en volke ingeëts is nie. Hoe meer ons ons verlede verstaan, hoe beter kan ons ons mense na 'n beter geestelike toekoms lei.</p> <p>Een van baie kwessies waarvan ons kennis moet neem, is die kwessie van post-traumatiese-stres oor generasies heen (trans-generasie), wat heers in Suid-Afrika. Dit mag selfs die onderliggende faktor wees wat lei tot die wantroue wat na vore tree in kerklike vergaderings. Trans-generasie trauma is die gedagte dat ongeneesde kwessies van vorige generasies deur huidige generasies tot uitdrukking gebring word. In sommige gevalle kan hierdie onderliggende ongeneesde kwessies, volgens psigo-historici, vir duisende jare voortduur.</p> <p>Transgenerasie trauma manifesteer dikwels deur herhaalde patrone van geweld in opeenvolgende generasies. Hierdie patroon van die herhaling van 'n behoefte aan heling en versoening van generasie tot generasie word in die literatuur die <i>Ancestor Syndrome</i> (<i>Voorgeslag Sindroom?</i>) genoem.</p>	<p><b>4. Matters that the Synod decide on</b> The Deputies propose to the General Synod to improve heartfelt unity in the following ways:</p> <p>4.1 <i>Enhancing unity through better understanding</i></p> <p>4.1.1 <u>Introduction</u> Church unity cannot be enhanced without better understanding of each other's backgrounds, pain and suffering etched into our history as individuals, ethnic groups and peoples. The more we understand our past, the better we can lead our people spiritually to a better future.</p> <p>One of main/many issues that should take note of, is the issue of Trans-generational Post Traumatic Stress at large in South Africa. This may even be underlying factor leading to the surfacing of distrust at church meetings. Transgenerational trauma is the notion of unhealed issues of prior generations being expressed in current generations. In some cases, these unhealed issues can continue for thousands of years according to psychohistorians.</p> <p>Transgenerational trauma often shows itself in repeated patterns of violence in each generation. This pattern of repetition of needed healing and reconciliation from generation to generation is what is called the <i>Ancestor Syndrome</i> in literature.</p>

<p>Nog 'n manier om hierdie verskynsel te verwoord, is dat daardie patrone in die geskiedenis wat nie genees en waaruit nie geleer word nie, waarskynlik in toekomstige generasies herhaal sal word. Hierdie patrone word oorgedra deur 'n wye spektrum van psigologiese, fisiese en geestelike meganismes.</p> <p>As kerke kan ons nie die oplewing van rassisme, wat meer en meer deur die hele land ervaar word, ignoreer nie. Ons heg 'n dokument aan van 'n onderhoud met H��l��ne Opperman Lewis oor haar boek, <i>Apartheid: Britain's bastard child</i> waarin sy verduidelik hoe die konsep van Transgenerasie trauma op die geskiedenis van Suid-Afrika toegepas kan word om ons by te staan om sensitief te wees vir mekaar se geskiedenis. Sy bied nie-Christelike of Bybelse oplossings nie, maar ons is van mening dat die kerke baie ernstig kennis moet neem van haar diagnose en dan poog om Bybelse teengif te bied vir die psigologiese siekte wat dreig om ons land te vernietig en selfs burgeroorlog, wat 'n vernietigende invloed op die kerke sal h��, aanmoedig.</p> <p>4.1.2 <u>Skrifverwysings</u>  Spreuke 4:7: <i>Die wysheid kom eerste. Sorg dat jy wysheid bekom, gee alles wat jy het, om insig te kry!</i>  1 Samuel 16:7: <i>Maar Hy s�� vir Samuel: "Moenie na sy voorkoms of sy buitengewone lengte kyk nie, want Ek het hom nie gekies nie. Die Here kyk nie na dieselfde dinge as die mens nie. Die mens kyk na die uiterlike, maar die Here na die innerlike".</i>  Efesi�ers 4:2-3: <i>Wees altyd beskeie, vriendelik en geduldig, en verdra mekaar in liefde. (3) L�� julle daarop toe om die eenheid wat die Gees tussen julle gesmee het, te handhaaf deur in vrede met mekaar te lewe.</i></p> <p>4.1.3 <u>Aanbeveling</u>  Die Sinode benoem <i>Deputate vir die bevordering van eenheid in meerdere vergaderings</i> met die opdrag om 'n studie te maak van Bybelse beginsels vir die bevordering van eenheid deur</p>	<p>Another way to phrase this is that those patterns of history that are not healed and learned from, are likely to be repeated in future generations. These patterns are transmitted through a wide range of psychological, physical, and spiritual mechanisms.</p> <p>We as churches cannot ignore a resurgence of racism that the whole country is experiencing more and more. We attach a document with an interview with H��l��ne Opperman Lewis about her book: <i>Apartheid: Britain's bastard child</i> in which she explains how the concept of Transgenerational trauma can be applied to the history of South Africa and help us all to be sensitive to each other's histories. She does not provide Christian and biblical solutions, but we think churches should very seriously take note of her diagnosis and then seek to provide biblical antidotes for the psychological disease that are threatening to destroy the country and might stimulate civil war in South Africa and have a devastating effect on the churches.</p> <p>4.1.2 <u>Scriptural reference</u>  Proverbs 4:7: <i>The beginning of wisdom is this: Get wisdom. Though it cost all you have, get understanding.</i>  1 Samuel 16:7: <i>But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart".</i></p> <p>Ephesians 4:2-3: <i>Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace.</i></p> <p>4.1.3 <u>Recommendation</u>  Synod appoints <i>Deputies for enhancing unity in broader meetings</i> with the commission to make a study of Scriptural principles to enhance unity through understanding and to make</p>
--	---

<p>beter begrip en aan die hand hiervan praktiese aanbevelings te maak.</p>	<p>practical recommendations.</p>
<p>4.2 <i>Bevorder eenheid deur versoening</i></p>	<p>4.2 <i>Enhancing unity through reconciliation</i></p>
<p>4.2.1 <u>Inleiding</u>          Alhoewel die noodsaak vir versoening groot is, is die noodsaak vir Skriftuurlike begeleiding nog groter. Slegs gehoorsaamheid aan God, met opregte harte en met die klem op gesonde verhoudinge met God en medemens, kan ware genesing in ons geliefde land gefasiliteer word.</p>	<p>4.2.1 <u>Introduction</u>          Although the need for reconciliation is great, the need for Biblical guidance is even greater. Only in obedience to God, with sincere hearts, and with the focus on healing relationships with God and fellow man, can true healing be facilitated in our beloved country.</p>
<p>4.2.2 <u>Skriftuurlike verwysings</u>          Dit word al duideliker dat ons nog 'n lang pad saam met mekaar moet loop ten einde ware en standhoudende versoening tussen verskillende etniese groepe te bereik. Ons Here het verklaar: <i>Geseënd is die vredemakers, want hulle sal kinders van God genoem word</i> (Matteus 5:9). Paulus skryf: <i>Ons beoordeel dus van nou af niemand meer volgens menslike maatstaf nie. Al het ons Christus vroeër volgens menslike maatstaf beoordeel, nou beoordeel ons Hom nie meer so nie. Iemand wat aan Christus behoort, is 'n nuwe mens. Die oue is verby, die nuwe het gekom. Dit alles is die werk van God. Hy het ons deur Christus met Homself versoen en aan ons die bediening van die versoening toevertrou</i> (2 Korintiërs 5:16-18).</p>	<p>4.2.2 <u>Scriptural reference</u>          It is becoming more and more clear that we still need to walk a long way together in order to reach real and lasting reconciliation between our different ethnic groups. Our Lord proclaimed: <i>Blessed are the peacemakers: for they shall be called the children of God</i> (Matthew 5:9). Paul wrote: <i>So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God</i> (2 Corinthians 5:16-18).</p>
<p>As kinders van God is ons geroep om ons landsburgers te begelei op hierdie stamperige pad.</p>	<p>As children of God, we are called to lead our fellow countrymen and women on this bumpy road.</p>
<p>4.2.3 <u>Aanbeveling</u>          Die Sinode benoem <i>Deputate vir die bevordering van eenheid in meerdere vergaderings</i> met die opdrag om 'n prinsipiële studie te maak van Bybelse riglyne vir vergifnis en versoening.</p>	<p>4.2.3 <u>Recommendation</u>          Synod appoints <i>Deputies for enhancing unity in broader meetings</i> with the Commission to do a fundamental study on Biblical guidelines on absolution and reconciliation.</p>
<p>4.3 <i>Bevorder eenheid deur groter sensitiwiteit</i></p>	<p>4.3 <i>Enhancing unity through greater sensitivity</i></p>
<p>4.3.1 <u>Inleidend</u></p>	<p>4.3.1 <u>Introduction</u></p>



Wanneer mense met verskillende persoonlike verhale, vanuit verskillende agtergronde of uit verskillende kultuurgroepe saamkom en in Christus saamleef, word hulle een kerk. Om as kerk een te wees, vee egter nie mense se geskiedenis, kulture of gewoontes uit nie. Daarom is dit noodsaaklik om sensitief te wees en 'n sensitiwiteit te ontwikkel vir mekaar se stories, agtergrond, gebruik en kulturele identiteite.

In gesprekke tussen die Deputate en met ander lede van die GKSA het dit duidelik geword dat ons binne die GKSA sukkel om sensitief teenoor mekaar te wees. In die byeenkom as Algemene Sinode sedert 2009 het hierdie sukkelende sensitiwiteit byvoorbeeld daartoe gelei dat die Handeling van Sinode Potchefstroom as verwysingspunt in besluitnemingsprosesse gebruik word, terwyl die Handeling van Sinode Middellande en Sinode Suidland nie gebruik word nie. Terwyl dit verstaanbaar is – onder meer omdat die Handeling van die Sinode Potchefstroom makliker bekombaar is – skep dit 'n ontuis-voel en 'n ervaring by sommige persone en groepe dat hulle eenkant geskuif word.

Daar ontstaan verdere uitdagings wanneer afgevaardigdes na meerdere vergaderinge deel is van verskillende groepe, wanneer besef en erken word dat daar in enige diverse gemeenskap gewoonlik 'n heersende kultuur is. Iemand wat lid van die heersende kultuur is, sal dikwels implisiet verwag dat ander kulture leer om binne die heersende kultuur te funksioneer. As jy egter 'n lid van 'n ander kultuur as die heersende is, sal jy dikwels moet aanpas om te oorleef in die heersende kultuur. Hierdie implisiete manier van funksionering moet verstaan, erken en hanteer word as deel van die ontwikkeling van interkulturele vaardighede, dit wil sê die vermoë om oor kulturele grense heen te kommunikeer, verhouding te bou en saam te werk.

When people with different personal histories, from different backgrounds or from different cultural groups come together and live together in Christ, they become one church. Being one as church, however, does not delete peoples' histories, cultures or customs. Therefore it is imperative to be sensitive and to develop a sensitivity to each other's stories, background, customs and cultural identities.

In conversations within our Deputies and with some other members of the GKSA, it became clear that we struggle to be really sensitive to one another. In the coming together as a General Synod since 2009, this has for example led to a use of the Acts of Synod Potchefstroom as point of reference in decision-making processes, whilst the Acts of Synod Midlands and Synod Suidland are not really utilised. While this is understandable – amongst other things because of the more readily availability of the Acts of Synod Potchefstroom – it leads to a feeling of being not at home and being marginalised.

Another example of challenges brought about by being members from different groups, comes to the fore when one realises that in any diverse community, there is normally a prevailing culture. Someone who is a member of the prevailing culture, will often implicitly expect those of other cultures to learn to operate in the prevailing culture. If you are a member of a culture other than the prevailing one, however, you often will have to adapt in order to survive in the prevailing culture. This implicit way of functioning needs to be understood, acknowledged and acted upon as part of developing intercultural competences, in other words the capacity to communicate, relate, and work across cultural boundaries.

#### 4.3.2 Skrifverwysings

Aangesien die sondige mens in wese op homself fokus, is hy meer geneig om homself lief te hê, op sy eie verhaal te fokus en 'n afstand tussen homself en die ander te plaas. In Christus kom ons egter daartoe om mekaar lief te hê. Ons groei nader aan mekaar en leer om saam met mekaar te leef. Aangesien ons heiligmaking 'n voortgesette proses in hierdie lewe is, moet ons hierdie proses om te leer om saam te leef en mekaar lief te hê, koester en doelbewus wees in die ontwikkeling daarvan. So word verseker dat almal tuis voel en regtig ervaar dat hy deel van die huishouding van God is.

Spreuke 4:7: *Die wysheid kom eerste. Sorg dat jy wysheid bekom, gee alles wat jy het, om insig te kry!*

Romeine 12:13-16: *Help die medegelowiges in hulle nood en lê julle toe op gasvryheid. Seën julle vervolgers, ja, seën hulle, moet hulle nie vervloek nie. Wees bly saam met dié wat bly is en treur saam met dié wat treur. Wees eensgesind onder mekaar. Moenie hooghartig wees nie, maar skaar julle by die nederiges. Moenie eiewys wees nie.*

Efesiërs 2:13-16: *Maar nou is julle een met Christus Jesus. Julle wat vroeër ver van God gelewe het, het nou naby gekom deur die bloed van Christus. Christus is ons vrede, Hy wat dié twee, Jode en nie-Jode, een gemaak het. Deur sy liggaam te gee, het Hy die vyandskap afgebreek wat vroeër soos 'n muur skeiding gemaak het. Die wet van Moses met al sy gebooie en bepalings het Hy opgehef, en deur vrede te maak, het Hy in Homself dié twee, Jode en nie-Jode, tot een nuwe mensheid verenig. Deur sy dood aan die kruis het Hy 'n einde gemaak aan die vyandskap en dié twee met God versoen en tot een liggaam verenig.*

Efesiërs 4:32: *Wees goedgesind en hartlik teenoor mekaar, en vergewe mekaar soos God julle ook in*

#### 4.3.2 Scriptural reference

Since sinful man essentially focuses on himself, he is more inclined to love himself, focus on his own story and put a distance between himself and the other. In Christ, however, we come to love one another. We draw closer towards each other and learn to live together. As our sanctification is an ongoing process in this life, we have to nurture this process of learning to live with one another and love one another, and be intentional in its development. This is necessary to ensure that everyone feels at home and really experiences that he is part of the household of God.

Proverbs 4:7: *The beginning of wisdom is this: Get wisdom. Though it cost all you have, get understanding.*

Romans 12:13-16: *Share what you have with God's people, and practice hospitality. Bless those who persecute you - bless them, don't curse them! Rejoice with those who rejoice, and weep with those who weep. Be sensitive to each other's needs – don't think yourselves better than others, but make humble people your friends. Don't be conceited.*

Ephesians 2:13-16: *Now because of Christ – dying that death, shedding that blood – you who were once out of it altogether are in on everything. The Messiah has made things up between us so that we're now together on this, both non-Jewish outsiders and Jewish insiders. He tore down the wall we used to keep each other at a distance. He repealed the law code that had become so clogged with fine print and footnotes that it hindered more than it helped. Then he started over. Instead of continuing with two groups of people separated by centuries of animosity and suspicion, he created a new kind of human being, a fresh start for everybody. Christ brought us together through his death on the Cross. The Cross got us to embrace, and that was the end of the hostility.*

Ephesians 4:32: *Be gentle with one another, sensitive. Forgive one another as quickly and thoroughly as God in*

<p><i>Christus vergewe het.</i></p> <p>4.3.3 <u>Aanbevelings</u></p> <p>4.3.3.1 Die Sinode benoem <i>Deputate vir die bevordering van eenheid in meerdere vergaderings</i> met die opdrag om 'n program te ontwikkel Som interkulturele vaardighede in die kerk van Christus te verbeter, spesifiek gefokus op meerdere vergaderings.</p> <p>4.3.3.2 Die Sinode gee die <i>Deputate van die Algemene Sinode: Uitgee van Handelinge</i> die opdrag om alle Handelinge van Sinode Middellande en Sinode Suidland te versamel, om dit vir kerke beskikbaar te stel om die Handelinge van Sinode Middellande, Sinode Suidland en Sinode Potchefstroom in een publikasie te indekseer.</p> <p>4.3.3.3 Die Sinode, Deputate en Kerke gebruik die volgende afkortings wanneer daar na die Handelinge van die verskillende Algemene/Nasionale Sinodes voor 2009 verwys word:  SM – Sinode Midellande (Sinodes vanaf 1963 tot 2008)  SS – Sinode Suidland (Sinodes vanaf 1963 tot 1991)  SP – Sinode Potchefstroom (Sinodes vanaf 1859 tot 2006)  AS – Algemene Sinode pre-2009 (Sinodes 1965, 1975, 1980, 1984, 1988, 1992)</p>	<p><i>Christ forgave you.</i></p> <p>4.3.3 <u>Recommendations</u></p> <p>4.3.3.1 Synod appoints <i>Deputies for enhancing unity in broader meetings</i> with the Commission to develop a program to enhance intercultural competences in the church of Christ, specifically focused on major meetings.</p> <p>4.3.3.2 Synod tasks the <i>Deputies of the General Synod: Publication of Acta</i> to gather all Acts of Synod Midlands and Synods Suidland, to make it readily available to churches and to index the Acts of Synod Midlands, Synod Suidland and Synod Potchefstroom in one publication.</p> <p>4.3.3.3 Synod, Deputies and Churches use the following abbreviations when referring to the Acts of the different General/National Synods pre-2009:   SM – Synod Midlands (Synods from 1963 to 2008)  SS – Synod Suidland (Synods from 1963 to 1991)  SP – Synod Potchefstroom (Synods from 1859 to 2006)  AS – General Synod pre-2009 (Synods of 1965, 1975, 1980, 1984, 1988, 1992)</p>
<p>4.4 <i>Bevorder eenheid deur uitstaande kwessies aan te spreek</i></p> <p>4.4.1 <u>Historiese agtergrond</u>  Die ooreenkoms tussen die kerke toe strukturele eenheid gerealiseer het, was dat praktiese kwessies aangespreek sal word wanneer kerke in meerdere vergaderings byeenkom (kyk 3 hierbo).</p> <p>4.4.2 <u>Aanbevelings</u></p> <p>4.4.2.1 Uitstaande kwessies wat eenheid raak, soos in hierdie Rapport geïdentifiseer, kan staande enige Algemene Sinode hanteer word soos voor 2009 tussen Sinode Potchefstroom en Sinode Middellande ooreengekom is.</p> <p>4.4.2.2 Die Sinode wys 'n Eenheidskommissie aan wat bestaan uit die</p>	<p>4.4 <i>Enhancing unity through dealing with outstanding issues</i></p> <p>4.4.1 <u>Historical background</u>  The agreement of the churches, when entering into structural unity, were that practical issues will be addressed once the churches gather in broader meetings (see 3 above).</p> <p>4.4.2 <u>Recommendations</u></p> <p>4.4.2.1 Outstanding issues, as identified by this Report, concerning unity can be dealt with standing any meeting of the General Synod as per agreement between Synod Potchefstroom and Synod Midlands prior to 2009.</p> <p>4.4.2.2 Synod appoints a Unity-commission which consists of the Vice-</p>

<p>Ondervoorsitter van die Sinode, die Voorsitter van die Ordekommissie en ten minste vier lede van die Deputate vir die bevordering van eenheid in meerdere vergaderings.</p> <p>4.4.2.3 Enige afgevaardigde wat enige van die uitstaande kwessies rakende eenheid wil opper, doen dit by die aangewese Kommissie.</p> <p>4.4.2.4 Die mandaat van die Eenheidskommissie is om die kwessie te evalueer en advies aan die belanghebbendes te gee aangaande die dringendheid daarvan asook moontlike meganismes wat aangewend kan word om die betrokke saak aan te spreek.</p> <p>4.5 <i>Bevorder eenheid deur groter deelname</i></p> <p>4.5.1 <u>Inleiding</u></p> <p>4.5.1.1 Deel van die struikelblokke en hindernisse in die weg van eenheid, is die ervarings van afgevaardigdes van die ou Sinode Middellande dat hul behoeftes geïgnoreer word en hul deelname ingeperk word. Daar kan begrip wees vir hierdie gevoelens indien mens die samestelling van afvaardiging na die Algemene Sinode sedert 2009 in oënskou neem. Terwyl nie-Afrikaanssprekende lidmaatskap van die GKSA meer as 25% van die totale lidmaatskap verteenwoordig, is die afvaardiging van nie-Afrikaanssprekende lede nie verteenwoordigend hiervan nie.</p>	<p>chairperson of the Synod, the Chairperson of the Procedure Commission, and at least four of the members of the Deputies for enhancing unity in broader meetings.</p> <p>4.4.2.3 Any delegate wishing to raise such outstanding issues related to unity should do it with the Commission.</p> <p>4.4.2.4 The mandate of this Commission is to evaluate and advise the concerned parties on the urgency and possible mechanisms of dealing with these issues.</p> <p>4.5 <i>Enhancing unity through participation</i></p> <p>4.5.1 <u>Introduction</u></p> <p>4.5.1.1 Part of the hindrances and obstacles in the way of unity, is the experience by members of the old Synod Midlands that their needs are ignored and their participation is curtailed.</p> <p>These feelings are understandable when one looks at the composition of the delegation to the General Synod since 2009. While the non-Afrikaans membership of the GKSA is more than 25% of the total membership, the delegation of non-Afrikaans persons to the Synod is not representative of this percentage.</p>
---	--

Sinode Synod	% van afgevaardigdes wat nie-Afrikaans is % of delegates, non-Afrikaans			% van lidmate nie-Afrikaans % of members non-Afrikaans
	Predikante Reverends	Ouderlinge Elders	Totaal Total	
2009	11.3	9.1	10.3	21.8
2012	10.8	12.6	11.7	25.7
2015	10.8	21.7	15.5	25.2
2016	14.9	15.4	15.1	27.8

<p>4.5.1.2 Die situasie aangaande die Kuratore by die Teologiese Skool – 'n situasie wat sensitief is weens baie vrae rondom teologiese opleiding voor Sinode 2009 – lei ook tot gevoelens</p>	<p>4.5.1.2 The situation with regard to the Curators of the Theological School – a situation which is very sensitive due to a lot of questions around the theological training pre-Synod 2009 – also</p>
--	--

<p>van vervreemding:</p> <p>4.5.1.2.1 In Mei 2008 het die KO, art 48 Deputate in hul vergadering die volgende besluit, aangaande die weg vorentoe, geneem:  <i>7.3.4 Die volgende aanbeveling word aan die Kuratore gemaak (om onder die aandag van die Rektor van die Teologiese Skool en die verskillende Streeksinodes te bring):</i>  <i>7.3.4.1 Drie (3) Kurators per Streeksinode, met die volgende advies:</i>  <i>7.3.4.1.1 Ten minste een Kurator moet kom vanuit die kerke van Sinode Potchefstroom en Sinode Middellande (en, waar van toepassing, van die kerke uit Venda – Klassis Capricorn).</i>  <i>7.3.4.1.2 Die verteenwoordiging moet dus met sensitiwiteit en aanspreeklikheid hanteer word.</i>  <i>7.3.4.1.3 Die eerste termyn (die volgende drie jaar) moet as 'n oorgangsfase beskou word.</i></p> <p>4.5.1.2.2 Toe Kuratore in 2009 aangewys is, het slegs vier Streeksinodes een verteenwoordiger uit Sinode Middellande as primus aangewys en drie geen.</p> <p>4.5.1.2.3 Daar is dus nie in die praktyk aan die ooreenkoms wat voor 2009 bereik is, uitvoering gegee nie.</p> <p>4.5.1.3 Die gevoel dat behoeftes geïgnoreer word, het ook ontstaan uit die nie-fokus op die kerke van die ou Sinode Middellande en Klassis Capricorn.</p> <p>4.5.1.3.1 'n Belangrike voorbeeld hiervan is die wyse waarop Kerklike Tydskrifte van die GKSA in wese op die Afrikaanssprekende kerke fokus. Slegs die <i>Kruispad</i> het aandag gegee aan nie-Afrikaanssprekende kerke met een of twee Engelse artikels asook 'n aparte Engelse uitgawe die afgelope paar jaar. Eers in 2015 is aan die Deputate vir Kerklike Tydskrifte die opdrag gegee om die moontlikheid van die vertaling van artikels in Engels te ondersoek.</p> <p>4.5.1.3.2 In die samestelling van die</p>	<p>lead to feelings of alienation:</p> <p>4.5.1.2.1 In May 2008, the following decision was made by the Article 48-meeting, which should have been the agreement for going forward:  <i>7.3.4 The following recommendation is made to the Curators (for the attention of the Rector of the Theological School and the various Regional Synods):</i></p> <p><i>7.3.4.1 Three (3) Curators per Regional Synod, with the advice that:</i>  <i>7.3.4.1.1 At least one Curator should hail from the Churches of Synod Potchefstroom and Synod Midlands (and, where applicable, from the churches of Venda – Classis Capricorn)</i>  <i>7.3.4.1.2 The representation should therefore be handled with sensitivity and accountability.</i>  <i>7.3.4.1.3 The first term (the next three years) should be regarded as a transitional phase.</i></p> <p>4.5.1.2.2 When the Curators were instituted in 2009, however, only four of the Regional Synods had one representative of Synod Midlands as part of their primi and three had none.</p> <p>4.5.1.2.3 The agreement reached before 2009 was thus not adhered to in practice.</p> <p>4.5.1.3 The feelings of needs being ignored arose also from the non-focus on the churches of the old Synod Midlands and Classis Capricorn.</p> <p>4.5.1.3.1 An important example is the way the Church Magazines from the GKSA are basically focused on the Afrikaans-speaking churches. Only the <i>Kruispad</i> magazine attended to the non-Afrikaans speaking churches with one or two articles in English, and a separate English edition for the past few years. It was also only in 2015 that the Deputies for Church Magazines received a mandate to look at the possibility to translate the articles into English.</p> <p>4.5.1.3.2 In the production of the <i>Almanak</i></p>
---	--

<p><i>Almanak</i> word steeds slegs Afrikaans gebruik, terwyl Sinode Middellande reeds in 2004 versoek het dat dit tweetalig moet wees en die nuwe Algemene Sinode verskeie kere versoek het dat die <i>Almanak</i> ook in ander tale uitgegee moet word.</p>	<p>only Afrikaans is used whilst Synod Midlands 2004 already asked for it to be bilingual, and the new General Synod requesting several times for the <i>Almanak</i> to be published in other languages.</p>
<p>4.5.2 <u>Skrifverwysings</u></p>	<p>4.5.2 <u>Scriptural references</u></p>
<p>4.5.2.1 Gelowiges wil graag hul gawes, wat hulle van die Gees ontvang, gebruik om hul Here, Jesus Christus, te dien. Op hierdie wyse wil hulle betrokke wees in die lewe van die kerk. Ons sien dit in twee situasies van konfrontasie in die vroeë kerk:</p>	<p>4.5.2.1 Believers want to use their Spirit-given gifts in order to serve their Lord, Jesus Christ. In this way, they want to participate in the life of the church. This we see in two confrontational situations in the early church:</p>
<p>4.5.2.1.1 Aan die begin van die kerklike lewe in Jerusalem het daar spoedig 'n probleem ontstaan rondom die deelname van al die weduwees in die daaglikse uitdeling (Handelinge 6:1-7). Die spesifieke van die probleem was dat die Griekssprekende gelowiges gevoel het dat die Hebreeus-sprekende gelowiges nie toegelaat het dat hul (die Griekssprekendes se) weduwees aan die daaglikse uitdeling kon deelneem nie.</p>	<p>4.5.2.1.1 At the beginning of the life of the church of Jerusalem, a problem quickly arose with regard to the participation of all widows in the daily distribution (Acts 6:1-7). The specific of the problem was that the Greek-speaking believers felt that the Hebrew-speaking believers were not allowing their (the Greek-speaking believers') widows to participate in the daily distribution.</p>
<p>4.5.2.1.2 In die lewe van die kerk in Korinte het daar 'n probleem ontstaan aangaande die deelname van alle gelowiges tydens die eredienste (1 Korintiërs 12-14). Die spesifieke probleem was dat lidmate met verskillende gawes almal hul gawes gedurende die byeenkomste wou aanwend. Dit het daartoe gelei dat hulle lelik met mekaar geword het en dat die orde tydens byeenkomste deur hul optrede versteur is.</p>	<p>4.5.2.1.2 In the life of the church of Corinth, a problem arose with regard to the participation of all the members during worship services (1 Corinthians 12-14). The specific of the problem was that people with different gifts all wanted to use these gifts during the service. Because of this, they started to be nasty with each other and being unorderly in their conduct.</p>
<p>4.5.2.2 Die oplossing vir beide hierdie situasies wys daarop dat die deelname van gelowiges 'n wesenlik deel van kerk-wees is:</p>	<p>4.5.2.2 The answer to both these situations shows that participation by believers is a vital ingredient of being church:</p>
<p>4.5.2.2.1 In die kerk in Jerusalem is die probleem opgelos deur spesifieke lede van die Griekssprekende gelowiges te kies om die deelname van die Griekssprekende weduwees in die Sdaaglikse dienswerk in die kerk te fasiliteer.</p>	<p>4.5.2.2.1 In the church of Jerusalem, the problem was addressed by choosing specific members from the group of Greek-speaking believers to facilitate the participation of the Greek-speaking widows in the daily service of the church.</p>
<p>4.5.2.2.2 In die kerk in Korinte is die</p>	<p>4.5.2.2.2 In the church of Corinth, the</p>

<p>probleem hanteer deur riglyne te gee vir die ordelike aanwending van die Geestesgawes. Deel van hierdie riglyne was om almal toe te laat om hul gawes te gebruik – maar dan vanuit die beginsel van liefde.</p>	<p>problem was addressed by giving guidelines for the orderly use of the gifts. Part of these guidelines was to allow everyone to exercise their gifts – but regulating it by the principle of love.</p>
<p>4.5.2.3 'n Verdere belangrike beginsel wat uit die situasie in Handeling 6 afgelei kan word, is hoe 'n gevoel van ek-word-eenkant-gestoot aangespreek word deur persone uit die groep wat vervreem voel, aan te stel om die probleem te hanteer.</p>	<p>4.5.2.3 Another important principle to adduce from the situation in Acts 6, is how a feeling of being side-lined, is attended to by specifically appointing persons from the group feeling alienated to help rectify the problem.</p>
<p>4.5.3 <u>Aanbevelings</u> Ten einde beter deelname deur almal te bevorder, in besonder die nie-Afrikaanse lede, word die volgende aanbevelings gemaak:</p>	<p>4.5.3 <u>Recommendations</u> In order to ensure better participation by everyone, and especially by non-Afrikaans delegates, the following recommendations are made:</p>
<p>4.5.3.1 Die Sinode wys 'n Eenheidskommissie aan wat bestaan uit die Ondervoorsitter van die Sinode, die Voorsitter van die Ordekommissie en ten minste vier lede van die Deputate vir die bevordering van eenheid in meerdere vergaderings om die Sinode te help om die perspektiewe en persepsies van al die lede van die GKSA te verreken en om die Moderamen te adviseer aangaande kwessies wat eenheid in die Sinode kan bevorder.</p>	<p>4.5.3.1 Synod appoints a Unity-commission – which consists of the Vice-chairperson of the Synod, the Chairperson of the Procedure Commission, and at least four of the members of the Deputies for enhancing of unity in broader meetings – to help Synod to be alert to the perspectives and perceptions of all the members of the GKSA and to advice the Moderamen on matters enhancing the unity in Synod.</p>
<p>4.5.3.2 Die Deputate vir Programmering word versoek om seker te maak dat nie-Afrikaanssprekende afgevaardigdes deel uitmaak van elke Kommissie wat deur die Sinode aangewys word.</p>	<p>4.5.3.2 Deputies for Programming are urged to ensure that non-Afrikaans delegates are part of each Commission appointed by Synod.</p>
<p>4.5.3.3 Die Deputate vir Programmering word versoek om seker te maak dat Psalms en Liedere wat die tale van alle afgevaardigdes akkommodeer, gebruik word tydens samesang in die Sinode.</p>	<p>4.5.3.3 Deputies for Programming are urged to ensure that Psalms and Hymns that accommodate the languages of all delegates are used when singing during the Synod.</p>
<p>4.5.3.4 Die Deputate vir Programmering word versoek om naamkaartjies vir alle afgevaardigdes te voorsien sodat hulle mekaar beter kan leer ken.</p>	<p>4.5.3.4 Deputies for Programming are urged to provide name-tags to all delegates in an attempt to help delegates to get to know each other.</p>
<p>4.5.3.5 Die Deputate vir Programmering word versoek om 'n boekie te voorsien wat die volgende inligting van elke afgevaardigde bevat: Naam en Van, Gemeente, Tipe afgevaardigde (predikant, ouderling,</p>	<p>4.5.3.5 Deputies for Programming are urged to provide a booklet which includes the following information regarding each delegate: Name &amp; Surname, Local congregation, Type of delegate (Pastor, Elder, Advisor,</p>

<p>adviseur of besoeker), Moedertaal asook 'n Paspoortfoto.</p> <p>4.5.3.6 Die Kommissie vir die aanwys van Deputate word versoek om seker te maak dat nie-Afrikaanssprekende afgevaardigdes deel uitmaak van elke Deputategroep van die Sinode.</p> <p>4.5.3.6.1 Streeksinodes word opgeroep om seker te maak dat die afvaardiging na die Sinode die samestelling van verskillende taalgroepe in die kerke van hul ressort, verteenwoordig.</p> <p>4.5.3.6.2 Streeksinodes word opgeroep om aandag te gee aan die ooreenkoms wat in plek is ten opsigte van die aanwys van Kuratore deur ten minste een Kurator vanuit die Afrikaanse en een vanuit die nie-Afrikaanse kerke te verkies.</p> <p>4.5.3.6.3 Al die relevante Deputategroepe maak seker dat hulle in hul werksaamhede fokus op al die verskillende groepe in die GKSA val.</p> <p>4.6 <i>Bevorder eenheid deur besprekingsgroepe</i></p> <p>4.6.1 <u>Inleiding</u></p> <p>4.6.1.1 Die prosedure wat tydens meerdere vergaderings gebruik word, beïnvloed hoedanig afgevaardigdes hul deelname aan die vergaderings ervaar.</p> <p>4.6.1.2 Die ervaring van afgevaardigdes – wat ook verskil tussen die groepe in die Sinode – word een van die hindernisse in kerklike eenheid. Sommige lede van die Sinode voel dat hulle eenkant gestoot word in die besluitnemingsproses en selfs geheel en al uitgesluit word.</p> <p>4.6.1.3 Sommige lede voel ook dat hulle slegs in staat is om te luister en nie werklik aan besprekings kan deelneem nie.</p> <p>4.6.1.4 Hierdie gevoelens word versterk deur die verskillende maniere wat verskillende groepe sake bespreek en tot besluite kom.</p> <p>4.6.2 <u>Skrifverwysings</u></p> <p>4.6.2.1 Wanneer kerke in meerdere vergaderings byeenkom, ontmoet die afgevaardigdes mekaar as diensknegte van Christus, die ware</p>	<p>Visitor), Mother tongue as well as a Passport Photo.</p> <p>4.5.3.6 Commission for Appointment of Deputies are urged to ensure that non-Afrikaans delegates are part of each Deputy-group of the Synod.</p> <p>4.5.3.7 Regional Synods are urged to ensure that the representation of non-Afrikaans delegates to the General Synod are a reflection of the composition of the churches in their area.</p> <p>4.5.3.8 Regional Synods are urged to attend to the agreement made about the election of at least one Curator from Afrikaans and non-Afrikaans churches.</p> <p>4.5.3.9 All the relevant Deputy-groups ensure that they focus with their work on all the different groups who are part of the GKSA.</p> <p>4.6 <i>Enhancing unity through discussion groups</i></p> <p>4.6.1 <u>Introduction</u></p> <p>4.6.1.1 The procedure used during meetings of major assemblies, influences the way delegates experience their participation in the meetings.</p> <p>4.6.1.2 These experiences by delegates – which differ also between groups of delegates – are becoming one of the hindrances in the process of unity. Some members of the Synod feel that they are left behind in the decision-making process or are excluded from decisions at all.</p> <p>4.6.1.3 Some members also feel that they are only able to listen in Synod and not able to really participate in the discussions.</p> <p>4.6.1.4 These feelings are enhanced by the different ways by which different groups discuss matters and come to a decision.</p> <p>4.6.2 <u>Scriptural references</u></p> <p>4.6.2.1 When churches meet in major assemblies, the delegates meet as servants of Christ Who is the real Chairperson of the meeting and Who</p>
--	--



<p>Voorsitter van die vergadering wat leiding neem deur sy Gees en Woord.</p>	<p>leads the meeting through his Spirit and Word.</p>
<p>4.6.2.2 Alle afgevaardigdes na meerdere vergaderings kom na die vergaderings met 'n mandaat, volgens Kredensiebriewe, om saam te oordeel en besluite te neem oor kwessies volgens die Woord van God, die eenheid in diens en tug en die Kerkorde.</p>	<p>4.6.2.2 All delegates to major assemblies come to the meeting with the mandate, according to the Letter of Credence, to discern and decide on matters, together with all other delegates, according to the Word of God, the Forms of Unity and the Church Order.</p>
<p>4.6.2.3 Alle afgevaardigdes na meerdere vergaderings maak staat op die genadige en wyse leiding van Christus deur sy Gees en Woord, in besonder omdat hulle sondaars is. Die gevolg is dat alle afgevaardigdes voortdurend tot die Here behoort te nader vir leiding. Dit word in KO, art 32 beklemtoon met die klem daarop dat alle handeling gedurende die vergaderings moet begin deur die Naam van God aan te roep en af te sluit met gepaste dank aan Hom.</p>	<p>4.6.2.3 All delegates to major assemblies depend on the graceful and wise leading of Christ through his Spirit and Word, especially as they are sinful people. As a result, all delegates should continuously call on the Lord to guide them. This is accentuated in CO, art 32 which emphasizes that all acts during meetings should start with calling upon the Name of God and be concluded by giving suitable thanks to Him.</p>
<p>4.6.2.4 Gedurende die vergadering van apostels en ouderlinge in Jerusalem, met afgevaardigdes uit Antiochië (Handelinge 15), is die volgende proses gevolg:</p>	<p>4.6.2.4 During the meeting of the apostles and elders in Jerusalem together with the delegates from the church in Antioch (Acts 15) the following process is followed:</p>
<p>4.6.2.4.1 Die vergadering begin na bepaalde insette van die afgevaardigdes uit Antiochië (15:4) asook sommige lede van die kerk in Jerusalem (15:5).</p>	<p>4.6.2.4.1 The meeting commences after a certain input by the delegates from Antioch (15:4) and by some of the members of the church in Jerusalem (15:5).</p>
<p>4.6.2.4.2 Die vergadering gee voldoende tyd vir bespreking (15:6-7), wat persoonlike verhale van God se werk rondom die saak wat bespreek word, insluit (15:7-12).</p>	<p>4.6.2.4.2 The meeting gives sufficient time for discussion (15:6-7), which includes personal narratives about God's work with regard to the matter at hand (15:7-12).</p>
<p>4.6.2.4.3 Die vergadering gee aandag aan die Skrif ten einde die denke te toets en moontlike antwoorde op die vraagstuk te vind (5:13-21).</p>	<p>4.6.2.4.3 The meeting gives attention to Scripture in order to test the thoughts and to find possible answers to the question at hand (15:13-21).</p>
<p>4.6.2.4.4 Die vergadering bereik die punt waar 'n voorstel gedoen en oor besluit word – wat lei tot die groter aanvaarding van die besluit (15:22-29).</p>	<p>4.6.2.4.4 The meeting comes to the point where a proposal is put forward and decided upon – which leads to a broader acceptance of the decision (15:22-29).</p>
<p>4.6.2.4.5 Die beginsels wat hierin uitgelig word, lei tot 'n onderskeibare proses wat die volgende drie momente inhou:</p>	<p>4.6.2.5 The principles stated give rise to a discerning process which comprises of three basic moments:</p>
<p>4.6.2.4.5.1 <i>Ontvang</i>: Insette oor die saak</p>	<p>4.6.2.5.1 <i>Receive</i>: Input about the matter at</p>

<p>word ontvang in die vorm van mondelinge en geskrewe voorleggings.</p>	<p>hand is received via oral and written presentations.</p>
<p>4.6.2.4.5.2 <i>Oordink</i>: Daar word oor die saak nagedink deur na die Skrif, na ander se ervaringe en na mekaar te luister.</p>	<p>4.6.2.5.2 <i>Reflect</i>: The matter at hand is reflected about by listening to Scripture, to other people's experiences, and to each other.</p>
<p>4.6.2.4.5.3 <i>Oorweeg</i>: Afleidings word gemaak na relevante bespreking en besluite word geneem.</p>	<p>4.6.2.5.3 <i>Recommend</i>: Conclusions are drawn after relevant discussion and decisions are taken.</p>
<p>4.6.3 <u>Aanbevelings</u> Teen die gegewe agtergrond, met hierdie beginsels as vertrekpunt, word die volgende aanbeveel:</p>	<p>4.6.3 <u>Recommendations</u> The background given, together with the principal points of departure lead to the following recommendations:</p>
<p>4.6.3.1 Die Sinode ruim genoegsaam tyd vir gebed in – volgens die oordeel van die Voorsitter en/of die vergadering. 'n Rapporteur kan bv die noodsaak vir gebed aanvoel voor die stel van sy Rapport.</p>	<p>4.6.3.1 Synod gives ample time for prayer at the discretion of the Chairperson and or the assembly. For example, a reporter may feel the need for prayer before presenting a Report.</p>
<p>4.6.3.2 Die Sinode poog om gebede te fokus op spesifieke punte wat bespreek moet word – deur diegene wat in gebed voorgaan te versoek om in hul gebede op die spesifieke sake te fokus.</p>	<p>4.6.3.2 Synod aims to focus prayers on the specific points at hand – by requesting persons leading in prayer to focus in their prayer on the specific matters at hand.</p>
<p>4.6.3.3 Die Sinode onderskei watter sake wesenlik is – deur die Moderamen in samewerking met die Ordekommissie – en poog om energie en tyd daarop af te stem.</p>	<p>4.6.3.3 Synod discerns which matters are material – via the Moderamen in coordination with the Procedure Commission – and aims to optimise time and energy on these matters.</p>
<p>4.6.3.4 Die Sinode poog om seker te maak dat alle afgevaardigdes genoegsame insette oor die saak ontvang – nie net deur middel van die Agenda nie, maar ook deur informele inligtingsessies oor wesentlike sake wat die volgende dag gaan dien, gedurende die aand te organiseer. Daar moet gewaak word om afgevaardigdes nie oor sake te prejudiseer nie, maar om dieper begrip te fasiliteer om sodoende die besprekings te bevorder wanneer die sake ter tafel geneem word.</p>	<p>4.6.3.4 Synod aims to ensure that all delegates receive enough input on the matter – not only via the Agenda, but also by organising information sessions at night about the material matters to be tabled the next day. Care should be taken not to preempt delegates on matters but to facilitate deeper understanding as to enhance discussions when the matters are tabled.</p>
<p>4.6.3.5 Die Sinode gee genoegsaam tyd vir bespreking deur afgevaardigdes in klein groepies te laat byeenkom aan die begin van elke dag, om die sake wat gaan dien onderling te bespreek. Skriflesing wat op daardie sake fokus, word hanteer en afgevaardigdes kry die kans om alles saam te oordink.</p>	<p>4.6.3.5 Synod gives ample time for discussion – by delegates coming together in small groups at the beginning of the day to discuss the matter at hand. Scripture reading should focus on the matter at hand and delegates be given time to reflect together.</p>
<p>4.6.3.6 Die Sinode poog om te verseker dat</p>	<p>4.6.3.6 Synod aims to ensure that all</p>

<p>alle afgevaardigdes die finale oorewegings van alle afgevaardigdes aan-hoor en gereed is om 'n besluit te neem – deur voldoende tyd te gee vir plenêre besprekings asook vir die besluitnemingsproses.</p>	<p>delegates hear the final considerations of all delegates and are prepared to take a decision – by giving sufficient time for plenary discussions and the decision-making process.</p>
<p>4.7 <i>Bevorder eenheid deur beter kommunikasie gedurende meerdere vergaderings</i></p>	<p>4.7 <i>Enhancing unity through better communication during broader meetings</i></p>
<p>4.7.1 <u>Historiese oorewegings</u> Wanneer besin word oor die taalbeleid wat in vergaderings gebruik moet word, is dit belangrik om die volgende <b>historiese oorewegings</b> in ag te neem:</p>	<p>4.7.1 <u>Historical considerations</u> When considering language-policy used in meetings, it is important to remember the following <b>historical considerations</b>:</p>
<p>4.7.1.1 In die vormingsjare van die Gereformeerde Kerke in Nederland is twee tale in Nederland gepraat, naamlik Nederlands en Frans. Die gemeenskappe van albei tale het afsonderlike Kerkrade, Klassisse en Partikuliere Sinodes gehad, maar het in een Nasionale Sinode saamgekom <b>waar albei tale gebruik is</b>.</p>	<p>4.7.1.1 In the formational years of the Reformed Churches in the Netherlands, two languages were spoken in the Netherlands, Dutch and French. The communities of both tongues had separate Church Councils, Classical assemblies and Particular Synods, but came together in one National Synod where <b>both languages were used</b>.</p>
<p>4.7.1.2 Tydens die belangrike Sinode van Dordt 1618-1619 is <b>Latyn as die lingua franca gebruik</b> (enigste taal wat gebruik word) – spesifiek as gevolg van die teoloë van buite Nederland wat die Sinode bygewoon het.</p>	<p>4.7.1.2 During the important Synod of Dordt 1618-1619 <b>Latin was used as the lingua franca</b> (only language used) – specifically because of the theologians from outside of Holland who were attending the Synod.</p>
<p>4.7.1.3 Die GKSA het as 'n <b>eentalige kerk</b> (met Nederlands as voertaal) begin – wat juis in 1882 beklemtoon is tydens 'n gesprek met betrekking tot die beweging om Afrikaans te bevorder.</p>	<p>4.7.1.3 The GKSA started as a <b>Mono-linguistic church</b> (using Dutch), as was stated in 1882 during a discussion with regards to the movement to promote Afrikaans.</p>
<p>4.7.1.4 Die GKSA het <b>Afrikaans as taal</b> om te gebruik in die skryf van Notules van vergaderings, formeel in 1916 aanvaar.</p>	<p>4.7.1.4 The GKSA <b>formally adopted Afrikaans as language</b> to be used in writing minutes of meetings in 1916.</p>
<p>4.7.1.5 Die GKSA het in sy Sendingorde bepaal dat die sendelinge <b>die taal van die mense</b> waarmee hulle gewerk het, moes gebruik.</p>	<p>4.7.1.5 The GKSA stipulated in its Missionary Order that the missionary workers were to use <b>the language of the people</b> they were working with.</p>
<p>4.7.1.6 Toe die verskillende Nasionale Sinode in 1962 ingestel is, <b>moes elke taal en etniese groep 'n afsonderlike Nasionale Sinode vorm</b>. Slegs vier Nasionale Sinodes is egter gevorm, wat die gebruik van meer as een taal in sommige van</p>	<p>4.7.1.6 When in 1962 the different National Synods were instituted, <b>each language and ethnic group were supposed to form a separate National Synod</b>. Only four National Synods however were formed, which necessitated the use of more than</p>

<p>hierdie Nasionale Sinodes genoodsaak het.</p> <p>4.7.1.7 Die volgende noemenswaardige besluite is deur die Sinode Middel-lande geneem:</p> <p>4.7.1.7.1 <i>(D)ie Moderamen (het) besluit dat die Notule in Sotho onderteken sal word, maar ook in Afrikaans gehou word en in Zoeloe vertaal word. Dit word besluit dat Zoeloe en Sotho albei amptelike tale sal wees. Tswana word ook genoem, en so ook ander tale (SM, 1963:60-61, 12).</i></p> <p>4.7.1.7.2 <i>Die Notule word gelees en getolk in Sotho en Zoeloe. Om tyd te spaar word die Notule in Afrikaans gelees, maar die Sothovertaling sal die amptelike Notule wees en onderteken word (SM, 1963:70, 54).</i></p> <p>4.7.1.7.3 <i>(D)ie vergadering (besluit) om twee Skribas te kies, een om die Notule in Sotho op te stel en die ander in Zoeloe, terwyl die Notule ook in Afrikaans opgestel sal word. (SM, 1965: 94, 4)</i></p> <p>4.7.1.8 In die Algemene Sinode (pre-2009), is <b>Afrikaans oorwegend gebruik</b>. In 1988, egter, is die volgende besluite geneem: <i>Die Sinode besluit oor die vertaling van alle geskrewe stukke in die toekoms in die tale van die kerke binne die ressort van die Algemene Sinode (1988:14, 3.4).</i> <i>Die voertaal in die Sinode sal Afrikaans en Engels wees. Indien 'n spreker egter in sy moedertaal die Sinode wil toespreek, mag hy dit wel doen. Hy moet self reël vir die tolk. (1988:26, 6).</i></p> <p>4.7.1.9 In die <b>besprekings wat gelei het tot die herstrukturering van die Algemene Sinode in 2009</b>, is die volgende aanbevelings ten opsigte van taal gemaak:</p> <p>4.7.1.9.1 <u>2004-09-09: Artikel 48 KO-vergadering</u> <i>Die volgende aanbevelings (voorgestel deur 'n Kommissie aangewys tydens 2003-vergadering – Deputate) word goedgekeur. Fynere punte van bewoording kan steeds verander:</i></p>	<p>one language in some of these National Synods.</p> <p>4.7.1.7 The following note-worthy decisions were taken by <b>Synod Midlands</b>:</p> <p>4.7.1.7.1 <i>(T)he Moderamen has decided to sign the Minutes in Sesotho, while it will be taken also in Afrikaans and translated into isiZulu. It is decided that isiZulu and Sesotho will be the official languages. Setswana is also mentioned, as well as the other languages (SM, 1963:60-61, 12).</i></p> <p>4.7.1.7.2 <i>The minutes are read and interpreted in Sotho and Zulu. To save time, the minutes are read in Afrikaans, but the Sotho translation will be official Minutes and signed (SM, 1963:70, 54).</i></p> <p>4.7.1.7.3 <i>(T)he meeting decides to select two Scribes, one to take the Minutes in Sesotho and the other in isiZulu, while the Minutes will also be written in Afrikaans (SM, 1965:94, 4).</i></p> <p>4.7.1.8 In the General Synod (pre-2009), <b>Afrikaans was predominantly used</b>. In 1988 however, the following decisions were taken: <i>The Synod decides about the translation of all written documents in future into the languages of the Church within the province of the General Synod (1988:15, 3.4).</i> <i>The language medium of the Synod will be Afrikaans and English. Should a speaker wish, however, to address the Synod in his mother tongue, he may do so, but should arrange for an interpreter himself (1988:27, 6).</i></p> <p>4.7.1.9 In the <b>discussions leading to the restructuring of the General Synod in 2009</b>, the following recommendations with regard to language were put forward:</p> <p>4.7.1.9.1 <u>2004-09-09: Article 48 CO-meeting</u> <i>The following recommendations (submitted by a Commission appointed during 2003-meeting – Deputies) are approved. Finer points of wording may still change:</i></p>
---	---

<p>5.2.1 Re 2.3.1.2 (Taal)  <i>Dat elke nuwe Klassis en die nuwe Sinode sy eie besluite moet neem ten opsigte van sy taalmedium, binne die raamwerk van die amptelike tale van die land.</i></p> <p>4.7.1.9.2 <u>2006-01: Sinode 2006 (Potchefstroom) het gestel:</u>  <i>Dat elke nuwe Klassis en die nuwe Sinode hul eie stappe moet neem met betrekking tot die taalmedium, binne die raamwerk van die amptelike tale van Suid-Afrika.</i></p> <p>Besluit  <i>Goedgekeur met die volgende byvoeging: Elke vergadering moet verseker dat taalverskille nie lei tot gebrekkige kommunikasie nie. Elke afgevaardigde moet kan deelneem aan gesprekvoering en besluitneming van sake op die Agenda.</i></p>	<p>5.2.1 Re 2.3.1.2 (Language)  <i>That every new Classis and the new Synod should take its own steps with regard to its language medium, within the framework of the official languages of the country.</i></p> <p>4.7.1.9.2 <u>2006-01: Synod 2006 (Potchefstroom) stated:</u>  <i>That every new Classis and the new Synod should take its own steps with regard to its language medium, within the framework of the official languages of the country.</i></p> <p>Decision  <i>Approved with the following addition: Each meeting must ensure that language differences do not lead to miscommunication. Each delegate should be able to participate in discussions and decisions of matters on the Agenda.</i></p>
<p>4.7.1.9.3 <u>2007-02-26: Artikel 48 KO-vergadering</u>          Sinode Middellande het 'n voorstel aan die Deputate gemaak via die opmerkings van Klassis Mangaung:  <i>Dat Engels die amptelike taal van kommunikasie is (by vergaderings en vir korrespondensie), aangesien dit sal help om te keer dat Afrikaans beklemtoon word.</i></p> <p>Besluit  <i>Die saak sal met groot omsigtigheid en begrip vir mekaar aangespreek moet word. Die Deputate verwys in die verband na die beleid van die NWU PUK Kampus dat as die meerderheid Studente in 'n klas Afrikaans magtig is, die klas in Afrikaans aangebied word en vir die res 'n tolk beskikbaar is, en andersom.</i></p> <p>As 'n nuwe saak om te bespreek, is die volgende opgemerk ten opsigte van 'n derde taal tydens Sinode 2009:  <i>As 'n derde taal oorweeg word, sal dit isiZulu wees. Setswana moet van die vloer beskikbaar wees.</i></p>	<p>4.7.1.9.3 <u>2007-02-26: Article 48 CO-meeting</u>          Synod Midlands proposed via Classis Mangaung-remarks to Deputies:  <i>That English be the official language of communication (at meetings and for correspondence), as this will help to avoid accentuating Afrikaans.</i></p> <p>Decision  <i>The matter will have to be dealt with a lot of caution and understanding of each other. The Deputies refer to the policy at NWU PUK campus that of the majority of students in a class are able to use Afrikaans, the class will be in Afrikaans and for the rest an interpreter will be available, and vice versa.</i></p> <p>As a new matter to discuss, the following was noted with regards to a third language during Synod 2009:  <i>If a third language should be considered, it will be isiZulu. Setswana should be available from the floor.</i></p>
<p>4.7.1.9.4 <u>2008-05-05: Artikel 48 KO-</u></p>	<p>4.7.1.9.4 <u>2008-05-05: Article 48 CO-meeting</u></p>

<p><u>vergadering</u>  <i>Deputate Agenda, Korrespondensie en Programmering gaan die volgende aan die Algemene Sinode 2009 voorlê:  8.3 Taalbeleid  Die Deputate bevestig dat Klassiss en Streeksinodes hul eie taalbeleid moet bepaal. Ds Van Schaik verseker die vergadering dat alles vir die Algemene Sinode 2009 in plek sal wees: Afrikaans en Engels (met ander woorde: die taal van jou keuse/voorkeur, met vertaal-fasiliteite).</i></p>	<p><i>Deputies Agenda, Correspondence and Programming are going to submit the following to General Synod 2009:  8.3 Language policy  The Deputies reaffirm that Classes and Regional Synods must determine their own language policy. Rev van Schaik assures the meeting that everything will be in place for General Synod 2009: both Afrikaans and English (in other words: the language of your choice/preference, with translation facilities).</i></p>
<p>4.7.1.9.5 <u>2008: Sinode Middellande</u>  <i>Sinode aanvaar verslae van 2007-02-26 en 2008-05-05  Ds L van Schaik gee 'n verslag oor Sinode 2009 ... Tweektalig Engels en Afrikaans, maar afgevaardigdes mag enige taal gebruik. Daar sal vertaling wees. Agenda sal in beide Afrikaans en Engels wees en dus sal Notules ook in beide tale beskikbaar wees.</i></p>	<p>4.7.1.9.5 <u>2008: Synod Midlands</u>  <i>Synod accepts reports of 2007-02-26 and 2008-05-05  Rev L van Schaik gives a report about Synod 2009 ... Dual medium English and Afrikaans, but delegates are allowed to use any language. There will be translations. Agenda will be on both Afrikaans and English and thus Minutes will also be available on both languages as well.</i></p>
<p>4.7.1.9.6 <u>2009-08-31: Artikel 48 KO-vergadering met Klassis Tshwane</u>  Die afgevaardigdes van Klassis Tshwane doen – onder die opskrif GKSA-notules – navraag oor die gebruik van bepaalde tale tydens vergaderings. Die volgende is bevestig:  Acta 2006 RCSA: 389, 4.2.1:  <i>Dat elke nuwe Klassis en die nuwe Sinode hul eie stappe moet neem met betrekking tot die taalmedium, binne die raamwerk van die amp-telike tale van Suid-Afrika.</i></p> <p><i>Deputate mag die taal van hul keuse gebruik.  Met verloop van tyd sal oorfone om die vertaaldiens te volg, op groot vergaderings deur die Administratiewe Buro op aanvraag geleen word.</i></p>	<p>4.7.1.9.6 <u>2009-08-31: Article 48 CO-meeting with Classis Tshwane</u>  Under the heading GKSA minutes, the deputies of Classis Tshwane enquire about the use of particular languages during meetings. The following is confirmed:</p> <p>Acta 2006 GKSA:389, 4.2.1:  <i>That every new Classis and the new Synod should take its own steps with regard to its language medium, within the framework of the official languages of the country.  Deputies may use the language of their choice  In due course, earphones to follow the translation service will be loaned to major assemblies by the Administrative Buro on request.</i></p>
<p>4.7.1.10 Gedurende die verskillende vergaderings van die Algemene Sinode sedert 2009 is die volgende besluite geneem:</p>	<p>4.7.1.10 During the different meetings of the General Synod since 2009, the following decisions were taken:</p>
<p>4.7.1.10.1 <b>Sinode 2009:</b> Die besluit verskil</p>	<p>4.7.1.10.1 <b>Synod 2009:</b> The decision differs</p>

<p>van die ooreenkoms wat gemaak is / die onderneming wat gegee is tydens die Artikel 48 KO-vergaderings:</p> <p>4.7.1.10.1.1 <i>Die Agenda en Aanvullende Agenda word in die toekoms in Afrikaans en Engels in gedrukte kopie beskikbaar gestel aan afgevaardigdes en op CD aan gemeentes, totdat tyd en omstandighede aanpassings vereis.</i></p> <p>4.7.1.10.1.2 <i>Die algemene spreektaal tydens die Sinode is Afrikaans en sal gelyklopend in Engels getolk word (hiervoor is gehoorpunte beskikbaar).</i></p> <p>4.7.1.10.1.3 <i>Afgevaardigdes (wanneer dit sy spreekbeurt is) druk hom uit in die taal waarin hy die gemaklikste is en dit word (in die geval van ander inheemse amptelik tale) in Afrikaans en/of Engels getolk.</i></p> <p>4.7.1.10.1.4 <i>Alle dokumente, gedruk en op skerm, verskyn in Afrikaans en Engels.</i></p> <p>4.7.1.10.2 <b>Sinode 2016:</b> Nadat die saak rakende taal tot 'n punt gebring is, is besluit:</p> <p>1. Konteks</p> <p><i>Persone wat baie sterk daarvoor gevoel het dat hierdie Sinode in Engels moet plaasvind, het met die Moderamen gesprek gevoer. Ter wille van die eenheid en om te vorder met die afhandeling van die Agenda van hierdie vergadering, stel ons die volgende voor:</i></p> <p>1.1 <i>Dat die Rapport wat deur die Ad hoc-kommissie voorgelê is, van die tafel verwyder word.</i></p> <p>1.2 <i>Die Moderamen behoort beide Engels en Afrikaans te gebruik om die Agenda te stel.</i></p> <p>1.3 <i>Afgevaardigdes behoort hul bes te doen om effektiewelik te kommunikeer tot voordeel van almal.</i></p> <p>1.4 <i>Afgevaardigdes kan hul eie moedertale gebruik en direkte vertaling sal gebruik word.</i></p> <p>2. Slot</p>	<p>from the agreement reached/undertaking given during the Article 48 CO-meetings:</p> <p>4.7.1.10.1.1 <i>The Agenda and Supplementary Agenda are made available in Afrikaans and English in future in printed version to delegates and on CD to congregations, until such time that circumstances require change.</i></p> <p>4.7.1.10.1.2 <i>The general language during the Synod is Afrikaans and this will simultaneously be interpreted into English (headphones are available for this purpose).</i></p> <p>4.7.1.10.1.3 <i>Delegates (when it is his turn to speak) expresses himself in the language in which he is most comfortable and in the case of other indigenous languages it will be interpreted into Afrikaans or English.</i></p> <p>4.7.1.10.1.4 <i>All documents, printed and on screen, appear in Afrikaans and English.</i></p> <p>4.7.1.10.2 <b>Synod 2016:</b> After matter of language was brought to a head, it was decided:</p> <p>1. Konteks</p> <p><i>People, who feel very strong that this Synod meeting should be run in English, sought the audience of the Moderamen. For the sake of unity and progress in moving the Agenda of this meeting forward, we propose the following:</i></p> <p>1.1 <i>That the Report presented by the Ad-hoc Commission should be removed from the table.</i></p> <p>1.2 <i>The Moderamen should use both English and Afrikaans to introduce Agenda points.</i></p> <p>1.3 <i>Delegates should do their best to effectively communicate to the benefit of all.</i></p> <p>1.4 <i>Delegates are free to use their mother tongues and direct interpretation should be sought.</i></p> <p>2. Conclusion</p>
--	---

<p>2.1 Dit gaan nie oor wat die beste vir ons (swartes en wittes) is nie, maar die Koninkryk.</p> <p>2.2 Die Moderamen het die versekering gegee dat hulle hul bes sal doen om die vergadering tot eer van God te laat verloop.</p> <p>4.7.2 <u>Op pad na 'n taalbeleid</u> By die oorweging van 'n taalbeleid wat in vergaderings gebruik word, is dit belangrik om die volgende te onthou:</p> <p>4.7.2.1 Aangesien lede van die GKSA al elf amptelike tale van Suid-Afrika praat, is 'n aantal scenario's moontlik wanneer vergaderings plaasvind:</p> <p>4.7.2.1.1 <b>Vergaderings is veeltalig:</b> Al elf tale word vir gesprekke gebruik – via gelyktydige interpretasie en beskikbaarheid van alle geskrewe dokumentasie in al elf tale. Niemand moet dus 'n ander taal leer of gebruik nie.</p> <p>4.7.2.1.2 <b>Vergaderings is beperk-veeltalig:</b> Slegs sommige van die elf tale word gebruik vir gesprekvoering – deur interpretasie en beskikbaarheid van alle geskrewe dokumentasie in die gekose tale. Sommige mense sal dus moet leer en 'n ander taal gebruik.</p> <p>4.7.2.1.3 <b>Vergaderings is eentalig:</b> Slegs een taal word gebruik om in te praat – met beskikbaarheid van alle geskrewe dokumentasie in die spesifieke taal. Alle mense – behalwe diegene wie se moedertaal die een taal is wat gebruik word – sal moet leer en 'n ander taal gebruik.</p> <p>4.7.2.2 Hierdie scenario's verskil vanweë die aantal tale wat gebruik word, die aantal rigtings wat vir vertaling en interpretasie benodig word<sup>1</sup>, die implisiete taalleerbehoeftes vir deelnemers in die kommunikasie en die funksies waarvoor verskillende tale gebruik word (of nie gebruik word nie).</p> <p>4.7.2.3 As gevolg van hierdie verskille moet</p>	<p>2.1 It is not about seeking what is best for us (blacks and whites) but the Kingdom.</p> <p>2.2 Assurance from the Moderamen that they will do their best in running this meeting to God's glory.</p> <p>4.7.2 <u>Towards a language policy</u> When considering language-policy used in meetings, it is important to remember the following:</p> <p>4.7.2.1 As members of the GKSA speak all eleven official languages of South Africa a number of scenarios are possible when conducting meetings:</p> <p>4.7.2.1.1 <b>Meetings are Multilingual:</b> All eleven languages are used for conversing – via simultaneous interpretation and availability of all written documentation in all eleven languages. Nobody thus needs to learn or use another language.</p> <p>4.7.2.1.2 <b>Meetings are Restricted-multilingual:</b> Only some of the eleven languages are used for conversing – via interpretation and availability of all written documentation in the selected languages. Some people thus will need to learn and use another language.</p> <p>4.7.2.1.3 <b>Meetings are Monolingual:</b> Only one language is used to converse in – with availability of all written documentation in the specific language. All people – except those whose mother tongue is the one language used – will need to learn and use another language.</p> <p>4.7.2.2 These scenarios differ because of the number of languages used, the number of directions of translation and interpreting required<sup>1</sup>, the implied language learning needs for participants in the communication and the functions for which various languages are used (or not used).</p> <p>4.7.2.3 Because of these differences, a</p>
---	---

<sup>1</sup> Die formule om die aantal rigtings van vertaling en interpretasie te bereken is  $x(x-1)$  waar  $x$  = die aantal tale wat gebruik word. The formula to calculate the number of directions of translation and interpretation is  $x(x-1)$  where  $x$  = the number of languages used.



<p>'n <b>bewuste en rasonale evaluering</b> aangaande die gekose scenario's en die gevolglike taalbeleid gemaak word. Dit word gedoen wanneer die scenario's vergelyk en geëvalueer word deur van basiese kriteria gebruik te maak.</p>	<p>conscious and rational evaluation has to be made about the scenario chosen and the resulting language policy. This is done when the scenarios are compared and evaluated by using some fundamental criteria.</p>
<p>4.7.2.4 Drie fundamentele kriteria kan geïdentifiseer word wanneer die scenario's geëvalueer word:</p>	<p>4.7.2.4 Three fundamental criteria can be identified when evaluating the scenarios:</p>
<p>4.7.2.4.1 <b>Doeltreffendheid:</b> Die doeltreffendheid van 'n taalbeleid word bepaal ten opsigte van sy vermoë om effektiewe kommunikasie te verseker, dit wil sê 'n manier om veeltalige kommunikasie te hanteer wat die doeltreffendheid van die organisasie wat geanaliseer word om die doelwitte te bereik, positief beïnvloed.</p>	<p>4.7.2.4.1 <b>Effectiveness:</b> The effectiveness of a language policy is assessed in terms of its capacity to ensure effective communication, that is, a way of handling multilingual communication that positively affects the effectiveness of the organisation analysed in achieving its goals.</p>
<p>4.7.2.4.2 <b>Koste:</b> Die koste van 'n taalbeleid word bepaal in terme van primêre koste (uitgawe vir vertaling en tolking), sekondêre koste (weens misverstande, vertraging, foute, verminderde produktiwiteit, verstandelike moegheid) en implisiete koste (koste om 'n ander taal te leer, vervreemding, sielkundige effek van nie-gebruik van taal).</p>	<p>4.7.2.4.2 <b>Cost:</b> The cost of a language policy is assessed in terms of the primary costs (outlay for translation and interpreting), secondary costs (because of misunderstanding, delays, errors, reduced productivity, mental fatigue) and implicit costs (costs to learn another language, alienation, psychological effect of non-use of language).</p>
<p>4.7.2.4.3 <b>Billikheid:</b> Die billikheid van 'n taalbeleid word bepaal in terme van wie verloor, wie wen en (indien moontlik) hoeveel.</p>	<p>4.7.2.4.3 <b>Fairness:</b> The fairness of a language policy is assessed in terms of who loses, who gains, and (if possible) how much.</p>
<p>4.7.2.5 By die toepassing van hierdie fundamentele kriteria, kan 'n relatiewe matriks gebruik word om te sien watter scenario verkies moet word (Laagste totaal = beste scenario).</p>	<p>4.7.2.5 When applying these fundamental criteria, a relative matrix can be used to see which scenario should be preferred (Lowest total = best scenario).</p>

<i>Kriteria Scenario Criteria Scenario</i>	<i>Doeltreffendheid Effectiveness</i>	<i>Koste / Cost</i>			<i>Billikheid Fairness</i>	<i>Totaal Total</i>
		<i>Primêr Primary</i>	<i>Sekondêr Secondary</i>	<i>Implisiet Implicit</i>		
<b>Veeltalig Multi</b>	1	3	1	1	1	<b>7</b>
<b>Beperk Restricted</b>	2	2	2	2	2	<b>10</b>
<b>Mono Mono</b>	3	1	3	3	3	<b>13</b>

4.7.2.6 Die gebruik van 'n relatiewe matriks	4.7.2.6 The use of a relative matrix can also
--	---

kan ook gebruik word om die effek van dieselfde beleid op verskillende groepe te bereken. (Hoogste telling = mees negatief beïnvloed)		be used to calculate the effect of the same policy on different groups. (Highest score = affected most negatively)				
<i>Kriteria Scenario</i> <i>Criteria Scenario</i>	<i>Doeltreffendheid Effectiveness</i>	<i>Koste / Cost</i>			<i>Billikheid Fairness</i>	<i>Totaal Total</i>
		<i>Primêr</i>	<i>Sekondêr</i>	<i>Implisiet</i>		
<b>Sinode/Synod 2009 Afrikaans</b>	1	1	1	1	1	<b>5</b>
<b>Sinode/Synod 2009 Nie-A/E Non-A/E</b>	2	1	2	2	2	<b>9</b>
<b>Beredenering Reasoning</b>	<ul style="list-style-type: none"> <li>• <i>Doeltreffendheid</i> (moedertaal @ tweedetaal) / <i>Effectiveness</i> (Mother tongue @ second language)</li> <li>• <i>Primêre koste</i> (dieselfde) / <i>Primary costs</i> (Same)</li> <li>• <i>Sekondêre koste</i> (tweedetaalgebruikers ervaar meer vertraging, misverstand, verstandelike moegheid) / <i>Secondary costs</i> (Second language users experience more delay, misunderstanding, mental fatigue)</li> <li>• <i>Implisiete koste</i> (voel tuis @ uitgesluit) / <i>Implicit costs</i> (Feeling at home @ excluded)</li> <li>• <i>Billikheid</i> (ander kan verstaan @ altyd tweede) / <i>Fairness</i> (Others can understand @ always second)</li> </ul>					
<b>Sinode/Synod 2016 Afrikaans</b>	1.5	1	1.5	1.5	1.5	<b>7</b>
<b>Sinode/Synod 2016 Nie-A/E Non-A/E</b>	2	1	2	2	2	<b>9</b>
<b>Beredenering Reasoning</b>	<ul style="list-style-type: none"> <li>• <i>Doeltreffendheid</i> (Moedertaal – nie Moderamen @ tweedetaal) / <i>Effectiveness</i> (Mother tongue – not Moderamen @ second language)</li> <li>• <i>Primêre koste</i> (Dieselfde) / <i>Primary costs</i> (Same)</li> <li>• <i>Sekondêre koste</i> (Beide groepe ondervind vertraging, misverstand en verstandelike moegheid – maar meer deur nie-A/E) / <i>Secondary costs</i> (Both groups experience delay, misunderstanding and mental fatigue – but more by non-A/E)</li> <li>• <i>Implisiete koste</i> ('n Begin om vervreem te voel, nie-A/E voel minder vervreem) / <i>Implicit costs</i> (A start to feel alienated, non-A/E feel less alienated)</li> <li>• <i>Billikheid</i> (Groeiende billikheid, maar steeds minder billik teenoor nie-A/E) / <i>Fairness</i> (Growing fairness, but still less fair to non-A/E)</li> </ul>					
<b>Engels/English Afrikaans</b>	1	1	1	1	1	<b>5</b>
<b>Engels/English Nie-A/E Non-A/E</b>	1	1	1	1	1	<b>5</b>
<b>Beredenering Reasoning</b>	<ul style="list-style-type: none"> <li>• <i>Doeltreffendheid</i> (Almal gebruik tweede taal) / <i>Effectiveness</i> (All use second language)</li> <li>• <i>Primêre koste</i> (Dieselfde) / <i>Primary costs</i> (Same)</li> <li>• <i>Sekondêre koste</i> (Dieselfde vertraging, misverstand, geestelike</li> </ul>					

	<p>moegheid vir almal) / <i>Secondary costs</i> (Same delay, misunderstanding, mental fatigue to all)</p> <ul style="list-style-type: none"> <li>• <i>Implisiete koste</i> (Ervaar dieselfde vervreemding) / <i>Implicit costs</i> (Experience the same alienation)</li> <li>• <i>Billikheid</i> (vra dieselfde van albei) / <i>Fairness</i> (Asks same from both)</li> </ul>	
<p>4.7.3 <u>Implikasies vir die oorweging van 'n taalbeleid:</u></p> <p>4.7.3.1 Beide enkeltaal en veeltalige vergaderings is bekend in die geskiedenis.</p> <p>4.7.3.2 Die ervaring van vervreemding wanneer slegs een taal gebruik word, is 'n historiese werklikheid – nie alleen in die Algemene Sinode nie – maar ook in vorige Sinodes.</p> <p>4.7.3.3 Die ooreenkoms wat voor 2009 bereik is, verskil van die werklikheid sedert 2009.</p> <p>4.7.3.4 Wanneer 'n taalbeleid opgestel word, moet daar oorweging geskenk word aan effektiwiteit, koste en billikheid van die beleid.</p> <p>4.7.3.5 Wanneer 'n taalbeleid opgestel word, moet oorweging geskenk word aan die uiteenlopende effek daarvan op verskillende taalgroepe wat deel vorm van die Sinode.</p> <p>4.7.3.6 Wanneer 'n taalbeleid opgestel word, moet die hoofrede vir die kies van 'n bepaalde metode van kommunikasie duidelik gestel word en die evaluering daarvan op beginsels berus.</p> <p>4.7.4 <u>Aanbevelings</u></p> <p>4.7.4.1 Dat die besigheidstaal van die Sinode Engels is. <i>Motivering</i></p> <p>4.7.4.1.1 Die evaluering van die beste taalbeleid toon aan dat 'n veelvuldige taalbeleid verreweg die beste sou wees, maar die enorme finansiële implikasies daarvan maak hierdie opsie onhaalbaar.</p> <p>4.7.4.1.2 'n Vergelyking van die effek van die tweetaal-taalbeleide, in plek sedert Sinode 2009, op die onderskeie taalgroepe teenoor Engels as besigheidstaal, toon dat laasgenoemde die beter opsie is.</p> <p>4.7.4.2 In die lig van bogenoemde evaluering, behoort Klassisse en Streeksinodes hul taalbeleid te herevalueer.</p>	<p>4.7.3 <u>Implications when considering a language policy</u></p> <p>4.7.3.1 Both monolingual and multilingual meetings are historically known.</p> <p>4.7.3.2 The experience of feeling alienated when only one language is used, is a historical reality – not only in the General Synod, but also in previous Synods.</p> <p>4.7.3.3 The agreement reached pre-Synod 2009 differs from the reality of Synod 2009.</p> <p>4.7.3.4 When drafting a language policy, consideration should be given to the effectiveness, cost and fairness of the policy.</p> <p>4.7.3.5 When drafting a language policy, consideration should be given to the different effects of the policy on different language groups who form part of Synod.</p> <p>4.7.3.6 When drafting a language policy, the main reasons for choosing a specific method of communication should be stated clearly and evaluated principally.</p> <p>4.7.4 <u>Recommendations</u></p> <p>4.7.4.1 The business language of the Synod should be English. <i>Motivation</i></p> <p>4.7.4.1.1 The evaluation of the best language policy indicates that a multi-language policy is by far preferable, but the vast financial implications makes this option infeasible.</p> <p>4.7.4.1.2 A comparison of the effect on the different language groups of the dual-language policies in place from Synod 2009 to Synod 2016 vis-à-vis English-as-business-language-policy shows using English as business language to be the best.</p> <p>4.7.4.2 That in the light of the above evaluation, Classes and Regional Synods should revisit their language policy.</p>	

<p>4.7.4.3 In die praktyk kan Engels as besigheidstaal soos volg ingestel word:</p> <p>4.7.4.3.1 Afgevaardigdes doen hul bes om effektief, tot voordeel van almal, te kommunikeer.</p> <p>4.7.4.3.2 Afgevaardigdes is steeds vry om in hul moedertaal te kommunikeer en direkte vertaling word gegee waar van toepassing of wanneer dit versoek word.</p> <p>4.7.4.3.3 Enige afgevaardigde mag vertaling aanvra gedurende die vergadering.</p> <p>4.7.4.3.4 Die vertaling moet in alle tale beskikbaar en hoorbaar vir die hele vergadering wees.</p> <p>4.7.4.3.5 Die bostaande aanbevelings kan soos volg prakties gereël word: Om die vloei van die vergadering te bevorder, word afgevaardigdes met kleurkaarte toegerus, wat wanneer dit gelig word, aandui dat 'n vertaling van 'n bepaalde bydrae aangevra word. Die vertaling word dan gegee en die spreker gaan voort. Afgevaardigdes word versoek om slegs van vertaling gebruik te maak indien hulle dit as noodsaaklik beskou.</p> <p><i>Die Deputate het verskeie bronne in hul werksaamhede gebruik. Ter wille van oorsigtelikheid word die bronne nie in die Rapport genoem nie, maar is dit wel as 'n ongepubliseerde Bylae beskikbaar.</i></p>	<p>4.7.4.3 In practise this policy is to be implemented as follows:</p> <p>4.7.4.3.1 That delegates should do their best to effectively communicate to the benefit of all.</p> <p>4.7.4.3.2 That delegates are free to use their mother tongues and direct interpretation should be given where applicable or when requested.</p> <p>4.7.4.3.3 That any delegate may request interpretation during the meeting.</p> <p>4.7.4.3.4 This interpretation must be available in all languages and be audible to the whole meeting.</p> <p>4.7.4.3.5 The above recommendation could be put into practice as follow: To enhance the flow of the meeting, delegates may be issued with colour coded cards, that once raised, indicates that interpretation of a particular contribution is requested. The interpretation is then given and the speaker continues. Delegates are requested to make use of interpretation only if viewed as absolutely necessary.</p> <p><i>The Deputies used various sources in their word. For easier reading, the sources are not mentioned in the Report, but they are available as an unpublished Appendix.</i></p>
---	---

Rapporteur:

Reporter: