

16.5 RAPPORT 4 – DEPUTATE EKUMENISITEIT BINNELANDS – ANDER GESPREKKE

16.5 REPORT 4 – DEPUTIES ECUMENICITY INLAND – OTHER DISCUSSIONS

<p>1. Afrikaanse Protestantse Kerk</p> <p>1.1 <i>Opdrag (Acta 2015:151, 1.3.1 en 1.3.2)</i></p> <p>1.1.1 Dat die Sinode 'n meer effektiewe verloop van gesprekvoering sal aanmoedig.</p> <p>1.1.2 Dat die opstel van 'n Memorandum tot ekumeniese verhoudinge tussen die onderskeie kerkverbande behoort eerste prioriteit te geniet.</p> <p>1.2 <u>Vir kennisname</u></p> <p>1.2.1 Gesprekvoering het op 10 Junie 2016 met die Sentrale Kerke Kommissie van die AP Kerk (SKK) en weer op 23 Maart 2017 met 'n Kommissie uit die SKK plaasgevind.</p> <p>1.2.2 Daar is daadwerklik gepoog om meer effektiewe verloop van gesprekvoering te laat plaasvind wat wel nog gebreke vertoon maar is daar wel groot verbetering in vergelyking met vorige termyne.</p> <p>1.2.3 Daar is ooreengekom dat samewerking en wedersydse verryking moet plaasvind deur uitruiling van die onderskeie kerkverbande se liederskat. Samewerking rondom die Totius-berymings is afgespreek.</p> <p>1.2.4 Die onderskeie kerkverbande se kategese-materiaal is bespreek en het uitruiling daarvan plaasgevind.</p> <p>1.2.5 Daar is verskillende kerklike weë tot samewerking geïdentifiseer wat neerkom op gesamentlike getuienis en kommunikasie met skakeling met die owerheid en die Konvent van Reformatoriese Kerke.</p> <p>1.2.6 Die AP Kerk is versoek om steeds betrokke te bly by die Konvent van die Reformatoriese Kerke.</p> <p>1.2.7 AP Kerk bevestig by navraag dat hulle graag by TKR betrokke wil raak.</p> <p>1.2.8 Daar is gepoog om Refo 500 tussen die twee kerkverbande as 'n besondere historiese hoogtepunt tot bepaalde gesamentlike feesvieringe te laat geskied. Daar was reeds</p>	<p>1. Afrikaanse Protestantse Kerk</p> <p>1.1 <i>Mandate (Acta 2015:151, 1.3.1 and 1.3.2)</i></p> <p>1.1.1 That the Synod encourages a more effective course of discussion.</p> <p>1.1.2 That the drafting of a Memorandum of ecumenical relations between the respective church denominations should enjoy first priority.</p> <p>1.2 <u>To be noted</u></p> <p>1.2.1 Discussions took place on 10 June 2016 with the <i>Sentrale Kerke Kommissie</i> (Central Commission of Churches) of the AP Kerk (SKK) and again on 23 March 2017 with a Commission of the SKK.</p> <p>1.2.2 There were active attempts to allow a more effective course for the discussion, which still shows some deficiencies yet also shows great improvement in comparison to previous terms.</p> <p>1.2.3 It was agreed that cooperation and mutual edification must take place by way of exchange of the respective church denominations' hymnal riches. Cooperation regarding the Totius renditions was agreed upon.</p> <p>1.2.4 The respective church denominations' catechism material was discussed and exchange of the same occurred.</p> <p>1.2.5 Different ecclesiastical avenues of cooperation were identified, boiling down to joint witness and communication with regard to liaison with government and the Conventus of Reformational Churches.</p> <p>1.2.6 The AP Kerk was requested to remain involved in the Conventus of Reformational Churches.</p> <p>1.2.7 AP Kerk confirms in response to an enquiry that they want to become involved in TKR (Interchurch Council).</p> <p>1.2.8 There was an attempt to utilise Refo 500 as a special historic pinnacle between the two church denominations as a vehicle for certain joint festivities. There were already</p>
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<p>inisiatiewe in die AP Kerk om hierdie fees betekenisvol te herdenk, veral wat tydens hulle Sinode in Sept 2017 in vooruitsig gestel is.</p> <p>1.2.9 Artikel 3 van die Kerkorde van die AP Kerk wat handel oor Kerk en lidmaatskap met die bepaling wat in hoofsaak neerkom dat net “blanke Afrikaners, asook ander blankes wat hulle met blanke Afrikaners vereenselwig... kan saam met hulle kinders lidmaatskap van ‘n plaaslike kerk (gemeente) verkry” is vir die GKSA problematies.</p> <p>1.2.10 Daar is ooreengekom dat waar hier ‘n groot verskilpunt in die onderskeie kerkverbande aangetoon is daar indringend met mekaar oor hierdie beskouing en die gevolge daarvan gehandel moet word.</p> <p>1.2.11 Die AP Kerk se Kommissie vir Kerkleer en Christelike Etiek (KKCE) het besondere navraag gedoen oor die hantering van die GKSA se vraagstuk <i>Vrou in die besondere dienste</i>.</p> <p>1.2.12 KKCE het by monde van hulle verteenwoordiger op SKK navraag gedoen oor die GKSA se standpunt rondom die Bybel Direktevertaling 2016.</p> <p>1.2.13 Die opstel van ‘n Memorandum vir ekumeniese verhoudinge het prioriteit geniet en is afgespreek dat die konsep van so ‘n Memorandum soos reeds met NGK bereik as voorbeeld kan dien.</p> <p>1.2.14 ‘n Konsep-memorandum word aan die kerke voorgelê vir kommentaar gerig aan die te benoemde Deputate. Finalisering van hierdie Memorandum sal by eersvolgende Sinode prioriteit geniet.</p> <p>1.2.15 Die konsep-memorandum lui soos volg: *****</p> <p style="text-align: center;">KONSEP-MEMORANDUM VAN EKUMENIESE VERHOUDING TUSSEN</p>	<p>initiatives within the AP Kerk to remember this anniversary in a meaningful manner, especially envisages during their Synod in Sept. 2017.</p> <p>1.2.9 Article 3 of the Church Order of AP Kerk dealing with Church and membership with the provision boiling down in essence to “<i>blanke Afrikaners, asook ander blankes wat hulle met blanke Afrikaners vereenselwig... kan saam met hulle kinders lidmaatskap van ‘n plaaslike kerk (gemeente) verkry</i>” (“white Afrikaners, as well as whites who identify themselves with white Afrikaners... can with their children obtain membership of a local church (congregation)”) is problematic for the GKSA.</p> <p>1.2.10 It was agreed that where a material point of difference between the church denominations is indicated, it must be dealt with incisively with one another and with the consequences of the same.</p> <p>1.2.11 The AP Kerk’s <i>Kommissie vir Kerkleer en Christelike Etiek</i> (Commission for Church Doctrine and Christian Ethics) (KKCE) especially enquired about the GKSA’s handling of the issue <i>Vrou in die besondere dienste</i> (Women in special offices).</p> <p>1.2.12 KKCE enquired through their representative on SKK regarding the GKSA’s viewpoint on the <i>Bybel Direktevertaling 2016</i> (Afrikaans Bible Direct Translation).</p> <p>1.2.13 The drafting of a Memorandum of ecumenical relations enjoyed priority and it was agreed that the concept of such a Memorandum as was agreed between the GKSA and the NGK could serve as an example.</p> <p>1.2.14 A draft memorandum is proposed to the churches for commentary directed to the to be appointed Deputies. Finalisation of this Memorandum will be prioritised at the next Synod.</p> <p>1.2.15 The draft memorandum reads as follows: *****</p> <p style="text-align: center;">DRAFT-MEMORANDUM OF ECUMENICAL RELATIONS BETWEEN</p>
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<p style="text-align: center;">DIE GEREFORMEERDE KERKE IN SUID- AFRIKA EN</p>	<p style="text-align: center;">THE REFORMED CHURCHES IN SOUTH AFRICA AND</p>
<p style="text-align: center;">DIE AFRIKAANSE PROTESTANTSE KERK</p> <p>1. Die Gereformeerde Kerke in Suid-Afrika (GKSA) en die Afrikaanse Protestantse Kerk erken mekaar as Gereformeerde Kerke. Ons doen dit op grond van die feit dat die leer in ons kerke volgens die Woord van God soos opgeteken in die Heilige Skrif is en tot uitdrukking kom in ons gemeenskaplike belydenisgrondslag:</p> <p>1.1 Die drie ekumeniese Geloofsbelydenisse, naamlik die Apostolicum, Nicea en Athanasius waarin ons ons verbintenis aan die een, heilige, algemene en apostoliese kerk uitdruk, en</p> <p>1.2 Die Drie Formuliere van Eenheid, naamlik die Heidelbergse Kategismus, Nederlandse Geloofsbelydenis en Dordtse Leerreëls waarin ons ons verbintenis met die Gereformeerde tradisie uitdruk. Daar bestaan dus 'n diep geloofseenheid tussen ons twee kerkverbande.</p> <p>2. Ons erken ons Reformatoriese herkoms en gemeenskaplike geskiedenis. Verder erken ons ons kerkverbande se gesprekke oor baie dekades rakende die Bybelse eis aan ons ten opsigte van eenheid asook die volgehoute soeke daarna. Aangesien die kerk van Jesus Christus die liggaam van Christus is, is ons geroep om die eenheid in Christus te laat realiseer en nie by 'n geskeidenheid te berus nie. Daarom behoort ons, gegewe ons gemeenskaplike belydenis en geskiedenis, steeds te streef om ook sigbaar en konkreet een in Christus te word. Hoewel hierdie eenheid nog nie volledig, genoegsaam sigbaar gerealiseer het nie, is ons geroepe om dit wat reeds bestaan, verdere gestalte te gee. As kerkverbande groei ons saam met mekaar in die volheid van Christus en is ons net in staat om sáám met mekaar die breedte, lengte, hoogte en diepte van die liefde van Christus te begryp. In hierdie verband wil ons graag stel:</p> <p>a). Ons glo dat ons Hemelse Vader, vir Wie ons afgesonder is en deur Wie ons leef, ons op die pad van kerklike eenheid lei en dat sy Naam deur die uitdrukking van eenheid verheerlik word;</p> <p>b). Ons beseft dat kerklike eenheid nie iets is wat ons in eie krag kan bewerk nie, maar dat dit as kosbare gawe uit die versoeningswerk van die Seun voortvloei. Alleen in sy krag kan ons ook die opdrag om die eenheid steeds meer te soek en te laat realiseer, gehoorsaam;</p> <p>c). Ons stel ons gewillig onder leiding van die Heilige Gees. Dit is die Gees alleen</p>	<p style="text-align: center;">THE AFRIKAANSE PROTESTANTSE KERK</p> <p>1. The Reformed Churches in South Africa (GKSA) and the Afrikaanse Protestantse Kerk acknowledge one another as Reformed Churches. We do so based on the fact that the doctrine in our churches is according to the Word of God as recorded in the Holy Scriptures and is expressed in our common creedal foundation:</p> <p>1.1 The three ecumenical Confessions of faith, namely the Apostolic, Nicæan, and Athanasian Creeds, in which we express our commitment to the one, holy, universal, and apostolic church, and</p> <p>1.2 the three Formularies of Unity, namely the Heidelberg Catechism, Belgic Confession, and Canons of Dort, in which we express our commitment to the Reformed tradition. There thus exist a deep unity of faith between our two church denominations.</p> <p>2. We acknowledge our Reformed heritage and common history. We further acknowledge the discussions between our church denominations over many decades concerning the Biblical demand directed at us in respect of unity as well as the continuous search for the same. Since the church of Jesus Christ is the body of Christ, we are called to let the unity in Christ be realised, and not settle for a separation. Thus we should, given our common confession and history, continue to strive towards visibly and concretely becoming one in Christ. Although this unity has not yet realised completely, sufficiently, we are called to give further manifestation to what already exists. As church denominations we grow with one another in the fullness of Christ and are we only able to understand the breadth, length, height, and depth of the love of Christ together. In this regard we want to readily state:</p> <p>a). We believe that our Heavenly Father, for Whom we are put aside and through Whom we live, leads us on the path of ecclesiastical unity and that his Name is glorified through the expression of unity;</p> <p>b). We realise that ecclesiastical unity is not something that we can bring about through our own powers, but that it flows as a precious gift from the work of reconciliation of the Son. Solely in his power can we obey the command to always more and more seek the unity and let it be realised;</p> <p>c). We willingly submit to the guidance of the Holy Spirit. It is solely the Spirit who leads</p>

<p>wat ons in die volle waarheid van sy Woord lei en daarom ook in die rykdom van eenheid wat die Vader vir ons deur sy Seun ontsluit het;</p> <p>d). Ons verbind ons tot 'n groeiende verhouding, asook gesprekke oor en soeke na 'n verdere vergestaltung van eenheid.</p> <p>3. Hoewel ons met verskille tussen ons kerke worstel, werk ons biddend daaraan om tot volle ekumeniese verhoudinge en groter eenheid te kom. Intussen leef ons daadwerklik saam met mekaar en fokus ons daarop om die bestaande terreine van samewerking te bestendig, te verdiep en te verbreed sodat die eenheid wat reeds bestaan meer sigbaar kan word.</p> <p>4. Hierdie eenheid word tans en in die toekoms sigbaar deur samewerking op die volgende terreine:</p> <p>4.1 Wedersydse afvaardiging van twee lede met spreekstem na mekaar se onderskeie algemene sinodale vergaderings.</p> <p>4.2 Gesamentlike getuieis – waar moontlik – teenoor owerheid en gemeenskap.</p> <p>4.3 Samewerking ten opsigte van die bediening van mekaar se lidmate in die buiteland sonder om te verwag dat lidmaatskap opgegee word.</p> <p>4.4 Gesamentlike deelname aan Bybelvertaling by die Bybelgenootskap van Suid-Afrika.</p> <p>4.5 Gesamentlike deelname aan die hervertaling van die Belydenisskrifte.</p> <p>4.6 Gesamentlike gesprekvoering – waar nodig oor belydenisvorming, bv 'n status confessionis.</p> <p>4.7 Gesamentlike studie oor Formuliere in die twee kerkverbande.</p> <p>4.8 Gesamentlike gesprekvoering oor die liturgie in die twee kerkverbande asook voortgesette samewerking met die hersiening en ontginning van nuwe liedere.</p> <p>4.9 Gesamentlike studie oor etiese kwessies.</p> <p>4.10 Gesamentlike betrokkenheid by onderwyskwessies.</p> <p>4.11 Koördinering van die twee kerkverbande se barmhartigheidswerk wat gesamentlik op gemeenskaplike terreine gedoen word.</p> <p>4.12 Samewerking ten einde sinvol by die wetgewende proses betrokke te wees.</p> <p>4.13 Gesamentlike betrokkenheid in die werksaamhede van die Tussenkerklike Raad (TKR) en die Conventus van Reformatoriese Kerke (tot die mate wat Sinodes besluit het).</p> <p>4.14 Voortgaande gesprek oor Gereformeerde teologiese opleiding in die Suider-Afrikaanse konteks asook samewerking en ondersteuning in die verband.</p>	<p>us in the full truth of his Word and thus also in the riches of unity that the Father unlocked for us through his Son;</p> <p>d). We commit ourselves to a growing relationship, as well as discussions regarding and searches for a further manifestation of unity.</p> <p>3. Although we are struggling with differences between our churches, we are working in prayer towards full ecumenical relations and greater unity. In the meantime we are actively living with one another and we are focussing on the existing areas of cooperation in order to consolidate, deepen, and broaden them so that the unity that already exists, can become more visible.</p> <p>4. This unity is currently and in future visible through cooperation in the following areas:</p> <p>4.1 Mutual delegation of two members with the right to speak to the other's General Synod meetings.</p> <p>4.2 Joint witness – where possible – towards government and society.</p> <p>4.3 Cooperation with regard to one another's members abroad without the expectation that membership is relinquished.</p> <p>4.4 Joint participation in Bible translation by the Bible Society of South Africa.</p> <p>4.5 Joint participation in the re-translation of the creeds and confessions</p> <p>4.6 Joint discussion – where necessary regarding confessional formation, e.g a <i>status confessionis</i>.</p> <p>4.7 Joint study on Formularies in the two church denominations.</p> <p>4.8 Joint discussions regarding the liturgy in the two church denominations as well as continued cooperation in the revision and development of new hymns.</p> <p>4.9 Joint study on ethical issues.</p> <p>4.10 Joint involvement in educational issues.</p> <p>4.11 Coordination of the charitable work of the two church denominations done in common areas.</p> <p>4.12 Cooperation in order to be meaningfully involved in the legislative process.</p> <p>4.13 Joint involvement in the activities of the <i>Tussenkerklike Raad</i> (TKR – Interchurch Council) and the Conventus of Reformational Churches (to the extent determined by Synods).</p> <p>4.14 Continued discussions regarding Reformed theological training in the Southern African context, as well as cooperation and support in this regard.</p>
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<p>4.15 Gesamentlike soeke na effektiewer wyses om saam by plaaslike en internasionale ekumene betrokke te wees.</p> <p>4.16 Samewerking t.o.v. van die ontwikkeling en gebruik van verbondsonderrig/kategetiese materiaal.</p> <p>4.17 Skakeling en wedersydse ondersteuning van mekaar se missionêre betrokkenheid in die wêreld.</p> <p>4.18 Ons onderneem om binne die raamwerk van die Gereformeerde belydenis en kerkregering met mekaar en ook binne die afsonderlike kerkverbande verskille wat die belydenis in gedrang kan bring, aan te spreek. Bogenoemde terreine van samewerking kan van tyd tot tyd aangevul en/of gewysig word.</p> <p>5. Indien plaaslike kerke geleentheid sien om daadwerklik saam met mekaar te leef en daar sodanige herkenning plaasvind, kan – volgens gebruike en besluite van die onderskeie kerkverbande – die volgende gebeur:</p> <p>5.1 Die aanvaarding van mekaar se lidmate op grond van goeie getuienis van Kerkrade (attestate);</p> <p>5.2 Belydende lidmate kan hulle kinders onderling ten doop bring volgens die gebruik en onderhewig aan die goedkeuring van beide Kerkrade;</p> <p>5.3 Volle tafelgemeenskap vir belydende lidmate op grond van goeie getuienis oor leer en lewe;</p> <p>5.4 Toegang tot mekaar se kansels deur leraars met bedieningsbevoegdheid onder toesig van die Kerkraad;</p> <p>5.5 Gesamentlike eredienste vind plaas soos en wanneer Kerkrade dit nodig ag. Met hierdie Memorandum bely ons saam op grond van die Skrif en ons belydenis die eenheid en katholiciteit van die Liggaam van Christus, die kerk van ons Here Jesus Christus. Ons doen dit "... sodat die wêreld kan glo..." (Joh 17:21). *****</p> <p>1.3 <u>Vir besluitneming:</u></p> <p>1.3.1 Die te benoeme Deputate word opdrag gegee om die gesprek met die AP Kerk voort te sit.</p> <p>1.3.2 Kerke word versoek om hulle kommentaar op die konsep-memorandum aan die te benoemde Deputate deur te gee.</p> <p>2. Rynse Kerk in Suid-Afrika (RKSA) en die Calvin Protestantse Kerk van Suid-Afrika (CPKVSA)</p> <p>2.1 <i>Opdrag (Acta 2015:152, 2.3.1)</i></p>	<p>4.15 Joint search for more effective ways to be involved in local and international ecumenical relations.</p> <p>4.16 Cooperation in respect of the development and use of covenantal teaching/catechism material.</p> <p>4.17 Liaison and mutual support of each other's missional involvement in the world.</p> <p>4.18 We undertake to address differences which compromise the confession with one another and also within the respective church denominations within the framework of the Reformed confession and church polity. The abovementioned areas of cooperation can be supplemented and/or revised from time to time.</p> <p>5. If local churches see opportunities to actively live close to one another and such acknowledgement occurs, the following can happen according to customs and decisions of the respective church denominations:</p> <p>5.1 The acceptance of each other's members based on good testimony of church councils (attestations);</p> <p>5.2 Confessing member can mutually bring their children to be baptised according to the custom and subject to the approval of both church councils;</p> <p>5.3 Full table communion for confessing members based on good testimony regarding doctrine and lifestyle;</p> <p>5.4 Access to one another's pulpits by ministers with capacity to minister under supervision of the Church Council;</p> <p>5.5 Joint worship services occur as and when church councils consider it necessary. With this Memorandum we jointly confess based on Scripture and our confession the unity and catholicity of the Body of Christ, the church of our Lord Jesus Christ. We do so "...so that the world may believe..." (Joh 17:21). *****</p> <p>1.3 <u>To be decided</u></p> <p>1.3.1 The to be appointed Deputies are mandated to continue the discussion with the AP Kerk.</p> <p>1.3.2 Churches are requested to provide their commentary on the draft memorandum to the to be appointed Deputies.</p> <p>2. Rynse Kerk in Suid-Afrika (RKSA) en die Calvin Protestantse Kerk van Suid-Afrika (CPKVSA)</p> <p>2.1 <i>Mandate (Acta 2015:152, 2.3.1)</i></p>
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<p>2.1.1 Die te benoeme Deputate volhard met pogings om gesprekke met die Rynse Kerk in Suid-Afrika (RKSA) en die Calvyn Protestantse Kerk van Suid-Afrika (CPKvSA) te laat realiseer.</p> <p>2.2 <u>Vir kennisname</u></p> <p>2.2.1 Tot op datum van die Rapport kon geen amptelike gesprekke tussen die Deputate en verteenwoordigers van hierdie kerkgemeenskappe realiseer nie.</p> <p>2.2.2 Daar is wel informeel gesprekke gevoer by die Konvent en tydens ander ekumeniese geleenthede.</p> <p>2.3 <u>Vir besluitneming</u></p> <p>2.3.1 Die te benoeme Deputate volhard met pogings om gesprekke met die Rynse Kerk in Suid-Afrika (RKSA) en die Calvyn Protestantse Kerk van Suid-Afrika (CPKvSA) te laat realiseer.</p>	<p>2.1.1 The to be appointed Deputies work intensively to expand the discussions with the Rynse Kerk in Suid-Afrika (RKSA) and the Calvyn Protestantse Kerk van Suid-Afrika (CPKvSA).</p> <p>2.2 <u>To be noted</u></p> <p>2.2.1 Up to the date of the Report no official discussion between the Deputies and representatives of these church communities could realise.</p> <p>2.2.2 Informal discussion were however held at the Conventus and during other ecumenical events.</p> <p>2.3 <u>To be decided</u></p> <p>2.3.1 The to be appointed Deputies persevere in attempts to let discussions with the Rynse Kerk in Suid-Afrika (RKSA) and the Calvyn Protestantse Kerk van Suid-Afrika (CPKvSA) realise.</p>
<p>3. Vrye Gereformeerde Kerke in Suid-Afrika</p> <p>3.1 <i>Opdrag (Acta 2015:153, 3.3.1 en 3.3.2)</i></p> <p>3.1.1 Die te benoeme Deputate kry opdrag om voort te gaan met die gesprekvoering met die VGKSA.</p> <p>3.2 <u>Vir kennisname</u> <u>Algemeen</u></p> <p>3.2.1 Gedurende die termyn het twee bilaterale gesprekke met die VGKSA plaasgevind, met een wat in die vooruitsig gestel word gedurende die tweede helfte van 2017 en waarvoor aanvullend gerapporteer sal word indien nodig.</p> <p>3.2.2 'n Uitnodiging is van die VGKSA ontvang om hul Sinode in Augustus 2017 by te woon en 'n groeteboodschap te bring. Ook hieroor sal aanvullend gerapporteer word indien nodig.</p> <p>3.2.3 'n Uitnodiging is aan die VGKSA gerig om Sinode 2018 by te woon en 'n groeteboodschap te bring.</p> <p><u>Gesprek</u></p> <p>3.2.4 Die Deputate van die GKSA het al in 2008 aan die Deputate van die VGKSA gevra om aan te dui wat nog in die pad tot konkrete eenheid tussen die VGKSA en die GKSA</p>	<p>3. Vrye Gereformeerde Kerke in Suid-Afrika</p> <p>3.1 <i>Mandate (Acta 2015:153, 3.3.1 and 3.3.2)</i></p> <p>3.1.1 The to be appointed Deputies continue with discussions with the Vrye Gereformeerde Kerke in Suid-Afrika aimed at ecumenical unity.</p> <p>3.2 <u>To be noted</u> <u>General</u></p> <p>3.2.1 During the term two bilateral discussion with the VGKSA took place, with one envisaged during the second half of 2017 and which a supplementary report will be submitted, if necessary.</p> <p>3.2.2 An invitation was received from the VGKSA to attend their Synod in August 2017 and to convey greetings. This will also be reported on in supplementary form, if necessary.</p> <p>3.2.3 An invitation was extended to the VGKSA to attend Synod 2018 and to convey greetings.</p> <p><u>Discussion</u></p> <p>3.2.4 The Deputies of the GKSA already in 2008 asked the Deputies of the VGKSA to indicate which issues still stand in the way of concrete unity between the VGKSA and the GKSA.</p>

<p>staan.</p> <p>3.2.5 Gedurende 2012 het 'n eerste Memorandum van die kant van die VGKSA gedien waarin moontlike hindernisse in die pad van eenheid van die kant van die VGKSA aangedui is, wat in 2014 nader omskryf is as:</p> <ul style="list-style-type: none"> - Hermeneutiese vrae. Verwysing na byvoorbeeld die Cloete-omdigting, vrou in die (diaken) amp. - Kontak met ander kerke. <p>3.2.6 Gedurende die afgelope termyn is spesifiek aan die twee genoemde hermeneutiese vraagstukke aandag gegee. Indringende gesprek is gevoer met memoranda wat onderling bespreek en op geantwoord is.</p> <p>3.2.7 Terwyl die gesprek rondom <i>Die vrou in die (diaken) amp</i> al redelik ver gevorder het, moet daar nog heelwat gesprek gevoer word rondom die <i>2001-Omdigting</i>. Indien nodig sal hieroor aanvullend gerapporteer word.</p> <p>3.2.8 Rondom die vrou in die diaken (amp) het die volgende duidelik geword:</p> <ul style="list-style-type: none"> - Die VGKSA is van mening dat enige oop gesprek rondom die vraagstuk <i>Die vrou in die (diaken) amp</i> reeds aanduiding is van 'n ontrouheid aan die Skrif. - Die VGKSA is van mening dat die belydenis in gedrang kom wanneer die vrou wel as diaken verkies kan word – soos binne die GKSA gebeur. - Die VGKSA is van mening dat <i>solank daar nie een duidelike en Skriftuurlike lyn getrek word in die GKSA m.b.t. die vrou in die ampte nie, sal verdere toenadering op nasionale vlak nie moontlik wees nie.</i> <p>3.2.9 Rondom die 2001-Psalmomdigting het die volgende duidelik geword:</p> <ul style="list-style-type: none"> - Die VGKSA maak tans in die begroning van hul standpunte baie gebruik van materiaal wat binne die GKSA ontstaan en reeds deur Sinodes van die GKSA beoordeel en afgewys is. 	<p>3.2.5 During 2012 a first Memorandum was tabled by the VGKSA in which possible stumbling blocks on the way to unity from the perspective of the VGKSA were indicated, more clearly described in 2014 as:</p> <ul style="list-style-type: none"> - Hermeneutical questions. Reference to e.g. the Cloete rendering, women in the service (of deacon). - Contact with other churches. <p>3.2.6 During the past term the two mentioned hermeneutical issues were specifically addressed. Intensive discussions were held with memoranda that were mutually discussed and responded to.</p> <p>3.2.7 While the discussion regarding <i>Die vrou in die (diaken) amp</i> (women in the service (of deacon)) has progressed quite far, quite a lot of discussion must still take place regarding the <i>2001-Omdigting</i> (2001 rendering). If necessary, this will be reported on by way of supplement.</p> <p>3.2.8 Regarding women in the service (of deacon) the following became clear:</p> <ul style="list-style-type: none"> - The VGKSA is of the opinion that any open discussion regarding the issue of <i>Die vrou in die (diaken) amp</i> (women in the service (of deacon)) is already an indication of unfaithfulness to Scripture. - The VGKSA is of the opinion that the confession is compromised when women may be elected as deacons – as happens within the GKSA. - The VGKSA is of the opinion that <i>as long as no clear and Scriptural line is drawn in the GKSA with regard to women in the services, further advances on national level will not be possible.</i> <p>3.2.9 Regarding the 2001 rendering of the Psalms the following has become clear:</p> <ul style="list-style-type: none"> - The VGKSA makes much use in the grounding of their viewpoints of material that originated within the GKSA and have already been adjudicated upon and rejected by Synods of the GKSA.
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<p>- Die VGKSA is van mening dat daar wesenlike vrae rondom die 2001-Psalmondigting bestaan, met die breë teologiese klimaat agter die Omdigting wat volgens hulle van die Gereformeerde uitgangspunte weg-beweeg het.</p> <p><u>Plaaslike kerke</u></p> <p>3.2.10 Gedurende Sinode 2015 is reeds gerapporteer insake plaaslike gesprekke tussen die Kerkrade van GK Die Kandelaar, GK Oos-Moot en GK Totiusdal en die VGKSA Pretoria en VGKSA Maranatha wat al sedert 2010/2011 plaasgevind het.</p> <p>3.2.11 Hierdie gesprekke het voortgeduur en ontwikkel – onder andere aan die hand van die voorlopige <i>Ordereelings om plaaslike kerke te begelei in plaaslike kontak en samewerking</i>.</p> <p>3.2.12 Die Deputate het ook kennis geneem van gesprekke wat tans in Bellville gevoer word tussen GK Bellville, GK Bellville-Oos en VGKSA Kaapstad.</p> <p>3.3 <u>Vir besluitneming</u></p> <p>3.3.1 Die te benoeme Deputate kry opdrag om voort te gaan met die gesprekvoering met die VGKSA.</p> <p>4. Konvent vir Reformatoriese Kerke</p> <p>4.1 <i>Opdrag (Acta 2015:153, 4.3.1)</i></p> <p>4.1.1 Die te benoeme Deputate wys afgevaardigdes aan na die Konvent vir Reformatoriese Kerke.</p> <p>4.2 <u>Vir kennisname</u></p> <p>4.2.1 Die Konvent vir Reformatoriese Kerke het jaarliks gedurende die eerste week van Maart vergader en betrek ongeveer 15 kerkgemeenskappe van reformatoriese agtergrond.</p> <p>4.2.2 Gedurende die afgelope termyn het die Konvent die volgende drie tema's behandel, waaronder sosiale geregtigheid en Reformasie 500.</p> <p>4.2.3 Die Deputate het afgevaardigdes na al drie byeenkomste van die Konvent gestuur.</p> <p>4.2.4 Die Konvent het in 2017 in Potchefstroom vergader met die GKSA as gashere. Baie positiewe terugvoer is oor hierdie geleentheid ontvang.</p> <p>4.2.5 Die Konvent het telkens openbare kommentaar gelewer oor aktuele sake in die land waaroor getuienis</p>	<p>- The VGKSA is of the opinion that there exist material questions regarding the 2001 rendering of the Psalms, with the theological climate behind the rendering having moved away from the Reformed points of departure.</p> <p><u>Local churches</u></p> <p>3.2.10 During Synod 2015 it was already reported re local discussions between the church councils of GK Die Kandelaar, GK Oos-Moot and GK Totiusdal and the VGKSA Pretoria and VGKSA Maranatha since 2010/2011.</p> <p>3.2.11 These discussions continued and developed, among others guided by the preliminary <i>Standing Order to guide local churches in local contact and cooperation</i>.</p> <p>3.2.12 The Deputies also noted discussions currently being pursued in Bellville between GK Bellville, GK Bellville-Oos and VGKSA Kaapstad.</p> <p>3.3 <u>To be decided</u></p> <p>3.3.1 The to be appointed Deputies are mandated to continue with the discussions with the VGKSA.</p> <p>4. Conventus for Reformational Churches</p> <p>4.1 <i>Mandate (Acta 2015:153, 4.3.1)</i></p> <p>4.1.1 The Deputies appoint representatives to the Convent for Reformatory Churches.</p> <p>4.2 <u>To be noted</u></p> <p>4.2.1 The Conventus for Reformational Churches met annually during the first week of March and involves approximately 15 church communities of reformational background.</p> <p>4.2.2 During the past term the Conventus discussed a number of themes, including social justice and Reformation 500.</p> <p>4.2.3 The Deputies sent delegates to all three gatherings of the Conventus.</p> <p>4.2.4 The Conventus met in Potchefstroom in 2017 with the GKSA as host. Positive feedback was received regarding this event.</p> <p>4.2.5 The Conventus time and time again delivered public commentary on current affairs in the country on which</p>
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<p>gelewer moes word o.a. droogte, geweld en misdaad, die owerheid se plig om sosiale geregtigheid te laat geskied en onderwys. Die Deputate het 'n leidende rol hierin gespeel.</p> <p>4.2.6 Die kerke in die Konvent het ernstig besin oor wyses waarop die Konvent met groter doeltreffendheid aan sy doelstellings kan voldoen. Werkskomitees is hiervoor aangewys.</p> <p>4.2.7 Prof H Goede is verkies as algemene sekretaris van die Konvent vir die volgende termyn.</p> <p>4.3 <u>Vir besluitneming</u></p> <p>4.3.1 Die te benoeme Deputate wys afgevaardigdes aan na die Konvent vir Reformatoriese Kerke.</p> <p>4.3.2 Die Sinode spreek sy gelukwense teenoor prof H Goede uit en bid hom die seën van die Here toe in die verantwoordelikheid wat hy het om die groter eenheid van reformatoriese kerke in Suid-Afrika te dien.</p>	<p>witnessing was required, among others drought, violence and crime, the government's responsibility in respect of social justice, and education. In this the Deputies played a leading role.</p> <p>4.2.6 The churches of the Conventus earnestly reflected on ways in which the Conventus could achieve its goals with greater efficiency. Working committees were appointed in this regard.</p> <p>4.2.7 Prof H Goede was elected as general secretary of the Conventus for the next term.</p> <p>4.3 <u>To be decided</u></p> <p>4.3.1 The to be appointed Deputies appoint delegates to the Conventus of Reformational Churches.</p> <p>4.3.2 The Synod expresses its congratulations towards prof H Goede and prays that the Lord will bless him in his responsibility to serve the greater unity of reformational churches in South Africa.</p>
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