

## 24.8 GRAVAMEN VAN GK DERDEPOORT OOR DIE TEOLOGIESE OPLEIDING VAN MUKHANYO THEOLOGICAL COLLEGE

## 24.8 GRAVAMEN FROM GK DERDEPOORT IN RESPECT OF THE THEOLOGICAL TRAINING AT MUKHANYO THEOLOGICAL COLLEGE

<p>Tydens die Algemene Sinode in 2015 het 'n Beskrywingspunt gedien oor die opleiding te Mukhanyo Theological College, voorgelê deur die Streeksinode Pretoria Moot (Acta 2015, 473-476), maar daar is nie aan gevolg gegee nie.</p> <p><b>1. Gravamen</b> Die Algemene Sinode word versoek om hierdie Besprekingspunt in heroorweging te neem in die lig van 'n aantal nuwe faktore wat in hierdie Gravamen voorgelê word. Die versoek is om onafhanklike Deputate te benoem met die opdrag om die teologiese en akademiese kwaliteit van die opleiding wat by Mukhanyo Theological College aangebied word, te herbepaal. Die Sinode versoek hierdie Deputate verder om spesifiek rekening te hou met die kritiese behoefte aan predikante, veral in (maar nie slegs) die swart kerke, mede in die lig van die steeds voortdurende en groter wordende tekort. Verder ook die noodsaak van Gereformeerde kontekstualisering, onder meer wat betref die kurrikula, metodiek en aanbidding van die opleiding. Die Deputate moet versoek word om die daaropvolgende Sinode terugvoering te gee en praktiese aanbevelings te maak rakende die volgende aspekte:</p> <p>1.1 Opleiding van predikante te Mukhanyo</p> <p>1.2 Die erkenning van hul dosente</p> <p>1.3 Samewerking in die vorm van 'n ooreenkoms met die Kuratorium van die TSP.</p> <p><b>2. Agtergrond</b> Die 2015-beskrywingspunt "versoek die Algemene Sinode in nederigheid om die vlak van opleiding wat by Mukhanyo Theological College aangebied word, te erken as geldig en voldoende vir toelating tot alle verwagtinge van opleiding</p>	<p>During the General Synod of 2015 a Point of Description on the training programmes of Mukhanyo Theological College was submitted by the Pretoria Regional Synod (Acta 2015:473-476 in the Afrikaans version, absent in the English version of the Acta), but was not adopted.</p> <p><b>1. The Gravamen</b> The General Synod is requested to review the submission of 2015 in the light of a number of new factors which are being presented in this Gravamen, and to request independent Deputies to re-evaluate the theological and academic quality of the training programmes at Mukhanyo Theological College.</p> <p>The Synod also requests these Deputies to specifically take into account the critical need for ministers of religion, especially (but not limited to) black churches, also in the light of the continuing and increasing shortage of ministers, as well as the necessity for Reformed contextualisation, <i>inter alia</i> regarding the curricula, the methodology and the presentation of the training programmes. In the light of the proposed discussions with Mukhanyo, these Deputies must be requested to present their findings to the next General Synod and to make practical recommendations in respect of the following aspects:</p> <p>1.1 The training programmes for ministers by Mukhanyo</p> <p>1.2 The recognition of its lecturers</p> <p>1.3 Co-operation in the form of an agreement with the Curatorium of the TSP.</p> <p><b>2. Background</b> The 2015 Point of Description requested the Synod humbly to recognise the level of training offered by Mukhanyo as valid and sufficient for admission to all expectations of training demanded by the GKSA, based on the focus and in-service</p>
---	---

<p>wat deur die GKSA vereis word, op grond van die fokus en indiensopleidingsprogramme wat deur die kollege verskaf word. Ons versoek verder die ontwikkeling van 'n kurrikulum wat in die besonder toegespits sal wees op die situasie en vereistes van die kerke wat deur studente in die indiensopleidingsprogramme bedien word, en dat amptelike erkenning aan lektore van die MTC verleen word om die opleiding te fasiliteer” (vgl Acta 2015:473-476).</p> <p>Hierdie Beskrywingspunt is deur die Sinode bespreek en daar is besluit om staande die Sinode nie gevolg daaraan te gee nie. Die Acta gee geen redes vir hierdie besluit nie. Tydens die bespreking is egter verskeie argumente aangevoer, onder meer dat die akademiese kwaliteit van die programme by Mukhanyo nie goed genoeg sou wees nie veral wat betref die Bybeltale. Verder dat Mukhanyo nie formeel aan die GKSA en die Kuratorium van die TSP verbonde is nie, dat dit in stryd met KO, art 18 sou wees, dat sy dosente nie deur die Kuratorium beoordeel en toegelaat is nie en dat nie terug na die “Hammanskraalbedeling” gegaan moet word nie. Oor hoe korrek al hierdie argumente was, is nie besluit nie.</p> <p>In die motivering van die 2015-Beskrywingspunt is kortliks op die volgende gewys:</p> <p>2.1 Baie potensiële studente beskik oor die gawes om predikant in die GKSA te word, maar is om 'n aantal redes nie in staat om voltijdse inwoonprogramme te volg nie. Van die redes is dat:</p> <ol style="list-style-type: none"> <li>(1) Hulle nie in hul eie gemeentes gemis kan word nie</li> <li>(2) Hulle vir hul gesinne moet sorg</li> <li>(3) Hulle en die gemeenskappe waaruit hulle kom, baie arm is.</li> </ol> <p>2.2 Die GKSA sal in 'n hoë mate baat vind by Mukhanyo se indiensopleiding.</p> <p>2.3 Baie potensiële predikantstudente beskik nie oor matriekvrystelling om tot graadstudie toegelaat te word nie, maar kan wel Mukhanyo se diploma in teologie volg as 'n brugkursus om tot graadstudie toegelaat te word.</p>	<p>training programmes provided by the college. It was further requested that a curriculum be developed which specifically would be aimed at the situation and demands of those churches which are being served by those students who are taking these in-service training programmes, and that lecturers of Mukhanyo will be officially recognised to facilitate this training (cf Acta 2015:473-476, Afrikaans version).</p> <p>This Point of Description was discussed by the Synod without referring it to a Committee, and it was decided to not adopt it. The Acta do not give any reasons for this decision. But during the discussion at the Synod a number of arguments were raised, <i>inter alia</i> that the academic quality of the programmes at Mukhanyo was not good enough, especially in respect of the Bible languages, that Mukhanyo had no formal links with the GKSA and with the Curatorium of the Theological School Potchefstroom, that the requested resolution would not be in line with CO, art 18, that Mukhanyo's lecturers have not been adjudicated and admitted by the GKSA, that the GKSA should not return to the Hammanskraal dispensation, etc. There was no discussion on the correctness of these arguments. Briefly, in the 2015 submission the following was given for consideration:</p> <p>2.1 Many potential students have the talents to become ministers in the GKSA, but for a number of reasons are not able to attend fulltime residential programmes, for example:</p> <ol style="list-style-type: none"> <li>(1) They cannot be missed in their own congregations</li> <li>(2) They have to care for their own families</li> <li>(3) They and the communities where they serve and live, are very poor.</li> </ol> <p>2.2 The GKSA will be largely benefited by Mukhanyo's in-service training.</p> <p>2.3 Many potential students do not have matriculation exemption to allow them admittance to tertiary graduate studies, but they are admitted to Mukhanyo's Diploma in Theology as a bridging course to graduate study.</p>
---	--

<p>2.4 Mukhanyo se opleiding is deur en deur Skriftuurlik Gereformeerd, asook geregistreer en geakkrediteer as akademiese instelling. Sy geskiedenis van meer as twee dekades bewys die bydrae wat hy tot opleiding ten bate van Gereformeerde Kerke en ook missionêr gelewer het en steeds lewer.</p> <p>Dit is drie jaar gelede. Vandag is hierdie motiverings meer as ooit relevant. In die afgelope paar jaar het heelwat sake verander, soos hieronder aangetoon word. Dit sluit in 'n aantal ontwikkelinge by Mukhanyo; die kritiese en steeds groeiende tekort aan predikante; die nood in veral Engelsprekende oftewel swart gemeentes, insigte tov opleidingsvereistes; ook in die lig van die omkeer- oftewel groei-strategie; asook in die lig van die veranderde omstandighede in die land. In die lig daarvan is dit vir die 2018-Sinode belangrik om hierdie saak weer in oënskou te neem en het die Kerkraad van die GK Derdepoort die vrymoedigheid om 'n Gravamen oor hierdie saak aan die Algemene Sinode 2018 voor te lê.</p> <p><b>3. Motivering: veranderde en veranderende omstandighede</b></p> <p>3.1 <i>Oor Mukhanyo opleiding</i></p> <p>In die afgelope twee jaar is onder meer die volgende gedoen om die verskillende teologiese programme wat Mukhanyo aanbied, op te gradeer:</p> <ol style="list-style-type: none"> <li>(1) Programme is hersaamgestel en opdateer</li> <li>(2) Meer gekwalifiseerde en Gereformeerde dosente is betrek</li> <li>(3) Gereelde besprekings met dosente is en word gehou om die akademiese en die Gereformeerde kwaliteit van hul aanbiedings verder te ontwikkel</li> <li>(4) Die logistiek en administrasie is verbeter</li> <li>(5) Die fasiliteite insluitende die biblioteek, lesinglokale, opname-studio en kantore is aansienlik uitgebrei en opgradeer.</li> </ol>	<p>2.4 Mukhanyo's programmes are thoroughly Biblical/Reformed, and Mukhanyo is registered (and its programmes accredited) as an academic (tertiary) institution. Its history of more than two decades is proof of the contribution it is making to the GKSA and the Reformed life and world view, also in the missionary field, and continues to do. That was three years ago. Today, these motivations are more relevant than ever. In addition, in the past few years a number of factors have changed, as will be indicated in the following paragraphs, including a number of changes at Mukhanyo, the critical and continuously growing shortage of ministers, the critical need in especially the English-speaking or black churches, perceptions in respect of training demands, thinking around the turnaround or growth strategy, and also in the light of changing circumstances in the country. Therefore, it is our contention that it is important for the 2018 Synod to once again review/re-evaluate this matter. It therefore has given the Church Council of the GK Derdepoort the courage to submit this Gravamen to the 2018 General Synod.</p> <p><b>3. Motivation: changed and changing circumstances</b></p> <p>3.1 <i>Regarding Mukhanyo's training</i></p> <p>In the past two years a number of aspects were addressed to upgrade Mukhanyo's theological programmes, including the following:</p> <ol style="list-style-type: none"> <li>(1) Curricula/programmes were revamped and updated</li> <li>(2) More qualified and Reformed lecturers were attracted</li> <li>(3) Regular meetings with lecturers were and are undertaken to further develop the academic and Reformed theological quality of the lectures and presentations</li> <li>(4) Mukhanyo's logistic and administrative capacity has been greatly improved;</li> <li>(5) Facilities such as the library, lecture rooms, recording studio and offices were moved to a large new extension, doubling Mukhanyo's facilities, while other facilities were upgraded.</li> </ol>
--	--

<p>Al hierdie aanpassings is in die vorm van uitvoerige voorleggings aan die Raad vir Hoër Onderwys deurgestuur vir beoordeling.</p> <p>In meer besonderhede kan die volgende gemeld word:</p> <p>3.1.1 <u>Kurrikula/programme-opgradering</u>  In die afgelope jare is hard gewerk aan die opgradering van alle studiemateriaal en die kwaliteit van aflewering, veral wat betref die BTh-program, maar ook wat betref die nuwe Hoër Sertifikaat in Bybelonderwys en die Hoër Sertifikaat in Kerkbediening. Die “nuwe” BTh is anders gestruktureer en op die praktyk gerig in lyn met die groot behoefte by baie kerke.</p> <p>Anders as by die TSP begin die BTh-opleiding nie met klem op Bybeltale nie omdat die meeste van Mukhanyo se studente reeds op die een of ander manier in die bedieningspraktyk staan. Daarom is dit nodig om prioriteit te gee aan modules soos Sistematiese Teologie en Praktiese Teologie van die Homiletiek, Pastorale Berading en Kategetiek, onderwerpe waarvoor baie studente dringende leiding en opleiding nodig het. Hoewel reeds in die eerste jaar met die Bybeltale begin word, word eers in die derde en vierde jaar meer in diepte op hierdie modules gefokus.</p> <p>3.1.2 <u>Personeel</u>  Mukhanyo is dankbaar om te kan meld dat in die afgelope paar jaar baie bekwame en ervare personeel addisioneel betrek kon word wat die kwaliteit van die opleiding ten goede gekom het. Hier kan die volgende name genoem word:</p> <p>3.1.2.1 Br Jackie Tredoux (BA Hons, FET en HED) van die GK Derdepoort, is na 19 jaar as hoërskoolhoof nou Mukhanyo se hoof: opleidingsaflewering en gee leiding op akademiese, assesserings- en fasiliteringsgebied.</p> <p>3.1.2.2 Sr Annemieke Pouwels (MA HES) van die GK Die Kandelaar sorg dat aan alle akademiese vereistes en regulasies van owerheidsinstellings voldoen word. Sy bestuur ook die projek vir die ontwikkeling van</p>	<p>All these changes have been submitted to the Council for Higher Education for their evaluation.</p> <p>More detail of the above is as follows:</p> <p>3.1.1 <u>Curricula upgrading</u>  In the past few years much work has been done to upgrade all study material as well as the quality of delivery, especially in respect of the BTh programme, but also the new Higher Certificate in Bible Studies and the Higher Certificate in Church Service. The “new” BTh is structured differently and more attuned to the practical situation as required by churches.</p> <p>In contrast to the curricula at the TSP, emphasis is not on Bible languages because most of Mukhanyo’s students are in one way or another already deeply involved in the practical serving of their congregations. This implies that priority has to be given to modules such as Systematic Theology and Practical Theology, Homiletics, Pastoral Consultation and Catechism, subjects for which students urgently need guidance and training. Although a start is made with Bible languages in the first year, it is only in the third and fourth year that these subjects are studied in more depth.</p> <p>3.1.2 <u>Personnel</u>  Mukhanyo is thankful to be able to report that in the past few years a number of highly qualified and experienced staff have been added, improving the quality of the training. The following names can be mentioned:</p> <p>3.1.2.1 Br Jackie Tredoux (BA, Hons, FET and HED) of the GK Derdepoort, has become Mukhanyo’s head of training delivery and gives direction in the fields of academics, assessment and facilitating after 19 years as headmaster of a high school.</p> <p>3.1.2.2 Sr Annemieke Pouwels (MA HES) of the GK Die Kandelaar ensures that all the academic and regulatory requirements of the authorities are implemented. She is also responsible for the project for the development of</p>
--	---

<p>studiegidse.</p> <p>3.1.2.3 Sr Tunize Bezuidenhout (CSCP) wat verantwoordelik is vir die begeleiding van Mukhanyo se 48 Bybelstudiegroepe met meer as 500 studente versprei oor die hele land en in verskeie ander lande in Suider-Afrika.</p> <p>3.1.2.4 Sr Sherley de Bruin wat sorg vir studentesake, insluitende registrasie, vorderingsdata en studente-finansies.</p> <p>3.1.2.5 Br Pieter le Roux Bisschoff (BEd, BA Hons) van die GK Derdepoort, 'n "stigerslid" van Aros, het lid geword van Mukhanyo se uitvoerende bestuur.</p> <p>3.1.2.6 Br Riaan van Staden (B Bibl en BTh) as bibliotekaris sorg vir die snel-uitbreidende getal boeke in die biblioteek, asook vir ander naslaanbronne, per internet en andersins.</p> <p>3.1.2.7 Br Jan Pelser van die GK Oos-Moot is aangestel as operasionele bestuurder en lid van die uitvoerende bestuur.</p> <p>3.1.2.8 Op gereelde basis word senior dosente betrek om spesifieke modules aan te bied, soos prof PP Kruger (emeritus van die TSP), ds Erik van Alten van die Gereformeerde Kerk (vrijgemaakt). Bo en behalwe bogenoemde beskik Mukhanyo oor 'n verdere 36 ervare voltydse of deeltydse personeel, akademies en administratief. Belangrik om hier te noem is dat ds Isaac Maleke, dekaan studentesake, in 2016 begin het met 'n program vir die pastorale versorging van studente. Mukhanyo beskik tans oor sewe senior dosente, 'n tiental deeltydse dosente en 'n aantal gasdosente wat blokmodules kom aanbied, verskeie van hulle van die TSP of van buitelandse teologiese instellings.</p> <p>3.1.3 <u>Fasiliteite</u> Danksy veral buitelandse donasies kon die fasiliteite van die hoofkampus in KwaMhlanga verdubbel word. Die ou wendylokale is deur netjiese lesinglokale vervang, 'n opname-</p>	<p>study guides.</p> <p>3.1.2.3 Sr Tunize Bezuidenhout (CSCP) is responsible for guiding Mukhanyo's 48 Bible study groups with over 500 students all over the country and in other countries in Southern Africa.</p> <p>3.1.2.4 Sr Sherley de Bruin is responsible for student affairs, including registration, progress data and student finances.</p> <p>3.1.2.5 Br Pieter le Roux Bisschoff (BEd, BA Hons) of the GK Derdepoort, became a member of the executive council.</p> <p>3.1.2.6 Br Riaan van Staden (BLib and BTh) has been appointed as the librarian, responsible for the rapidly growing number of books in the library as well as reference sources on the internet and elsewhere.</p> <p>3.1.2.7 Br Jan Pelser of the GK Oos-Moot has been appointed as operational manager and member of executive management.</p> <p>3.1.2.8 Senior Reformed lecturers are invited regularly to teach specific modules, such as prof PP Krüger (retired from the TSP), Rev Erik van Alten from the Free Reformed Church and others. In addition to the above, Mukhanyo now has a further 36 experienced fulltime or part-time staff, academic and administrative.  It is also of importance to mention that Rev Isaac Maleke, Dean: Student Affairs, has initiated a programme on pastoral care for students.  Mukhanyo now has seven senior lecturers, ten part-time lecturers as well as a number of guest lecturers who take responsibility for specific block modules, a few from the TSP or from theological institutions locally and from other countries.</p> <p>3.1.3 <u>Facilities</u> Thanks to substantial donations, mainly from other countries, the facilities of Mukhanyo's main campus in KwaMhlanga have recently been doubled and upgraded. The old Wendy</p>
--	---

studio is ingerig, IT-fasiliteite is verbeter en die biblioteek is aansienlik uitgebrei. Die Johannesburg-kampus (voorheen die GK Johannesburg in Braamfontein) is in 2016 opgeknop en suksesvol geheraktiveer, met baie potensiaal vir uitbreiding. Die Pretoria-studiesentrum bied die BTh- en BEd-programme aan, laasgenoemde as 'n studiesentrum van die NWU.

### 3.2 Oor die kritiese tekort aan predikante

Hierdie tekort aan predikante en kritiese bedieningsnood het in die afgelope drie jaar vererger. Volgens die 2017 *Almanak* was daar in 2016 in totaal 389 kerke met 265 predikante. Maar 21 kerke het meer as een predikant, terwyl 'n aantal kerke bedieningsooreenkomste het. In totaal is volgens die *Almanak* 121 gemeentes vakant, byna 'n derde (31,1%) van alle GKSA-gemeentes.

Hoewel 'n aantal van hierdie gemeentes hulpdienste van naburige gemeentes/predikante of emeriti kry, beteken dit nogtans dat hulle nie volle pastorale en leer-bediening kry nie, in elk geval nie in staat is om aan 'n kerkgroei-model deel te neem nie, en intendeel 'n stryd om volhoubaarheid en voortbestaan voer.

Van die 129 swart gemeentes is 61 vakant, dus byna die helfte (47,3%). In die geval van wit gemeentes is die persentasie heelwat laer, maar nog steeds ernstig.

Die totale getal predikante in die GKSA neem nie toe nie, maar toon eerder 'n dalende tendens. So was daar in 2008 273 predikante wat gemeentes bedien het; die getal het gestyg tot 278 in 2011, maar sedertdien geleidelik gedaal tot 2016 se 265.

Tussen 2008 en 2016 was die getal predikante wat emeriteer of die bediening verlaat, 73 (professore ingesluit), dus net meer as 8 per jaar. In 2016 was dit 16. Maar die getal nuwe predikante wat tot die bediening toegelaat is, maak nie daarvoor op nie, met die gevolg genoemde netto daling

huts were replaced by neat lecture rooms, a recording studio could be installed, IT facilities have been improved and the library has been extended substantially. The Johannesburg campus (previously the GK Johannesburg in Braamfontein) was upgraded in 2016 and has been successfully re-activated, with much potential for further growth. The Pretoria study centre offers the BTh and BEd programmes – the BEd as a distance study centre for the NWU.

### 3.2 In respect of the critical shortage of ministers

The critical shortage of ministers and ministry needs worsened in the past three years. According to the 2017 *Almanak* there were 389 churches with 265 ministers in 2016. In total 21 churches had more than one minister, while a number of ministers serve more than one church. In total 121 churches are vacant, nearly a third (31,1%) of all GKSA churches.

Although a number of these churches receive assistance from neighbouring churches/ ministers or retired ministers, it still implies that these churches do not receive full pastoral and ministry services. Thus they are not able to participate in the church growth model, and on the contrary have to pursue sustainability and even survival.

Of the 129 black churches, 61 are vacant, nearly half (47,3%). In the case of white churches the percentage is much lower, but still serious.

The total number of ministers in the GKSA is not increasing, but rather shows a declining trend. In 2008 there were 273 ministers serving in churches; the number increased to 278 in 2011, but declined to 265 in 2016.

Between 2008 and 2016 the number of ministers who retired or left the service, numbered 73 (including professors), more than eight per year. In 2016 the number was 16. But the number of new ministers entering service did not make up for this decrease, with a net decrease as a result.

in die getal predikante.  
Indien nie dringend effektiewe aandag aan hierdie dalende tendense gegee word nie, sal dit voortduur. In 2016 was daar in totaal 11 kandidate (finalejaars), 9 vyfdejaars, 6 vierdejaars, 9 derdejaars, 8 tweedejaars en 13 eerstejaars. Indien die normale te verwagte uitvalsyfer in berekening gebring word, lyk die situasie nog swakker.

Die getal swart studente was in 2016 as volg: Kandidaats 1: 3, Kandidaats 2: 3, Kandidaats 3: 2, Kandidaats 4: 1, Kandidaats 5: 0, Kandidaats 6: 1.

*Docenda* wat in 2015 begin funksioneer het, sal nie veel verandering aan hierdie stand van sake kan aanbring nie. In 2017 (Maart) was daar 43 BTh studente en 10 Honneursstudente by *Docenda*, maar slegs enkele Gereformeerdes wat vir BTh (tale) geregistreer is.

Hierby moet in gedagte gehou word dat teologiese studente die laaste drie jaar van hul studies residensieel by die TSP moet voltooi (Acta 2006:803, 2.3.4.1.1, kyk ook Acta 2012:501). Hierdie beleid is om verskillende redes (finansiële, kultureel, sosiaal, ens.) vir veral swart studente nie altyd moontlik nie.

Daarby kan gemeld word dat talle Gereformeerde kerkverbande in ander lande meer as een opleidingsentrum het, maar wel onder toesig van Kuratore deur die kerkverbande aangestel om die kwaliteit van die opleiding (teologies-regsinne en akademies) te beoordeel.

Jaarliks daal die totale getal lidmate in die GKSA met meer as 2 000. Daar kan nie 'n duideliker bewys wees dat die kerkgroei-strategie van die afgelope ses jaar nog nie vir 'n ommekeer in getalle gesorg het nie. 'n Tekort aan predikante is hier 'n faktor van belang, want hulle speel 'n belangrike rol in so 'n strategie.

Deur Mukhanyo met sy drie kampusse as 'n addisionele opleidingsinstelling te erken en te help, kan Mukhanyo 'n betekenisvolle rol speel om hierdie tekort aan te spreek, soos wat hy tans

Without effective and urgent attention to this decreasing trend, it can be expected to continue. In 2016 there were 11 final-year candidates, 9 fifth-years, 6 fourth-years, 9 third-years, 8 second-years and 13 first-years. Taking into consideration the normal fallout percentage, the situation is worse.

The number of black students in 2016 was as follows: Candidate 1: 3, Candidate 2: 3, Candidate 3: 2, Candidate 4: 1, Candidate 5: 0, and Candidate 6: 1.

*Docenda*, which started functioning in 2015, cannot be expected to make much difference. In 2017 (March) there were 43 BTh students and 10 BTh Honours studying through *Docenda*, but only a few Reformed students were registered for BTh (Languages). The position in respect of black students is worse.

It has to be kept in mind that theological students must complete their study with three years residential study at TSP in Potchefstroom (Acta 2006:803, 2.3.4.1.1; see also Acta 2012:501). This policy can for a number of reasons (financial, cultural, social, etc) not be practically implemented, especially in respect of black students.

It should be mentioned here that a number of Reformed denominations in other countries use more than one training institution, but under the supervision of the Curatorium appointed by the church denomination to ensure the quality (Reformed-theological and academic) of the training programmes.

Every year the total number of members of the GKSA declines by some 2 000. There can be no more evident proof that the church growth strategy of the past six years has not resulted in a turnaround in numbers. A shortage of ministers certainly must be an important factor in this regard because they play a significant role in such a strategy.

By recognition and assisting Mukhanyo with its three campuses/study centres, this institution can play a valuable role to address this shortage, as it is doing now in a limited way, also in respect of white

<p>in beperkte mate reeds doen, ook wat betref wit studente.</p> <p>3.3 <i>Oor die opleiding van swart predikante</i></p> <p>Ten opsigte van die opleiding van swart predikante bestaan 'n dilemma wat eerlik en realisties beoordeel moet word. Aan die een kant het dit duidelik geword dat die Fakulteit Teologie en die TSP nie in staat was om Hammanskraal te vervang wat betref die omvang van die opleiding van swart studente nie (vgl die syfers in 3.2 hierbo). Aan die ander kant is dit net so duidelik dat nie met Hammanskraal voortgegaan kon word nie. Nog geen oplossing is vir hierdie dilemma gevind nie.</p> <p>'n Belangrike verdere aspek is dat by die opleiding van swart predikante aan sekere vereistes voldoen behoort te word ten opsigte van wat genoem kan word die (Gereformeerde) Afrikanisering oftewel die kontekstualisering van die opleiding, asook wat betref die praktiese beperkings en sosiale omstandighede waarin die meeste swart kerke (en studente) hulle bevind. Behalwe dat swart studente deeglik bewus is van die behoefte aan Gereformeerde Afrika-kontekstualisering, is dit duidelik dat die sogenaamde westerse vereistes wat aan opleiding gestel word, toenemend onder druk kom, en nie geheel en al ten onregte nie, soos talle Gereformeerde bronne op die gebied van die missiologie aantoon (vgl bronverwysings).</p> <p>Teologiese opleidingsprogramme moet aan hierdie aspekte aandag gee, byvoorbeeld ten opsigte van Afrika-spiritualiteit, Bybeltale en kerkplanting. Hieroor is ook al baie in Gereformeerde kringe besin, maar sonder enige wesenlike aanpassing.</p> <p>Wat betref die getal swart predikante het in die tien jaar tot en met 2016 in totaal 21 nuwe swart predikante bygekome, terwyl 18 geëmeriteer het, oorlede of uit die bediening is. In die afgelope paar jaar het die situasie verder verswak: Oor die afgelope vier jaar het slegs 7 predikante bygekome, terwyl 9 geëmeriteer of uit die amp is.</p>	<p>students.</p> <p>3.3 <i>In respect of the training of black ministers</i></p> <p>In this respect there is a dilemma which has to be faced honestly and realistically. On the one side it has become evident that the Faculty of Theology and the TSP have not been able to replace Hammanskraal in respect of the number of black students (cf the figures in 3.2 above). On the other hand it is just as evident that the GKSA could not have continued with Hammanskraal. Up to today no satisfactory solution to this dilemma has been found.</p> <p>An important aspect is that the training of black ministers has to satisfy certain requirements in what can be called (Reformed) Africanisation or contextualisation of the training programmes, and taking into consideration the practical limitations as well as the financial and social constraints in which most black churches (and students) have to survive.</p> <p>Black students are increasingly becoming aware of the need for contextualisation, and the so-called Western characteristics of training programmes are increasingly coming under pressure, not necessarily completely erroneously, as indicated by many Reformed sources in the field of missiology (cf list of sources).</p> <p>Theological training programmes must attend to these matters, for example in respect of African spirituality, Bible languages and church planting. There has been much contemplation in Reformed circles in this regard, but without any real adoptions.</p> <p>As far as the number of black ministers is concerned, there have been 21 new ministers in the ten years to 2016, while 18 retired, died or left the service. Recently the situation worsened. Over the past four years there were only seven new ministers while nine retired or left the service.</p>
---	---



<p>Kyk 'n mens na die getal swart kandidate, kan in die volgende ses jaar nie veel meer as gemiddeld een nuwe swart predikant per jaar van die TSP verwag word (vgl 3.2).</p> <p>3.4 <i>Ten opsigte van die noodsaak van kontekstualisering</i></p> <p>Reeds heelwat hieroor besin, onder andere op meerdere vergaderings, deur Deputate, Studiekommissies, die Kuratorium, die sg Rietvallei-vergaderings asook deskundiges (bv prof HG Stoker, dr PJ Buys en dr JJF Kruger). Talle sake is in hierdie verband oorweeg, soos 'n sending-skool by NWU/TSP, kort kursusse, opleiding van ouderlinge, wysigings aan kurrikula, die bepaling van behoeftes aan kontekstualisering, samewerking met ander opleidings-instellings, vergelykings met en insigte van opleiding in ander lande, ens. Maar weinig indien enigiets het in hierdie verband in die praktyk tot stand gekom.</p>	<p>Looking at the number of black theological students, it seems that not much more than one new minister can be expected from the TSP per year in the foreseeable future.</p> <p>3.4 <i>In respect of the need for contextualisation</i></p> <p>As stated above, there has been much thinking on this matter. One can refer to Deputies, Study commissions, the Curatorium, the so-called Rietvalleimeetings and also by knowledgeable people in this field (e.g. prof HG Stoker, dr PJ Buys and dr JJF Kruger). The issue has been looked at from different angles and resulted in a number of ideas such as a missionary school at NWU/TSP, short courses, the training of elders, curricula adjustments, thoughts on the need for contextualisation, co-operation with other theological training institutions, studies of and comparisons with training programmes in Reformed Churches in other countries, etc. But very little if anything has been achieved in practice.</p>
<p>Mukhanyo het reeds heelwat op hierdie gebied gedoen en sy programme is meer op die praktyk en missiologies gerig, iets wat noodsaaklik is wat betref swart gemeentes en vir die uitbreiding van God se koninkryk hier ter plaatse en elders, soos ook hierbo (3.1 en 3.4) beredeneer is.</p> <p>3.5 <i>Ten opsigte van staatsinmenging by tersiêre instellings</i></p> <p>Jammer-genoeg en realisties-gesproke moet van die standpunt uitgegaan word dat politieke, staats- en vakbondinmenging by tersiêre instellings 'n feit is en 'n al belangriker invloed gaan uitoefen. Dit NWU se Fakulteit Teologie en ook die TSP raak, en dit gaan nie tot voordeel van Gereformeerde opleiding van predikante wees nie, bv op die gebied van finansies, navorsingsfokus, die Gereformeerde inhoud van kurrikula, aanstelling van dosente en ander personeel, toelatingsvereistes, ens.</p> <p>Onafhanklike tersiêre instellings gaan nie in dieselfde mate as openbare instellings deur hierdie soort inmenging geraak word nie. 'n Instelling soos die</p>	<p>Mukhanyo already has done much work in this regard and its programmes are more focused on the practical situation in the field as well as missiological needs, matters which are of the utmost importance for black churches and for the extension of God's kingdom in South Africa and beyond, as has been argued above (3.1 and 3.4).</p> <p>3.5 <i>In respect of authority interference with tertiary institutions</i></p> <p>It is a pity to realistically acknowledge that political, state and trade union interference at tertiary institutions is a fact and will have an increasingly important influence. It will also affect the NWU and its Faculty of Theology and also the TSP, and it will not be to the benefit of Reformed training of ministers, for example in respect of finance, research foci and the Reformed contents of programmes, the appointment of lecturers and other staff, entré requirements, etc.</p> <p>Independent tertiary institutions are not expected to be interfered with to the same extent. An institution such as the TSP must not be unaware of dangers in</p>

<p>TSP moet daarop bedag wees oor wat kan gebeur en wat daaraan gedoen kan word. (Daar is goeie gevallestudies in hierdie verband by ander universiteite, maar ook van instellings soos Aros, die RGN en die WNNR.)</p>	<p>this regard and what can be done. (There are good case studies in this respect about other universities, but also institutions such as Aros, the HSRC and the CSIR.)</p>
<p><b>4. Enkele gevolgtrekkings</b></p>	<p><b>4. Some conclusions</b></p>
<p>4.1 Dit het dringend noodsaaklik geword dat die GKSA stappe doen om homself veral wat die opleiding van predikante betref, te beskerm teen die nadele wat al die veranderende omstandighede kan inhou. Hoe gouer die GKSA daarmee begin en voorsiening maak vir alternatiewe geleenthede vir predikantopleiding, hoe groter is die moontlikheid dat dit nog betyds is en verskillende moontlikhede in ooreweging geneem kan word.</p>	<p>4.1 It has become a matter of urgency that the GKSA take steps to protect itself against the dangers implied in the changing circumstances regarding the training of its ministers. The sooner the GKSA can start anticipating this, make preparations and consider alternatives in respect of the training of its ministers, the greater the possibility that it will have sufficient time to consider alternatives to put into practice when the time comes.</p>
<p>4.2 Die GKSA moet nie wag tot dit byna te laat is nie. Hier kan op 'n relevante parallel gewys word: Dr Theo de Jager, president van Agri Limpopo, het dit so gestel: Die enigste <b>oorblywende</b> opsie vir die land se kommersiële boere is om moue op te rol en grondhervorming te laat werk" (<i>Beeld</i>, 27 Maart 2017). Die TSP en Mukhanyo moet so gou as moontlik begin saamwerk wat betref die opleiding van alle predikante.</p>	<p>4.2 Don't wait until the last moment. To mention a relevant parallel: Dr Theo de Jager, president of Agri Limpopo, stated it as follows (<i>Beeld</i>, 27 March 2017): "The only option left for the country's commercial farmers is to roll up their sleeves and make land reforming work". TSP and Mukhanyo must as soon as possible start co-operating in respect of the training of ministers.</p>
<p>4.3 Verskillende moontlikhede kan ondersoek word, soos om dringend te begin werk aan die losmaking van die TSP van die NWU en 'n eie BTh-graad saam te stel. (As die APK dit kan doen, kan die GKSA dit sekerlik ook doen.) 'n Ander moontlikheid sou wees samewerkingsooreenkomste met binne-landse of buitelandse Gereformeerde opleidingsinstellings.</p>	<p>4.3 A number of different possibilities can be investigated, such as loosening the ties between the TSP and the NWU and compiling an own BTh. (If the APK can do it, the GKSA must certainly be able to do it as well.) Another possibility to be considered is to come to one or other form of co-operation agreements between domestic or external Reformed training institutions.</p>
<p>4.4 Evaluering van Mukhanyo se BTh en BTh (Hons) (en ander kwalifikasies) sodat studente wat reeds in die praktyk staan, ook kan proponeer.</p>	<p>4.4 Evaluating Mukhanyo's BTh and BTh (Hons) (and other qualifications) so that students who are already active as church leaders can become candidates for the ministers.</p>
<p>4.5 Samewerking met Mukhanyo kan onder meer die volgende behels:</p>	<p>4.5 Co-operation with Mukhanyo could entail the following:</p>
<p>4.5.1 Ooreenkoms moet bereik word tussen die TSP-kuratorium en Mukhanyo sodat die Kuratorium toesig kan hou oor die (Gereformeerde) kwaliteit van Mukhanyo se programme. Hierdeur sal KO, art 18 gehonoreer kan word.</p>	<p>4.5.1 Agreement between the TSP Curatorium and Mukhanyo to enable the Curatorium to supervise the (Reformed) quality of Mukhanyo's programmes. In this way, CO, art 18 will be honoured.</p>

<p>4.5.2 Gebruikmaking van Mukhanyo se BTh-program, met aanpassings soos verlang. Dit sou bv kon lei tot twee BTh-programme, die een meer prakties- en die ander een meer akademies-gerig, maar beide ter voorbereiding van studente om predikant te word.</p>	<p>4.5.2 Use of Mukhanyo's BTh programme, including its adjustments as required. This possibly could lead to two BTh programmes, the one more practically oriented and the other more academically, but both for the preparation for the ministry.</p>
<p>4.5.3 Gebruikmaking van Mukhanyo se Pretoria en/of Johannesburg-sentra, soos vir die residensiële opleiding en afstand-studiegroepe.</p>	<p>4.5.3 Use of Mukhanyo's Pretoria and/or Johannesburg facilities, both for residential and distance training.</p>
<p>4.5.4 Daar moet dringend samesprekings gevoer word tussen die Kuratorium en Mukhanyo oor die verskillende moontlikhede.</p>	<p>4.5.4 It is urgent that discussions between the Curatorium and Mukhanyo take place in respect of the different possibilities.</p>
<p>4.6 'n Implikasie van hierdie Gravamen is dat die Sinode Deputate versoek om dringend die sake soos hierbo uiteengesit, in oënskou te neem en indien nodig samesprekings tussen die Kuratorium/TSP en Mukhanyo te fasiliteer.</p>	<p>4.6 An implication of this Gravamen is that the Synod appoints Deputies to consider matters such as those above and to facilitate discussions between Mukhanyo and the Curatorium/TSP if necessary.</p>
<p><b>5. Ten slotte</b> Dit is Mukhanyo se oortuiging dat sy programme aan die behoeftes van Gereformeerde Kerke (wit en swart) kan voldoen, indien nodig met aanpassings. Mukhanyo sal graag verdere getuienis oor hierdie Gravamen en die sake wat daaruit voortspruit aan 'n Kommissie of Deputate soos deur die Sinode benoem, wil voorlê. Mukhanyo bid die Sinode wysheid toe wat slegs van bo kan kom. Die Here sal uitkoms gee, ongeag menslike oorwegings. Maar die Here het aan ons almal ook op hierdie gebied 'n sware verantwoordelikheid gegee. Mag Hy ons daarin lei!</p>	<p><b>5. Finally</b> Mukhanyo is firmly convinced that its programmes fulfil the needs/requirements of the Reformed Churches (white and black), if necessary with adjustments. Mukhanyo would like to provide further evidence on the matter of this Gravamen and matters arising from this to a Commission or Deputies as appointed by the Synod. Mukhanyo prays for Synod wisdom in its considerations as is only provided from above. Our Father will provide and give deliverance, regardless of human preferences. But God our Father has also given us all a heavy responsibility. May He lead us!</p>

*Toeligter:*

*Elucidator:*

***Enkele literatuurverwysings***

Algemeen: In die afgelope paar dekades was daar verskeie Studiekommissies, Deputaatskappe, Rapporte asook vertoë aan die Kuratorium van die TSP wat op sy beurt aan verskeie Sinodes verslag gedoen het. Indien verlang, kan detail verskaf word.

***Some references***

General: In the past two decades there have been a number of Study commissions and Deputies, Reports and representations to the Curatorium of the TSP which in turn were reported to Synods. More information on this can be supplied on request.

*Almanak van die GKSA, verskeie jare. Administratiewe Buro, Potchefstroom.*

*Buys, Flip. 2002. Verslag oor die TOPIC Loodskomitee vergadering in Kolkata, Indië, 10-12 Mei 2002 asook die All India Topic konsultasie van 13-17 Mei 2002. Ongepubliseerd.*

*Haak, C J. 2005. Gereformeerde missiologie en oecumenica. Beknopt overzicht aan het begin van de 21<sup>e</sup> eeuw AD. De Verre Naasten, Zwolle.*

Kayayan, E.K. 2002. *Afrika het gereformeerde teologie nodig, kerke en spiritualiteit*. Ongepubliseerd.

Kommissie van die Kuratorium: Teologiese opleiding vir Afrika, 2008. *Funksionering van voorgestelde model: uitgebreide opleiding vir bedieningswerk*.

Koning, John & Buys, P.J. (Flip), 2016. "South African Reformed Baptists and contextualisation: Contemporary understanding, attitudes and praxis." *In die Skriflig* 50 (4). Potchefstroom.

Kruger, J.J.F. 2004. *Preparing God's people for works of service: training for ministry in the RCSA*. Ongepubliseerd.

Ramantswana, H. 2015. Theological training in the black Reformed Churches in SA (RCSA). *In die Skriflig* 49 (1). Potchefstroom.

Sinode 1994. *Handelinge*. p795-806, GKSA, Potchefstroom.

Van Rooy, Koos. 1990. "Gereformeerde teologiese opleiding vir Afrika in die 21<sup>e</sup> eeu." *In die Skriflig* 24 (3) 1990:283-294.

Van Rooy, Koos. 2017. "How to remain a reforming influence in Africa". Aanbieding tydens die *Bible College Consultation 2017*, Mukhanyo Theological College, 21 Junie 2017, Pretoria. Ongepubliseerd.