

27.9 RAPPORT 9 – DEPUTATE KERKGROEIBEDIENING – KERKPLANTING

27.9 REPORT 9 – DEPUTIES CHURCH GROWTH MINISTRIES – CHURCH PLANTING

<p>1. Mandaat Acta 2015:517, 6.4.5. “6.4.5 Om in samewerking met die SBTB en in die lig van nuwe navorsing wat aan die lig mag kom, verdere verdieping van die kerkgroei-bediening te ondersoek, volgende vlakke van implementering voor te stel en die Sinode daarvoor te adviseer”.</p> <p>2. Sake waarvan die Sinode kennis neem: Die belangrikheid van kerkstigting/kerkplanting vir kerkgroei Die noodsaaklikheid van die plaaslike kerk vir die maak van dissipels kan nie oorbeklemtoon word nie. Die plaaslike kerk is ‘n vergestaltung van die mense wat aan Christus behoort en ook die plek waar Hy hulle ontmoet deur die middele wat Hy daargestel het. Dit maak die plaaslike kerk onontbeerlik vir kerkplanting. Omdat die kerk deurlopend die Groot Opdrag moet uitvoer, tot en met die wederkoms van ons Here, moet ware kerke geplant word waar min of geen kerke bestaan nie (p3 – The Church Planting Manual of the URCNA).</p> <p>2.1 Bybelse en teologiese ondersteuning vir kerkplanting Die Groot Opdrag, soos in Matteus 28 gevind, handel allereers oor die Drie-enige God en Sy plan van alle ewigheid af om deur die verlossing van sondaars Sy Naam te verheerlik. Die Vader het die Seun gestuur om die kerk te red, deur Sy passie en opstanding, met die hulp van die Gees (Joh 17). Sedert Christus se Hemelvaart, is die kerk in wese deel van die opdrag om dissipels van elke taal, volk en nasie te maak (Hand 2; DL I, art 3). Die evangelie van die koninkryk sal aan alle nasies verkondig word voor die wederkoms van Christus (Matt 24:14). Ons het die voorreg om die instru-</p>	<p>1. Mandate Acta 2015:517, 6.4.5. “6.4.5 Focusing on new insights and possibilities as the work of the Church Growth deputies is implemented. Explore the further deepening of the church growth ministry, suggest the next levels of implementation and advise the Synod accordingly in cooperation with the CMTG and in reference to new research that may come to light”.</p> <p>2. Matters that the Synod take note of: The importance of church planting for Church growth “The necessity of the local church for the making of disciples can hardly be overemphasized. The local church is a manifestation of the people who belong to Christ, and also the place where he meets them through the means he has ordained. This makes the local church essential to church planting. Because the church must continue to fulfil the Great Commission until the return of our Lord, true churches need to be planted where few or none exist” (p3 – The Church Planting Manual of the URCNA).</p> <p>2.1 Biblical and theological support for church planting The Great Commission set forth in Matt 28 is first and foremost about our Triune God and his mission from all eternity to bring glory to his name by redeeming sinners. The Father sent the Son to save the church through his passion and resurrection by the aid of the Spirit (John 17). Since the ascension of Christ, the church is by virtue of her very existence engaged in the mission of making disciples from every tongue, tribe and nation (Acts 2; CD I, art 3). The gospel of the kingdom will be preached to all nations prior to the return of Christ (Matt 24:14).</p>
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mente, ter vervulling van hierdie opdrag, te wees. Met die instelling van die Nuwe Verbond, het Christus God se belofte om Abraham die vader van vele nasies (beide Jode en nie-Jode) te maak vervul (Gen 15-17). Die taak van die kerk is dus om na die snelweë en grondpaadjies te gaan (Luk 14:23) en die evangelie ryklik te verkondig sodat die uitverkorenes die Koninkryk sal binnekom. Paulus se passie moet die passie van elke bevestigde predikant wees: om Christus en Sy kruisiging vir sondaars te verkondig (1 Kor 1) sodat die prediking die sondaar daartoe sal bring om sy geloof te bely (Rom 10) en geheilig sal word (Rom 6-8).

Sedert die vroeë grondleggingsdae en deur vervolging aangevuur, het die NT kerk sienbaar vermeerder deur in nuwe plekke voort te plant – van Jerusalem, Judea en Samaria tot die eindhoeke van die aarde (Hand 1:8) – waar gelowiges en dissipels nog gemaak moes word. Matteus 16 vertel van Jesus se belofte om Sy kerk op die missionale ywer van Paulus en die dissipels te bou, in hulle aanwending van die sleutels van die Koninkryk. Na Christus se Hemelvaart, die uitstorting van die Heilige Gees en Petrus se Pinksterpreek, lewer die sigbare kerk, verenig gesamentlike aanbidding (Hand 2:42; vgl Hand 14:21-23) bewyse vir koninkryksgroei (Hand 2:41). Die boek Handeling vertel van Paulus se werk as apostel en evangelis met die stigting/planting van en toesig-houding oor verskeie kerke, van diverse kulturele agtergronde, in stede en dorpe. Teen die einde van sy bediening het Paulus die leisels, by wyse van spreke, aan Timoteus en Titus oorgegee. Hulle het die kerk se uitbreiding ingelei in gewone en na-apostoliese era van bevestigde bedienaars. So het Paulus byvoorbeeld vir Titus aangesê om in elke dorp ouderlinge aan te stel (Titus 1:5) op die heidense eiland Kreta. 'n Geldige gevolgtrekking is dus dat Titus met 'n hele paar nuutgebore kerke gewerk het. Paulus se ywer vir nuwe kerke was gegrond op die waarheid dat die kerk

We have the privilege of being instruments to fulfil this decree. With the inauguration of the New Covenant, Christ fulfilled God's promise to make Abraham the father of many nations: from both Jews and Gentiles (Gen 15-17). The burden of the church is therefore to go to the highways and byways (Luke 14:23) and preach the gospel promiscuously so that the elect would come into the kingdom. The passion of Paul is to be the passion of every ordained minister: to preach Christ and him crucified for sinners (1 Cor 1). And this so that through the preaching the sinner would confess faith (Rom 10) and go on to be sanctified (Rom 6-8). From her early foundation-laying days, and spurred on by persecution, the NT church multiplied visibly by planting herself in new places – from Jerusalem, Judea and Samaria to the ends of the earth (Acts 1:8) – where converts and disciples were yet to be made. In Matt 16, Jesus set out to build his church upon the missionary efforts of Peter and the disciples, through their exercise of the keys to the kingdom. Following Christ's ascension, the coming of the Holy Spirit and Peter's Pentecost sermon, the evidence of kingdom growth (Acts 2:41) was the visible church engaged in corporate worship (Acts 2:42; cf. Acts 14:21-23). In the book of Acts we read of Paul's work as an Apostle and evangelist planting and overseeing various churches from diverse cultural backgrounds, in cities and small towns. At the end of Paul's ministry, he handed the reigns as it were to the Timothy and Titus, who furthered the church's expansion into the ordinary and non-Apostolic era of ordained ministry. For example, Paul ordered Titus to "appoint elders in every town" (1:5) on the Pagan island of Crete. The inference being that Titus laboured among several fledgling church plants. Paul's burden for new churches turned on the reality that the church is the sole divine means of heralding the

dié instelling van God is om die boodskap van versoening te verkondig (2 Kor 5:18-20).

Regdeur die kerkgeskiedenis bly God Sy koninkryk, deur middel van nuwe missionale inisiatiewe kragtens die apostoliese mandaat, uitbrei (Matt 16:18; Ef 2:20-21; 2 Pet 2:20-21). Bemerkenwaardig is die 16de eeuse Reformasie as suiwering van Christus se kerk, deur die vorming van nuwe bande tussen Protestantse kerke. Hulle begin as kerkplante en het van Duitsland en Switserland na die uithoeke van Suider Afrika versprei.

Die Gereformeerde Kerke in Suid-Afrika (GKSA) is deel van 'n ryk Bybelse tradisie wat terug strek regdeur Calvyn se Geneve en Augustinus se "Two Cities" tot by die apostoliese. Die moderne geloofsmilieu is egter nie dié van Petrus, Konstantinus of selfs die goue eeu van Nederland nie. Die GKSA leef in 'n wêreld waar eens ortodokse hoofstroom Presbiteriaanse, Anglikaanse en Reformatoriese kerkverbande grond aan teologiese liberalisme, Pentekostalisme of progressiewe evangelisme afstaan.

Daarby skep die druk van die n-
apartheid en liberale demokratiese politiese klimaat ook nog die versoeking om die evangelie vir sosiale geregtigheid te ruil. Dit maak die uitbreiding van die Gereformeerde getuie-
nis op die suidpunt van Afrika, dmv multi-medium kerkplanting, na die kerklose en kerkverwaarloosde uit elke taal, volk en nasie dalk nog meer dringend. Daar is nog skape wat in die kraal in geroep moet word. Johannes 21:7 gee immers opdrag om Christus se skape te laat wei (Joh 21:17). Ons moet "die gemeente van God versorg wat Hy vir Hom verkry het deur die bloed van sy eie Seun" (Hand 20:28).

2.2 *Belydenis- en Kerkordelike begronding*

Handelinge 2:38-39 sê dat die belofte van verlossing vir ons en vir ons kinders is, maar ook vir almal wat daar

message of reconciliation (2 Cor 5:18-20).

Throughout church history, God has continued to extend his kingdom through new missionary endeavours in accordance with the Apostolic mandate (Matt 16:18; Eph 2:20-21; 2 Peter 2:20-21). Remarkably, the 16th century Reformation was a purification of Christ's church through the formation of new bonds of Protestant churches. These began as church plants: spreading from Germany and Switzerland to the far reaches of Southern Africa.

The Reformed Churches in South Africa finds herself within a rich Biblical tradition that stretches back through Calvin's Geneva and Augustine's Two Cities to Apostolic times. Yet, our contemporary religious scene is not like that of Peter's, Constantine's or even the golden age of the Netherlands. The GKSA exists in a context where most formerly orthodox mainline Presbyterian, Anglican and Reformed denominations have ceded ground to theological liberalism, Pentecostalism or progressive evangelicalism.

Furthermore, the pressures of our post-apartheid and liberal democratic political climate make it tempting to exchange the gospel for social justice. Hence, the need is perhaps more pressing than ever on the southern tip of Africa to extend the Reformed witness to the faith to the un- and under-churched from every tongue, tribe and nation, through multi-medium church planting. There are sheep yet to be called into the fold. We are to feed Christ's sheep (John 21:7). We are "to shepherd the church of God which he purchased with his own blood" (Acts 20:28).

2.2 *Confessional and Church Order support*

In Acts 2:38-39 we read that the promise of salvation is for us and for our children, and for all those who

ver is. Binne die Reformatoriese tradisie, poog ons in alle erns om die deposito van geloof van een geslag na die volgende te oorhandig deur die doop, kategismus en Belydenis-aflëgging van ons kinders en hulle kinders. Hierdie deposito word baie mooi in die Drie Formuliere van Eenheid opgesom.

As getuie van Christus en Sy Groot Opdrag dien hierdie selfde Belydenisstandaarde ook as 'n dryfveer om ons kerkplantpogings te inspireer – sodat ons ook “almal wat daar ver is” in ons land mag bereik. Soos ons glo en bely, het die kerk, bemagtig deur die Heilige Gees (DL, 3-4:11), die sleutels om die Koninkryk wat voorheen ontoeganklik as gevolg van die skade wat sonde bewerk het, oop te sluit (HK, LD 31). Hierdie sleutels sentreer rondom die gesag en doeltreffendheid van die verkondiging van die Woord wat deur die Gees geloof wek en onderhou (HK, LD 21; 31; V/A 65). Elke kerk moet evangeliseer en sonder skaamte vir die onbekeerdes preek (DL, II. 5).

Gegewe dat daar gewoonlik nie verlossing buite die kerk is nie (NGB, 28), is dit ons heerlike en dringende verantwoordelikheid om die *missio Dei* te bevorder, deur nuwe kerke te plant wat die drie merke van 'n ware kerk het (NGB, 29) en wat dan weer regeer word deur die orde wat Christus ingestel het (NGB, 30-35). Saam met en voortvloeiend uit die bediening van die Woord en Sakramente elke Sondag, is dit die plig van alle gelowiges om hulle algemene amp as profeet uit te leef deur van die evangelie te getuig en die behoeftiges kerk toe te nooi (HK, V/A 32, 55, 86).

Beide die spesiale en algemene ampte in die kerk verenig om te bid “laat U koninkryk kom” wat in wese beteken “bewaar u kerk en laat dit groei” (HK, V/A 123; vgl GKSA Kerkorde in geheel).

Terwyl ons nie glo dat ons die enigste ware kerkverband is nie, glo ons tog in die Gereformeerde tradisie dat ons oor die mees Bybelgetroue antwoorde tot die geestelike behoeftes van ons kerk-

are far off. We, within the Reformed tradition have arguably excelled in handing down the deposit of the faith from one generation to the next: through the baptism, catechesis and confirmation of our children and their children. This deposit has been beautifully summarized for us in the Three Forms of Unity.

As a witness to Christ and his Great Commission, these same Confessional standards also serve as a catalyst for inspiring our church planting efforts – so that we would reach those “far off” in our land. As we believe and confess, the church empowered by the Spirit (CD, 3-4:11) has the keys to unlock the kingdom previously inaccessible due to the ravages of sin (HC, LD 31). These keys centre on the authority and efficacy of the Word preached, which by the Spirit creates and sustains faith (HC LD 21; 31; Q/A 65). Every church is to evangelise and preach promiscuously to the unconverted (CD, II. 5).

Because there is ordinarily no salvation outside of the church (BC, 28), it is our awesome and urgent responsibility to extend the mission of God through sewing new congregations that exhibit the three marks of a true church (BC, 29), which are in turn governed by that polity Christ instituted (BC, 30-35). Together with and flowing from the ministry of Word and Sacraments each Lord's Day, it is the duty of all believers to exercise their general office of prophet to witness to the gospel, and invite the needy to church (HC, Q/A 32, 55, 86).

Both those who hold special and general offices in the church join together in praying “thy kingdom come”, which in crucial part means “keep your church strong and add to it” (HC, Q/A 123; cf. GKSA Church Order in its entirety).

While we don't believe we are the only true federation of churches, we in the Reformed tradition nevertheless believe we have the most Biblically faithful answers to the

verband en land beskik. Ons moet dus ons ywer verdubbel om die beste uit ons belydende Reformatoriese nalatenskap van geloof en praktyk te myn om die uitdaging aan te pak om nuwe kerke wyd en ver in elke taal van ons land te plant. Ons moet met sekerheid voortgaan, in die wete dat ons in die Woord die krag van God tot verlossing besit (Rom 1:16). Dit is deur die dwaasheid van elke Sondag se prediking dat God aanhou om sy kerk te vernuwe en uit te brei. Jesus het ontferming vir sy skape gehad en dit moet dieselfde wees by ons. "Bid dan die Here aan wie die oes behoort, om arbeiders uit te stuur vir sy oes" (Matt 9:38).

2.3 *Geskiedenis van GKSA se kerkplantingsywer*

Die GKSA het 'n ryk geskiedenis van kerkplanting. Elke Gereformeerde Kerk vandag is iewers gestig of geplant, deur 'n vorm van afstigting ('n konsep waarmee ons meer vertrouwd as "kerkplanting" is) of die sendingswerk van toegewyde predikante van die evangelie wat daarvoor afgesonder is.

Die eerste Gereformeerde Kerk is op 11 Februarie 1859 in Rustenburg gestig en 'n verdere ses gemeentes is in dieselfde jaar geplant. Vyftig jaar later, in 1909, het die getal gemeentes 53 bereik, met 'n totale lidmaatskap van 31,675. Dit het teen 1927 tot 93 gemeentes gegroei, met 23,158 belydende lidmate en 22,913 dooplidmate en teen 1959 tot 197 Gereformeerde gemeentes, met 'n belydende lidmaat-tal van 51,433 en 35,087 dooplidmate. Hierdie groeikoers eindig eers in 1986, waarna getalle begin daal het en gemeentes hulle deure begin toemaak het (<http://www.gkcenturion.org.za/artikels.html>).

Daar was vele faktore wat lei tot die daling in stigting van nuwe kerke en lidmaatgetalle, waarvan een beslis die vermindering van die aantal kinders per gesin was en steeds die neiging is.

spiritual needs ailing our denomination and country. We must therefore redouble our efforts to mine the best of our confessional Reformed legacy of faith and practice to plant new churches in every language medium, far and wide. We must proceed with confidence knowing that we possess in the Word the power of God unto salvation (Rom 1:16). It is through the folly of what we preach each Sunday that God will continue to renew and expand his church. Jesus had compassion for his sheep. And so, should we. "Therefore pray the Lord of the harvest to send out labourers into his harvest" (Matt 9:38).

2.3 *History of GKSA's church planting efforts*

The GKSA has a rich history of church planting. Every Reformed Church we see today was planted or established at some stage through a form of subdivision (or "afstigting", a concept that may be more familiar to us than "church planting") or the missionary efforts of dedicated ministers of the Gospel, set apart for missionary work.

The first Reformed Church was planted/established in Rustenburg on 11 February 1859. In that same year six new congregations were planted. Fifty years later, in 1909, the number of congregations had reached 53, with a total membership of 31,675. In 1927 it had grown to 93 congregations, with 23,158 confirmed members and 22,913 baptised members. In 1959, 197 Reformed congregations, with a confirmed membership of 51,433 and 35,087 baptised members. This growth trend only ends in 1986, after which numbers began to decline and congregations started closing their doors (<http://www.gkcenturion.org.za/artikels.html>).

Many factors led to the decline in planting of new Churches and membership numbers, one of the reasons being the decrease in children per family that continues to

Ons kan egter nie die verandering in politieke omstandighede ignoreer nie. Gemeenskappe was homogeen gedurende die Apartheidsjare. Sommige buurte en dorpe het hoofsaaklik uit Afrikaanssprekende of ten minste witmense bestaan, terwyl lidmate van ander kulture buite die stad/dorp of in ander areas gewoon het. Gemeenskappe is al hoe meer multikultureel in die nuwe Suid-Afrika. Verstedeliking het tot die ontvolking van die platteland en tot groot bevolkingsgroei in stede asook voorstede gelei wat baie meer divers geword het.

In homogene gemeenskappe (veral in terme van taal en kultuur) was die kerkplantingsmetode van afstigting baie doeltreffend. 'n Gemeente het eenvoudig volgens geografiese lyne verdeel en so het 'n nuwe kerk tot stand gekom. Daar was geen kulturele uitdagings om te oorkom nie en 'n kerk kon volgens dieselfde "resep" as die naburige dorp of buurt geplant word. Die harde werk van kruiskulturele evangelisering en die verkondiging van die Woord op 'n manier wat dit oor sosiale en ekonomiese grense heen toeganklik gemaak het, was nie nodig nie.

In ons huidige omstandighede is hierdie metode nie meer so doeltreffend om historiese numeriese groei en standhoudendheid te bewerkstelling nie. Bestaande GKSA-gemeentes, veral in die stede, verteenwoordig ook nie meer die gemeenskappe waarin hulle leef en werk nie. Die werklikheid is dat die GKSA sal aanhou krimp indien inheemse en kruiskulturele kerkplanting nie al hoe meer plaasvind nie. Die tendens van GKSA-kerke om saam te smelt in die stede, oor die laaste aantal dekades, tesame met die tendens dat veelvoudige kerke deur een predikant in die platteland bedien word, moet omgekeer word. Ons het 'n breër kruiskulturele visie vir kerkgroei nodig. In plaas van die inkrimping van die aantal kerke met voltydse predikante, kan daardie getal ver-

be the trend today.

We should however not ignore the change in political circumstances. Communities were homogeneous during the Apartheid years. Some neighbourhoods or towns mainly consisted of Afrikaans-speaking or at least white people, while members of other cultures lived outside of town or in other areas. In the new South Africa, communities have become increasingly multi-cultural. Urbanisation led to the depopulation of rural areas and a massive population growth in cities as well as suburbs, which have become much more cosmopolitan.

In homogeneous communities (especially in relation to language and culture) the church planting method of sub-dividing (afstigting) worked well. A congregation simply split up along geographical lines, and in this way, a new church was established. There were no cultural challenges to overcome and a church could be planted according to the same "recipe" as in the neighbouring town or bordering suburb. There was no need for the hard work of cross-cultural evangelism and communicating the Word in a way accessible across social and economic boundaries.

In the new dispensation, this method no longer has the same efficacy in terms of maintaining historic numerical growth and stability. Furthermore, existing GKSA congregations, especially in the Cities, don't represent the communities in which they live and work anymore. The reality is that statistically GKSA churches will continue to shrink if indigenous and cross-cultural church planting does not happen with increased frequency. The trend of GKSA churches merging in the cities over the last few decades must change and the practice of servicing multiple churches with one minister in rural areas must be addressed as well. We need a more expansive cross-cultural vision for church growth. Instead of contracting the

<p>meerder om sodoende beter te voldoen aan die Groot Opdrag en die gesondheid van ons kerk te herstel.</p> <p>Die enigste manier om hierdie daling aan te spreek en om te draai is deur middel van inheemse en kruiskulturele kerkplanting.</p> <p>Ons eens ryk geskiedenis van kerkplanting asook die vermindering in kerkplanting oor die laaste paar dekades is beide redes om ons ywer vir kerkplanting te verdubbel. Ons moet God biddend vir leiding vra om ons op kerkplanting te rig, gebaseer op ons Bybelse mandaat en Gereformeerde oortuigings, maar ook die sosio-politiese veranderinge in ons land oor die dekades inreken.</p>	<p>number of churches with full-time ministers we can expand that number, thereby better fulfilling the Great Commission and renewing the health of our church as a whole. The only way to address and reverse the decline is through indigenous and cross-cultural church planting.</p> <p>Our earlier rich history in church planting as well as the decline in church planting over the last couple of decades all serves as reasons to redouble our efforts to plant new churches. We must prayerfully ask God to lead us to develop a church planting focus, based on our biblical mandate and Reformed convictions, but which also take into account the socio-political changes in our country over the last decades.</p>
<p>2.4 <i>Voorbeelde van kerkplanting/ sending-arms van kerkverbande waarmee ons broederlike bande het</i></p> <p>Ons is so bevoorreg om ekumeniese eenheid en bande met Gereformeerde en Presbiteriaanse kerke te hê by wie ons belangrike lesse oor kerkplanting kan leer.</p> <p>Wat die kerke hieronder in gemeen het en waarby ons kan leer, is welgedagte sendingsbeleid en Deputate wat veral op kerkplanting fokus. Hierdie Komitees of Deputate word so gestruktureer dat hulle nie die gemeente se verantwoordelikheid tot sendingwerk oorneem nie, maar net die sterkpunte van die gemeentes in 'n Klassis of Streeksinode ondersteun en bevorder, veral wanneer dit by kerkplanting kom.</p>	<p>2.4 <i>Examples of church planting/missions "arms" of denominations we have church unity with</i></p> <p>We are fortunate to have ecumenical unity and ties with Reformed and Presbyterian churches from whom we can learn important lessons around church planting.</p> <p>What the churches listed below share in common, which is instructive for us, are well thought-out missions policies and denominational missions committees focused on church planting. These committees or Deputy groups are structured in such a way that they do not take over the local church's responsibility for her missionary work, but rather support and help combine the strengths of local churches in a Classis or Regional Synod, especially when it comes to church planting.</p>
<p>2.4.1 <u>Orthodox Presbyterian Church (OPC)</u></p> <p>Die OPC se komitee vir plaaslike sendingwerk en kerkuitbreiding (Committee on Home Missions and Church Extensions) het 'n kerkplanthandleiding (http://chmce.org/cpman/) vir hulle spesifieke konteks geskep en beskryf hulle werk soos volg:</p> <p>(1) Verleen hulp aan die "presby-</p>	<p>2.4.1 <u>Orthodox Presbyterian Church (OPC)</u></p> <p>The OPC Committee on Home Missions and Church Extensions have developed a Church Plant Manual (http://chmce.org/cpman/) for their specific context and defines their work as follows:</p> <p>(1) Assists the presbyteries of the</p>

<p><i>teries</i>” van die Orthodox Presbyterian Church om nuwe kerke regdeur Amerika en Kanada te plant.</p> <p>(2) Verleen hulp aan die “<i>presbyteries</i>” in die ondersteuning van plaaslike streeksendinge wat nuwe kerkplantings-terreine identifiseer en ontwikkel asook nuwe gemeentes help om organiserende predikante te vind.</p> <p>(3) Is veral gerig op die groot stedelike areas van Noord-Amerika en die middestad van vele stede.</p> <p>(4) Bied opleidingseminare vir kerkplanters aan (https://www.opc.org/committee_hm.html).</p>	<p>Orthodox Presbyterian Church to plant new churches throughout the United States and Canada.</p> <p>(2) Assists presbyteries in supporting regional home missionaries, who identify and develop new church planting sites and help new congregations to find organizing pastors.</p> <p>(3) Has a special concern for the large metropolitan areas of North America and for the urban centres of many cities.</p> <p>(4) Conducts training seminars for church planters (https://www.opc.org/committee_hm.html).</p>
<p>2.4.2 <u>The Free Church of Scotland (FCS)</u> ‘n Aantal jare terug het die Free Church of Scotland deur ‘n soortgelyke proses as ons gegaan wat betref die omkeerstrategie en die afvaardiging van Kerkgroei Deputate. Deel van hierdie proses was ‘n hernude fokus op die toerusting van gemeentes om hulle plaaslike gemeenskappe met die evangelie te bereik. Hulle het besef dat hulle baie ywer vir buitelandse sendingwerk het, maar die plaaslike gemeenskappe rondom hulle kerke verwaarloos word. Dit het ook hernude klem op kerkplanting in Skotland te weeg gebring. Dit sal goed wees vir die nuwe Deputate vir Kerkgroei om hulle strategie dokumente rondom kerk groei onder oë te kry (https://freechurch.org/missions/mission-in-scotland/church-planting).</p>	<p>2.4.2 <u>The Free Church of Scotland (FCS)</u> A couple of years ago the Free Church of Scotland went through a similar process as we did with the whole turnaround strategy that resulted in appointing Church Growth Deputies. Part of this process was a renewed focus on equipping their congregations for reaching their local communities with the gospel. They realized that they had a lot of vigour for foreign mission work whilst neglecting the local communities where their churches are situated. This also resulted in a new emphasis on church planting in Scotland. It is worth the while for the newly appointed Deputies of Church growth to take a look at their strategical document with regards to their church growth efforts. (https://freechurch.org/missions/mission-in-scotland/church-planting)</p>
<p>2.4.3 <u>The Presbyterian Church of America (PCA)</u> Missions to North America (MNA), die plaaslike sendingsarm van die PCA, het ‘n baie praktiese benadering tot kerkplanting as wyse om God se Koninkryk te laat groei. Hulle beskryf hulle roeping as die “<i>koördinerende van kerkplantings- en missionale vennootskappe om PCA-kerke en –presbyteries</i>” in Noord-</p>	<p>2.4.3 <u>The Presbyterian Church of America (PCA)</u> Missions to North America (MNA), the local missions arm of the PCA has a very practical focus on church planting as a means to grow the Kingdom of God. They describe their calling as “<i>coordinating church planting and missional partnership to serve PCA churches and presbyteries in North</i></p>

Amerika te dien in hulle doelwit om Bybelse en gesonde kerke te groei en vermenigvuldig". Hulle visie is "dat God, in Sy genade en ter verheerliking van Hom, die PCA in 'n grondvlak kerkplantingskultuur sal omskep". Deur hierdie visie voorsien die MNA hulpbronne en leiding aan kerke en pastorieë, wanneer hulle:

- (1) kerkplanters **werf**;
- (2) kerkplantingskandidate en hulle eggenote **evaluateer**;
- (3) kerkplanters in hulle **fonds-insameling** oplei en ondersteun;
- (4) God se leiding soek in die **plasing** van die kerkplanter;
- (5) **kerkplantingopleiding** bied;
- (6) die kerkplanter deur middel van **afrigting** ondersteun en aanmoedig; en
- (7) die aangaande visie aan te moedig deur kerkplanters te **mentor** (<https://pcamna.org/church-planting/>).

2.4.4 United Reformed Church North America (URCNA)

Die volgende het uitgestaan op die URCNA se binnelandse sendingbladsy.

Ons plaaslike kerkplanters het die visie om ons gemeenskappe in Kanada en die VSA met die goeie nuus van verlossing in Jesus Christus te bereik. Duisende immigrante word elke jaar deel van ons gemeenskappe. Bid asseblief dat God ons federasie sal gebruik om die volke binne ons grense te bereik. Daar is vele plekke reg hier in Noord-Amerika wat nie 'n getroue Christelike Kerk het nie (<http://www.urcnamissions.org/domestic-missions.html>).

Hulle deeglik ontwikkelde en gekontekstualiseerde kerkplantingshandleiding, <https://www.urchna.org/urchna/Missions/ChurchPlantingManual/How%20to%20Plant%20a%20Reformed%20Church.pdf>), beskryf hulle fokus op kerkplanting en die dringendheid waarmee hulle dit benader soos volg:

America in their mission to grow and multiply biblically healthy churches". Their vision is "That God, by His grace and for His own glory, will transform the PCA into a grassroots church planting culture".

With this vision MNA provides resources and guidance to churches and presbyteries as they:

- (1) **Recruit** church planters.
- (2) **Assess** church planter candidates and their spouses.
- (3) Train and assist church planters in their **Fundraising**.
- (4) Seek God's guidance in **Placing** the church planter.
- (5) Provide church planter **Training**.
- (6) Support and encourage the church planter through **Coaching**.
- (7) And encourage the on-going vision through **Mentoring** church planters (<https://pcamna.org/church-planting/>).

2.4.4 United Reformed Church North America (URCNA)

The following stood out from the URCNA's Domestic Mission's page:

Our domestic church planters have a vision to reach our communities in Canada and the USA with the good news of salvation in Jesus Christ. Tens of thousands of immigrants are coming into our communities every year. Please pray the God would use our federation to reach the nations within our own borders. There are many places right here in North America that do not have a faithful Christian Church (<http://www.urcnamissions.org/domestic-missions.html>).

Their well-developed and contextualized Church Planting Manual, <https://www.urchna.org/urchna/Missions/ChurchPlantingManual/How%20to%20Plant%20a%20Reformed%20Church.pdf>) describes their priority for church planting and the urgency with which they go about it as follows:

As ware kerke van Jesus Christus, is die URNCA daartoe verplig om ons Here se Groot Opdrag om dissipels te maak te vervul: "Aan My is alle mag gegee in die hemel en op aarde. Gaan dan na al die nasies toe en maak die mense my dissipels: doop hulle in die Naam van die Vader en die Seun en die Heilige Gees, en leer hulle om alles te onderhou wat Ek julle beveel het. En onthou: Ek is by julle al die dae tot die voleindiging van die wêreld". Die boek Handeling onthul hoe dit deur die plant van kerke en die gewone gebruike van genade bereik word. Na hulle die krag van die Gees ontvang het (Hand 2:1-4), het die apostels die evangelie verkondig (Hand 2:14-36), gelowiges en hulle kinders gedoop en gereeld vergader met dié wat hulle "heehartig toegelê op die leer van die apostels en die onderlinge verbondenheid, die gemeenskaplike maaltyd en die gebede" (Hand 2:42). So is die eerste kerk van die nuwe verbond gestig. **Dieselfde patroon van kerkplanting ontvou deur die hele boek Handeling soos die apostels die wêreld deurkruis om Christus te verkondig, gelowiges en hulle huishoudings te doop en kerke te plant, met ouderlinge aangestel om toesig oor die nuwe dissipels te hou (Hand 14:21-23).**

Aangesien ons in ons Kerkorde ooreengekom het dat "die kerke mekaar behoort te ondersteun in die steun van hulle sendelinge", moet **elk van ons gemeentes kerkplanting bo alle ander sendingsverwante bedrywighede prioritiseer** (p3 – The Church Planting Manual of the URCNA).

Individue plant nie kerke nie. Kerke plant kerke. Die Bybelse en Reformatoriese metode van kerkplanting vereis meer as een talentvolle persoon wat op sy eie nuwe werk begin. Dit vereis 'n groot span mense wat deur die gawes van die Heilige Gees, in verskillende hoedanighede

As true churches of Jesus Christ, the URCNA are obligated to fulfill our Lord's Great Commission to make disciples: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (Matt 28:18-20). The book of Acts reveals how this is fulfilled through the planting of churches and the ordinary means of grace. After receiving the power of the Spirit (Acts 2:1-4), the apostles preached the gospel (2:14-36), baptized believers with their children (2:37-41), and began meeting regularly with those who "devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (2:42). Thus, the first new covenant church was established. **This same pattern of planting churches unfolds throughout the entire book of Acts as the apostles went throughout the world preaching Christ, baptizing believers and their households, and planting churches with appointed elders to oversee the new disciples (Acts 14:21-23).**

Since we have agreed in our Church Order that "the churches should assist each other in the support of their missionaries," each of our congregations should **prioritize church planting in the URCNA over all other mission-related endeavours** (p3 – The Church Planting Manual of the URCNA).

Individuals do not plant churches. Churches plant churches. The biblical and Reformed method of church planting requires more than one gifted person launching out on his own to start a new work. It requires a large team of people gifted by the

werk. 'n Kerkplant het ten minste 'n toegewyde gemeente nodig om die werk te finansier (die moederkerk), oor amptenare toesig te hou (die Kerkraad, in oorleg met die Klassis), 'n bevestigde predikant (die kerkplanter) en 'n hoogs toegewyde, maar dalk klein, groep mense wat deel van die kerkplant wil wees (die kerngroep). Hulle is die nodige partye in kerkplanting. (p4 – *The Church Planting Manual of the URCNA*).

2.5 Kerkplantingsywer en -behoefes binne die GKSA

'n Hele aantal kerkplantingskonferensies is oor die laaste paar jaar deur die Deputate: Kerkgroei en ook deur 'n groep gemeentes wat spesifiek betrokke is by kruiskulturele, Engels-talige kerkplanting, aangebied.

Die volgende behoeftes, onder andere, is genoem:

- (1) Groter bewustheid oor die belangrikheid van kerkplanting binne die kerkverband is nodig.
- (2) Meer navorsing oor Gereformeerde kerkplanting in die huidige Suid-Afrikaanse konteks moet gedoen word en kerke moet ook die nodige hulpbronne ontvang in hierdie verband.
- (3) Gereelde kerkplantingskonferensies is nodig vir wederkerige aanmoediging en toerusting.
- (4) Besinning en leiding is nodig in terme van die toepassing van die Kerkorde in kerkplanting, in oorleg met die professor vir kerkregering.
- (5) Bedieningskandidate spesifiek vir kerkplanting moet geïdentifiseer, aangemoedig en toegerus word.
- (6) 'n Gereformeerde kerkplantingshandleiding wat die Suid-Afrikaanse konteks in berekening bring,

*Holy Spirit and operating in different capacities. At a minimum, a church plant needs a committed congregation to finance the work (the mother church), overseeing officers (the Church Council with the advice of its Classis), an ordained minister (the church planter), and a highly devoted, though perhaps small, group of people who want to be part of the church plant (the core group). These are the necessary parties in church planting (p 4 – *The Church Planting Manual of the URCNA*).*

2.5 Current church planting efforts and needs within the GKSA

In the last couple of years several church planting conferences were organized by the Deputies for Church Growth as well as by a group of congregations specifically focused on cross-cultural, English-medium Church Planting.

These are some of the needs that were raised:

- (1) There is a need for greater denominational awareness of the importance of Church Planting.
- (2) More research needs to be done regarding Reformed church planting in our current South African context and in turn providing churches with the necessary resources toward this end.
- (3) There is a need for regular church planting conferences with the purpose of encouraging and equipping each other.
- (4) There is a need for deliberation and guidance when it comes to the application of the Church Order in church planting that needs to be done in liaison with the professor for church polity.
- (5) There is a need for identifying, encouraging and equipping ministry candidates for church planting specifically.
- (6) There is a need to develop a Reformed church planting manual that takes into account

<p>moet ontwikkel word.</p> <p>(7) Die skep van 'n sentrale kerkplantingsfonds moet oorweeg word.</p> <p>Ons is dankbaar vir die volgende kerkplantingsbedrywighede:</p>	<p>our South African context.</p> <p>(7) Consideration must be given to developing a central church planting fund.</p> <p>We are grateful for the following Church Planting efforts that are underway:</p>
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Church Plant	Mother Church / Supporting Churches	Location	Minister	Information
Reformed Church Southern-Suburbs	GK Bellville	Cape Town	Dr Simon Jooste	https://GKSAsouthernsuburbs.com
Tshwane Reformed Church	GK Rietvallei	Pretoria	Dr Arthur Miskin	http://onlycomfort.co.za
Grace Reformed Church of Northern Pretoria	GK Pretoria-Annlin	Pretoria-North	Dr Brian de Vries	http://www.gracereformed.co.za
Rainbow Christian Fellowship	New Life City Church	Pretoria-East	Rev Malwande Mdonga	www.rainbowchristianfellowship.org.za
Christ Centred Ministries	GK Rustenburg	Sondela	Rev Koos Venter; Rev Jun Chun	venterkoos@telkomsa.net
Gospel Celebrations Ministry	GK Rustenburg	Rustenburg	Rev Koos Venter; Rev Jun Chun	venterkoos@telkomsa.net
Alethea Ministry	GK Centurion	Centurion	Rev Martin van Helden	https://www.facebook.com/aletheaministry
Multi-Cultural Ministry	GK Kemptonpark-Mooifontein	Kemptonpark	Rev Benjamin Zulu	benzu83@gmail.com
Dialogo Geloofs Familie	GK Pretoria-Brooklyn	Pretoria-Brooklyn	Rev Chris de Beer	http://dialogo.org.za/our-team/
New Life Church Plant	GK Vereeniging	Vereeniging	Rev Frank Sebina	
Cross Culture Church	GK Randburg	Northwold Randburg	Rev Thomas Dreyer	http://c-cubed.org.za
Ramotse Reformed Church	GK Rietvallei, Wonderboompoort, Warmbad,	Planting in Carousel view, Maubane,	Rev Oupa Nkoana	nkoana@gmail.com

	Nylstroom, Waterberg, Naboomspruit	Belabela and Modimolle		
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<p>3. Sake waaroor die Sinode besluit Dit word aanbeveel dat:</p> <p>3.1 Die Sinode van 1 en 2 van die Rapport kennis neem.</p> <p>3.2 Die Sinode Deputate vir Kerkplanting benoem, met die mandaat om verdere kerkplanting in die GKSA te bevorder en aan te moedig.</p> <p>3.3 Die Deputate, in terme van die bevordering en aanmoediging van kerkplanting, die behoeftes soos uiteengesit in 2.5, te same met verdere behoeftes wat na vore mag kom, sal oorweeg, prioritiseer en werk daarvan sal maak om die belangrikste van hierdie behoeftes aan te spreek.</p> <p>3.4 Die Deputate, in terme van die bevordering en aanmoediging van kerkplanting, met Expando (ons bedieningsondersteuning- en toerustingsdienste vir die stimulering van kerkgroei) asook ander relevante Deputate-groepe sal saamwerk.</p>	<p>3. Matters that the Synod decide on It's recommended that:</p> <p>3.1 The Synod takes note of 1 and 2 of the Report.</p> <p>3.2 The Synod appoints Deputies for Church Planting with the mandate to promote and further Church Planting within the GKSA.</p> <p>3.3 In promoting and furthering Church Planting the deputies need to consider, prioritize and work on addressing the most important needs as expressed in 2.5 of the Report as well as further needs that might arise.</p> <p>3.4 In promoting and furthering church planting these Deputies need to collaborate with Expando (our ministry support and coaching service to stimulate church growth) as well as with other relevant Deputy groups.</p>
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Rapporteur.

Reporter.